



6th JAM “JOIN A MOVEMENT”

September 14th-21st 2019

Uzbekistan

Conference on

New Dimensions of Leadership & Millennials



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6th JOIN A MOVEMENT TO UZBEKISTAN

“(JAM) Join A Movement” is an initiative of HRDN to provide a prolific experience for professionals to fuel their imagination and dreams, awaken a sense of self renewal, lightness and delight. This exquisite program is specially designed for the valued members of HRDN to explore and learn from the cultural diversity that exists in the world.

HRDN planned to hold JAM-2019 this year to visit three imperial and cultural cities of Uzbekistan i.e. Tashkent, Bukhara & Samarkand from September 14th-21st, 2019. The plan was perfectly tailored for 7 days including exposure visits and conference on ‘**New Dimensions of Leadership & Millennials**’.

Conference on ‘New Dimensions of Leadership & Millennials’

Millennials tend to get a bad reputation. Stereotypes abound about the millennial generation: entitled, narcissistic, self-important, lazy, impatient, high maintenance, ‘**Generation Me**’. A recent Manpower Group global study of 19,000 working Millennials vividly describes how they are different from previous generations but in positive ways: confidence in their careers, expectations regarding time in the workforce, and how they understand and define job security in a dynamic market.¹ Right Management recently launched a point-of-view on what it takes to lead in the Human Age. They provide an efficient framework—People, Purpose, Performance — to help organizations understand how employees’ interests, motivations, and values align with effective leadership enablers, capabilities, and outcomes.

Effective leadership enablers refer to the innate traits of a successful leader: adaptability, drive, endurance, and brightness. As digital natives, Millennials are highly comfortable dealing with an information-saturated, fast-paced, interconnected world in which technological innovations drive change. As a result, they are highly adaptable, able to respond quickly to new situations, and uniquely positioned to shepherd others through changing circumstances. When Millennials are engaged, they have the drive and desire to achieve, solve problems, and contribute in a meaningful way. It’s the capability of an organization and the management that how they treat millennials as an opportunity and not a threat. The abilities and strength of millennials can be used by engaging them in leadership roles.

In pursuant to the objective of engaging youth as a partner and supporting them as a leader, HRDN arranged one-day conference on the subject to create a discourse on the certain objective amongst the visiting members. It involved various aspects of new dimensions of leadership, taking youth as an opportunity, what challenges millennials are facing and how to expand new horizons for them.

¹ <https://www.right.com/wps/wcm/connect/right-us-en/home/thoughtwire/categories/talent-work/millennials-a-generation-of-natural-leaders>

Proceedings of the Conference

Welcome Address:

Ms. Robeela Bangash, CEO-HRDN, formally welcomed all the members on 6th International JAM Conference. Ms. Bangash said that she is happy that the tradition of this annual gathering is being maintained, which not only provide an opportunity to strengthen learning but also proves to be an extravagant lifetime experience for HRDN members.

In her opening remarks, Ms. Bangash discussed that Millennials already possess many of the traits and characteristics required for effective leadership in the Human Age. Instead of viewing the unique attributes of Millennials as problems to be solved, agile organizations are quickly adapting and responding to the interests, concerns, and ideas raised by this generation. Harnessing the leadership capabilities of millennials and providing greater opportunities to them will help further develop this generation of born leaders. Helping to enable them will be critical for organizations that want to sustain high performance results and continually overcome the challenges of an increasingly unpredictable, ever-changing and complex world.

Ms. Bangash further elaborated the idea behind organizing this conference in Uzbekistan is “LEARNING BY SEEING, AS SEEING IS BELEIVING”. HRDN has provided JAM participants with an opportunity to learn about Uzbekistan and observe their best practices regarding engaging youth as leaders through exposure visit.

Session 1:

Youth and Leadership- Challenges & Opportunities

The first session was delivered by Mr. Abdul Shakoor, Educationist, Psychotherapist and CEO Learning Zone. He discussed that Leadership has many dimensions, functions, stages & definitions. Keeping in view the current status of Youth Education in Pakistan, he defined it as;

A genuine leader is not a searcher for consensus but a molder of consensus. Martin Luther King, Jr.

Mr. Shakoor discussed in detail about the challenges and opportunities that youth of Pakistan is facing. He briefed that in Pakistan, majority of the educational institutions are following Market Driven Approach e.g., Term & Annual Exams can be observed especially in Private Schools that primarily nourish lower level intellectual abilities like information, comprehension & application and don't develop higher level intellectual skills like analysis, creativity & evaluation. Even the newly established countrywide brands are following the old dirty system of exams. Associated with Exams, Rote Learning, Race of Marks and out of date syllabus is another big challenge for youth. At some places Government is not ready to change and at other places Private sector is stubborn so situation is bleak. Extremism, Sectarianism, Racism, Emotionality, etc. is another challenge frequently seen all around the country. We are unable to address the local problems on our own selves, so this is a big challenge as well because if we will not be able to do it, we even can't dream about progress. Right now a lot of propaganda is there especially on the media and getting true knowledge out of it is huge challenge for the youth. World is changing very with immense pace but the older generation is unable to change itself with the same pace so there is a big gap between old & young so both are paying high price for it.

