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Foreign Chulpan Studying

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ANNOTATION: *The article discusses the interest of foreign scholars in Jadid literature, especially Cholpon's work, in the 1920s in Turkey and Germany, and later in the United States. although not entirely complete, relatively objective approaches have been noted. This paves the way for the Uzbek Jadid scholars, including Cholpon-Chon, during the years of independence to produce research that provides an objective assessment of foreign Cholpan studies.*

KEYWORDS: jadid, jadidism, national awakening, Beautiful Turkestan, Sadoyi Turkestan, National Turkestan, autonomy.

Introduction

The fiery poet of our people, enlightened jadid Abdulhamid Cholpon and his legacy have been widely studied not only in our country, but also by scientists all over the world. Much research has been done by foreign botanists since the beginning of the last century. Not all of these relationships, including research, discovery, and research, are positive. Attitudes toward Cholpon and his work have varied over time. The most advanced forces of Turkestan, which served the Soviet state, are convinced that they were deceived in the twenties. One of them was the chairman of the Turkestan Autonomy, Mustafa Chokay. Unable to cope with Soviet policy, he settled in France. But even abroad, this compatriot is trying to "wake up" Turkestans. For this purpose, he

founded the magazine "Young Turkistan". He was accompanied by Tahir Shokir oglu Chigatay and Abduvahob Ishak oglu Oktoylar from Turkestan. Cholpon's poem "Leaves" will be published in the first issue of 1929 of this magazine, which is read by intellectuals from Asia, Europe, Africa and the Americas. This poem, which was the first work of the poet to be published abroad during his lifetime, was called "Khazon" in the collections of Cholpon's works published in Tashkent. In fact, this poem of the poet was first published in the newspaper "Fergana" (November 16, 1923).

Materials and methods

At that time, Abdulhamid Cholpon was not the only nationalist poet or enlightened jadid in Turkestan. Dozens of such national devotees in the country are fighting for the enlightenment and liberation of the people. So why was Cholpon's poem published in the French magazine Young Turkistan? There are specific reasons for this. Because no one at that time reflected the freedom of the country as skillfully as Cholpon in poetry. In addition, historical sources indicate that Mustafa Chokai and Abdulhamid Cholpon were collaborators, that is, while Mustafa Chokai fought in the political arena for the independence of Turkestan, Cholpon reflected these ideas in his works. The poet's work was highly valued by Mustafa Chokay's partners Tahir Shokir oglu Chigatay and Abduvahob Ishak oglu Oktoylar. For this reason, members of the National Committee of Turkestan partially changed Cholpon's poem

"Beautiful Fergana" into a national song under the name "Beautiful Turkestan". So far, this song is sung at official gatherings of our compatriots abroad. According to Khairulla Ismatullayev, a professor at Indiana University in the United States, our elderly compatriots living in the United States have confirmed that the word "Turkistan" has been replaced by the word "Fergana" in the poem. (Khairulla Ismatullaev, "Cholpon and the World", "Journal of World Literature", April 1998, p. 123).

According to the famous Turkish scholar Saodat Chigatay, the poem "Beautiful Fergana" was written in 1919-1920. (Khairulla Ismatullaev, Cholpon and the World, Journal of World Literature, April 1998, p. 123). In the late 1920s, some of Cholpon's poems were published in Turkish magazines. Unfortunately, these magazines did not reach us due to the fact that they were rarely published and distributed to foreign countries. In 1930, Arslan Subutoy from Turkestan translated Cholpon's poem "Beautiful Fergana" into German and published it in the European magazine "Ostevropa". Subutoy adds this poem to his article "Poet and Poetry in Turkestan." (Arslan Subutoy, "Poet and Poetry in Turkestan", "Ostevropa" magazine, Berlin, Volume 6, 1930-31, pp. 390-408). Thus, Arslan Subutoy helped to spread the poem "Beautiful Fergana" all over the world. Interest in Cholpon's work has increased in different countries.

