



A PROMINENT RESEARCHER OF UZBEK-UYGUR LITERATURE THE ACTIVITY OF U.MAMATAKHUNOV

Nozimjon Mamataxunov,
Associate Professor of Oriental University, PhD.
nozim@ORIENTALuniversity.uz

Shahloxon Karimova,
Associate Professor of Oriental University, Phd.
shkarimova1984@gmail.com
<https://orcid.org/0009-0000-5380-4852>

***Abstract.** This article provides a detailed account of the life and scientific and creative activities of the distinguished literary scholar U. Mamatokhunov, who has deeply analyzed the specific directions of literary and cultural ties that brought the Uzbek and Uyghur peoples closer together. The author presents in detail U. Mamatokhunov's contributions to the study of Uyghur literature, revealing its historical roots, and analyzing its common aspects with Uzbek literature on a scientific basis. U. Mamatokhunov is one of the scientists who has revealed the cultural and spiritual closeness, historical friendship, and spiritual harmony of the two peoples - the Uzbek and Uyghur nations - on the basis of scientific evidence. The article provides a detailed account of his research into the study of Uyghur classical literature, his approaches to the analysis of manuscript sources, his translation activities, and his contribution to Uzbek literary studies. The article also discusses the scholar's achievements in restoring the literary heritage, preparing the works of Uyghur poets and writers for publication, and evaluating them on the basis of scientific analysis. The role of U. Mamatokhunov's activities in strengthening scientific cooperation between the Uzbek and Uyghur literary circles today is emphasized.*

Keywords: *U. Mamatxunov, Uyghur literature, Uzbek-Uyghur literary relations, cultural affinity, literary heritage, scientific research, literary studies, textual studies, comparative analysis, interethnic friendship, Uyghur culture.*

Аннотация. *В статье подробно излагается жизненный путь и научно-творческая деятельность У. Маматохунова – блестящего литературоведа, глубоко проанализировавшего особенности литературно-культурных связей, сблизивших узбекский и уйгурский народы. Автор подробно освещает вклад У. Маматохунова в изучение уйгурской литературы, раскрывая её исторические корни и анализируя на научной основе общие черты с узбекской литературой. У. Маматохунов – один из учёных, раскрывших на научной основе культурно-духовную близость, историческую дружбу и духовное согласие двух народов – узбекского и уйгурского. В статье подробно излагаются его исследования в области изучения уйгурской классической литературы, подходы к анализу рукописных источников, переводческая деятельность и вклад в узбекское литературоведение. Также рассматриваются достижения ученого в восстановлении литературного наследия, подготовке к изданию произведений уйгурских поэтов и писателей и их оценке на основе научного анализа. Подчеркивается роль деятельности У. Маматохунова в укреплении научного сотрудничества между узбекскими и уйгурскими литературными кругами сегодня.*

Ключевые слова: *У. Маматохунов, уйгурская литература, узбекско-уйгурские литературные связи, культурная близость, литературное наследие, научные исследования,*

Introduction. The fundamental changes and reforms that began in our country with the advent of national independence have opened up new horizons in all spheres of social life, in particular in the development of science. Due to independence, the processes of national identity awareness, spiritual renewal and cultural revival have accelerated. In particular, attention to the field of social and humanitarian sciences has increased sharply. Because these sciences play a decisive role in the improvement of national ideas and ideology, spiritual and cultural uplift, as well as the awakening of public consciousness. Effective organization of scientific research in these areas, conducting the educational process in a new context, as well as the development of methodological approaches, scientific directions and methodological guidelines have become important directions of state policy.

During the Soviet era and the years of independence, there were significant differences in attention and attitude to cultural heritage, including our literary treasures. Now and then, scientific works devoted to the study of manuscripts have been activated, including the process of studying the invaluable spiritual treasure created by our ancestors on a scientific basis and harmonizing it with the criteria of modern thinking. The rational use of the heritage of our ancestors requires special attention and responsibility in any era. This attention has increased especially in the field of literature, which directly affects human thinking and is a source of spiritual and moral education.

However, it is unacceptable to interpret any literary source in its own way or evaluate it directly based on personal views. The need for

such a heritage to enrich the spirituality of the people and contribute to strengthening national identity should not be overlooked. The textual scholar U. Mamatakhunov understood this aspect very deeply and was one of the researchers who remained faithful to these trends in his creative work¹. Interethnic literary ties, in particular, the spiritual closeness between the Uzbek and Uyghur peoples, have deep historical roots. These two peoples have lived in a common cultural territory for centuries and have created rich literary traditions based on mutual influence and exchange.

One of the scholars who analyzed this literary and cultural commonality on a scientific basis is U. Mamatoxunov. In his research, he deeply studied the processes of formation of Uyghur classical literature, its ideological and aesthetic connections with Uzbek literature, and paid special attention to highlighting the historical and cultural foundations of these processes.

During his scientific career, U. Mamatoxunov systematically studied the stages of development of Uyghur literature, revealing its unique poetic style, socio-moral content, and the spirit of popularism. According to the scientist, Uyghur literature, especially in the 19th and 20th centuries, developed in a democratic direction and became closer to the life of the people. The literature of this period was imbued with the ideas of humanism, freedom, and social justice, and developed in harmony with the progressive views of Uzbek classical literature.

The scientist analyzes these features using the example of the works of such creators as Muhammad Sadiq Qashqari, Abdurakhmon

¹See about this: Mamatoxunov U. Classics of Uyghur literature. – Tashkent. 1960

Nizari, Mulla Shokir, Bilal Nozim. Their works depict the ideas of people's struggles, freedom, and national revival. Mamatoxunov evaluates these works not only as artistic monuments, but also as expressions of the people's spirit and historical thinking. In the scientist's analysis, these areas of Uyghur literature are manifested in natural harmony with the traditions of popularism, humanism, and justice in Uzbek classical literature. He diligently studies the works of a number of Russian scholars who conducted research on the ethnic and cultural origin and spiritual heritage of the Uyghur people, including V.V. Bartold, S.E. Malov, N.A. Baskakov², and E.R. Tenishev³.

