

## Interpretation of Love in Stories

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**Abstract:** This article examines the interpretation of love in the stories of H. Dostmuhammad “My thousand pain” and “I am without you and you are without me”. The aesthetic ideal, worldview and creative style of the writer are highlighted on the basis of the analysis of the form and content of the stories, which are a collection of letters based on the highest emotion love.

**Keywords:** author, nature of genre, protagonist, story, letter, love, longing.

### Introduction

Khurshid Dustmuhammad created narrative story which consists of letters and a new direction in uzbek storytelling – “My thousand pain” and its logical continuation “I am without you and you are without me”. These narrative stories of Khurshid Dustmuhammad based on letters like one of the great masterpieces of world literature “The poors” by F.Dostoevski. A creator person focuses on distress appearing in his soul in the era where globalized, technology developed, unstopably active people, calling for vigilance. Kh.Dustmuhammad portrays poetically that the human being is great culture, and its sign of pure devine and earthly love hymn, its power, love of two hearts(Jondil and Dildust) in his letters. There is no any negative feelings in the narrative stories, heroes who have sincere emotions were drawn. The writer substantiated that the kindness is the most beautiful feeling, he summed his heart secrets in the hope of opening the flowers of this beauty in the real life.

He delivers delicate feelings in the soul of a person with the help of the letters. The author writes in his narrative story “My thousand pains”: “the love is the most delicate, poorest, most sensitive emotion of an individual’s soul! The most sincere, the most mysterious and the most glamorous form of written work is the letters. There is no any convenient and natural way to express the charm and magic of love except the letters:<sup>1</sup>” The hero of the story explains his letters:” Letter is the bridge of souls, this bridge is built for two individuals, nobody step on it except two individuals, and it is forbidden to be looked by strangers. Because the most delight and virgin feelings are sent via this bridge”<sup>2</sup>. Kh. Dustmuhammad created love narrative stories sichronically novels which are based on that rise of love is because of the purity of heart, and the ability of loving a person sincerely and impartially. Even though the writer’s stories are written in prose, we listen to a symphony of poetic sentiments. Using lyrical images to portrait the characters, feelings, emotions of the heroes, nature, essence of the events is capability of the writer. The author’s stories are dedicated to the delicate feelings of humanity, and their theme is pain, the heroes are love.

### *Analysis and results*

The two stories, which are based on letters, were created basis of a synthesis of traditional and non-traditional style. In the story, the state, mood, emotions, flow of emotions, feelings of the heart are

<sup>1</sup> Dustmuhammad Kh. Stories. My thousand pains. – T.: Sharq, 2011. – p.330.

<sup>2</sup> Given source: – p.331.

