



SOME CONSIDERATIONS ABOUT THE BOOK TRADE IN EASTERN COUNTRIES IN THE MIDDLE AGES

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ANNOTATION

This article highlights some aspects of the book trade in Eastern countries in the Middle Ages. In it, the author focused on the emergence of book trade in Eastern countries, its territorial and social characteristics, and the factors that caused the emergence of international book exchange markets.

KEY WORDS AND PHRASES: *Middle Eastern countries, Middle Ages, book, book trade, merchants, cover, paper trade, manuscripts, workshops, Middle Eastern countries, Mowarounnahr, calligraphy.*

НЕКОТОРЫЕ СООБЩЕНИЯ О КНИЖНОЙ ТОРГОВЛЕ В ВОСТОЧНЫХ СТРАНАХ В СРЕДНЕВЕКОВЬЕ

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Аннотация

В данной статье освещаются некоторые аспекты книжной торговли в восточных странах в средние века. В ней автор сосредоточил внимание на зарождении книжной торговли в странах Востока, ее территориальных и социальных особенностях, факторах, обусловивших возникновение международных книгообменных рынков.

Ключевые слова и фразы: страны Ближнего Востока, Средневековье, книга, книготорговля, купцы, обложка, торговля бумагой, рукописи, мастерские, страны Ближнего Востока, Мовароуннар, каллиграфия.

The development of paper production in the countries of the middle and middle East after the 8th century opened a wide path to the development of calligraphy networks, the continuous preparation of manuscript books, their distribution in society and the emergence of an international book exchange market of the muslim cultural world. The book entered the trade as a commodity – handling item for the first time after antiquity. In addition to beautifully decorated, expensive manuscript books, inexpensive books began to be produced. These are mainly works of religious content, treatises on natural sciences, scientific works on the field of philosophy, history, literary studies, geography, books of a harmonious and bibliographic nature.

According to Nazareth Khusraw (1004-1088 BC), the great thinker of our land, who lived in the 11th century, the books of poets and scholars were brought to Turkestan from the middle East relatively quickly compared to the goods of attentive merchants [1. P. 16]. There was a book market in every big city for trading books and these booker would have a place next to the workshops of sahhofs who had the last processing of the book. In Turkestan, dealers in manuscript books and writing weapons are called kitobfurush, tajiri kutublar, and special places where books are sold are called "rastai kitobfurushon" [2. P. 22].

In the middle ages, the book markets of Mowarounnahr, which famous spread, were in cultural centers such as Bukhara, Samarkand, Shahrisabz, Termez, Kokand, Khojand,



Urganch, Khiva, Chorjoi. At the same time in any market it was possible to buy a book on Friday or other days of the week.

One such book market was in Bukhara, where Ibn Sina had bought a commentary book written by Abu Nasr Farabi on the "Metaphysics" of Arastu (Aristotle), which was necessary for him. About this, he writes in his biography: "After reading the book "Metaphysics", I did not understand anything, the author's goal remained to me until the darkness. One day, the seller loudly praised his book. He also recommended the book to me. I answered him bitterly and said to myself: "there is no use in this science." The seller, however, insisted and began to approve: "take, I'll give this book cheaply, the owner is in dire need of money". When I buy this book for three dirhams and look at it, it is a work of Abu Nasr Farabi's "Theses (commentaries) of metaphysics". As soon as I came home, I began to read the book. The main content of the book became clear and all the difficult aspects were clarified [3. P. 49]. This passage from Ibn Sina dates back to the 10th century, indicating that book trade was widely established in those times.

Markets had special sahhof workshops for trading books, which in turn also served as bookstores [4. P. 89].

The book trade in those times consisted of: new works of local authors and scientists; works of poets, historians, philosophers of the near and middle east countries, beautifully copied by calligraphers in the cities of Movarounnahr and reproduced by sahhof into a certain form; books of repaired domestic and foreign authors; books brought by local or foreign merchants in caravans along with other goods.

