

**O'ZBEKISTON**

**TIL VA MADANIYAT**

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TARIX. MANBASHUNOSLIK  
HISTORY. SOURCE STUDIES

## New data on the *bāzārs* of the medieval Samarqand

Shamsiddin Kamoliddin<sup>1</sup>

Shoirakhon Saidjabbor<sup>2</sup>

### Abstract

The medieval sources provide some data on the bazaars of Samarqand at that time. One of such source is the historical and biographical work “al-Qand fi dhikr ‘ulama’ Samarqand” (“Sweet in the Knowledge of Samarqand Scholars”) in Arabic by the famous Central Asian scholar-encyclopedist Najm al-Din Abu Hafs ‘Umar ibn Muhammad al-Nasafi al-Maturidi (460-537/1068-1142). Abu Hafs al-Nasafi was a resident of Samarqand and knew his hometown well. Therefore, his work contains valuable information on the historical topography of medieval Samarqand, in particular about its city bazaars and trading centers (rabats, tims), which played an important role in the economic life of our region.

**Key words:** *Central Asia, Samarqand, Abu Hafs al-Nasafi, historical topography, bazaar, rabats.*

### Introduction

The famous Central Asian encyclopedic scholar Nadjm al-Din Abu Hafs ‘Umar ibn Muhammad al-Nasafi al-Maturidi (460 – 537/1068 – 1142) belongs to the circle of the most outstanding scholars of Central Asia of the Qarakhanids period in the field of social and religious sciences [Brockelmann 1898, 426; Brockelmann 1937, 757; Sezgin I, 353]. He was from Nasaf of origin, but most part of his life spent in the capital of the Qarakhanids dynasty – Samar-

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qand. From textual sources are known names of more than one hundred works of al-Nasafi in the fields of the *Hadith* and *Fiqh* studies, history, philology and commentaries of al-Qur'an (*al-tafsir*) [al-Zirikli V, 222], but in the MS collections and funds of the world are stored only about thirty of them [Brockelmann 1898, 427 – 428].

However, by passing of time a number of them may have been increased, because researchers are still going on finding his works in different places. So, Professor Pavel Bulgakov during his researches in the MS fund of the Abu Rayhan Biruni Institute of Oriental Studies (The Uzbek Academy of Sciences) in Tashkent discovered an unique manuscript of the encyclopedic work of al-Nasafi named "Matla' an-nudjum wa madjma' al-'ulum" ("Rising of Stars and Collection of Sciences") [al-Nasafi 1462; Bulgakov 1991, 67 – 79]. In the fund of the Institute are stored about 10 works of Abu Hafs al-Nasafi. The manuscript of another historical work of al-Nasafi named "Al-Qand fi dhikr 'ulama' Samarqand" ("The Sweet in the Reference of the Scholars of Samarqand") was found in the Suleymaniye library in Istanbul [al-Nasafi, Turhan Velide 70]. The abridged version (*mukhtasar*) of this work made by al-Nasafi's follower Muhammad ibn 'Abd al-Djalil al-Samarqandi is stored in the fund of the Bibliotheque Nationale in Paris [al-Nasafi, Arabe 6284; Blochet 1925, 227; Storey II, 1112].

### **Abu Hafs al-Nasafi's "al-Qand fi dhikr 'ulama' Samarqand"**

Among the works of al-Nasafi special interest represents his historical-biographical work "Al-Qand fi dhikr 'ulama' Samarqand" ("The Sweet in the Reference of the Scholars of Samarqand"), written in Arabic [al-Nasafi 1991; al-Nasafi 1999], which is a continuation of the works have not been preserved till the present day – "The History of Samarqand" by Abu Sa'd 'Abd al-Rahman ibn Muhammad al-Idrisi (died in 405/1014-15) and "The History of Samarqand" by Abu-l-'Abbas Dja'far ibn Muhammad al-Mustaghfiri (died in 432/1040-41) [Haji Khalifa II, 13; IV: 571; Barthold 1963, 60; Sezgin I, 353].

The work of al-Nasafi copied by his follower Abu-l-Fadl Muhammad ibn 'Abd al-Djalil al-Samarqandi, who composed also its abridged version. It is supposed that the Istanbul manuscript is a part of the original copy of the work of al-Nasafi written by hand of his follower Muhammad ibn 'Abd al-Djalil al-Samarqandi, and the Paris manuscript is a part of the abridged version, composed by the same person [Paul 1993, 73]. There are also two abridged Persian versions named "Qandiya-i Khurd" ("The Small Qandiya") and "Qand



dar ta'rif Samarqand" ("The Sweet in presentation of Samarqand"), both of them also are preserved till present day in numerous copies, and stored in different manuscripts funds of the world [Storey II, 1113-1115; Miklukho-Maklay 1955, 15-12; Ivanow 1926, 252].

Some copies of the both Persian versions are stored in the manuscripts fund of the Abu Rayhan Biruni Institute of Oriental Studies of the Uzbek Academy of Sciences [SVR V, 3965-3970; VIII 565; X: 68-69, 6870]. The first version of "Qandiya" was published in 1906 in Russian translation [Kandiya], and the second version – in 1909 in Samarqand and in 1955 in Tehran [Storey II, 1114 – 1115]. The work of al-Nasafi was polished up and changed too much, and having read we cannot imagine original character of the work. The remained parts of the book include semi-legendary stories about pre-Islamic time, legends about the Arabs invasion and buildings of Samarqand. The most part of it consist from data about local saint persons, stories on their exploits and description of their tombs – *mazars*. The most valuable is information about irrigation system of Samarqand and some villages of its environs [Belenitskiy 1973, 138; Barthold 1963, 60]. Only the first part of "Qandiya" including description of the events of pre-Islamic period and time of the Arab invasion probably originated from the abridged version of Muhammad ibn 'Abd al-Djalil al-Samarqandi written in the 12<sup>th</sup> century, and other parts of it may have be written in later period – 13<sup>th</sup> – 15<sup>th</sup> centuries [Barthold 1963, 61; Paul 1993, 80 – 81].

The both Arabic manuscripts, i.e. a part of the original copy of al-Nasafi's work and a part of its abridged version made by al-Samarqandi, have great value because they complete one another in many places and each of them includes parts absent in another [Paul 1993, 74].

### **Historical Topography of Samarqand in the 6<sup>th</sup>/12<sup>th</sup> century**

Information of al-Nasafi about Samarqand has great value because he spent most part of his life in this city, and consequently, had good knowledge about its topography. Judging by his second *nisba* – al-Maturidi, he lived in the quarter Māturīd or Mātīrīd (ماتريد), situated inside the medieval *rabad's* wall (i.e. suburb's wall), remains of which at present are known as Divar-i Qiyamat. Total length of the wall, which was surrounded Samarqand with its environs, was about 40 km [Belenitskiy 1973, 228]. Abu Hafs al-Nasafi also had this *nisba* because he was a follower of the "*al-Maturidiyya*" school, which founded by Abu Mansur Muhammad ibn Muhammad al-Hana-

fi al-Samarqandi (256 – 332/870 – 944), the famous scholar in the *fiqh* studies of al-Hanafiyya direction [Islam 1991, 161].

