

FROM THE LIFE HISTORY OF ABDULHAMID CHOLPON

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Abstract: This article tells the story of the life of Andijan's son Abdulhamid Cholpon, a representative of the great Jadid literature. Through the article, you can find out information about the hardships of Cholpan in his life. In addition, you can see the proof of the fact that Abdulhamid Cholpon left an indelible mark in modern literature as well in the information presented in the article.

Key words: articles and newspapers, work, theater, plays, journalistic articles, "enemy of the people", death.

We have no right to forget that attention to literature, art, and culture means attention to our people, attention to our future, and as our great poet Cholpon said, if literature and culture live, the nation can live.

(Shavkat Mirziyoyev)

At the end of the 19th century and at the beginning of the 20th century, one of the representatives of the great Jadid literature is Abdulhamid Cholpon, a native of Andijan. Abdulhamid Cholpon came to the political arena as one of the bright supporters of Jadidchilk. Through his articles and immortal works, he called the people to spiritual freedom. Studying the life and work of the shepherd and applying it to life is one of the important factors of the present time.

Abdulhamid Cholpon was born in 1897 in the Qatortarak quarter of Andijan, in the house of the son of Sulaymanqul Mulla Muhammad Yunus. The father of the future poet was a merchant known locally as Sulaymonqul Bazzaz, an educated person of his time, "who graduated from the old madrasa, read newspapers every day and was aware of world affairs." Therefore, he was a supporter of Jadidism, the most progressive social movement at that time, and became the "representative accepting subscriptions and advertisements" in Andijan of the Jadid newspaper "Sadoyi Fergana", published in Kok from 1914. standing also indicates that.

It is said that Cholpon studied at a madrasa, a Russian-Tuzem school. However, there is no information about when and in which school or madrasa he studied under whom. In particular, no information about Cholpon can be found in the archive documents of the Russian-Tuzem school in Andijan. Therefore, it seems closer to the truth that Cholpon, as M.Muhammadjanov said, received Russian education privately. In any case, the sketches of 1919-1920 show that Cholpon had a good command of the

Russian language. In one of his articles, Cholpon describes a person with whom he has a negative attitude as "his brain rotted in a Russian system school", which also indicates the benefit of his "private Russian education". So, it seems that Cholpon's independent study was of decisive importance in acquiring deep and wide knowledge according to his time.

Sulaymonkul tries to involve his son in trade and opens a shop in a crowded place. Cholpon also runs the store without leaving his father alone, but this work is probably not suitable for him, his work is not going well. The reason is that Cholpon chose the path of enlightenment in his heart and decided to devote himself to this work. To be more precise, Cholpon intended to serve the development of Nillat with his pen and through the medium of literature. From the age of seventeen, Cholpon has been in contact with contemporary publications, first with short messages, then with poetic and prose exercises, publicist articles. It is noteworthy that he tried to participate in newspapers and magazines published not only in Turkestan, but also in Crimea, Tatarstan, and Bashkortostan.

Cholpon's first work published in the press was the poem "To our relative from Turkestan" from the 3rd issue of "Sadoyi Turkistan" in 1914. After that, in the newspapers "Sadoyi Turkistan" and "Sadoyi Fergana" one after the other, the stories "Kurboni Jahalay", Doctor Muhammadiyor, "Bahor Avallari", "Is Literature Rare?" and literary and critical articles entitled "Our Dear Writers", "Agriculture and Farming in Our Motherland Turkestan" and "Railways in our Motherland Turkestan" were published. Of course, although these works are far from perfect, they are very important for observing the growth of the writer as a creator and a person. Cholpon's first work published in the press was the poem "To our relative from Turkestan" from the 3rd issue of "Sadoyi Turkistan" in 1914. After that, in the newspapers "Sadoyi Turkistan" and "Sadoyi Fergana" one after the other, the stories "Kurboni Jahalay", Doctor Muhammadiyor, "Bahor Avallari", "Is Literature Rare?" and literary and critical articles entitled "Our Dear Writers", "Agriculture and Farming in Our Motherland Turkestan" and "Railways in our Motherland Turkestan" were published. Of course, although these works are far from perfect, they are very important for observing the growth of the writer as a creator and a person.

