

Cholpon's Educational Activities and The Description of His Textbooks and Anthologies

Abdullayeva Dildorakhon Zumratbekovna

Professor at Andijan State University, Doctor of Philological Sciences, Uzbekistan

Islomova Sohobakhon Ismoiljonovna

Doctoral Student at Andijan State University, Doctor of Philosophy (PhD) in Philological Sciences, Uzbekistan

Received: 18 April 2026; **Accepted:** 04 May 2026; **Published:** 31 May 2026

Abstract: The article provides a scholarly analysis of the organizational activities and pedagogical views of Abdulhamid Sulaymon oglu Cholpon in the fields of schooling, public education, and instruction. Based on the Jadid writer's early-period articles, travelogues, and newly discovered archival documents, data regarding the establishment of new-method (usul-i jadid) schools and libraries are investigated, and materials concerning his personal activities in teaching and library management are annotated. Furthermore, the paper elucidates Cholpon's participation in associations under the Commissariat of Public Education, such as "Waqf", "Nashri Maarif", and "Komek", specifically highlighting his role as an initiator of material and financial assistance to local students studying abroad.

Keywords: Cholpon and education, new-method schools, educational system in Andijan, "Waqf" branch, "Komek" association, Cholpon's pedagogical views.

Introduction: The representatives of the Jadidist movement, observed in the Turkestan region at the beginning of the 20th century, identified the dissemination of enlightenment ideas in all spheres as a primary prerequisite for modernizing and positively transforming society. In their pursuit of national independence, the Jadid socio-political figures evaluated the enlightenment of the population and the elevation of social consciousness as the fundamental catalyst for societal development. Consequently, they deemed the radical reform of the public education and instructional system to be one of the most pressing tasks. This permits the observation that their practical endeavors formed an inseparable harmony with their pedagogical and educational insights.

METHODS

In elucidating Cholpon's activities in the fields of public education and instruction, as well as his pedagogical-

educational views, a corpus of newly discovered documents and materials from archival funds pertaining to the 1920s was utilized. To resolve the problems posed during the research process, methods of analysis, comparative-historical evaluation, and generalization were applied.

RESULTS AND DISCUSSION

Cholpon's practical activity in the domain of instruction and public education constitutes one of the urgent issues requiring separate investigation. Although certain observations on this topic have been conducted by scholars, this problem has not been thoroughly illuminated within a monographic scope. In the field of Cholpon studies (ch'olponshunoslik), isolated scholarly reflections and partial analyses regarding this issue exist in the works and articles of researchers such as O. Sharafiddinov [21], N. Karimov [11], B. Qosimov [23], U. Dolimov [9], D. Quronov [24], B. Rozimhammad [15],

and S. Yoldoshibekova [10].

The writer's focus on the school, public education, and instructional system, as well as the demonstration of his position in this regard, is observable since the inaugural stages of his social and creative activity. Specifically, his earliest information-report article titled "Literature Night" (Adabiyot kechasi), published in the *Vaqt* newspaper in 1914, and his article titled "Regulated Schools in Turkestan" (Turkistonda tartibli maktablar) (1915) were discovered in recent periods and presented to the attention of the scholarly community [1]. Notably, the first report-article notes with regret that preparations had been made by Tatar youth to organize a literature night in Andijan, and it was hoped that a donation would be allocated by the government for such public events; however, due to minor disagreements among the youth, the said evening remained unheld [25;26].

The second article discusses the establishment of new-method (*usul-i jadid*) schools in the Turkestan region, their material-technical condition, and problems associated with the instructional process. It emphasizes that while the population's demand for school education was increasing in the urban and rural areas of Turkestan, there was no "heart-consoling school in Andijan itself," with only one school opened in the *Izboskan* area belonging to the *Shuluq uyezd*, and that such institutions were insufficient in the cities of Andijan, *Osh*, and *Margilan* as well. Significantly, *Cholpon* evaluates this situation as follows:

"In the villages of Turkestan, the need for schools is understood better than in the cities. The city pursues trade more, but the village people seek true knowledge and craft."