According to the *waqf* documents of the 15<sup>th</sup> century, at that time Mātūrīd (Mātīrīd) was separate settlement [SD, 392], surrounded by gardens [SD, 232], although it still was named as a quarter (*mahalla*) [SD, 184, 185, 187, 292, 315]. The whole territory, lying in the north of Samarqand in the 15<sup>th</sup> century referred to *rabad-i qa-dim* or *rabad-i kuhne*, i.e. “the old *rabad*” [SD: 87, 286]. After destroying of Samarqand by the Mongols in 617/1220-21 center of city life moved into its Southern merchants and artisan’s suburb. However, after Mongolian invasion in the territory of the Afrasiab ruins life partly still continued. Some of the suburban quarters of the Northern part of the city also were inhabited, and after the 13<sup>th</sup> century they transformed to separate settlements. The village of Mātūrīd (Mātīrīd) was one of them [Barthold 1963, 141]. In the North-East of Samarqand till present day exists the same named settlement, which is situated in the center of the village Bagh-i Baland in 8 km from Ulughbek, administrative center of the region of Samarqand near the city [O‘zbekiston 1986, 78, 268]. According to archaeological materials, the territory of the village inhabited uninterruptedly from early medieval times up to present day [Vyatkin 1902, 22].

Information on the historical topography of medieval Samarqand is existed in many of historical-geographical works written in Arabic, Persian and other languages. Most important of them are the works of the Arabic geographers of 9<sup>th</sup> – 10<sup>th</sup> centuries – al-Istakhri, Ibn Hawqal, al-Muqaddasi, Ibn Khordadbeh and others [BGA], and “Kitab al-ansab” (“The Book of Genealogic Names”) by Abu Sa’d ‘Abd al-Karim ibn Muhammad al-Sam’ani (died in 562/1166-67) [al-Sam’ani 1912; Kamaliddinov 1993], “Mu’djam al-buldan” (“The Dictionary of the Countries”) by Yaqut al-Hamawi (13<sup>th</sup> c.) [Yaqut 1906], “Samariya” by Abu Tahir Kh<sup>w</sup>adja (17<sup>th</sup> c.) [Abu Tahir Khodja]. In this aspect great interest should have the works, which have not been preserved till present day – “The History of Samarqand” by Abu Sa’d ‘Abd al-Rahman ibn Muhammad al-Idrisi (died in 405/1014-15) and “The History of Samarqand” by Abu-l-‘Abbas Dja’far ibn Muhammad al-Mustaghfiri (died in 432/1040-41). We can use some of their information, which have preserved in some later textual sources [al-Sam’ani 1912]. Besides, the rich factual material could give us medieval documents [Khadr 1967] and materials of excavations, which largely conducted during the last decades of the 20<sup>th</sup> century at the Afrasiab ruins by the Russian and Uzbek archaeologists. During the

last ears the French archaeological expedition conducted several excavations there in cooperation with the Uzbek scholars.

Historical topography of medieval Samarqand researched in a great number of works. Information of textual sources, concerning Samarqand firstly used by V.V.Barthold. The work of al-Nasafi on Samarqand used before by some researcher, but only on the base of the abridged Persian version of his work done by later authors. It belongs by its character more likely to the genre of agiographic literature, than to the historical one. As to the Arabic version of the work, it is significantly different from its abridged version in Persian, and is a collection of biographies of scholars lived in Samarqand from the middle of 8<sup>th</sup> century up to the middle of 12<sup>th</sup> century AD. Among biographical materials about these scholars al-Nasafi often gives very interesting geographical data, which have great value for research of the historical topography of the medieval Samarqand and its environs. Having researched this information, we have found some new data, which was unknown to the previous researchers.

The work of al-Nasafi is collection of biographies of the *Hadith* transmitters (*al-muhaddithun*) lived in Samarqand from the middle of the 8<sup>th</sup> century to the author's time, i.e. middle of the 12<sup>th</sup> century. In this book given about 1200 biographies of scholars lived in Samarqand and scholars of other cities of Central Asia visited Samarqand for research works – collection, transmission and systematization of the *Hadiths*. In every biography after brief information about a scholar *Isnad*, i.e. the chain of the *Hadith* transmitters, which begins from the person talking about him, and ends by the Prophet Muhammad is given. In the end of *Isnad*, which usually includes names of 10 – 12 persons, *Hadith*, i.e. saying of the Prophet Muhammad expressed in any case of life and served as a basis for all orthodox Muslims is given.

In whole al-Nasafi mentioned 88 historical place-names of Samarqand – 3 walls (*ha'it*) of Samarqand, 3 gates of interior city (*bab*), 2 gates of exterior city (*darb*), 15 quarters (*mahalla*), 32 streets (*sikka*), 7 cemeteries (*maqbara*), 8 mosques (*masdjid*), 3 religious schools (*madrassa*), 3 shelters of the Sufies (*khanaqah*), 7 caravan-serais (*ribat*), 4 trading centers (*khan*, *hanut*) and 1 reservoir (*haud*). In this paper I bring only the data of Abu Hafs al-Nasafi about markets (*bazar*) of the medieval Samarqand.

### **Information of al-Nasafi on the Bazars of Samarqand**

Abu Hafs al-Nasafi mentioned some quarters (*mahalla*)

of Samarqand, the names of which testify on existence of the *ba-zars* there. So he mentioned the quarter named Nahr al-Qassārīn (نهر القصارين) [al-Nasafi, Arabe 6284, 20V], in which was a mosque situated in front of a *khanaqah* [al-Nasafi 1991, 421]. The same quarter mentioned in the work of al-Sam‘ani too [al-Sam‘ani X, 345]. The quarter Nahr al-Qassārīn, according to its name, was situated nearby the river or running water (*nahr*), where lived the whitewashers of the materials (*al-qassarun*). In the 10<sup>th</sup> century the same name used for the river started from the mountains of Siyām (سيام) and flowed near the Southern city walls of the medieval Kish and the gate of Kish named Bāb al-Qassārīn (باب القصارين), i.e. the Gate of whitewashers [Ibn Haukal, 501]. This river identified with the present Aqsu-Darya River [Barthold 1963, 188]. The quarter Nahr al-Qassārīn in Samarqand mentioned only in textual sources of the 12<sup>th</sup> century; consequently, it may be situated, more likely, in the territory of the new city, located in the Southern suburb of early medieval Samarqand (Afrasiab ruins), where the center of city life at that time had moved. As to the river Nahr al-Qassārīn, nearby of which was located the quarter of the whitewashers of the materials, it was, probably, one of four channels flowed in the Southern suburb of medieval Samarqand. Running water entered into Samarqand from the South, and inside the city divided to four channels: Djākar-dīza, Muzāhin, Nawādan, Iskandar-gām and Sang-Rasān (Sang-dīza) [Kandiya: 252 – 254, 287 – 288]. The final aim of the artisans of whitewashers of materials, as any other kind of trading activity, always was a market (*bazar*), where artisans could sell their production or make service for people. Consequently, the quarter of the whitewashers of materials probably situated not only on the bank of running water, but also not far from a market. From all the channels of Samarqand the most suitable for such role was the channel Muzāhin (Nawādan) flowing not far from the square of Rīgistān [Belenitskiy 1973, 221]. In the 12<sup>th</sup> century there situated the largest trading and artisan’s center of Samarqand [Buryakov, Tashkhodjaev 1975, 10 – 12]. Among the numerous shops there were also the *tims*, i.e. material trading centers and covered trading stalls (*saff*) of sellers of the “*karbas*” materials [Mukminova 1976, 46]. According to the character of the professional work the whitewashers of materials, their activity, probably, connected with abovementioned trade centers.

