

THE POET WHO TAUGHT HIM TO LOVE HIS COUNTRY

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ABSTRACT

This article examines national values, self-awareness, attitude to the people in the works of the People's Poet of Uzbekistan Muhammad Yusuf, and gradually studies the harmony of lyrical melodies in the poems and epics of the poet.

KEYWORDS: National value, reading, pathos, sad melodies, national anthem, artistic expression, diagnosis.

INTRODUCTION:

The best thing about creators is always expressed in their works. The same can be said about the work of Muhammad Yusuf. As we read his simple, folk poems, we see a talented, passionate artist who masterfully incorporates his reflections on the world and human life into melodic verses.

"Our literature does not even notice how Muhammad Yusuf got into poetry," says the hero of Uzbekistan Ozod Sharafiddinov. But he quickly surprised everyone and fell into his mouth. When it comes to his work, often, his songs are mentioned. He was neither a songwriter nor a singer-songwriter. His writings are on a very topical subject, very serious, but very close to the hearts of the people and written in a fluent language. That's why the hafiz sent them to sing.

Today we see that although Muhammad Yusuf did not write poetry for the song, the songs based on his poems raised the art of singing to a new level. Through this, the poet's verses on the people's grief and grief helped the general public to understand their national identity.

As a proof of our opinion, it is worth mentioning another description of the writer: "He became famous not only for his songs but first of all for his poems, which expressed the people's grief and described the love of the country in his unique poems. At first glance, his poems seem very simple, woolly. But why not write like him?! You can't! His seemingly easy-to-write poems made his fans cry, laugh, and pull him into his arms.

People were looking for his poems, books he didn't read without excitement, in stores. I have witnessed for myself that Muhammad Yusuf is a God-given talent. At one time there was talk about Cholpon's poem "*Ko'klam*". Impressed by my description, he suddenly stood up and began to compose a poem:

O, ota makonim, onajon o'lkam
O'zbekiston, jonim tushay soyangga.
Senday mehribon yo'q, seningdek ko'rkam,
Rimni alishmasman bedapoyangga"

So we can recognize that Muhammad Yusuf is one of the great word artists who skillfully uses language tools. The poet's poetry is notable for the fact that it reflects the human psyche, inner experiences, sets of emotions, the processes of evolution of thought and imagination through various images. This has also been emphasized by researchers of the poet's work. Topics such as the homeland, its history and future, the life of the village, the parents who prepared their children for marriage, the sufferings of the repression period and the fact that tulips are like Uzbek girls hiding secrets encouraged Muhammad Yusuf to create unexpected lyrical images.

In the words of Muhammad Yusuf, he captured swords sharper than diamonds, knew

the soil as a bed, shared the saddle of a horse, and spent half his life in the mountains, shielding his chest from lead, shrouding his white shirts, and roaming the thickets. Following the example of our ancestors, who sacrificed their lives for this land, we must protect our Motherland as much as possible, and bring up the next generation as brave and loyal to the Motherland as Muhammad Yusuf, a child who appreciates all its herbs.

As the great philosopher of antiquity Aristotle said: "In poetry (in fiction in general), people can become birds, rivers, stars. He can be in a good mood in different situations, in different moments, he can think differently in the morning and differently in the afternoon." Hence, the method of artistic expression chosen by the poet is manifested in a way that relates to the essence of the reality, the object, the experience or the observation. In this sense, just as the methods of artistic expression used in poetic works differ from one another, the peculiarities of the nature of the poets' artistic thinking indicate that the individual styles are not the same.

Today, the poet's work and his artistic potential are widely studied by young researchers. In the process of studying the lyrics of the independence period, the young scholar Zokir Pardaev tried to reveal the power of the word in the integral relationship of word and image in modern poetry, the essence of image and folk tone through the works of contemporary poets. Professor B. Sarimsakov, who drew attention to this issue, writes: "The word itself interacts with other words in an artistic context and becomes an artistic image."

People's poet of Uzbekistan Halima Khudoiberdieva, appreciating the work of her contemporary talented poet Muhammad Yusuf, in particular, the fact that her poems reflect the image of the motherland: "Who likes you in the early frosts of independence was able to enter the arena of struggle". Who could express his

love for the land and the country so simply, so dearly? If I say that we have learned from you to love, respect and protect the Motherland, there is no exaggeration in my words!" he wrote.

In Muhammad Yusuf's poems about the country, sincerity, innocence, and a wonderful gentleness are felt along with high pathos and harsh appeals. He sees the image of the homeland as a great value, expressing it in bright colours, bright and unique. The poet does not limit himself to simply describing his love for his homeland and praising it. Perhaps he is approached on a large scale, his history, his extraordinary past, described with pain and anguish, with a sensitive passion, with sorrow. His poems are full of fiery love, pride, devotion, trade in the country in the distant and recent past, its objective and subjective factors, endless hatred, pain, regret and sorrow for the real causes of tragedy and betrayal.

Sen Xo'jandsan, Chingizlarga
Darvozasin ochmagan,
Temur Malik orqasidan
Sirdaryoga sakragan.
Muqannasan qorachig'i
Olovlarga sachragan,
Shiroqlarni ko'rgan cho'pon
Cho'lig'imsan, Vatanim.