The author notes as a negative phenomenon that while new-method schools were operating in the villages around Andijan, there were only two schools in the city itself (the schools of *Ziyoiddin Afandi* and *Hasan Qori* of *Tashkent*), whereas the remaining ones were in a condition that did not meet the demands of the era. *Cholpon* directs specific attention to these contradictory aspects in the attitude of the rural-village and urban populations toward the educational system. His anxiously expressed reflections regarding the school and educational sector are vividly manifested in the general spirit of both articles [27].

In S. Yoldoshibekova's research, the priority given by the *Jadids* to educational and cultural issues is analyzed, asserting that "from the very early period of *Cholpon's* journalism, a special place was allocated to this topic," and the writer's article titled "The Condition of Our *Madrasahs*" (*Madrasalarimiz ahvoli*) is cited as an example [18;162]. This article was published in the February 25, 1915 issue of the *Sadoi Farg'ona* newspaper, in which negative circumstances in one of the *madrasahs* in *Andijan* are sharply criticized. However, the analysis of the new articles discovered in the *Vaqt* newspaper provides a scholarly basis to establish that the initial period of *Cholpon's* journalism, as well as the commencement of his creative activity concerning the school and educational system, corresponds not to 1915, but to 1914.

The urgent problems of the educational system of the era were also consistently analyzed in the writer's works belonging to the travelogue genre. Specifically, in the travelogue "*Osh*," it is noted that there were two new-method schools and one Russian-native school in the city, that a small number of children were involved in them, and that a private ("*chastniy*") form of education had also been established. Furthermore, information is provided regarding the low number of Russians in the region, the fact that existing educational institutions did not satisfy the demand, and the non-existence of a library, though an official application had been submitted for opening a library in the near future [19;10]. This article was printed in the 9th issue of the *Shuro* journal in 1915.

In another travelogue of the writer titled "Letters from *Chimkent*" (*Chimkant xatlari*), written on June 17, 1924, new and old schools are comparatively contrasted. *Cholpon*, while observing the lesson processes therein, writes:

"...the teachers who were lecturing with dignity and attentiveness, the European boys and European girls who turned into complete concentration and attention, listening to the lesson..."

Against this backdrop, the author recalls the children mechanically shouting "*Apalamza al!*" in a loud voice every morning in the neighborhood *mahalla* school located in the Old City part of *Andijan* [19;85]. Factors such as the application of the "*hijo*" (spelling) method of teaching, which was based solely on memorization,

and the absolute non-teaching or insufficient provision of secular sciences in the curricula of schools and madrasahs are indicated as the main reasons for the criticism of traditional old schools, and Cholpon expresses his critical attitude toward this situation.

M. Muhammadjonov, in his work titled "Struggles of Life" (Turmush urinishlari), dwells specifically on the fact that when he first met Cholpon, the writer was approximately 17–18 years old, and that despite his father having received a traditional madrasah education, he read press publications daily and remained aware of the political situation in the world, regularly tracking the Vaqt and Tarjimon newspapers in particular. It is also narrated that Cholpon himself studied the Russian language privately on a daily basis, subscribed to all newspapers and journals published in Tatarstan, Azerbaijan, and India, and regularly read the periodical press in the Russian language as well [15;130]. According to the author's note, as a result of Cholpon's active propaganda work, his relatives and underage children in his mahalla were drawn into studying at the new-method schools established in Andijan. The following data concerning Cholpon's personal life also possess scholarly value:

"The only son of his father did not indulge in pleasure-seeking like many foolish rich sons of that time, but spent much of his time on enlightenment works. Despite the obstacles of that period, he even sent his seven-year-old sister to study at the new-method Tatar girls' school opened at one edge of his neighborhood."

The chronology of these events corresponds to the pre-Soviet revolutionary years, i.e., approximately between 1914 and 1916. This demonstrates that even during his adolescence, Cholpon was seriously interested in educational reform issues and was sympathetic to positive innovations in the public education sector.

As rightly emphasized in research studies:

"Cholpon supported the work carried out by the new government in the fields of education and culture, and mercilessly criticized shortcomings. Knowing how crucial the enlightenment of the people was for the future struggle for independence and for reforming social life at the beginning of the 20th century, the writer did not shy away from 'red' slogans and words, or 'red' reflections; he relied on the principle that it was sufficient if it benefited the work" [24;15].

