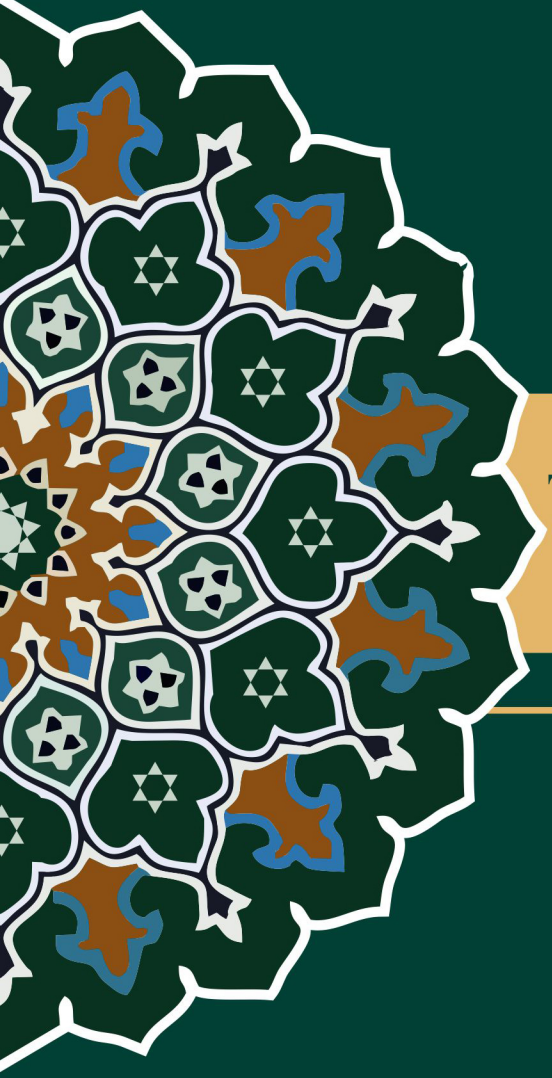
SHARQ MASH'ALI



Toshkent davlat sharqshunoslik universiteti
ilmiy-uslubiy, ma'rifiy jurnali

4
2025

Ilmiy-uslubiy,
ma'naviy-ma'rifiy jurnal.
Ta'sischi:
O'zbekiston Respublikasi
Oliy ta'lim fan va innovatsiyalar vazirligi
Toshkent davlat sharqshunoslik universiteti
1992-yildan chiqa boshlagan
Jurnal O'zbekiston Respublikasi
Toshkent shahar matbuot va axborot
boshqarmasi ro'yxatidan qayta o'tgan
(№ 02-0055 26-sentyabr 2014-yil)

Jurnal original-maket asos'ida bosildi.
Sharq mash'ali, 2025 yil 4-son.
e-mail: nashriyot@tsuos.uz
web-site: www.tsuos.uz
Muallif fikri tahririyat nuqtayi nazaridan farqlanishi mumkin.

Bosishga ruxsat etildi: 30.12.2025
Bichimi 84x108 $^{1}/_{16}$ Shartli 11,5 b.t.
50 nusxada bosildi. Buyurtma №
Toshkent davlat sharqshunoslik universitetining kichik bosmaxonasi.
Toshkent, Amir Temur ko'chasi, 20-uy.

SHARQ MASH'ALI

ISSN 2010-9709

MUNDARIJA № 4, 2025-yil

OUTSTANDING SCIENTISTS, THINKERS AND STATESMEN OF CENTRAL ASIA

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Abstract - *In the article, the authors attempt to demonstrate the contribution of scholars, thinkers, and statesmen of Mawarannakhr to the development of Islamic culture. The main works and their brief description are given. The contribution of the talents of the region to the cultural sphere, place, and role is described. The narration is carried out in chronological order, brief information is given about the figure, his works, and the contribution that he made to the development of world science and Islamic culture and sciences. The article attempts to analyze the activities of medieval cultural figures concerning today. At the end of the article, general conclusions on the article are given. Within the framework of a brief article, information is given only about the most prominent talents and geniuses who over the centuries have contributed to the development of the world and Islamic culture.*

