

NEW DATA ON THE *BAZRS* OF MEDIEVAL SAMARQAND

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The famous Central Asian encyclopaedic scholar Najm ad-Dīn Abū Hafs ‘Umar ibn Muhammad al-Nasafī al-Māturīdī (460 – 537/1068 – 1142) belongs to the circle of the most outstanding scholars of Central Asia of the Qarākhānīds period in the field of social and religious sciences [Brockelmann, 1898, p. 426; Brockelmann, 1937, p. 757; Sezgin, 1967, vol. 1, p. 353]. He was from Nasaf in origin, but most part of his life he spent in the capital of the Qarākhānīds dynasty – Samarqand city. From textual sources is known names of more than one hundred works of al-Nasafī in *hadth* and *fiqh* studies, history, philology and commentaries of al-Qur’ān (*tafsiir*) [al-Zirikli, vol. 5, p. 222], but in the MS collections and funds of the world had been fixed only about ten of them [Brockelmann, 1898, p. 427 – 428].

However, by passing of time a number of them might be increased, because researchers are still going on finding his works in different places. So, prof. Pavel Bulgakov during his researches in the MS fund of Abū Rayhān Bīrūnī Institute of Oriental Studies (Uzbekistan Academy of Sciences) in Tashkent had discovered an unique manuscript of the encyclopaedic work of al-Nasafī named “Matla‘ an-nujūm wa majma‘ al-‘ulūm” (“The Rising of Stars and Collection of Sciences”) (al-Nasafī, 1462; Bulgakov, 1991, p. 67 – 79). According to last information, in the fund of the Institute there are about 10 works of Abū Hafs al-Nasafī. The manuscripts of another historical work of al-Nasafī named “Al-Qand fī dhikr ‘ulamā’ Samarqand” (“The Sweet in the Reference of the Scholars of Samarqand”) were found in funds of the Bibliotheque National Francaise in Paris (al-Samarqandi, Arabe, 6284; Blochet, 1925, p. 227; Story, 1972, vol. 2, p. 1112) and the library of Suleymaniye in Turkey (al-Nasafī, Turhan Velide, 70).

Among the works of al-Nasafī special interest has his historical-biographical work “Al-Qand fī dhikr ‘ulamā’ Samarqand” (“The Sweet in the Reference of the Scholars of Samarqand”), written in Arabic (al-Nasafī, 1991; al-Nasafī, 1999), which is a continuation of the works have not been preserved till present day – “The History of Samarqand” of Abū Sa‘d ‘Abd ar-Rahmān ibn Muhammad al-Idrīsī (died 405/1015) and “The History of Samarqand” of Abu-l-‘Abbās Ja‘far ibn Muhammad al-Mustaghfirī (died 432/1041) [Haji Khalifa, vol. 2, p. 13; vol. 4, p. 571; Batrol’d, 1963, p. 60; Sezgin, vol. 1, p. 353].

The work of al-Nasafī was copied by his follower Abū-l-Faḍl Muḥammad ibn ‘Abd al-Jalīl al-Samarqandī, who has composed also its abridged version. It is supposed that the Istanbul manuscript is a part of the original copy of the work of al-Nasafī, which had been written by hand of his follower Muḥammad ibn ‘Abd al-Jalīl al-Samarqandī, and the Paris manuscript is a part of the abridged version, composed by the same person [Paul, 1993, p. 73]. There are also two abridged versions in Farsi named “Qandiya-i Khurd” (“The Small Qandiya”) and “Qand dar ta’rīf Samarqand” (“The Sweet in the acquaintance with Samarqand”), which were preserved till present day too, and have been kept in numerous copies in the different manuscript fund of the world [Story, vol. 2, p. 1113 – 1115; Miklukho-Maklay, p. 15 – 12; Ivanov, p. 252].

