

## About the creative phenomenon of Maksud Shaikhzoda

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**Abstract:** *The article given information about the creative phenomenon of the Uzbek poet Maksud Shaikhzoda, reveals his creative path and artistic phenomenon.*

**KEY WORDS:** *Azarbayjan, Uzbekistan, Ganja, art, literature, philosophy, sphere, educated, Dorulmuallimin, devotion, immortality, phrase, proverb, saying, Musavat, insult, life, uniqueness, heroism, brilliance, phenomenon, figurative, word*

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### Introduction

Maksud Shaikhzoda was born in 1908 in the city of Aktash of the Ganja region of Azerbaijan into an educated family. His father, although he was an experienced physician, was particularly fond of art and literature, and was also a deep connoisseur of history and philosophy. In a word, he was a very curious and literally intelligent person who could argue on various issues with representatives of different spheres. Namely, little Maksud grew up in such an environment and was educated by good teachers. He grew up in his family as a young man, listening to conversations about the life and work of great writers, such as Nizami Ganzhavi, Firdavsi, Navoi, Fizuli, Pushkin, Shakespeare, and his interest in literature grew.

### Main part

After graduating from high school, Maksud Shaikhzoda studied at Dorulmuallimin in Baku in 1921. After graduation, he first worked as a teacher in Darband school and then Boynaka and Dagestan. Despite his young age, Maksud became a member of the National Party in 1926 and was arrested in 1928 as an active member of the Musavat movement and exiled to Tashkent.

The reason for these events is that Maksud Shaikhzoda will live and work in Tashkent until the end of his life. Maqsud did not escape the persecution and insults of that time, but, nevertheless, all his life he served the Uzbek people with his unique devotion and immortal creativity.

But Uzbekistan Maksud did not leave his second homeland, and as a creative son, he left a rich, colorful, immortal literary heritage.

He began his career in Tashkent as a school teacher. He soon began working for the newspapers "Shark Haqiqati", "Qizil O'zbekiston" and "Yosh Lenichi" because of his interest in literature and his unique passion for art.

Meanwhile, he became friends with Uzbek poets and writers. Maksud, who was very smart, spoke Russian fluently and still spoke Uzbek with an Azerbaijani accent. He had a clear and pleasant voice. He charmed everyone when he gave a speech or read a poem from the pulpit. His speech was very fluent due to his broad outlook, he was able to speak and use popular words and phrases, proverbs and sayings in a timely manner, so his speech did not tire the audience.

In 1929, the poet's poem, written in Uzbek, was first published in the newspaper "Pravda Vostoka". After that, the poet's collections "Ten poems" were published, then "My Friends", "Third Book", "Republic".

Shaikhzoda's poems are also important for their diversity and artistic unique expression for us because of the unique heroism of the Uzbek people in their time, their courageous struggle and battles with the enemy,

his dreams and happiness, freedom and wealth of motives, glorifying friendship. In our opinion, he not only lived in Uzbekistan, but considered himself a child of this land. As a child, he did an excellent job of his childish duty. At that time he lived in harmony with Uzbekistan. In his works, he sang about humanity, human qualities, spiritual experiences, general humanity.

He was able to express the realities of life through unique images that have created changes in the psyche and circumstances of modern people. The main characters of his poems (time, place, speed, travel, caravan, map, road) invite people to philosophical observations and deep reflections. Deep thoughts about the caravan of a passing life, the transformation of a transitory life into history, the meaning of time in a person's life, the uniqueness of the path and the fulfillment of beautiful dreams lead humanity to happiness, easily pass into poetic lines. Sometimes the unique poems of the poem make the poet think. This requires more supervision. The "Miracle" created by the poet, the "figurative word" he used, is added to the miracle:

«Я знаю биение сердца земли!

Чтобы слушать, нужно столько же времени, сколько луна! »

The sense of thought, which is difficult to fit into the human imagination, is a unique, divine feeling, not unique to any person. We observe such a series of sensations in the poet's work. Indeed, can other people, besides the poet himself, feel the heartbeat of the Earth with their ear to the Moon? These lines testify to the richness of the poet's observation, his unique imagination, his boundless imagination. Reading Uzbek lines, we are once again convinced that the poet is a real Uzbek poet.