Keywords - *Islam, Mawarannakhr, Khorezm, eminent scientists, famous cultural figures, thinkers, governmental actors, Amir Temur, Islamic science, Islamic culture.*

Annotatsiya *- Maqolada mualliflar Movarounnahr aholisining tasviriy san'at, she'riyat, hunarmandchilik, tikuvchilik va musiqaning islom madaniyati rivojiga qo'shgan hissasini ko'rsatishga harakat qilganlar. Asosiy ishlar va ularning qisqacha tavsifi berilgan. Viloyat iste'dodlarining madaniyat sohasiga qo'shgan hissasi, o'rni va o'rni tasvirlangan. Rivoyat xronologik tartibda olib boriladi, shaxs, uning ijodi, jahon ilm-fani, islom madaniyati va fanlari rivojiga qo'shgan hissasi haqida qisqacha ma'lumot beriladi. Maqolada o'rta asr madaniyat arboblarining bugungi kundagi faoliyatini tahlil qilishga harakat qilinadi. Maqolaning oxirida maqola bo'yicha umumiy xulosalar berilgan. Qisqacha maqola doirasida faqat asrlar davomida jahon va islom madaniyati rivojiga hissa qo'shgan eng ko'zga ko'ringan iste'dod va daholar haqida ma'lumot beriladi.*

Tayanch so'zlar – *Islom, Movarounnahr, Xorazm, taniqli olimlar, mashhur madaniyat arboblari, mutafakkirlar, davlat arboblari, Amir Temur, islom ilmi, islom madaniyati.*

Аннотация *– В статье авторы пытаются показать вклад ученых, мыслителей и государственных деятелей Мавераннахра в развитие исламской культуры. Описывается вклад, место и роль талантов региона в культурной сфере. Повествование ведется в хронологическом порядке, даются краткие сведения о личности, их творчестве и вкладе, который они внесли в развитие мировой науки и исламской культуры. В статье предпринята попытка проанализировать деятельность средневековых деятелей культуры, имеющую отношение к сегодняшнему дню. В конце статьи приводятся общие выводы по статье. В рамках краткой статьи дается информация только о наиболее выдающихся талантах и гениях, которые на протяжении веков вносили вклад в развитие мировой и исламской культуры.*

Ключевые слова – *Ислам, Мавераннахр, Хорезм, выдающиеся ученые, известные деятели культуры, мыслители, государственные деятели, Амир Темур, исламская наука, исламская культура.*

INTRODUCTION. At the end of the 9th century, Central Asia was liberated from Arab rule and several independent states were formed on its territories. During this wave of changes in the

9th-12th centuries, trade, crafts, arts, and sciences were rapidly developing. Thus, among the sciences, the most developing ones were the exact and natural sciences (mathematics, astronomy, geodesy, mineralogy, medicine, pharmacology, and others). The works of Plato, Aristotle, Hippocrates, Galen, Archimedes, Ptolemy, Euclid, and other great thinkers works have been translated into Arabic.

During this period, the Khorezm state, created in the 10th century by Shah Mamun ibn Muhammad with its capital in the city of Urgench, again entered the political arena (Mustafaeva N.A., 2020). Many scientists, poets, musicians, calligraphers, architects, and artists of that time from Khorezm, Fergana, Sogdiana, Shash, Farab, and Khorasan have resided in Urgench. At this time, the first scientific institutions and societies similar to modern academies were launched to function. The Khorezm Academy, which was the first one in Mawarannahr called "Dar ul-Hikma" ("House of Wisdom") can be attributed to them. Subsequently, it was renamed the Mamun Academy in honor of its creator Caliph al-Mamun, whereas the Academy was led by the great Uzbek scientist Abu Raikhan al-Biruni. The Academy consisted of scientists, specialists in all branches of science known at that time, including well-known doctors.

EMINENT SCIENTISTS AND THINKERS OF MAWARANNAHR

At different times, great thinkers of the East such as medic Ibn Sina (Avicenna) and representative of exact sciences Abu Raikhan al-Biruni, historian Ibn Miskawaykhi, mathematician Abu Nasr ibn Iraq, philosopher Abu Sahl Masihi, doctors Ibn Hammar, Sharahdin Ibn Abdullah Iloki, Abu Mansur Kamari and others; each of them left their marks (synonym) on the development of the world medicine.

