

## THE CONCEPT OF HOMELAND IN THE POEMS OF MUHAMMAD YUSUF

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### ABSTRACT

In this article, the issue of the concept of homeland in the poems of Muhammad Yusuf is analyzed on the basis of the poet's poems. It is established from the examples that the poet's hymn "Motherland" in his poems "Vatan", "Vatanim" is expressed in a unique style.

**Keywords:** Concept, Method of expression, form and content, phonetic style, linguistic unity, art, rhythm, metaphor, methodology, "Vatan", "Vatanim".

### INTRODUCTION

Much practical work has been done on the concept and concept, and the distinguishing features of these two linguistic categories have been identified. In particular, a concept is an idea that reflects general and specific features of an object or event, while a concept is an idea that is not only abstract, but also includes clearly-associative and emotionally-evaluative features. Concepts are usually aimed at molding certain concepts related to human lifestyle into specific patterns and determining their linguistic and cultural existence. Of course, it is difficult to find a clear consensus on the definition of a concept, as there are many opinions and debates about the concept.

According to D. S. Likhachev, a concept is a process of individual comprehension and change of meaning in a certain context. A certain concept has its own formation in each linguoculture. Concepts, in turn, have a complex typological structure that can be interpreted broadly in relation to the meanings of words.

In philology, a concept is an integral part of a word sign that belongs to the intellectual, spiritual, or material realm of human life, has historical roots in the life of a people, and is based on one aspect of thought that has a social and subjective meaning. It often includes concepts that are related to or in many cases opposed to other concepts.

Another important difference between the concept of art and the concept of knowledge is that researchers are "indifferent to emotions, desires, and the concept of science in general." An artistic concept is usually a combination of both, that is, concepts, ideas, emotions, and emotions sometimes even express higher qualities. "

From this it is clear that the artistic concept represents the concepts that are able to create a certain "emotional and aesthetic tension" and at the same time form the concepts of perception. Perhaps it is possible to express originality in the structure of an artistic concept by distinguishing between general and individual spiritual meanings, i.e., emotionally-evaluative things (negative and positive or coloring, etc.).

Therefore, the concept of homeland can be understood in a broad and narrow sense. In the narrow sense, the homeland of a person means a territory belonging to a particular people, and

in the broadest sense, for the representatives of a particular continent, their continent is a common homeland, the planet Earth is the only place for humanity. Therefore, it should not be taken in a narrow sense.

In addition, many scientists have addressed this issue in their work. It should be noted that the theme of homeland and patriotism, as the greatest need, is always a necessary tool for humanity, a tool that serves as a key factor in its spiritual maturity.

The theme of homeland has a special place in modern Uzbek poetry. This is a separate research topic. Understanding the concept of homeland in education and inculcating it in the minds of students will always be a topic that will not lose its relevance and relevance.

Modern Uzbek literature, in particular, poetry, has a significant impact on the spiritual and educational development of our society, and its place in the world literature series is unique and unique. Our people have a rich cultural and educational history, especially Uzbek literature. Literature is viewed as the educator of the perfect faith, for literature is the primary means of shaping human spirituality. This process is reflected in the fact that the creative traditions created by the great figures of our literature continue in their own form today.

The maturity of any poet or artist depends, first of all, on his devotion to national ideas and values and his ability to apply them in his work. Muhammad Yusuf, who was able to sing such nationalism and boundless love for the Motherland in his work, says in the poem "Vatan" that this sacred feeling, which began in the cradle, has no analogues:

The world that began in the old cradle,

I love you without making claims.

One day as my sister,

One day my mother -

Homeland,

I love not knowing who you are.

We know that a newborn baby is placed in the first cradle by our great-grandmothers. His house is a cradle. In contrast, the poet expresses that the first world begins in the cradle.

Homeland - there is no artist who has not sung it. Because for a creator there is no greater joy and honor than to sing the place where he was born and grew up - his homeland. The works on the theme of the homeland have the same essence, but none of them is the same. At this point, we can say that the image of the homeland, which is one of the main themes in the work of Muhammad Yusuf, is bright and impressive, as it is located in a unique tone and unique verses. The creator repeatedly addresses the theme of the Homeland. Because the poet did not give his homeland to anyone and did not exchange it for anything.

It is a strange thing to be proud of one's homeland, a poet does not write on paper with foaming at the mouth. The verses he wrote came to life from the heart, from the poet's chest. That is why Muhammad Yusuf's poems are full of meaning and richness.

It is a sacred and great feeling, like love for the motherland, love for the mother. Allah can give man a homeland in glaciers, deserts and forests. But the Creator has given us a land of gold called Uzbekistan, a land that never ceases to sing the hymns of the nightingales.

That is, in the poet's lyrics we see metaphors and analogies that no one imagined, but that are appropriate. We can say that such analogies do not occur in any other poet's poetry, the unique

artistic language of the poet's works. For example, none of the poets who wrote about the homeland has yet likened the homeland to a mother or a sister, or only this artist was the first to use the homeland from the cradle. There are many people who sing about the gardens and beautiful places of the homeland. But no one sang of his homeland as "the olampanoh of my heart," his "horn of a fat jiida." Or we can see in the poetry of Muhammad Yusuf the allegory, "Under my tongue, you are my only prophet." As mentioned above, in most of his poems about the Motherland, the poet refers to the Motherland as a mother, a sister and a brother. For example, in poem 2 "My homeland":

You are the flower of my happy day,  
 To my flower-bed,  
 You comforted my nolon day,  
 Press your face to my face,  
 My sister says,  
 My mother says,  
 Hamdard-u hamhonam deymi,  
 Love yourself more than the sun,  
 You are my homeland.

The poet sees the image of the Motherland in his sister and mother. The mother is the greatest of the great, the greatest of the great, the most beloved of the beloved. Sometimes you just can't seem to get the word out. The name may not end with the poems of our poets and writers, which they praised in their works, but it also glorifies the mother as much as possible. The poet sees the Motherland in the image of such a great person. In fact, there is no greater joy for a mother to see her child take her first steps. Like a mother, the Motherland rejoices in the achievements and happy days of its people. Its paths are covered with flowers and grass. She accompanies him in times of distress, like a sister. Apparently, the poet created verses based on simple life events with wonderful analogies and deep philosophical insights.

A true patriot loves the people of his homeland. The poet shows such love for the Motherland. He expresses the deepest feelings of his heart in his poems. He is revered as the only one.

The love of the poet in his native land is as warm as the love of a sister, a mother; always together in good and bad days, and compares his kindness to the sun.

To whom is the steppe shelter, to whom is the flower,

Everyone has a place of worship.

Every handful of dirt is visible,

He says this dear to us.

Everyone values their homeland. For the poet, every handful of his soil is a parrot's eye. The poet Muhammad Yusuf's poetic verses, dedicated to the Motherland, are burning in the eyes of the reader, in the image of the poet. The poet Muhammad Yusuf, who used the word as a weapon for the national anthem, spent days and nights with the people and the future of his homeland.

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