



FROM AZERBAIJAN TO UZBEKISTAN: THE LIFE AND CREATIVE PATH OF MAKSUD SHEIKHZADE

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Abstract. *This article examines the early literary activities of Maksud Sheikhzade in Azerbaijan, the influence of the sociopolitical conditions of the Soviet period on his life and creative work, the reasons for his relocation to Uzbekistan, and the beginning of his literary activity in a new cultural environment. The study highlights Sheikhzade's contribution to Uzbek literature through his historical dramas and translation work, which significantly influenced the national literary process. The article also emphasizes his role as a cultural figure who connected the poetic environments of Azerbaijan and Uzbekistan.*

Keywords: *Maksud Sheikhzade, Azerbaijan, Uzbekistan, Soviet period, sociopolitical conditions, national revival, literary environment, creative activity.*

One of the prominent representatives of twentieth-century Uzbek literature, Maksud Sheikhzade is widely recognized for his multifaceted creation, broad intellectual outlook, and exceptional mastery in artistically interpreting historical figures. His life path is closely connected with the stages of his early literary activity in Azerbaijan and his later formation within the Uzbek literary environment in Tashkent. The history of Sheikhzade's relocation from Azerbaijan to Uzbekistan, as well as the sociopolitical conditions of that period, represents a subject worthy of separate scholarly investigation.

Maksud Sheikhzade was born on October 25, 1908, in the city of Aktash, Ganja region of Azerbaijan, into an intelligent family. His father, Ma'sumbek, was a physician and an educated individual who had a deep interest in literature, history, and art. Growing up in such an environment, Sheikhzade developed a strong inclination toward knowledge and creative work from an early age. He received his education at the Darul-Muallimin Institute in Baku and began his teaching career in the schools of Derbent in 1925. During this period, he wrote poems and articles and was actively engaged in translation activities. By participating in the literary life of Azerbaijan, he raised issues related to the shared cultural heritage of the Turkic peoples. Thus, within a short period, Shaykhzoda gained recognition not only as a poet but also as a literary scholar and teacher.

The early years of Sheikhzade's life and creative activity coincided with the establishment of Soviet power in Azerbaijan. The process of Sovietization, which began in 1920, brought significant changes to the cultural life of the republic. On the one hand, the policy of indigenization created certain opportunities for the development of national languages, literature, and culture. This allowed intellectuals such as Shaykhzoda to contribute to the development of national literature. On the other hand, restrictions on political freedoms and the persecution of individuals associated with national movements created a dangerous



environment. The strict control policy of the Soviet regime and the large-scale repressions of the 1930s, which targeted many intellectuals, also had a direct impact on Shaykhzoda's life.

In 1928, Sheikhzade arrived in Tashkent and began his activity within the Uzbek literary environment. Several factors contributed to this decision. First, the intensification of political repression in Azerbaijan and increasing pressure on national intellectuals posed a serious threat to him. At the same time, Tashkent was emerging as a major cultural and scientific center in Central Asia, offering new opportunities. The historical and cultural proximity between Uzbekistan and Azerbaijan, as well as the similarity of Turkic languages, facilitated Sheikhzade's adaptation to the new environment. Moreover, he sought to continue his scholarly research and literary activity on a broader scale. Thus, his move to Tashkent marked the beginning of a new stage in both his life and creative career.

After arriving in Uzbekistan, Sheikhzade initially worked in the field of journalism. He contributed to newspapers and journals such as "*Sharq Haqiqati*", "*Qizil O'zbekiston*", and "*Yosh Leninchi*". During this period, he wrote his first poem in the Uzbek language, "Traktorchi," and soon began to gain recognition within the Uzbek literary community. Between 1935 and 1938, he worked as a researcher at the Institute of Language and Literature. From 1938 until the end of his life, he taught at the Department of Uzbek Classical Literature at the Nizami Tashkent State Pedagogical Institute.

In Uzbekistan, Sheikhzade also achieved great recognition as a playwright. His historical dramas "*Jaloliddin Manguberdi*" and "*Mirzo Ulugbek*" became significant works in Uzbek literature, offering vivid artistic interpretations of national history. In particular, the drama "*Jaloliddin Manguberdi*", staged by Mannon Uygur, received high praise from prominent writers Oybek and Gafur Ghulom. They noted that, in terms of its intellectual depth and artistic power, *Jaloliddin* occupied a high place in Uzbek dramaturgy. In addition, the lyrical epic poem "*Toshkentnoma*" expresses the poet's deep love for his homeland, his people, and the life of the capital city. Shaykhzoda was also active in translation, rendering numerous works of world literature into Uzbek and thereby making a significant contribution to the development of national literature.

In conclusion, Maksud Sheikhzade's relocation from Azerbaijan to Uzbekistan was not merely a geographical movement but a historical event that initiated a new stage in his creative and scholarly activity. While his experiences in Azerbaijan provided him with a strong intellectual foundation, Tashkent offered broad opportunities for further development. Through his major literary works and his artistic interpretation of historical figures, Shaykhzoda left a profound legacy in Uzbek literature. His life and work once again demonstrate the strength of cultural ties among Turkic peoples and the boundless nature of literature.





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