

Spiritual and Educational Policy of the Samanid State

Juraev Bobomurod Tojievich

Teacher of Bukhara State University of the Republic of Uzbekistan

Abstarct: The article tells about the libraries of the Samanid state, which were the center of culture and spirituality. It is shown how the libraries of that period widely disseminated science, spirituality and art, were the center of the development of spiritual and educational culture. The purpose of this study is to determine the place of books and libraries in the history of the cultural tradition of the Samanid state. In this regard, the following tasks are defined: to identify the relationship and influence of socio-political conditions on the formation and development of librarianship and to determine the role of the book in the educational processes of the Samanid era; highlight the place and role of books and libraries in the era of the Samanids; to reveal the factors of the increase in the number of libraries in the era of the Samanids; determine the role of kings, viziers, sages, cultural and political figures of the Samanid society in the growth of the number of libraries; establish the place of libraries in the creation of scientific and cultural movements in the era of the Samanids.

Key points: spiritual and educational, politics, Samanids, states, library, science, arts, calligraphy.

Introduction. The current policy of New Uzbekistan urgently requires an increase in the spiritual and educational activities of the population. This is facilitated, as the experience of studying the cultural heritage of a given state shows. The Republic of Uzbekistan has rich past effective means. One of such means that spreads the cultural heritage of the past is library work. The library is not just a collection of books, but the main component of human culture in which education, enlightenment, science, art and great discoveries cannot exist without it. Admittedly, the progress of society and the development of the spirituality of each member of the society is closely related to library work. Based on this, we can assume that spiritual and educational work is associated with the library. In the past, especially during the reign of the Samanids, librarianship was paid special attention to this matter. The Samanid state, which covered the vast territory of Maviraunnahr, Khorasan and Iran, was considered one of the centers of world culture. Since, on the territory of these states, there were a huge number of libraries in mosques and madrasahs.

Many historians of the Samanid period write only positively about the Samanids, for example, the historian Ibn Khaukal even considers the Samanid state the most just and humane state of that period. The Samanid dynasty was one of the most advanced dynasties in terms of profound changes in economic life, with which the Sassanids did not see any resemblance.

Literature review. The study of the history and material and spiritual culture of the Samanid state began in the 19th century thanks to the efforts of European Orientalists. In the 20th century, scientists began a fundamental study of the history and culture of the Samanids. In the works of prominent scientists V.V. Bartold [2], B.G.Gafurov [3], N.N.Negmatov [7], F.V.Kokhan [6]and others covered many aspects of the socio-economic and cultural life of the Samanid era. The publications of the listed scientists contain fragmentary information about the place of books and libraries in the Samanid era, or there is no information about them at all.

Discussion. Thanks to the entry of the Samanids into the state and the efforts of such well-known statesmen as Ismail Samanid, Nasr ibn Ahmad, large cities such as Bukhara, Samarkand, Khojand,

Fergana, etc. became economic and trade centers, the importance of which was great in the expanses of the Eurasian space.

The cities of Samarkand and Bukhara were trade hubs linking China with the Middle East and Europe. Thanks to the security and tranquility on the caravan routes, trade relations developed both within the country and abroad.

Bukhara, the capital of the Samanid state, acquired great trade and economic importance. The Samanids understood that great wealth could be obtained through trade relations and that they could gain industrial, economic and cultural advantages in the international arena.

Due to the favorable geographical position of the Samanid state and their experience in trade, they tried to establish contacts with all foreign countries. Various coins of the Samanid period testify to extensive ties with the outside world.

The influence of Chinese industry in the western territories was significant. Ceramics of the Samanid period, which was influenced by Chinese masters in both artistic and handicraft terms, attracted the attention of the peoples of other countries. This was facilitated by the book trade and library work.

Ismoili Somoni built and sponsored the Great Central Mosque, a special mosque for guests, madrasahs, libraries, khanakas - shelters for Sufis, prayer rooms, baths of the emir, and encouraged the development of architecture.

Libraries are one of the main and effective institutions for the formation and development of the culture of any society. During the reign of the Samanids, special attention was paid to the development of the library. The interest of the Samanid state in science and knowledge and special attention to writing and librarianship led to the fact that cities such as Bukhara, Samarkand, Balkh, Marv, Nishapur became major scientific and literary centers and book lovers came to these cities to improve their knowledge.

The library of the Samanids of that time was known as "Savon-ul-Khikmat" ("Repository of Wisdom"). This library played a big role in the development of Abuali ibn Sino as a scientist. He writes the following about this library: "... In each room there were chests with books, placed one on top of the other. In one room there were books on Arabic poetry, in the other - books on fiqh, and so in each room (there were) books on some branch of science. I saw books there whose title many people have never heard, and I myself have not seen them either before or since. I read those books, learned everything useful that was in them, and knew the degree (scholarship) of each author" [1].

