

The poet's work "Jaloliddin Manguberdi " from the outstanding manifestations of his literature

Tashkent State transport University

Mamurova Feruza Islamovna

Boyxurozov son of Diyorbek Sherzod

Annotation: the origin of Maqsud Shaikhzoda's "Jaloliddin Manguberdi" is mentioned, as well as the fact that the work is one of the works worth keeping up to date. Maqsud Shaikhzoda, one of the outstanding figures of Uzbek literature, was born on October seven, one thousand and eight in Akdosh, Azerbaijan. The poet Birmingham nine came to Tashkent in the twenty-eighth year and lived and worked in the capital until the end of his life.

Keywords: brave, masterpiece, commander, battle, Coast, enemy, chief, causative, in the past, child.

Why did Maqsud Shaykhzoda write the historical drama "Jaloliddin Manguberdi" in the year one thousand nine hundred and forty-fourth, the moment of the Second World War, which later led to the arrival of many geese (accused of "idealizing the feudal past" of the Uzbek people) on his head?

Maqsud Shaikhzoda, one of the outstanding figures of Uzbek literature, was born on October seven, one thousand and eight in Akdosh, Azerbaijan. The poet Birmingham nine came to Tashkent in the twenty-eighth year and lived and worked in the capital until the end of his life. He saw it as his second homeland. Shaikhzoda has created poetic collections such as "ten poems", "My consonants", "book Three", "wrestling nechun", "battle and song", "Captain Gastello", "heart says...", historical drama "Jaloliddin Manguberdi" and a number of other publicist works.

According to the famous literary critic Naim Karimov, during the war years, representatives of the authorities encouraged writers to write works about famous Warlords of the past. They looked at the fact that such works could invite the people and the army to learn from the brave Warlords of the past, folk heroes, educate them in the spirit of the patriotic qualities of these famous personalities. Having received such a creative order, Shaykhzoda went on to write a stage play about Jalaliddin Manguberdi, one of the brave children of the Uzbek people. The then head of the Republic, Usman Yusupov, sends him to the Fergana region, one of the khushmanzara maksans of our country, so that the poet can complete his work faster. "Do not fantasize

with other things. The people are looking forward to a work about Jalaliddin from you. Go to the Valley and return to finish it faster!"the leader inspires the poet. So Maqsud Shaykhzoda went to Fargana with his wife Sakinakhonim and wrote a historical drama in six months.

About jalaliddin Manguberdi so far a lot of historical and artistic works have been created not only in our country, but also in other countries. The famous Azerbaijani Adib Uzbek boy Maqsud Shaykhzoda was one of the first to sing the heroics of Jalaliddin in his works. He is becoming a very serene masterpiece about the great warlord, raising the spirits of our warriors about the land of the Fatherland. So far, every line, every word of it is still moving from language to language.

Genghis Khan's Army encircles Jaloliddin Manguberdi by not allowing him to cross the river. having lost an unequal battle (the Battle of the Sindh River) on the twenty-fifth of November of the twenty-first year, Jaloliddin Manguberdi, with 4,000 Warriors, jumped from an 18-20-meter ravine into the Sindh River and sailed to its right bank, entering the interior of the desert (this desert is still called Desert Jaloli). Genghis Khan Jalaliddin, impressed by Manguberdi's bravery, turned to his own sons and said, " This Is How father son should be!". A few days later, Jaloliddin Manguberdi's army numbered 7,000. He is joined by Army leaders such as Kulbars Bahadir, Kabkuh and SA'diddin Ali ash-Sharabdor, who come with their own men. After jalaliddin Manguberdi stayed at the helm with his hungry, juldur-clad warriors in the unfamiliar desert of North India. The province of Shatra, which he intended to use this, was said to have had a khujum to the Rana i.e. King Jaloliddin Manguberdi. Rana is killed by Jaloliddin Manguberdi's sniper rifle, while his army retreats in retail. Jaloliddin Manguberdi gets a big catch. In this, the heroism of jalaliddin and the inequality of his knowledge are also vividly described.

Furthermore historian and Secretary of publisher Khorezmshokh Shihobuddin Muhammad an-nasawi also describes manguberdi in his work "siyrat as-Sultan Jaloliddin Manguberdi" as follows "Jaloliddin was a man from karacha,of medium stature, Turkic appearance and speaking in Turkey. At the same time he could speak Persian. He was brave, brave, and the best lion among the Lions, the fearless rider, the bottomiest among the armies. He was a handsome, gentle man, not angry, did not utter offensive words, did not laugh, just smiled, was clumsy.He glorified truth, justice"

Historically it is known that Jaloliddin Manguberdi was a zabardast representative of the Khwarezmshah dynasty and showed great heroism in the fight against the Mongol invaders. In particular, the Battle of one thousand two, which took place on the banks of the Indian River on the ninth of December of the twenty-first year, occupies a great

place in the life of the Great Commander. In this battle, he would give worthy resistance to the Mongol forces under Genghis Khan. But, the forces were not equal. Having fallen into the hands of the enemy and not wanting to be humiliated, sarkarda orders the entire harem to be drowned, and he himself, with his remaining soldiers, crosses the river to the other bank.

In our country, Jalaliddin Manguberdi urine is treated with great reverence. In 1999, sarkarda's 800th anniversary was widely celebrated in our country. In the same year, a monument to our great-grandfather was erected in the city of Urgench. The Order of Jaloliddin Manguberdi was instituted in 2000.

Literature used:

1. Mamurova, F., & Aktamova, A. (2024, October). DEDICATION TO MAQSUD SHAYKHZODA. In INTERNATIONAL CONFERENCE ON INTERDISCIPLINARY SCIENCE (Vol. 1, No. 10, pp. 294-298).
2. Mamurova, F., & Ruzmatova, Z. (2024, October). PHILOSOPHER OF THE POET, WISDOM. In INTERNATIONAL CONFERENCE ON MODERN DEVELOPMENT OF PEDAGOGY AND LINGUISTICS (Vol. 1, No. 9, pp. 89-92).
3. Mamurova, F., & Abdisaidov, N. (2024). MAQSUD SHAYXZODANING BOLALIK DAMLARI. Академические исследования в современной науке, 3(25), 125-131.
4. Mamurova, F., & Boyxurozov, D. (2024, December). U YILLAR O 'TGANLAR SAYXUNDAY OG 'IR...(Maqsud Shayxzoda). In INTERNATIONAL CONFERENCE ON INTERDISCIPLINARY SCIENCE (Vol. 1, No. 12, pp. 235-239).
5. Mamurova, F., & Ruzmatova, Z. (2024, October). PHILOSOPHER OF THE POET, WISDOM. In INTERNATIONAL CONFERENCE ON MODERN DEVELOPMENT OF PEDAGOGY AND LINGUISTICS (Vol. 1, No. 9, pp. 89-92).
6. Mamurova, F., & Aktamova, A. (2024, October). DEDICATION TO MAQSUD SHAYKHZODA. In INTERNATIONAL CONFERENCE ON INTERDISCIPLINARY SCIENCE (Vol. 1, No. 10, pp. 294-298).
7. Islomovna, M. F. (2024, January). MAQSUD SHAYXZODA–IKKI XALQ DILBANDI. In INTERNATIONAL CONFERENCE ON INTERDISCIPLINARY SCIENCE (Vol. 1, No. 1, pp. 263-266).