Indeed, in Cholpon's journalistic articles as well as in his artistic works, such as his short stories and novel, the traditional old school and new-method schools are systematically compared, and a critical position toward existing deficiencies is displayed.

While we obtain information about the enlightenment-pedagogical views of the Jadid figure through his literary-journalistic heritage, the official archival documents of the period present precise historical facts regarding his direct organizational activity in the educational sector. In the years 1919–1920, Cholpon rendered active organizational service in the educational system of the Andijan and Fergana regions. His concurrent fulfillment of several administrative duties and his employment in educational bodies are confirmed by recently discovered archival documents. One such source is an official appeal sent by Cholpon during his time in Fergana from the Regional Turkic Teachers' Course to the Head of the Andijan Education Department, Maksimov. This document outlines the real situation in the Muslim Orphanage [3;109]. The said letter was executed in the Russian language on June 26, 1919.

As evident from the content of the document, several pupils in the Muslim Orphanage expressed dissatisfaction with the conditions in the institution. A conflict arose between the orphanage supervisors, Umarkhon Mirzaev and Ismoil Safarov, as a result of which Mirzaev refused to perform his duties and abandoned the work. Furthermore, it is recorded that teachers failed to attend classes, and physical education (gymnastics) sessions were organized only once during the entire period. The teacher-cadets operating in this institution, expressing their dissatisfaction with the existing situation, appealed to Cholpon and requested him to convey information about this to Maksimov and Alimov. In his letter, Cholpon requested Maksimov to take the necessary administrative measures within the shortest possible timeframe and to send him information regarding the measures to be taken. The letter describes that the children walked barefoot in the institution, with soiled clothes, and were spending the night in a disorderly manner wherever accessible, contrary to sanitary requirements.

In the years 1922–1923, the scope of practical work by Jadid representatives in the educational sector was

expanded. In December 1922, the "Nashri Maarif" (Publishing of Education) society was established in the city of Tashkent, and Cholpon emerged as one of its founders [11;164]. The "Komek" (Aid) commission, established under this society, aimed to provide organizational, methodological, and material-financial assistance to student youth studying locally and in foreign countries. The corpus of documents preserved in the fund of the State Archive of Andijan Region fully confirms this. Specifically, in one of the minutes of the meetings, the chairman of the meeting is recorded as Alikhodjaev, the Chairman of the Provincial Revolutionary Committee, and the secretary is recorded as Abdulhamid Sulaymon (a staff member of the Darkhon newspaper) [4;314].

According to the minutes of the meeting held on August 4, 1923, "responsible officials, educational workers, enlightened youth, and persons responsible for educational affairs in Andijan" participated in this gathering. Out of five items placed on the agenda, four were directed toward accelerating educational work, and Kasatkin's report on the topic "On the Progress of Educational Work in Andijan by the Inspectorate of Education" was heard as the first item. Based on the discussion of the report, the following official resolution was adopted by the meeting:

"The Inspectorate of Education has indeed worked during the worst financial crisis of the Republic, and therefore, of course, could not accomplish much. Even so, it has managed to sustain the Inspectorate of Education itself along with its incomplete schools. One shortcoming observed in the activity of the Inspectorate is its inability to gather old teachers and old educational figures around itself. Along with the material aspect, this aspect has also been a major cause for the lack of progress in educational work in Andijan. Therefore, regarding the activity of the Inspectorate of Education, the following opinion can be reached: the work of the Education Department is not entirely satisfactory. From this viewpoint, in order to properly organize educational affairs in our city, the following tasks must be performed:

1. Persons from among former educational workers and guests in our city who are willing to work should be admitted into the Inspectorate of Education.
2. Instead of opening new schools and

multiplying them pointlessly, the Inspectorate of Education should look for ways to improve the material and spiritual aspects of the existing schools, even if they are few.