Abu Nasr Muhammad Al-Farabi (872-950) with the full name Abu-Nasyr Muhammad Ibn-Muhammad Ibn-Tarkhan ibn-Uzlag al-Farabi at-Turki was a philosopher, mathematician, and musicologist. He was born in the town of Farab (Stars of Spirituality, 2001) (now Kazakhstan) and received his basic knowledge in Shash, Samarkand, and Bukhara, then he worked in Baghdad for many years.

He has written over 160 works, many of which have been translated into Latin, Hebrew, Persian, and later into other foreign languages in the XII-XIII centuries. He was known as a master of Ibn Sina (Avicenna), a recognized commentator on Aristotle's works and Plato's "Laws", as well as the author of many compositions on philosophy and politics. In the field of philosophy, he was considered the second after Aristotle. As a sign of recognition of his merits, he was called Muallim al-Sani ("the second teacher") (R.Isokjonov, 2018).

Abu Ali Ibn Sina (880-1037), also known as Avicenna throughout the world, was the founder of modern medicine and also made a significant contribution to science and philosophy. Ibn Sina owns poetry collections and theological treatises. For 57 years of his life, he wrote more than 450 works in 29 fields of science and 242 of them have been preserved to this day. Among his most important works one can indicate "The Book of Knowledge", "The Book of Healing", "Medicines", and "The Canon of Medicine" (in 5 volumes), the latter is considered one of the most famous books in the history of medicine and the crown of his work (B.Abduxalimov).

Ibn Sina was born in the village of Afshana (Afshina) near Bukhara. He began to demonstrate his genius at a young age. When he was 10 years old, he already knew the Quran by heart, and at the age of 20, he began to heal people. His unusual for that time method of treatment made it possible to raise patients with serious illnesses on their feet, for what they began to call him "the prince of doctors". Ibn Sina was truly an encyclopedic natural scientist, philosopher, physician,

astronomer, mathematician, musicologist, writer, and poet. The phrase characterizing the activities of Ibn Sina – "Madadi Sino" - in an adapted form has been transferred into European languages as a whole direction in the science of "Medicine" (Stars of Spirituality, 2001).

The Institute of Oriental Studies named after Abu Raikhan Biruni of the Academy of Sciences of Uzbekistan contains 50 works of Ibn Sina and several comments to them. From among these works, the five-volume "Al-Qanun fi-t-Tibb" ("The Canon of Medicine") was translated into Latin and distributed in the form of manuscripts in the 12th century and it was reprinted 16 times within just one century. In all reputable educational institutions in Asia and Europe, medical science has been taught based on his works for 500 years. This invaluable canon of medicine has not lost its scientific significance to this day (Great Russian Encyclopedia, 2004-2017).

Abu Raikhan Muhammad Ahmad al-Biruni (973-1048) was a great scientist-encyclopaedist from Khorezm and an author of numerous major works on history, geography, physics, botany, philology, astronomy, mathematics, geodesy, mineralogy, pharmacology, geology, ethnography, chronology, and others. In addition to the ancient Khorezm language, he perfectly knew Arabic, Persian, Sogdian, Hebrew, Greek, and Sanskrit languages. Also, he knew the Quran very well (Scholars of the Great Land, 2018).

For the first time in the Middle East, al-Biruni expressed an opinion about the possibility of the Earth's movement around the Sun and determined the circumference of the Earth. Biruni can be rightfully called as the triumphant of science in the medieval East (Rozenfeld B.A., Rozhanskaya M.M., Sokolovskaya Z.K.).

Among his main works, we can indicate "The Canon of Masud on Astronomy and Stars", "Pharmacognosy in Medicine", "India or a Book, containing an explanation of reasonably acceptable or rejected Indian studies", "Science of the Stars", etc. He theoretically substantiated and calculated the presence of a new continent on Earth and solved several other problems that have received worldwide recognition (Spiritual Stars, 2001). According to some reports, the total number of works written by Biruni exceeds 200 (among them: 70 works in astronomy, 20 in mathematics, 12 in geography, 3 in mineralogy, 4 in cartography and other sciences) (Scholars of the Great Land, 2018).