Main part

Enlightened Turkestan youth travelled to Germany. The local rich people and scientists, including Fitrat, helped them. The Bukhara National Government provided a special opportunity for these young people to publish their literary exercises. This government organized a magazine for them in March 1923 called Spark. (Khairulla Ismatullaev, Cholpon and the World, Journal of World Literature, April 1998, p. 124). These young people, the best and most thirsty for knowledge in the nation, also do a lot for their compatriots. They publish Fitrat and Cholpon's works in Uzbek several times in Berlin. Ahmad Shukri, a critic who tried to prove that Abdulhamid

Cholpon was no less than Shakespeare, was one of those young people. The outbreak of World War II in 1939, in a sense, also had an impact on foreign astronomy. Until now, our compatriots living in Germany, which is considered a hotbed of enlightenment for Turkestans, will be forced to leave. Our compatriots Tahir Chigatay and Abdurahob Oktay, who work in Western Europe, will also come to Turkey. Thus, the activities of the magazine "Young Turkistan" ceased. After the end of the Second World War, the magazine "Milliy Turkiston", which promotes the national literature of Turkestan, was launched in Germany. In this journal, a researcher named A. Tashkentli publishes his article "Chained Creativity". Focusing on creativity and creative freedom in a Soviet environment, the author also looks at Cholpon's work.

«Кўлимда сўнги тош қолди,

Ёвимга отмоқ истайман.

Кўнгилда сўнги дард қолди,

Тилакка етмоқ истайман».

(Миллий Туркистон – ноябрь-декабрь, 1966, 117 А сон, 18-19-бетлар).

"I have the last stone in my hand,

I'd like to have a massage.

The last pain in my heart,

I want to wish. " (National Turkestan - November-December, 1966, No. 117 A, pp. 18-19).

The researcher portrays Cholpon as a poet living with the pain of the people. Cholpon's poem "Leaves" is published three times in the magazine "Milliy Turkiston". In addition, the poet's poems, such as "Once upon a time, the hands of the Renaissance", "The environment is strong", "Me and others" will be published in this magazine in different years. A.Zavkiy also published his research "National literature in the 20s" in the pages of the magazine "Milliy Turkiston". This researcher likens the "last stone" left in the hands of Cholpon, the

pride of Turkestan's national literature, to a national weapon to be thrown at the enemy. In his view, the "last pain" is the country's dream of freedom (National Turkistan, November-December 1966, No. 117 A, p. 13).

The advantage of the magazine "Milliy Turkiston" was that it was also published in English. This ensured that Cholpon's poems reached English readers as well. In his book Turkistan, the German professor Johannes Benzing, together with Fitrat and Jolkunboy, correctly assesses the work of Cholpon and shows the importance of his works (Y. Benzing, Turkestan (in German language), Berlin, 1943, pp. 56-57). Professor Benzing, in his study Uzbek and New Uyghur Literature, takes a closer look at the work of Abdulhamid Cholpon (Fundamentals of Turkish Philology, Volume II, Vesbaden, 1965, p. 709). The German scholar comments on Cholpon's poems in the collection "Secrets of the Dawn", such as "Bright", "Khalil Farang", "Mushtumzor", "The Rebellion of the Maiden", "Comrade Karshibaev". In turn, Benzing translates the poet's "Rebellion of the Maid" as "The Work of a Friend" and makes a mistake. However, it should not be overlooked that he added the original text of the poem, as well as a quality translation of excerpts from some of Cholpon's poems.

Эскисин қўймоқ, янгисин олмоқ,

Ёзиқсизларни ўтларга солмоқ –

Янги турмушга чиқмоқликмидир,

Эскиликларни йиқмоқликмидир?

Putting the old, buying the new,

Putting the innocent in the grass –

Is it to remarry, Is it to tear down the old ones?

