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SCIENCE. EDUCATION. METHODOLOGY

Culture, School and Pedagogical Heritage in Didactic works

Gulchehra Izbullaeva¹

Abstract

This article describes the combination of culture, school and pedagogical heritage in didactic treatises created in Maverannahr and Khorasan until the end of the 12th and the first half of the 14th centuries. In particular, the didactic works of Najmiddin Kubro, Fariduddin Attar, Orif Revgari, Muslihiddin Saadi, Awfi Bukhari, Sayfiddin Bokharzi, Nasiriddin Tusi, Jalaluddin Rumi, Aziziddin Nasafi, Pahlavan Mahmud, Nasiruddin Burhanuddin Rabguzi, Khusrav Dehlavi, Ziyawuddin Nakhshabi, Mahmud Shabustari belong to this period.

Profound study of didactic works, identification of the most valuable thoughts in them, sorting, creative use of them today and wide application to life is an important task nowadays. Didactic treatises serve to educate the spiritual-moral qualities in a person, as well as the importance of achieving moral and physical perfection, which are considered as the main factors of human perfection, the specific advantages of being scientific, useful aspects of the study of a particular profession or job.

Key words: *anthology, culture, didactic work, humor, pedagogical heritage, narrative, school, UNESCO.*

Introduction

In Uzbekistan today, at a time when the main goal is to create a new Renaissance, the third Renaissance, to pay more attention to the study of the spiritual heritage of medieval thinkers, to translate didactic works and make them available to the general public. delivery, creating pedagogical analysis and effective use in the educational

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process. As the President of the Republic of Uzbekistan Shavkat Mirziyoev noted: "The unique scientific and spiritual heritage of our great ancestors should become a permanent life program for us. This immortal heritage will always be with us and will always give us strength and inspiration. First of all, we need to irrigate the national education system in this spirit" [Prez. of Uzbekistan, 2020]. The approach serves as a practical program for the country's education system to reach new heights.

The spiritual heritage of Movarounnahr and Khorasan scholars and thinkers who lived and worked in the Middle Ages is an important source of educational content. Because most of them are included in the UNESCO World Heritage List. It should be noted that today the didactic works of Eastern scholars and thinkers are available not only in the museum-reserve "Documents" and library funds of Uzbekistan, but also kept in manuscript form in the "golden fund" of the libraries of many foreign countries, such as Russia, Germany, France, Great Britain, Spain, Egypt, India, Iran and Turkey. The translation of these didactic works, their involvement in research and scientific circulation, requires scientific interpretation of existing translations and scientific, educational, philosophical and pedagogical analysis.

Reference review

It is known from history that in the 9th-10th centuries, as a result of the struggle of the peoples of Movarounnahr and Khorasan against Arab rule for almost a century and a half, first in Khorasan the Tahirids (821-873) and the Safavids (867-903) and later The Samanids (875-999) and the Karakhanids (927-1211), and in Khorasan the Ghaznavids (977-1030), then the Seljuks (1038-1308), the Khorezmshahs (1097-1231) [Pugachenkova, Rempel 1965] emergence paved the way for the development of indigenous peoples. As a result, these countries have gained great attention and prestige in terms of their position and place in the international arena. In addition, during the reigns of entrepreneurs and far-sighted statesmen such as Ahmad Nasr, Ismail Samani, Alptakin, Mahmud Ghaznavi, Tughrulbek, Sultan Sanjar, Atsiz, Takash, great progress took place in all spheres of life in Central Asia. In particular, state power has improved and peace, tranquility and stability have prevailed in the region. Unfortunately, the Mongol invasion of the early 13th century and for a century caused a temporary stop in the development of the country and culture [Bartold 1963; Petrushevskiy 1977]. In particular, Central Asian scholars, thinkers, and scientists have been

forced to emigrate with their families from their own native land. While some thinkers and scholars have sacrificed their lives for their homeland, those far away have skillfully expressed nostalgia in their works.