Ahmad al-Fargoni (798-861) with the full name Abul Abbas Ahmad ibn Muhammad al-Fargoni was one of the prominent medieval scientists, astronomer, mathematicians, and geographer of MAWARANNAHR in the 9th century. In Western Europe, he was known under the Latinized name of Alfraganus, and as a native of the Fergana Valley he was called Hasib which means "mathematical".

While working at the al-Mamun Academy in Baghdad, he made contributions to astronomy, mathematics, and geography. Among the major works, there are "The Book of Astronomical Movements and A Brief Summary of the Science of Stars", "Thirty Elements", "Theoretical Calculations on a Sphere", "A Treatise on the Time when the Moon is Under and Above the Earth", etc. Furthermore, Ahmad al-Fargoni also wrote comments to Ptolemy's "Almagest" (A.Akhmedov).

Al-Fargoni was one of the first scientists of the Middle Ages to prove the sphericity of the Earth who discovered the presence of spots on the Sun and identified June 22 as the longest day of the year, and December 23 as the shortest (Spiritual Stars, 2001). In Europe, for several centuries, al-Fargoni's work has been used as a teaching syllabus and is still appreciated in the scientific sector to this day. For a long time, he has worked at the Damascus Observatory. His main book titled "*Kitab al-harakat as-samoviyya wa javomi ilm an-nuzhum*" (The Book of Celestial

Movements and Collection of the Science of the Stars) written in the 12th-13th centuries published in almost all European languages and served as a textbook on astronomy. His 8 books on astronomy are quite well-known. Moreover, his invention of the nilometer - a device that was used to measure the water level in the Nile - is still in use today (Rosenfeld B.A., Dobrovolsky I.G., Sergeeva N.D.).

Abu Bakr Muhammad ibn Jafar al-Narshahi (899-959) is the author of the very first ancient historiographic work on Central Asia "Tarikh-i Bukhoro" ("History of Bukhara"), written in Arabic in 933-934.

The value of this work lies in the fact that the author described extensive information not only of a historical nature for which the book became famous but also a detailed description of geographical objects, rivers, canals, and even songs of the Bukhara oasis and the Zaravshan river of the 7th-12th centuries. Narshakhi's work has been edited and updated several times. In 1128, Abu Nasr Ahmad ibn Muhammad al-Kubawi makes an abridged translation of "Tarih-i Bukhara" from Arabic into Persian. In the XIII century, the events described in the work were brought to the attention of an anonymous author in 1220. Abu Nasr Ahmad supplemented the work with new evidence and historical events in 1220 and this edition reached the current period (Muhammad Narshahi, 1963).

Abu Abdullah Muhammad ibn Musa al-Khwarizmi (783-846), who was born in Khiva, was the founder of classical algebra. In some sources, he was called "al-majusi", i.e. magician, which means that he is a descendant from a family of Zoroastrian priests who later converted to Islam. In all historical sources, al-Khwarizmi was called as a father of algebra who presented it as an independent science of general methods for solving numerical linear and quadratic equations (A.Akhmedov).

Al-Khwarizmi was the first one who solved several algebraic equations and introduced a new sign of "zero" into the numerical series, which expanded the theory of numbers and made it possible to pass to negative digits. Therefore, for these achievements, a new branch of mathematics – "algebra" was named in honor of al-Khwarizmi. In al-khwarizmi's famous work "Kitab al-Jabr wa-l-Mukabala" ("The Book of Reconstruction and Contradistinction"), algebra was depicted for the first time as an independent branch of mathematics. The fundamental concept of modern cybernetics, as well as one of its indispensable foundations – "algorithm" is etymologically associated with the name al-Khwarizmi, since the word "algorithm" originates from his name, i.e. algorithm – is a distorted name for al-Khwarizmi (P.G. Bulgakov, B.A. Rosenfbld).