While discussing opportunities for the youth, Mr. Shakoore told that as majority is following Market Driven Approach so there is a wonderful opportunity to adopt Market Driving Approach and succeed. All across the globe, new things are being welcomed so a bit of creativity or adaptation in the field of Education will go in favor of youth and society. Continuous Assessment System, inclusion of brief introduction of major religions of the world, shifting emphasis from rote learning of Quran to understanding, giving stress on the moral & social aspect of religion along with rituals are the big opportunities for youth to improve situation in the field of education. Developing a Universal Syllabus in Schools & Colleges consisting of Life Skills like Tolerance, Self-Competition, Collaboration, Rational Thinking, Understanding Psychology of Propaganda, etc will be a great step to follow for the youth. Action Research to solve local problems is another opportunity by the local youth because great emerging business men are emphasizing this strategy for the rapid growth and development.

Session 2:

Defying Gravity- Expanding New Horizons

The session was conducted by Mr. Hassan T. Tirmizi, Management Consultant, Certified Trainer and a Transformation Coach, CEO-Human Transformation Crew, briefed the participants on expanding new horizons for the Millennials.

He told that Leadership is thought of as the ability to lead others. However, there is often confusion over exactly what leadership encompasses. Some think of leadership as a role that is endowed in an individual to provide guidance to others. This is a role to which someone could be elected. In this case, the role of leadership is a formal one, where the youth leader is in charge of certain aspects of the organization.

But leadership does not have to be formal role. It could be informal where an individual is considered a leader because of how others perceive him or her. This could very easily be big brothers and sisters in a family, who are perceived by their younger siblings as people they admire. It could also be the result of friends who see their peers as good examples of how to live and behave.

In other words, while leaders could be formally identified as leaders, most young people are informally tagged as leaders by others, and in many cases, those who are tagged are unaware of their influence as leaders. Some young people are conscious of this, and it is for this reason that many of them live their lives as good examples for those who emulate them.

He briefed about the approaches for Youth Engagement and Participation in development. He said that the focus should be three tiered approach

- Working for youth as a beneficiary
- Engaging youth as partner
- Supporting youth as leaders

It is important for institutions and practitioners to consider all three classification; they are not mutually exclusive. Youth participation in development is often a combination of all three. The different lenses may be used with different groups of young people during an intervention/initiative,

i.e., young leaders may be reaching out to new groups of young people as targets. The ultimate aim is to develop youth as partners and leaders in development. This is based on youth having agency: their capacity to act, their skills and capabilities and their ability to change their own lives and is the central tenet of the asset based approach to youth participation.

Furthermore he told about the concept of Youth Bulge which is nearly 50% of the developing world population is youth and children. There are 1.2 billion 15 to 24 year olds in the world and one billion live in developing countries. This is often referred to as the 'youth bulge', as young people constitute a high and peaking proportion of many populations. The youth bulge represents both a challenge and an opportunity for development. These large numbers of young people are an opportunity; an investment which can be tackled through:

- Strengthens young people's abilities to meet their own subsistence needs
- Prevents and reduces vulnerabilities to economic, political and socially unstable environments
- Promotes ownership and sustainability of interventions
- Helps gain entry into target communities and builds up trust and social capital.
- Enabling young people to engage with democracy, development and peace building
- Exercise of citizenship rights and duties in youth are durable and often determine political participation later in adulthood.
- Participation promotes learning, empowerment and greater control over lives, which enables a wide range of voices to be heard.
- Makes policies and services appropriate for youth: building young people's commitment to the solutions

In the end he elaborated that our responsibilities towards millennials is to:

- Create a top team able to activate the four drivers, in the right way and at the right time
- Create a corporate culture that is conducive to using the four drivers
- Assess the validity of the four drivers as well as their effectiveness overall and in specific situations

VOTE OF THANKS

Thereafter, a brief Q&A session was held wherein participants shared their own understanding of the matter, shared their views about possible action they could undertake and hoped that joint efforts could be initiated to involve the millennials in leadership.

Later, a vote of thanks was given by Mr. Sher Zaman, HRDN Professional Member. He thanked the participants and members of HRDN for making the event a success. He added that all the stakeholders in Pakistan should play an active role towards formation of a forum, network or consortium as a result of this JAM conference which could contribute to engage the youth in development practices and support them to be future leaders.