There are some copies of the both redactions in the fund of Abu Rayḥān Berūnī Institute of Oriental Studies (Sobraniye, vol. 5, 3965 – 3970; vol. 8, 5655; vol. 10, 6869, 6870). The first redaction of “Qandiya” was edited in 1906 in Russian translation (Kandiya), and the second one in Persian – in 1909 in Samarqand and in 1955 in Tehran (Story, vol. 2, p. 1114 – 1115). The work of al-Nasafī was polished up and changed too much, and by reading of it we cannot imagine the original character of the work. The preserved parts of the book include the semi-legendary information about pre-Islamic epoch, the legends about Arab invasion and buildings of Samarqand. The most part of it consist from the data about local saint persons, the stories on their exploits and description of their tombs – *mazaars*. The most value has the information about the irrigation system of Samarqand and some villages of its environs [Belenitskiy, Bentovich, Bol’shakov, p. 138; Bartol’d, 1963, p. 60]. Only the first part of text of “Qandiya”, including description of the events of pre-Islamic period and the time of Arab invasion, might be originated from the abridged version of Muḥammad ibn ‘Abd al-Jalīl al-Samarqandī, i.e. 12th century, and other parts of it should be written in later period – 13th – 15th centuries [Bartol’d, 1963, p. 61; Paul, 1993, p. 80 – 81].

The both of the manuscripts, i.e. part of the original copy of the work of al-Nasafī written in Arabic and part of its Arabic abridged version made by al-Samarqandī, have a great value, because they complete one another in many places and each of them includes parts, which are absent in another (Paul, 1993, p. 74).

Information of al-Nasafī about Samarqand has a great value because he spent most part of his life in this city, and consequently, he had a good knowledge about its topography. Judging by his second *nisba* – al-Māturīdī, he lived in the quarter Māturīd or Mātīrīd , 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, p. 228]. Abu Hafṣ al-Nasafī also had this *nisba* because he was a follower

of the “al-maturidiyya” school, which was founded by Abū Mansūr Muhammad ibn Muhammad al-Hanafī al-Samarqandī (256 – 332/870 – 944 AD), the famous scholar in *fiqh* studies of Hanafiyya direction [Islam, p. 161].

According to *waqf* documents of 15th century, at that time Māturīd was a separate village [Samarkandskie Dokumenty, p. 392], surrounded by gardens [Ibid, p. 232], although it still was named as a quarter (*mahalla*) [Ibid, p. 184, 185, 187, 292, 315]. The whole territory, lying in the north of Samarqand in 15th century AD, was referred to *rabad-i qadm* or *rabad-i-kuhne*, i.e. “the old *rabad*” [Ibid, p. 87, 286]. It should be explained that after destroying of Samarqand by the Mongols in 617/1220-21 the center of city life moved into its Southern merchant and artisan’s suburb. However, after Mongolian invasion in the territory of Afrasiab ruins the life partly was still continued. Some of the suburban quarters of the Northern part of the city also were inhabited, and after 13th century they transformed into separate settlements. The village of Māturīd (Mātirīd) was one of them [Bartol’d, 1963, p. 141]. In the North-East of Samarqand till present day exists the same named settlement, which is situated in the center of the *qishlaq* (village) Bāgh-i Baland in 8 km from Ulughbek, an administrative center of the region of Samarqand near the city [O’zbekiston, p. 78, 268]. According to the archaeological materials, the territory of the village was inhabited uninterruptedly from early medieval times up to present day [Viatkin, 1902, p. 22].

Information on the historical topography of medieval Samarqand is existed in the many of historical-geographical works in Arabic, Persian and others. The most important of them are the works of so called Arabic geographers of 9th – 10th centuries – al-Istakhrī, Ibn Hawqal, al-Muqaddasī, Ibn Khordādhbeh and others (BGA), and “al-Ansāb” (“Genealogic names”) of Abū Sa’d ‘Abd al-Karīm ibn Muhammad al-Sam‘ānī (died 562/1167) [al-Sam‘ani, 1912; Kamaliddinov, 1993], “Mu‘jam al-buldān” (“Dictionary of the countries”) of Yāqūt al-Hamawī (13th c. AD) [Yāqūt, 1906], “Samariya” of Abū Tāhir Khwaja (17th 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 Abū Sa’d ‘Abd al-Rahmān ibn Muhammad al-Idrīsī (died in 405/1015) and the same named work by Abū-l-‘Abbās Ja‘far ibn Muhammad al-Mustaghfirī (died in 432/1041). We can use some of their information, which have preserved in some later textual sources [al-Sam‘ani]. Besides, the rich factual material could give us medieval documents [Khadr, 1967] and materials of excavations, which were largely conducted during the last decades of the 20th c. at the Afrasiab ruins by the Russian and the Uzbek archaeologists. During the last years the French archaeological expedition conducted there several excavations in cooperation with the Uzbek scholars.

