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THE STUDY OF ORIENTAL MANUSCRIPT SOURCES ABOUT CENTRAL ASIA IN FRANCE

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Abstract. For several centuries in France have been analyzing the sources and literature, which were created by our ancestors in the Middle Ages. On the basis of the information on the establishment in France of funds of Oriental manuscripts, collection and study of sources, their cataloguing and translation, this article reveals the research of "classical orientalism".

Keywords: *Orientalism, Central Asia, manuscript, French Orientalist schools, cultural heritage,*

Introduction

Foreign sources and research are of great importance in the study of Uzbekistan's centuries-long, rich history and culture. Of particular importance is the identification, translation and comparative analysis with local sources of foreign research and materials not previously introduced into the scientific community. Among foreign research centres, the activities of the French Orientalist schools, which have extensive historical experience in conducting numerous studies of Central Asia, merit particular attention. It is this lack of research on this issue that makes a special study of it necessary.

The study of foreign literature and historical sources serves to implement the tasks outlined in the Resolutions of the President of the Republic of Uzbekistan *"On measures to further improve the system of preservation, research and promotion of ancient written sources"* PR-2995 of May 24, 2017, *"On the establishment of the Centre for Research of Uzbek Cultural Properties Abroad at the Cabinet of Ministers of the Republic of Uzbekistan"* PR-3074 of 20 June 2017, *"On measures to radically improve activities in the field of protection of objects of tangible cultural heritage"* PR-4068 of 19 December 2018, as well as other legal and regulatory documents related to this area.

The extent to which the problem has been studied

Extensive studies of the history and culture of Uzbekistan are currently under way in the world historiography. They differ from one another in methodological and chronological approaches,

directions and the results achieved.

Domestic and foreign studies dedicated to the study of French historiography of Central Asia of the seventeenth and early twentieth centuries can be divided into the following groups:

- 1) literature of the nineteenth and early twentieth centuries;
- 2) publications of the Soviet period;
- 3) studies of the independence period;
- 4) foreign works.

In the CIS countries, French historiography of the 19th - early 20th centuries was studied by M. Laumulin, I. Barteneva, Ch. Turdalieva [1]. They mainly focused on issues relating to the history of Kazakhstan and Kyrgyzstan.

Abroad, particularly in France, attention to French studies of Central Asian history is given in the works and articles of such researchers as L.Keren, J. Michel, C. Pujol, M. Szuppe, T. Zarkon, M. Tardieu, S. Gorshenina [2]. So, J. Michel made a list of French travellers from the Middle Ages to the first half of the 20th century, and S. Gorshenina presented information about the Frenchmen who, along with other European travellers and explorers, also visited Central Asia in the 19th - early 20th centuries..

Thus, the historiographical analysis leads to the conclusion that to date there have been no fundamental studies comprehensively covering Francophone studies and illuminating them in historical sequence.

Research methods

The research is based on the methods of scientific analysis, such as hermeneutic, comparative, content, system-chronological, including problem-chronological approach.

And also under the theme "Translation of historical manuscripts and source studies" the main attention is paid to the study of sources and their translation in French historiography, as well as determined the direction in which the research was carried out.

The studies in the first group include encyclopaedias and compilations. Such encyclopaedic work is the work of the French Orientalist Barthélémi d'Herbelot de Molainville (*Barthélémi d'Herbelot de Molainville*), 1625-1695) "*Bibliothèque Orientale*" [3] which was part of a major project spanning half a century. Because of d'Herbelot's untimely death another Orientalist, Antoine Galland (1646-1715), completed the *Bibliothèque Orientale*, but his authorship is not noted anywhere. This work provides important insights into the history of the Mongols, Amir Temur and the Timurids, as well as toponymy, terminology, and source studies of the region.

During the same period, Pierre Bergeron (Pierre Bergeron, 1580–1637), who was very much interested in travel, created a work titled "Travels made in Asia in the XII, XIII, XIV and XV centuries" [4], which gives extensive information about the early explorations and travelers. Although this source was published in the eighteenth century as a collection, the individual memoirs it contains were written in different periods.

The second group of studies is the works resulting from lithographic reprints of Oriental manuscripts in Arabic, Persian, and Turkic languages [5]. These research works provided the scholarly community with the opportunity to study the sources in their original form.