During this period calligraphy was carried out in libraries, as calligraphy was an art form and many famous hadith scholars, scholars and writers practiced it. For example, the famous scholar of this period, Abuzayd Balkhi, wrote a treatise called "Risala fi madh al-warraka" ("Treatise on the Praise of Scribes").

Among the cities of Maverannahr, Khorasan and Iran, Samarkand and Bukhara have a fundamental influence in the field of printing and libraries, since the Samanids played a significant role in spreading the art of paper in the Tajik-Persian culture.

The paper that was produced in ancient cities was known by the names of cities, and sometimes by the names of specific individuals. Ibn Nadim (10th century) in his book "Al-Fakhrist" mentions the type of Khorasan paper on which books were printed. During the period under review, other types of paper were also distributed, such as Baghdad, Samarkand, Barmak, Chinese, Khanbalyg and Bukhara, which were of great importance in book printing. Book printing during that period is a collection of traditional arts. Such books were made from papers of that time and that calligrapher.

During the reign of the Samanids in the cities of Maverannahr, Khorasan and Iran, there were many libraries at mosques available for use by everyone and they were called the public library.

During the period under study, in various cities of Maverannahr, Khorasan and Iran, two types of libraries functioned, which left a noticeable mark in the history of studying the cultural life of the country.

- 1. Public libraries, which were located at the mosque, madrasah, mazars and educational institutions. Such libraries were more accessible to those wishing to engage in science, and many scientists of that time used the books of these particular libraries.
- 2. Private libraries, which were divided into several categories: libraries of sultans and princes; libraries of emirs and dignitaries; libraries of writers, poets and scientists. Such libraries were not available for general use.

In the cities of Maverannahr, Khorasan and Iran, the cathedral mosque in most cases contained a huge library available to everyone for use, which is why it was called a public library.

As for the libraries of that time, Kohan Farahnaz Vali writes that "The first and most significant public libraries that were formed at that time were the "doru-l-ulums" ("house of sciences"), which had three features:

- 1. These libraries were testamentary organizations that were used primarily as public libraries;
- 2. In these centers, mainly propaganda activities were carried out;
- 3. The coming of scholars to doru-l-ulums and teaching there contributed to the fact that they were actively visited by talibilmi (students)"[6].

Numerous libraries were created in mosques for the study of Islamic sciences, which initially contained mainly religious books, including the Koran and the interpretation of the Koran. But gradually with the intensification of the formation of science, books on various branches of science could also be found here.

The purpose and intention of creating libraries in the madrasah was for people to consciously accept Islam and become true Muslims.

In addition to libraries, other types of libraries functioned in the madrasah, such as private, sultan and specialized libraries, which had special users.

Storage and ordering of books in libraries. Libraries in the era of the Samanids in different cities were built according to local projects, and the books in the libraries on the subject were qualified as follows:

- 1. Religious books: Koran, hadiths and stories related to Muslim jurisprudence, as well as biographies of famous religious figures.
- 2. Literary books: poetic and prose divans, critical treatises, literary studies, biographies of writers, poets, linguists and teaching aids on language.
- 3. Scientific books on various fields of science: mathematics, geometry, astrology, medicine and music.
- 4. Historical and geographical writings, historical and geographical studies of individual cities, travelers' travel notes.
- 5. Books translated into Arabic from Greek, Indian, Persian, Byzantine.

Librarians knew that the main issue in libraries was the order in which books were arranged on the shelves of bookcases and chests, as well as the classification and cataloging of books in such a way that books were always ready for use as a library source for applicants. Therefore, from the very beginning of the creation of libraries, they were taken for ordering and thematic classification of books; books stored in libraries, according to the orders established by scientists and sages, were arranged into categories, sciences and subjects. Books on a particular science or subject were placed in a certain place: in cabinets, bookcases or chests, so that those who turned to the library could find and use the book they needed in the shortest possible time.

To keep the books in proper order, a rule was adopted according to which a book should not be placed on the ground. The book should have been placed open between two things, or preferably placed on a small chair. It was forbidden to put paper for rewriting, ink or pencils filled with ink on the book. Every significant library had an official and information section.

Conclusion. Thus, the libraries of the period of the Samanid state were the center of spirituality and culture. Since they preserved the famous works of thinkers of that time that contributed to the development of sciences and arts. It was used by the upper population of the Samanid state. For this reason, the library was called the "Fund of Wisdom" because the library's fund included the work of scientists in various fields of science and art.

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