The greatest scientists of those years worked in the Baghdad Academy of Bayt al-Hikma ("House of Wisdom"), where al-Khwarizmi was invited too. Then al-Khwarizmi headed the first scientific academy in the Muslim East (N.A. Mustafaeva, 2020). In addition to the book "Kitab al-Jabr wa-l-Mukabala", he authored essays on the designing of an astrolabe, scientific works, one of the first "Astronomical tables" in the world, as well as some other scientific treatises titled "Treatise on Indian Counting", "Treatise on Sundial", "Treatise on Music" and others. In general, the scientific heritage of al-Khwarizmi amounted to almost twenty books, of which no more than ten have been preserved (Fayzullaev A.F., 1983).

Giyasiddin Jamshid Kashi (1380-1429) was a distinguished mathematician and astronomer. He devoted a number of his outstanding works to astronomy. Al-Kashi together with Kazizade Rumi, supervised the construction and operation of the observatory of Ulugbek. He published the first

systematic exposition of the theory of decimal fractions. In the treatise "The Key of Arithmetic", al-Kashi described the sexagesimal numeral system (Al-Kashi Dzhemshid Giyas ad-Din, 1953).

Muhammad Taragay Ulugbek (1394-1449) was a great astronomer, scientist, educator, and poet of his time, who was also interested in history and poetry. He was Amir Temur's grandson and founder of one of the most important observatories of the Middle Ages.

He left behind him a huge scientific and cultural heritage, "Zij-i jadidi Guragoniy" ("New Guragan astronomical tables") - the worldwide famous work of the great scientist "Zij Ulugbek". Ulugbek built an observatory and a madrasah in Samarkand and organized his own Academy (Matvievskaya G. P., Rosenfeld B.A.). In 1428, one of the outstanding astronomers Mirzo Ulugbek worked in the observatory built by him, and made a huge contribution to the development of this science. The preserved underground part of Ulugbek's observatory is one of the most popular touristic sites. In this observatory, the great Ulugbek compiled his catalog of the starry sky - Zizhzh-i Kuragoniy, in which he described 1018 stars and determined the length of the sidereal year as being: 365 days, 6 hours, 10 minutes, 8 seconds. Together with his students, he studied and compiled a list of more than a thousand stars – "a map of the starry sky". At the Ulugbek Academy, scientists conducted research not only in astronomy but also in mathematics, philosophy, history, and other sciences. Mirzo Ulugbek, al-Kashi, and Ali Kushchi made a significant contribution to the development of the theory of numbers and raised the existing knowledge of observational astronomy to a higher level. The accomplishments of Ulugbek's astronomical school had a great influence on the development of science in the West and the East. His scientific works have been translated into many languages around the world, widely disseminated in Europe and the USA. The name of Mirzo Ulugbek lies in the history of world science on par with the names of Tycho Brahe, Johannes Kepler, Nicolaus Copernicus, and Galileo Galilei (Soviet encyclopedia, 1977, Kazakh Soviet Encyclopedia, 1989).

Ali Kushchi (1403-1474), who was also known as Maulana Alauddin Ali bin Mohammed Kushchi, worked at the Ulugbek Academy and left behind worldwide famous scientific works in mathematics and astronomy (Spiritual Stars, 2001). In his opinion, the change in the seasons depends on the approach or distance of the Earth from the Sun and the effect of sunlight on the Earth's surface. He correctly identified the process of the eclipse of the Sun. The works of Ali Kushchi significantly influenced the development of astronomical and mathematical science in the Middle and Near East in the 16th-17th centuries. As a faithful disciple of Ulugbek, Ali Kushchi preserved his valuable work "Zizhzh-i Guragan" or "Zizhzh-i Ulugbek", multiplied it into numerous copies, translated it into the Turkic language, and wrote commentaries on it. Subsequently, this work became the scientific property in Europe and Asia.

Ali Kushchi also wrote "Treatise on the Science of Arithmetic" and "Treatise on the Science of Astronomy", which played a significant role in the teaching of mathematics in the countries of the Middle and Near East in the 16th-17th centuries. He also wrote commentaries on al-Kashi's "Stairs of Heaven". In total, Ali Kushchi left behind about 30 treatises on mathematics, astronomy, and linguistics. Among them, there is "Risala fi al-Hisab" (Treatise on arithmetic) compiled in Samarkand in 1425. Kushchi also authored several other works on linguistics and the "Book of China", where he traveled as Ulugbek's ambassador (Spiritual Stars, 2001).