At the end of conference, certificates were distributed to JAM participants and guest speakers.



Meeting with Pakistan Ambassador in Uzbekistan

Embassy of Pakistan in Uzbekistan hosted a meeting for the JAM delegation during their stay in Tashkent. The delegation got a chance to meet Dr. Irfan Shami, Ambassador of Pakistan to Uzbekistan.

During the meeting, the delegation along with the Ambassador ponder upon to explore future collaborative opportunities between Pakistan and Uzbekistan. H.E. Dr. Irfan shared the list of the activities going to be held in Uzbekistan in next year. He said HRDN to announce these upcoming activities within its members and organization so more people show their interest. In this way Cross Cultural learning between Uzbekistan and Pakistan can move forward.



SEEING IS BELIEVING

An Exciting Tale of Epic Venture

Keeping in view the scope of JAM and relating it to the theme, exposure visit to three imperial cities of Uzbekistan was planned from September 14th-21st, 2019 where participants got the chance to explore these historical places and observe the prevailing culture and heritage.

About Uzbekistan

Uzbekistan is a sunny, picturesque country in the heart of Central Asia. Home to the ancient cities of Samarkand, Bukhara, Khiva, Shakhrisabz and Termez, it has countless historical and architectural monuments dating back thousands of years. Uzbekistan nature is equally captivating: the Tien Shan Mountains, Kyzyl Kum desert, Ustyurt plateau and the remnants of the Aral Sea are truly awe-inspiring.

But the true heart and experience of Uzbekistan is found within the well-preserved culture of this little landlocked country: centuries-old traditions, Zoroastrian and Muslim rituals, original art, and Uzbek hospitality and cuisine will be a delightful discovery for any traveler.²

TOURISM IN UZBEKISTAN

Uzbekistan is a country with potential for an expanded tourism industry. Many of its Central Asian cities were main points of trade on the Silk Road, linking Eastern and Western civilizations. Today the museums of Uzbekistan store over two million artifacts, evidence of the unique historical, cultural and spiritual life of the Central Asian peoples that have lived in the region. Uzbekistan attracts tourists with its historical, archeological, architectural and natural treasures.

According to the Statistical Internet Survey, carried out in 2008, the largest proportion of those surveyed (39%) visit the country because of their interest in the architectural and historical sites of Uzbekistan. The next-largest group (24%) visit Uzbekistan to observe its culture, way of life and customs.



² <https://www.orexca.com/uzbekistan.htm>

Cultural Tourism is the only major product Uzbekistan is providing to visitors since its independence. Samarkand, Bukhara and Khiva are hot spots of tourism. Tourist activities in Uzbekistan range from outdoor activities, such as rock-climbing, to exploration of its rich archeological and religious history.³

HRDN and JAM participants were welcomed with hospitality and generosity. They cherished the moments by participating in their ethnic celebrations, exploring traditional foods and visiting historical sites. Major places which were visited by the group in Samarkand, Bukhara and Taskkent are as follows:

IN TASHKENT

Imam Al-Bukhari Islamic Institute

First day at Tashkent, participants visited an Islamic Institute named after Imam al-Bukhari which was founded in 1971 by prominent Islamic religious leader, preacher and scholar Sheikh Ziyauddinkhan ibn Eshon Babakhan. Despite the difficulties, he succeeded in opening the first USSR's institute to study Islam. The institute building was erected on the site of the Namozgoh mosque (end of the XIX century), destroyed as many other religious monuments during the Revolution. When it was decided to open the Islamic institute there, the building was restored. The Islamic Institute did not have its current look until 1997, after a major reconstruction of the Hast Imam Complex within whose territory it is found.



The Tashkent Islamic Institute trains annually up to 200 students: upon graduation the young men and women work not only in religious, but also in secular institutions. The educational program of the Institute was agreed with the Committee on Religious Affairs and the Ministry of Higher Education. Upon graduation the students receive diplomas of a state institution.

Khast Imam Mosque and Uthman Quran

After visiting the Islamic Institute participants visited the Masjid Khast Imam which is one of the major 16th century mosques in Tashkent. It is actually a large religious complex which includes a number of important buildings. The main entrance is through an enormous arched gateway covered in beautiful tile mosaics. Strangely, the gate dwarfs the rest of the structure and appears

³ https://en.wikipedia.org/wiki/Tourism_in_Uzbekistan

almost more like a triumphal arch than an entry to a mosque. Within the complex is the Mausoleum of Abubekr Mukhammad Kaffal-Shashi, an important local scholar; a madrassah; and the Teleshayakh Mosque, where the Uthman Qur'an is kept.⁴



The Uthman Qur'an is now well over thirteen centuries old, and is very much showing its age. Rough handling from its numerous owners has left less than half of it intact. Apparently the age of the Uthman Qur'an has been verified scientifically, so even if it did not belong to him, it almost certainly dates to his lifetime. The fabled spot of blood is now little more than an extremely faded brown smudge. What is left of the sacred book is now closely guarded and cared for.

