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THE SOCIO-POLITICAL AND SPIRITUAL ENVIRONMENT DURING THE TIMURID DYNASTY

Abstract: The Timurid period (14th-15th centuries) is remembered in history for its rule in Azerbaijan, Iran, Central Asia, and India. The socio-political environment of this period was based on personal rule and the strengthening of a centralized state system. Along with establishing their rule, the Timurids undertook efforts to govern the country, administer the state, and fortify various regions. A social system based on economic activities and sectoral systems was created in cities and rural areas. The Timurids, through their political activities, established mutual relations between different national and religious groups and tried to ensure their unity.

During the Timurid period, cultural and scientific development, the activities of scholars under the kings, and writers and thinkers invited to the state service were successful. In the spiritual environment, Islamic sciences and enlightened ideas, poetry and literature developed, as well as art, architecture, and various areas of science flourished. As a result, science and culture developed, important works were written in various scientific fields, and discoveries were made. The Timurid period was a period of great importance for the socio-political and spiritual environment, world history, and also made a great contribution to science and culture.

Key words: Timurids, social environment, political system, spiritual life, culture, science, literature, centralized state, madrasa, poetry, development, enlightenment, urban culture, state administration, Islamic civilization.

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Introduction

In examining the life and intellectual legacy of any prominent scholar, it is imperative to contextualize their development within the political, social, and epistemological framework of their time. The historical milieu in which a scholar lives plays a formative role in shaping their intellectual trajectory and scholarly output. Accordingly, a comprehensive analysis of Sa'd al-Din al-Taftāzānī's life and work necessitates a critical engagement with the sociopolitical and intellectual dynamics of his era. Such an inquiry not only illuminates the historical forces that influenced his scholarly formation, but also offers insight into the broader role of Islam and its

scholars within the society of the time, particularly with state-religion dynamics. Al-Taftāzānī's scholarly activity coincided with the 14th century, a period often designated as "the Second Eastern Renaissance" marked by a revival of intellectual and cultural production across the Islamic world.

During his lifetime, in 621 AH / 1224 CE, Chinggis Khan divided his empire among his four sons – Jochi, Chagatai, Ögedei, and Tolui. Notably, his second son, Chagatai, was granted the regions of Kashgar, the Semirechye (Yettisuv) oasis, Transoxiana, parts of Khwarazm, Afghanistan, and northern India. This territory came to be known as the "Chagatai Khanate" or "Ulus of Chagatai" [11:10].

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Chagatai (r. 621-639 AH / 1224-1242 CE) and his descendants ruled until 806 AH / 1404 CE [15:52]. Following Chagatai's death, the throne of the khanate was occupied by 33 khans from both the Chagatai and Ögedeid lineages [14:26, 11:10]. Nevertheless, the political and administrative condition of the region remained largely unstable. For instance, during the reign of Yesü Möngke (r. 645–650 AH / 1247–1252 CE), the khan became deeply involved in drinking and, like many rulers of the Chagatai house, showed little interest in governance [3:173]. Despite this, some rulers from the Chagatai dynasty attempted to implement reforms aimed at strengthening the khanate. During the reign of Duwa Khan (r. 690-706 AH / 1291-1306 CE), the cities of Balkh and Andijan were restored, and several military campaigns were conducted against Moghulistan. However, after his death, internal conflicts re-emerged within the Ulus of Chagatai.

Duwa Khan's second son, Kepek Khan, brought a temporary end to these conflicts in 709 AH / 1309 CE by enthroning Esen Buqa as khan (r. 709-718 AH / 1309-1318 CE). Around this time, a gradual transition from nomadic to sedentary life began among the steppe populations, intensifying especially during Kebek Khan's own reign (r. intermittently 709/1309 and 718-726 AH / 1318-1326 CE). To strengthen the khanate, Kepek Khan implemented administrative and economic reforms [6:190], which contributed to a degree of political and economic stability. Nonetheless, he failed to eliminate the deep-rooted decentralization and internal disorder among the tribal factions of the Ulus, as the state lacked a centralized government. These problems became particularly evident after his death.

