



UZBEK-UYGHUR LITERARY COOPERATION: COMMON HERITAGE AND CULTURAL AFFINITY (EARLY 20TH CENTURY)

Karimova Shaxloxon G`aniyevna,

Associate Professor, Oriental University, PhD.

shkarimova1984@gmail.com

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Annotation. *This article examined the literary environment of Xinjiang in the second half of the 19th century and the beginning of the 20th century, and the literary activity, heritage, and common aspects of the Uyghur-Uzbek poets who lived and created in it, as well as their proximity to Uzbek literature. This article examines the literary processes that took place in Eastern Turkestan at the beginning of the 20th century, with a particular focus on the development of literary and cultural relations between the Uzbek and Uyghur peoples. It analyzes how historical and social transformations influenced the literary environment and fostered a spirit of national awakening and humanism in the works of poets and writers. The article explores the shared elements of Uzbek and Uyghur literary heritage, such as linguistic proximity, spiritual and cultural affinity, and common philosophical views, which contributed to mutual enrichment and creative integration. Through a comparative study, the research highlights the aesthetic, ideological, and cultural dimensions of this literary collaboration, offering new insights into the collective cultural memory and intellectual history of the two peoples.*

Keywords. *Eastern Turkestan, Uzbek-Uyghur literary relations, 20th century literature, national awakening, literary integration, humanism, critical realism, shared culture, creative cooperation.*

East Turkestan occupies a special place in the literary landscape of Central Asia with its rich historical and cultural heritage, ancient literary traditions and artistic creativity imbued with the national spirit. In particular, the political, social and spiritual changes that took place in this region at the beginning of the 20th century led to the intensification of literary life and its rise to a new level. During this period, the historically formed cultural and literary ties between the Uyghur and Uzbek peoples were further strengthened, and the oral and written works of the two peoples were mutually enriched. Common history, spiritual and moral closeness, similarity of religious and moral views, and linguistic harmony formed the basis for the natural and stable development of these ties.

The literary environment that formed in East Turkestan at the beginning of the 20th century is not only a product of poetic or prose creativity, but also a socio-artistic phenomenon that expresses the inner spiritual state of the people, their desire for freedom and thirst for justice. Uyghur and Uzbek writers actively participated in the literary processes of this period, and they had a significant impact not only on the aesthetic thinking of their own people, but also on each other. In particular, the spirit of the times, the fate of the people, and the ideas of the fight against social injustice



were strongly expressed in the works of such writers as Dilafkor, Zarif Qori Tashkandiy, Bilal Aziziy, and Nasrullah Qori Farhatiy.

This article analyzes the literary processes that took place in East Turkestan at the beginning of the 20th century, the formation and development of Uzbek and Uyghur literary relations, the spiritual commonality between the two peoples, and the creative cooperation between poets and writers on a scientific basis. The specific features of the literary environment of East Turkestan, its critical-realistic trends, the essence of works created on the basis of the ideas of nationalism and national revival, and their place in modern literary criticism are also considered.

The article also reveals their mutual spiritual and moral closeness through a comparative analysis of the literary heritage of the two peoples. The level of literary thinking formed against the background of historical events, the analysis of artistic and aesthetic views, and the social, cultural and philosophical roots of literary relations are studied on the basis of modern scientific approaches. This study aims to shed light not only on literary facts, but also on the socio-spiritual context underlying them, allowing us to evaluate Uzbek-Uyghur literary relations from a new perspective.

At the beginning of the 20th century, the territory of East Turkestan became one of the places where significant changes took place not only in political and social, but also in cultural and literary life. During this period, factors such as the spiritual awakening of the people, awareness of their national identity, and the desire for modern education and culture found their vivid expression in literature. In particular, the historical, cultural and literary closeness between the Uyghur and Uzbek peoples further strengthened this process. Many works written during this period served to awaken the people, to form in them feelings of national pride, the desire for freedom, and awareness of their identity. Illiteracy was fought through literature, and topics such as women's education, religious and educational reforms, and the restoration of national values were put forward. The ideas of free thought, social justice, national unity, enlightenment, and development occupied a central place among the works.

The Jadid movement in Uzbek literature played an important role in this process. The cities of Tashkent, Andijan, and Fergana became a source of inspiration, a school of knowledge and experience for Uyghur intellectuals. They studied in new-style schools in these cities and were educated in the spirit of modern thought and enlightenment. Later, the intellectuals, who returned to their homeland, East Turkestan, began to actively participate in literary and social life. New textbooks, books in the Uyghur language, newspapers, and magazines were published. Through



these means, ideas such as science, enlightenment, free thought, women's education, and social equality were promoted.

The literary ties between the Uyghur and Uzbek peoples have deep roots¹. Their language, religion, culture, and traditions are similar in many ways, and this closeness especially intensified at the beginning of the 20th century. Uyghur writers translated their works into Uzbek or had them published directly in the Uzbek press. At the same time, Uzbek writers also became closely acquainted with Uyghur literature and put forward the ideas of pan-Turkic unity.

At literary evenings, cultural conferences, and writers' congresses, writers of the two nations participated on the same stage, expressing common sorrows and dreams. The Uzbeks were inspired by the great literature, and considered Navoi, Mashrab, and Huvaido as their spiritual mentors. They exchanged views on common themes such as the fight against colonialism, enlightenment, and nationalism.² This literary dialogue served to enrich the literature of the two nations.

During this period, Uyghur-language newspapers and magazines began to operate in cities such as Kashgar, Urumqi, and Yorkent. They covered political, religious, social, and cultural issues and published articles that challenged the thinking of broad segments of the population. Short stories, critical articles, essays, and prose works that exposed social problems were distributed to the general public through the press. In particular, the topic of women - their literacy, their role in society, and their right to education - occupied a special place in the literary process.

This period led to the formation of a new stage of national consciousness in Uyghur literature. Through their works, progressive intellectuals sought to awaken the people, analyze social life, and fight against ignorance and oppression. Works of art sought to reflect real life, to combine folk oral art with modern literature. This process also gave impetus to the development of the Uyghur literary language, the transition from the Chigatai language to a new, living literary language close to the language.

By analyzing the literary environment of East Turkestan, we will not only gain a deeper understanding of the artistic reflection of the socio-political changes of the early 20th century, but also of how the spirit of national revival was formed and reflected in the thinking of the people. Through the literature of this period, the people expressed their desire for freedom, their thirst for social justice, and their

¹ Маматохунов У. Уйғур адабиёти классиклари. – Тошкент, 1960 (Mamatokhunov U. Classics of Uyghur literature. - Tashkent., 1960).

² Розиева Д. Низорий ижодида Навоий традицияси. Тўплам: Уйғур адабиётидики традиция ва нававторлик масиллири. – Алмута, 1976