Historical topography of medieval Samarqand was researched in a great number of works. Information of textual sources, concerning Samarqand was firstly used by V.V.Bartold. The work of al-Nasafī on Samarqand was used before by some researcher, but only on the base of the abridged version of his work in Farsi, which was 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 Farsi, and is a collection of biographies of scholars, who lived in Samarqand during the period from the middle of 8th century up to the middle of 12th century AD. Among biographical materials about scholar al-Nasafi often brought very interesting data, which had a great value for research of the historical topography of medieval Samarqand and its environs. Researching them we have found a lot of new data, which were not known before to the previous researchers.

The work of al-Nasafī is a collection of the biographies of *hadth* transmitters (*al-muhaddithn*), who lived in Samarqand during the period from the middle of 8th century to the author's time, i.e. middle of 12th century AD. In this book there are about 1200 biographies of scholars, who lived in Samarqand and scholars of other cities of Central Asia, who visited Samarqand with research purposed – for collection, transmission and systematization of the *hadths*. Inside of every biography after brief biographical information about scholar there is *isnd*, i.e. the chain of *hadiith* transmitters, which begins from the person talking about him, and ends in the Prophet Muhammad. In the end of *isnd*, which usually includes names of 10 – 12 persons, has been quoted *hadth* itself, i.e. the utterance of the Prophet Muhammad, which he has expressed in any case of life, and which served as a basis for the conduct of all orthodox Muslims.

In all al-Nasafī had mentioned 88 toponyms of Samarqand – names of 3 walls (*h'it*) of Samarqand, 3 gates of interior city (*bb*), 2 gates of exterior city (*darb*), 15 quarters (*mahalla*), 32 streets (*sikka*), 7 cemeteries (*maqbara*), 8 mosques, 3 religious schools (*madrasa*), 3 shelters of the Sufies (*khnaqh*), 7 caravan-serais (*ribt*), 4 trading centres (*khn, hnt*) and 1 reservoir (*huz*). In this proposal we bring only the data of Abū Hafs al-Nasafī on the city structure, the fortress constructions, i.e. the walls of the city and the *rabad* (suburb), and the city gates and towers, and also the urban and suburban quarters of medieval Samarqand.

Abū Hafs al-Nasafī mentioned some quarters (*mahalla*) of Samarqand, the names of which testify on existence of the *bazrs* there. So, he mentioned the quarter named Nahr al-Qassārīn [al-Samarqandi, f. 20V], in which was a mosque situated in front of the *khnaqh* [al-Nasafi, 1991, p. 421]. The same quarter mentioned in the work of al-Sam'ānī too [al-Sam'ani, 1981, vol. 10, p. 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 (*l-qassrn*). In the 10th century the same name used for the river, which started from the mountains of Siyām, and flowed near the Southern city walls of the medieval Kesh. This Southern gates of Kesh was referred to Bāb al-Qassārīn, i.e. the Gates of whitewashers [Ibn Haukal, p. 501]. It was identified with the present Aqsudarya [Bartol'd, 1963, p. 188]. The quarter Nahr al-Qassārīn in Samarqand was mentioned only in textual sources of 12th century AD; consequently, it should 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 it was divided to four channels: Jākar-dīza, Muzāhin, Nawādan, Iskandar-gam and Sang-Rasān (Sang-dīza) [Kandiya, p. 252 – 254; 287 – 288]. The final aim of the artisans of whitewashers of materials, as any other kind of the trading work, always was the market (*bazr*), where the artisans could sell their production or express the service for the people. Consequently, the quarter of the whitewashers of materials should be situated not only on the bank of running water, but also not far from the market. From all the channels of Samarqand the most suitable for such role was the canal Muzāhin (Nawādan), which was flowing not far from the square of Registan [Belenitskiy, 1973, p. 221]. In the 12th century here was situated the largest trading and artisan's center of Samarqand [Buryakov, Tashkhodjaev, 1975, p. 10 – 12]. Among the numerous shops there were also the *tms*, i.e. the material trading centers and the covered trading stalls (*saff*) of the sellers of “*karbās*” materials [Mukminova, 1976, p. 46]. According the character of the professional work the whitewashers of materials, their activity, probably, was connected with above mentioned trade centers.

