

UDC: 811.222.8'28

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Вклад профессора Низомиддина Муроди в изучение и исследование литературных связей между таджикско-персидской и китайской литературами (на примере уйгурской литературы)

Аннотация: В статье рассматривается значительный вклад профессора Низомиддина Муроди в изучение литературных связей между таджикско-персидской и китайской литературами; особое внимание уделено влиянию персидско-таджикских традиций на уйгурскую литературу. Обширные исследования профессора Муроди, включающие монографии, статьи и международные лекции, посвящены таким темам, как таджикский фольклор в классической персидско-таджикской поэзии и перемещение этих традиций в уйгурские литературные произведения, исторический контекст и следствие уничтожения древнего уйгурского алфавита. Итоги этих исследований отражены в ключевых публикациях и академической деятельности Муроди, демонстрирующих его весомый вклад в освещении сложных культурных и литературных взаимодействий между персидским миром и Китаем, особенно через призму уйгурской литературы. Таким образом, исследования Н. Муроди создают предпосылки для понимания значимости персидско-таджикского литературного влияния в регионе.

Ключевые слова: вклад профессора Низомиддина Муроди, литературные связи, таджикско-персидская и китайская литературы, влияние персидско-таджикских традиций на уйгурскую литературу

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Professor Nizomiddin Murodi's Contribution to the Study and Exploration of Literary Ties between Tajik-Persian and Chinese Literatures (on the example of Uyghur literature)

Abstract: The given article dwells on the significant contributions of Professor Nizomiddin Murodi to the study of literary ties between Tajik-Persian and Chinese literatures, focusing specifically on the influence of Persian-Tajik traditions on Uyghur literature. Professor Murodi's extensive research, encompassing monographs, articles, and international lectures, explores themes such as Tajik folklore in classical Persian-Tajik poetry, and the transmission of these traditions into Uyghur literary works, the historical context, and impact of the de-

struction of the ancient Uyghur alphabet. The findings highlight Murodi key publications and academic engagements demonstrating his crucial role in illumination the complex cultural and literary exchanges between the Persianate world and China, particularly through the lens of Uyghur literature. Thus, N. Murodi's work provides a vital foundation for understanding the enduring legacy of Persian-Tajik literary influence in the region.

Key words: contributions of Professor Nizomiddin Murodi, literary ties, Tajik-Persian and Chinese literatures, influence of Persian-Tajik traditions on Uyghur literature.

1. INTRODUCTION

It is common knowledge that the influence and spread of Persian literature on the literature of other nations is undeniable, and this point of view is confirmed by the research of not only Persian-speaking scholars, but orientalist and Iranists around the world either. The range of research in the relevant area is expanding year by year, new facts and materials are becoming the object of scientific research of scientists, which contributes to a comprehensive study of the role and significance of Persian literature on a global scale.

Research on the influence of Persian-Tajik literature on Uyghur poetry and prose reveals amazing facts and interesting materials that testify to the power of the Tajik and Dari languages and the significance of literature in this language [Murodi 2023].

The objective of the corpus of our study is to reveal Professor Nizomiddin Murodi's contribution to the study and exploration of literary ties between Tajik-Persian and Chinese literatures on the example of Uyghur literature.

2. MAIN RESULTS AND DISCUSSION

2.1. INTRODUCTION ON N. MURODI'S SCIENTIFIC EXPLORATION

N. Murodi's scholarly research encompasses areas within Tajik folklore, the history of munajat and na'at (panegyric poetry) in Persian-Tajik classical literature, the evolution of Persian-Tajik literary traditions in Uyghur classical literature, Persian-language literature of China, and literary interconnections.

He is the author of 25 monographs and nearly 200 scientific and popular science articles published both domestically and internationally.

Prof. N. Murodi has represented the Tajik academic community at several international universities through his lectures. Specifically, in 2006, he presented at George Mason University in Washington, D.C. (USA), in 2012 at Urumqi pedagogical University, in 2020 at the Qingdao Technological University (PRC), and in 2022 at the Freie Universität Berlin (Germany), as well as at higher education institutions in Uzbekistan between 2018 and 2024.

Furthermore, he travels to developed countries worldwide, including Kazakhstan, Turkmenistan, Iran, Turkey, Saudi Arabia, France, Austria, and Switzerland, have positively impacted his worldview.