Name of another quarter of Samarqand, according to al-Nasafi, was Tāhūna [al-Nasafi 1991, 418]. Location of this quarter, probably, also connected with one of the channels of Samarqand, because

its name (*tahuna*) in Arabic means “a mill”. One can suppose that inhabitants of that quarter worked at the production of the flour and baked a bread for selling. Consequently, this quarter also may have been situated not far from the market near the square of Rīgistān, where in the 12<sup>th</sup> century among the numerous other shops were specialized trading stalls of the bread bakers [Khadr 1967, 317 – 318]. Shops of bakers are mentioned also in the *waqf* document of 16<sup>th</sup> century, according to which, the bakery (*dukkan nanway*) situated in the *bazar* Chap, located between *madrasa* of Shaybani-Khan and the gates Darwāza-yi Āhanīn in the South of the channel Siyab [SD, 315: 388]. In such case the quarter, probably, also was situated nearby the Rīgistān square not far from the channel Nawadan, or the channel, which supplied by the water the interior city of Samarqand, i.e. the Afrasiab ruins. In the end of the 19<sup>th</sup> century there were three bread markets situated on the banks of the channel in the North of the Rīgistān square and in the South of the Kish gates of the Afrasiab ruins [VTK 1897]. It is probable, that the markets not changed their location through the centuries and situated in the same places from medieval times. According to the popular superstition, transferring of the market to another place inspected as a bad omen, which was not foretelling good. Therefore, old markets in Central Asia usually not changed their location and through many centuries situated in the same place.

However, it is more probable that the name of the quarter Tāhūna connected not with the starchy mills, but with the paper mills, i.e. the mills used for production of paper [Habibullaev 1992, 60 – 78]. It is known, that production of the famous Samarqand paper began in Samarqand starting from the middle of the 8<sup>th</sup> century [Mukminova 1964, 155 – 160], and afterwards during many centuries all of the Muslim world was provided by its high quality paper production up to the middle of the 19<sup>th</sup> century [Mukminova 1976, 95 – 103]. Just before the Russian invasion there were great number of paper mills and stores of materials used for paper production, situated on the bank of the channel Siyab, in the place, where Ab-i Mashhad flowed into it, in the region of the ‘Abd Allah-Khan bridge, located on the banks of drainage channels of Siyab. This place was the one of a kind in Samarqand, where were located the paper mills [Vyatkin 1902, 22]. It is very probable, that in medieval ages the name Tāhūna used namely this quarter, where situated the houses and the workshops of the artisans, who produced the famous Samarqand paper.

Al-Nasafi mentioned in Samarqand Khān al-Kawāghidhiyīn, i.e. the trading center of paper producers [al-Nasafi 1991, 38], Saff al-Warrāqīn, i.e. the row of stalls of paper sellers, situated in the *al-madina* [al-Nasafi 1991, 21], and the Hanut, i.e. the shop of Abu Muhammad ‘Abd Allah ibn Muhammad ibn Nasr ar-Razi al-Warraq (Paper seller), situated in the Saff al-Warrāqīn [al-Nasafi 1991, 196]. One can suppose that all of the abovementioned trading centers situated in the same quarter of Samarqand named Tāhūna.

Abū Hafs al-Nasafi mentioned also the quarter named Maydān [al-Nasafi 1991, 172, 470]. It was situated not far from the cathedral mosque of Samarqand [al-Nasafi 1991, 187], which according to archeological data located in the Northern part of Afrasiab ruins, in the South of Bukhara (Northern) gates, in the distance of 6 – 7 m from the citadel (*al-quhandiz*), and there was a road between them [Buryakov, Tashkhodjaev 1975, 11 – 12]. There was large trading and artisan’s center near the cathedral mosque. Specialization of the artisans of that center was the turning of iron [Shishkina 1975, 34]. Another trading artisan’s center situated in the southern suburb of medieval Samarqand, where later moved the center of the city. It was situated directly in the South of Kish gates not far from the Rīgistān square, and included a few specialized markets, such as trading stalls (*saff*) of textile producers, the *tims* of woven rugs, the shops of exchangers, quarters of jewelers, potters, bread bakers etc. [Khadr 1967, 317 – 318; Buryakova, Buryakov 1973, 218 – 219].

In my opinion, the quarter Maydān situated in the region of that center. As it is known, large open squares (*maydan* in Arabic means “square”) were one of the main composing components of the medieval city markets.

Names of some streets (*sikka*) mentioned in the work of al-Nasafi also connected with *bazars*. So, al-Nasafi mentioned in Samarqand the street named Bazan-garān, in the beginning of which there was *hanut*, i.e. the shop of some *shaykh* [al-Nasafi 1991 281]. The name Bazan-garān may has be compared with the name of the street Kū-yi Suzan-garān, i.e. the Needle sellers, which, according to the *waqf* documents of 15<sup>th</sup> century, passed from the city center to the city gates named Darb-i Suzan-garān, situated inside of the Southern wall of Samarqand of the Timurids time. The same name used for the whole quarter adjoined the gates from the North side [SD: 53, 81, 378].

The second street, which mentioned in the work of al-Nasafi, named al-Labbādīn i.e. the street the Thick felt markers [al-Na-



safi 1991, 82, 340]. According to al-Sam'ani, it was a quarter, which in Persian named Kū-yi Namadh-garān, i.e. the same meaning [al-Sam'ani: 493V]. The same information we can find in the geographical work of Yaqut al-Hamawi [Yaqut VII, 318]. Abu Hafs al-Nasafi in his another work mentioned separately the street Kū-yi Labbādīn [al-Nasafi 1462, 225V] and the street Kū-yi Namadh-garān [al-Nasafi 1462, 302V]. There were mosques in each of these streets.

Al-Nasafi mentioned also the street Zargarān (زرگران), i.e. the Jewellers [al-Nasafi, Arabe 6284, 21R]. The same street probably mentioned in the *waqf* document of the 11<sup>th</sup> century as the quarter (*mahalla*) Zar-kubān (زرکبان) [Khadr 1967, 325]. All of the above mentioned streets probably situated in the *al-madina al-kharidja*, i.e. the exterior city of the medieval Samarqand, in the territory of the present day Samarqand in the South of the Afrasiab ruins. In medieval ages there was trade and artisan's center of Samarqand, located not far from the Rīgistān square. According to the information of the *waqf* document of the 11<sup>th</sup> century, there were situated trade stalls with numerous *tims* and *khans* of exchange makers, bakers, milk sellers, greens and vegetables sellers, *palas* and carpet sellers, the "*karbas*" cotton materials sellers and others. In the same district were located the quarters of the Jewellers and the Potters. In this place probably situated the *khan* of Musa (خان موسی), mentioned in the work of al-Nasafi [al-Nasafi 1991, 416], and the abovementioned streets of Zar-garān, Namadh-garān and Bazan-garān.