The didactic works of scholars who lived and worked in Mo-varounnahr and Khorasan between the second half of the 12th century and the first half of the 14th century, especially Najmiddin Kubro [Bertels 1965; Komilov 1995; Juzjani 2001; Davron 1998; Gökbulut 2010; Waley 1991, 1999; Kara 2008; Kubro 2004], Fariduddin Attor [Nishapuri 2012; Saidov 2013; Aziziy 2012], Revgariy Khoja Arif [Haqqul 1996; Trimingem 1989; Navruzova, 2018; Razzoqov, Rahimov, 2020], Muslihiddin Saadi [Sa'di 2013], Awfi Bukhari [Awfi 1977, 2012], Sayfiddin Bokharzi [Trimingham 1989; Navai 2001; Norova 2020], Nosiriddin Tusi [Tusi 2005; Dabashi 1996; Seyyed 1999], Jaloliddin Rumi [Rumi 2003; Rumi 2010; Iste'lami 2001], Aziziddin Nasafi [Nasafiy 1996; Komilov 1997], Pahlavon Mahmud [Pahlavon, 2001], Nasiruddin Burhanuddin Rabguzi (Rabguzi, 2018), Khusrau Dehlavi [Dekhlevi 1980], Ziyavuddin Nakhshabi [Nakhshabi 1982; Akimushkin 1984; Nakhshabi 2015; Hasanova 2015, 2016], Mahmud Shabustari [Lahiji 1377; Lavskiy 1998; Lukashev 2009; Muhammadi Bagmollai 2018; Shabustari 2013] are noteworthy. The reason is that their scientific heritage has raised confidence, humanity and enlightenment in the minds of the peoples of the East. This can be seen in the didactic works written during this period in the following table:

Table 1.

Didactic works created in Maveraunnahr and Khurasan between the second half of the 12th century and the first half of the 14th century:

Scholar	Works
Najmiddin Kubro (1145-1221)	"Al-usul al-ashara" ("Ten methods"), "Fi odob us-solikin" ("On the etiquette of followers"), "Ayn al-hayat", "Fil-adab" ("Rules of etiquette") [Kubro 2004].
Fariduddin Attor (1148-1221)	"Khusravnoma", "Asrarnama", "«Mantiq-ut-tayr", "Muhabbatnama", "Ilahinama", "Bulbulnama", "Pandnama", "Tazkirat-ul-avliyo", "Me'rojnoma", "Gumgumnama", "Vuslatnama", "Ushturnama", "Javhar-uz-zot", "Hallajnama", "Basirnama" [Azizi 2012; Nishapuri 2012].
Revgariy Khja Arif (1165 -1262)	"Orifnama" [Razzoqov, Rahimov 2020; Navruzova, 2018].

Muslihiddin Saadi Shirazi (1184-1292)	"Gulistan", "Bustan" [Sadi 2013].
Awfiy Bukhari (1177-1233)	"Lubab ul-albab" ("The core of the core"), "Javame' ul-hikayat va lavame' ur-rivayat" ("A collection of stories and the light of legends") [Awfi Muhammad 1977, 2012].
Sayfiddin Bokharzi (1190-1261)	"Rubaiyati Shaykhul Olam Sayfiddin Bokharzi" ("The rubai of Sheikhul Alam Sayfiddin Bokharzi") [Norova 2020].
NasiruddinTusi (1201-1274)	"Adab ul-Muallimin" ("Teacher's Etiquette"), "Adab ul-Mutaallimin" ("Students' Behavior"), "Akhlaqi Nosiriy" (Tusi, 2005), "Akhlaqi Muhtasham", "Ovsaf ul-ashraf" ("Saints Award"), "Usuli omuzish" ("Teaching methods").
Jaloliddin Rumi (1207-1273)	"Masnavii ma'navi" ("Spiritual Couplets") (Rumi, 2010), "Fiyhi mo fiyhi" ("In It What's in It"), [Rumi 2003].
Aziziddin Nasafi (1220-1305)	"Al-inson al - komil" ("Perfect man"), "Bayot ut-tanzil", "Zubdat ul- haqayiq" ("The cream of truth"), [Nasafiy 1996, Komilov 1997].
Pahlavan Mahmud (1247-1326)	Rubaiyot [Pahlavan 2001].
Nasiruddin Burhanuddin Rabguzi (1250-1330)	"Qissasi Rabguzi" [Rabguziy 2018].
Khusrau Dehlavi (1253-1325)	"Khamsa", "Tughluqnama", "E'jazi Khusravi" ("The miracle of Khusrav") [Dekhlavi 1980].
Ziyavuddin Nakhshabi (1263-1350)	"Tutinama" [Nakhshabi 1979; Nakhshabi 2015].
Mahmud Shabustari (1287-1320)	"Gulshani roz" [Shabustari 2013].