Name of another quarter of Samarqand, according to al-Nasafī, was Tāhūna [al-Nasafī, p. 418]. Location of this quarter, probably, was also connected with one of the channels of Samarqand, because its name (*thna*) in Arabic means “a mill”. It might be supposed that the inhabitants of that quarter worked at the production of the flour, and baked themselves the bread for selling. Consequently, this quarter also should be situated not far from the market near the square of Registan, where in 12th century AD among the numerous other shops were specialized trading stalls of the bread bakers [Khadr, 1967, p. 317 – 318]. Shops of bakers are mentioned also in the waqf document of 16th c., according to which, the bakery (*dukkn nnwy*) situated in the *bazr* Chap, located between madrasa of Shaybānī-khān and the gates Darwāza-yi Āhanīn in the South of the channel Siyāb [Samarkandskie dokumenty, p. 315, 388]. In that case the quarter, probably, also was situated

nearby the Registan square not far from the canal Nawādan, or the canal, which supplied by the water the interior city of Samarqand, i.e. the Afrasiab ruins. In the end of 19th century there were all at once three bread markets, situated on the banks of the channel in the North of the Registan square and in the South of the Kesh gates of Afrasiab [Voenno-tipograficheskaya karta]. It is probable, that the markets not changed their location through the centuries and were situated in the same place from medieval times. According to the popular superstition, transferring of the market to another place was 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 was connected not with the starchy mills, but with so called paper mills, i.e. the mills used for the production of paper [Habibullaev, 1992, p. 60 – 78]. It is known, that production of the famous Samarqand paper began in Samarqand starting from the middle of the 8th century [Mukminova, 1964, p. 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 19th century [Mukminova, 1976, p. 95 – 103]. Just before the Russian invasion there were a great number of paper mills and stores of materials used for paper production, situated on the bank of the channel Siyāb, in the place, where Āb-i Mashhad flowed into it, in the region of ‘Abd Allah-khān bridge, located on the banks of drainage canals of Siyab. This place was the one of a kind in Samarqand, where were located the paper mills [Viatkin, 1902, p. 22]. It is very probable, that in medieval ages the name Tāhūna used namely this quarter, where were situated the houses and the workshops of the artisans, who produced the famous Samarqand paper.

Al-Nasafī mentioned in Samarqand Khān al-Kawāghiziyīn , i.e. trading centre of the paper producers [al-Nasafī, p. 38], Saff al-Warrāqīn , i.e. the row of stalls of paper sellers, situated in *madina* [al-Nasafī, p. 21], and the Hānūt (shop) of Abū Muhammad ‘Abd Allah ibn Muhammad ibn Nasr ar-Rāzī al-Warrāq (Paper seller), situated in Saff al-Warrāqīn [al-Nasafī, p. 196]. It might be supposed that all of above mentioned trading centers were situated in the same quarter of Samarqand named Tāhūna.

Abū Hafs al-Nasafī mentioned also the quarter named Maydān [al-Nasafī, p. 172, 470]. It was situated not far from the cathedral mosque of Samarqand [al-Nasafī, p. 187], which was located in the Northern part of Afrasiab ruins, in the South of Bukhārā (Northern) gates, in the distance of 6 – 7 m from the citadel, and there was a road between them [Buryakov, Tashkhodjaev, 1975, p. 11 – 12]. There was a large trading and artisan’s center near the cathedral mosque. Specialization of the

artisans of that center was the turning of the iron [Shishkina, 1975, p. 34]. Another trading artisan's center was situated in the southern suburb of medieval Samarqand, where later moved the center of the city. It was situated directly in the South of Kesh gates not far from the Registan 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, p. 317 – 318; Buryakova, Buryakov, 1973, 218 – 218].

