



The Development of Science and Manuscript Book Publishing in Central Asia in the 9th - 13th Centuries

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Abstract: This article discusses the development of science and manuscript writing in Central Asia in the 9th - 13th centuries, as well as the lives and works of scientists, thinkers, and poets who contributed to the development of science. During these periods, science, literature, art, medicine, and architecture were developing, and the work of copying and writing manuscript books by calligraphers also reached its peak. The article describes this in detail.

Keywords: manuscript, history, book, writing, scholar, calligraphers, heritage, copy, translation.

We know from history that the history of the book does not exist by itself, but is closely related to the history of a particular nation, people, and socio-political processes. Accordingly, it is impossible to imagine the history of books in our country in isolation from the history of the peoples of Central Asia.

By the 8th century, Central Asia was conquered by the Arabs, who brought with them a new religion, Islam, and began to spread it among the conquered native people in various ways.

In the process of spreading the Arabic language and writing, the Arabs waged a fierce struggle against the ancient culture, religions, and writings. In the Muslim East, in particular, in Central Asia, the Arabic language has become a general and scientific language, and has had a great impact on the interaction of cultures of different peoples.

At the end of the 8th century and the beginning of the 9th century, science developed in Baghdad, the center of the caliphate, and the works of ancient Greek scientists such as Plato, Aristotle, Socrates, Hippocrates, Galen, Euclid were translated into Arabic.

Cooperation between Christian and Islamic scientists was carried out. Scientists such as Movarounnahr, Musa Khorezmi from Khurasan, Ahmed Farghani, Marvazesh, Marvarudi, and Jawhari worked in the scientific center established in Baghdad and made a great contribution to making the culture of science and Arabic science of Baghdad famous in the world.

The traditions of "Bayt ul-Hikma" established in Baghdad during the time of Mamun ibn Harun al-Rashid were continued in Khorezm and raised to a higher level.

According to some information, about 300 scientists worked in this scientific institution.

For example, Abu Rayhan Beruni, Abu Ali ibn Sina, Musa al-Khorazmi, Ahmed Farghani, Ahmad Yugnaki, Imam Al Bukhari, Abu Isa Muhammad al-Tirmizi, Abu Nasr Farabi, Abu Abdullah Rudaki, Mahmud Kashg at the Mamun Academy. Aryan and many other scientists engaged in various fields of science such as mathematics, astronomy, psychology, logic, medicine, philosophy, history, linguistics, education, chemistry, literature, music, geography, geodesy, topography, mechanics. , prepared the ground for the future development of these sciences.

It is worth mentioning the scientific heritage left to us by some of them.

Musa al-Khorazmi (783-850). Only 10 of the more than 20 works written by Khorezmi have survived to our time.

Khorezm's greatest astronomical work is the book "Zij" written in 830.

"Zij" is the first astronomical work of the caliphate, which was praised by Khorezmi's contemporaries Farghani, Al-Hoshami and others. Khorezmi's Zij was translated into Latin in Spain by Adelard Bath in 1126, and this translation is extant today. Although Khorezmi's work "Kitab surat-ul-arz" has been studied by many scholars, it has not been fully translated into any modern language.

Only in 1983, on the occasion of the scientist's 1200th anniversary, the Uzbek translation of this work was published as part of Khorezmi's "Selected works".

Ahmad Farghani (about 797-865 years). The main astronomical work of the thinker "Heavenly motions and general science of astrology" was translated twice into Latin in Europe in the 12th century and into other European languages in the 13th century, so its Latinized name "Alfraganus" became widespread in the West. This book of his was considered the main textbook on astronomy in the universities of European countries for many centuries.

The Latin translation of Al Farghani's work was first published in 1493, and it is one of the oldest published books. In 1669, after the Dutch mathematician and Arabic scholar Jacob Golius published the Arabic text of al-Farghani's work with a new Latin translation, the fame of al-Farghani and his work in Europe increased even more.

Today, 8 works of al-Farghani are known, all of them are related to astronomy, and none of them have been translated into modern languages.

