

SOONER OR LATER THE TRUTH COMES TO LIGHT

Haq yo'li albatta bir o'tilgusi...

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Annotation: the article focuses on our great grandfathers who contributed to the development of the country, their ways of life, the glorious history of our ancestors, the work they did to enlighten the people, and the attention paid to them by our president today.

Key words: Third Renaissance, New Uzbekistan, Renaissance, golden age of Islamic culture, Jadids, Cholpon, renewal, freedom, justice, equality, science and enlightenment, Jadidchilik.

Our wise people say that there is no future without the history. Today, as we are creating the Third Renaissance of New Uzbekistan, the work of our ancestors always acts as a model for us. Today, New Uzbekistan is on the threshold of the Third Renaissance. The nation of the country, especially youth, mention the terms New Uzbekistan and Renaissance together. Let's iteratively have a look at the essence of these terms. It is known from the history that the territory of our country has gone through two Renaissance periods so far. The first of them is the period which produced famous geniuses who are prominent in the world. In particular, dozens of our great scholars, including Muhammad Khorezmi, Ahmad Farghani, Abu Rayhan Beruni, Abu Ali ibn Sina, Mahmud Zamakhshari are such quintessential. In this period, which is called the "Golden age of Islamic culture" great scholars emerged from our motherland, such as Imam Bukhari, Imam Termizi, Imam Motrudi, Burkhaniddin Marginani, Abul Muin Nasafi who are considered the pride of the entire Muslim world. The glorious kingdom was founded by our ancestor

Great Tamerlane in the fifteenth century and his descendants continued his activities by building the second Renaissance in our country. Distinguished scholars and classical poets appeared at that period, such as Rumi, Mirzo Ulugbek, Ghiyosiddin Koshi, Ali Kushchi, Lutfi, Sakkoki, Hafiz Khorazmi, Abdurakhman Jami, Alisher Navoi, Babur Mirzo and others. Historians such as Sharafiddin Ali Yazdi, Mirkhond, Khondamir and painters such as Mahmud Muzakhib, Kamolidin Bekhzod, many calligraphers, musicians and architects were recognized in the world.

So, what is the essence of New Uzbekistan? While looking for an answer to this question, it comes to our mind the definition of the term “New” which was given by the head of our state. The President mentioned our enlightened ancestors with respect and reverence, while defining the essence of the term of New Uzbekistan.

Our Head of state emphasizes that “It’s known that at the beginning of the past centuries, our patriotic and nationalist ancestors started their movement with the name of “Jadidchilik”, which was intended for renewal and freedom, justice and equality, knowledge and the ideas of national identity. The aim of these ancestors was to support the nation of Turkestan with general knowledge of science, advanced professions and to lead them to the path of universal development”.

Indeed, it’s known that the established new-style schools, theaters, libraries, museums were built, newspapers, magazines were published. Besides that, charitable funds were created by Jadids and it was intended the youth of Turkestan to study abroad to improve their knowledge and other alterations were the milestones of the country. Unfortunately, during the period of Soviet Union these educated ancestors became victims of persecution. While mentioning their works the President said “At the core of the idea of New Uzbekistan are the aspirations and dreams of our great ancestors, in general, the First and Second Renaissance founders are the motivators to build the Third Renaissance too”.

Abdulkhamid Chulpan has a special place among our great ancestors. He lived for forty years. His natural talent, personality, humanity, patriotism quickly made

him known among the people. In order to know and fully understand Chulpan's personality, to feel his uniqueness, realize greatness and strength, it should be taken into account the period in which he lived. Based on this point of view, his activity can be divided into two. That is, the period from the beginning of the 20th century to the mid-20s and from the 1920 years to the 1937.

Abdulkhamid Chulpan was the most active member of the movement “Jadidchilik”.

“He shone in the sky literally of Eastern literature as a bright star – “Chulpan”. He was recognized as a poet of a new spirit and a new mood in the poetry world of the 20th century. Chulpan’s writings have influenced the majority and he was found fame as an active creator who cares for the future of his nation. He was a great writer, ruminant and his writings were pleasing to the hearts, he has wide thoughts to describe different impression. “Chulpan`s skill was so high that with one movement of the pen, he could turn the army of words in any way he wanted”, wrote the well-known literary critic, hero of Uzbekistan, Ozod Sharafiddinov.

Abdulkhamid Chulpan (Yunusov) was born in 1897 in the city of Andijan. Initially, he studied at a madrasah, then at a Russian school. His works were published in various newspapers and magazines, as well as in the collections of “Young Uzbek Poets” (Ўзбек ёш шоирлари), “Awakening” (Уйғониш, 1922), “Springs” (Булоқлар, 1923), “Morning secrets” (Тонг сирлари, 1926) and “Soz” (1935). His stories such as “In a clear nights” (Ойдин кечаларда), “Tulip in the Snow” (Қор қўйнида лола) and “The Baker girl” (Новвой қиз) are the first classic examples of lyrical prose in Uzbek literature which were written in the 20s. He also has the novel “Night and Day” (Кеча ва кундуз, 1936) and poems such as “Yorkinoy”, “Halil farang”, “Lethal” (Ўлдирувчи, 1921), “The love and palace” (Sevgi va saltanat), “Chulpan`s love” (Чўлпон севгиси, 1922) (*most of these works have not been descended from Chulpan*). He translated the tragedy “Hamlet” by

W.Shakespeare and it is considered as a prime example of Uzbek translation art. He was arrested on July 14, 1938 and shot near the city of Tashkent...

This is a short biography of Chulpan. However, to speak about Chulpan, it embodies that his pince-nez is quite suit, handsome, his eyes are full of happiness and enthusiasm, determination and courage are reflected. The figure of a patriotic man is appeared by his name. Additionally, he noted that “The people are the sea, the people are the waves, the people are the power” and “Turkestan, you are not demolished, you live forever, never give up, you are exempted place!”. Subsequently, this symbol is replaced by the image of a writer holding a pen in his hand, self-devoting his whole life for our language and literature by writing classic works. These impression ends with the arrest of the writer by men wearing leather jackets and carrying pistols. Regrettably, the great son of the nation, whose wrists are strong, whose mind is full of knowledge, and whose heart is full of fire, became a victim of the murderous regime. However, there is something always reassures me. Thus, the name of Chulpon has been transferred from one language to another and has become the guiding star of our people and youth during the epoch of freedom.

The young generation renovating a new Uzbekistan began to prove that his dreams are not illusions. Those who sacrificed their lives for the people and the Motherland will live forever in the memory of the country.

After his death Chulpan was awarded the State Prize of the Republic of Uzbekistan named after “Alisher Navoi” in 1991 and the medal of “Independence” in 1999.

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