

## INTERPRETATION OF FARIDUDDIN ATTAR IN FICTION

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### **Annotation:**

This article analyzes the short story “Hazrati Attar” written by Abdumutal Abdullayev dedicated to Fariduddin Attar. Historical figures are taken as the object of analysis in the story. Through the research, it was revealed that universal human qualities were promoted through the image of Fariduddin Attar, and the idea that every person should first of all recognize his identity was reflected in the story.

**Keywords:** Abdumutal Abdullayev, the story of “Hazrati Attar”, historical image, historical truth and artistic texture, contrast, artistic interpretation.

Compared to other literary types and genres, the interpretation of historical figures occupies a significant place in the works created in the epic type. Because the genre characteristics of the epic type make it much easier for the author to consistently express his thoughts and the development of events. “Truly, the epic work describes the events that take place in space and time, and creates a full-fledged artistic reality that can come to life in the imagination of the reader through the medium of words.” [1] Novels and short stories are particularly important. The novel is distinguished by the fact that it covers a large historical period or large plots, not only about a certain historical figure, but also about the socio-political situation of the period in which he lived, geographical images of a certain region, as well as the mental and spiritual experiences of the historical figures around the main character. The creator, in turn, will have to do a lot of research about the historical character he wants to make the main character. In particular, many of our artists studied for a year, or even six or seven years, and prepared a lot to create one historical work. In the short story genre, a certain period of the historical image is taken, and it consists of a composition made up of short plots. But even so, the above requirements for the creator of a historical work are also the main criteria for a work to be written in the short story genre. Because the events in the story are based on a certain small period of history, it is very difficult for the creator to write the work. “We see that the characters of the works belonging to the genres of novels, short stories, and short stories differ in terms of their position, importance, and function in the work. For the author of the novel, the hero is a means of understanding the world (this is the goal), for the short story writer, the hero is the goal (the means of events), for the story writer, the event itself serves as the goal”. [2]

Nowadays, we can find the interpretation of historical figures in many works of art. That’s why history is, first of all, the identity and national pride of each nation. In Uzbek literature, since the second half of the 20th century, including Alisher Navoi, Sultan Jalaluddin Manguberdi, Amir Temur, Mirzo Ulugbek, Abu Rayhan Beruni, Al-Khorazmi, Abu Nasr Farobi, Zamakhshari, Zahariddin Muhammad Babur, and other such ancestors, who left an indelible mark in the history of the world, gradually

increased the introduction of our ancestors into fiction. One such historical person is Fariduddin Attar.

The original name of Fariduddin Attar was Muhammad Abu Bakr ibn Ibrahim, born around 1148 and died in Nishapur in 1219. He is a mystical poet. Mansur Halloj continued the ideas of Bayazid Bistomi's teaching. Attar's philosophy is based on tawhid, that is, the science of recognizing the oneness of God. According to him, tawheed is not only the recognition of the oneness of God, but also the process of striving to merge with him, that is, the process of man's striving towards the Absolute Spirit. It is known that Davlatshah Samarkandi in his work "Tazkirat-ush-shuaro" indicated the total volume of Attar's works as about 250 thousand verses.

German Orientalist Helmut Ritter's information published in the "Islamic Encyclopedia" lists Attar's works in order of writing as follows:

1) "Khaydarnama". This work has not reached our time. 2) "Devon" – poems. 3) "Javohirnama". 4) "Sharhul-Qalb" – "The review of the heart". Attar himself lost the 3rd and 4th works. 5) "Khusravnama". 6) "Secret". 7) "Man-tiq-ut-tayr". 8) "Musibatnama". 9) "Muxtornama". 10) "Ilohinama". 11) "Bul-bulnama". 12) "Pandnoma" ("Nasihatinama"). 13) "Tazkirat-ul-Avliya" ("Tazkir of Saints"). 14) "Merajnama". 15) "Gumgumnama". 16) "Vuslatnama". 17) "Ushturnama". 18) "Javhar-uz-zot". 19) "Hallojnama". 20) "Basirnama". 21) "Mazhar-ul-Ajaib" ("The Vision of a Miracle"). 22) "Lisan – ul gayb" ("Language of the Unseen"). Other than the above, "Haft Vady" ("Seven Valleys"), "Hayiatnama" ("About weaving"). "Vasiyatnama". "Kanzul – hakoyik" ("Treasure of truths"). "Kanzul Asror" ("Treasure of Secrets"). "Ikhvonus Safo" ("Pure Brothers"). "Valadnoma" ("About birth"). A number of works such as "Miftah-ul-Futuh" ("The Key of Rulers") are considered by researchers to be Attar. "The world of Attar is truly a wonderful treasure of secrets. Anyone who looks at this treasure will not be surprised by Attar's magic power." [3].