In the 740s AH / 1340s CE, the Chagatai Ulus fragmented into two distinct parts: the Eastern Ulus, which included eastern Ferghana, Semirechye, and Eastern Turkestan - later referred to as Moghulistan and the Western Ulus, which comprised Mawara'nnahr and the eastern part of Khwarazm [13:8, 3:178]. Between 741-772 AH / 1340-1370 CE, not only did these two regions exist as independent khanates, but widespread internecine conflict also erupted among the various tribal beyliks. In Mawara'nnahr alone, nearly ten autonomous principalities emerged. Among them were Amir Bayan Suldüz in Samarqand, Amir Haji Barlas in Kesh, Amir Boyazid Jalā'ir in Khujand, and Ūljaytū Suldüz in Balkh, each of whom declared himself sovereign.

The political fragmentation in Mawara'nnahr intensified following the death of Amir Qazaghan in (759 AH / 1358 CE), resulting in further disintegration and vulnerability [4:65]. Amid this chaos, a leader was needed - one with deep knowledge, firm resolve, and a national vision - capable of restoring peace and defending the interests of the people. It was precisely under such critical circumstances, during the 760s AH

/ 1360s CE, that the figure of Sahib-Qiran Amir Timur emerged from the Barlas tribe.

The full name of Amīr Tīmūr was Amīr Tīmūr Kūrāgān ibn Amīr Taraghāy Nuyān ibn Amīr Barkūl ibn Amīr Ilangiz Nuyān ibn Amīr İyjl Nuyān ibn Amīr Qarachor Nuyān ibn Amīr Qūchālūy (Qochulī) ibn Tumanay Khān ibn Bosunghur Khān ibn Qaidu Khān ibn Dūtummanin Khān ibn Būqā Khān ibn Buzunjar Khān ibn Alonquvā. He was born on the 25th of Sha'ban in 736 AH / 9 April 1336 CE in the village of Khoja Ilghor (modern Yakkabagh district), near the historical city of Kesh (present-day Shahrisabz) [5:7, 20:68]. His father, Muhammad Taraghay, the beg of Kesh, was a man of notable piety, wisdom, and benevolence. He enjoyed great respect among the religious elite and maintained close relationships with scholars, dervishes, and intellectuals, always treating them with honor and generosity [5:11]. As a result, Amir Timur developed a strong desire for knowledge from an early age and held deep respect for religious scholars. His childhood and adolescence were spent in Kesh, where he began his formal education. By the age of seven, he was enrolled in a local madrasa and quickly memorized the Qur'an.

Amir Temur stood out among his peers due to his capabilities and knowledge [5:18-19]. He became a scholar in disciplines such as Qur'anic memorization, history, poetry, Islamic jurisprudence (fiqh), and theology (ʿaqīdah). At the same time, Amir Temur possessed great expertise in leadership, especially in the military field. At the age of twelve, he participated in battles alongside his father. Through engaging in various military exercises, he gained considerable experience and grew into a valiant warrior [5:25]. Nizāmuddīn Shāmī writes the following in his work "Zafarnāmah": "May the noble name of Sahib Qiran never be erased from the pages of the world; may the echo of his majesty and the mention of his awe reach both East and West" [14:24].

Between the years 751-761 AH / 1350-1360 CE, Sahib Qiran Amir Temur formed a small, well-armed military unit composed of cavalry and infantry. From a young age, Sahib Qiran had a special interest in military affairs. Undoubtedly, this was due in part to the influence of his father, Amir Taraghay [7:6]. In the years 761/1360 and 762/1361, the ruler of Moghulistan, Khāqān Tughluq, took advantage of the grave political situation in Transoxiana and attempted to bring it under his control [13:9]. At that time, there was no military or political force strong enough to oppose Tughluq Temur. According to Sharaf al-Din ʿAlī Yazdi, during Tughluq Temur's military campaign, Sahib Qiran Amir Temur observed his maternal uncle, Amir Haji Barlas (d. 762/1361), retreating toward Khurasan and said the following: "If the country is left without a ruler, it will inevitably suffer greatly; its people and nation will be completely devastated by the cruelty and aggression of enemies.

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...If you go to Khurasan, and I return to Kish to restore calm to the nation, and from there enter the service of the Khan and meet with the amirs and state dignitaries - then perhaps the province may be spared from ruin. For the subjects, who are a trust from the Creator entrusted to the rulers, must not fall into hardship and affliction” [19:65-66]. Thus, having accurately assessed the socio-political events of the time, Sahib Qiran Amir Temur was appointed governor of the Kish province at the age of 25 [17:88-89]. From that moment onward, Amir Temur’s official engagement in the political life of Mawara’nnahr began. Two distinct phases can be observed in the political career of Amir Temur. The first phase spans the years 761-788 AH / 1360-1386 CE and is characterized by the unification of Mawara’nnahr and the cessation of internal conflicts. The second phase covers the years 788-804 AH / 1386-1402 CE and is marked by military campaigns known as the Three-Year, Five-Year, and Seven-Year Wars [12:15].