Al-Nasafi mentioned in the city of Nasaf *ribat* named al-Djawbaq (رباط الجوبق) [al-Nasafi 1991, 209, 294]. According to al-Sam'ani, *djawbaq* was a place like *khan*, where people were gathered, i.e. it was trade center [al-Sam'ani III: 345; X: 444]. In the medieval Marw there was a place named Djūba (جوبه) or Djūbaq (جوبق), where sold fruit and greens, and then carried on the shops of the fruit sellers and dealers of fruit, i.e. a wholesale market [al-Sam'ani III, 346]. The term *djawbaq* designated small fruit markets and *khans*, i.e. caravan-serais [Barthold 1963, 194]. Small markets, and separate bench and workshops in the cities of the medieval Soghd usually belonged to city landowners who leased to their fine handicraftsmen and dealers, and, as a rule, adjoined to rich dwellings of owners making with them a uniform architectural ensemble [Raspopova, Shishkin 1999, 67]. A market with the same name, probably, existed also in the medieval Samarqand though in the textual sources of that time it is not mentioned.

The Arabian word *rabāt* or *ribāt* (رباط) existed in the struc-

ture of the name of market Djawbaq, formed from the verb *rabata* (ربط) meaning «a place for tie horses», i.e. a stable. According to al-Sam'ani, the *ribats* originally used for keeping horses of the Arabian warriors in the boundaries of the Muslim lands [al-Sam'ani VI, 70]. Later, as is known, the *ribats* used as forts serving for defense from attacks of the nomads. In the next centuries, after end the conquests, the *ribats* used as caravanserais and hotels. The majority of *ribats* built by private persons or religious organizations because it was favorable premise of the capital and it even needed sanction of the government. On the archaeological data, around the *ribats* usually were formed small settlements which inhabitants were engaged in service of the caravan's trade. It was especially typical for the *ribats* located in desert [Orazov 1973, 93].

The *ribats* were also inside the cities where they served as a place of gathering of volunteers for war against the non-Muslim nomads. In these *ribats* were gathered so-called *al-ghāzī* (الغزاي), i.e. “the fighters for the faith” arrived from different lands of the Islamic world. Many of these *al-ghazis* were scholars and transmitters of the *Hadith*, who were inspirers of the groups of volunteers [Paul 1993, 82 – 87].

So, al-Nasafi mentioned in Samarqand the *ribat* named al-Murabba' (رباط المربع) [al-Nasafi 1991, 48, 90, 179, 425] or al-Murabba'a (رباط المربعة) [al-Nasafi 1991, 107]. According to al-Sam'ani, building of the *ribat* al-Murabba'a was supervised by the *shaykh* Abu Ibrahim Ishaq ibn Isma'il ibn Dja'far ibn Dawud ibn Yusuf ibn Djabala ibn al-Husayn ibn Ma'bad al-Zahid al-Samarqandi al-Babkissi (died in 259/872-73). When he died, his funeral pray was read by the *amir* Isma'il ibn Ahmad himself [al-Sam'ani: 520V; al-Sam'ani II, 12]. In the 12<sup>th</sup> century there were much of the *waqf* properties around this *ribat* [al-Nasafi 1999, 223]. Some transmitter of the *Hadith* visited Samarqand from other regions gave public lectures in this *ribat* in 249/863-64, 271/884-85, 428/1036-37, 429/1037-38, 509/1115-16 and 510/1116-17 [al-Nasafi 1999: 122, 303, 400, 204 – 205, 158, 576]. This *ribat*, probably situated in the quarter Bāb Kiss (باب كس), to which indicates the *nisba* al-Bābkissī of the *shaykh*, who built this *ribat* approximately in the early 60<sup>th</sup> of the 9<sup>th</sup> century. This *shaykh* apparently lived in this quarter and built this *ribat* there. The quarter Bāb Kiss, which also called in Persian Darvāza-i Kiss (دروازه کس) – “the gate of Kiss” [al-Sam'ani II: 12], was situated near the gate of Kiss also called Bāb al-Hadīd (باب الحديد), i.e. the Iron Gates, which was localized in the southern wall of the *al-madina* of Samarqand [Buryakov 1974,



61; Buryakov, Tashkhodjaev 1975, 8]. The name of the *ribat* al-Murabba' or al-Murabba'a in Arabic means "square", "quadrangular", i.e. in form with 4 sides. In the *waqf* document of Ibrahim Tamghadj Bughra Khan for a hospital in Samarqand is mentioned *ribat* named Chahār Sū(q) (چهار سوق) [Khadr 1967, 317]. Its name in Persian also means "4 sides" or "4 markets". In our opinion the name al-Murabba'a was a calque of the Persian Chahār Sū(q). This *ribat*, probably, was located in place of the later trade center Chahār Sū, for what we have several arguments. Firstly the supposed location of the *ribat* al-Murabba'a near the gate of Kiss corresponds to the location of the trade center Chahār Sū. Secondly, in the 12<sup>th</sup> century around of it there were much of the *waqf* properties, which also corresponds to the characteristic of the *ribat* Chahār Sū(q), which according to the *waqf* document of Tamghadj Bughra Khan was surrounded from all sides by the *waqf* properties. The later Chahār Sū in the 15<sup>th</sup> c. also surrounded by the *waqf* properties [SD: 29, 265, 400]. Thirdly, the *ribat* al-Murabba'a situated in the most lively part of the city, i.e. in the trade center, because the people, coming from other parts of the Muslim world transmitted there the *Hadith*, and many of them at the same time were traders and artisans. In the period of the 9<sup>th</sup> – 12<sup>th</sup> centuries the largest trade center of Samarqand was located namely in the southern suburb, and the most lively place of it was Chahār Sū. Thus we have all bases to identify the *ribat* al-Murabba'a of al-Nasafi and al-Sam'ani (12<sup>th</sup> c.) with *ribat* Chahar Sū(q) of the *waqf* document of Tamghadj Bughra Khan (11<sup>th</sup> c.), and to locate it in the later Chahār Sū not far from the Rīgistān square.

In the city of Samarqand al-Nasafi mentioned also *ribat* named Bayt Abu-l-Ash'ath (رباط بيت ابي الاشعث) [al-Nasafi 1991, 165], *ribat* of Nasr ibn Djabir (رباط نصر بن جابر) located in the quarter (*mahalla*) Bāb Dastān (رباط باب داستان) [al-Nasafi 1991, 40, 482], *ribat* Dasht (رباط دشت) [al-Nasafi 1991, 32], *ribat* Kāsurg (رباط کاسرغ) [al-Nasafi 1991, 181], *ribat* Nawkamin (رباط نوکمین) [al-Nasafi 1991, 58].

The *al-ghazi* warriors "fighters for faith" usually buried around these *ribats*, where subsequently cemeteries appeared. So, al-Nasafi mentioned in Samarqand *ribat* al-Radrāda (رباط الرضراضة) [al-Nasafi, Arabe 6284: 64R], situated in the cemetery Sangdīza-Sitān (سنگدیزه ستان) [al-Nasafi 1991, 190] or Radrāda (رضراضة) [al-Nasafi, Arabe 6284: 59R]. Abu Sa'd al-Sam'ani mentioned *al-musalla*, i.e. prayer place, in the same cemetery [al-Sam'ani VII, 163; VI: 136]. According to the Persian version of the "Qandiya", the cemetery named Sang-Rasān (سنگ رسان) situated nearby the quarter Mātūrīd [Kandi-

ya 262]. It seems that the *ribat* Radrāda or Sang-Rasān in medieval times probably used as trade center of stones and clay as building and pottery making materials.