It is known from history that by the Middle Ages, the first written sources in Persian and Turkic languages began to appear [Bertels 1960]. In particular, in the Persian and Karakhanids period, which received the status of the state language during the Samanids, Turkic languages, which began to rise as the state and science language, began to create works related not only to artistic literature, but also to various spheres of religious and secular sciences, including education.

In particular, the first example of his didactic work is Mahmud Kashgari's "Divan-u lugat-it turk". In addition, the historical roots of didactic works go back to the folklore, and a vivid example of this is given in Ferdowsi's "Shahnama" and Kaikavus's "Qabusnama" [Arberry 1958; Shomuhamedov 1968; Bertels 1960]. In didactic works as a means of popularization of social philosophical, scientific views we can cite such works as Farabi's "City of noble people", Avicenna's "Danishnama" and "Urjuza" [Irisov, Nosirov, Nizomid-dinov 1961]. In addition, the first major examples of didactic works in the Turkic languages are Yusuf Khos Hajib's "Qutadgu Bilig" and Ahmad Yugnaki's "Hibat ul-Haqayiq" [Pugachenkova, Rempel 1965].

The end of the 12th century and the beginning of the 14th century were marked by a unique period in the history of cultural life in Movarounnahr and Khurasan. During this period, these regions, in particular, Bukhara, Samarkand, Termez, Shosh, Balkh, Nishapur, Herat [Kamilov 2009] developed large schools of religious and secular sciences, and the fame of the representatives of this school spread throughout the world.

In general, today, the identification of information about didactic works of the late 12th and early 14th centuries through historical sources is one of the urgent tasks facing researchers. Therefore, research in this area is important and of scientific and practical importance.

In the scientific works of researchers from Pakistan, India, Iran, Azerbaijan, Tajikistan, Afghanistan, Central Asia, Georgia, Turkey, England, Albania, France, Germany, Russia, USA, Canada and many other countries, the scientific-philosophical, psychological, spiritual-educational aspects of didactic works were studied in the fields of tazkiranavis (anthology), interpretation, translation and research.

In the late 12th and early 14th centuries, the famous orientalist Petrushevskiy I.P. [Petrushevski 1977], Bertels E.E. [Bertels 1960, 1965], Bartold V.V. [Bartold 1963], Akimushkin O.F. [Akimushkin 1984], Trimmingham J.S. [Trimingham 1989], Shimmel A. [Schimmel 1995, 1999], Idris Shah [Idries Shah 1971], Arberry A.J. [Arberry 1958], Arends A.K., Khalidov A.B., Chekhovich O.D. [Arends, Khalidov, Chekhovich 1979], Pugachenkova G.A., Rempel L.I. [Pugachenkova, Rempel 1965], Khatibi S. [Khatibi 1985], Muminov I.M. [Muminov 1973], Irisov A., Nosirov A., Nizomiddinov I. [Irisov, Nosirov, Nizomiddinov 1961], Shomuhamedov Sh.M. [Shomuhamedov 1968], Komilov N. [Komilov 1995, 1997, 2009], Navruzova G.N.

