
REFLECTIONS ON THE PRESERVATION OF THE EASTERN MANUSCRIPT SOURCES

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ABSTRACT: One of the greatest material and spiritual treasures of our country is the manuscripts of various fields of science left by our ancestors. The Republic of Uzbekistan is one of the leaders in the world in terms of the wealth created over the centuries. In this regard, in the system of the Academy of Sciences of the Republic of Uzbekistan, the Institute of Oriental Studies and the Institute of Manuscripts have a special place in the scientific institutions specializing in the collection, preservation and introduction of manuscript sources into scientific circulation. Because most of the existing manuscript sources in our country are stored in these scientific centers. In addition, oriental manuscripts are preserved in universities such as the National University of Uzbekistan, Tashkent State University of Oriental Studies, in the libraries of leading universities in the regions, and in the treasures of historical museums.

KEYWORDS: Eastern languages, Oriental Studies, Islamic Civilization, manuscript sources, collections, thousand volumes.

INTRODUCTION

According to experts, today in our country, a total of about 45,000 volumes of manuscripts in Eastern languages are kept in registered institutions. This number does not include manuscripts kept in private collections. Because there are no statistical data on the number of manuscripts kept in the hands of the citizens of our country. According to some unofficial information, there are collections of 2-5 thousand manuscripts among our citizens living in different regions of our country. However, the exact number of owners of such funds is not known. Taking this into account, there is reason to assume that the total number of manuscripts preserved in our country is around 50-55 thousand volumes.

In 2020, the experts of the Institute of Oriental Studies of the Academy of Sciences of the Republic of Uzbekistan monitored the number of existing manuscripts and their condition in the Republic. According to the information found as a result of monitoring, the total in the territory of our country is close to our above assumption. According to the data based on the results of monitoring, the number of manuscripts kept in the territory of our country is 42872 volumes. [1] In the document prepared based on the results of this monitoring, scientifically based

conclusions, suggestions and recommendations on the condition of the sources, the conditions in which they are stored, the careful preservation of manuscript sources, and restoration in necessary cases were prepared and presented to the relevant organizations.

THE MAIN FINDINGS AND RESULTS

The total number of manuscripts presented in this report does not include the number of manuscripts purchased from the population by the Center of Islamic Civilization of Uzbekistan, which has been operating in our country in recent years, and the number of manuscripts kept in private collections among the population.

Some information about manuscripts kept in private collections in the territory of the Republic of Uzbekistan was provided by prof. A. Mominov's article "Public and private collections of Arabic manuscripts in Uzbekistan" [2]. It's been a while since this article was posted. Therefore, the information contained in it is outdated by today.

Our personal observations and word-of-mouth information from residents indicate that the number of manuscripts in private collections is much higher than the numbers given in the article. But the owners of private collections have no incentive to provide information about the manuscripts in their possession. Often, manuscript owners explain this by fearing that the government authorities will forcefully take away these manuscripts, which are their private property.

Our goal in this article is to carefully preserve this great wealth created by our ancestors over the centuries, to pass it on to the next generation, and to share our thoughts on how our contemporaries can enjoy this priceless wealth directly today.

In the following years, in our country, the attitude towards oriental manuscript sources rose to the level of state policy. The decisions and decrees adopted in this matter are aimed at ensuring the present day and future of our ancient heritage and using them to the fullest extent possible. Today, both in the world experience and in the manuscript treasures of our country, great attention is paid to the careful preservation of manuscript sources. Many modern methods, equipment and opportunities are being created to pass them on to the next generation and keep them in good condition for a long time. Buildings and structures being built and put into use on the basis of the most advanced technologies, equipment used for the preservation of manuscripts are all designed to preserve manuscripts based on the requirements of the times..

Making electronic copies of manuscript sources using a scanner is one of the new methods of extending the life of manuscripts. As a result, it is now possible to work with an electronic copy of the work instead of a direct handwritten copy. This in turn eliminates the need to put the manuscripts in the hands of the researcher.

In our opinion, there is another effective way to carefully preserve manuscript sources. To speed up their publication.