The above treatises were widely known in scientific circles not only in MAWARANNAHR, but also in Europe, the Near and Middle East, and served as the basis for the further development of the research directions put forward by Ali Kushchi.

EMINENT GOVERNMENTAL ACTORS OF MAVAUNNAHR AND TURKESTAN

One can assert without a doubt that, the personality in the history of mankind plays a great, sometimes even a decisive role. There have been many such personalities in the history of Uzbekistan, and in this work, we will focus only on those who lived and created in the Muslim period of the development of this region. These personalities, first of all, include Amir Temur, known throughout the world as Tamerlane or the Iron Lame.

Amir Temur (1336-1405), with the full name of Temur ibn Taragay Barlas, was born in Kesh (Karshi). He was a great military leader, conqueror, and statesman who played a significant role in the history of Central, South, and Western Asia, as well as the Caucasus, the Volga region, and Russia (Roux, Jean-Paul, 2005). Amir Temur not only created a powerful centralized state but also clearly defined its structure and law system. Favorite sayings of Temur were: "Truth is health, truth is order, truth is justice"; "The belt is on the loins and praise is on the tongue" (that is, action and speech in a single order); "Philanthropy and courage are glorified by both the Almighty and the people"; "If the commander is heartless and reckless, then troops cannot escape the defeat". State-legal views of Temur outlined in the Temur's Code (other names: "Temur's Dictums", "Temur's Memories") was a unique document resembling the medieval constitution of that era. This historical work sets out the biography of Temur, as well as his views on the structure and management of the state and the army.

Many books and legends have been written about Amir Temur (Justin Marozzi, 2008). More specifically, we can read about them in many other books, that's why we will not repeat them in this article, but some of his features as a statesman should still be dwelt on. Temur was a very brave, courageous, and restrained person, a visionary ruler and a talented organizer. Possessing a sobriety of judgments, he was able to make the most correct decision in difficult situations. According to sources, Temur was fond of playing chess and may have been the champion of his time (Ibn Arabshah, 2007).

As a founder of the Timurid empire with its capital in Samarkand, he created one of the greatest empires in world history by the beginning of the 15th century. Samarkand, the capital of the empire, became the largest and richest city in the East (Clavijo, Rui Gonzalez de, 1990). To defend his lands - from the Volga River and the Caucasus Mountain ranges in the West to India in the Southwest - he created a perfect army. During his rule, large-scale construction projects were carried out in Samarkand and other cities, monumental buildings were erected, and codes of laws and art were developed. Temur left behind dozens of monumental architectural structures and some of them were included in the treasury of world culture. Temur's buildings, which were created with his active participation, reveal his outstanding artistic taste (Ibn Arabshah, 2007).

Amir Temur introduced in Central Asia the institution of the highest cleric in the Muslim community - Sheikh ul-Islam, making him an adviser to the ruler. The period of his rule again became a flourishing era for Sufism.

The next most important statesman of Central Asia after Temur was Mirzo Ulugbek. Ulugbek (1394-1449) with full name Mohammed Taragay ibn Shahrukh ibn Temur Ulugbek Guragan was a ruler of the Timurid state, son of Shahrukh, and grandson of Temur. He was known as an outstanding scientist and wise statesman. Historians unanimously assert that, during the reign of Mirzo Ulugbek, Samarkand became one of the centers of medieval science in the world. This is not surprising, because this ruler himself remained in the chronicles as a great scientist, mathematician, and astronomer. Science played an important role in his life and during the years of his reign in MAWARANNAHR, he raised it to incredible heights. Mirzo Ulugbek at the age of

15 was appointed the ruler of Samarkand in 1409, and from 1447 he headed the Timurid dynasty after the death of his father *Shahrukh* (the eldest son of Amir Temur).