Abdulhamid Cholpon called this poem "Is it marriage". Professor Johannes Benzing proves through this poem that the poet expressed his attitude to the politics of the Osh period and translated it into German. In the fifties in Germany, the work of a critic named Vali Zunnun became prominent. His

study "Cholpon and the Uzbek Literary Resistance Movement" was published in the 1st issue of the journal "Eastern Turkish Observation" in 1958.

In this study, published in English, Vali Zunnun Cholpon, along with his contemporaries, emphasizes that he was at the forefront of the national movement in Turkestan, and also tries to emphasize the poet's work in "Chigatay Gurungi". He calls Cholpon "Bayron of Turkestan". It should be noted that most of the Turks who studied in the West and lived there compared Cholpon to Shakespeare, Byron, Pushkin. Of course, this was not the result of an in-depth study of the poets' work, but of light-heartedness in expressing such views. But Ahmad Shukri, a young critic who studied in Germany, puts it differently: I have read Awakening many times. I read Shakespeare. Lastly, I came to the conclusion that Shakespeare is Cholpon or Cholpon is Shakespeare. Cholpon's poems are full of Shakespearean enthusiasm. Cholpon's white heart transcends Shakespeare's sincerity. Cholpon is the god of love in us, the creator of intuition. Cholpon is a lyric, Cholpon is a poet, Cholpon is Cholpon" (Naim Karimov, "Shakespeare and Cholpon", UzAS week; July 24, 1992, p. 3). Indeed, Abdulhamid Cholpon will remain the Cholpon of his homeland - the morning star of Turkestan. According to Vali Zunnun, Cholpon's poem "Awakening" was an awakening, an uprising against colonial oppression. Cholpon was also targeted at the Soviet press, writers' meetings, party and Komsomol meetings. This has shown its results. The national hero Cholpon was arrested in 1934. The poet, who returned to freedom after a certain period of time, was forced to write "red" poems. His poems written after 1934, such as "I took my word again", are among them. Of course, Vali Zunnun's research is not without flaws. Nevertheless, he correctly evaluates Cholpon's work and translates many of his poems into English artistically perfectly. Researcher Vali Zunnun in his book "Ideological Deviation among Turkestan Writers" defends Oybek, who set

out to defend Cholpon during the most difficult period.

It is true to say that Columbia University in the United States became a center of Chulpan studying in the 1950s. In this country beyond Oman, the scientist Edward A. Allworth writes about Cholpon for the first time. He repeatedly refers to the poet's work in such works as "Uzbek literary policy", "Modern Uzbeks", "Hearth of Knowledge". Professor E. Allworth, who also looked at Cholpon's Jadidism and journalistic activities, said: He filled his cup. " (E. Allworth. The Direction of Literature, Central Asia: A Century Under Russian Oppression, p. 413). In the same book, Ollworth points out that due to the incomplete and imperfect work done by Izzat Sultanov and his comrades, respect for national figures such as Fitrat and Cholpon was not restored in time.

This scholar, in addition to analyzing Cholpon's poem "To the Broken Land," also quotes its original and provides a translation. Dissatisfied with this, the American professor compares this poem with the poem "To the Healed Land" written by the poet Ghairati and supports Cholpon's poem. Zaki Validi, a professor of history who lived in Turkey after 1923 in the sixties, wrote and published his memoirs about Togon Cholpon. In this book, he also described the moments when he met Cholpon during his stay in Turkestan: "My old friend, Professor Samoilovich, wants to see you. Isn't this his pure friendship dream?! I told him (Cholpon): "I'm running away from you now out of caution. You can't keep a word in your mouth. Samoilovich is my friend. Only the Soviets persecute one's friends and family members. How do you know that Samoilovich is not a Soviet spy today?! .. "Cholpon was a pure and innocent man..." Scholar Togon also expressed his attitude to Cholpon and his works in his book "Turkeli (Turkistan) and its recent history." Turkish scholar Ibrahim Arifkhan oglu Yorkin also spoke a lot about Abdulhamid Cholpon and his work at that time. He wrote in his article "Cholpon, the poet of freedom of Turkestan" that the published poems of the poet were secretly

read by the general public and even by some people in the Soviet offices of that time. (Ibrahim Yorkin, "Cholpon, the Poet of Freedom of Turkestan", Journal of Turkish Culture, No. 5, March 1963, p. 39).