In the following years, a good tradition was formed at the Institute of Oriental Studies of the Academy of Sciences of the Republic of Uzbekistan within the framework of the works on publishing and conveying manuscript sources to our people at the initiative of the leadership of our country. Even so, it is a tradition to publish handwritten sources in Eastern languages together with the scientific-explanatory translation of the work as well as its text in the original language. From 2015 to the present day, the Institute of Oriental Studies of the Academy of Sciences of the Republic of Uzbekistan has published scientific annotated translations with the original texts of about thirty manuscript sources written by representatives of various branches of Islamic sciences that have emerged from Transoxiana.

This means that the original language texts of the works of various authors who lived and created in the Middle Ages were published. Several goals have been achieved through these publications. First of all, there is a need to work with medieval sources, but the possibility of using these sources has been created for specialists who are not familiar with oriental languages. Secondly, modern editions of the work in the original language were prepared for specialists who were not qualified to work with manuscripts, even if they were familiar with oriental languages. Now these experts have the opportunity to work with the original text of the source. So there was no need to work directly with manuscripts. This, in turn, created additional conditions for the careful preservation of manuscripts. There is a third, more important aspect of the matter. The fact is that in the process of preparing the works related to the scientific heritage of our ancestors for publication, we encountered situations where the manuscripts of the works written by a number of our scholars were not available in the manuscript treasures of our country. As a result, when it was possible to bring the manuscripts of these works from the funds of foreign countries or their publications in different countries, we went the way of preparing and publishing modern editions with a critical approach. With this, we were able to present the texts of the works that are not available in the funds of our country to the attention of experts. There are at least four ways to get Oriental manuscript sources into the hands of experts. The first is to make a facsimile edition of the manuscript text. In practice, this method of publication is often used when the manuscript of the work is a single copy [3].

The second is to publish a facsimile copy of the manuscript source text with a scientific and explanatory translation of the work into Uzbek. In this case, the introduction to the publication and the scientific article will be prepared in Uzbek [3].

The third is to publish a scientific annotated translation of the manuscript source from the Eastern language into Uzbek together with the original text of the work [5]. Line-by-line translation of the

manuscript source can also be done [6]. In our opinion, this style of translation is a bit awkward to use separately from the original text of the work because the lines are interlaced.

The fourth is publication by creating a comparative critical text of the manuscript source. This method is quite complicated. Because this method is resorted to in the absence of a perfectly reliable text of a manuscript source. The reason is that in this case, specialists have to work on copies of a certain work that are defective, in some cases seriously damaged by text editing, and restore the correct text of the work as much as possible [7]. When making such a publication, it is necessary to work with two or more copies of the manuscript source. Nevertheless, in our opinion, it is appropriate to publish the text of the copy selected as a base copy in the preparation of a comparative critical text with an attachment. Because in this way the original text of a manuscript source is published.

The fifth is to publish the original language text of manuscript sources in Eastern languages. The practice of this type of publication of manuscript sources in Eastern languages is just taking shape in our country. In order to carry out these publications, it is necessary to be well aware of the subject of the work and to have a good knowledge of the oriental language [8]. There are also examples of facsimile printing of such texts [9].

All of these actions are significant in our view as they ultimately contribute to the careful preservation of manuscript sources.

This activity of preserving manuscript sources has its own problems. This is primarily to increase the number of professionals who can work well with manuscript sources. In recent years, certain works have been started in this direction. In the relevant higher educational institutions, the departments that train source-literate textualists who know oriental languages have been opened, and specialist training is being carried out in them. So, there is hope that in the near future there will be an influx of devotees who will devote themselves to this difficult and honorable field.

For now, there is another problem. This is a matter of the fact that due to the hard work of Orientalist sources, the sources prepared for publication are printed in very few copies. In the past, only 100-150 copies of each of the sources in Arabic, Persian and Turkish languages prepared for publication at the Institute of Oriental Studies of the Oriental Studies of the Academy of Sciences of the Republic of Uzbekistan were published. The main reason for this is that these publications were carried out within the framework of practical grants, so it was not possible to print more copies from the grant funds. As a result, although manuscript sources were prepared for publication, these publications hardly reached the hands of specialists. Now, the fact that the activity of the Institute of Oriental Studies of the Oriental Studies of the Academy of Sciences of the Republic of Uzbekistan has been transferred from the state budget to the financing system

has not changed the situation for the better. Now there is no question of publishing publications prepared within the framework of departments at the expense of the institute.

CONCLUSION

Therefore, the positive solution of the problems in this field is important not only to increase the effectiveness of scientific activity in this direction, but also to serve the careful preservation of manuscript sources.

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