Kaffal Shashi Mausoleum

Participants visited Kaffal Shashi Mausoleum which stands at the northwest corner of the Khast-Imam square, a cluster of historical buildings that comprises the heart of old Tashkent. It commemorates the life of Abu Bakr Mohammed Kaffal Shashi, a native poet, linguist, polymath, and scholar who lived in the 10th century and traveled widely throughout the Islamic world.



The mausoleum is designed in the manner of a khanaqah (a Sufi gathering place or hostel) and resembles other such structures in central Asia. It comprises a single large north-facing iwan that provides access to the main hall, a spacious room capped with a turquoise dome on a high drum. The tomb of Kaffal Shashi is located in a west-facing niche.⁵

Tillya Sheikh Mosque

Participants then visited Tillya Sheikh Mosque, one of the largest mosques in Tashkent. Tillya Sheikh Mosque is a part of famous historical and religious complex Hast Imam, which is situated in front of Barak khan madrasah. Tillya Sheikh Mosque consists of the winter building, summer yard, dome in the center and the dome gallery. Huge minarets of the mosque played a role of pendulums for

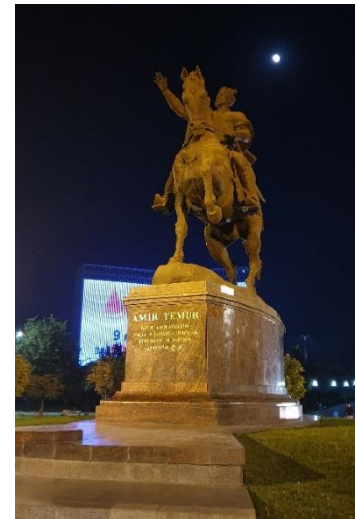
⁴ <https://thecompletepilgrim.com/masjid-khast-imam/>

⁵ <https://www.orientalarchitecture.com/sid/1294/uzbekistan/tashkent/kaffal-shashi-mausoleum>

caravans, whose path was passed by Tashkent. Inside the minaret there is a spiral staircase, to climb up to call upon all the faithful to prayer.

Amir Taimur Square

Participants has a chance to visit Amir Taimur Square The history of the square in the center of Tashkent named after Amir Timur, the commander and founder of a huge medieval empire, began as early as in the XIX century. Right in the center of the square, there is a monument to the outstanding commander and statesman of the XIV century Amir Timur, who managed to found a centralized United States composing of 27 countries in the vast territory from the Mediterranean Sea to India. The monument is represented as a bronze figure of Amir Timur with imperial regalia on a reared horse. The monument plinth is engraved with an Amir Timur's famous motto in four languages "Power is in Justice".⁶



Mustaqillik Maydoni (The Independence Square)

Participants visited the most famous Independence Square in Tashkent. Independence Square is located in the center of Tashkent city. It is a favorite resting place for the Tashkent residents. The fact that the most beautiful fountains of the city are located in the square contributed considerably to it. The Independence Square is a place to hold solemn events on festive days, such as Uzbekistan Independence Day (1 September) and New Year (1 January). All the Tashkent residents visit Independence Square on festive days, since this is the place to hold performances of musicians, clowns and rope-dancers. By New Year a President New Year tree is installed there.



North of Mustaqillik Maydoni is the Crying Mother Monument. Fronted by an eternal flame, it was constructed in 1999 to honour the 400,000 Uzbek soldiers who died in WWII.

⁶ <https://www.advantour.com/uzbekistan/tashkent/amir-timur-square.htm>

Chorsu Bazaar

In evening JAM participants visited Chorsu Bazaar. Chorsu Bazaar is the traditional bazaar located in the center of the old town of Tashkent. Under its blue-colored domed building and the adjacent areas, all daily necessities are sold. This Bazaar is impressive both inside and out. Like a Pantheon for vegetables, its enormous aquamarine carapace sets the stage for the daily bustle of thousands of shoppers looking for the freshest ingredients.⁷



⁷ <https://caravanistan.com/uzbekistan/center/tashkent/chorsu-bazaar/>

IN BUKHARA

Chor Minor

In Bukhara, participants started their visit with Chor Minor. The Chor Minor, a stubby, brick-built structure with four turquoise domes. The Chor Minor (Four Minarets in Tajik) is one of the most charming and quirky buildings in Bukhara, all the more surprising because, built in 1807, it dates from a period of suffocating cultural stagnation. Photogenic little Chor Minar, in a maze of alleys between Pushkin and Hoja Nurabad, bears more relation to Indian styles than to anything Bukharan. The building, resembling an upside-down chair thrust deep into the ground, is merely the darvazakhana gatehouse of a madrassah (90 by 40 metres) built by the rich Turkmen merchant Khalif Niyazkul. If you view the building from the south you are standing in the madrassah courtyard with its former summer mosque to your left and hauz to your right. The only remains of the madrassah lie crumbling to the sides of the Chor Minor.



