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## History of Central Asian Libraries (Ix-Xii Centuries)

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**Annotation:** Books and libraries play an important role in the development of human spirituality. This article discusses the origin of writing, the spread of printed books, and the history of libraries in Central Asia and other countries.

**Keywords:** Writing, book, library, Bukhara, Samarkand, Merv, Urgench, Samanids, Khorezmshahi, Ghaznavids.

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By the middle of the first millennium BC, writing was widespread in Central Asia and elsewhere [1: 245]. The advent of writing led to an increase in the number of printed books and libraries.

Libraries in Central Asia date back to the first millennium BC. In the ninth and twelfth centuries, culture flourished in Central Asia as a result of the development of trade and handicrafts. Mavorounnahr has a favorable environment for science and art, where scholars and poets from all walks of life began to come. Bukhara, the capital of Mavorounnahr, has become a center of science and culture. Samarkand, Merv, Urgench and other cities also developed. In the palaces of many cities, rich libraries were built under the auspices of educated rulers. Special attention was paid to this issue during the Samanids, Khorezmshahs and Ghaznavids. As a result, thousands of great thinkers, poets and saints emerged from the land of our country in the Middle Ages.

Today, more than 100,000 manuscripts [2] stored in the book funds of Uzbekistan [2] are their invaluable legacy in the field of exact sciences and religious sciences, the spiritual property of all mankind.

The books had to be copied by hand and serve to shape the spiritual and aesthetic worldview of the readers, not only in content but also in appearance and decoration. The book is written in high quality gulab or barn ink to give it a pleasant and fragrant scent. The paints used by the artists are a mixture of gold and silver alloys.

In the thirteenth-century copy of Yusuf Khas Hajib's *Qutadgu Bilig*, the titles are written in very artistic Devonian and suls letters in red, black, blue ink, and in diluted gold [3:50].

In countries with rich libraries, science and culture have long been well developed, with great scholars and celebrities.

The presence of many libraries and book markets in Bukhara, the capital of the Samanid state (874-999), facilitated the spread of scientific knowledge. The great scholar Abu Ali ibn Sina wrote that he found Abu Nasr al-Farabi's work on the contents of Aristotle's book *Metaphysics* in a bookstore in the Bukhara market [4: 171].

The Swiss historian Adam Metz, in his book *The Muslim Renaissance*, wrote of oriental libraries: "At the end of the tenth century, each of the three great Islamic rulers of Cordoba, Damascus, and Baghdad was a book lover. Al-Hakam in Spain had agents throughout the East who bought him books, and his library catalog consisted of 44 notebooks of 20 pages

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each, containing only the names of the books.

One day, a man offered Caliph al-Aziz (d. 386/996) a manuscript of the history of al-Tabari, which he had bought for 100 dinars. However, the caliph's library contains more than twenty manuscripts of this work "[5: 148-150].

From the above, it is clear that the rulers of the Muslim countries were enlightened, book-loving, collecting and studying books and manuscripts.

According to historical sources, the Emir of Bukhara Noah ibn Mansur (976-997) was seriously ill. Ibn Sina took an active part in his treatment and in return he was able to use the rare books kept in the palace library [6: 96-97]. The great scientist wrote about the library in his impressions.

In addition to the palace libraries, Bukhara also has libraries in a number of madrasas, which contain many valuable manuscripts.

Large dynastic libraries also existed in Khorezm. Libraries were built in Urgench during the reign of Khorezm kings, Mamuns and Anushtagens. King Ma'mun entrusted the management of this library to the famous literary critic and historian al-Solibi.

Another Khorezm library is the Shahobuddin library in Khiva. "Such a library has never existed before or since, because its collection of manuscripts was not inferior to the library in Merv," Nasafy wrote.

At the beginning of the 11th century, Mahmud Ghaznavi built a madrasah in Ghazni.

Prior to the Mongol invasion, Merv had a large library. There were libraries at Sharaf Ulmulk, Amadiya and Khitini madrasas. One of the rooms is a library known as Dumariya, which houses more than 30 scientific treatises by Abu Rayhan Beruni.

In the works of Abu Rayhan Beruni, we encounter sometimes brief and sometimes detailed information about the creative work of Greek naturalists and philosophers - Phales, Pythagoras, Empedocles, Socrates, Plato, Aristotle, Galen, Hippocrates, Ptolemy [6: 6-20]. Of course, the great scientist loved books, read books, used libraries and was aware of their scientific work.

The Mongol invasion and their long-lasting oppression were a great tragedy for the peoples of Central Asia. The destruction of cultural centers and the destruction of rich libraries have led to the slow development of culture in the vast country over the centuries. The city of Bukhara was plundered and destroyed. The Masudiya Madrasa and the prestigious library will be burned down [7: 245].

During the reign of Timur and the Timurids, the art of librarianship, fine books and calligraphy flourished, and its history, charm and charm have not lost their significance. One of the two treasures of the great master was the library.

Imam Bukhari, Burhaniddin Marginani, Isa and Hakim Termezi, Mahmud Zamakhshari, Muhammad Qaffol Shoshi, Bahauddin Naqshband, Khoja Ahror Wali, Muhammad Khorezmi, Ahmad Fergani, Abu Rayhan Beruni, Abu Ali ibn Sino, Mirzo Ulugbek, Alisher The names of Navoi and many other geniuses are not only in the history of Islam, but also in the history of world civilization, rightly written in golden letters [9], and books and libraries played an important role in their development.

In the address of the President of the Republic of Uzbekistan Shavkat Mirziyoyev to the Oliy Majlis, it was stated that lishi ". The purpose of such noble deeds is to inculcate in the minds of young people the invaluable heritage of our great scholars and writers, saints, to pay

special attention to strengthening their sense of national pride, to bring up worthy generations [10].

As the Russian writer A. Gertsen said: The library is a place of ideas, to which everyone can be invited. Mankind's entire life has consistently settled into the book: tribes, people, states have disappeared, but the book has remained. He grew with humanity, all the doctrines that shook the minds and all the passions that shook the hearts crystallized; it contains that great confession of the restless life of mankind, the great handwriting called world history. But the book contains more than the past; it constitutes a document, according to which we include in the possession of the present, the commonality of truth and effort found in the sometimes bloody sweaty sufferings; this is the program of the future. So let's respect the book!" [11]

In short, Central Asian libraries have rich resources, a unique history, and require reading and research.

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