Muhammad, who was interested in learning science from his youth, became one of the leading people of his time, thoroughly mastering the sciences of literature, religion, wisdom, astrology, medicine and medicine. Since he lived in a Sufi environment and among people of Sufism, this teaching has a strong influence on him. He himself was a great sheikh and saint. The sheikh of the sheikhs, Majdidin Baghdadi, wore a dervish kirqa. The famous Iranian literary critic Syed Nafisi also believes that he was a follower of the Kubravian sect. Nevertheless, Attar is considered the murid of Sheikh Rukniddin in the leeches of the Tariqat. In fact, he is an Uwaisian and was educated by the spirit of the famous Sufi Mansur Halloj. About this from the language of Alisher Navoi Jalaluddin Rumi:

"One hundred and fifty years later, the light of Shaykh Mansur Hallaj touched the soul of Shaykh Fariduddin Attar and became his mentor," he writes. At this time, Attar Jalaluddin prophesied the future of Rumi and gave him his book "Asroranma".

Along with many research works, artistic works are also being created about Fariduddin Attar's work and life. In particular, Abdumutal Abdullayevn's short story "Hazrati Attar" is one of the beautiful works that summarizes the life, creativity, spiritual world, and philosophical views of Fariduddin Attar. The work begins with an image of the desert, the effect of scorching heat on the environment and existence. The author showed the contrast between the images from the first images in the work. In particular, the situation of one of the heroes of the work is described as follows:

“ – Hazrat, there is not a drop of water left in my body, – for the first time since those who set out on the journey, the thin man, whose face shines like silver”

The man in this passage is not told whether he is old or young, but we can tell that he is a much younger man by the way his face shines like silver. Although he is young, he cannot bear the pain of the road. After that, an image of an old man is given. It is contrasted with the person above. Even though he is old, he does not show that he is in trouble. This old man was Fariduddin Attar. Traveling is really a difficult path that tests and trains a person’s endurance. And in the image of Fariduddin Attar, we can see the interpretation of a patient and satisfied person who overcame these trials. What he said to his impatient student is proof of our opinion. “We will overcome Karbala with a thousand plagues as one plague. God does not shave the body while searching for the heart and leaves no meat for the cross. If you know, the fat will be raised by the sheep. Carrying an extra burden on a human child encourages various inclinations in his heart. According to the blessing of the Prophet Rasulullah (s.a.w.), a believer should not have excess meat worthy of one dumpling” (pages-1-2)

We look at history as a mirror to ourselves, that is, as an object that serves to understand the human identity and draw some conclusions from it. To be more specific, we look at our ten, twenty, thirty years of history, the history we have created, based on reading and studying history, historical figures, its achievements and shortcomings. If a historical work can give the reader such moments, it is the author’s achievement. In particular, this story is embodied in the image of Fariduddin Attar as a generalization of people who have reached perfection and affects the feelings that are buried deep inside a person and cannot be told to anyone. “The history of literature is the history of describing human character. However, each period differs with the concept of a person characteristic of this period, and the diversity of the content of the artistic character is also determined by this. A concrete ideological-artistic concept is always reflected in the image of a person. Depending on this concept, the writer determines, exaggerates and summarizes certain aspects and aspects of the human essence”.[4]

Through the following conversation of Fariduddin Attar with his impatient student, we can see how strong and wise Fariduddin Attar is a human being. Also, the reader involuntarily tries to put himself in the place of the student. Because everyone makes mistakes in life. The advice of Fariduddin Attar, embodied in the image of a teacher, directly affects the reader. “If I think about it, you've been following me like a shadow for ten years now, you're watching over me, you're following me. But at the most necessary moment, you lose your creativity. After all, if it was easy to eat the bread of muridism, wouldn't it be just you, but tens and hundreds of students of knowledge would follow me. Now when you reach your destination, don't lie down like a bad horse” (page-5). The author referred to the various tests, hard and painful sufferings that occur during the whole life of a person through the pain of crossing this desert. We can say that this is one of the achievements of the author.

While reading the work, a new character suddenly enters the story. Through the speech of this character, we can see the position and prestige of Fariduddin Attar in his time: “ – Ordinary people are suffering a lot because of your loss. After you were exiled, your popularity among scholars and seekers of knowledge increased tenfold. Despite the persecution of Sunni officials, many of your fans are reading your epics and having sweet conversations.

At the end of the work, Fariduddin Attar is shown alone with the Mongolian soldiers. Mongolian soldiers came to take the life of Fariduddin Attar for the promised money. But Fariduddin Attar, who

fears only God and believes in him, is not afraid of executioners whose eyes are full of blood, on the contrary, he bravely faces death and gives up his life.

This work is one of the best works created about Fariduddin Attar, who spent his life creating, trying to share the light of spirituality and knowledge with people, and succeeded in this. Fariduddin Attars works as the main character have not stopped being created. The younger generation gets to know historical figures closely through such works.

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