Po-I-Kalyan and Kalyan Minaret

Participants then visited Po-i-Kalyan, which means "The Foot of the Great"), which is an architectural complex located at the foot of the great Kalyan minaret in Bukhara, Uzbekistan. The complex is located at the historic part of the city. Since 713, several ensembles of main cathedral mosques were built in this area to the south of the Ark citadel. One of these complexes, burnt out by Genghis Khan during the siege of Bukhara, was built in 1121 by the Karakhanid ruler Arslan-khan. The Minaret Kalyan is the only of structures of Arslan-han complex, which was kept safe during that siege.



Participants had the chance to view the Kalyan Minaret nicknamed the "Tower of Death," that is 48-meter baked-brick tower was constructed in 1127 to call the Muslim faithful in the city to prayer five times a day. With an ornate gallery at its top, and glazed designs etched into the exterior, the tower was known for its impressive dimensions and its artistry. The tower has been used as an observatory, and, during times of war, it served as a lookout to watch for invading armies. Its most famous, and startlingly recent, use was for public execution, where those condemned to die were

thrown from the rotunda at the top to the stone courtyard below. The last known execution took place as late as 1920, during the Russian Revolution.

Trading Domes



Bukhara is well-known to the world not only with its mosques, Ark Fortress and the majestic Kalyan minaret but also with its trading domes stretching in procession from Lyabi-Khauz to the Miri-Arab madrasah. Long ago, in the XVI century under the Shaybanides dynasty, Bukhara became the capital giving rise to unprecedented growth of the city, and since it was located on the Great Silk Road, the markets and trading stores even more congested cross-roads of public roads. Several centuries passed since that and four trading domes have only survived up to date.

Miri-Arab Madrassah

In vicinity of Po-I-Kalan, participants then visited Miri Arab Madrassah. There are two big blue domes of the Miri-Arab madrasah towering above the surrounding buildings in the center of Bukhara. Along with the Kalyan mosque and minaret, this religious educational establishment forms the whole ensemble Poi-Kalyan that is the spiritual center of the city. Construction of the Miri-Arab madrasah dates back to the 16th century and is related to the sheikh Abdallah Yamani (from Yemen), the spiritual pir (guide) of sheybanids. This madrasah is considered one of the most interesting monuments of Bukhara, and is still an acting institution, where future imams and religious mentors receive their education.



The Citadel Ark

One of the historical places visited by participants in Bukhara was The Citadel Ark. The Ark, a royal town-within-a-town, is Bukhara's oldest structure, it was home to the rulers of Bukhara for over a millennium. The Ark is as old as Bukhara itself. The founding of the original fortress is blurred in antiquity, but it was certainly the focus around which developed the medieval town. Archaeologists believe The Ark to have first been built sometime between the 5th and 6th centuries ad. The original structure covered a roughly rectangular site of some 3ha and included a palace, Zoroastrian fire temple, administrative areas and guardrooms; the main functions of the town all took place within these city walls so that they could more easily be defended in the case of attack.



The Samanids Mausoleum

JAM Participants then had an exciting visit to The Samanids mausoleum (9th-10th century) which is the tomb of the Samanid dynasty, which used to rule Bukhara in the Middle Ages. A unique sample of the early medieval architecture, the mausoleum is one of the oldest monuments in Bukhara and Central Asia that have reached our days in a good state of preservation. Specialists hold the construction in high esteem as one of the Central Asian masterpieces and a true gem in the world's architecture. The mausoleum is located in the very heart of Bukhara, in the city park, which is a place for the celebration of holidays and festivals and for the organization of public shows.



Caravanserai

In Bukhara, participants got a chance to visit Caravanserai which is an original public building in the Middle East and Central Asia, usually serves as shelter for travelers in cities and populated areas. There were one and two story caravanserais. The term "caravansary" is of Persian origin. "Caravan" in Farsi means a group of traveling people; "serai" means a restroom. Caravanserai served not only as a building for temporary accommodation for travelers but there were also learned the latest

commercial and political news, met with merchants from other cities and countries to conclude trade deals. Today caravanserai is a unique architectural monument, appeared on the border between Europe and Asia. Despite the fact that new buildings caravanserais were not built lately, it still remains the most important architectural part of the historic city center.



Lyabi Hauz

Lyab-i Hauz meaning: by the pond, or Lyab-i Khauz, is the name of the area surrounding one of the few remaining hauz (ponds) that have survived in the city of Bukhara.