Throughout the poem, the poet turns to the distant places of the people's history, warning of the tragic fate of the great scholars who passed through this land, of their tragic past. In his poetic verses, the poet makes effective use of the art of time. In his poems, the poet mentions the names of famous historical events, historical figures, scholars.

The reader who looks at it has a deep understanding of the essence of the poem and what it means here. In the above excerpt from the poem of Muhammad Yusuf, Yassavi, Navoi, Mashrab, Temur address Maliks within the scope of this art. The poet uses every word in the poem to glorify the image of the homeland. At the same time, it seems to be emphasizing that

in order for a nation to be formed as a nation, a nation as a whole, there must be inner integrity, a deep spirituality, a spiritual perfection.

O'tgan kuning o'tgan kundir,
O'z boshingga yetgan kun,
Qodiriyni bergan zamin,
Qodiriyni sotgan kun.
Qo'lin bog'lab, dilin dog'lab,
Yetaklashib ketgan kun,
Voh bolam, deb aytolmagan
Dudug'imsan, Vatanim.

Skilful use of the artistic potential of the word, musical fluency, clarity of feeling, sincerity and gentleness, the ability to express the scenes of the soul in a concise and clear way are the leading features of the poetic style.

Mendan nima qolar:

Ikki misra she'r,
Ikki sandiq kitob,
Bir uyum tuproq.
Odamlar ortimdan
Nima desa der,
Men seni o'ylayman
O'zimdan ko'proq –
Lola, lolajonim,
Lolaqizg'oldoq!

In this poem, too, he focuses on the themes of man and life, creation and literature, and expresses spiritual landscapes. This poem was written in memory of the famous poet Shavkat Rahmon, and Muhammad Yusuf describes his inner experiences and pains in his language.

In a short period of time, the poet was a sincere, eloquent, national singer, so he was able to take a place in the hearts of the people in a short time. High human qualities, delicate melodies of love and affection, Uzbek, simple, but at the same time noble, virgin and unique feelings and experiences are reflected in it. Although he used simple words in his poems, we understand that he illuminated its essence in a deeply meaningful, profound way.

Another feature of the poet was his ability to make diagnoses. Diagnosis is an Arabic word that means the artistic animation of inanimate objects. The poet describes objects and living beings with human characteristics. In art, the animation of objects in nature, as well as the transfer of human characteristics to animals, birds, inanimate objects, is called diagnosis. Diagnosis is to personalize, to humanize.

...Oqqushlarim, oq yomg'irda ucharlar,
Saharlardan shudring-sharob icharlar.
Tanlamayin qabrlarni qucharlar,
Kapalaklar odamlardan mehribon...

...Gulga qo'nsa, qanotlari botmaydi,
Ojizlarim birovga tosh otmaydi.
Bir kun yashar, bir-birlarin sotmaydi,
Kapalaklar odamlardan mehribon...

...Oydin oqshom yodga tushding, o malak,
Seni o'ylab bo'ldi yana qon yurak.
Sevaman deb aldamaydi kapalak!...
Kapalaklar odamlardan mehribon!...

At the same time, the poet entered the hearts of fans with national values, customs and traditions, in harmony with the examples of folklore that express it. In particular, in the poem "Chimildiq". Chimildiq is described as a fortress that preserves modesty and honour, a link that connects the perfection of the nation:

Garchi ipak devoring,
Hech kim seni qurgan yo'q.
Ammo ikki dunyoda
Sendan baland qo'rg'on yo'q.

Or in the example of values:

Ko'ringanni duolar
Qilar bizda momolar.
Jonimga ham omonlik
Tilar bizda momolar.
Momolar har joyda bor,

Bizda bori qayda bor?! – He exclaims.

Annoyed by the forgetting of Uzbek traditions, the poet writes in the poem "**Kokiling**":

“Momom o‘rab o‘tgan soch,
O‘tib tovon o‘pgan soch.
O‘tib tovon o‘pganda,
Yig‘lab-yig‘lab ketgan soch...
Kokiling kim kesdi, yor?” .

Today, Muhammad Yusuf is remembered as a poet who wrote about the problems of his time. It is appropriate to comment on the importance of his noble work in the study of his work. The versatility, simplicity, sincere expression of feelings, bright and colourful expressions, tone and colour harmony in his style can be learned in detail from these studies.

Muhammad Yusuf left a great legacy of his own. His poems are such that any ordinary person if he slowly begins to look at the lines, will feel the poet's feelings, what he wants to say, and these lines will instil in the heart of any reader love for the Motherland, love for parents, devotion to the land and so on. Today, there is a need to open and develop a new area of research called Muhammad Yusuf studies.

Bir go‘sha suv bo‘lsa, bir go‘sha qirlar
Qancha yurtni ko‘rdim, qancha taqdirlar.
Qayga borsam suyab, boshingni tik tut, deb
Tog‘laring izimdan ergashib yurar

Ko‘rdim, suluvlarning eng faranglarin,
Yo xudbinman, yo bir sodda kasman men:
Parijning eng go‘zal restoranlarin
Bitta tandiringga alishmasman men.

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