According to Yaqut al-Hamawi, the Arabian word al-Radrāda is a calque of the Persian Sangdīza (or Sang-Rasān), and means “crushed stones” or “stone fort” [Yaqut IV, 260]. It means that in medieval times there was a stone quarry in that place. Al-Istakhri mentioned a small mountain named Kūhak (كوهك), which skirted nearby the city of Samarqand at the distance of half *farsakh* in the length (3 – 4 km). The inhabitants of Samarqand received stones from there for buildings, and a clay for production of pottery. Almost all of Samarqand streets were covered by stones originated from that mountain [al-Istakhri: 318].

The Kūhak Mountain identified with the Chupan-Ata Mountain situated in the North-East of Samarqand, between the wall Dīwār-i Qiyāmat and the Zarafshan River. In medieval times there was stone quarry of the city. Archaeological materials testify that most part of the streets of medieval Samarqand really were covered by stones of the Chupan-Ata Mountain [Buryakov, Tashkhodjaev 1975, 10 – 12]. The name Chupan-Ata indicates that there was Muslim cemetery on the mountain. As it is known, the cemeteries of Central Asia usually referred to the names of the sacred *mazars*, and their names, as a rule, have the endings like *-ata* (father), *-baba* (grandfather) etc. Thus, we can suppose that the *ribat* al-Radrāda or Sang-Rasān was situated on the Chupan-Ata Mountain in the North-East of Samarqand, where was located the stone quarry of the city and the market of building materials.

### **Conclusion**

Thus, the historical work of Abu Hafs al-Nasafi contains much of valuable and interesting information on the historical topography of the medieval Samarqand, and in particular, on the *bazars* and trade centers. Materials of the book show that in early medieval times the main trade centers and *bazars* of Samarqand were concentrated in the southern suburb of the city, while in pre-Islamic period they were located inside of the *madina* in the territory of Afrasiab site. There were different *bazars*, which were specialized in trading of different kinds of artisan's production. The artisans lived in the same place near their *dukkans* (دكان) and *hanuts* (حانوت), i.e. small shops. Working places of the artisans were also located nearby their shops. The quarters of the artisans were located near water resourc-

es with running waters, because they needed to use a water in their producing activity. The artisans usually rented their workshops and parts of land, the owners of which may have been rulers, their relatives, other landowners and *waqf* organizations. There were also big trade centers named *khan* (خان), *tim* (تیم) or *ribat* (رباط), where stayed traders coming with caravans from other parts of the region and from abroad, and made big trade and financial operations of international value.

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## O'rta asr Samarqand bozorlari haqida yangi ma'lumotlar

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### Abstrakt

O'rta asr manbalarida Samarqanddagi savdo rastalari va bozorlar haqida ba'zi ma'lumotlar keltirilgan. Shunday manbalardan biri mashhur qomusiy olim Najmiddin Abu Hafs Umar ibn Muhammad an-Nasafiy al-Moturidiy (460 – 537/1068 – 1142)ning “al-Qand fi zikr ulamo Samarqand” (“Samarqand olimlari haqida qanddek kitob”) nomli asaridir. Abu Hafs an-Nasafiy bir umr Samarqand shahrida yashagan, uning ko'cha va mahallarini juda yaxshi bilgan. Shuning uchun uning mazkur asarida Samarqandning tarixiy topografiyasiga oid qimmatli ma'lumotlar mavjud. Xususan, unda o'lkamizning iqtisodiy hayotida muhim o'rin egallagan shahar bozorlari va savdo rastalari (rabotlar, timlar) haqida ma'lumotlar keltirilgan.

**Kalit so'zlar:** *O'rta Osiyo, Samarqand, Abu Hafs an-Nasafiy, tarixiy topografiya, bozor, rabotlar.*

### Adabiyotlar Manbalar

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## MAQOLA TAQDIM QILISH TALABLARI

O'zbekiston: til va madaniyat (O'zTM) – zamonaviy O'zbekiston (sobiq Turkiston) bilan bog'liq bevosita Markaziy Osiyo mintaqasini birlashtiradigan til, tarix, san'at, etnografiya, madaniyat va ijtimoiy fanlar sohalarini qamrab olgan ilmiy jurnaldir. O'zTM munozarali, zamonaviy, innovatsion, konseptual jihatdan qiziqarli, original mavzudagi ilmiy tadqiqotlarni nashr qiladi. Jurnal lingvistika, adabiyotshunoslik, tarjimashunoslik, din, falsafa, ilohiyot, fan, ta'lim, metodika, sotsiologiya, psixologiya, tarix, madaniyat, san'at, etnologiya, etnografiya, antropologiyaga oid ilmiy yo'nalishdagi maqolalar va taqrizlar hamda konferensiya hisobotlarini qabul qiladi.

### I. Maqola taqdim etish uchun umumiy talablar

Qo'lyozmalar o'zbek, ingliz, rus, fors, shuningdek, boshqa turkiy tillarda ham qabul qilinadi. Agar muallif o'z maqolasini jurnalning muayyan sonida nashr ettirmoqchi bo'lsa, unda qo'lyozma jurnal nashridan kamida besh oy oldin taqdim etilishi lozim.

Qo'lyozmalar MS Word (.doc) formatida (uzlangcult@gmail.com) elektron pochta-siga yuboriladi. Iqtiboslar va izohlar uchun MS Word menejerini qo'llash mumkin.

Barcha qo'lyozmalar tahririyatga muallif (mualliflar) haqidagi qisqacha ma'lumot bilan taqdim etiladi.

Asosiy matn *Times New Roman* shrifti, 14 hajm, satr oralig'i 1 interval, hoshiyalar chapdan 3 sm, o'ngdan 1,5 sm, yuqori va pastdan 2 sm bo'lishi kerak.

Maqolalar *The Chicago Manual of Style, 16th Edition* formatida shakllantiriladi. Maqola matni 3 000–5 000 so'zdan iborat bo'lishi kerak.

O'zbek va ingliz tillarida 100–150 so'zdan iborat abstrakt (annotatsiya) va 5–10 so'zdan kam bo'lmagan kalit so'zlar (o'zbek va ingliz tillarida). Abstraktda maqolaning qisqacha mazmuni va dolzarbligi, tadqiqot natijalari aks etishi lozim.

Adabiyotlar ro'yxati 5 sahifadan oshmasligi kerak.

Kitobga taqriz (ingliz yoki boshqa tillarda bo'lishi mumkin) 1500 so'zdan oshmasligi talab etiladi.

Taqriz formati: 1) sarlavha: kitob nomi, muallif (mualliflar), nashr qilingan shahar: nashriyot nomi, nashr yili, sahifasi soni. Narxi, ISBN raqami, (qattiq/yumshoq muqova); 2) taqriz so'ngida: taqrizchining F.I.O., ish joyi, pochta manzili.

### II. Maqola bo'limlarini rasmiylashtirish

Maqola nomi – normal harflarda, to'q bo'yoqda, 16 hajm.

Maqola nomi o'zbek va ingliz tillarida (agar maqola boshqa tilda yozilgan bo'lsa, maqola yozilgan til va ingliz tilida) beriladi.

