

## THE MYSTICAL INTERPRETATION OF ABDURAHMAN JAMI'S EPIC POEM "LAYLI AND MAJNUN"

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**Abstract.** One of the famous works of Abdurahman Jami is "Haft-avrang", the sixth epic in its composition is "Layla and Majnun". The epic is written in Persian, is rich in artistic means and is told in a simple style. The main characters of the epic are Majnun - a lover on the path of true love, and Layli - a woman of divine beauty who initiates Majnun towards true love.

**Key words:** Abdurahman Jami, Layla, Majnun, Sufism, love.

In Eastern literature, the epic poem "Layla and Majnun" is considered one of the most subtle and philosophical interpretations of the theme of love. The epic glorifies pure love, patience and spiritual perfection. That is, the main idea of the epic is not the simple love of two young people, but love on the path of Truth, great divine love. The epic begins with praise to Allah and a hymn to our Prophet M.s.a.v. Then the sequence of events begins. The long-awaited child, Qays ibn Mulawwah, is born in the Bani Amir tribe. Since he had only one child, his father provided him with all the necessary conditions. [1:34] At first, Qais spent his time only with his friends and concubines. He would fall in love with any beautiful girl he saw, and for this reason he was nicknamed Majnun. While in other epics, Qais' nickname Majnun begins after he falls in love with Layla, in Jami's epic, Qais received this nickname at the very beginning. After some time, Majnun hears Layla's description and falls in love with her in absentia without seeing her. This very fact is proof that Majnun's love is divine, pure love. After some time, Majnun is fortunate enough to see Layla in person, and from that day on, his eyes see only Layla and his ears hear only her. These two young people experience many hardships on their journeys. Majnun, realizing the transience of this world, abandons all his father's possessions and goes out into the desert, and begins to live madly in love with Layla. Only one word is repeated in his language: - "Layla, Layla, Layla." [2:23].

Majnun had fallen in love with many girls throughout his life, but he had never fallen in love with them as much as he loved Layla. This love of Majnun was a divine love, very different from ordinary love. She had come to understand that this world is mortal and that we are just servants who have come for a test. Layla was the embodiment of the beauty of Truth. From the day Majnun sees Layla, a radical change takes place in his heart. Love for Layla purifies Majnun and leads him to the realization of true love, that is, true love. In Sufism, Majnun's departure from all wealth and away from people is called renunciation. The desert is not only a place for Majnun, but also a symbol of spiritual freedom. There, Majnun makes friends with animals. In particular, he saves a deer from a hunter, resembling Layla. This episode has a deep symbolic meaning: Majnun now begins to see Layla's beauty, that is, divine beauty, in every being. Later, he even frees the deer from a trap and there, Majnun makes friends with animals. In particular, he likens the deer to Layla and saves it from the hunter. This episode has a deep symbolic meaning: Majnun now begins to see Layla's beauty, that is, divine beauty, in every creature. Even later, when he frees the deer from the trap and walks with them, he shows that he has become in harmony with nature, completely freed from the ego. [1:42]

Even when Majnun goes to the Kaaba, he can only say "Layla." This is a very delicate and mystical situation that requires interpretation. On the surface, it seems like ordinary human love, but inwardly, Layla is the embodiment of Truth here. For Majnun, Layla is the path to Allah, the highest destination of love. That is why he mentions Layla in the Kaaba, because the Truth is embodied in his heart through Layla.



The fact that Layla says to Majnun when he goes to the Kaaba, "You have come to your home," has an even deeper meaning. These words seem to mean that the Truth that Majnun sought was actually in his own heart. According to the philosophy of Sufism, a person finds Allah not outside, but inside. The Kaaba is interpreted as a symbol of the heart.[2:104]. Even when Majnun goes to the Kaaba, he can only say "Layla." This is a very delicate and sophisticated situation that requires interpretation. Outwardly, it seems like ordinary human love, but inwardly, Layla is the embodiment of Truth here. For Majnun, Layla is the path to Allah, the highest destination of love. That is why he mentions Layla even in the Kaaba, because in his heart, through Layla, Truth is embodied. [4:175]

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In short, Jami shows two stages of love through this epic: the first is figurative love (human love) and the last is real love (divine love). Through the image of Majnun, the path of a person to perfection, the process of overcoming the ego, renouncing the world and ultimately finding the Truth is skillfully depicted. This epic encourages the reader not only to think about love, but also to understand his own heart, to strive for inner purity.

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