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

Names of some streets (*sikka*), which mentioned in the work of al-Nasafī, also connected with bazaars. So al-Nasafī mentioned in Samarqand the street named (*sikka*) Bazan-garān , in the beginning of which there was a *hnt*, i.e. the shop of some *shaykh* [al-Nasafī, p. 281]. The name Bazan-garān might be compared with the name of the street Kū-yi Suzan-garān, i.e. the Needle sellers, which, according to the waqf documents of 15th c., passed from the city center to the city gates named Darb-i Suzan-garān, situated inside of the Southern wal of Samarqand of the Tīmūrīds time. The same name used for the whole quarter, which adjoined to the gates from the North side [Samarkandskie dokumenty, p. 53, 81, 378].

The second street, which mentioned in the work of al-Nasafī, named (*sikka*) al-Labbādīn , i.e. the street the Thick felt markers [al-Nasafī, p. 82, 340]. According to al-Sam‘ānī, it was a quarter, which in Farsi named Kū-yi Namadh-garān, i.e. the same meaning [al-Sam‘ānī, f. 493V]. The same information we can find in the geographical work of Yāqūt al-Hamawī [Yaqut, vol. 7, p. 318]. Abū Hafs al-Nasafī in his another encyclopaedical work mentioned separately the street Kū-yi Labbādīn [al-Nasafī, 1462, f. 225V] and the street Kū-yi Namadh-garān [al-Nasafī, 1462, f. 302V]. There was a mosque in each of the streets.

An-Nasafī mentioned also the street (*sikka*) Zargarān , i.e. the street of the Jewellers [al-Samarqandi, f. 21R]. The same street might be mentioned in the waqf document of 11th c. as the quarter (*mahalla*) Zar-kubān [Khadr, 1967, p. 325]. All above mentioned streets must be situated at the territory of *al-madna al-khārija*, i.e. the exterior city of medieval Samarqand, in the territory of the present Samarqand in the South of the Afrasiab ruins. In medieval times there was a trade and artisan's center of Samarqand, located not far from the Registan square. According to the information of the waqf document of 11th c. AD, there were situated trad stalls with a lot of *tms* and *khans* of exchange makers, bakers, milk sellers, greens and vegetables sellers, palas and crpet sellers, the “*karbās*” cotton materials sellers and others. In the same district were located the

quarters of the Jewellers and the Potters. In this place might be situated the *khān* of Mūsā, mentioned in the work of al-Nasafī [al-Nasafī, p. 416], and above mentioned streets of Zar-garān, Namadh-garān and Bazan-garān.

Al-Nasafī mentioned in the city of Nasaf *ribāt* named al-Jawbaq [al-Nasafī, p. 209, 294]. According to al-Samʿānī, *jawbaq* was a place like *khān*, where the people were gathered, i.e. it was a trade center [al-Samʿānī, vol. 3, p. 345; vol. 10, p. 444]. In medieval Marw there was a place named *Jūba* or *Jūbaq*, 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-Samʿānī, vol. 3, p. 346]. In opinion of V.V.Bartold, the term *jawbaq* designated small fruit markets and *khāns*, i.e. caravans-serails [Bartold, 1963, p. 194]. Small markets, and separate a bench and workshops in cities of medieval Soghd usually belonged to city land owners 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, p. 67]. The market with the same name, probably, existed in medieval Samarqand too, though it is not mentioned in the textual sources of that time.