The owner of the bookstore made a contract with the secretaries so that any order could copy from one book or another, repair the land on which the text tried, restore lost sheets and prepare a new cover for the book. The rule adopted throughout the muslim world was that a bookstore was chosen as a permanent meeting place by local book lovers and people who appreciated the book, and the place was the site of various debates and discussions on literary, religious, biblical art, secretarial fields. The famous orientalist prof. E. E. Bertels writes: "...One of the interesting aspects of the literary life of this period lies in the fact that literature is distributed among all classes of society... In the 15th century, interest in literature became public, with ...within the poets, many were merchants, and within the artisans, musicians, darwesh, shaikh, and qalandars, there were also a large number of poets. ...At the time, bookstores in the market were a favorite place for word art lovers" [5. P. 219].

In another setting, he writes, "...the cost of the paper was high and the book was expensive. But even so, it was still possible for middle-aged people to buy books. Herot markets had bookstores, where literary enthusiasts could find any new work. These shops were the gathering place of the herotic poet and master of words" [6. P. 28].

Some booker moved from city to city with book collections, took up book sales, and offered rare books to patrons of statesmen science. Book fans, collectors found and hired intermediaries on the condition that they bring the necessary books. For example, Ibn Sina bought a number of

books on a philosophical topic tojiri kutub, a Baghdadi merchant [7. P. 45-46].

From an excerpt from Ibn Sina's "Biography", it is seen that a scholarly book copied as a textbook-manual in Bukhara in the 10th century was relatively cheap, and stood 3 dirhams. But the prices of books brought from abroad were high. For example, the books cited to Isfahan for Ibn Sina from Baghdad in the 20 years of the XI as were considered expensive by the scholar [8. P. 51]. In Baghdad in the 12th century, Farabi's collection of works was sold for 20 dirhams, and 4 volumes of Hippocratic wisdom stood at 30 dirhams, along with Galen's commentaries [9. P. 331].

The historical sources of the middle ages have extremely little information about the book trade. And, it is understandable, the bookseller, the number of bookstores in the city, the price of the book, its wholesale and retail price were from everyday and constant work, which was ignored by people of that time. That is why information about book sales, the condition of stores, the cost of a book can be found out from fragments of literature in historical, memoir, letter and fiction books, and at the same time from the characters that the owner of the book, buyers put on book sheets.

There is some information about the peculiarities of the activities of the booker, about the book market and shops in sources dating back to the 19th century. Mir Izzatulla, who was on a trip in Turkestan in 1812-1813, writes that in the center of Bukhara city, around the commercial structures, there were many bookers. The magnificent book market was at the base of a three-domed market built by Abdullah Khan II of the Shaybanid dynasty, known as the "Abdulla Khan timi". More than 30 bookshelves occupied part of this huge building [10. C. 24].

About the book trade of the middle of the XIX century, their various nebulae, the Orientalist of mojour (Hungarian) H. Wambery it is possible to report using messages. In time, where he was in Turkestan, he saw special book markets in cities and provinces. And in one such book market in Bukhara, he counted 26 bookstores. H. Wambery observed that "the house of the booksellers would serve as a book depository", where it was a book treasure, which was of extremely great importance to historians and philologists [11. P. 63]. Undetected, Wambery travelled disguised as a darwesh in an attempt to gain access to places where Europeans could not go.

The "most important book market" in Turkestan records the Bukhara book market in 1897 by archaeologist and orientalist V. L. Vyatkin published [12. P. 10]. He notes that most booksellers were also involved in sahihfism. During this period, the fame of calligraphy declined, and calligraphers could not compete with typesetting machines. Only if the calligrapher does not work for the market and fulfills any order, his labor is well paid. "For merchants, the real treasure was that," writes V. L. Vyatkin, -if any bookkeeper who had knocked down a book for decades died, his library would remain an ignorant heir. At this time, merchants came to distribute the library, the library was sold at a low price, went hand in hand and there was no trace left of it" [13. C. 15].

In place of the conclusion, it can be noted that from the beginning to the end of the middle ages, domestic book trade



and International Book Exchange in Central Asia were carried out on a large scale and continuously. The intensity of the book trade only subsided in times of war, conflict, destruction. But, sometimes, in calm, dark, relatively prosperous times, not only in cities, but also in villages, the book would become the main need for different segments of the population.

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