Maqola kirish, asosiy qism bo'limlari va xulosadan tashkil topadi.

Maqola bo'limlari sarlavhasi – to'q bo'yoqda, 14 hajm.

### III. Maqolada tarjimalardan foydalanish

Boshqa tillardagi matn yoki boshqa manbalar tarjimoni aniq ko'rsatilishi kerak. Agar matn maqola muallifi tomonidan tarjima qilingan bo'lsa, u holda "tarjima muallifniki"

shaklida beriladi.

Rasmiy nashrdan olingan tarjima-matn tahrir qilinmaydi.

Zarur holatda tarjima matnga sana, turli diakritik belgilar va boshqa elementlar kiritilishi mumkin.

Tarjima qilingan matn olingan manba nomi asl holicha beriladi. Zarur deb topilsa, uning nomi qavs ichida berilishi mumkin.

Geografik nomlar tarjima qilinmaydi va asl shaklida beriladi.

Tashkilotlar nomi tarjima qilinmaydi va asl shaklida beriladi.

Davr nomi rasmiy qabul qilingan shaklda beriladi.

#### **IV. Ko'chirma va tarjima parchaning berilishi**

Manbadan olingan ko'chirma parcha asosiy matndan 1 qator tashlab ajratiladi, satr oralig'i 1 interval, markazda, 12 hajmda yoziladi.

Ko'chirmaning tarjimasida qavs ichida ( ) satr boshidan yozilishi kerak. Bunday ko'chirma *Times New Roman* shrift, 12 hajm, normal yozuvda beriladi.

#### **V. Havola va izohlar berish**

Manbaga havola matn ichida to'rtburchak qavsda [ ] beriladi. Havola qilingan manbalar bir nechta bo'lsa, ular nuqtali vergul (;) bilan ajratiladi.

Izohlar tegishli sahifa pastida, tartib raqami bilan joylashtiriladi.

#### **VI. Qo'lyozma (toshbosma) manbalar va nashr etilgan asarlar bibliografiyasi**

Bibliografiyada muallif yoki asar nomi satr boshidan, boshqa barcha qatorlari xatboshidan yoziladi. Adabiyotlar *bibliografiyada* o'zbek lotin alifbosi tartibida ko'rsatiladi.

#### **VII. Qo'lyozma va toshbosma manbalar bibliografiyasi**

Qo'lyozma yoki toshbosma manbalarni bibliografiyada o'zi yozilgan grafikada berish maqsadga muvofiq. Lotin alifbosidagi transliteratsiyasini berish ham mumkin. Ba'zan qo'lyozma asarning nomi muallif ismidan oldin yozilishi ham mumkin.

Muallif nomi. Ko'chirilgan asr (agar mavjud bo'lsa). Asar nomi. Qo'lyozma (toshbosma): saqlanayotgan joy, inventar raqam.

Xondamir. XV asr. Makorim ul-axloq. Qo'lyozma: O'zFASHI, № 742.

#### **VIII.1. Kitoblar uchun**

##### **Bibliografiyada:**

Familiya, ism. Nashr yili. *Kitob nomi*, Shahar: Nashriyot nomi.

Qudratullayev, Hasan. 2018. *Boburning adabiy-estetik olami*. Toshkent: Ma'naviyat.

##### **Matnda kitobga havola:**

[Familiya kitob nashr yili, sahifa raqami]

[Qudratullayev 2018, 99]

Agar bir muallifning bir yilda nashr qilingan kitoblaridan foydalanilgan bo'lsa, bibliografiyada kitobning nashr yili o'zbek lotin alifbosi harflari bilan ajratilib ko'rsatiladi.

Sirojiddinov, Shuhrat. 2011 (a). *Alisher Navoiy: manbalarning qiyosiy-tipologik, tekstologik tahlili*. Toshkent: Akademnashr.

Sirojiddinov, Shuhrat. 2011 (b). *O'zbek adabiyotining falsafiy sarchashmalari*. Toshkent: Akademnashr.

**Matnda kitobga havola:**

[Familiya, kitob nashr yili, sahifa raqami]

[Sirojiddinov 2011 (a), 99]

[Sirojiddinov 2011 (b), 67]

**Ikki muallif tomonidan yozilgan kitobni bibliografiyada berish tartibi:**

Familiya, Ism va Ism Familiya. Nashr yili. *Kitobning nomi*. Shahar: Nashriyot nomi.

Abdurahmonov, G'anijon, Alibek Rustamov. 1984. *Navoiy tilining grammatik xususiyatlari*. Toshkent: Fan.

**Matnda kitobga havola:**

[Familiya va Familiya nashr yili, sahifa raqami]

[Abdurahmonov, Rustamov 1984, 52]

**Agar kitobning uch va undan ortiq mualliflari bo'lsa, bibliografiyada barcha mualliflarning ismlari to'liq yoziladi.** Bunday kitobga havola qilinganda birinchi muallif ismi yoziladi va "boshqalar" deb ko'rsatiladi.

[Familiya va boshqalar kitob nashr yili, sahifa raqami]

[Vohidov va boshqalar 2010, 847]

**Kitob yoki to'plam maqolasini bibliografiyada berish tartibi:**

Familiya, ism. Nashr yili. "Maqola nomi." *Kitob yoki to'plam nomi*, Ism Familiya, Ism Familiya muharrirligida, maqola sahifasi raqamlari. Shahar: Nashriyot.

Abdug'afurov, Abdurashid. 2016. "Badoye' ul-bidoya"ning tuzilish sanasi". *XX asr o'zbek mumtoz adabiyotshunosligi*, Olim To'laboyev muharrirligida, 174–184. Toshkent: O'zbekiston milliy ensiklopediyasi.

**Matnda kitob yoki to'plam maqolasiga havola:**

[Familiya nashr yili, sahifa raqami]

[Abdug'afurov 2016, 176]

**Elektron shaklda nashr qilingan kitoblar uchun:**

Elektron kitobning bir nechta formati bo'lsa, bibliografiyada foydalanilgan format ko'rsatiladi. Elektron kitobning internet manzili (URL) hamda shu manba olingan sana ko'rsatilishi lozim.

**Elektron kitobni bibliografiyada berish:**

Familiya, Ism. Nashr yili. *Kitob nomi*. Shahar: Nashriyot nomi. URL. Foydalanilgan sana.

Mamatov, Ulug'bek. 2018. *O'zbekiston madaniyatida tarixiy janrdagi tasviriy san'at asarlari*.

Toshkent: Mumtoz so'z. <https://kitobxon.com/uz/catalog/sanat/>. 12.03.2019.

**Matnda elektron kitobga havola:**

[Familiya nashr yili, sahifa raqami]

[Маматов 2018, 11]

**Ikki muallif tomonidan yozilgan elektron kitobni bibliografiyada berish tartibi:**

Familiya, Ism va Ism Familiya. Nashr yili. *Kitobning nomi*. Shahar: Nashriyot nomi. Internet adres (URL).

Sirojiddinov, Shuhrat va Sohiba Umarova. 2017. *O'zbek matnshunosligi qirralari*. Chikago: Chikago universiteti nashriyoti. <http://press-pubs.uchicago.edu/founders/>.

