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HISTORICAL SCIENCE DURING THE REIGN OF SULTAN HUSAIN MIRZO AND THE HERAT SCHOOL OF HISTORIOGRAPHY

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ANNOTATION: The article analyzes how historiography in the scholarly-cultural milieu of Herat reached a new qualitative and substantive stage during the reign of Sultan Husayn Mirza. Owing to Alisher Navoi’s direct patronage and scholarly-educational initiatives, the works of Mirkhwand, Khwandamir, Kamoliddin Abdurazzoq Samarqandi, Davlatshoh Samarqandi, and Zayniddin Vosifi consolidated source-based analysis, comparative approaches, and methods for identifying causal relationships. The study outlines the content and features of Ravzat us-safo, Habib us-siyar, Matlaʿ as-saʿdayn va majmaʿ al-bahrayn, Tazkirat ush-shuaro, Badoyiʿ al-vaqoyiʿ, as well as Navoi’s Tarixi anbiyo va hukamo and Tarixi mulki Ajam. The authors harmonize traditional Islamic worldviews with historical narration, expanding the evidentiary base, conducting cross-comparisons, and synthesizing conclusions to present history as a coherent, internally logical whole. The Herat school, in turn, exerted a strong influence on the historical-literary traditions of Turan in subsequent centuries.

Keywords: Sultan Husayn Mirza, Alisher Navoi, Herat school, Mirkhwand, Khwandamir, Abdurazzoq Samarqandi, Davlatshoh Samarqandi, Zayniddin Vosifi.

INTRODUCTION

The reign of Sultan Husayn Mirzo (1469–1506) represents a distinctive apex of the Timurid Renaissance, during which the discipline of historiography, alongside all other branches of science, attained a remarkable stage of development. The distinctive school of historiography that emerged in Herat not only elevated the historiographical traditions of that era but also advanced the broader conventions of Eastern historical scholarship to a new level. In the formation of this scholarly milieu, the personal contributions of Sultan Husayn Bayqara himself, the great thinker Alisher Navoi, as well as eminent scholars such as Mirkhond, Khondamir, Davlatshah Samarqandi, and Zayniddin Vasifi, were inestimable. Their magnum opuses are regarded as rare sources in world historical science and retain their scholarly value to the present day.

LITERATURE REVIEW

Extensive scientific research has been conducted internationally in this field, particularly in Uzbekistan, Iran, Turkey, and European countries. In the course of studying the history of Timurid statehood and culture, the historiography of the Sultan Husayn Mirzo period has remained a focal point of scholarly inquiry. Notably, researchers such as B. Ahmedov [Akhmedov B., 2003: 110], N. Norqulov [Norqulov N., 1996: 127], and A. Rejepova [Rejepova A., 2019: 133] have made substantial contributions to the socio-political panorama of this period and to the source-critical analysis of its historical works. Turkish scholar T. Yıldırım [Yıldırım T., 2002: 210], as well as Uzbek academics A. Qayumov, O. Bo'riyev, D. Yusupova [Yusupova D., 2001: 67], and A. O'rinboyev, have provided in-depth analyses in their scholarly works of the distinctive characteristics of the Herat historiographical school and the issues of historical memory and continuity of traditions. These studies serve as foundational works in illuminating the spiritual and intellectual life of the Sultan Husayn Bayqara era.

RESEARCH METHODOLOGY

In preparing this scientific study, the fundamental principles of objectivity, scientific rigor, and historicity were adhered to in comprehending the realities of the past. In order to provide a comprehensive account of the historiographical traditions during the reign of Sultan Husayn Bayqara, the following methods were employed: historical-comparative analysis, source-critical investigation, a systematic approach, and chronological consistency ensuring the temporal sequencing of events.

