



THE PATHS OF MAQSUD SHEIKHZADE DURING HIS LIFE

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Abstract: This article discusses the life of the playwright and poet Maqsud Sheikhzade. In addition, brief information is provided about his youth, the contribution of his parents to his upbringing as a wise person. The opinions of his friends in youth, Idris Aliyev and the Shakirs about Maqsud Sheikhzade are felt. Besides that the text tells about the years of his exile.

Key words: family, childhood, poetry, magazine, poet, school, Tashkent.

Аннотация: В статье рассматривается жизнь драматурга и поэта Максуда Шайхзада. Кроме того, даются краткие сведения о его юности, вкладе родителей в его воспитание как мудрого человека. Чувствуются мнения его друзей в юности, Идриса Алиева и Шакиров о Максуде Шайхзада. А также в тексте рассказывается о годах его изгнаний.

Ключевые слова: семья, детство, поэзия, журнал, поэт, школа, Ташкент.

Annotatsiya: Ushbu maqolada dramaturg va shoir Maqsud Shayxzoda hayoti haqida so‘z boradi. Bundan tashqari, uning yoshligi, dono inson bo‘lib tarbiyalanishida ota-onasining hissasi haqida qisqacha ma’lumotlar berilgan. Yoshlikdagi do‘stlari Idris Aliyev



va Shokirlarning Maqsud Shayxzoda haqidagi fikrlari bayon etilgan. Shuningdek, uning surgun yillari haqida ham so‘z borgan.

Kalit so‘zlar: oila, bolalik, she’riyat, jurnal, shoir, maktab, Toshkent.

INTRODUCTION

Sheikhzade was born on October 25, 1908 in the city of Agdash, Ganja region of the Republic of Azerbaijan, to the family of doctors Masumbek and Fatimakhanim. Masumbek Shikhliyev graduated from the medical faculty of St. Petersburg University and was one of the intellectuals who founded the first new-method school in Agdash. Maqsud studied at the same 1st grade school in 1917 under the guidance of teacher Mukhtor Afandizoda. Since he graduated from the second grade only with excellent grades, he was transferred to the 2nd grade of the higher school.

It is worth mentioning that among those who studied with Maqsud at this school, Said Rustam became a famous composer, People’s Artist, Shokir became a People’s Artist, and Idris Aliyev became an education worker. During a trip to Azerbaijan on the occasion of Sheikhzada’s 70th birthday, Idris Aliyev spoke about his childhood friend and said:

“We, Maqsud, Said and Shakir, were in the same class. The educational institution where we studied was the first new-style school in Agdash, which was established through the efforts of Maqsud’s father, Masumbek. Masumbek often reported on the state of the school and the students.

In his youth, Maqsud was restless and did not give us peace. He was a smart, meticulous, and courageous boy. If he started something, he would certainly not let it go until the end...”

REVIEW OF LITERATURE

Maqsud gained the attention of his teachers due to his intelligence and diligence, and in 1921, along with a group of his peers, he was sent to study at a doril teacher in Baku. In



1925, Maqsud graduated from this educational institution with excellent grades and went to the city of Darband with a referral from the People's Commissariat of Education of Azerbaijan [Максуд Шайхзаде, 2013]. After serving for a year at the 1st grade school in Darband, which was then in the territory of the Autonomous Republic of Dagestan, he applied to the People's Commissariat of Education of Dagestan and asked to be transferred to the city of Boynak. And until June 1927, he taught social studies at the pedagogical educational institution in Boynak [Максуд Шайхзаде, 2013].

RESEARCH METHODOLOGY

As is clear from the above-mentioned words of Idris Aliyev, Maqsud was born into a family of progressive people, who were rare in small towns like Agdash. The participation of his father Masumbek in the formation of the future poet was extremely large; not only his father, but also his mother Fatimakhanim were people who influenced the social activism of Agdash women. According to the testimony of the famous Azeri writer and public figure Mirza Ibragimov, his parents paid special attention to developing the abilities of their intelligent, intelligent children, instilling in them a passion for science and a love of beauty. Under their influence, Maksud began to grow into a young man who was alert, intelligent, knowledgeable, eager for novelty, and striving to understand the essence of events and phenomena taking place in society. It was inconceivable that such an intelligent young man would not read the newspapers and magazines that were popular among young people at that time [Sodikova R, 2023].

