

Poet and playwright Maqsud Shaykhzadeh

Tashkent State transport University

Aktamova Aziza U'tkir Kizi

Annotation: Maqsud Shaikhzoda's contribution to the prosperity of Uzbek literature, culture was deservedly honored by independent Uzbekistan and its government. A row school and streets are named after him. In this article, the work of Maqsud Shaykhzoda spoke about the importance of qualities such as courage, fairness, thoughtful thinking, popularism, expressed in the image of the heroes of the work in Uzbek literature.

Keywords: poetry, uzbek poetry, poetic cells, poetic collection, sense of sophistication, spiritual extortion, urination, direction, artistry.

Poet and playwright Maqsud Shaykhzoda was born in 1908 in Oqtosh, Ganja region of Azerbaijan. He took an early interest in art. By his own admission, he began to create poetry" before he had yet to take over the alphabet". His work opened eyes on, but was persecuted because of his progressive opinions and moved to Tashkent in 1929. From then on, for the rest of his life, Uzbekistan remained the second homeland for him. In Tashkent, the poet worked in a number of newspaper magazines, taught in higher educational institutions, conducted scientific activities. Much of his research has been an important contribution to the development of Uzbek literary studies. Articles on the work of Nizami Ganjavi, SHota Rustaveli, Shakespeare, Babur, Byron, Pushkin explored the role of these artists in the prosperity of world literature. The work of shaykhzadeh, especially Alisher Navoi, who has mastered poetic skills, is distinguished by scientific depth, beauty. The series, which he calls the" Sultan of the ghazal estate", has so far become an example for a new generation of Nawabs.

In a number of examples of the works of Shakespeare, Byron, Makhmumkuli, Tagor, Avetik Isaakyan, Nozim Hikmat, translated into Uzbek, The Art of exaltation of the Shaykhzadeh is manifested.

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Shaikhzoda's role in the development of Uzbek poetry of the 20th century is great. Colorful form and content, uplifting spirit, cast images in poems watered with octave Paphos, symbolism, juxtaposition in words, musical grace give the poet's works an amazing artistic integrity, evoking a wave of emotions in the reader's soul.

The poet never sought, biblical, artificial problems. He addresses, above all, the issues that excite him, opening the eyes of his civic and poetic cells. The heart of the book, which the poet awakened, will also move to shuur. Begins his new life. In his poems, especially beautiful artistic images are abundant. While the poet sometimes feels like a boat like a point at sea is a “hole on the water”, sometimes the tail of the Seagulls rings as a “question asked to the horizon”.

Sheikhzoda's poems were printed in dozens of collections, such as” for a quarter of a century“,” the world is immortal“,” Alley”. These poems were sung with the fantasies, love, sorrows, hopes of a contemporary living with high human dreams. True, in his work, which lasted for forty years, The Sheik also sang Lenin, the Kremlin, the saloons, the irqa and the factionalists. But this is the seal of time and order in the fate and work of the poet. However, the value of Sheikhzoda's poetry is determined not by works in this direction, but by the delicate and unique States of the human heart, which, in a refined and uplifting, hopeful reflection, serve in the reader in the enrichment of such beautiful moments. Shaikhzoda saw the main task of the poet as “to educate the human soul, to increase the elements of good in man, to raise the feeling of beauty and elegance to the people to a more aland level.”

In the treatment of his lyrical philosophical epic,” The Tashkent book”, it would also be correct to come from this point of view. These thoughts of Shaw can also be blatant for most of his poems.

Maqsud Shaykhzoda believes and believes that one of the great blessings in life is poetry, and one of the unequal beauties is poetry. Shaykhzoda, in her poem” The poem is a sister of true beauty”, shone throughout her work - sings the gift-loving essence of poetry to man of endless beauties, spiritual extortion and evrations, seeks to reveal its new-new facets.

The thought in the title of the poem, in one way or another, seems not new. We also meet close views on him in the creativity of Navoi, Pushkin, Yesenin, Chulpan. However, according to the unwritten rules of poetry, the main issue is not only the thought that motivated the work and the meaning in which it is expressed, but their way of artistic manifestation, the art of being able to awaken new wave feelings in the reader's psyche. Shaikhzoda's "poetry is a true beauty sister" is valuable in these aspects.

In the work, poetry is glorified as one of the great traits that make human nature and life GLOW. Being oshno with poetry, in the opinion of the author, makes a person's character, energy, spirituality immeasurable, has a strong influence on the perfection of his psyche.

If anyone loves her if -

It is they who add beauty to Husni.

This beauty is not only a photo, but also a hint of urine. It's standing that the reader will be convinced by the example of classmates, long-close like-minded friends, acquaintances that these verses are vital, lively, purhikmat. A poetry lover is a bitter truth in the meaning of life-does he not seem to be attracted to his own person, influenced by them, to have a deep understanding of instant femininity, to feel clearer, to be fanatical about beautiful meanings and feelings?

Near the end of his life, Shaykhzoda experienced a series of losses with his behavior, his view of the world, his attitude towards those around him, in particular, his inner and outer desire. In 1966, a close friend, the great poet Ghafur Ghulam, the great statesman with whom the relationship was close, Uthman YUsupov died. These losses resonated strongly in the poet's heart: poems entitled "Letter to Gafur" and "separation" (in memory of Usman Yusupov) were created.

The appreciation of Man, the impartial attitude to the glory of each soul make up the leading direction of Shaykhzadeh's poetry, the artistic illumination of problems. The poet himself faced a series of injustices in life. In the 20s of the last century was unjustly slaughtered, unjustly besieged in the beginning of the 50s. These bari beiz did not pass, of course:

Friends, save the good avidly!

Excuse the salute of "Hello"!

From crying for a hundred hours when he dies -

Eliminate him for an hour in his life!

In the poem "separation", the same poetic idea was further elaborated. Although the work is aimed at glorifying the memory of the beloved child of the people, who led Uzbekistan in the middle of the 20th century, in essence, it is aimed at perpetuating the name of the selflessness siymos for the people, the motherland, paying tribute to them. The heart is small, but can accommodate a lot. Although the lost person is not the eldest, it is difficult to fit into the heart the separation of a friend, the loss of the beloved child of the motherland, says the poet:

A measure of mourning to an impenetrable heart,

Cries bitter to the tear chest.

The last two verses of the poem" separation " are particularly notable:

But to his untimely death, oh,

Both you and I have sin like a demon!

This realistic byte is deeply meaningful. Is it true that the familiar-knowing, some premature death of loved ones in our environment is not caused in some cases by the ineptitude, lack of consequence, negligence, indecency, coldness that we allow ourselves to notice? This is a lesson that comes from the general psyche, artistry of the poem. When it comes to the historicity of the work, this idea is a gesture to some of the injustices shown in its time in relation to the historical figure that underlies the lyrical hero. This idea was not easy to say in the middle of the 60s of the last century. But the poet Shaykhzoda expresses this poetic thought beautifully and impressively in the artistic way found a way to reflect, in addition to artistic reality, historical history. Maqsud Shaykhzoda enriched Uzbek literature with historical dramas “Jaloliddin Manguberdi”, “Mirzo Ulugbek”.

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