[Navruzova 2005], Homidov H. [Homidi 2009], Haqqulov I. [Haqqul 1996], Azizi [Azizi 2012], and A.Saidov's [Saidov 2011] scientific discoveries about the history of Movarounnahr and Kharasan are also important in today's research.

An analysis of these studies shows that there is no complete, accurate work on the study of cultural life, school, and pedagogical heritage in the history of Movarounnahr and Khorasan in the late 12th and early 14th centuries. This period requires the creation, generalization, systematization and pedagogical analysis of a holistic system for the study of cultural life, school and pedagogical heritage.

There are many didactic works in the history of folk pedagogy, and their in-depth study, identification, selection, creative use and application of the most valuable ideas in them is one of the most important tasks today. In particular, valuable works in the field of education have been created by thinkers. Each of them is an educational and moral work, the ideas of spiritual education and humanism are put forward, and the ideas about upbringing are expressed in depth, logic and reason. That is why these ideas have not lost their relevance for centuries. They have become the property of the general pedagogical community and have been a great help in educating the younger generation and preparing them for life. These valuable pedagogical resources are of particular value in an environment where current spiritual values are being strengthened.

If we pay attention to the structure and content of didactic works, we will see that they consist of folk humors, anecdotes, stories and legends. At the same time, these works also shed light on the essence of the people through comedy and anecdotes. Humor acquires a spiritual meaning because it draws universal, great and deep meanings and conclusions from the worldview of people of a certain period and society. It is noteworthy that another important feature of folk humors is its immortality, eternal life. These humors depend on the time and space in which they were created, and cannot be limited to reflecting the characteristics and state of things and events. If that were the case, such humors would not last for centuries and would not have reached us.

Historically, in the Middle Ages, the ruling classes in society gained material dominance. As a result, the oppressed use humor as a weapon to fight the ruling class. Such humor was a weapon used by the politically and socially weak against the strong.

Another important feature of humor is that it takes place in a specific place and time. Because folk humor depends on the time,

place, time and place. So, humor is about what happens in society. The humor reflects the events of that period and develops itself.

Anecdote is also humorous, meaning humorous in Arabic. *Latifa* is one of the types of folk comedy and is a short humorous story with a critical content. Anecdotes have long been popular among the peoples of Central Asia, and the protagonist of the anecdote is portrayed as a lively and influential speaker, full of humor, and a responsive person who defends truth and justice. In the East, the earliest examples of anecdotes can be found in many of Fariduddin Attar's works, as well as in Rumi's "Masnavii ma'naviy" and Saadi's "Gulistan". The anecdote was widely formed and developed after the 11th century. Anecdote's hero is called Afandi in Uzbeks, Mushfiqi in Tajiks, and Mirali in Turkmen.

In addition, folk tales and legends were used effectively in didactic works. The peoples of the East have long been known for their propensity for proverbs, wise sayings, exemplary stories and legends. That is why didactic works have developed in the East. In the East, this or that level of stories and narrations has been widely used not only in literature but also in scientific, political, historical, religious, mystical, medical and philosophical works.

The narration is taken from the Arabic language and is used to mean storytelling. It is a type of folklore, in the form of an oral story, sometimes depicting events and happenings, human activities, sometimes through fiction, sometimes real. According to the ideological content of the narration, it is divided into a) historical narration and b) toponym (explanation of place names) narrations. Historical narratives tell the story of a person's activities and national heroes, promote ideal ideals of morality and decency, and provide information about specific facts. Historical narratives tell the story of a person's activities and national heroes, promote ideal ideals of morality and decency, and provide information about specific facts. Such narrations are common in the works of Attar, Rumi, Saadi, and Tusi. For example, Imam Ghazali, Ferdowsi, Tusi, Sheikh Yusuf Hamadani, Junayd Baghdadi, Sheikh Abulfazli Chaghani, Bayazid Bistami, Maruf Karhi, Ibrahim Adham, Hakim Termezi, Umar Khayyam, Rudaki and others life also based on real events and happenings. Toponymic narrations tell the story of a city, a village, a fortress, a palace, the names of tombs and the reasons for their occurrence. At the end of a toponymic narration, the purpose of the story is usually stated and a specific fact is explained. For example, "Zot us-suar fortress", "Guldursun fortress" and other toponyms are among the