During the years when Maksud studied in Baku, the magazine "Yeni Kavkaz" was especially popular among young people. The article "Red Imperialism", published in this magazine by Mamed Emin Rasulzoda in Istanbul and secretly brought to Baku, did not fail to influence Maqsud's worldview. This article stated that the Soviet state, which came to the stage of history in October 1917, did not give freedom to the national republics and the indigenous population of these republics, but, on the contrary, suppressed the religious and



secular culture of the national peoples, and many examples from the life of Azerbaijan were cited to confirm these thoughts.

ANALYSIS AND DISCUSSION OF RESULTS

While studying in Baku, Maqsud became acquainted not only with the magazine “Yeni Kavkaz”, but also with Edhem Faizi, who came to the city of Boynak in 1925 and began publishing the magazine “Maorif Yuli”. His move from Darband to Boynak to work is also directly related to this person.

Edhem Faizi Mustafa oglu was originally from Crimean Tatars, Born in 1885 or 1886 in Selistra, Romania. He lived in Turkey, Bulgaria, and France until 1914, receiving higher education in pedagogy and economics. In 1914, with the outbreak of the Russo-Turkish War, he returned to his homeland [Махсуд Шайхзаде, 2013].

In 1918, Edhem Faiziy joined the National Party in Crimea and for a time was the editor of the party’s newspaper “Millat”. Then he worked as the editor of the magazine “Yeni Duny”, a teacher at the Technical School of Education and Training, and a member of the commission of the National Bank of Crimea. In 1925, he moved to Dagestan, worked at the pedagogical school in Boynak, and at the same time published the magazine “Maorif Yuli”.

After moving to Boynak, Maqsud worked at the same school with Edhem Faiziy, and also worked mainly as a translator for the magazine “Yeni Duny”. At the same time, he came under the influence of Edhem Faiziy, who had seen the “free world”, recognized black and white, and witnessed the crimes committed by the Bolsheviks in Crimea.

Since Edhem Faizi was the editor of the Millat newspaper of the National Party, as well as an employee of the National Bank, which provided financial assistance to the autonomous government established in Crimea after the February Revolution, it was unlikely that the GPU would not be able to control him.



In 1923, Musa Begiyev was invited to the World Congress of Muslims in Calcutta as the leader of the “Russian Muslims”. He wanted to obtain the consent of the Crimean Mufti Ibrahim Tarpi to participate in the congress as a representative of the Crimean Muslims. Edhem Faizi took an active part in this process and took the mufti's letter of consent to Leningrad, to Musa Begiyev [Sodikova R, 2024]. After this incident, the GPU officers persecuted not only Edhem Faizi, but also other people who had been in contact with him. In short, the fact that Maqsud Sheikhzade (that was the name of the famous Uzbek poet at that time) moved to Boynak and worked with Edhem Faizi, and that he was a member of the his participation in the magazine that Harry was in caused him to fall under the control of the GPU.

The suspicions of the GPU officers about people close to Edhem Faizi, including Sheikhzade, were not unfounded. Because Sheikhzade, Tawfiq Jalal and Selim Fitrat, during their conversations, under the influence of their "teachers", uttered the following words: “Azerbaijan has now become a colony of the Russians. The Soviet Autonomous Republic cannot even have 10 percent of the oil it produces. The Soviet authorities do not allow Azerbaijan to buy the literature it wants from Turkey, and do not allow us to speak freely in the press on current issues. If the Musavatists had established power in Azerbaijan, we would have made much progress. We wanted to carry out our work by joining the All-Union Communist Youth League, but we were expelled from this organization as nationalists. Now, Sheikhzade is the only one in the ranks of the All-Union Communist Youth League...” [Sodikova R, 2024].