In 1417-1420, a madrasah built in Samarkand by order of Ulugbek became the first building in the future architectural ensemble of Registan. Under Ulugbek, construction activities were carried out in two directions: on the one hand, building of cultural institutions, and on the other, completion of those started before him. By the order of Ulugbek, madrasahs, as well as charitable institutions and baths were being built in Bukhara and Samarkand. He completed the construction of the "Bibi-Khanum" mosque, the "Gur-Emir" mausoleum, and also the "Shahi-Zinda" ensemble. Ulugbek owned beautiful suburban gardens (Pugachenkova G.A., Rempel L.I., 1965).

Zakhiriddin Muhammad Babur (1483-1530) was one of the brightest representatives of the Timurid dynasty, a commander, poet, and statesman, as well as padishah of India and Afghanistan and founder of the dynasty and Empire of the Baburids (Bhattacharya S. A., 1967). In Europe, he was known as the founder of the Moghul Empire. This name has been used by European travelers since the 17th century (Zakhiriddin Muhammad Bobur encyclopedia, 2014).

Babur left a deep mark on the political and literary life of MAWARANNAHR in the 15th-16th centuries. He was born in Andijan in the family of the emir of Fergana Umar-Shaikh-Mirza II, the great-grandson of Sultan Miran-shah, the third son of Amir Temur (Stephen Frederic Dale,1990). At the age of 11, he was declared as a ruler of Fergana; however, just 10 years later in 1504, under pressure from the Shaybanids, he was forced to leave his lands and move to Kabul, where he established a new state. In 1526, he conquered India and founded there the Baburids' Empire, which lasted for 300 years (Annette S. Beveridge, 1906). Along with enormous accomplishments in state affairs, Babur left behind a very valuable literary heritage. His main work was his autobiography "Babur name", which describes the life, traditions, and customs of the people of that era (Marshall G.S. Hodgson, 2009).

It was the Baburids, who brought Sufism to India, which turned out to be close to Indian religious beliefs. Researchers note this closeness as being inherited from the Turkic period, and in many respects, an identity composed of the cultural and civilizational elements of Central Asia and the northern regions of India (The Baburnama, 2002).

With the arrival of Babur, India learned the delights of landscape architecture and gardening. Because of his talent for arranging gardens in the most difficult natural conditions and terrain, the people of Hindustan awarded him the nickname of "Tsar-Gardener". Not only the shady gardens of Agra but also palaces built of red sandstone and white marble, majestic mosques, and tombs remained in the memories to this day.

Out of forty-eight years of his life, Babur ruled the state until his thirty-six. The era of the Baburid empire does not have historical value only, it has enriched India with grandiose architectural monuments, unique literary and research works. The royal palace complex at Fatehpur Sikri, the palaces and gardens of the forts of Agra, Delhi, and Lahore are the main monumental architectural objects of India, which the country owes to the dynasty of the Great Baburids. Vivid examples of the country gardens created by the Baburids are the "Shalimar" gardens of the same names in Kashmir (1620) and Lahore (1642), "Achabal" garden near Anantag, "Chashma Shahi Garden" (1632), "Nishat Garden" in Kashmir (1633); numerous other gardens inside the forts of Lahore, Delhi, Agra; memorial gardens flanking the mausoleums of the emperors: "Baghi-Babur garden" in Kabul, the garden at the Humayun mausoleum in Delhi, "Akbar" in Sikandra, "Jahangir" in Lahore, "Taj Mahal" - Shah Jahan's mausoleum and Mumtaz Mahal in Agra (Grand Illustrated Encyclopedia, 2010).

CONCLUSION

Widespread Islamization in the MAWARANNAHR made the population of the region not only adherents of Islam but flag-bearers in many areas of Islamic science and culture, but flag-bearers in many areas of Islamic science and culture, recognized throughout the Muslim world.

It should be emphasized that along with a huge contribution to Islamic culture, the talents of MAWARANNAHR made a huge contribution to the development of Islamic civilization and culture. Here for the first time, such organizations of scientific activity in the form of an *academy* began to operate - the Academy of Ma'mun in Khorezm, the Academy of Ulugbek, etc.

The first libraries began to appear on the bases of madrasas, which became an integral part of academic science. Thus, for the first time, a balanced teaching of secular and religious knowledge was laid in educational institutions, which gave impetus to the flourishing of Islamic sciences and arts in the Timurid era.