The Lyab-i Hauz survived because it is the centerpiece of a magnificent architectural ensemble, created during the 16th and 17th centuries, which has not been significantly changed since. The Lyab-i Hauz ensemble, surrounding the pond on three sides, consists of the Kukeldash Madrasah (1568-1569) (the largest in the city (on the north side of the pond)), and of two religious edifices built by Nadir Divan-Beghi: a khanaka (1620) (a lodging-house for itinerant Sufis) and a madrasah (1622) (that stand on the west and east sides of the pond respectively). The small Qazi-e Kalyan Nasreddin madrasah (now demolished) was formerly located beside the Kukeldash madrasah.



IN SAMARKAND

Registan Square and the three Madrasahs (Ulughbek, Sherdor & Tilla Kori)

In Samarkand participants started their visit with Registan Square. The Registan Square is a real gem located in the very heart of the ancient city of Samarkand. It has gained its worldwide fame thanks to the great architectural ensemble that has become a monument of the oriental architecture. From three sides, the square is surrounded with grand madrasah, portals of which are facing the center of the space. All three erections have their own unique décor. It is by virtue of these buildings, preserved on the territory of the city, Samarkand was included in the UNESCO World Heritage List in 2001.

In the past, one could see many trade rows around the square, where artisans and farmers were selling their goods. All main roads of Samarkand led to Registan where it was always noisy and lively. Various rulers during their reign would change the main significance of the square, but since those times and up to now, Registan has always been the center of the city social life.



Participants of JAM also visited the three madrasahs located on the square: Ulughbek, Sherdor and Tilla-Kori, that are the main sights of the city. They were erected by two rulers at different times. According to the manuscripts, the mosque was erected by the order of Timur in 1399-1405. It possesses the traits typical for many Muslim medieval constructions, especially Aveyard compositions.

Bibi-Khanym Mosque & Amir Al Taimur Mausoleum

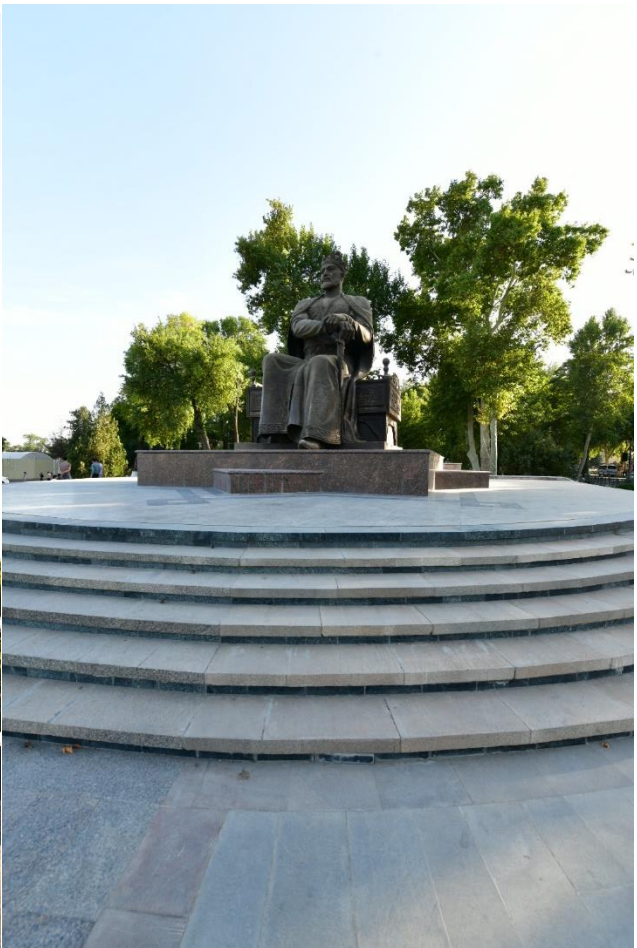
After the visit to Registan Square, participants then visited one of the most prominent features of Smarkand i.e. Amir Al Taimur Mausoleum and Bibi Khanym Mosque. In the 15th century it was one of the largest and most magnificent mosques in the Islamic world. By the mid-20th century only a grandiose ruin of it still survived, but major parts of the mosque were restored during the Soviet

period. The interiors of the mosque contain gilding, imitating local brocade embroideries. Bibi-Khanym mosque was one of the most ambitious architectural projects of the Timurid period.

The huge Bibi-Khanym Mosque with its three domed rooms, the covered galleries and the open courtyard was intended to gather the entire male population of Samarkand city for the joint Friday prayers.⁸



Gūr-e Amīr, also spelled Gur-Emir, English Tomb of the Commander, mausoleum of the 14th-century Mongol conqueror Timur, or Tamerlane, in Samarkand, Uzbekistan. Though it has suffered from time and earthquakes, the monument is still sumptuous. Completed in 1404, it was originally intended to be the tomb of Timur's grandson Muhammad Shah, but after Timur's death in 1405 he was interred there as well, along with other members of his family.