Another figure who had a significant influence on the socio-political situation in Mawara’nnahr during the years 761-771 AH / 1360-1370 CE was Amir Husayn, who held control over Balkh and its surrounding lands. Sahib Qiran Amir Temur assisted Amir Husayn ibn Musallam ibn Qazaghan in a battle against Bayan Suldūz that took place in the year 762/1361 [17:89]. As a result, both rulers formed an alliance, which created the opportunity to fight against the Mongol khans. At the same time, Tughluq Temur appointed his son Ilyas Khwaja as governor of Mawara’nnahr. However, Sahib Qiran Amir Temur refused to serve under him and instead established an alliance with Amir Husayn. Sahib Qiran further reinforced this alliance through kinship by marrying Uljoy Turkon Agha, the niece of Amir Husayn [13:10]. However, this friendship did not last long. In 766/1365, a battle took place between their combined forces and Ilyas Khwaja near Chinaz and Tashkent. This battle is famously known in history as the “Loy jangi”. As a result of the battle, the allied army was defeated, which led to a deterioration in the relationship between the two commanders. However, the main reason behind their conflict was the clash of interests between Amir Temur and Amir Husayn over dominance in Mawara’nnahr.

Between 767-771 AH / 1366-1370 CE, Amir Temur focused his efforts on eliminating the fragmentation within Mawara’nnahr. In particular, in 771/1370, he besieged and captured the city of Balkh and executed his main rival, Amir Husayn. That same year, at a council (kurultai) of military leaders held in Balkh, Amir Temur’s rule was formally declared [13:14]. Then he moved the capital from the city of Kish to Samarkand [5:39].

By the 780s of the 7th century AH / the mid-1380s CE, Amir Temur was engaged in strengthening the country, protecting it from internal and external enemies, eliminating the terrible consequences left by

the Mongol invaders, ensuring the unity of Mawara’nnahr, achieving peace for the people, and carrying out works of construction and improvement [5:40]. Indeed, he devoted all his strength and effort to implementing these goals. Amir Temur’s idea of uniting Mawara’nnahr was brought to completion in 790 AH / 1388 CE with the conquest of Khwarazm.

Within a short period of 35 years, Amir Temur subordinated a total of 27 countries, including Mawara’nnahr, Khurasan, Iran, Northern India, the Caucasus, Southern Russia, Asia Minor, Iraq, Syria, and Egypt [13:4], and established a great empire. As the ruler of the state, he implemented profound reforms in all areas of society, including administration, economy, agriculture, architecture, and education. Certainly, these measures, in turn, led to significant development of the country’s political, economic, and cultural life.

Amir Temur, in matters of state administration, developed a complete legal compilation known as “Temur’s Regulations” (Tuzukāt-i Temurī). He ruled the people and brought prosperity to the country based on these Codes, relying on the ideology and rulings of Islam [13:4]. In the empire, governance was conducted through the royal court (dargāh) and the vizierate (divān). The court was led by the supreme ruler himself, and the divan was headed by the divanbegi (chief minister). The divan functioned as the executive authority, in which ministers of military affairs, land tenure, taxation, and finance operated. Moreover, three ministers were engaged in handling the affairs of other provinces under the empire’s control.

Already in 766-767 AH / 1365-1366 CE, Amir Temur erected a defensive wall around the city of Kish to protect it. Indeed, the first major administrative reform was the transfer of the capital from the city of Kish to Samarkand. This was because the city was located in the center of Mawara’nnahr and was considered a favorable geographical region. It was rich in water, surrounded on three sides by mountains, and possessed a climate of natural balance where the air flows from the mountains, rivers, vast pastures, tree-covered valleys, and plateaus joined to create a pleasant, refreshing, and stable atmosphere. Samarkand was also rich in construction materials and valuable, colorful, and rare metal deposits, which at that time were already partially utilized for state purposes [5:39-40]. In 771 AH / 1370 CE, defensive walls, the citadel (kuhandez), the Kuksaroy, and Bustonsaroy were built in Samarkand, making it a flourishing and beautiful city, as one poet praised it, “the ornament of the face of the earth” [13:15]. In 782 AH / 1380 CE, construction of the Ak-Saray Palace began in Shahrisabz, and it was surrounded by defensive walls. Likewise, large-scale construction, restoration, and renovation works were carried out in other cities of the empire, such as the building of a mosque in Tabriz, a palace in Shiraz, a madrasa in