They are as follows: Manuscripts of "Book of Celestial Movements and General Science of Astrology" are available in all libraries of the world; Manuscripts of the "Book on Making Asturlob" are stored in the libraries of Berlin, London, Mashhad, Paris, and Tehran. A single manuscript of "The Book of Asturlob" in Rampur (India), "Treatise on Determining the Times of the Moon Under and Above the Earth" (Manuscript in Cairo), "On the Calculation of the Seven Climates" (Manuscript in Cairo), the manuscripts of the "Book on Sundial Making" are kept in Cairo and Aleppo.

Ahmad Yugnaki (born around 747-750). His only work that has come down to us is the epic "Hibat ul-haqaiq" ("The Gift of Truths"), which consists of 14 chapters and 484 verses. To this day, 3 complete manuscripts and 2 partial fragments of the work have been preserved. Generosity, generosity, kindness to people, and humility are promoted in the work. It also talks about the benefit of knowledge and the poison of ignorance, language etiquette, correct vocabulary and brevity, patience, and not giving in to material things.

"Hibat ul-hakayk" is widely studied in our country and it is included in history textbooks of Uzbek literature.

Imam Al Bukhari (810-870). The total number of Al-Bukhari's works is more than twenty. Among them are "Al-jame' as - sahih", "Al adab al-mufrat", "At tarikh al-kabir", "Kitab al-ilal", "Barr ul-Woladayn", "Asami us-Sahaba", "Kitab al-kuna" and others can be shown.

Imam Al-Bukhari's work "Al-jame' as - sahih" is also known as "Sahih al-Bukhari" and is considered as the second source of Islamic teachings after the "Quran". His books "Al-jame' as - sahih" and "Al adab al-mufrat", which are considered royal works, are repeatedly published in Tashkent.

Abu Isa Muhammad at-Tirmidhi (824-892). Most of At-Tirmidhi's works have come down to us, and they are: "Al-jami'" (compiler), "Ash-shamail an-nasawiya" ("special qualities of the prophet"), "Al-ilal fi-l hadith ("Discrepancies in Hadiths"), "Risala fi-l khilaf wa-l jadal" (Treatise about

differences and disputes in Hadiths), "At-tarikh" ("History"), "Kitab az-zuhd" ("Book about piety"), "Kitab ul-asma wal-kuna" ("Book about names and nicknames").

Among his works, the most famous is undoubtedly "Al-jami". One of the six reliable sets. These are in scientific literature and sources "Al-Jami' al-Kabir" ("The Big Collection"), "Al-Jami' us - Sahih" ("Reliable Collection"), "Jami' at-Tirmizi" ("Tirmizi collection"), called "Sunan al-Tirmizi" ("Sunnahs of Termizi"), it is one of the important sources about the life and activities of the Prophet Muhammad.

Another of At-Tirmidhi's famous works is "Ash shanal an-Nabawiya" ("The Special Attributes of the Prophets"), which contains 408 hadiths. A 16th century manuscript of this work is kept in Tashkent, in the library of the Office of Muslims of Uzbekistan. The work has been published several times in Tashkent in recent years.

Abu Nasr Farabi (873-950). Farabi created more than 160 works in almost all fields of natural-scientific and social knowledge of the medieval period in which he lived. Because he researched the theoretical and philosophical content of various knowledge, his works can be divided into two groups:

- 1) works dedicated to the interpretation, study and promotion of the scientific heritage of Greek philosophers and naturalists;
- 2) works related to various fields of science.

Abu Nasr Farabi wrote commentaries on the works of ancient Greek thinkers - Plato, Aristotle, Euclid, Ptolemy, Porphyrius. In particular, he wrote special works that explained Aristotle's works such as "Metaphysics", "Ethics", "Rhetoric", "Sophistica", explained the parts that were difficult to understand, showed their shortcomings, and revealed their general content.

Farabi's works were translated into Latin, ancient Jewish, Persian languages, and later into other languages, and spread widely throughout the world in the 12th-13th centuries. Copies of his works are stored in the libraries of many countries. In the Institute of Oriental Studies named after Abu Rayhan Beruni, there is a "Collection of Judges' Treatises", which contains a total of 107 treatises from ancient Eastern philosophers, including 16 treatises (in Arabic) of Farabi, which is important for studying his works. Some of the pamphlets in the collection were translated into Uzbek and published in 1975.

Farabi's work "The City of Noble People" was also published in Uzbek several times.

Abu Rayhan Beruni (973-1048). Beruni left more than 160 translations, works of various sizes, and correspondence related to various fields of science of his time.