narrations. Narrations have come down to us mostly orally, in part in writing. Didactic works contain many narrations and are an important source for studying the history, culture, and pedagogical views of the people. In particular, Awfi Bukhari's "Javome 'ul-hikayat and lavome' ul-rivoyot" [Awfi 2012] is a clear example of this.

In the Middle Ages, it was customary to add the word "noma" to didactic works. "Nama" is used in Persian as a literary form, meaning a letter. Created in Uzbek and Persian classics, real or imaginary text is a type of work of art written mainly in the form of a poetic letter, and many didactic works are written in the form of "noma". In particular, the "noma" created by thinkers in Movarounnahr and Khurasan from the end of the 12th century to the first half of the 14th century were "Khusravnama", "Asrarnama", "Muhabbatnama", "Ilahinama", "Bulbulnama", "Pandnama", "Me'rajnama", "Gumgumnama", "Vuslatnama", "Ushturnama", "Hallajnama", "Basirnama", "Orifnama", "Tutinama" are among them.

In the East, didactic works have long been a source of wisdom, example, and meaningful utterances, a means of nurturing the deep, influential thoughts that reflect the positive qualities of man and encourage him to turn away from evil ways.

"Didactics" is derived from the Greek word "didacticos", which means "teacher", meaning "master". Didactics also means "exemplary" and "ostentatious". The word didactics is used in pedagogy not only in the theory of education, but also in the works that make up the content of education and upbringing. These include didactic literature, didactic poetry, and didactic works.

Didactic literature is literature in which the artistic form is used to express scientific, ethical, philosophical and other ideas. Didactic literature is literature that implements instruction and information as an artistic task.

Didactic poetry is an example of the usefulness of knowledge, virtue, etc., as well as the presentation of scientific, some moral truths, etc., to teach students. Didactic poetry uses a poetic form to address and is described in the form of poetry.

Didactic works are derived from Greek and are also called philosophical works. Didactic works are works that use a poetic or prose form to teach or provide useful information to the student, as well as a theme that marks the beginning of any science or art. Such works include works of wisdom, exhortation, remonstrance, and preachment. There are also didactic works in Eastern and Western literature. In the East, the art of speech differed from Western liter-

ature in the predominance of the spirit of exhortation. In the East, didactic works are composed of exhortations, while in the West, the tendency is to educate people by showing them real life. The oral and written literature of the peoples of the East, as well as the richness of their moral and religious heritage, are considered to be the wisest in the world.

In the East, it is also a mistake to think that classical literature is entirely in the spirit of teaching, because in the Middle Ages there was a special didactic literature in the moral spirit. We can classify it according to its literary form as follows: prose didactic works; prose and poetry didactic works; poetic didactic works.

A didactic work is an artistic interpretation of moral, scientific, philosophical, religious knowledge and ideas. The roots of the didactic work go back primarily to the oral tradition of the people. On the other hand, the propagation of Shari'a rules and moral requirements by the commentators of the Qur'an has led to the emergence of didactic (educational-moral) works in the Muslim education system. These works express the views of the people on justice, enlightenment, morality, etiquette. Didactic works were also used as a means of popularizing social, philosophical and scientific views.