Cooperation with the newspapers "Sadoyi Turkistan" and "Sadoyi Fergana" in 1914-1915 was an additional job for Cholpon, his main occupation was trade. After these publications were stopped, in 1915-1917, he worked in the editorial office of the newspaper "Turkistansky golos" published in Andijan, and his professional journalistic career began there. The February revolution of 1917 will be joyful for Cholpon. Cholpan lives with an extremely high spirit, gives a fiery speech at a rally in a new city. Cholpon pays serious attention to the elections to the local governing bodies and the Constituent Assembly. Ahmad Zaki Walidi testified that Cholpan also wrote a saga

on the subject of the election, in which he described the program of his activities. At this time, Cholpon, who realized that propaganda work should be active, takes an active part in propaganda work. Being part of the delegation sent to communicate with Caucasian Turks confirms that he was one of the activists of the autonomist movement.

On November 26-29, 1917, the Fourth All-Muslim Diet of Turkestan in Kokand declared the autonomy of Turkestan. Cholpon welcomes this with great joy, published the poem "Free Turk Bayram", which is worthy of being called the anthem of autonomy, in "El Bairoghi" newspaper. Cholpon, who was sent on a business trip to Tashkent in November 1919, was left at the discretion of Musbuyro, and worked in the editorial office of the newspaper "Ishtirokyun". In 1919-21, he headed the Tashkent Old City Department of RosTA. In the summer season of 1920, he headed the Andijan Old City Department of RosTA, and at the same time taught a 6-month preparatory course. In 1920, he worked as the director of the "Turon" theater. At the same time, he also worked as the chairman of the Uzbek scientific board. In 1921-1922, he was the editor of the "Bukhara Akhbori" newspaper, and for some time he was the head of the state publishing house of the Republic of Bukhara. In 1923, he worked in the editorial office of "Darkhan" newspaper in Andijan, after the newspaper stopped, he worked for a while in the military revolutionary committee of Andijan uyezd, in the Waqf branch. In 1923-24, he worked as a reporter for "Fergana" and "Turkiston" newspapers. We are just recording the dates. However, behind each of these dates there is hard work and sharp struggles, the joy of creative victories and the pain of defeat, soaring hopes and heart-breaking depression.

In the 1920s, Cholpon gained fame as a poet, became a true leader of the new Uzbek poetry, and was recognized. Poems published in the press of the time and included in the collective collection "Uzbek Young Poets", the collections "Awakening" (1922), "Springs" (1922), "Morning Secrets" (1926) was warmly welcomed by the students. During these years, the central press expressed warm opinions about Cholpon's poetry: articles and reviews of critics such as Z. Bashir, A. Sa'di, V. Mahmud were published. In 1924, the Uzbek Drama Studio was established under the "Uzbek State of Education opened in the name of Stalin" in Moscow in order to train qualified actors for Uzbek theater art. Abdulhamid Cholpon also worked in this drama studio. Cholpon, who was especially fond of theater art, worked tirelessly to help young talents master the secrets of stage art. Adib translated Gogol's "Rivezor" and Gotsy's "Malikayi Turandot" for the studio students, and wrote plays such as "Yana Uylanaman" and "The Guard's Sleep" in order to enrich the repertoire with national works.

Cholpon went to Moscow and worked as a translator for the Soviet of People's Commissars of the Union in 1931-1934.

Returning to Tashkent at the end of 1934, he worked as a literary friend at the Hamza Theater and as a literary employee of the magazines "Mushtum" and "Guliston" until his arrest in July 1937. The poet, who lived for ten years as a target of widespread slander and reproach, was sentenced to death on October 5, 1938, and was shot on October 4. Look, the last page of the poet's life, who spent his whole life hiding his attitude to reality in a layer of symbols, is also symbolic. After all, he will forever curse the system, which does not even consider the creator, or the person in general, who does not hesitate to execute a person without any trial and then "take it out of the account" as if he were a commodity.

In short, Abdulhamid Cholpon left a great legacy to the Uzbek people not only in the political field, but also in the world of literature. Although he knew that his life was in danger, he fought for the freedom and enlightenment of the people until the end of his life. The presence of such great ancestors is a source of pride for us. Of course, we need to be a suitable generation for them.

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