ANALYSIS AND RESULTS

Mīrkhwānd – whose full name was Mīrkhwānd Ḥamīd al-Dīn Muḥammad ibn Khāwandshāh al-Balkhī – this renowned historian was born in the city of Balkh in 1433 [Akhmedov B., 2003: 18]. His father, originally from Bukhara, had migrated to Balkh for the pursuit of knowledge. Mīrkhwānd's lineage traced back to Sayyid Bukhārī, a family regarded in its time as belonging to the influential dynasty of sayyids (descendants of the Prophet).

His father, Khāwandshāh, moved from Balkh to Herat, where he became a disciple of the renowned Sufi master Shaykh Bahā' al-Dīn 'Umar Jagharā'ī and received instruction from him. Their mutual relationship was so intimate that, upon his deathbed, the Shaykh bequeathed that the Fātiḥah (the opening chapter of the Qur'an) should be recited at his bier by none other than Khāwandshāh. When Khāwandshāh himself passed away, he was interred beside his master's mausoleum.

Having matured in such a scholarly and spiritual environment, Mīrkhwānd received a thorough education and from an early age displayed a keen interest in the discipline of history. His talent soon garnered recognition, and he established close relations with Alīshīr Navā'ī, who served at the Timurid court. Navā'ī allocated Mīrkhwānd a space for creative work in the Ikhlāṣiyya convent (khānaqāh) and assisted him in collecting historical sources. These circumstances prompted the composition of Mīrkhwānd's most celebrated work – the monumental historical chronicle entitled Rawḍat al-ṣafā fī sīrat al-anbiyā' wa-l-mulūk wa-l-khulafā' ("The Garden of Purity concerning the Lives of the Prophets, Kings, and Caliphs") [Mirkhond, 1996]. The work was composed between 1483 and 1498 and is regarded as one of the most important sources in Timurid historiography.

Alīshīr Navā'ī, in his Ḥālāt-i Sayyid Ḥasan Ardasher and other works, speaks warmly of Mīrkhwānd and describes him as follows:

"He was the son of Shaykh Khāwandshāh, one of the great personages of Balkh, and possessed noble lineage and profound knowledge. Despite this, he was a man far removed from arrogance, humble, and of excellent character. This disposition remained with him until the end of his life."

Navā'ī further records that he had requested Mīrkhwānd to compose a historical work encompassing the period from Creation to their own time, and that Mīrkhwānd, in response to this request, undertook the composition of the Rawḍat al-ṣafā. Navā'ī recalls his personal qualities as follows:

"Mīrkhwānd completed about half of the requested work; God willing, he shall succeed in finishing it. Among all historical works produced, none surpasses his. He was indifferent to fame; when in low spirits, he would partake of a goblet of wine, and when in elevated spirits, he would play chess. He always preserved his humility."

At the time of Mīrkhwānd's death, the work remained incomplete. In the final period of his life, while confined to his sickbed, he completed the sixth volume of the work. The section spanning the first to the sixth volumes covers in detail: the benefits of historical science; the era of the Prophet Muḥammad (peace be upon him) and the four Rightly Guided Caliphs; the Umayyad

and 'Abbāsid caliphates; the rulers who reigned during their periods; the history of Chingiz Khān and his descendants; as well as the history of Amīr Tīmūr (Tamerlane) and the Timurid dynasty [Akhmedov B., 2003: 18-20].

Mīrkhwānd's grandson, Khwāndamīr, completed the seventh volume of the work. Thus, the Rawḍat al-ṣafā became one of the most comprehensive universal histories of its epoch. This work was subsequently employed extensively by Persian, Turkic, and Arab historians in later centuries as one of their principal sources.

Khwāndamīr – Ghiyāth al-Dīn Muḥammad ibn Khwāja Humām al-Dīn ibn Khwāja Jalāl al-Dīn Muḥammad ibn Burhān al-Dīn Muḥammad Shīrāzī – was born in Herat approximately between 1473 and 1476, and died in Delhi in 1534 [Akhmedov B., 2003: 62]. His early interest in historical science was cultivated within the scholarly milieu of his grandfather, Mīrkhwānd. He received both spiritual and material support from Alīshīr Navā'ī and Mīrkhwānd. Owing to Navā'ī's respect and favour, Khwāndamīr began working and studying in Navā'ī's library from the age of ten, and from 1498 he served as its director.