Beruni's ideas that the earth is spherical and that bodies are attracted to the center of the earth were ideas expressed 5-6 centuries before the teachings of the traveler Magellan and the physicist Isaac Newton.

In his geographical studies, Beruni created the most perfect map of the world, showing the exact coordinates of countries, seas and islands located in seven climates.

With the help of the astronomical instruments he created, he discovered a unique shape of the earth - a globe. Five centuries before the famous European traveler Christopher Columbus, he predicted the existence of a large land unknown to us on the other side of the Pacific Ocean - the American continent.

The work "India" contains valuable information about India's natural and geographical conditions, population, occupation, socio-political system, religion, customs, literature, and language.

Beruni's list of his own works "Fixrist" contains 113 names of works, besides 25 names of works written by other scholars in Beruni's name. The number of sheets of 68 of these 113 works consists of 6297 sheets or 12394 pages.

In our country, great attention is being paid to Beruni's work. Multi-story selection works in Uzbek and Russian languages, including Beruni's main works such as "Monuments from Ancient Nations", "India", "Masud's Law", "Geodesia", "Saydana" Uzbekistan Sciences It was published by the Academy.

Abu Ali Ibn Sina (980-1037). Ibn Sina was born in Afshana village near Bukhara in 980. In his youth, he deeply studied logic, arithmetic, algebra, astronomy, geometry, along with the Qur'an, language and literature.

Especially as a result of more independent study of medicine, he was recognized as a skilled doctor at the age of 17. At that time, Nuh Ibn Mansur, who was the head of the Samanid state, could not be cured by any doctor. Ibn Sina treated him and had the opportunity to use the palace library.

After the destruction of the Samanid state by the Karakhanids, Ibn Sina was forced to go to Khorezm. According to historical fate, he was forced to leave Khorezm for Khurasan after a certain period of time. He died in Hamadan in 1037. (The grave is still preserved).

As an encyclopedist, Ibn Sina wrote more than 450 works according to various sources, but 242 of them have come down to us.

His masterpiece is "The Laws of Medicine" (Full name "Kitab al-Kanun fit-tib"), which consists of five books.

In the Middle Ages, "The Laws of Medicine" was the main medical manual for students not only in the East, but also in the universities of Western countries.

Ibn Sina's works were translated into Latin in Europe from the 12th century. But the work "The Laws of Medicine" itself was published more than 30 times in Latin.

Abu Abdullah Rudaki (860-941). From Rudaki's literary heritage, a total of one thousand verses, consisting of 2 qasidas, 50 rubai, poems, epics, etc., have come down to us. According to some reports, no other poet wrote as many works as Rudaki, and his poems consisted of 1,300,000 verses, arranged in 100 collections.

In Rudaki's works on ethics, intelligence and behavior occupy the main place. According to him, four things are necessary for a person to achieve full happiness: health, good manners, good name and intelligence. Promotion of friendship, mutual cooperation, goodness, generosity and magnificence among people is the main content of his work.

Nasir Khisraf (1004-1088). According to the traditions of his time, Nasir Khisraf wrote his literary, scientific, philosophical works and treatises in Dari and Arabic languages. Until now, he has two collections of poems (one in Persian, the other in Arabic), the masnavis "Rushnoinama", "Saodatnama", "Zad ul-musofirin" ("The End of the Traveler's Way"), "Khan ul-Ikhvan", "Religious-religious works such as "Wajkhi Din", "Buston ul-ukul", "Jome ul-hikmatayn", prose treatises written in the form of answers to ninety-two philosophical and logical questions, and the work "Safarnama" have arrived.

Moral views occupy a central place in all works of Nasir Khysraf. In order to distinguish the difference between good and bad, benevolence and stinginess, a person must first of all understand himself.

Yusuf Khos Khajib (Completed around 1016-1018).

Yusuf Khos Khajib's work, except "Kutadgu Bilig", has not reached us. The poet finished writing the work around 1069/1070. The book was dedicated to the Khagan of the Karakhanids, Nasiriddin Tavgoch, the great Bugro Karakhan Abu Ali Khasan Harunkhan bin Arslankhan.

The content of the epic is expressed in 68 chapters, the total volume of which is 5896 bytes.

"Kutadgu Bilig" is a philosophical, social and moral collection of Islamic spirituality created in Turkish according to its content and content.

