

## THE SYMBOL OF THE HOMELAND IN MUHAMMAD YUSUF'S LYRICS

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**Abstract**

This article covers information related to the life and work of Muhammad Yusuf, the poetic uniqueness of the image of the homeland in the poet's lyrics, and the issue of creative skill.

**Keywords**

literature, poetry, art, sense of homeland, creative skill.

**Аннотация**

В данной статье рассматривается информация о жизни и творчестве Мухаммада Юсуфа, уникальность поэтического образа родины в лирике поэта, а также вопрос о творческом мастерстве.

**Ключевые слова**

литература, поэзия, искусство, чувство родины, поэзия, творческое мастерство.

**Annotatsiya**

Ushbu maqolada Muhammad Yusuf hayoti va ijodi bilan bog'liq ma'lumotlar, shoir lirikasida vatan timsolining poetik o'ziga xosligi, ijodkor mahorati masalasi yoritilgan.

**Kalit so'zlar**

adabiyot, she'riyat, san'at, vatan tuyg'usi, shoirlik, ijodkor mahorati.

**INTRODUCTION**

Muhammad Yusuf is one of the prominent figures of new Uzbek poetry. The image of the homeland occupies a central place in his poems. In his poems, he showed how much he loved his homeland in his own unique ways. The poet created beautiful metaphors by comparing the homeland with a mother, sister, and closest people with unique similes. The trees, birds, mountains, forests, animals, and every inch of the homeland in his native land did not remain outside the poet's gaze. Muhammad Yusuf's homeland lyrics express such pure feelings as sincere love for his homeland, loyalty, fidelity, pride, and honor.

Muhammad Yusuf's first poems were published in the weekly "Uzbekistan Literature and Art" (1976). Since then, his poems, essays, and articles have been regularly published in the republican press. Muhammad Yusuf was awarded the title of "People's Poet" of Uzbekistan and the Order of "Friendship".

**Results**

In his poem "My Homeland," the poet expressed that his homeland is full of love and affection, that people live in peace and freedom, even like kings, without any suffering. At one point, the poet compared his homeland to the great prophet Solomon:

What have I done to the world,  
You are my bright world.  
I am a khagan, I am a sultan,  
You are my throne, Suleiman,  
Do you say I am alone, my only one,  
Do you say I am the palace you found,  
You are among the great



You are my great, my homeland...

Muhammad Yusuf, in the second quatrain, asserts that his homeland is unlike any other, that it is the only homeland for him. He feels very happy in this country and is proud to live in a beautiful and beautiful land. He emphasizes that his homeland is greater than the great, showing his love for the homeland that comes from the bottom of his heart:

You are the one who brought flowers to my happy day,  
On my scar that I got from smallpox.  
You are the one who comforted me on my sad day,  
Your face is pressed against my face.  
Do you call me my sister,  
Do you call me my mother,  
Do you call me my compassionate and roommate,  
Your love is brighter than the sun  
You are my warmth, my homeland.

In the above lines, the lyrical hero admits that he lived only by drawing strength from his homeland, both in happy days and in sad days. He expressed with these lines how full of love and affection his homeland is. He likens his homeland to a faithful mother and to a sister who is the closest person who can always be there for him in any situation of his life. He expresses in the following lines that he lived in the bosom of his homeland with love, just as a mother takes her child into her arms with love and affection:

You are Mashrab,  
A talisman among the people,  
Hanged on a gallows in Balkh.  
You are Navai, next to the king,  
Blessing the poor.  
You are Yassawi, claiming to be mine,  
You have claimed to be seen,  
A thousand and one oil has not been opened  
You are my protector, my homeland.

The poet, looking back at the past history of our literature, proudly recalled that our great ancestors, such as Mashrab, Navoi, and Yassavi, sacrificed their lives for the people and were patriotic, selfless people.

You are Khujand,  
You did not open your gates to Genghis,  
You jumped into the Syrdarya after Temur Malik.  
You are Mukanna, whose karachigi  
Splashed into the flames.  
You are the shepherd who saw the lights -  
You are my Chouli, my homeland.

The lyrical hero, regardless of whether his grandfathers in history were generals or simple shepherds, highly respected the concept of homeland and country in the depths of his soul, and did not let evil people approach the land where the umbilical cord blood was shed for the homeland and this people, and protected his homeland and people from enemies until the last drop of blood remained.

Who made Kashgar a place,  
Who is on the Yenisei side,  
Jalaluddin in Kurdistan,  
Babur in India,  
What kind of a face is this,  
They lie in winter,



The scattered ninety-six,  
You are my lineage, my homeland...

In the above lines, the poet proudly describes Jalaluddin and Babur, the brave and courageous sons of the Uzbek people, who also showed the characteristics of the Uzbek son in other countries.

My son, if you say, I will fly to the skies  
With courage,  
I will descend to Alpomish in the land of Chambil  
As a servant,  
I will embrace your Ulugbek,  
With my chattering teeth,  
You are my mouth, my homeland...

Through the image of Alpomish, Muhammad Yusuf recognizes the characteristics of bravery, fearlessness, patriotism, love of the people, loyalty, and devotion in the Uzbek boy. In the following lines, he remembers the tragic death of our great ancestor Ulugbek.

Yesterday is the past,  
The day you reached your own head.  
The land that gave you the mighty,  
The day you sold the mighty.  
The day you tied your hands, stained your heart,  
The day you became a leader.  
Oh, my son! You are my mouth, my homeland.

The lyrical hero, recalling the colonial era almost a century ago, acknowledges that our patriots like Qadiri, who fought for the freedom and independence of the homeland, were considered enemies of the people and died in those ominous days, and that the Uzbek people suffered great losses by losing our enlighteners.

Look at the poet who cried blood next to you,  
If you go to Kokand,  
Ask for the death doms.  
At least Osman Khokin,  
Be worthy of being brought.  
You are my well, my homeland, which has dried up from afar...  
You are my plane whose wings touch the skies,  
I call you Father, and you call me my son,  
My plane with your head bowed,  
My pride in my bosom,  
My amulet around my neck,  
You are my greatest of the great, my homeland!

In these lines, the poet, looking back at distant history and praising the homeland, recalls the tragic life of the poet Osman Nasir, who compared the homeland to a great father, took his love for the homeland to the highest level, and expressed his love and greatness for the homeland to a level that cannot be described in words.

Although Muhammad Yusuf, who took a deep place in the hearts of our people with such beautiful poems and epics, is no longer with us, his poems and songs will live forever in the hearts of current and future generations.

The poet left us a great literary legacy during his short life. His poems teach us to increase the spirituality and enlightenment of our people, to love the homeland with all our hearts.

## Conclusion



We never tire of reading Muhammad Yusuf's deeply heartfelt poems or listening to the songs inspired by his verses. His works continue to resonate with readers because they embody a sincere, unwavering love for the homeland, a profound respect for national values, and a poetic vision that elevates the human spirit. Through the artistic power of his words, Muhammad Yusuf nurtures a sense of identity, unity, and responsibility within every generation.

Inspired by his example, we too strive to cultivate a genuine and conscious love for our country. His literary legacy encourages us to reflect on the sacrifices of our ancestors and to shape our actions in ways that honor their memory. At the same time, his poetry reminds us of our duty to future generations—to preserve cultural heritage, strengthen national consciousness, and contribute meaningfully to the development of our society. In this sense, Muhammad Yusuf's works remain not only a source of aesthetic pleasure, but also a moral and spiritual guide that continues to illuminate the path toward becoming worthy children of our nation.

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