The scholar's creative activity coincided with the final phase of the Timurid political stage. The decline of Sulṭān Ḥusayn Mīrzā's state, the political processes surrounding Ismā'īl Ṣafavī, Shaybānī Khān, and Bābur Mīrzā, collectively constituted the general backdrop of this period. Although many of Khwāndamīr's works were composed after the death of Sulṭān Ḥusayn Mīrzā, it must be acknowledged that his historical thought, his method of source reliance, and his scholarly taste were largely shaped under the spiritual patronage of Navā'ī, primarily during the reign of Sulṭān Ḥusayn Mīrzā.

Khwāndamīr left as his legacy more than ten historical works. The following have survived to the present day and remain in scholarly circulation: Ma'āthir al-mulūk, Khulāṣat al-akhbār, Makārim al-akhlāq, Dastūr al-vuzarā', Nāma-yi nāmī, the seventh volume of the Rawḍat al-ṣafā, and his magnum opus, Ḥabīb al-siyar.

Khwāndamīr's chef-d'oeuvre, the Ḥabīb al-siyar ("Beloved of Biographies"), begins with a detailed exposition of cosmological views concerning the creation of the world [Khondamir, 2011: 304]. In subsequent chapters, the work systematically and logically contextualises historical processes. The first chapter encompasses narratives of pre-Islamic prophets, followed by the life of the Prophet of Islam and the era of the four Rightly Guided Caliphs.

The second chapter provides substantive information on the political dynasties of the Umayyads and 'Abbāsids, alongside regional dynasties such as the Ṭāhirids, Ṣaffārids, and Sāmānids.

The third chapter consists of two parts: the first illuminates events pertaining to Chingiz Khān, his descendants and genealogical chain, as well as the history of the Qarā-Khitāy, Khwārazmshāhs, and Sarbadārs. The subsequent sections of this chapter describe the activities of the Timurids, beginning with the birth of Amīr Tīmūr and continuing through Ulugh Beg Mīrzā, Abū'l-Qāsim Bābur Mīrzā, Sultān Abū Sa'īd Mīrzā, and Sultān Ḥusayn Mīrzā. Within this framework, noteworthy information is provided concerning Bābur Mīrzā's ancestors, the struggles to preserve the Timurid sultanate, the rise of Shaybānī Khān to power, and the political processes in Dasht-i Qipchāq.

The scope of the Ḥabīb al-siyar alone is extraordinarily broad: it encompasses the principal historical processes from the accounts of human origins up to the first quarter of the sixteenth century. The systematic research conducted in historical science is corroborated by the data presented in this work. Khwāndamīr, citing the evidence and investigations compiled by Amīr Burunduq and relying on the records of the Ẓafarnāma and Maṭla' al-sa'dayn, reports the following:

at the review held at Könige, it was recorded that a total force of two hundred thousand cavalry and infantry had assembled on the battlefield, drawn from the regions of Mā warā' al-nahr (Transoxiana), Turkistān, Balkh, Khwārazm, Badakhshān, Khurāsān, Māzandarān, and the Qarā Tātār tribes. This account is presented in the Ḥabīb al-siyar on the basis of a source-critical approach, having been compared with the works of earlier historiographers.

Zayn al-Dīn Maḥmūd ibn 'Abd al-Jalīl – known in the literary world by the sobriquet Vāṣifī – was born, according to his own writings, in 1485. His father, 'Abd al-Jalīl, belonged to the learned circles of Herat and was one of the most virtuous men of his time. Vāṣifī began composing poetry at the age of eleven or twelve and soon gained recognition in the literary circles of his era. He became renowned as one of the talented poets of his time and gained particular fame as a master of the mu'ammā – a literary enigma form composed in verse [Akhmedov B., 2003: 30].