Thus, it can be argued that the fertile land of MAWARANNAHR gave the world-famous cultural figures and thinkers. Architects, poets, and musicians not only promoted art in the region itself but also glorified MAWARANNAHR throughout the Muslim world. Philosophers and encyclopedic scientists, statesmen, with their natural science, logical, religious-philosophical research, their state-building activities in the region, made a great contribution to the development of the world and Muslim civilization. Almost all the cities of this region became famous thanks to their glorious sons, immigrants from Khorezm, Samarkand, Bukhara, Nasaf, Tashkent, Fergana, Margilan, Termez, Shakhrisabz, and other places. They distinguished themselves in public administration, science, poetry and music, culture, theology, medicine, military affairs, architecture, and fine and applied arts.

Studying the legacy of their ancestors, modern scientists of Uzbekistan admire their perseverance, purposefulness, versatility, and genius of minds. At present, purposeful work is underway in Uzbekistan to further reveal glorious names and knowledge of their role in the development of science and Muslim culture. It is possible only briefly to talk about their deeds as this would require a large separate scientific study.

Thus, the land of MAWARANNAHR (present-day Uzbekistan) became, without exaggeration, one of the main centers for the development of Islamic sciences and Islamic culture and made a significant contribution to the development of universal human and Muslim civilizations.

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YOSHLAR PARLAMENTINI RIVOJLANTIRISHNING MILLIY VA XORIJIY TAJRIBALARI

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Annotatsiya: *Mazkur ilmiy maqolada yoshlar parlamentlari institutining shakllanishi va rivojlanish jarayoni milliy hamda xorijiy tajribalar asosida tahlil qilinadi. Tadqiqotda yoshlarning siyosiy faolligi, demokratik ishtirokini kengaytirish va parlament tizimiga integratsiyalash jarayonlari o'rganilgan. Muallif tomonidan Kanada, Buyuk Britaniya, Germaniya, Fransiya, Rossiya, Yevropa Ittifoqi va O'zbekiston tajribalarini solishtirib, yoshlar parlamentarizmi rivojlanishining o'ziga xos jihatlarini aniqlangan. Natijalar shuni ko'rsatadiki, demokratik boshqaruvga ega mamlakatlarda yoshlar parlamentlari ko'proq fuqarolik jamiyati institutlariga tayanadi, ularning faoliyati mustaqil, ochiq muloqot va siyosiy savodxonlikni rivojlantirishga yo'naltirilgan. Markazlashgan tizimlarda esa bu tuzilmalarning vazifasi asosan davlat siyosatini qo'llab-quvvatlash va yoshlarning huquqiy ongini oshirish bilan chegaralanadi. O'zbekiston tajribasi yoshlarni qonunchilik jarayonlariga jalb etish, siyosiy partiyalar orqali vakillikni ta'minlash va xalqaro aloqalarni mustahkamlashga yo'naltirilganligi bilan ajralib turadi. Maqolada xorijiy tajribalarni milliy sharoitga moslashtirish orqali yoshlar parlamentining institutsional mustaqilligini oshirish, nodavlat sektor bilan hamkorlikni kengaytirish hamda siyosiy ta'lim dasturlarini rivojlantirish zarurligi asoslab berilgan. Xulosa sifatida, muallif yoshlar parlamentarizmi orqali fuqarolik madaniyatini yuksaltirish va demokratik qadriyatlarni mustahkamlash bo'yicha ilmiy-amaliy takliflarni ilgari suradi.*

Kalit so'zlar: *Yoshlar parlamenti, yoshlar siyosati, demokratik ishtirok, fuqarolik jamiyati, siyosiy madaniyat, vakillik tizimi, parlament diplomatiyasi, xalqaro tajriba, Kanada, Buyuk Britaniya, Yevropa Ittifoqi, Rossiya, O'zbekiston, siyosiy savodxonlik, nodavlat sektor, gender tenglik, yoshlar yetakchiligi, fuqarolik mas'uliyati, innovatsion siyosat, xalqaro hamkorlik.*