Among his works, the following fundamental studies are particularly noteworthy: "Insoni Komil va ifodashavii on dar «Būston»-i Sa'di" (Khujand: Nargis, 1998) [The Perfect Man and its Expression in Sa'di's "Bustan"]; "In'ikosi hāyoti mardum dar folk-lōri Khujand" (Khujand: Nargis, 1998) [The Reflection of People's Lives in the Folklore of Khujand]; "She'ri shigiftangez dar adabi tājiku fors" (Khujand: Noshir, 2009) [Astonishing Poetry in Tajik and Persian Literature]; "Adabiyoti forsizaboni chin" (Dushanbe: Irfon, 2013) [Persian-Language Literature of China]; "Adabiyoti forsu tōjik dar

kōshghar” (Khujand: Noshir, 2016) [Persian and Tajik Literature in Kashgar]; “Traditsii persidsko-tadzhikskoy poezii v uygurskoy literature XVI–XIX vv.” (Khujand: Nuri ma’rifat, 2017) [Traditions of Persian-Tajik Poetry in Uyghur Literature of 16th–19th Centuries]; “Kitay i persidsko-tadzhikskaya literatura (vzaimosvyaz’ dvukh tsivilizatsiy)” (Khujand: Noshir, 2022) [China and Persian-Tajik Literature (Interconnection of Two Civilizations)]; “Zoroastrizm i persidsko-tadzhikskaya literatura v Kitae” (Khujand: Noshir, 2022) [Zoroastrianism and Persian-Tajik Literature in China].

In addition, N. Murodi co-authored three textbooks with other literary scholars, which are widely used by philology students: “Ta’rikhi adabiyoti tōjik. Asrhōi 13th–15th” (Khujand, 2012) [The History of Tajik Literature. Centuries 13th–15th]; “Ta’rikhi adabiyoti tōjik. Asrhōi 16th–17th” (Khujand, 2012) [The History of Tajik Literature. Centuries 16th–17th]; “Ta’rikhi adabiyoti tōjik. Asrhōi 18th–20th” (Khujand, 2013) [The History of Tajik Literature. Centuries 18th–20th].

The above-adduced works cover a wide range of issues beset with the history and development of Persian-Tajik literature, its interconnection with Chinese and Uyghur literary traditions, and folkloristic aspects as well.

In 2017, N. Murodi successfully defended his doctoral dissertation on the topic of “Traditions of Persian-Tajik Poetry in Uyghur Literature” under the scientific supervision of Professor Matluba Mirzoyunus [Murodi 2017].

2.2. INFLUENCE AND DIFFUSION OF PERSIAN-TAJIK LITERATURE IN THE COUNTRIES OF ASIA AND THE MIDDLE EAST

In the process of its development the Persian language and literature not only left a big heritage to future generations, but played a considerable role in the development of science and culture of all peoples of the world either. One can say beyond doubts that just due to the prevalence of humanistic ideas of our classics they were studied deeply in the countries of both Europe and Middle Asia since long times. The literature and culture of Russian, English, French, Indian, Turkish and Arabian men-of-letters might have been swayed over with the colorful world of the Tajik-Persian literature. In the course of durable years this phenomenon made an impact upon literary relations of poets and writers of various peoples that promoted a rapprochement of cultures and civilizations of nations [Murodi 2014].

Prof. N. Murodi dwells on the scantily studied scientifico-historical problem concerned with the influence of Sughdian culture in China; East Turkestan being considered especially. The research in question proved that cultural mutual ties are traced back into ancient times and therefore they need in being explored especially. Proceeding from the data of scientific literature the author substantiates the historic role of Sughdian culture for China. The examples adduced in the article prove the statements asserted [Murodi 2014].

2.3. WESTERN CHINA AND PERSIAN-TAJIK LITERATURE

To begin with, the connections between Persian-Tajik and Uyghur literatures are mainly one-sided, i. e. Uyghur poetry has borrowed most of all the best traditions of Persian-Tajik medieval literature. Later on, the influence of Persian-Tajik literature on Uyghur literature occurred mainly in two ways – through the translation of works by outstanding representatives of Persian-language literature into the Uyghur language and through the imitation of famous monuments of Persian-Tajik literature by Uyghur writers. Literary scholars and orientalists from Europe, Russia, Uzbekistan, Turkey, Japan, Kazakhstan and the Uyghurs themselves have studied a number of issues related to the language, history, traditions, folklore, and culture of the Uyghur people, however, their works are mainly of a historical and philological nature, and special scientific

studies devoted to the influence of Persian-Tajik culture on the process of formation and development of Uyghur literature are still absent in modern literary criticism. Based on this, our study is an introduction to a systematic analysis of the process of penetration and influence of Persian-Tajik literature traditions in the formation and development of the thematic, artistic, aesthetic, and genre system of Uyghur poetry in East Turkestan. And also, the influence of Persian-Tajik literature on the literature of Western China – Uyghur poetry and prose from the point of view of the penetration of literary traditions, manifested in the creation of mesnevi and “Khamsa”, the composition of sakiname and ghazals, the continuation of the tradition of bilingualism by Uyghur writers, the use of literary devices. A study of the divans of Uyghur poets and consideration of the issue of translations and tatabboo’ – imitations by writers of today’s Xinjiang in the 16th–19th centuries, and their features are determined. Along with male poets, the names and works of two female writers – Amonnisakhan and Zulaykhabegim, who have not been mentioned in the works of other researchers to date are presented [Murodi 2020].