**Matnda elektron kitobga havola:**

[Familiya nashr yili, sahifa raqami]

[Sirojiddinov 2017, 19-hujjat]

**VIII.2. Jurnal maqolasi uchun**

**Chop etilgan jurnal maqolasini bibliografiyada berish tartibi:**

Familiya, Ism. Nashr yili. "Maqola nomi". *Jurnal nomi* jurnal soni: maqola sahifalari.

Mahmudov, Nizomiddin. 2013. "Termin, badiiy so'z va metafora". *O'zbek tili va adabiyoti* 4: 3 – 8. Toshkent.

**Matnda jurnal maqolasiga havola:**

[Familiya nashr yili, sahifa raqami]

[Mahmudov, 2013, 5]

**Elektron jurnal uchun:**

Elektron jurnal uchun jurnalning DOI manzili ko'rsatiladi. Agar DOI manzili mavjud bo'lmasa, internet adresi ko'rsatilishi kerak (URL). DOI – bu o'zgarmas ID bo'lib, internet tarmoqlarining elektron adreslari tizimiga ulangan, ya'ni manbani boshqaruvchi <http://dx.doi.org/> manzildir.

**Elektron jurnal maqolasini bibliografiyada berish:**

Familiya, Ism. Nashr yili. "Maqola nomi." *Jurnal nomi* jurnal soni: maqola sahifalari. DOI adres (yoki URL).

Aminov, Hasan. 2018. "O'zbekiston san'atida temuriylar siymosi". *O'zbekistonda xorijiy tillar* 2: 246 – 253. doi: 10.36078/1596780051.

**Matnda maqolaga havola:**

[Familiya nashr yili, sahifa raqami]

### VIII.3. Gazeta yoki ilmiy-ommabop jurnal uchun

Gazeta yoki ilmiy-ommabop jurnal maqolasiga havola matn shaklida beriladi (masalan, Muhammadjon Imomnazarovning 27.02.2005dagi “O‘zbekiston adabiyoti va san’ati” gazetasida chop etilgan maqolasida aytilganidek...); odatda, bunday manbalar umumiy adabiyotlar ro‘yxatida keltirilmaydi. Agar keltirilsa, kitoblarga qo‘yiladigan talablarga asosan beriladi.

Agar onlayn maqolaga havola berilayotgan bo‘lsa, uning internet manzili (URL), maqola olingan sana ko‘rsatilishi kerak.

#### **Gazeta yoki ilmiy-ommabop jurnal maqolasini bibliografiyada berish:**

Familiya, Ism. Nashr yili. “Maqola nomi.” *Gazeta-Jurnal nomi*, nashr sanasi.

Imomnazarov, Muhammadjon. 2005. “Jomiy “Xamsa” yozganmi?.” *O‘zbekiston adabiyoti va san’ati*, January 25.

#### **Matnda maqolaga havola:**

[Familiya nashr yili, sahifa raqami]

[Imomnazarov 2005, 4]

#### **Elektron gazeta yoki ilmiy-ommabop jurnal maqolasini bibliografiyada berish:**

Familiya, Ism. Nashr yili. “Maqola nomi.” *Jurnal nomi*, nashr sanasi. Internet adres.

Jabborov, Rustam. 2019. “Navoiyning Tabrizda yashagan xorazmlik kotibi”. *UZA: O‘zbekiston Milliy axborot agentligi*, 08.12. <https://uza.uz/uz>.

#### **Matnda maqolaga havola:**

[Familiya nashr yili, sahifa raqami]

[Jabborov 2010, 17]

Maqola so‘ngida foydalanilgan adabiyotlar o‘zbek lotin alifbosi tartibida beriladi. Adabiyotlar ro‘yxati ikki qismdan iborat bo‘lishi, birinchi qismda foydalanilgan adabiyot chop etilgan grafikada yuqorida ko‘rsatilgan shaklda rasmiylashtirilishi, ikkinchi qismda esa barcha foydalanilgan adabiyotlar o‘zbek lotin alifbosida berilishi talab qilinadi. Misol uchun:

#### **Adabiyotlar**

Баранов, Х.К. 1958. Арабско – русский словарь. Москва: Наука.

#### **Adabiyotlar**

Baranov, X.K. 1958. Arabsko – russkiy slovar. Moskva: Nauka.

Maqolani rasmiylashtirish talablarining ingliz tilidagi variantini “The Chicago Manual of Style, 16th Edition” qo‘llanmasi yoki <https://www.chicagomanualofstyle> havo-lasidan ko‘rib olishingiz mumkin.

## GUIDELINES FOR CONTRIBUTORS

Uzbekistan: language and culture is an academic journal, publishing research in linguistics, history, literature, translation studies, arts, ethnography, philosophy, anthropology and social studies. We aim to publish cutting edge, innovative, conceptually interesting, original case studies and new research, which shape and lead debates in multifaceted studies. We do not publish economic analyses or policy papers. Any opinions and views expressed in publications are the opinions and views of the authors, and the publishers are not responsible for the views/ reviews of the contributors.

The journal is published four times a year. The language of articles can be English, Russian and Uzbek. Other Turkic languages are also welcomed. In addition to research articles, the journal welcomes book reviews, literature overviews, conference reports and research project announcements.

### 1. General

#### - Submission Guideline

1. Manuscripts may be submitted at any time during the year. However, if the author wishes to have his/her manuscript published in a certain issue of the journal, the submission should be made at least five months in advance of the proposed publication date.

2) Manuscripts should be submitted by email (uzlangcult@gmail.com) as an attachment in MS Word document (.doc) format and use MS Word Source.

3) All manuscripts should be submitted with a cover page including an email address, a mailing address and a short introduction about the author(s) /contributor(s)'.

### 2. Manuscript format

1) The main texts should be written in Times New Roman font, 12 point, and single-spaced in 44 pagination with 1-inch margins.

2) Submissions must follow the author-date system of *The Chicago Manual of Style*, 16<sup>th</sup> Edition.

3) Quotations are given in brackets in the text.

4) A research article should normally be no more than 9,000 words in length, including the following contents:

- an abstract of 150-200 words (in English, Russian, and Uzbek) and seven to ten keywords;

- a list of references of no more than five (5) pages;

- tables and figures, if any.

5) A book review should generally be about 1,500 English words (or other languages) in length, and must include the heading and closing in the following format:

- Heading: *Title of the Book*. By Author's Name(s). City of Publication: Publisher Name, Year. pp. Price, ISBN:, (hardcover/paperback).

- Closing: Book reviewer's name, affiliation and postal address at the end.

6) Style Points Headings. Limit: Four levels.

- Level 1. Title Style (e.g. the first letter of each word upper case, except prepositions), Bold, and 14 point.
- Level 2. Title Style, Italics, 14 Point.
- Level 3. Modified “down” style (first letter upper case, or first letter of first two words if the first word is an article), Bold, and 12 point.
- Level 4. Modified down style, Bold, 11 point.

### **3. Style and Usage**

#### **1) Translation**

- Translated excerpts from classical texts or non-English sources should be annotated with clarification of its original/published language and translator. Likewise, “Author’s own” translations of quoted texts should be noted as such.

- The author is expected to provide an English translation of key terms in the work, rather than a translator without expertise in the subject.

- Excerpts or quoted texts from published translation will not be edited. However, UzLC editors may query or modify translations of key terms or texts provided by the author.

