



## ESFEZĀRĪ, MO'ĪN-AL-DĪN MOḤAMMAD ZAMČĪ

**ESFEZĀRĪ, MO'ĪN-AL-DĪN MOḤAMMAD ZAMČĪ** (or Zamačī) Heravī (ca. 850-915/1446-1510; for his *nesba* see Storey-Bregel, p. 1045), calligrapher specializing in the *ta'liq* script (see [CALLIGRAPHY](#)), minor poet (pen name Nāmī), and master of the epistolary art (see [CORRESPONDENCE](#)), who flourished in Herat during the reign of the Timurid Solṭān-Ḥosayn Bāyqarā. He originated from a family settled in Esfezār (i.e., Sabzavār), but unlike most of its residents, was not a Shi'ite (*Rawzāt al-jannāt* I, pp. 113-14; *Ḥabīb al-sīar*, Tehran, IV, p. 348; 'Alī-Šīr, ed. Ganieva, p. 133, ed. Ḥekmat, p. 275). He came to Herāt in 873/1468-69 and subsequently entered the service of Majd-al-Dīn Moḥammad K̄vāfi, plenipotentiary under Solṭān-Ḥosayn, as a secretary in the state chancery (*Monšā'āt*, fols. 4b-8b). After Majd-al-Dīn's fall from power around 895/1490 (and subsequent death in 899/1494), he was patronized by Qewām-al-Dīn Neẓām-al-Molk K̄vāfi, vizier under Solṭān-Ḥosayn from 876/1471-72 (Subtelny, pp. 130 ff.). According to 'Alī-Šīr Navā'ī (ed. Ganieva, p. 155, ed. Ḥekmat, p. 98), his epistolary style was not approved of by such leading Timurid secretaries as 'Abd-al-Wāse' Neẓāmī, nor was his method of writing the *ta'liq* script accepted by contemporary master calligraphers.

*Works.* 1. *Rawzāt al-jannāt fī awṣāf madīna Herāt*, a work on the history and topography of Herat, begun in 897/1491-92 and completed in 899/1493-94 (Storey-Bregel, pp. 1045-46). It was written at the request of Qewām-al-Dīn Neẓām-al-Molk, and dedicated to him (*Rawzāt al-jannāt* I, p. 48). The work is



divided into an introduction and twenty-six chapters (*rawza*), some of which are further subdivided into sections called *čaman*. The first five chapters contain a detailed geographical and topographical description of the city and region of Herāt and the major districts of Khorasan (for an overview of their content see Semenov pp. 72 ff.). The historical sections cover the reign of the Āl-e Kart (q.v.) and the Timurids up to the second accession of Solṭān-Ḥosayn in 875/1470 (Ethé, pp. 224-26; Rieu, *Persian Manuscripts* I, pp. 206-7).

2. A collection of model edicts, diplomas of appointment, and letters, usually referred to simply as *Tarassol*, *Monša'āt*, or *Enšā'*, but possibly having the title *Resāla-ye qawānīn*, which is borne by the incomplete Patna manuscript (1098, xxxiv). This manuscript has usually been regarded as representing a separate work (Storey-Bregel, p. 1048), but seems to be actually the introduction to the *Monša'āt* (*Cat. Bankipore* XI, p. 123). Although well known and quite popular in its day, it is not an outstanding example of epistolary style under the Timurids (for the Timurid epistolary style see Roemer's intro. to 'Abd-Allāh Morvārīd, pp. 15 ff.). According to the latest research, it was probably completed between 892/1487 and 895/1490 (Thermann, vi, where the earlier opinions of Ethé, 873/1468-69, and Dānešpažūh, 876-77/1471-73, regarding the date of its composition are discussed; Herrmann, p. 279, n. 5). It was not written at the request of Solṭān-Ḥosayn nor was it dedicated to him, as has frequently been stated (e.g., Ethé, p. 1131; Roemer, *ibid.*, p. 21), although he is praised as the ruling monarch, but rather to Majd-al-Dīn MoḤammad (*Monša'āt*, fols. 8a-9a; Thermann, vi). The book contains an introduction on the art of *enšā'* and general rules governing it; four chapters (*manša's*), containing: 1. royal orders of appointment, 2. diplomatic correspondence and correspondence with various types of people, 3. answers to correspondence from various types of people, 4. personal letters, introductions to books, and petitions, and a conclusion (see also Ethé, p. 1131). The work has never been published (for manuscripts, see Dānešpažūh, pp. 159-60; Thermann, x-xi; Thermann has done a partial German translation of the first two parts of the first chapter).



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