So didactic works are a textbook of education, morality and wisdom. This type of work has served as a program in improving school and madrasa education in Movarounnahr and Khorasan, in solving theoretical and practical problems of education, in organizing the content of education. We can divide these works into the following types: ethical-didactic works; enlightenment and didactic works; philosophical and didactic works; artistic and didactic works.

Ethical-didactic works are works written in the educational-ethical style. One of the leading themes in the moral and didactic works is the moral and spiritual maturity of man, which is typical of the East, the problem of high level of ascension. The idea of humanity, the glorification of man, was at the heart of educational work and served to shape moral values.

Enlightenment-didactic works are written in an enlightening style aimed at raising people's consciousness, knowledge and culture on the basis of educational, economic, political, religious and philosophical ideas. The enlightenment-didactic works created in the Middle Ages served to illuminate one of the stages, the stages in the path of Sufism to the spiritual perfection of mysticism. That is, this type of work serves a mystical approach, such as the veil between Allah and the slave, the hijab, the lifting of barriers, and the

state of seeing the glory of Allah, the separation from thoughts other than Allah. Enlightenment and didactic works cover all types and areas of dissemination and development of knowledge and culture. As a result, these works serve to make a person knowledgeable and enlightened.

Philosophical and didactic works are aimed at developing thinking about the general laws of nature, society and the development of thinking. In philosophical and didactic works, ideas about the world and the role of man in it cover a system of worldviews. Philosophical and didactic works consist of personal values, beliefs based on thought, beliefs, and express a deep worldview of nature and society. This type of medieval work is characterized by a clash of divine and philosophical concepts. This is because philosophical thought is quoted in some works, and in the latter case this idea is again denied. This fact shows that in those centuries, philosophical views within the scope of divine views could not be distinguished as a separate field. Therefore, in the structure of Eastern philosophy, it is still impossible to imagine without the coverage of divine approaches.

Artistic and didactic works encourage this artistry, elegant art to form creativity, aesthetic taste, to feel beauty and glory. These works are works of art that express, influence and express reality through the means of fine art, methods and images. In particular, it is characterized by artistic and aesthetic features, artistic content, connection with art, figurativeness. Works of this type are based on artistic potential and deep thought. In the Middle Ages, such works were characterized by their eventfulness and imagery. For example, in images such as Layla, Majnun, Juha, Darwish, Sufi, the essence of wisdom is expressed in an artistic image from the language of animals and birds. In particular, they are depicted in the form of animals such as lions, parrots, huthuts, and owls.

From today's point of view, the didactic works created by thinkers in Movarounnahr and Khurasan from the end of the 12th century to the first half of the 14th century are based on the teachings of Sufism and are aimed at educating Sufis. But since the purpose of these works is to "bring up the perfect man", this goal is still relevant today. Because at the same time, the theoretical and practical knowledge that makes up the content of education serves to the full development of the individual. To do this, the tasks of forming, developing and improving the morality, spirituality, enlightenment, philosophical worldview, artistic approach of the individual are de-

fined. At the same time, the didactic works created during this period can serve as a methodological basis. The works created by thinkers can also be divided into scientific, historical, philosophical and artistic categories. However, it is very difficult to classify didactic works as moral, enlightenment, philosophical or artistic didactic works, because most of the works contain moral character, enlightenment content, philosophical essence and artistic event. Therefore, in order to cover the content of didactic works, it is expedient to classify them as moral-enlightenment, philosophical-artistic or philosophical-enlightenment didactic works.

Fariduddin Attor's "Pandnama", "Asrarnoma", Muslihiddin Sa'di's "Gulistan" and "Bustan", Jalaliddin Rumi's "Masnaviyi ma'naviy", Nasiruddin Tusi's "Akhlaqi Nasiri" are examples of moral-enlightenment didactic works. Because in the content of these works, moral issues, various good and bad beliefs, actions, words and events in human life are interpreted from a positive point of view with a deep practical basis. These works have been used as one of the most important textbooks in education in Iran and Central Asia. These works reflect the most important political and economic events of their time, interpret the moral norms and describe the various images of the people of that time, as well as the moral influences and spiritual debates and methods of Sufism. In particular, the basic concepts of morality: wisdom, justice, courage, and chastity are discussed in detail, as well as the goals and objectives of the science of ethics.