3. Students from the indigenous population must be quickly admitted into the middle school (technicum) in our city.
4. Interconnection (contact) must be established on the basis of working jointly with the Waqf branch. The Inspectorate of Education should not view the Waqf branch as a subordinate institution.
5. Income-generating premises belonging to the Inspectorate of Education, excluding shops, shall be left in the hands of the Inspectorate. An appeal regarding this matter shall be made to the Revolutionary-Military Committee.
6. The reading room shall be strengthened through the acquisition of books, and serious efforts shall be made in this regard.
7. It shall be assigned to the Inspectorate of Education to write its opinion regarding the proper organization of patronage (shefstvo) work and submit it to the Revolutionary Committee within one week.
8. Attention shall be paid to the spiritual/intellectual side of the instructional courses."

An analysis of the first clause of the resolution demonstrates that it was found necessary to attract experienced cadres who previously operated in this sector, as well as intellectual specialists visiting the city, into the structure of the educational inspectorate. The second clause specifies that the primary strategy of the educational inspectorate should not be the extensive multiplication of the number of schools, but rather raising the quality indicators of existing educational institutions and improving their material provision (intensification). Likewise, drawing students consisting of representatives of the local population into medium-specialized educational institutions (technicums) was evaluated as a priority task on the agenda.

In the archival materials, numerous facts are encountered regarding the systematic provision of material assistance to pupils and students by the Waqf branch. In these minutes as well, the cooperation of this branch with the Inspectorate of Education, while preserving its status as an independent administrative

office, was specifically emphasized. Special emphasis was placed on the issue of strengthening financial security in developing the educational system; in particular, the task of establishing control over funds accrued from land plots and commercial shops under the jurisdiction of the Inspectorate of Education was set. The necessity of purchasing new books to accelerate the activity of the library (reading room) in the city was recorded. As seen from the sources, Cholpon himself was directly engaged in these organizational tasks. In another official document, there is an order regarding sending Cholpon on a business trip to the city of Tashkent to fulfill the following assignments: 1) to receive and bring books ordered from the Turkestan Publishing House; 2) to invite qualified teachers to work; 3) to deliver Muslim literature and instructional-methodological appliances, among others [22;7].

At this juncture, it is worth emphasizing that Cholpon's practical activity regarding the enlightenment of the people fully corresponds to his theoretical views. According to personal questionnaire data discovered in the State Archive of Fergana Region, filled out for a party document (ticket) in 1920, the writer had been a member of the Muslim Teachers' Union in the city of Andijan prior to filling out the ticket. In response to the question regarding what positions he had previously held, it was recorded that he operated as a library director in the city of Andijan in 1917, and as a teacher in that same region in 1918, and also worked in the editorial offices of Turkiston Ovozi and RosTA during various periods [17;86]. These new sources concerning Cholpon's activities as a library director and pedagogue in Andijan facilitate the investigation of his social and creative biography on a broader scale.

The second item on the agenda of the aforementioned meeting minutes was titled "On Assistance to Students in Other Cities," and Cholpon spoke as the main rapporteur on this issue. Regarding this matter, the following resolution was adopted by the meeting:

"To engage in this work, to revive the 'Komek' association, which is currently in a defunct state, and generally to find measures regarding assistance to students and present them to the Revolutionary Committee, a commission consisting of the following comrades (4 persons) shall be elected: 1) Abdulhamid Sulaymon, 2) Nasruddin Qorizoda, 3) Abdulhay Ayyub,

4) Abushoh Ahmadov."

In the subsequent stage, necessary organizational measures were defined regarding the item "On Instructional Courses":

"After hearing the report of the education representative, Comrade Kamaev, regarding the course facing difficulties during this month, which is its final month, the meeting resolves:

1. It shall be requested from the Revolutionary Committee to quickly find and provide one month's maintenance for the course. Simultaneously, the Waqf branch shall also continue to render assistance.

2. Assistance coming to the course students from their own regions shall not be given to them individually, but shall be spent as a general capital for all students, and said assistance shall pass through the Inspectorate of Education."