reflected in the mind of the character, and the inner monologue is written in the form of a letter. The souls of lovers talk only in letters, meet in the dreams. The eventual outcome is connected with the feelings of the heroes in the process of exchanging letters. In the story, the power of love, which is a miraculous feeling, the bitter truth of life does not take into account heart or desire, the expressive love of two lovers are expressed in letters, and divine love is sung and glorified. Indeed, according to the famous scholar of Islamic science, Abu Hamid al-Ghazali, divine love is a developed and perfected form of human love. In his book *Sharh at-Tarif*, al-Bukhari explains that “Love is both among the servants of God and between the servant and the Truth”. We discern that the level of earthly love in the novel rises to heavenly love (divine) from the miss of two heart lovers. “It seems that the main motive in the novel should be longing for lovers, but at first glance it is not so, but you can know from various signs and symbols that the work is about World longing.”<sup>3</sup> It is worthy that the epigraph to the story was chosen from Mashrab’s work: “Nobody knows about my condition of my soul. Thus the love of two hearts left in the letters. The main hero of the story, lover boy is the artist. Therefore, colors are the main means of expression. The main hero likes white color. A guy who loves white. White is a symbol of purity. One of the Companions(sahoba) said that faith seems to be a white dot in the heart. As faith increases, so does whiteness. He was accustomed to seeing the world, people only and only in white. We learn the outlook of the boy and the girl, mirror of the soul, the attitude upon the humanity and folk via soul expressions which they sent each other. Only the boy feels the pearly white light scattering from the girl. Mahmoud Asad Joshon, a scholar of Islamic science, said, “If Allah loves a servant, He will make him worthy of his love. He will purify, cleanse from sins, purify from negligence, purify from ignorance, enlighten the heart and soul”<sup>4</sup> and provided evidence that the love is heavenly. The young man sees and feels the divine qualities in his mistress, and expresses them in letters. He describes as “God given beauty”, “Divine feature”, “The original pearl” and amazed”: You were created in the image of a divine being and placed among the slaves, and no one opened their eyes to you and looked at you. ... If only I could enjoy this divine beauty in you and realize it...”<sup>5</sup> It was the grace, the gift of the Creator, to the young man. Literary scholar I. Hakkul comments on mystical interpretations of the phrase “eye of the soul”: The Sufi Imam al-Ghazali states that man has an inner eye, which is an alternative to the outer eye, and that it is called the “eye of the heart,” the “spiritual eye”. In Surah az-Zumar, “The eyes of your Lord have come to you for the sake of Allah. Whoever sees with these eyes is good for himself, and whoever is blind is bad for himself”<sup>6</sup>. From the comments given, it is clear that love is a great feeling and it can only be felt and seen by an open-hearted person. This feeling is a great and divine grace of the Creator to man. In the story, “... there is a higher, more sacred truth than the truths that everyone understands. Not everyone is fortunate enough to see this higher heavenly truth. It can be seen only in the moments when two hearts meet ... The closeness of the jewels of the heart opens the eyes of the heart ...”<sup>7</sup> The writer is not referring to the ordinary love, but to the Supreme Love, the love of Allah, the love that befalls open-hearted people. “The heart is gentle. If he is righteous, all the other members will be reformed”<sup>8</sup>. The purity of the heart and the openness of the eyes of the heart is a sign of perfection. Perfection means Human being. We read in the story how the rank of love is high”: In order to live worthy of high emotions, the soul must rise. The greatness of the soul takes power from the fascination of the body”<sup>9</sup>. Najmiddin Komilov: “The ore that connects man to the world of God is

<sup>3</sup> Tulaganova S. Great literary dream. World literature. - T.: 2012. №2. – p. 173-176.

<sup>4</sup> <https://kh-davron.uz/kutubxona/islomiyy-adabiyot/tasavvuf/mahmud-asad-joshon-haqiqiy-sevgi.html>

<sup>5</sup> Dustmuhammad Kh. Stories. My thousand pains. - T.: Sharq, 2011. - p.334.

<sup>6</sup> Hakkul I. Return to Navoi. –T.: Fan, 2007. - p.94.

<sup>7</sup> Dustmuhammad Kh. Stories. My thousand pains. - T.: Sharq, 2011. - p.348.

<sup>8</sup> Abu Hamid al-Ghazali. Ihyou Ulumid din. –T.: “Uzbekiston”, 2019. - p. 58.

<sup>9</sup> Dustmuhammad Kh. Stories. My thousand pains. - T.: Sharq, 2011. - p.341.

the spirit. If you want to know the world of God, then study a person, that is, yourself, recognize yourself. The human heart, spirit, knowing the soul, the discovery of these tools of the Lord's worldview can be found qualitative, authoritative - punitive, scientific wisdom. It processes through realizing and knowing the God, and realizing the human being"<sup>10</sup>. The hadis states that "Whoever recognizes himself, recognizes his Lord".

The whole universe adheres to the law of love, the building a family, the duration of generations. Indeed, man is the most perfect of all creation. In the divine book, the Creator says, "Indeed, we have glorified the Son of Man." Love, the increase of the suffering of longing, elevates man divinely, brings him closer to the Creator. In the story, the young man in love says: "Our correspondence takes us to the throne chambers. This white sincerity, as pure as the morning, the breath of a sincere child will be a ladder of new honesty ..." "<sup>11</sup> The Heaven is the greatest of all things created by God. It is a proof of the power of the Creator, who created the Throne to be wider than the seven heavens (commentary by Sheikh Muhammad Sadiq Muhammad Yusuf). "He is the Owner of the Throne and the Most High" (Surah al-Buruj, 15). The Throne belongs to Allah alone. Acknowledging that the love of a lover is a way of purification, he is steadfast in his work and longs for the Throne of Allah. The hadith of the Prophet (peace and blessings of Allaah be upon him) "A person will be with the one he loves in Paradise" gives relief and consolation to the lover's worldly longing.