⁸ https://en.wikipedia.org/wiki/Bibi-Khanym_Mosque

Imam al-Bukhari Mausoleum

JAM participants were fortunate enough to visit Mausoleum of Imam Al Bukhari, who was the great theologian of the East. He collected and recorded about 600 thousand hadith, i.e. legend based on cases of life or some sayings of the Prophet. Mausoleum of Imam al-Bukhari is included to the Complex of Imam al-Bukhari. The memorial complex consists of a mausoleum, mosque, office building and other structures around the courtyard.

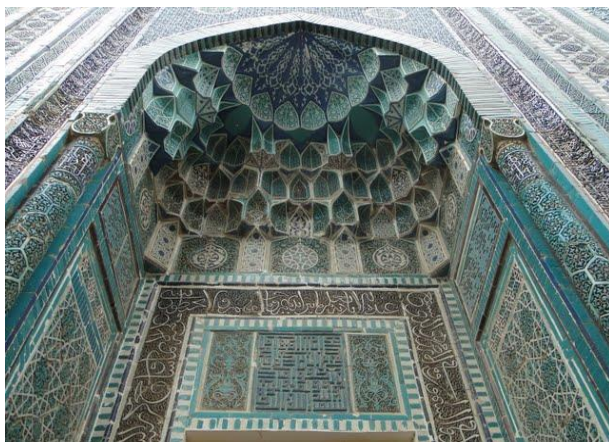


Shah-e-Zinda & Temurid Mausoleums

The name Shah-i-Zinda (meaning "The living king") is connected with the legend that Kusam ibn Abbas, a cousin of the prophet Muhammad, is buried here. He came to Samarkand with the Arab invasion in the 7th century to preach Islam. Popular legends speak that he was beheaded for his faith, but he didn't die, took his head and went into the deep well (Garden of Paradise), where he's still living now.

The Shah-i-Zinda complex was formed over eight (from 11th till 19th) centuries and now includes more than twenty buildings.

The upper group of buildings consists of three mausoleums facing each other. The earliest one is Khodja-Akhmad Mausoleum (1340s), which completes the passage from the north. The Mausoleum of 1361, on the right, restricts the same passage from the east.



The middle group consists of the mausoleums of the last quarter of the 14th century - first half of the 15th century and is concerned with the names of Timur's relatives, military and clergy aristocracy.

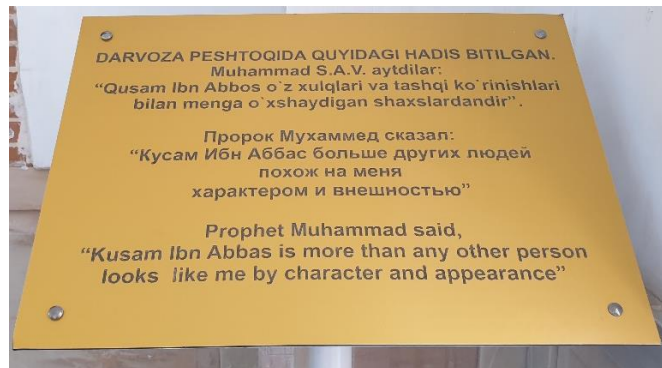
Near the multi-step staircase, the most well-proportioned buildings of the lower group is situated. It is a double-cupola mausoleum of the beginning of the 15th century. This mausoleum is devoted to Kazi Zade Rumi, who was the scientist and astronomer. Therefore, the double-cupola

mausoleum which was built by Ulugbek above his tomb in 1434-1435th has the height comparable with cupolas of the royal family's mausoleums.

The main entrance gate to the ensemble (Darvazakhana or the first chartak) turned southward was built in 1434-1435 under Ulugbek.

Mausoleum of Kusam Ibn Abbas

Kusam-ibn-Abbas, a cousin of the Prophet Muhammad (PBUH), is considered by believers to be buried at this site, after being killed in an Arab attack in 673. The base of Kusam Ibn Abbas mausoleum consists of construction dated to the 11th Century. The ceramic stepped gravestone was installed during Amir Temur's time in the 1480s. The part of the mausoleum known as the *gurkhana*, or sepulcher, is believed to contain his tomb. The sketch gives outlines of the walls, while the foreground shows the stepped sarcophagus (early 14th century), richly decorated with majolica tiles. In addition to floral ornamentation, the surface displays the inscription: "Never consider dead those who are killed on the path to Allah. No, they are alive!" Also noted is the year 57 A.H. (the Islamic calendar), or 676-77 C.E. The sketch is signed by the artist, L.A. Shostak.