An analysis of the first part of the meeting demonstrates that two primary factors were indicated regarding the unsatisfactory state of educational affairs in Andijan: the deficiency of material-financial provision and the incomplete formation of the contingent of experienced pedagogues in schools. It can be concluded that the proposals, methodological instructions, and organizational tasks reflected in the resolution of the meeting were mainly formulated by Cholpon and directed toward execution through his direct initiative. This is because, precisely during this period, these problems were consistently put forward in the writer's appearances in the periodical press as well. For instance, in his article titled "Education Week in Andijan," Cholpon's critical position in this regard is vividly manifested. This article was published in the October 29, 1923 issue (No. 115) of the Farg'ona newspaper under the pseudonym "Q" (Qalandar) [18;206]. While the official minutes above state that "the work of the Education Department is not entirely satisfactory," the author ironically expresses this situation in the article as follows:

"In our Andijan, education is passing by very imperceptibly as well. It seems that except for a few people walking around the perimeter of education, others have moved that matter to the opposite bank of the river!"

As evident from the analysis of the second item in the meeting minutes, the task of revitalizing the work of

the "Komek" association, which was officially established but not operating in practice, was directly assigned to Cholpon. The first organizational meeting of this association was arranged on the very next day after the meeting held on educational affairs, i.e., on August 5. In the documents concerning this, it is recorded that the association members Abdulhamid Sulaymon, Nasriddin Qorizoda, and Abdulhay Ayyub participated [5;317,319]. The activity of the "Komek" association was considered as the first item on the agenda, and a resolution was adopted to convene a general council (meeting) of the members of the "Komek" and "Nashri Maarif" societies. The second item concerned "Assistance to Students in Other Cities," in which two primary forms (types) of rendering material aid were defined: A) Rendering urgent assistance; B) Organizing a system of permanent (regular) assistance.

According to the plan for rendering urgent assistance, a charity festival was to be organized in the city's central amusement park, 7,000 entrance tickets were to be printed for the festival, 6,000 of these tickets were to be distributed among 6 districts within the uyezd, and the remaining 1,000 tickets were to be left for the urban population. The resolution also defines the composition of persons responsible for conducting the charity event. It was intended to spend the gross funds accrued from this festival on providing students with clothing and other necessary instructional supplies.

In the section on rendering permanent assistance, the system of establishing a special Education Company (Maorif shirakati), transferring markets within the territory of the Old City to the jurisdiction of this company, and directing the profit accrued from the company toward supporting students and educational work was elevated to the status of a resolution. In subsequent clauses of the resolution, the provision of financial assistance by ECOSOC (Ekonomicheskii i sotsialnyi sovet – Economic and Social Council) and other economic entities was envisaged, and specific sources for aiding students were defined. It is also described that official directive letters would be written by the provincial revolutionary committee to the district revolutionary committees and local councils regarding collecting and providing charity funds, and influential and prominent persons in the region would

be involved as representatives in this process. It was planned to allocate land from state-owned or nationalized plots that were currently lying vacant and uncultivated to establish a large agricultural enterprise, the task of providing this plot with seeds was assigned to the Cotton Cotton Combine ("Khlobkom"), and the necessary labor force was to be mobilized by the "Qoshchi" union.

These official minutes were presented along with an official covering letter written by Cholpon to the Address of the Andijan Revolutionary-Military Committee. The text of the document, dated August 11, 1923, reads as follows:

"Along with this, submitting the minutes No. 1 of the 'Komek' commission, I request you to confirm it and render assistance in its realization" [6;316].

Cholpon's care for students and his actions aimed at providing for them materially are also evident from short-content letters written by the writer. This matter has also been studied separately in specialized scientific articles dedicated to the analysis of these documents [2]. In a letter addressed to the Chairman of the Andijan Military-Revolutionary Committee, Ishoq G'oziev, it is stated that it was necessary to immediately render assistance to 7 students who arrived from the city of Kokand:

"Comrade G'oziev! The students who arrived from Kokand say they are 7 people. It was necessary to inquire and then send something. I have sent them to you due to my utter helplessness. Signed: Hamid Sulaymon. 1923 20/VIII" [5;573 a].

During the period he operated in the Waqf branch in Andijan, Cholpon organized works to materially support Andijan students studying in other cities and centers. As evident from his next letter written to I. G'oziev on October 14, 1923, financial assistance was rendered by the Waqf branch to a student surnamed Ahmedov. This student studied at a higher institute in the city of Samarkand. Requesting the allocation of an official "liter" (a privileged or free travel ticket certificate) to ensure his free arrival via railway, Cholpon writes:

"Now we request you to assist so that this child can travel free on the train. It must be possible to obtain some liter from the military departments. This comrade's ability, morality, studies, and conduct are in

order. Only assistance is necessary" [8;387].