Vāṣifī's work Badāyi' al-vaqāyi' ("Wonders of Events") is regarded as one of the most important sources on the literary assemblies that flourished during the Timurid dynasty, particularly under the reign of Sulṭān Ḥusayn Mīrzā [Zayniddin Vosifiy, 1979: 216].

According to Vāṣifī's own memoirs, his maternal relative, Mawlānā Ṣāḥibdār, one day mentioned him before Alīshīr Navā'ī. Having heard of this young poet, Navā'ī invited him to his poetic assemblies. Upon receiving this news, Vāṣifī was so overcome with excitement that he could not sleep, expressing his state as "as though a serpent had bitten me, I could find no rest." Observing his agitation, his father said:

"My son, do not be overly excited. After all, you will be joining people like yourself. We, on the other hand, are one step closer to the grave with each foot, preparing to render our account before God."

The following day, at the assembly, Alīshīr Navā'ī introduced Vāṣifī as a talented poet and a profound connoisseur of the mu'ammā art. At this, Mawlānā Muḥammad Badakhshī remarked:

"My lord, there has never been anyone until now who understands this art as perfectly as you do," – thereby acknowledging Navā'ī's mastery. To test Vāṣifī, Navā'ī recited two lines of mu'ammā. Though initially hesitant, Vāṣifī eventually mustered the courage to declare that he knew these lines by heart. At this, Navā'ī responded with a smile and a jest: "This young man seems to be saying, 'I know these; tell me something I do not know.'"

Vāṣifī later became renowned also as a direct participant in historical events. Following the demise of the Timurid sultanate, he served at the court of Muḥammad Shaybānī Khān. However, when the Ṣafavids occupied Khurāsān in 1512, Vāṣifī was compelled to migrate to Mā warā' al-nahr. He first resided in Samarqand and subsequently moved to Bukhara. He accompanied the Bukharan ruler Muḥammad 'Ubayd Allāh Khān on his campaigns against the Ṣafavids.

It was precisely during this period that Vāṣifī completed his Badāyi' al-vaqāyi', composed around 1532, which contains valuable information on the author's personal memoirs, the poetic assemblies of the Sulṭān Ḥusayn Mīrzā period, the activities of Alīshīr Navā'ī, as well as the socio-political and cultural life of that era.

Vāṣifī spent his final years in Tashkent and died there in 1566. His oeuvre, and especially the Badāyi' al-vaqāyi', is esteemed as an invaluable source for illuminating the literary-cultural milieu of his time.

Dawlatshāh ibn 'Alā' al-Dawla Bakhtīshāh Samarqandī – this celebrated man of letters and historian was born around 1427 in Herat. He was the son of 'Alā' al-Dawla Isfarāyinī, who was a cousin of Fīrūzshāh, one of the grand amīrs of Mīrzā Shāhrukh. Dawlatshāh spent virtually his entire life within the Timurid court milieu and was renowned as an erudite intellectual who received a profound scholarly and literary education [Akhmedov B., 2003: 85].

It is known that he lived under the patronage of Sulṭān Ḥusayn Mīrzā and Alīshīr Navā'ī, and actively participated in the poetic assemblies organised by these two great figures. In these circles, Dawlatshāh had the opportunity to become closely acquainted with the scholars and literati of his time. Nevertheless, he refrained from involvement in political events, remaining distant from the tumultuous conditions of his era, and devoted himself to reading books and scholarly pursuits at his estate near Herat.

Dawlatshāh's most celebrated work is the Tadhkirat al-shu'arā ("Biographical Memoirs of Poets"), completed in 1491 and presented to Alīshīr Navā'ī himself. The work consists of seven ṭabaqāt (sections) and a conclusion, and contains biographical information on a total of 153 poets. Of these, ten composed in Arabic, while 143 were Persian-language poets [Samarqandiy D., 1981: 224].