Observing the night, the creator tries to define the darkness of the night using specific dimensions and expresses it in a unique way in the following lines:

«Ночью было так темно,

Это похоже на сжатие в ладони».

Maksud became friends with Uzbek poets Oybek and Gafur Gulyam. He was in constant communication with them. With Maqsud, they became close friends and colleagues not only in matters related to literature and art, but also in life. Even in the most difficult times, the poet was always supported, they did not abandon him. An artist with a special versatility, he was able to create dramas with high artistic skill, along with poems and epics. True, the poet began to write in the last days of his life, but, unfortunately, there were unfinished works.

However, it can be said without exaggeration that his poetic dramas, such as Mirzo Ulugbek, Jaloliddin Manguberdi, as well as collections of epics and poems, have become the immortal spiritual heritage of the Uzbek people. We can say that Oybek and the academic poet Gafur Gulam, praising the historical drama Jaloliddin Manguberdi (1944), accurately and artistically depicts in their work the history of the struggle of the Khorezm king against the Mongol invaders. "Composition is a mature work, rich in dramatic conflicts, revealing the true content of the historical process, its inner meaning," he said. Events unfold lively and richly. The intrigue is strong, sharp and original. The drama is written in rich poetry, full of thoughts and wisdom, upbeat,"he said.

In 1945, he saw the stage of the Khamza Uzbek State Drama Theater. In 1946, some excerpts from this drama were published in the collection "Armugon". The play was soon removed from the stage, and Maksud was imprisoned. His work is politically charged with idealizing the past, and his property has been confiscated. Among the items was a manuscript of this historical drama. After the acquittal, the author searched for a manuscript of his work for a long time and finally managed to find a copy of

the work. The full text of the work was published in Azerbaijani for the first time after the death of the poet in his native Baku, and in 1988 it was published in the book "Eternal Peace" in Uzbek.

At a time when historical works written in the 60s of the twentieth century are not recognized by any official organizations, Maksud does not hesitate to touch upon another historical work. He began to write a poetic drama about a great man, king and scientist, astronomy engineer Mirzo Ulugbek. In his work, he seeks to reveal the life of our great ancestor with all the realities.

He was able to show through the tragic life of Mirzo Ulugbek, his aspirations on the path of science, the oppression of public life in a terrible period and how many great people fell victim to him. It is safe to say that Maksud's love for creation was divine. He was also well known as a connoisseur of Uzbek classical literature. In 1941, a collection of his scientific articles about the work of Navoi, entitled "The Genius Poet", was published. In the last years of his life, the poet, deeply versed in the lyrics of Navoi, was honored to write a major scientific work entitled "The Sultan of the Gazelle Kingdom". With this work, Maksud proved that he is again a man of great talent. When we look at the creative activity of an artist, we are convinced that his work is fundamentally different from other contemporary artists in its originality and diversity.

His works, imbued with a deep political journalistic spirit, have always been synchronized with time and space, with his poetic and dramatic works and colorful themes. Maksud Shaikhzoda, together with all Uzbek writers, was able to make a worthy contribution to Uzbek literature. He also took an active part in translating the masterpieces of world classical literature into Uzbek. During their short lives, Byron, Shakespeare, Pushkin and Lermontov were among the first poets to present their poems to Uzbek readers.

The poet, no matter how difficult life was for him, never complained about his past, but taught love and affection, and in his works he not only taught people, but always became an example school for everyone with his devotion to his Motherland and the vivid images he created. We hope that the following verses of the poet can also become the basis of our thought.

О человек! Ты одна из звезд,

В качествах доброжелательности и  
возвышенности.

Не падай на скалы, вставай, вставай,

Слепые глаза предпочитают несчастье счастью ...

### Conclusion

End of reflections on the creative phenomenon of the poet, instead of completing, we again listen to his poems. The poet, as he said, preferred blind misfortune to blind happiness. Maksud silently endured all the hardships. He loved life as it is, with all its flaws and shortcomings. Praising human qualities, he always strove for creative heights, lived with the joy of creation and left his ancestors a very rich, unique and immortal spiritual heritage.

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