It can be said that the Uyghurs created a rich and unique culture, which drew much from the literary heritage and art of the Persian-speaking peoples. In turn, the architectural art, musical heritage and literature of the Uyghurs, of course, also influenced the civilization of the Eastern countries. The study and analysis of this issue allows us to discover new and interesting facts. If, on the one hand, their imitation of our literature is evidence of the influence of the best Persian-Tajik literary traditions, then, on the other hand, the possession of the literary principles of the East Turkestan writers, inherent in their literary circle, as well as their creative attitude to all Persian works, frees them from absolute imitation.

So, the inclusion of Persian works in collections and divans demonstrated not only the mastery of zullisonayn, but also testified to the high status of the writer in his time. Representatives of the Uyghur literary circles, in addition to mastering the Persian language, also created works in this language, which was the reason for the recognition and glorification of their works. It should be noted that the Farsi language in that period and before it acquired the status of a language of communication between scholars, aristocracy and courtiers. In fact, the rapprochement of Arabic and Persian literature and their influence on Uyghur classical poetry and prose contributed to the fact that the people of Kashgar became the heirs of a magnificent literature and culture of world significance.

2.4. UIGHURS AND IRANIAN-CHINESE CIVILIZATION

In fact, the ethnic kinship of the Uyghur people with the Iranian peoples is an insufficiently studied page of history. For example, “the relationship between the Chinese province of Xinjiang, which is also referred to as Maghribzamin, and the lands of Iran were established several centuries ago. According to historical facts and testimonies, in the 2nd–3rd centuries BC, there were trade and cultural relations between these regions. Before the ancestors of today’s Uyghurs, mentioned in history under the name “Huigu”, migrated from Mongolia to the territory of Xinjiang, the region was inhabited by the Sakas, Tochars, Sogdians, who were Iranian by origin and spoke Iranian dialects. Over the centuries, racial mixing took place between the indigenous people – Iranians and the emigrant tribes. In particular, after 840 AD, when the ancestors of the Uyghurs, leaving their former places in large numbers, arrived in this region, the process of assimilation between these two peoples intensified.

N. Murodi underscores that “The issue under consideration is covered in a different way in the treatise of Fazlullah Rashid ad-Din “Jami at-tavarikh” (Collection of

Chronicles) – a work that is one of the most important sources on the history and culture of Central Asia and the East in the 13th–14th centuries, on the history and economy of the Middle and Near East, as well as on the study of the social life of the nomadic Mongols, whose rule over the indigenous civilized peoples of the Middle East continued for centuries. Perhaps there is no other source where all aspects of nomadic life with its traditions and customs would be reflected so vividly and masterfully”.

Thus, for a millennium (2nd–12th centuries), it, as one of the most widespread Iranian languages, served as a messenger of culture and literature, as well as trade in the regions inhabited by the Persian-speaking population to the borders of China.

The study of the features of cultural exchange, historical relationships, the mutual influence of civilizations, language and writing, traditions and customs of the Sogdian-Uighurs with China allows us to draw a conclusion about the deep roots of Persian-language literature in the culture of modern China and, in particular, among the Uighur people [Murodi 2023].

2.5. ON THE SPREAD OF ISLAMIC CULTURE IN CHINA IN THE MIDDLE AGES

Research by Sinologists and Islamic scholars prove that Islam penetrated China and its environs already in the first decades of the emergence of the Muslim religion. The first information about Islam in China can be dated back to 638, since in that year the Sasanian Shah Yazdigurd III sent his ambassadors to the ruler of Changyang Tai-Tsung, asking for his help in the fight against the Arabs, who threatened his country with the intention of spreading their religion. Therefore, it is possible that China first learned about Islam through Iran.