- Where necessary, short supplementary information such as dates, an item in its original characters, or the Romanized form of a non-English item, may be included.

- Names of foreign publishers, and titles of sources published in a foreign language should primarily appear in Romanized form without translation. However, if necessary, a translation may be added in brackets ([ ]).

#### **2) Names and Terms**

- Place Names (foreign):

Designation for division of areas should be either translated or hyphenated after the given area name.

Designation for geographical/structure names are not hyphenated, and appear without the equivalent English term.

Institutional names are considered proper nouns. Their names should appear following the preference of the individual institutions.

3) The descriptive designation of a period is usually lowercase, except for proper names or traditionally capitalized terms.

### **4. Quotation**

#### **1) Block Quotations:**

- A block quotation should start with double line spacing and an indentation from the left margin. From the second paragraph of the block quotation, additional paragraph indentation is needed.

Texts in block quotation should be written in Times New Roman 10 pts., and not be entirely italicized.

### **5. Others**

1) There is one space after sentence punctuation and not two.

2) The end parenthesis, closing quotation mark, and footnote numbers come after the sentence punctuation.

3) For parentheses within parentheses, use brackets ([ ]).



## 6. Basic Citation Format

The following examples illustrate citations using the **author-date** system. Each example of a reference list entry is accompanied by an example of a corresponding parenthetical citation in the text. For more details and many more examples, see chapter 15 of *The Chicago Manual of Style*.

### BOOK

#### Reference List (hanging indent):

Pollan, Michael. 2006. *The Omnivore's Dilemma: A Natural History of How Eating Has Evolved*. New York: Penguin.

#### In Text Cite:

[Pollan 2006, 99–100]

#### Reference List (hanging indent):

Ward, Geoffrey C., and Ken Burns. 2007. *The War: An Intimate History, 1941–1945*. New York: Knopf.

#### In Text Cite:

[Ward and Burns 2007, 52]

For four or more authors, list all of the authors in the reference list; in the text, list only the first author, followed by et al. (“and others”):

[Barnes et al. 2010, 847]

#### Reference List (hanging indent) book chapter:

Kelly, John D. 2010. “Seeing Red: Mao Fetishism, Pax Americana, and the Moral Economy of War.” In *Anthropology and Global Counterinsurgency*, edited by John D. Kelly, Beatrice Jauregui, Sean T. Mitchell, and Jeremy Walton, 67–83. Chicago: University of Chicago Press.

#### In Text Cite:

[Kelly 2010, 77]

Chapter of an edited volume originally published elsewhere (as in primary sources):

#### Reference List (hanging indent) book originally published elsewhere:

Cicero, Quintus Tullius. 1986. “Handbook on Canvassing for the Consulship.” In *Rome: Late Republic and Principate*, edited by Walter Emil Kaegi Jr. and Peter White. Vol. 2 of *University of Chicago Readings in Western Civilization*, edited by John Boyer and Julius Kirshner, 33–46. Chicago: University of Chicago Press. Originally published in Evelyn S. Shuckburgh, trans., *The Letters of Cicero*, vol. 1 (London: George Bell & Sons, 1908).

#### In Text Cite:

[Cicero 1986, 35]

### BOOK PUBLISHED ELECTRONICALLY

If a book is available in more than one format, cite the version you consulted. For books consulted online, list a URL; include an access date only if one is required by your discipline. If no fixed page numbers are available, you can include a section title or a

chapter or other number.

**Reference List (hanging indent):**

Austen, Jane. 2007. *Pride and Prejudice: A Novel in Five Books*. New York: Penguin Classics. Kindle edition.

**In Text Cite:**

[Austen 2007, 101]

**Reference List (hanging indent):**

Kurland, Philip B., and Ralph Lerner, eds. 1987. *The Founders' Constitution*. Chicago: University of Chicago Press. <http://press-pubs.uchicago.edu/founders>

**In Text Cite:**

[Kurland and Lerner, chap. 10, doc. 19]

**JOURNAL ARTICLE**

**Article in a print journal**

In the text, list the specific page numbers consulted, if any. In the reference list entry, list the page range for the whole article.

**Reference List (hanging indent):**

Weinstein, Joshua I. 2009. "The Market in Plato's Republic." *Classical Philology* 104:439–58.

**In text cite:**

[Weinstein 2009, 440]

**Article in an online journal**

Include a DOI if the journal lists one. A DOI is a permanent ID that, when appended to <http://dx.doi.org/> in the address bar of an Internet browser, will lead to the source. If no DOI is available, list a URL. Include an access date only if one is required by your discipline.

**Reference List (hanging indent):**

Kossinets, Gueorgi, and Duncan J. Watts. 2009. "Origins of Homophily in an Evolving Social Network." *American Journal of Sociology* 115:405–50. doi:10.1086/599247.

**In text cite:**

[Kossinets and Watts 2009, 411]

**Article in a newspaper or popular magazine**

Newspaper and magazine articles may be cited in running text ("As Sheryl Stolberg and Robert Pear noted in a New York Times article on February 27, 2010..."); they are commonly omitted from a reference list. The following examples show more formal versions of the citations. If you consulted the article online, include a URL; include an access date only if your discipline requires one. If no author is identified, begin the citation with the article title.

**Reference List (hanging indent):**

Mendelsohn, Daniel. 2010. "But Enough about Me." *New Yorker*, January 25.

**In text cite:**

[Mendelsohn 2010, 68]

**Reference List (hanging indent):**

Stolberg, Sheryl Gay, and Robert Pear. 2010. "Wary Centrists Posing Challenge in Health Care Vote." *New York Times*, February 27. <http://www.nytimes.com/2010/02/28/us/politics/28health.html>.

**In text cite:**

[Stolberg and Pear 2010, 12]

**WEBSITE**

A citation to website content can often be limited to a mention in the text ("As of July 19, 2008, the McDonald's Corporation listed on its website . . ."). If a more formal citation is desired, it may be cited as in the examples below. Because such content is subject to change, include an access date or, if available, a date that the site was last modified. In the absence of a date of publication, use the access date or last-modified date as the basis of the citation.

**Bibliography (hanging indent):**

Google. 2009. "Google Privacy Policy." Last modified March 11. <http://www.google.com/intl/en/privacypolicy.html>.

**In text cite:**

[Google 2009]

**Reference List (hanging indent):**

McDonald's Corporation. 2008. "McDonald's Happy Meal Toy Safety Facts." <http://www.mcdonalds.com/corp/about/factsheets.html>.

**In text cite:**

[McDonald's 2008]

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va axborot agentligi tomonidan 0936-raqam bilan ro'yxatdan o'tgan.

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dissertatsiyalari asosiy ilmiy natijalari chop etilishi lozim bo'lgan ro'yxatga  
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Tahririyatga kelgan maqolalar mualliflarga qaytarilmaydi.

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Bichimi 70x100 1/16, Ofset bosma. "Cambria" garniturası.  
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"O'zbekiston: til va madaniyat" jurnali tahririyatida  
tayyorlandi va sahifalandi.  
"YASHNOBOD NASHR" bosmaxonasida chop etildi.  
Adadi 300 nusxa. Buyurtma №2.  
Bosmaxona manzili: Toshkent shahar Yashnobod tumani,  
58-a harbiy shaharcha.