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Baghdad, and the mausoleum of Ahmad Yassawi in Turkistan. One of the most important aspects of such building activity was its symbolic representation of the state's political status and power. This is reflected in the famous inscription placed on the portal of Ak-Saray in Shahrisabz "If you doubt our might and power - look at our buildings".

Ample opportunities were created in the cities for craftsmanship and trade. In agriculture, former forms of land tenure were preserved. That is state land – "mulk-i divānī", private land – "mulk", land under madrasas and mosques – "waqf", and communal land – "jamā'a". In rural areas, for irrigated farmland, new irrigation networks were built, and existing ones were repaired, which expanded cultivated land and laid the foundation for the development of agriculture. Moreover, the collection of taxes before the harvest was strictly prohibited. Certainly, such measures brought considerable revenue to the state treasury through taxation. External and internal trade between different regions of the empire was established, and as a result, the country's economy grew.

Amir Temur paid special attention to the education system. On the one hand, this was due to the need for specialists who could govern the empire's territories, and on the other, it reflected a desire to elevate the cultural and intellectual level of the population. By consolidating the territories of Central Asia and neighboring regions into his sultanate and effectively ending feudal fragmentation, Amir Temur began assembling renowned scholars and artisans from the regions he had brought under his control in Samarkand. He aimed to reinvigorate, in Samarkand, the scholarly traditions of the Islamic world's historic intellectual centers – Khwarazm, Bukhara, and Baghdad – epitomized by the "Bayt al-Hikma" (House of Wisdom) [9:178]. To that end, he constructed new madrasas endowed with waqf lands. Urban expansion accelerated, and the advancement of the sciences, culture, and arts flourished. Wherever his armies prevailed, his most prized spoils included the region's painters and skilled craftsmen. Notably, he transferred manuscripts from the Bursa library to Samarkand [18:33].

Amir Temur was not merely a formidable military leader and statesman, but as emphasized above, also a preeminent scholar of his era. Crucially, he recognized the profound importance of science and scholarship for statecraft and consistently treated scholars and ulama with respect [16:14]. He consulted experts and religious authorities on every matter of state significance, achieving beneficial outcomes. He once acknowledged: "All the successes I achieved in the sultanate and the strongholds I conquered came by the prayers of Shaykh Shams al-Din al-Fahuri, through the efforts of Shaykh Zayn al-Din al-Khawafi, and by the grace of Sayyid Baraka" [20:48]. Nizāmuddīn Shāmī records in "Zafarnamah": "Distinguished between high-ranking scholars and

lesser individuals, assigning each his rightful status; he honored saints and righteous men, engaging them in discourse and assemblies" [14:20]. Consequently, Amir Temur made concerted efforts to establish a scholarly court, fostering a vibrant intellectual milieu. Among the eminent scholars in his capital were Mawlana Abdujabbor al-Khorazmi, Mawlana Shams al-Din al-Munshi, Mawlana 'Abd Allāh al-Lisan, Mawlana Bahr al-Din Aḥmad, Mawlana Nu'mān al-Din al-Khorazmi, Khwaja Afzal, Mawlana Sa'd al-Din al-Taftāzānī, Mawlana Alā' al-Din al-Kashī, Jalāl al-Ḥaqī, and others [12:23]. Timur provided them with all the necessary conditions to pursue their intellectual endeavors freely.

In May 1404, Amir Temur returned to Samarkand from Asia Minor and began preparations for his forthcoming campaign against China. He departed with a well-equipped army of approximately 200,000. On 12 Rajab 807 AH / 14 January 1405 CE, the army reached Otrar and was ordered to encamp there. This halt resulted from Timur's deteriorating health, and sensing his impending death, he exhorted his companions and commanders to unite and remain loyal to his heir, Pir Muhammad. Ultimately, Amir Temur passed away on 17 Sha'ban 807 AH / 18 February 1405 CE. His body was returned to Samarkand and interred in the mausoleum he had endowed for his spiritual mentor, Sayyid Baraka [13:15].