In the preface to his work, the author describes himself as "the first author to have written the biographies of Persian and Arab poets." For this reason, some researchers consider that Dawlatshāh may have been unaware of earlier tadhkiras – such as Nūr al-Dīn Muḥammad 'Awfī's Lubāb al-albāb or Abū Ṭāhir Khātūnī's Manāqib al-shu'arā. Nevertheless, the Tadhkirat al-shu'arā is evaluated as a work that inaugurated a new phase in the genre of tadhkira in Persian literature, enriching earlier tadhkira traditions in terms of both style and content.

Dawlatshāh himself records that, in composing his work, he was primarily inspired by the works of Mawlānā 'Abd al-Raḥmān Jāmī. Moreover, Alīshīr Navā'ī's attention to and patronage of the learned class were also significant factors in the production of this work.

Alīshīr Navā'ī, for his part, expressed warm opinions about Dawlatshāh. In his Majmū'at al-shu'arā, he described Samarqandī as "diligent, of dervish-like disposition, talented, and loving of knowledge."

The Tadhkirat al-shu'arā stands as a vivid example of the historical-literary thought that crystallised during the Timurid period, illuminating not only the lives of poets but also the cultural environment, scholarly orientations, and artistic trends of the fifteenth century. The work served as a primary source for the school of Persian-Tajik and Turkic tadhkira-writing both in its own time and in subsequent centuries. Later tadhkira compilers – such as Samī', 'Ahdī Bāfqī, Khwāndamīr, and others – drew extensively upon Dawlatshāh's work.

Although sources on Dawlatshāh's life are scarce, he is valued as an important historical figure who preserved the cultural memory and literary traditions of his epoch.

Dawlatshāh Samarqandī was an active participant in the literary-cultural renaissance that took shape during the Timurid era. His Tadhkirat al-shu'arā constituted a turning point in the history of Persian tadhkira-writing and served as a foundation for later centuries' literary scholarship. The work retains its significance to the present day as an unparalleled source for studying the spirit of fifteenth-century Eastern literature and the role of poets within the socio-cultural milieu.

Kamāl al-Dīn 'Abd al-Razzāq ibn Jalāl al-Dīn Isḥāq al-Samarqandī was born in Herat in 1413 and died there in 1482. Because his father, Jalāl al-Dīn Isḥāq, was originally from Samarqand, 'Abd al-Razzāq adopted the sobriquet "Samarqandī".

From a young age, 'Abd al-Razzāq Samarqandī displayed an interest in knowledge and scholarship, delving deeply into Qur'anic exegesis (tafsīr), prophetic traditions (ḥadīth), jurisprudence (fiqh), as well as linguistics and literature. He studied under renowned scholars of his time and subsequently held various scholarly and administrative positions at the court of Shāhrukh Mīrzā.

Initially, he composed a commentary on Qāḍī 'Aḍud al-Dīn's treatise on Arabic grammar, entitled Risāla-yi 'Aḍudiyya. He dedicated the preface of this commentary to Shāhrukh Mīrzā. The

commentary was highly esteemed by the court circle, and after passing an examination, the author was admitted to court service.

'Abd al-Razzāq Samarqandī was renowned in his time not only as a scholar but also as a skilled diplomat. Between 1442 and 1444, he was dispatched by Shāhrukh Mīrzā as an ambassador to the states of Kalikut and Vijayanagara in South India. During this journey, he conducted valuable observations on the political and cultural life of India, as well as international trade relations. These diplomatic experiences later found expression in his celebrated historical work.

'Abd al-Razzāq Samarqandī's most famous work is the Maṭla' al-sa'dayn wa majma' al-baḥrayn ("The Rising Place of the Two Auspicious Stars and the Confluence of the Two Seas"), completed in 1470. The work is esteemed as one of the most comprehensive historical sources of its era [Abdurazzoq Samarqandiy, 2008: 832].

