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Annotation: *In this article, information is given about Abdulhamid Cholpan's life path, creativity and ideas of his legacy to literature.*

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The life path of every great writer and artist reflects not only his personal activity, life and fate, but also the nation he belongs to and the times he lived in. The life and work of Abdulhamid Cholpan is a vivid example of this. It is known that Cholpan created under such pseudonyms as "Qalandar", "Mirzaqalandar", "Andijanlik". There are many debates about the year of his birth. For example, Vasiliy Yan, who was a partner and friend of Cholpan, says that he was born in 1897. However, literary scholar Ozod Sharafiddinov writes that Cholpan was born in Andijan in 1893 in a merchant family.

Cholpan actively participated in the press since 1914: his first work appeared in the newspapers "Sadoyi Turkistan" and "Sadoyi Fergana" and in the magazine "Oyna". According to information, the poem "To our brothers from Turkestan" published in the April 18, 1914 edition of the newspaper "Sadoyi Turkistan" is the first example of Mutafakkir's work written in the spirit of nationalism. In it, Cholpan "sees the roots of the tragic state of the nation in ignorance, not realizing its benefits and not caring about the future. Instead of making their children enlightened, they compare and study the life of people who are given to wasteful weddings and luxuries, senseless luxury, and build teahouses and taverns instead of schools.

Cholpan's inability to live with such a lifestyle and calling the people to enlightenment and culture shows that his soul is guided by high enlightenment ideas. That is why he initially had high hopes for the Soviet revolution. "However, it should not be forgotten," writes D. Kuronov, "Cholpan's attitude to the October Revolution was extremely contradictory: on the one hand, the revolution's slogan of liberating the working people was in accordance with his views - its progressive goal, and on the other hand, the Soviets to Turkestan it was clear to him that he was far from the intention of granting independence. No matter how conflicting their views were, the goal of independence remained primary for the writer during this period.

He chose the field of journalism, which could benefit the nation the most, and served his noble goals." Cholpan is prominent as a comprehensive thinker, essay writer and publicist. He worked in the newspapers "Ishtirokyun", "Communist" (1918), "Turk Rosta" newspaper (1920), "Darkon", "Qizil Bayraq", "Turkistan", "Bukhara Akhbori"

newspapers. Especially the period of 1926-1927, when he worked as a translator at the Uzbek drama studio in Moscow, gained great importance in his work. Along with getting to know the advanced Russian culture, he also improved his translation skills, and after returning to Tashkent, he first became a literary fellow at the current Uzbek National Theater, and then worked at the "Mushtum" magazine. In the 20s of the last century, Cholpon was noticed as a prolific thinker and his poetry collections were published one after another. In particular, it is noted in the sources that the collections "Awakening" (1922), "Springs" (1922), "Tong sirlari" (1926), "Soz" (1935) were loved by students. In addition, among his prose works, the stories "Doctor Muhammadiyor", "Lola in the Snow Sheep", the short story "Yov", the "Night" part of the novel "Night and Day" are philosophically noteworthy.

In the press of the 20s and 30s of the 20th century, Cholpon's spiritual followers wrote about the fact that he was a tolerant, enlightened person and an inspiration for the development of the country. For example, according to the letter published in the July 29 and August 1, 1922 editions of the newspaper "Kizil Bayraq", Sherali Turdiev writes, "Up until that time, only a student named Abdulvahid Muradov from Tashkent had studied at the Agricultural Academy in Germany, when Turkestan intellectuals organized financial support for this student." He says that he allocated 7500 soums from his fund. With this, it can be seen that Cholpon fully supported the youth in Europe who sought to enrich the culture and enlightenment of the Uzbek people with world civilization.

Our first president I.Karimov, even in the dangerous period before independence, "put a reasonable end to the debates that have been going on for many years on the issue of attitude to the life and work of our enlightened grandfathers - representatives of the Jadidism, and put a practical, practical way to return their legacy to our people. put forward principled ideas". According to him, "enlightenment is the basis of society's development, the only force that will save it from inevitable destruction." Enlightenment has not and will not lose its importance for us today. His words never lose their value, only if we can educate intelligent, highly moral people, we can achieve our goals, prosperity and development will be established in our country.

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