Following his death, internal discord intensified despite his designation of Pir Muhammad as successor. Factional strife erupted, particularly in Samarkand, where a group of Umara and beys moved to enthrone Khalil Sultan, son of Miranshah [20:29]. This bid did not garner unanimous support from all members of the ruling house, military commanders, or amirs, leading to armed resistance against Khalil Sultan in various regions. In this ensuing turmoil, Timurid princes contended for supreme authority, while regional governors pursued greater autonomy. Initially, the governors of Turkestan and Fergana – Sheikh Nur ad-Din and Amir Khudaydad – assumed power [13:64]. Through this, the peace and tranquility in the country were disrupted; it remained fragmented and divided into several independent regions. During these perilous times, several members of the Timurid dynasty, such as Crown Prince Pir Muhammad (809 AH / 14 Ramadan 809 AH / 22 February 1407) [20:43] and Miran Shah (810 AH / 25 Dhu al-Qa'dah 810 AH / 22 April 1408), fell victim to uprisings and conspiracies. In these fraught circumstances, the scholarly environment nurtured in the capital was also dismantled.

Nearly five years of wide-scale disorder in the country began to abate when Shah Rukh Mirza (778-851 AH / 1377-1447 CE) seized Samarkand and assumed power in 811 AH (1409 CE). He appointed his son, Mirza Ulugh Beg (796-853 AH / 1394-1449 CE), to govern the capital, while he focused on Herat.

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After several years of effort, by the 820s AH (1420s CE), aside from Syria and Arabia, he had brought under his control the core territories of Amir Temur's heritage [13:66]. Mirza Ulugh Beg, like his grandfather Amir Temur, was a scholar of his era and recognized the vital importance of science and intellectuals in societal life. Consequently, during his reign, Samarkand once again became a hub of scholarly activity, and he accorded special respect to scholars. However, upon his death, this scholarly milieu disintegrated; many scholars began relocating to other regions—his student, 'Alī ibn Muhammad Qushjī (805-879 AH / 1403-1474 CE), serves as a prime example.

Shah Rukh Mirza died on 24 Dhu al-Hijjah 850 AH (12 March 1447 CE) in the Ray province after falling ill. His passing precipitated renewed succession struggles. Although no heir had been formally appointed, tradition dictated that the eldest member of the ruling family should ascend the throne, which in this case would have been Mirza Ulugh Beg. However, Baysunghur's sons, Ala-ud-Daula and Abu'l-Qasim Babur, challenged Ulugh Beg. Ala-ud-Daula seized control of Khurasan and Herat; Abu'l-Qasim Babur took Mazandaran and Gurgan; and Sultan Muhammad captured western Iran and Fars. In these disturbances, Mirza Ulugh Beg himself was killed near Samarkand on 10 Ramadan 853 AH (27 October 1449 CE) [1:296]. Consequently, the already precarious political, social, and economic situation worsened greatly. The death of this prominent scholar also represented a severe loss for the realm's scientific disciplines, which subsequently received little attention from the succeeding Timurid rulers [2:24]. Not long after, Abdullatif too fell victim to political machinations; he was executed in 854 AH (1450 CE), and his head was affixed to the portal of the Ulugh Beg Madrasa in Registan [1:306]. On the same day, Sultan Abdullah was installed on the throne in Samarkand. In "Matla' al-Sa'dayn wa Majma' al-Bahrayn" Abd al-Razzāq Samarqandī recounts that when Sultan Abu Sa'id marched on Bukhara, the city's governor and amirs detained him but released him the next day. This event precipitated a dual-power structure in Mawara'nnahr. Several battles ensued between these two rulers. In 855 AH (1451 CE), Sultan Abu Sa'id allied with the Kipchak Khan Abulkhayr Khan (831-873 AH / 1428-1468 CE) to defeat Sultan Abdullah and seized control of the whole of Mawara'nnahr. However, in 856 AH (1452 CE), Abu'l-Qasim Babur captured Herat, thereby establishing control over the Khurasan portion of the Timurid domain. Following his death, in 857 AH (1453 CE), Sultan Abu Sa'id reassembled Khurasan and Mawara'nnahr by retaking Herat. Abu Sa'id was a learned ruler who respected scholars, as evidenced by his visit to the tombs of Sheikh Abul-Fazl Hasan, Mawlana Sa'd al-Din al-Taftāzānī, Sheikh Luqmān Parandā, and Jawanmard Qaṣṣāb in Sarakhs before his campaign in Mazandaran

