

CHULPON ORIENTAL CHILD

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Annotation:The jadids placed 9 main directions in front of them. The first among them was independence. We reached independence 32 years ago. The next issue was to introduce the self to the familiar and the world. This is not a phenomenon that occurs with 1-2 years or reform. Therefore, this is one of the important issues that they put forward. Whether or not the global introduction of the Uzbek language has also been seen as an important direction. The jadids dreamed that writers of the Alisher Navoi level would mature. Therefore, Kadiri, Behbudi, Fitrat, Chulpan recorded great and beautiful works.

Keywords:Jadid, Madrasa, bazzoği, slave slave slave, oppression, invasion, sea,kishan, hur, enlightenment.

The son of Abdulhamid Sulaiman, a mature exponent of Uzbek poetry, was born into a merchant family in the Qatortarak neighborhood of Andijan in 1897, with Chulpan being his literary pseudonym. The son of his father, Sulaymanqul Mulla Muhammad Yunus (1874-1929), was first engaged in farming and then in bazzoning. As noted journalist and writer Mouminjon Muhammadjonov notes in his book "attempts of marriage", Chulpan's father Sulaymanqul was a mature intellectual of his time, an enlightened man. He also wrote poetry under the pseudonym "Rasvo", which devon created. Sulaymanqul supports the learning of his child and creates the necessary conditions. For education, he gives training to one of the madrasas. Later, the poet was also educated at the rus-tuzem school. However, it is not known exactly which school and madrasa he attended. It is possible that he did not attend a Russian-tuzem school. In the Russian-tuzem schools of the time when Chulpan lived, his name is not recorded. Chulpan is also involved in bazzoning with the aim of helping his father. However, the main activity was the Enlightenment Movement, which ended in disappointment from an early age. The future poet was introduced to Turkish history as early as 1913, and then regularly followed publications such as "the Turkish March "and" Sayra". M.Muhammadjonov recalled his first encounter with Chulpan in 1916: "Abdulhamid read Russian privately every day. Everyone who came out in Tatarstan, Azerbaijan, India was a client of newspapers and magazines, and also read Russian newspapers," he says. The subscription of so many newspapers-magazines, especially foreign ones, requires a lot of funds, which means that bazzoz Suleymankul did not spare his son's goods for the acquisition of knowledge. Chulpan's independent study of the Russian language is another of his bright talents. His prolific work in the field of translation is clear evidence of this.

From the age of Seventeen, Chulpan communicates with jadid publications, in which he begins to participate, first with his small messages, then with Nazi and prose exercises, publicistic articles. It is noteworthy that he tried to participate with samples of creativity not only in Turkestan, but also in newspapers-magazines published in Crimea, Tatarstan, Bashkortostan. Chulpan's first work published in the press was the poem "to our Turkestan cousins", which was included in the 3rd issue of "Sadoyi Turkestan" of 1914. After that, one by one in the newspapers" Sadoyi Turkistan "and" Sadoyi Fergana", his stories" victim ignorance", " Dr. Muhammadiyor", etyudi" before spring", " what is literature?" and "to our distinguished writers" published literary-critical articles, "ziroat and farming in our homeland Turkestan" and "railways in our homeland Turkestan". Of course, these works are far from perfect, but it is incredibly important to observe the growth of ADIB as a creator and person. Cooperation with the newspapers" Sadoyi Turkestan", " Sadoyi Fergana " of 1914-1915 was an additional occupation for Chulpan, the main one being Trade work. When these publications stopped, his work in the editorial office of the newspaper "Turkestansky golos", published in Andijan in 1915-1917, testifies to the beginning of his professional journalistic career. In the 1920s, Chulpan gained fame as a poet, became a

true leader of the new Uzbek poetry and was recognized. Published in the press of the period and included in the collective collection “young poets of Uzbekistan”, the collections “Awakening” (1922), “Springs” (1922), “secrets of the dawn” (1926) were warmly received by readers. In these years, warm thoughts about Chulpan poetry were expressed in the Central Press: Z.Bashir, A.Saadi, V.Articles and reviews of munaqqids such as Mahmud were published.