These facts demonstrate that Cholpon personally knew this cohort of students and was aware of their talent. The positive characterization given to the student's persona in the letter signifies that Cholpon always maintained a supportive position toward talented youth. An official resolution (reply) was written in Russian under this document by I. G'oziev, in which an official assignment was given to the Department of Public Education (ONO) to ensure the student's free travel to the city of Samarkand. In this very document, a corresponding mark was placed regarding the execution of this assignment in practice.

The issue of rendering assistance to local students studying in foreign states was also described in detail in Cholpon's article titled "Assistance to Our Students Abroad" (Chetdagi talabalarimizga yordam) (p. 214). As cited therein, an official letter arrives addressed to the "Komek" association from Abduvahob Murodiy, who was studying at the Higher Institute of Agriculture in Germany (in the direction of theoretical and practical agriculture). The letter states that because the person responsible for this student's financial maintenance had passed away, he was currently left without funds, and if material aid were not provided from his homeland within a short timeframe, he would be forced to suspend his studies. After this letter was read aloud at the traditional "gap" gathering of local intellectual youth in the city of Tashkent on November 23, 1923, the meeting participants unanimously adopted a resolution to allocate 25 percent of their monthly salaries to this student's account. Consequently, along with other private charitable funds, a total amount of money close to one billion rubles was collected.

Cholpon was an enlightened reformer who fully approved of the system of new-method schools and grasped the strategic advantages of modern secular education. He advanced the initiative to provide schools of various stages, higher education institutions, and literacy courses with necessary textbooks, methodological manuals, and anthologies. In this regard, Professor U. Dolimov expresses the following opinion:

"With the emergence of 'Usul-i Jadid' schools, the radical reform of traditional teaching methods, the

development of new teaching methods, and the creation of textbooks and instructional manuals on the basis of these methods became an urgent issue of Jadid pedagogy. The activities of Jadid pedagogues in the field of teaching methods were mainly expressed in their textbooks and instructional manuals."

As a practical result of these systematic works, Cholpon was officially tasked by the Scientific Commission under the Commissariat of Public Education in 1924 with compiling a three-volume "Literature Anthology" (Adabiyot xrestomatiyasi). In that very year, Cholpon and Ashurali Zohiri, in co-authorship, formulated the first part of this multi-volume work in the cities of Kokand and Tashkent, and this instructional manual was published in 1926 [16]. Due to technical and organizational reasons, only the first volume of the anthology was prepared and printed. The book consists of 227 pages and was published by the "State Publishing House of Uzbekistan." On the title page of this anthology, it is recorded that this edition was intended "For students, teachers, and literature lovers in general." In the initial preface section of the book titled "From the Publisher," the following official explanation is given:

"The book 'Excerpts of Literature' (Adabiyot parchalari) placed in your hands was compiled by our prominent writers and authors with the desire to print it as a 'Selected Textbook-Anthology' for students studying in our large schools. However, literary materials alone were insufficient for the 'Selected Textbook-Anthology'; it became necessary to replenish the book with many more materials from political, social, scientific, and educational-methodological aspects. Although the State Publishing House of Uzbekistan made many efforts to fill this deficiency, pen owners who could write and compile these materials in a desirable manner have not been found until now. In order that the valuable services of our valuable writers should not remain without result, instead of being a special textbook for students, we found it necessary to publish it as a separate literary work under the name 'Excerpts of Literature'. We hope that it will not be devoid of benefit for textbook compilers, alongside our students and teachers who thirst for literary works, and literature lovers in general."

It appears from the analysis of this text that a comprehensive strategic plan was drawn up to create a

fundamental textbook in the discipline of literature for higher education institutions; however, highly qualified specialists were insufficient to execute it. Likewise, because purely literary materials were insufficient, texts of political, social, scientific, and methodological directions were also included in the structure of the book. In reality, this book was planned to be a "special complex textbook," but because its structure consisted of excerpts taken from various works, it was named "Excerpts of Literature." It can be concluded that because the process of preparing this anthology proceeded in an extremely complex manner, its subsequent volumes remained unprepared.