The main direction of "Kutadgu Bilig" is enlightenment, and the leading spirit of the era is to rely on reason, call on knowledge, and believe in the establishment of social justice and adherence to moral standards with the power of reason and intelligence to the ruling classes. He also set himself the goal of showing the right direction.

Mahmud Kashgari. The great thinker was born, lived and created in the 11th century. His work "Devonu Lugatit Turk" was completed in 1074-1075 and dedicated to Abdu Kasim Abdullah bin Muhammad al-Muqtado, a descendant of the Abbasid caliphs. 'was written. It can be assumed that the main text of the work was written in Arabic, which was the language of religion and science at that time, and was written to explain the richness, meaning and diversity of the Turkish language.

The book consists of 8 sections, introduction and conclusion, more than 7500 Turkish words and phrases are explained.

"Devonu Lugotit Turk" is an encyclopedic work about the life of the Turkic peoples who lived in the Central Asian region at that time. In addition, the world community recognizes Mahmud Kashgari as the founder of comparative linguistics. Mahmud Kashgari's work "Devonu lugotit turk" was published in Uzbek in 3 volumes.

Mahmud al-Zamakhshari (1075-1144) Mahmud al-Zamakhshari has more than 50 works on Arabic grammar, lexicology, literature, aruz science, geography, tafsir, hadiths, fiqh, and most of them have come down to us.

His work "Al-Mufasssal", written in Mecca in 1221, was considered one of the main guides for learning the Arabic language even among Arabs. The manuscript of this work is kept in the F A Institute of Oriental Studies of the Republic of Uzbekistan.

Zamakhshari's work "Muqaddimat ul-Arab" written in 1137 was dedicated to Khorezmshah Alouddawla Abdulmuzaffar, and it sought to cover all the words and phrases of the Arabic language that were used at that time, and their etymology is the main focused on.

Burkhanuddin Al-Marginani (1123-1197). In his time, Burkhanuddin Al-Marginani wrote the works of the founders of the four sects of Sunnis in Islam, and he is also the author of several works on jurisprudence.

His works that have reached us are "Bidayat al-muntahi" ("Preliminary education for beginners"), "Kifayat al-muntahi" ("Complete education for completers"), "Nashr ul-mazhab" ("Proliferation of the sect"), "Kitab ul Mazid" ("The Book that Increases Knowledge"), "Manasin ul-Hajj" ("Rites of Hajj"), "Majma ul-Nawazil" ("Collection of the Revealed Things"), It consists of "Kitab ul Faraz" ("The Book of Assumptions") and others.

Burkhaniddin Al-Marginani's work "Hidaya", famous throughout the Islamic world, was written in Samarkand in 1178.

"Hidaya" consists of four juz, one of which includes the issues of worship, these are books of ablution, prayer, fasting, zakat and hajj.

"Hidaya" is still widely used in the jurisprudence of Muslim countries that work on the basis of Islamic Sharia today. In addition, it is used as the main study guide of religious universities. Burkhaniddin Marginani's work "Hidaya" was performed in Tashkent in 1994 by A.Kh. Published with a foreword and commentary by Saidov.

Ahmed Yassavi (born in the first half of the 11th century). Khoja Ahmed Yassavi was born in Sayram in the family of Sheikh Ibrahim and received his initial education in Turkestan at the hands of Sheikh Arslanbab. After the death of Sheikh Arslanbab, he came to Bukhara to deepen his knowledge and became a disciple of Yusuf Hamadoni, the founder of Sufism. Khoja Ahmad Yassavi widely uses the genre of wisdom in order to spread his ideas about Sufism widely among the people. The second unique and important aspect of Yassavi was that he relied on the main source of Islam, the "Qur'an", and combined with the creative use of Sufi experiences in the Persian language, as well as Turkish morality, ancient Turkish worldview and faith.

In addition to the fact that Hikmat Khan, which was formed in every way by the twelfth century, was important in educating people on the path of truth and the "Holy Qur'an", Islamic enlightenment expressed in hadiths, the origin of Navai Khan, Bedil Khan, Fuzuli Khan, and Mashrab Khan, which appeared later, and influenced its development.

His followers, along with organizing hikmatkhanas based on their teacher's divan, copied and reproduced "Duvoni hikmat" and "Collection of Proverbs" among the people.

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