Turkish scholar Chigatay Kochar Cholpon, the author of a number of works on Turkestan Jadidism, pays more attention not only to the Jadid movement, but also to stage works. In addition to providing important information, he makes the mistake of considering the poet's story "Yov" and his novels "Night and Day" as epics. In fact, such shortcomings are common among foreign researchers. This indicates that the author's works have not been fully read or studied. Over the years, British researcher Olaf Kerow has paid special attention to Cholpon's personality and creativity. According to him, our classical literature, called chigatay literature, begins with Alisher Navoi and ends with Cholpon. The scholar analyzes the poet's poems at the same time. He considers Cholpon to have written poems in the national spirit until 1926, and regrets the impossibility of finding his first poems. In the seventies and eighties, Abdulhamid Cholpon's work was addressed by Ibrahim Yorkin as well as Saodat Chigatay. His book gives examples of the poet's poems. (Saodat Chigatay, Samples of Turkish Dialects, 11 Ankara University Press, Ankara, 1972, pp. 48-49).

The author of the article "On Cholpon's book" Awakening " T.O. praises the poet's first collection of poems: "Cholpon, a beloved poet of Uzbekistan and the Turkish people in general, named his first collection of poems "Awakening". It is no coincidence that the 1920s were a period of national renaissance in Turkestan. In the period from the late eighties to the present, it can be said that foreign Cholpon studies has reached a new level. Because during this period the former Soviet regime was beginning to crumble. During these years, the leading representatives of the people - the intelligentsia - began to demand the name of our ancestors, who were repressed during the Soviet era.

Scholar John Souper, who advocated the poet's social activity and his complete justification, also makes many speeches on the subject. John Souper, a leading expert on Uzbekistan, published an article on May 14, 1987, entitled "Works of two banned Uzbek writers will be republished." At the same time, he comments on the speeches of Temur Polat, Erik Karimov, Ahmad Aliyev and Ozod Sharafiddinov on the publication of Cholpon and Fitrat.

John Souper's articles on the complete rehabilitation of Uzbek writers were carefully approved, and the works of Cholpon and Fitrat, victims of Uzbek repression, were finally republished. The most perfect work in the history of foreign Cholpon studies is the work of the Turkish scholar Hussein Uzboy "Poems of Cholpon" written for a doctoral degree. Published in Ankara, the book consists of two major parts, "research" and "text and translation." The Turkish scholar, who has studied the poet's poetry in detail, says that "Cholpon's poems, written between the ages of 22 and 28 (1920-1926), are works that reveal his original character and poetic power." He based his work on Osh on Cholpon's "Awakening" (1922), "Springs" (1924), "Secrets of Dawn" (1926) and a total of 119 poems included in the collection "Uzbek Young Poets" published in Tashkent in 1922.

Conclusion

According to H. Ozboy, in his poems Cholpon got rid of the flower-nightingale tradition typical of

Eastern poetry. The poet describes his lyrical feelings against nature in a single connection with independence and freedom. This scientist will do something that Uzbek Cholpon scholars have not done before - to study the internal structure of Cholpon's poems. In the second part of his book, H. Ozboy gave a transcription of Cholpon's poems in Latin letters, which used more Turkish words than Persian and Arabic words. He also quotes a literal translation of each poem into Turkish. Abdulhamid Cholpon, who has been rocking fans of poetry for a century, and his work are still being studied by foreign astrologers. The poet, whose new poems and facets are being discovered as a result of their research, is concerned with eternity. After all, the notions of time and space have no significance for people who have fought for the happiness of the people and are bound by boundless love for their country.

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