In his dozens of essays and publicist articles, such as “one day on the road”, “one night on the road”, “the morning train has arrived”, “the East has awakened”, “the rabid colonists”, “the memory of the road”, he condemned the tragedies suffered during the Civil War, as the colonists of chorism and the local governor class did not have enough. Chulpan published his own collection of four poems, “Awakening” (1922), “Springs” (1923), “secrets of the dawn” (1926), “Soz” (1935), in 1922-1926. By the 30s, the Tour had prepared a collection. But the word “is printed, the set” soul “ gets stuck in a trap of repression. Among the poet's Collections, The “Springs” (1923) stand out. The collection consists of five sections, called “for the East”, “senses”, “love”, “Black paths” and “in the belly”. Chulpan is not only a mature lyric poet, but also a talented sage who has created dozens of stories, such as “Baker's Girl”, “On clear nights”, “Dokhtur Muhammadyor”, “lola in the snow”, and a wonderful novel, such as “night and day” (1936). Chulpan was also a prolific playwright. His small plays such as “Khalil farang”, “The Revolt of the maid”, dramas such as “O‘g‘aq Qarshiboyev”, “Mushtumzor”, and plays “Yorkoy”, which did not come off the stage long, were popular. Also, the Russian writer V.In collaboration with Yan, he created the drama “attack”. Poems published in the complexes “young poets of Uzbekistan” (1923), “beautiful writers” (1925), “fragments of literature” (1926), stories “Dokhtur Muhammadyor” (1914), “on clear nights” were a significant contribution to the development of new era Uzbek prose. As Chulpan took his first steps in the world of literature, he tried to react to what was happening on the soil of Andijan, even in surrounding cities and villages, to promote new principles seen in the life of society, and to demonstrate defects and vices to el-yurt through the mirror of Behbudi.

From April 1914, a new newspaper began to appear in Tashkent under the name “Sadoi Turkestan”. The editor of this “literary, economic, Fanny and domestic” newspaper, which appeared twice a week, was the famous lawyer Ubaydulla Khojaev (Asadullakhojayev), who returned to study in Russia. Seeking to follow the path of the newspaper “time” and the magazine “show”, published in Tatarstan, he attached great importance to giving articles and messages covering the life of foreign Eastern countries, set out to gather local creative forces around him and, with their support, to awaken his compatriots who lay in the throestle. On April 18, the paper printed Abdulhamid's poem “to our Turkestan Cousins:

Ilm-ma’rifat ham hunardin qoldi mahrum bizni xalq,
Ma’rifatsizlik balosiga yo’liqq‘on bizni xalq.
Bir kishi millatparast o’lsa, deyurlar “daxriy” deb,
Bir kishi millatni so’ksa, izzat aylar bizni xalq.
Maktaba yo’q bir tiyin, to’yga ming so’m lab berur,
Chorasiz mushkul kasalga muhtalodir bizni xalq...“

“What is literature?“, referring to the art of speech, focuses and encourages literature's role in social life, its tasks: “when Literature lives, the nation lives. The end of the nation, whose literature is immortal and whose literature is not progressive, and which is not cultivated by the nobility, will one day be deprived of emotion, thought, thought, and a slow crisis.” Literature in the concept of Chulpan prevents a nation from a crisis, serves its progress darkor. The author worries that the public is indifferent to literature, and even far from reading and realizing the “TA'rihi commonalities” created in the past. He writes enthusiastically about the complete special attitude of European peoples to literature.

Chulpan was also a victim of repression policies such as Fitrat and Abdullah Qadiri. He was arrested on July 14, 1937, and shot on October 4, 1938. In 1956, he was acquitted and in 1991, for the first time, a collection of his poetic works was published under the title "I took it again". One subsequent volume included his expanded biography, the novel "Day and night".

Currently, Chulpan has a publishing house, a street, a neighborhood, a library, and schools. He was awarded the State prize of the Republic of Uzbekistan named after Alisher Navoi in 1991 for his book "I took it again". In 2016, Andijan writer Nabi Jaloliddin completed a two-book historical novel focusing on the life and work of Chulpan. In 2017, the 120th anniversary of the birth of Chulpan, a worthy exponent of Uzbek literature, was celebrated.

In addition, the interest in the Personality of Chulpan in Turkey, as well as the translation of the novel "Chulpan" into Turkish, is a sign that in Turkish literary life there is a great interest in Uzbekistan, Uzbek literature, and this serves to bring the literature of the two fraternal peoples closer again.

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