The third group of studies is represented by historical works, which appeared as a result of studying scientific, historical, and artistic works. They deal with Oriental philosophy [6], systems of government [7], and the history of rulers and dynasties [8]. As a consequence, textual and translation studies have been carried out in France, based on the discovery, study and translation of artistic and historical works. The French translation and publication of such world cultural and historical works as *"The History of Samanids"*, *"Mantik al-tayr"*, *"Gulistan"*, *"Quatrains by Khayyam"*, *"History of Central Asia"*, *"Ravzat al-safa"*, *"Jame al-tawarikh"*, *"Relation of Khorezmian Ambassadors"* [9] with excerpts and comments from the primary source.

Studies in the fourth group contain descriptions of primary sources and a catalogue that have emerged from the collection and classification of Oriental manuscripts. They give a general idea of the scope of the sources, their belonging to different branches of science (history, culture, philosophy, linguistics, religious studies) [10].

The fifth group includes works that were introduced into academic discourse as a result of the growing interest in the natural sciences, in particular, in geographical knowledge since the 19th century, in which Central Asia was studied in isolation from the Eastern context. In France in the 19th and early 20th centuries, the works of Arab geographers [11] and European travellers [12] were translated into French to expand knowledge of the political map and the countries of the world. The works of Russian explorers were also studied with great interest [13]. In general, during this period in French historiography, sources containing information about Central Asia were introduced into scientific circulation and subsequently became part of the world's spiritual intellectual heritage.

Also, special attention was paid to *"Interpretation of Islamic Culture"*, in the field of Qur'anic studies, and the importance for French historiography of the works of Central Asian thinkers concerning Islamic culture, hadith studies (al-Bukhari), grammar of Arabic language and Qur'anic interpretation (al-Zamakhshari) is also revealed.

The Holy Qur'an has been translated into European languages such as Latin, French, English and German since the twelfth century. The earliest study of the Qur'an's content was carried out in Latin at the monastery of Cluny, France, in 1143. [14]. For several centuries, this copy served as the basis for translations into other European languages, as well as for writing commentaries.

Such Orientalists, as André Du Ryer (1580-1660), Louis Marracci (1612-1700), Claude-Étienne Savary (1750-1788), Albert Kazimirski de Biberstein (1808-1887), translated the contents of the Quran into Latin and French.

A special place among them is occupied by the translation by B. Kazimirski, who did not translate it word by word, but used the method of semantic translation that is easier to understand for the Westerners [16]. There were also studies on the foundations of the Islamic teaching, such as *hadith*, *fiqh*, and Sufism [17]. Especially the work *"Al-Jami as-Sahih"*, which had been considered the most reliable book after the Koran, was first published in Arabic [18] and then in French [19]. This, in turn, given the importance of studying the sources of Muslim culture and Islamic teachings in France, prompted further research on them in Europe.

"Studies on the period of the Timurids"

Also, special attention was paid to in France, there has been fundamental research into the Central Asian region. It should be noted that, in Europe, French Orientalists were pioneers and achieved striking results in this field. The studies of the Mongol and Timurid periods can be studied by dividing them into two groups. The first group includes works translated into French [20] and the second group includes works written in French [21].

The first group of sources includes works translated into French from originals in Arabic, Persian, Turkic, Mongolian, Chinese, Manchurian, Hebrew and Greek. The introductory part of such works and commentaries to them contain information about the translation of the source, notes on place names and compound words. This process was carried out on the basis of comparative and textual study and analysis of the sources.

The second group includes studies based on works written in such languages as Arabic, Persian, Turkic, Mongolian, Chinese, Chagatai, Manchurian, Hebrew, Greek, Sanskrit, and Armenian. Along with the views and personal reflections of the authors on the history of Central Asia, there are also compilationist approaches. Nevertheless, these studies provide a wealth of information on the socio-economic and cultural life of the region.

On the basis of a comparative analysis of Chinese sources, previously not in scholarly circulation, with works produced in Europe, studies in French have appeared [22], which cover the periods of the Mongols and the Timurids. These analyse issues related to the socio-economic and political life of the region, its medieval cities, dynasties and genealogies.

These studies have been a major factor in the recognition of science, miniature painting, books, urban planning, and historical and architectural monuments in Central Asia as world cultural heritage.

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Therefore, the prepared copies can only be defined as "translations of the contents of the Qur'an" [*Sleduet otmetit, chto musulmanskie ulemy predyavlyayut opredelennye trebovaniya k perevodu Korana, tak kak perevod etogo istochnika schitalsya nesovmestimym s religioznymi cennostyami. Poetomu podgotovlennye kopii mozhno opredelit tolko kak "perevody sodержaniya Korana"*].

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