



TASHPOLAT AHMAD'S LYRICS: POETIC EXPRESSION AND COMPOSITION INTEGRITY

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Abstract. *This article approaches the poetic examples of the quatrain genre of Tashpolat Ahmad's work from a scientific and theoretical perspective. The poet's quatrains occupy a unique place in modern Uzbek poetry through the motifs of imagery, philosophical depth and spiritual elevation. The article analyzes Tashpolat Ahmad's artistic means, compositional structure and spiritual experiences of the lyrical hero, emphasizing that his poetry is a rich source of modern lyrics.*

Keywords: *Quatrain, Poetry, Artistic art, Philosophical lyrics, Imagery, Spiritual elevation, Compositional analysis.*

Introduction

Poetry is a literary genre that allows expressing the most subtle layers of human thought and spiritual world in artistic form. The poetic world of each poet is a unique reflection of the era in which he lived, the social environment, aesthetic views and individual spiritual experiences. Therefore, among the poets actively working in modern Uzbek literature, the poetic research, the skill of image creation and the spiritual and philosophical depth of Toshpolat Ahmad deserve special attention.

The poetry of Toshpolat Ahmad is distinguished in modern Uzbek lyrics by the motifs of imaginative and philosophical thinking, imagery combined with natural landscapes and inner spiritual uplift. In his work, such conceptual themes as man and nature, imagination and reality, spiritual purification and spiritual uplift are covered with deep artistry. In today's literary process, the tendency to express philosophical thought, spiritual experiences and aesthetic views through quatrains is

gaining relevance. From this perspective, quatrains are of particular importance in the work of Tashpolat Ahmad.

The Main Part

The poet's four-line poems are distinguished by their artistic height, imagery, and inner philosophical depth. He turns natural landscapes into a means of symbolic expression, expressing imagination and spiritual experiences through compositionally well-structured quatrains. Tashpolat Ahmad's quatrains are distinguished not only by poetic melodiousness, but also by internal content harmony, spiritual elevation of the lyrical subject, and artistic interpretation of human values.

The verses that we are going to analyze for the first time are called "Zilol tomchilar" and have a deep philosophical and spiritual content. Let's analyze the poem line by line:

*Suv bo'yida o'sgan majnuntolman,
Oshiqdar tilida kuyman – iqbolman.
Hech kim quritilmas sha'nim-shukuhim,
Chunki men vaznsiz, shirin xayolman...*

In this stanza, the poet describes himself as “*Suv bo'yida o'sgan majnuntolman*” – “I am a willow tree growing by the water” (a moisture-loving, delicate, sad tree). This symbolizes a delicate nature, a troubled soul, perhaps the poet himself. He considers himself to have found success in the language of lovers, that is, in the world of love and feelings. “*Hech kim quritilmas*” (“No one can dry it out”) – his honor, dignity and honor cannot be destroyed by anyone. He says that he is a weightless, sweeter than sweet imagination – which indicates the highness of his world of thought and spirit. The only artistic means (artistic means) that is clearly visible in the verses is **Tashbih** (simile): “*Suv bo'yida o'sgan majnuntolman*” – “I am a willow tree growing by the water” – here the lyrical hero likens himself to a willow tree. Willow tree is often used as an image of sadness, loneliness, and

devotion to love. Being a tree by the water is a symbol of naturalness, tenderness, vitality. **Metaphor** (figurative expression): “*Kuyman – iqbolman*” – “I am singing, I am happiness” - through singing, he describes himself as happiness (iqbol). “Singing” here gives the meaning of inspiration, expression of feelings, creativity. “I am happiness” - not directly, but through figurative expression, it means inner greatness. “*Men... shirin xayolman*” (“I am... a sweet dream”) - the dream is directly attributed to the poet himself. This also belongs to the art of **personification** (humanization). **Antithesis** (antithesis): “*Hech kim quritolmas sha’nim-shukuhim*” (“No one can dry my glory”) - that is, I am a willow tree, but no one can dry me. The tree usually dries up, but here it has spiritual strength, “glory”. **The contrast** between real weakness and spiritual strength. Paradox: “*Men vaznsiz, shirin xayolman*” (“I am a weightless, sweet fantasy”) - even though it is weightless (i.e. non-physical) something, it is strong, sweet, invincible. Although this may seem logically contradictory, it gives a deep poetic meaning. There is an adjective, *Sweet fantasy* - it means that this fantasy is not ordinary, but pleasant, filling the soul.