It turns out that Sheikhzade went to Baku in 1927 and brought back the magazine “New Caucasus” published in Istanbul. He did not hide his concern about the colonization of Azerbaijan and the Russification of Dagestan. And for some reason he was interested in the size, condition and national composition of the military unit in Boynak, and also tried to get closer to the Kazan Tatars in the garrison. Although he did not reveal his political views,



Tawfiq Jalal, who came to Boynak with him from Darband and worked as a teacher at the educational institution, openly stated that they had come to Dagestan to prevent the Russification of the local population.

In short, in June-July 1927, Sheikhzade was arrested along with Edhem Faizi and Mamed Faizi on charges of counter-revolutionary propaganda. Selim Fitrat and Tawfiq Jalol, who had been acting under the influence of Edhem Faizi, had left Dagestan, so their cases were separate. On December 6, 1927, a court in Makhachkala sentenced the three men named above to political detention at the OGPU [Zakirov M, 1972].

Sheikhzade wrote to the relevant authorities, demanding a retrial, since there was no evidence to support the charges against him. After that, the Special Council under the OGPU Collegium reviewed the case of the Boynak teachers and sentenced E. Faizi to 3 years in prison with the condition of serving time in a concentration camp, and Sheikhzade to 3 years in exile. According to this verdict, Sheikhzade could serve his exile in cities other than Moscow, Leningrad, Tbilisi, and Baku.

After being released from prison, Sheikhzade, on the advice of his mother, chose Tashkent as her place of exile and came to Uzbek land, living in the house of one of his father's acquaintances, Sobir Sharipov, on Shakhrisabz Street [Encyclopedia, 2009].

He decided to start a completely new, clean and innocent period of his life in Tashkent, and, having made a jinn-like edit to his name, adopted the pseudonym Sheikhzade.

Inspired by the work and life of an outstanding writer, i wrote a poem in his honor:

Максуду Шейхзаде

В краю, где горы величавы,
Где небо синее, как шелк,
Жил певец с душою правой,
Слагал он песни, словно шелк.



Максуд Шейхзаде, бард народа,
Его мелодии - души бальзам,
В них боль и радость переплавлены,
И слышен сердца вечный плам.

Его кура звеняла так нежно,
Как соловья напев в ночи,
И люди слушали прилежно,
Забыв печали и нужды.

Он пел о подвигах героев,
О красоте родных краев,
О матерях и братьях кровных,
О верности и о любви.

Его песни - словно горный ветер,
Что несет свободу и покой,
Они врачают души впредь,
И наполняют нас собой.

Максуд Шейхзаде, вечный бард,
Твой голос будет вечно жить,
Твои мелодии - бесценный клад,
Что будет вечно нас манить



CONCLUSION AND SUGGESTIONS

In conclusion, Maksud Sheikhzade's legacy is not just a contribution to Uzbek literature, but also a significant contribution to world culture. His mastery of translation opened the doors to rare works of world classics, allowing the Uzbek people to touch masterpieces that might otherwise remain inaccessible. Sheikhzade not only conveyed the words, but also the spirit and emotions of the originals, turning them into the living fabric of the Uzbek literary tradition.

Sheikhzade was not just a translator, but a true cultural bridge between the East and the West. His works included translations of such great authors as Shakespeare, Goethe and Dostoevsky, which allowed Uzbek readers to see the world through the prism of these geniuses. His translations were distinguished by the depth of understanding and subtlety of conveying nuances, which made them not only literary but also cultural events. In addition, Sheikhzade actively participated in literary circles where contemporary issues and trends were discussed.

He inspired young writers and poets, emphasizing the importance of preserving national identity in the context of globalization. His works became the basis for many research projects and dissertations devoted to Uzbek literature and culture. The legacy of Maksud Sheikhzade lives on and inspires new generations. His approach to translation as an art that requires not only knowledge of the language but also a deep understanding of the cultural context remains relevant to this day. In his works, we see how literature can unite peoples and enrich cultural exchange, creating unique opportunities for dialogue between different traditions. Thus, Sheikhzade's influence goes beyond Uzbek literature, touching on global issues of identity and cultural heritage.



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