The textbook-anthology "Excerpts of Literature" (in co-authorship with A. Zohiri), as an important practical product of Cholpon's educational activity, possesses high scholarly value, and its investigation as a separate direction assumes urgency. The curricular structure of the textbook-anthology is comprehensive, including Cholpon's prose works such as "Breakfast" (Nonushta), "May It Not See Much of You" (Seni ko'b ko'rmasun), "The Wedding Has Come Up" (To'y chiqib qoldi), "A Night on the Road" (Yo'lda bir kecha), and "A Day on the Road" (Yo'lda bir kunduz), alongside his poems titled "Autumn" (Kuz), "The People" (Xalq), "Fiery Word" (O'tli so'z), "Freedom of Conscience" (Vijdon erki), "A Golden Beetle" (Bir tilla qo'ng'iz), "Daughter of the East" (Sharq qizi), "Pure White Moon" (Oppoq oy), "Snow Again" (Yana qor), "Violet" (Binafsha), and "In Spring" (Bahorda).

Furthermore, specimens prepared by Ashurali Zohiri from the creative output of national literature representatives find a place, specifically the works of A. Qodiriy, Elbek, Botu, Oltoy, Lutfulla Olimiy, Hulkar, G'ayraty, Shokir Sulaymon, as well as works of classical masters of the word such as Alisher Navoiy, Babur, and Muqimiy. From the heritage of world literature, the works of R. Tagore, Fuzuli, O. Afg'oni, A. Rozi, and Ali Ulvi are included in Cholpon's translation. These works encompass diverse genres and themes, and constitute systematic texts serving to form the artistic-aesthetic thinking of readers, increase their interest in literature, broaden their worldview, and elevate the level of socio-political consciousness.

Operating in the field of literary translation as well, Cholpon organized his activities in accordance with the general enlightenment concept of Jadidism. In the

system of works he selected for translation, the themes of school, public education, and instruction occupy a leading place. Specifically, in P. Oreshin's "The New Teacher" (Yangi domla) and E. Zart's "Value" (Qimmat) short stories, the social significance of modern secular schools is highly evaluated.

In Cholpon's translation, poetic and prose works such as A. Pushkin's "The Nightingale and the Rose" (Bulbul va gul), "The Prisoner" (Bandi), A. Blok's "The Heart is Silent..." (Ko'ngil jimdir...), "Man and Bird" (Odam va qush), I. Krylov's "The Wolf and the Lamb" (Bo'ri bilan qo'zichoq), I. Turgenev's "The Maidservant" (Cho'ri qiz), Mordvinkin's "About the Peasant and the Bolshevik, the Bourgeois and the General" (Dehqon bilan bolshevik, burzhuvoy bilan general to'g'risida), A. Serafimovich's "The Village of Womenfolk" (Xotin-xalaj qishlog'i), and L. Sayfulina's "The Inside" (Ichkari) advance global problems such as individual freedom, conflicts between man and society, the struggle between traditionalism and modernity, and contradictions between ignorance and enlightenment. Through these translation materials, Cholpon expressed an active attitude toward the pressing socio-cultural problems of his era and attempted to direct the attention of the general public to these issues.

CONCLUSIONS

The ideological basis of the Uzbek Jadidist movement, which was formed in the 20s of the last century, is constituted by the principles of enlightenment and national self-awareness. The priority attention of Jadid figures toward the public education and instructional system was embedded into the core essence of their practical activities and works. Cholpon operated within the official educational system in the 20s of the last century; however, it must be emphasized that his theoretical views concerning education had already managed to form much earlier—during his adolescence and youth years.

Cholpon's critical reflections regarding the collapse of the existing educational system in Turkestan, and the fact that the number of new-method schools was small relative to the demand, were widely covered on the pages of the periodical press of the era. He analyzes the unsatisfactory condition of schools in the urban and rural areas of Andijan, Fergana, and other provinces, and defines the strategic tasks that need to be

implemented in this sphere.

