

ABOUT THE LIFE AND WORK OF CHULPAN

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ABSTRACT

Abdulhamid Chulpan was a famous writer and teacher, whose life and work had a profound impact on the literature and culture of the region. The purpose of this article is to provide an overview of Chulpan's life and work, focusing on his contributions to literature and education. The article begins with a brief biography of Chulpan, describing his early years and development as a writer and teacher. Then his main literary works are examined, emphasizing their significance in the context of the literature and culture of the region. Finally, the article explores Chulpan's role as an educator and his efforts to promote language and culture in schools and universities. Analyzing the life and work of Chulpan, this article offers new ideas and perspectives on the cultural and educational processes in the region and sheds light on the long legacy of one of the most famous cultural figures.

Key words: *Abdulhamid Chulpan, literature, culture, education, language promotion.*

Introduction:

Chulpan, one of the most prominent writers of Uzbekistan, lived and worked in difficult times for his country and the whole country - during the formation of Soviet power. His talent and perseverance in his work brought him many successes in the literary field, but unfortunately, they did not save him from the political repressions of that time. Despite the fact that Chulpan was rehabilitated posthumously, his work was forgotten for several decades. However, nowadays interest in his work is being revived, and many people are rediscovering the talented Uzbek writer. In this article, we will

look at the life and work of Chulpan, his contribution to Uzbek literature, as well as his overcoming difficulties and obstacles on the path to success.

Body:

One of the most prominent writers of the period under review is Abdulhamid Suleiman (1897-1938), who used the pseudonym "Chulpan" (which means "morning star") in most of his works. This talented person left a deep mark in the history of Russian literature. He was born in 1897 in Andijan. His father wanted to give him a good education, and so Abdulhamid attended the local school and continued to study at the madrasas of Andijan and Tashkent. He not only studies traditional subjects such as languages and the Koran, which are compulsory, but also expands his knowledge of Eastern philosophy, logic and history with great interest, and also immerses himself in the world of classical poetry, which he perceives as unique and beautiful. Due to his outstanding ability in learning languages, Abdulhamid Suleiman can read the original works of Firdausi, Saadi, Hafiz, Omar Khayyam and many other great poets of the past.

Later, he enters a Russian-native school, where he studies the language of Pushkin and Dostoyevsky, whose works he loves and appreciates highly. Thanks to the study of the Russian language, the poet also gets acquainted with European culture.

Thus, we can conclude that Abdulhamid Suleiman acquired a fairly broad education, especially for his time.

Chulpan's creative career began with the publication of the poem "To Relatives of the Turkestans" in the newspaper "Sadoi Turkiston". Within a few days of this, he also published his first story in the same newspaper, followed by the article "What is Literature?" and the story "Doctor Muhammadiyor".

Chulpan's talent is also manifested in other genres of literature. For example, in 1917 he wrote the drama Khalil the Artisan, and three years later, the play Yarkinay,

which continued to be played on the stages of drama theaters in the Turkestan region for many years.

During this period, Chulpan lived a rich life filled with various events. After the events of 1917, he lived for some time in Orenburg, and then returned to Tashkent, where he worked at the Turkestan-Russian Telegraph Agency (TurkRosTA) until 1920. During this period, he wrote a lot, published and became one of the most popular writers of his time.

In 1920, the collection "Young Uzbek Poets" was released, containing 13 poems by Chulpan, which became one of the first editions of Uzbek poetry. After that, the poet released several separate collections of poems, such as "Awakening" (1922), "Sources" (1923), and "Morning Charms" (1926), which attracted the attention of not only the public, but also many literary scholars operating both in Turkestan, as well as beyond.

In December 1923, the critic V. Mahmud noted in the Turkestan newspaper that Chulpan was a new poet of the Uzbeks, whose collections "Sources", "Awakening" and "Morning Charms" reflect the current state and consciousness of the Uzbek people. They sound the language and melody of Uzbekistan, and reflect the feelings, pains and worries of the Uzbeks. In 1924, the Turkologist A. Samoilovich published a short but very emotional article about the poet, in which he first translated into Russian several poems by Chulpan.

In the mid-1920s, Chulpan was busy working in Moscow, where he was a literary consultant to the drama studio of the House of Education. As always, he continued to work actively, including writing the novel "Night and Day", several plays, poems and engaged in translations. Translations probably contributed to his creative development. During this period, Chulpan's skill increased significantly. Perhaps this is what led to the fact that in 1927 articles appeared in which the writer was accused of "bourgeois-

nationalist views." This sparked an open campaign against Chulpan, which subsided somewhat by the early 1930s. This allowed Chulpan to intensify his creative activity. For two years before his arrest in 1937, Chulpan was very productive. He translated several works into Uzbek, including Lakhuti's Journey through Europe, Pushkin's Dubrovsky and Boris Godunov, Gorky's Mother and Yegor Bulychov, and completed his novel Night and Day (1936) and published a collection of poems "Soz" (1935). When members of the Writers' Union reproached him for not working enough, Chulpan replied: "... if you give more, it means hacking, but I don't want to hack," showing a worthy reaction.

Despite the fact that the writer created works, threats still hung over him in the form of "lead clouds" in 1937. A year after his arrest, on October 5, 1938, Chulpan was shot. He was rehabilitated in 1956, but only at the end of the eighties his works began to be published again, analyzed and returned to readers under his good name. Unfortunately, not all of Chulpan's work is available to the Russian-speaking reader today. We hope that this is a temporary phenomenon and the work of the outstanding Uzbek writer will become accessible and popular among the world community.

Conclusion:

In conclusion, it can be noted that Chulpan was an outstanding Uzbek writer who left an indelible mark on the history of Uzbek literature. His work was not only in demand in his native country, but also abroad. He worked in various genres, including poetry, prose, dramaturgy and translation. Despite political persecution, Chulpan continued to create and remained true to his principles to the very end. His tragic fate has become a symbol of many Uzbek writers who suffered from repression during that period of time. However, thanks to the rehabilitation in 1956 and the efforts made in recent years to restore and preserve his legacy, Chulpan's work continues to live and delight its readers.

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