

**IMAGE OF LAYLI IN NAVOYI'S LYRICS  
(IN THE EXAMPLE OF FAVOID UL-KIBAR)****Kamola Ulug'murodova Murodullayevna**

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"Favoid ul-kibar" is considered the fourth book of "Khazayin ul-Maoni" collection. It was called the lyrical encyclopedia of the 15th century, and the essence of each genre included in it contained ideas that had a positive effect on the human psyche. They consist of: the pleasure of love, the pains of emigration, the pleasure of life, nobility, human pride, the hope of inheritance, complaints about the times, humility, Sufi inclinations, love for the country, comfort, dedication to perfection, the sophistication of mysterious feelings. The poet inculcated some of these concepts into the essence of his ghazals, sometimes in the behavior of characters, and sometimes through his instructive words. In the ghazals included in "Khazayin ul-Aoni", the poet uses the image of Layli in different contexts, along with the main characters of poetry, such as lover, mistress, friend, rival, rival, ascetic, and sheikh. Let's see what he used. This symbol is used in the form of Layli and Laylivash in fourteen places of Devon, in 6 places it means a beautiful place, in 7 places it is a favorite place of Majnun, and in 1 place it refers to the name of an artistic work. occurs.

*Ishqda men kebi Majnun yasadi kilki qazo*

*Layli ashkolini dildorima monand qilib.*

These verses are the third stanza of the fifty-fifth ghazal, in which the poet compares himself to Majnun, who was destined for the fate of "kilki kaza" from long ago. Laila's monand is describing her beauty. In this place, the image of Laili is used in the sense of a beautiful place.

*Gar tutub Layli otin, Majnun qilur ermish fig'on,*

*Andin ermishkim, junun oyinig'a mansub emish.*

In these verses, which are numbered in the ninth stanza of the two hundred and forty-fifth ghazal, the poet skillfully described the mental state of Majnun. Majnun, who was destined to be "Ishq" from the moment she was born, keeps moaning and complaining about the name Layli. Those around him consider him to be a crazy person. "Kays's suffering from the pain of falling in love, facing a hundred calamities, being called "Madman" - a madman, and being reproached, are his fate. His clay was melted by the fire of love. Sadness, Calamity, Pain, Firaq are his constant companions, because falling in love is associated with experiencing such sufferings. That is: to put a pure eye with a pure look on a pure face, and to be moved by a pure heart with a pure face, and to enjoy the true beauty of a pure lover with a pure means of enjoyment. Navoi describes the description of such love in literature as "singing the secrets of truth in a metaphorical way." In this case, Majnun is the symbol of a tax man who is touched by the passion of the Truth and longs for the beauty of the Truth with a strong passion, while Layli is the one who shines with the light of divine revelation.

In short, the symbol of Layli used in the fourteen places of the divan, as in the previous three divans, expressed the essence of Majnun as a beloved land, a beautiful lover, a reference to the name of a work of art.

### List of references

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