Official archival documents constitute an important source basis in systematizing Cholpon's organizational activity and pedagogical views in the educational sphere. Archival materials present precise new facts concerning the writer's biography and life path, which creates an opportunity to conceptualize the scope of the Jadid figure's activity within a broader dimension.

Archival documents reflect that Cholpon, who carried out active work in societies under the Commissariat of Education during his era, such as "Waqf", "Komek", and "Nashri Maarif", systematically rendered material and financial assistance to local students studying in other centers and foreign states.

While his theoretical reflections regarding the creation of a new type of textbooks and manuals necessary for school and post-school educational stages were expressed in Cholpon's journalistic works, their practical specimen can be observed in the textbook-anthology "Excerpts of Literature" (Adabiyot parchalari), created in co-authorship with A. Zohiri. Literary translations executed from the heritage of world literature classics are also harmonious with the general ideological direction of Jadidism, the majority of which belong directly to the pen of Cholpon. Cholpon operated productively as one of the most prominent representatives of Jadid pedagogy. Utilizing certain positive aspects of the ideas and methodological principles within the system of Jadid pedagogy in the reforms of today's public education and instructional system can yield effective results in further developing this sphere.

REFERENCES

1. Abdullaeva D., Madgaziev I.A. About Cholpon's journalism: about two newly discovered articles. Academic Research in Educational Sciences VOLUME 2 | ISSUE 10 | 2021 DOI: 10.24412/2181-1385-2021-10-122-128.
2. Abdullaeva D., Madgaziev I. On the study of Cholpon's letters and newly discovered correspondence. Academic Research in Educational Sciences Volume 3 Issue 3 | 2022 DOI: 10.24412/2181-1385-2022-3-918-925.
3. And VDA, fund 128, list 1, case number 16, page 109.
4. And VDA, fund 90, list 1, case number 221, pages 314-315.
5. And VDA, fund 90, list 1, case number 221, pages 317-319.
6. And VDA, fund 90, list 1, case number 221, page 316.
7. And VDA, fund, list 1, case number 180, page 573.
8. And VDA, fund 128, list 1, collective volume 68, pages 387a-b.
9. Dolimov U. Jadid pedagogy. - T., 2007.
10. Yoldoshibekova S. Cholpon's journalistic and editorial activities. Philological sciences... name. dissertation. - T., 2002. - 135 p.
11. Karimov N. Cholpon (educational novel). - T.: Sharq, 2003. - 464 p.
12. Mamajonov S. Our Shepherd. - T.: Yozvchi, 1997. - 64 p.
13. Muhammadjonov M. Marriage attempts. - T., 1964. - 180 p.
14. Rizaev Sh. Jadid drama. - T.: Sharq, 1997. - 320 p.
15. Rozimuhammad B. Cholpon means the morning star. - T.: Teacher, 1997. 72 p.
16. Fragments of A. Sulaiman and A. Zahiri. Fragments of literature. - Tashkent: State Publishing House of Uzbekistan, 1926. - 227 p.
17. State archive of Fergana region, Department of party archives, 1st fund, 1st op. 211 ed.xr. 86 p.
18. Cholpon A. Works. 4 volumes. 4-j. - Tashkent: "Akademnashr", 2016. - 384 p.
19. Cholpon A. Travelogue and writings on the road. - Tashkent: "Akademnashr", 2016. - 96 p.
20. Cholpon. Research and materials. (Compiler and editor. I. Madgoziev) - Tashkent: Muharrir, 2022. - 264 p.
21. Sharafiddinov O. Cholpon. - Tashkent: Cholpon, 1991. - 112 p.
22. National Archives of Uzbekistan R-56 fund, op. 1. 223 ed.xr. Page 7.
23. Kasimov B. et al. Uzbek literature of the period of national renaissance. - Tashkent: Spirituality, 2004.
24. Kuronov D. Cholpon's life and creative heritage. - Tashkent: Teacher, 1997. - 80 p.

25. www.historybiz.ru>vyход-pervogo-nomera.
«Вакыт» («Время») в Оренбурге.
26. وقت . Time. May 23, 1914 (№1492) issue. Cholpon.
"Night of Literature".
27. وقت Time. July 15, 1915 (№1822) issue. Cholpon.
"Regular schools in Turkestan".