Results

In addition, these works describe the upbringing and development of children, the acquisition of a profession, rules of etiquette, speech culture and other issues. The content of the works is also focused on socio-political issues, including the relationship between the peoples living in the state, the head of state and citizens, and society. These works, in turn, focus on the individual's adherence to and strengthening the rules of society. The table below shows that the didactic works created in Movarounnahr and Khorasan between the second half of the 12th century and the first half of the 14th century confirmed the harmony of culture, school and pedagogical heritage:

Table 2:

The combination of culture, school and pedagogical heritage in the didactic works created in Movarounnahr and Khorasan between the second half of the 12th century and the first half of the 14th century

Culture in didactic works	
Social attitude	father-son, teacher-student, mother-child, couple, king-minister, friendship, trade [Awfiy 1977; Saadi 2013; Tusi 2005; Nishapuri 2012; Rumi 2010; Nakhshabi 2015].
Social activity	Knowing Allah as the only one, knowing that the Prophet is his Ummah, honoring the Saints, glorifying the people [Rabguzi 2018; Navruzova 2018; Haqqul 1996; Razzokov Rakhimov 2020; Kubro 2004; Komilov 1995; Waley 1991; Gökbulut 2010; Norova 2020].
Socio-cultural life	Religion [Rabguzi 2018; Navruzova 2018; Haqqul 1996; Razzokov, Rakhimov 2020; Kubro 2004; Komilov 1995; Waley 1991; Gökbulut 2010; Norova 2020], craft (architecture and construction), art (painting and carving, calligraphy, music), buildings (mosque, school, library, madrasa, khanaqah), land tenure, garden
School in didactic works	
A place for education and upbringing	School, madrasa, library [Awfiy 1977; Saadi 2013; Tusi 2005; Nishapuri 2012; Rumi 2010; Saadi 2013].
Educational content	Qur'an, Hadith, Moral, Enlightenment, Philosophy and Art works [Komilov 1997; Shabustari 2013; Rumi 2003].
The teachings of Sufism	Khojagon [Navruzova 2018; Haqqul 1996; Razzokov Rakhimov 2020], Kubravia [Kubro 2004; Komilov 1995; Waley 1991; Gokbulut 2010; Norova 2020].
School of Individuals	Sufi, sheikh, poet, historian, literary critic, linguist, philosopher, scholar, judge, munshi (writer), wrestler, doctor, artist, craftsman [Navai 2001; Awfiy 1977; Saadi 2013; Tusi 2005; Nishapuri 2012; Rumi 2010].
Pedagogical heritage in didactic works	
Heritage	Historical, scientific, philosophical, enlightenment, spiritual-moral, artistic [Awfiy 1977; Saadi 2013; Tusi 2005; Nishapuri 2012; Rumi 2010; Saadi 2013].
Education	Medicine, philosophy, logic, geography, natural sciences, theology, astronomy, literature, lexicography, etymology, syntax, rhetoric, history, elementary arithmetic and handasa (geometry), literacy, Qur'anic commentaries, hadiths, Sharia law, Sufism [Komilov 1997; Shabustari 2013].

Upbringing	Profession, education, knowledge of the rules of etiquette, speech culture, governing the state, family, upbringing of children, students, respect for the elder, respect for the younger, self-awareness [Navruzova 2018; Nasafi 1996; Komilov 1997; Awfi 1977; Saadi 2013; Tusi 2005; Nishapuri 2012; Rumi 2010].
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Conclusion

In conclusion, the didactic works of scholars who lived and worked in Movarounnahr and Khorasan between the second half of the 12th century and the first half of the 14th century, such as Najmiddin Kubro, Fariduddin Attor, Revgari Khoja Arif, Muslihiddin Saadi, Awfi Bukhari, Sayfiddin Bokharzi, Nasiruddin Tusi, Jaloliddin Rumi, Aziziddin Nasafi, Pahlavon Mahmud, Nasiruddin Burhanuddin Rabguzi, Khusrau Dehlavi, Ziyawuddin Nakhshabi and Mahmud Shabustari are commendable.