[10:494]. In sum, during his reign (855–873 AH / 1451–1469 CE), significant efforts were made to reunite the territories of the Timur Empire, and the realm experienced a relative political, social, and economic revival. Following the death of Sultan Abu Sa'id on 5 February 1469 CE (22 Rajab 873 AH) [10:610], succession struggles rapidly reignited. In Khurasan, Sultan Husayn Bayqarā (r. 873-911 AH / 1469-1506 CE) ascended the throne, while in Mawara'nnahr, successive Timurid rulers – Abu Sa'id's sons Sultan Aḥmad (r. 873-898 AH / 1469-1493 CE), Sultan Maḥmūd (r. 898-899 AH / 1493-1494 CE), and Maḥmūd's son Sultan 'Alī (r. 899-906 AH / 1494-1501 CE) held power. This division once again bifurcated the empire into Khurasan and Mawara'nnahr.

Upon securing the throne, Sultan Husayn Bayqarā focused on suppressing internal conflicts and consolidating centralized authority. His reign ushered in a period of relative political, social, and economic stability in Khurasan, evidenced by numerous public works and administrative reforms. He was also a patron of arts and learning, maintaining a court of scholars and poets, hosting intellectual gatherings, and composing ghazals under the pen-name "Ḥusaynī". His collected poems were posthumously published in Istanbul in 1946.

In contrast, the Mawara'nnahr territories experienced sustained turmoil after Sultan Aḥmad's accession. Infighting among regional governors and frequent incursions from the steppe (Dāšt-i Qipčāq) severely disrupted social and economic life. Sultan Aḥmad devoted much of his reign to resolving these crises, achieving some improvement in living conditions, and implementing fair governance [8:24]. Despite these efforts, his grip on power remained tenuous. During Sultan Maḥmūd ibn Abu Sa'id's brief reign (r. 899-903 AH / 1494-1498 CE), conditions deteriorated sharply. Maḥmūd instituted an authoritarian regime and suppressed dissent ruthlessly. His cousin and son-in-law, Malik Muḥammad Mirzō, attempted to claim the throne but was defeated and executed, along with another prince, in Koksaroy. The "Baburnāmah" remarks: "...he was cruel and depraved; both nobles and commoners, servants and merchants were utterly merciless and corrupt... they trembled even to leave their homes and markets in fear of the Turkish and Sipāhī officers" [8:23-24]. After Sultan Maḥmūd's death, the situation worsened. His sons Sultan 'Alī Mirzō and Baysunghur Mirzō, as well as Zāhir al-Dīn Muḥammad Bābur, engaged in fierce struggles for the throne. The reign of Sultan 'Alī Mirzō, the final Timurid ruler in Mawara'nnahr (r. 903-905 AH / 1498-1500 CE), ended with his defeat by Muḥammad Shaybānī Khān, who capitalized on the internal disunity and formally ended Timurid rule in Mawara'nnahr in 1500.

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Conclusion

In conclusion, Amir Temur, over a remarkably short historical span, expelled Mongol invaders from Mawara'nnahr, abolished feudal fragmentation, and laid the foundations of a formidable empire. He instituted comprehensive reforms in governance, the economy, agriculture, architecture, and education, promoting peace and prosperity across his realms. His emphasis on scholarship and support for the sciences led to numerous cultural and intellectual achievements. However, after his death, the empire swiftly fragmented due to internal succession disputes, undermining public welfare. Nonetheless,

during the reigns of Shāh Rukh Mirzō, Mirzō Ulugh Beg, Sultan Abu Sa'īd, and Sultan Aḥmad, the region experienced renewed stability. Notably, during Ulugh Beg's tenure, significant advances occurred in the fields of exact and natural science. During the reigns of Khalil Sultan, Sultan Mahmud, and Sultan Ali Mirza, the country experienced a relatively high frequency of internal conflicts and civil strife. These circumstances, in turn, had a significant adverse impact on the national economy. Furthermore, it can be observed that the rulers of this period did not pay sufficient attention to scholars and scientific development.

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