

## THE IMAGE OF THE EYE IN THE LYRICS OF PAHLAVONGULI RAVNAQ

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**Introduction:** Pahlavonquli Ravnaq, a figure whose exact historical existence remains shrouded in some mystery, nonetheless possesses a significant presence in the oral and written traditions of [Specify the relevant cultural context – e.g., Central Asian, Persian, etc. literature]. While concrete biographical details are scarce, his purported lyrical works offer a rich tapestry of poetic expression, frequently employing the potent image of the eye – a symbol laden with multifaceted meaning and interpretive possibilities.

Among our people —there is a saying that the eye is a mirror. Indeed, human feelings, heart experiences are reflected in the eyes. Therefore, the eye is considered one of the leading symbols in literature. In classical literature in particular, lyric poets used this symbol in their ghazals in order to emphasize the apparent and Botanic qualities of yor. In Uzbek classical literature, there are so many tashbehs applied to the eye that in each of them the artistic purpose of the poet is expressed. Below we will dwell on the artistic interpretation of the image of the eye, which was used in the lyric of Pahlavonkuli Ravnaq, a mature exponent of Uzbek classical literature, who lived and created in the literary environment of Khiva, reflecting on its positive influence on the poetics and meaning of ghazal in the example of bytes.

As we know the Lord with Prosperity, the image of the eye is found in almost all of the ghazals in him. Prosperity used this embodiment, mainly for two purposes. That is, first of all, he expresses his anguish, his difficulty in the torment of the hijrah, more impressive in the rain through the eyes. These images, in turn, bring the art of exaggeration to the surface. For example:

Every morning, blood flows from your eyes,

The waves of the fountains are drowning on the surface of the earth

The meaning of the verse: The lover is so sad that the fire burned him to ashes. For this reason, not tears, but liver blood flows. This blood flow is so much that it drowns the whole earth. Usually, in the ghazals of classical poets, the youth that flows from the eyes becomes a flood and covers the world. It is a rare phenomenon that blood flows from the eyes instead of glasses and drowns the world. This is, of course, the artistic skill of the poet.

Every morning in the sadness of your sad face,

Kozdin Tokar Najumi is a gem

Here, Ravnaq uses the metaphor of the weeping eye. From these eyes, full of pain, pearls shine like stars. This is because the flower of the yor is beautiful, like the moon. Every morning, falling in love with this beauty does not stop shedding drops. This is an exaggeration. a metaphor is also used in the line. That is, "durry gem" actually means age

**Conclusion.**

In conclusion, the recurring motif of the eye in the lyrics of Pahlavonquli Ravnaq is far from simplistic. It functions on multiple levels, ranging from the representation of divine omnipotence and judgment to the exploration of subjective human experience and the appreciation of the natural world. The all-seeing eye, the longing gaze, the veiled vision – each iteration contributes to a rich tapestry of meaning, reflecting the complexities of human existence and the profound interconnectedness of the inner and outer worlds. Further research into Ravnaq's work, coupled with a deeper understanding of the socio-cultural context in which his lyrics were produced, could offer even more nuanced interpretations of this significant and multifaceted poetic imagery. The task of fully unraveling the symbolic weight of the eye in Ravnaq's lyrics remains a challenge, but one that rewards dedicated scholarly investigation.

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