There is an Arabian word *rabt* or *ribt* [] in structure of the name of market Jawbaq, formed from a verb *rabata* [] meaning «a place for tying horses», i.e. a stable. According to al-Samʿānī, the *ribts* originally used for keeping horses of the Arabian conquerors in the boundaries of the Muslim lands [al-Samʿānī, vol. 6, p. 70]. Later, as is known, the *ribts* had a function of the forts and used for defense from attacks of the nomads. In the next centuries, after finishing of the aggressive wars, the *ribts* were used as caravan-serails and hotels. The majority of *ribts* were built by private persons or the religious organizations because it was considered as a favourable premise of the capital and it even needed the sanction of the government. On the archaeological data, around the *ribts* usually there were formed small settlements which inhabitants were engaged in service of the caravan's trade. It was especially typical for the *ribts*, located in desert [Orazov, 1973, p. 93].

The *ribāts* were built also inside the cities where they served as a place of gathering of volunteers for war with the non-Muslim nomads. In these *ribts* were gathered so-called *ghzs*, i.e. the fighters for the faith, who arrived from different lands of the Muslim world. Many of these *ghzs* were scholars and transmitters of Hadīth, who were inspirers of the groups of volunteers [Paul, 1993, p. 82 - 87].

So, al-Nasafī mentioned in Samarqand the *ribt* named al-Murabba [al-Nasafī, p. 48, 90, 179, 425] or al-Murabba'a [al-Nasafī, p. 107]. According to al-Samʿānī, building of the *ribt* al-Murabba'a was supervised by the *shaykh* Abu Ibrāhim Ishāq ibn Ismā'il ibn Dja'far ibn Dāwud ibn Yūsuf ibn Jabala ibn al-Husayn ibn Ma'bad al-Zāhid al-Samarqandī al-Bābkissī. (died 259/872-73). When he has died, his funeral pray was read by the amir Ismā'il ibn Ahmad himself

[al-Sam‘ani, f. 520V; al-Sam'ani, vol. 2, p. 12].

In the city of Samarqand al-Nasafī mentioned also *ribt* named Bayt Abū-l-Ash‘ath [al-Nasafī, p. 165], *ribt* of Nasr ibn Jābir, in a quarter (*mahalla*) Bāb Dastān [al-Nasafī, p. 40, 482], *ribt* Dasht [al-Nasafī, p. 32], *ribt* Kāsurgah [al-Nasafī, p. 181], *ribt* Nawkamin [al-Nasafī, p. 58].

The fighters for faith were usually buried around of these ribāts where cemeteries subsequently were appeared. So, al-Nasafī mentioned in Samarqand *ribāt* al-Radrāda [al-Samarqandi, f. 64R], situated in the cemetery Sangdiza Sitan [al-Nasafī, p. 190] or Radrāda [al-Samarqandi, f. 59R]. Abu Sa‘d al-Sam‘ānī mentioned *al-musalla* in the same cemetery [al-Sam‘ani, vol. 7, p. 163; vol. 6, p. 136]. According to the Persian version of Qandiya, the cemetery named Sang-Rasān was situated nearby the quarter Māturīd [Kandiya, p. 262]. It seems that the last ribāt of Radrāda or Sang-Rasān in medieval times might be used as trade center of the stones and the clay as building and pottery materials.

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

The Kūhak mountain had been identified with the Chupan-Ata mountain, situated in the North-East of Samarqand, between the wall Dīwār-i Qiyāmat and Zarafshan river. In medieval times there was a quarry of the city. An archaeological materials testify that the most part of the streets of medieval Samarqand in reality were covered by stones of Chupan-Ata mountain [Buryakov, Tashkhodjaev, 1975, p. 10 – 12]. The name Chupan-Ata indicates that there was a Muslim cemetery on the mountain. It is known that the cemeteries of Central Asia usually referred to the names of the sacred mazārs, and their names, as a rule, have the endings *-ata* (father), *-baba* (grandfather) etc. So, we can suppose that the ribāt al-Radrāda or Sang-Rasān was situated on the Chupan-Ata mountain in the North-East of Samarqand city, where was the quarry of the city and the market of the building materials.

Thus, the historical work of Abū Hafs al-Nasafī contains much of valuable and interesting information on the historical topography of the medieval Samarqand, and in particular, on the bazārs and trade centers.

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