The work consists of two volumes:

– The first volume covers events from the period 1304 to 1405, i.e., from the reign of Abū Sa'īd (1316–1335), the Iranian ruler descended from Chingiz Khān, up to the death of Amīr Tīmūr. This section contains information on the history of Central Asia, Afghanistan, Iran, Azerbaijan, and, to some extent, India and other countries.

– The second volume recounts political events from the descendants of Amīr Tīmūr, particularly the reigns of Shāhrukh Mīrzā, Abū'l-Qāsim Bābur, Abū Sa'īd Mīrzā, and finally Sulṭān Ḥusayn Mīrzā. The work concludes with Sulṭān Ḥusayn Mīrzā's second accession to the throne in 1470.

The Maṭla' al-sa'dayn is one of the most important sources in Timurid historiography, with the author adopting a direct eyewitness approach to events. Alongside political events, the work contains diplomatic correspondence, economic data, ambassadorial experiences, and details of social life.

According to Khwāndamīr, 'Abd al-Razzāq was appointed to the position of shaykh at the convent (khānaqāh) constructed by Shāhrukh Mīrzā, on the orders of Sultān Abū Sa'īd Mīrzā in 1463. Consequently, he is recognised not only as a historian but also as a figure who attained a degree of religious-spiritual maturity.

Khwāndamīr, in his Ḥabīb al-siyar, emphasises that he had seen only that portion of the Maṭla' al-sa'dayn which extended up to the reign of Sultān Abū Sa'īd. However, current research demonstrates that 'Abd al-Razzāq completed the work in its entirety in 1470.

Kamāl al-Dīn 'Abd al-Razzāq Samarqandī occupied a significant position at the Timurid court as a major historian, diplomat, and scholar of his time. His Maṭla' al-sa'dayn wa majma' al-baḥrayn remains one of the most reliable sources illuminating the political, social, and cultural life of his era, and served as a primary source for subsequent historians, including Khwāndamīr and Mīrkhwānd.

Alīshīr Navā'ī was one of the eminent polymaths of the Herat scholarly-literary centre that flourished during the Timurid period, producing significant scholarly works not only in literature, linguistics, and philosophy but also in the field of history. He patronised the learned class of his time and exerted a direct influence on the formation of many talented individuals – in particular, the celebrated historian Khwāndamīr.

In his historical works, Alīshīr Navā'ī interpreted human history from religious, moral, and philosophical perspectives, approaching history as a means of spiritual education. Among his historical works, the Tārīkh-i anbiyā va ḥukamā ("History of the Prophets and Sages") and the Tārīkh-i mulūk-i 'Ajam ("History of the Kings of Persia") hold a special place.

Alīshīr Navā'ī's treatise Tārīkh-i anbiyā va ḥukamā, composed in prose on the basis of Islamic sources, encompasses the history of the prophets and scholars. Although the work was produced in

the genre of religious history, it is a prose work imbued with profound philosophical, moral, and educational significance [Alisher Navoiy, 1966: 216].

In this work, Navā'ī narrates concisely yet instructively the life journeys of the prophets, from the creation of Adam (peace be upon him) to Mūsā (Moses), Yūsuf (Joseph), and Sulaymān (Solomon). He urges the reader to correctly comprehend their own time and to draw lessons from the lives of the prophets.

The second part of the work is devoted to the history of the ḥukamā (sages), and contains information on the lives, scholarly activities, and wise sayings of thirteen philosophers, including Luqmān the Sage, Buqrāṭ (Hippocrates), Aflāṭūn (Plato), Baṭlamyūs (Ptolemy), and Buzurjmihr. After providing a prose description of each philosopher, Navā'ī appends a poetic couplet appropriate to that sage's wisdom. In this respect, the work represents a synthesis of religious-philosophical history and literary style.