U. Mamatokhunov's scientific works are excellent examples of the study of Uzbek and Uyghur literature based on comparative analysis. He compares common images, artistic means, ideological views, and symbolic meanings in the literature of the two peoples, identifying their common aesthetic source. In particular, he connects the ideas of enlightenment, justice, and human freedom of Uyghur classical literature with Uzbek literature, proving the historical and cultural roots of these similarities.

Also, the scholar's thorough scientific approach to working with manuscript sources deserves special attention. He analyzes Uyghur literary monuments based on the principles of source studies and textual studies, revealing their peculiarities in language, style, content, and poetic structure. Through this, Mamatokhunov also made a great

² Баскаков Н.А. Периодизация истории литературного языка «тюрки» - В кн. Лингвогеография, диалектология и история языка. Кишинев. 1973. С. 140-141.

Тенишев Э.Р. Язык древне и среднетюркских письменных памятников в функциональном аспекте – Вопросы языкознания, 1979, № 2, С.83.

³ Тенишев Э.Р. Язык древне и среднетюркских письменных памятников в функциональном аспекте – Вопросы языкознания, 1979, № 2, С.83.

contribution to the field of Uzbek textual studies, initiating a new stage in the scientific study of literary heritage. U. Mamatokhunov's scientific views are notable not only for their relevance to the history of Uyghur literature, but also to the literary heritage of the Turkic peoples, their mutual literary ties, and the harmony of poetic thought.

The author also analyzes the scientific methodology of the scientist, namely the comparative-analytical approach, the principles of identifying intercultural connections and studying literary sources based on linguopoetic analysis.

His scientific legacy is of incomparable importance in such areas as strengthening interethnic friendship, preserving cultural heritage, and creating an exemplary school for young researchers. At the end of the article, the author evaluates the activities of U. Mamadokhunov as a proud son of two peoples, a brilliant researcher of Uyghur literature, who opened a separate page in the history of literary relations.

In conclusion, the scientific heritage of U. Mamatokhunov is of great importance not only in terms of illuminating the history of Uyghur literature, but also in terms of enriching the comparative-analytical methods of Uzbek literary studies. His research serves to strengthen the literary and cultural ties of the two peoples, to identify their common spiritual and aesthetic sources on a scientific basis.

Through Mamatokhunov's work, the spiritual connection between Uzbek and Uyghur literatures, the continuity of literary traditions, and the idea of national identity are revealed, enriched with new scientific approaches. Thus, he occupies a worthy place in the history of national science as a major literary scholar who harmonized the literary heritage

of the two peoples and united them on the basis of common spiritual values.

Today, the spiritual foundations being developed for the formation of our people as active subjects on the path of national social development are serving as a programmatic framework for all branches of the social sphere, including literary studies, linguistics, philosophy, and history. This process is especially important for the science of textual studies. Because improving the scientific and methodological approach to cultural heritage, conducting consistent research on texts, and analyzing them in harmony with the national psyche and modern thinking are among the priority tasks of textual studies today.

Literature:

1. Маллаудов С. Тарихий дostonлар. Тўплам: Уйғур адабиёти ва фольклоридаги жанрлар. Алмута. 1980.
2. Маматохуннов У. Уйғур адабиёти классиклари. – Тошкент. 1960/
Mamatohunov U. Classics of Uyghur literature. – Tashkent. 1960
3. Мухлисов Ю. Асарлар ва асарлар. Алматы: Наука, 1973 (Muxlisov Yu. Ages and works. – Almaty: Nauka. 1973
4. Қодирий Р. Уйғур адабиётида Навоий анъаналари / “Адабий мерос”. 1-китоб. 52-60 б. 1963
5. Солихова Х.. Уйғур дostonчилиги ва насри тараққиётида Алишер Навоий “Ҳамса”сининг ўрни //фил.ф.док... диссертацияси. – Тошкент:1995.

6. Қаримова Ш. Ўзбек мумтоз шеъриятида поэтик мазмун ва янги ланишлар (Завқий ва Муҳсиний ижоди мисолида). Филология фанлари номз. ...дисс. – Тошкент. 2018.
7. 1989. شىنجاڭ ئۆزبېكىستان يازغۇچىلىرى. نەشر قىلىشقا تەييارلانغان: قادىر ئەكبەر. شىنجاڭ خەلق نەشر. 1989.
Шинжонг ўзбек адиблари. Нашрга тайёрловчи: Қодир Акбар.(1989)
Шинжонг халқ нашриёти. 114-140 бетлар.
8. Ҳурматжон Фикрат., Қодир Акбар.(2005) Ўзбек адабиёти тарихи. Урумчи: Шинжонг халқ нашриёти. (уйғур тилида) (Hurmatjon Fikrat., Qodir Akbar. History of Uzbek literature.Urumchi: Xinjiang People's Publishing House, 2005. (in Uyghur).
9. Баскаков Н.А. Периодизация истории литературного языка «тюрки» - В кн. Лингвогеография, диалектология и история языка. Кишинев. 1973. С. 140-141.
10. Тенишев Э.Р. Язык древне и среднетюркских письменных памятников в функциональном аспекте – Воаросы языкознания, 1979, № 2, С.83.
11. <https://library.uygur.com/kitab/sh/Shinjang-Universititi-ilm-i-jurnili-080-1999-4.p0d>