Khoja Daniyar Mausoleum



Participants then visited Mausoleum of Khoja Daniyar. On the suburb of Afrosiab in the direction of the Ulugbek Observatory, there is major shrine. It is honored by three world religions - Christianity, Judaism and Islam. Muslims call it as the Mausoleum of Khoja Doniyor, while Christians and Jews call it as Mausoleum of Saint Daniel. However, there are also other tombs of Prophet Daniel – in Israel, Iraq, Iran and Turkey. Khoja Daniyar is considered as the patron of Samarkand. Mausoleum of Khoja Doniyor was reconstructed in 1900. The mausoleum has no external and internal decorations in distinction to other famous burial-vaults. The building was constructed with usual gray bricks with reddish veins. There are also five domes on flat roof, which one can hardly notice. Everything is also modest and simple inside as well. There are several arches and domes, which still manage to convey the identity of Oriental architecture.

Hazrat Khizr Mosque

In the 19th century, at the southern part of Afrosiab was built Hazrat Hizr mosque (Hazrat Khizr, Hazrat-Khyzr). Near the mosque located the main gate to historical Uzbek city, and close to it flowed Argiz aqueduct, which supplied cold water to inhabitants. There is a legend that all inhabitants of the city came to the place where mosque was built and pray to elder Khyzr. Probably, this fact served as construction to build Hazrat Khizr Mosque. The ikon of the old man has been created by the Persians, and the legend of his immortality spread throughout the world. In 1823, Hazrat Khizr Mosque was erected.

Legend about Saint Hyzr. Hyzr was a hero of Uzbek legends. People believe in its existence and hope to meet him near the mosque until now. They believe that this meeting will bring them luck. Saint Hyzr very often mentioned in the epic "Shahnameh" written by Ferdowsi poet and legends about Alexander the Great. People compare him with the prophet Elijah, with St. George and believe that he is the patron of all travelers. People believed that Khyzra is wise and very cheerful monk who brings peace of mind and success in life to everyone who meets him.

Hazrat Khizr Mosque - one of the oldest Muslim religious buildings in Samarkand. The mosque was built in the VIII century and was on the hill at the entrance to the city, according to legend, there are seven levels of graves and bodies at each level of the saints or prophets.

The mosque was destroyed in the XIII c. by horde of Genghis Khan. It was later restored and rebuilt several times, and its today's appearance in the XIX century.



LEARNING THROUGH EXPOSURE

The scope of JAM visit is deeply embedded in the exercise of traditional learning by having an exposure to rich cultural places and their historical linkages, the learning is done through the cultural trance technique where the participants are involved in cultural presentations and group activities to collectively brainstorm in a traditional manner and connect it to the fast paced modern methods. Such activities through historical and cultural narrations are developed and demonstrate understanding which has been designed to show conceptual positioning of the personality from head to hearts and guts. Same concept was followed during the visit to Uzbekistan where participants were invited to share their learning and thereby demonstrate social proof, summarize and future pace concept for integration and real world application about Leadership as well as general experience.

On September 21st, this convoy of 20 people got back to homeland with immense treasure of zealous memories that would be the continuous source of pleasure along with broader vision of cultural diversity and its impact upon both their practical and professional life.



Meeting with Uzbekistan Ambassador in Pakistan

On the return from Uzbekistan, few of the participants met Mr. Furqat Sidiqov, Ambassador of Uzbekistan in Pakistan to share their experience of exploring Uzbekistan and to present a small souvenir as token of thanks. Various avenues for future collaborative



opportunities between Pakistan and Uzbekistan were also discussed during the meeting.

LIST OF PARTICIPANTS JAM 2019

Sr #	Sur Name	Given Name	Organization
1	Bangash	Robeela	HRDN
2	Shakoor	Abdul	Learning Zone
3	Zaman	Sher	AKRSP
4	Hijazi	Naseer Ahmed	Businessman/ Architect
5	Suhail	Naeem	UBL
6	Mehmood	Sara	Consultant
7	Inam	Sahir	CRDO
8	Khan	Asghar Abbas	CRDO
9	Azhar	Bilal	IRM
10	Furqan	Rozam	IRM
11	Sufyan	Muhammad	Learning Zone
12	Khan	Muhammad Sharif	BRSP
13	Raheem	Sahibzada Fazle	WFO
14	Akhtar	Sohail	NRSP
15	Hussain	Mukhtiar	Sahil
16	MALIK	Sher Muhammad	Govt Employee-Doctor
17	Tirmizi	Hassan Tayyeb	HT Crew
18	Ahmed	Perveen	Individual
19	Ashraf	Arshad	Businessman
20	Khan	Gohar Dad	Businessman



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