Navā'ī explicitly indicates that he drew upon such Islamic historical sources as the Tārīkh al-Ṭabarī, the Tārīkh-i Banākatī, and the Qiṣṣa-yi Rabghūzī in composing this work. For this reason, the Tārīkh-i anbiyā va ḥukamā may be regarded as a historical-prose monument in which medieval Islamic thought and Greek philosophy are harmoniously integrated.

Alīshīr Navā'ī's second major work in the field of history is the Tārīkh-i mulūk-i 'Ajam ("History of the Persian Kings"), a treatise written on the basis of scholarly evidence and ancient sources. The work provides a detailed account of the history of four major dynasties that ruled over the territories of Iran and Tūrān: the Peshdādids, the Kayānids, the Ashkānids (Arsacids), and the Sāsānids.

The author discusses the lives of sixty-three rulers belonging to these dynasties: eleven Peshdādids, nine Kayānids, fifteen Ashkānids, and twenty-eight Sāsānids. Navā'ī not only describes the activities of these dynasties but also provides detailed information on the construction of cities, the origins of the Nawrūz festival, and the formation of cultural values.

A noteworthy aspect is that the author also specifically mentions the activities of three female rulers – Humāy, Tūrāndukht, and Āzarmdukht – in the historical process, demonstrating the breadth of Navā'ī's historical vision and his recognition of women's roles.

The treatise Tārīkh-i mulūk-i 'Ajam manifests Navā'ī's scholarly potential in historiography, his profound attention to ancient Iranian history, and his ability to write on the basis of precise sources. The work represents the high level of historical thought achieved during the Timurid period.

Through his historical works, Alīshīr Navā'ī made an unparalleled contribution to the scholarly-cultural renaissance that took shape during the Timurid era. The Tārīkh-i anbiyā va ḥukamā stands as a moral-prose history with religious-philosophical content, while the Tārīkh-i mulūk-i 'Ajam occupies a unique place in its time as a scholarly source on the political history of ancient Persia.

Through these works, Navā'ī approached human history from the perspectives of morality, science, wisdom, and enlightenment, interpreting history as a source of spiritual instruction on the path to human perfection. For this reason, he is venerated as one of the founders not only of literature but also of the historiographical school during the Timurid period.

CONCLUSION AND RECOMMENDATIONS

The Herat school, cultivated under the patronage of Sulṭān Ḥusayn Mīrzā and Alīshīr Navā'ī, elevated Uzbek and Persian-Tajik historiography to an entirely new conceptual level at the turn of the sixteenth century. Historiographers such as Mīrkhwānd, Khwāndamīr, and 'Abd al-Razzāq Samarqandī abandoned the tradition of merely chronological recording of historical processes and

introduced a method of critical analysis that examined causal relationships, socio-political factors, and economic determinants. Simultaneously, through Alīshīr Navā'ī's Tārīkh-i anbiyā va ḥukamā and Tārīkh-i mulūk-i 'Ajam, historical science transcended mere factography and acquired philosophical-moral and spiritual-educational significance. Alongside political history, Zayn al-Dīn Vāṣifī and Dawlatshāh Samarqandī, who extensively illuminated literary-cultural life, succeeded in creating a comprehensive panorama of their era. In sum, these source-critical and methodological approaches of the Herat school served as a significant foundation for the historiography of the major sultanates that later emerged in the territories of Tūrān and Iran in subsequent centuries.

On the basis of the research findings, it is advisable to undertake a number of practical steps to further deepen future scholarly investigations. First and foremost, it is necessary to produce complete academic translations of those portions of the works of the historiographers of this period that have not yet been fully introduced into scholarly circulation, and to present them to the international academic community. In particular, the valuable information recorded in the works of the Herat historians concerning troop numbers, military structure, tactics, and martial arts warrants comprehensive investigation – not solely from a general historical perspective, but with the involvement of specialists in military science and economics. Moreover, a comparative study of the achievements of the Herat school in relation to the works of the later historiographical schools of Mā warā' al-nahr and India, along with extensive dissemination of the results in reputable international scholarly journals in English, would serve to promote the international integration of our historical science.

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