Therefore, the deep study of didactic works, the identification and selection of the most valuable ideas in them, their creative use today and their widespread application in life is one of the urgent tasks of today. The content of didactic works is reflected in folk humors, anecdotes, stories and narrations. "Didactics" is derived from the Greek word "didakticos", which means "teach", meaning "teacher" and "master". In addition, didactics is used in the form of didactic literature, didactic poetry, didactic works, which are synonymous with the words "exemplary", "model". Didactic works can be divided into the following types: ethical-didactic works; enlightenment and didactic works; philosophical and didactic works; artistic and didactic works.

The didactic works created in Movarounnahr and Khorasan between the second half of the 12th century and the first half of the 14th century show the harmony of culture, school and pedagogical heritage. Didactic works also describe social relations, activities, socio-cultural life. Didactic works also reflect the school, the place and content of education and upbringing, the teachings of Sufism, the schools of science created by great personalities, the pedagogical heritage and the content of teaching and upbringing.

In short, didactic works are the main factors of human maturity, the role of spiritual, moral and physical maturity in human life, the specific benefits of being educated, the benefits of learning a certain profession, as well as the formation of moral qualities in man. Thus, didactic works are the knowledge, diligence, humility, nobility, generosity, virtue, lavishness, courage, zeal, perseverance, audacity,

bravery, physical strength, the right word, faithfulness to the promise of a person, encourages them to be fair, loyal to a friend, and rely on their own strength and hard work. The living and relevant ideas put forward in didactic works have not lost their value even to this day.

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Didaktik asarlarda madaniyat, maktab va pedagogik meros

Gulchehra Izbullayeva¹

Abstrakt

Maqolada XII asr oxiri XIV asrning birinchi yarmigacha Movarounnahr va Xurosonda yaratilgan didaktik asarlarda madaniyat, maktab va pedagogik meros uyg'unligi tasvirlangan. Jumladan, ushbu davrga tegishli Najmiddin Kubro, Fariduddin Attor, Revgariy Xo'ja Orif, Muslihiddin Sa'diy, Avfiy Buxoriy, Sayfiddin Boxarziy, Nosiriddin Tusiy, Jaloliddin Rumiy, Aziziddin Nasafiy, Pahlavon Mahmud, Nosiruddin Burhoniddin Rabg'uziy, Xusrav Dehlaviy, Ziyovuddin Naxshabiy, Mahmud Shabustariylarning didaktik asarlarini keltirib o'tish mumkin. Didaktik asarlarni chuqur o'rganish, ulardagi eng qimmatli fikrlarni aniqlash, saralash, ulardan bugungi kunda ijodiy foydalanish hamda hayotga keng tatbiq etish hozirgi kunning muhim vazifasidir. Didaktik asarlar inson kamolotining asosiy omillari sanalgan ma'naviy-axloqiy hamda jismoniy kamolotga erishishning inson hayotidagi ahamiyati, ilmi bo'lishning o'ziga xos afzalliklari, muayyan kasb yoki hunar o'rganishning foydali jihatlari, shuningdek, insonda axloqiy sifatlarni tarbiyalashga xizmat qiladi.

Kalit so'zlar: didaktik asar, madaniyat, maktab, pedagogik meros.

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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 tarjimasi 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>. havolasidan 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*, 16th 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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“YASHNOBOD NASHR” bosmaxonasida chop etildi.
Adadi 300 nusxa. Buyurtma №2.
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58-a harbiy shaharcha.