While considering the manuscript catalog of the Academy of Sciences of Uzbekistan, we discovered a unique source – “Tazkirai Bagrokhon”, which we had not seen mentioned in any of the studies by orientalists. This work, compiled by Ahmad ibn Sa’duddin Namangani in the 10th century and presented to Sotuk Bagrokhan-Karakhan, a ruler from the Karakhanid dynasty, provides information about the biographies and work of representatives of the Uvaisiya tariqa. This religious movement is associated with the name of Uvais Karani Yamani (who died in 634), one of the companions of the Prophet of Islam. In view of this, the work is also mentioned under the name “Tazkirai Uvaisiya”. This tazkire is a confirmation of the spread of the influence of the Karakhanid to the Fergana Valley already in the 10th century. Moreover, we can say that during that period not only Islam was widespread in Central Asia, but also other religious movements. The copy indicated in the catalogue was rewritten by an unknown scribe in 1706, in the city of Yarkand in Eastern Turkestan. The work consists of an introduction, 30 sections, 40 chapters and a final part. Certainly, the analysis and study of this work will contribute to obtaining new information about the social and literary life of that period [Murodi 2013; 2014].

Thus, the 16th century became a period of powerful influence and spread of Persian literature in the territory of East Turkestan.

2.6. ON THE SYNTHESIS OF UYGHUR AND PERSIAN-TAJIK LITERATURE

Persian-Tajik literature, improving and spreading along the path of its development, left an indelible historical mark, the influence of which is recognized by all the peoples of Asia, including the ancient Uyghur people. This fact is confirmed by both domestic and foreign scholars. In other words, the study of the influence of Persian-Tajik literature on other literatures, for example, on Uyghur literature, in Tajik literary criticism is a completely new unexplored direction that allows for a more extensive study of the

range of distribution and influence of Persian-Tajik literature. Uyghur literature is truly rich and multifaceted. Three periods of development can be observed in it:

1. Before the 15th century (two stages: from ancient times to the spread of Islam – the 10th century and from the 10th to the 15th centuries).
2. 15th–19th centuries.
3. From the 19th century to the present day.

The second period of development of Uyghur literature covers the Middle Ages and is a particularly important and fundamental stage. If in the initial period this literature was represented by the works of Yusuf Khos Khodzhib “Kutadgu bilik”, Mahmud Kashgari “Divan lugati-t-turk”, Ahmad Yugnaki “Khibatu-l-hakoik”, then in the second period one can get acquainted with numerous historical and literary portraits, whose names and works are still unknown to modern literary criticism. Not everyone knows that Muhammad Emin Hirkati, Muhammad ibn Abdullohi Kharaboti, Bilol Nozim, Muhammad Zelili, Abdurahim Nizori, Navbati, Obid Kumuli, Amonnisokhan, Mullo Fozil, Ayazbek Kushchi, Shokh Mahmud Churas and others were among those who not only illuminated the pages of Uyghur literature and culture with their bright minds and talents, but also showed the greatness of Persian-Tajik literature to the Uyghur people. These were writers brought up on the poetry of Rudaki, Sufism of Mevlevi, the love lyrics of Hafiz, the didactics of Saadi, and the search for truth of Jami.

So, why did these historically important pages associated with our literature remain outside the field of view of researchers? To answer this question, we will name a number of reasons: the inaccessibility of the Uyghur language and script; the inaccessibility of literary material [Murodi 2012; 2022].

Thus, the work of the Uyghur poet Muhammad Zelili is a prism of the study of the influence of Persian-Tajik literature on Uyghur classical literature. Indeed, his poetry was filled with the aroma of the flower beds of Mawlawi, Hafiz and Saadi, and the principles of composing his divan go back to the traditions of composing Persian-Tajik divans.

3. CONCLUSION

Professor Nizomiddin Murodi represents a significant contribution to the understanding of literary interconnections between Tajik-Persian and Chinese literatures, with a particular focus on Uyghur literature. His research, encompassing 25 monographs and nearly 200 articles, demonstrates a deep engagement with Tajik folklore, classical Persian-Tajik literary traditions (including munajat and na’at), and their evolution and influence within the context of Uyghur classical literature and the broader Persian-language literary landscape of China. Key works, such as “Traditions of Persian-Tajik Poetry in Uyghur Literature of 16th–19th Centuries” and “China and Persian-Tajik Literature (Interconnection of Two Civilizations)”, explicitly address the cross-cultural transmission of literary forms and themes. His exploration of topics like “The Perfect Man” in Sa’di’s “Bustan” and the reflection of people’s lives in Khujand folklore demonstrates a grounding in the core traditions of Persian-Tajik literature, which he then utilizes to analyze its impact on Uyghur and Chinese literary spheres. In conclusion, Professor Murodi’s scholarship provides valuable insights into the enduring influence of Persian-Tajik literature, illustrating the intricate ways in which literary traditions can transcend geographical and linguistic boundaries, shaping the literary landscape of other cultures, specifically Uyghur literature within China. His work is crucial for understanding the historical and cultural connections between these regions and offers a rich foundation for future research in this field.

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