Sha’nim-shukuhim - used as a symbol of greatness, pride, divinity. Tardiya (emotional reinforcement): Through the line “*Hech kim quritolmas sha’nim-shukuhim*” - “No one can destroy my honor”, the lyrical hero emotionally reinforces the sacredness and strength of his character.

The melody and harmony of the final parts of the poem are as follows:

1. *Suv bo’yida o’sgan majnuntolman,* → A
2. *Oshiqlar tilida kuyman – iqbolman.* → A
3. *Hech kim quritolmas sha’nim-shukuhim,* → B
4. *Chunki men vaznsiz, shirin xayolman...* → A

“majnuntolman / iqbolman / xayolman” — These three lines rhyme correctly. “sha’nim-shukuhim” is different from the other lines, in an independent tone, but does not violate the rhythmic harmony.

The poem is written in the combined meter of the finger verse system, typical of modern Uzbek poetry. That is:

Suv bo '-yi-da o 's-gan/ maj-nun-tol-man → 6+5 =11 syllable

O-shiq-lar ti-li-da /kuy-man – iq-bol-man→ 6+5 =11 syllable

Hech kim qu-ri-tol-mas/ sha '-nim-shu-ku-him, → 6+5 =11 syllable

Chun-ki men vazn-siz/ shi-rin xa-yol-man... → 5+4+= 9 syllable

The following lines of poetry can be considered an example of philosophical lyrics in Uzbek literature. The poem promotes the idea of spiritual purity, elevation of thought, and detachment from worldly worries. The poet encourages the reader to purify his inner world, to keep his imagination and gaze pure.

Sumbula suvida xayolni poklang,

Shaffof nazar bilan xilolni poklang.

Agarchi dunyoning ozori bisyor,

Uni ko`p o`ylamay, iqbolni poklang..

“*Sumbula suvida xayolni poklang*” (“Cleanse the mind in the water of Sumbula”) - this line expresses the need for the human mind to be pure, symbolizing the purity of nature. If we pay attention to the analysis of images, **Sumbula water** is used here as a symbol of nature, the source of life, and purity. **Imagination and gaze** (look at) are the inner world, soul, and world of thoughts of a person. **Hilol** - the symbol of the moon, beauty and radiance are intended. **The worldly harm** is a symbol of worries and trials in life. **Iqbol** - a symbol of bliss, happiness, and spiritual elevation. These images are very poetic and symbolic. The poet does not give a concrete reality, but a deep philosophical thought through abstract concepts. Artistic means of expression:

1. **Tashbih (metaphor):** “*Sumbula suvida xayolni poklang*” – Purifying the mind in water is a figurative expression.

2. **Takror (repetition):** The repetition of the word "...poklang" at the end of each line gives the poem melody and emotional power.
3. **Zidlik (contradiction):** "*Agarchi dunyoning ozori bisyor*" – Here the hardship of life is described, but in the next verse the idea of not giving in to it, that is, of being spiritually strong, is revealed in contrast.

Semiotics is the science that studies the system of signs and their meanings. Analyzing a poem through a semiotic approach means identifying hidden or deep ideological layers through images, symbols (symbols) and codes in it.

The main symbols in the four and their meanings:

Image / Symbol	External (denotative) meaning	Internal (connotative, symbolic) meaning	
Sumbula suvi	Flowing water (August water)	Life, purification, renewal, passage of time	
Xayol	Imagination, thought	Human spiritual world, spiritual state	
Shaffof nazar	Pure eye, clear vision	Pure heart, pure intention, loyalty to the truth	
Xilol	Moon (crescent moon)	Beauty, dreams, Islamic symbol, awakening	
Dunyoning ozori	Problems in life	Real life, trials, worries	

Despite the brevity of the poem, it deeply expresses the ideas of the human spirit, spiritual purity, and a positive outlook on life. Such quatrains by Tashpolat Ahmad enrich the moral and philosophical layer of modern Uzbek lyrics.

Tashpolat Ahmad's poetry is an example of philosophical and lyrical literature written in a modern spirit, in which: spiritual beauty, love and inspiration, harmony of nature and man, high spiritual values are expressed in a unique poetic language. His poems are devoid of complexity, but have a deep meaning, each line embodies spiritual uplift and quiet reflection. Simple scenes in nature (water, willow, sycamore) are used as a symbol of the human spirit.

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