The chronotope of the reunion for souls which burned with longing will take place at noon. The dream detail is the lock of the writer's artistic intention. We learn the essence of the dream, the key from the hearts of the heroes:" A child, no, the young woman who led the morning full of light - You. You are the angel who is whiter than a winter morning, who leads pure intentions like a snowball. You are the person longing of a young man who is sweating with excitement on a cold winter morning". "H...h...", I can't greet. My lips which are going to say "miss you' instead of saying "hello" to you and I know that I can't stop myself from it"<sup>12</sup>. To further enlighten the psyche of the heroes, vital foundations are given for the combination of heavenly love with earthly love. The power of love is reflected in the sufferings of a thirteen-year-old boy who listens to his desires, in the observations of a thirteen-year-old girl, in the case of a dog that has lost its owner.

In the story, the level of love rises from the ground to the sky. Love was the greatest gift of the Creator to the hearts of lovers. That is why their destiny becomes a divine reunion, a divine destiny:

"Our reunion is the greatest gift,

Our reunion is a divine destiny ...

After all, the world was need for both of us

To know what love is!"<sup>13</sup>

From the anguish of the heart, the feelings of the heart, the gift of destiny, and the writing of destiny, the protagonist came to the following conclusion: "... unification is pleasure, but in unification there is no longing, Nostalgia is in pain, pain is suffering, and in suffering is love!.." "<sup>14</sup>

The logical continuation of "My pain ..." in the story "I am you, you are me" we read the power of love, the heartfelt fire of longing in the monologues of the young man, that is, the main focus is on

<sup>10</sup> Komilov N. Tasavvuf. -T.: Movarounnahr-Uzbekiston, 2009. - p. 257.

<sup>11</sup> Dustmuhammad Kh. Stories. My thousand pains. - T.: Sharq, 2011. - p.359.

<sup>12</sup> Dustmuhammad Kh. Stories. My thousand pains. - T.: Sharq, 2011. - p.356.

<sup>13</sup> Dustmuhammad Kh. Stories. My thousand pains. - T.: Sharq, 2011. - p.434.

<sup>14</sup> Dustmuhammad Kh. Stories. My thousand pains. - T.: Sharq, 2011. - p.381.

the flames of love. The warmth of the hero's feelings urges the reader to purify: "Reading the letters renews the anguish of that youthful and enthusiastic period in the heart. No matter how miserable the sufferings are, they renew the feelings, rejuvenate the person by adding to the feelings, the spring rain washes away the new consciousness, purifies it"<sup>15</sup>.

The young man in love assures us that there is a member of the body called love: "I discovered that an organ unknown to the medical world had formed in my body. That unknown organ has become one of the most important organs in my body, just like the brain and heart. The name of this organ is called LOVE"<sup>16</sup> Religious sources are based on the presence of a member of the soul. "By heart we do not mean a piece of flesh stuck in the chest. The heart is the secret of the world of command. The flesh from the world of creation is the throne of the soul, the throne is its throne, the other members are its kingdom. To Allah belongs the creation and the command."<sup>17</sup> Only a person who recognizes divine power believes that there is a member of the soul. Imam al-Ghazali explains this situation as follows: "Avoid being the only one who confirms what you see and feel. You have a divine secret that separates man from beast. When this secret was revealed to the heavens, the earth, and the mountains, they refused to lift it, and feared it. Perception of things outside the five senses exists only in that mysterious world that separates man from the animal. Whoever forgets this fact, ignores it, is not satisfied with the animal level, and does not go beyond materiality, then he has killed himself"<sup>18</sup>. To know the Creator is to love him, to deny oneself in his work is to purify, to believe in his power is to know oneself. Self-knowledge is the understanding of the essence of life, the attainment of the level of Personality. Yunus Emro said: "I did not come to this world to make a claim in vain... I came to please, I came to this world to please ..."<sup>19</sup>.

The young man in love finds an explanation of his situation in the love and letters of historical figures. He gives an example from Napoleon's letter to Josephine. He likens his love to the love trade between the great Einstein and the Russian noblewoman Margarita Konenkova. Examples from Pushkin's poems are excerpts from Ivan Turgenev's prose poems without translation of the original. As Nietzsche points out, he admits that "there is only one madness in love", citing examples from the poems of the poet Farida, who is in tune with his psyche. The reason for the mixture of Russian and foreign literature in the stories is the writer's love for literature, that is, poetry.

We read the color, taste, and power of nostalgia in the anguish of love: "... it is such a magical feeling that it connects longing souls, it weaves the threads of hope, no matter how painful it may be, it cleanses and heals the souls of longing, it tests the cruelty of friendship and love."<sup>20</sup> The writer raises the definition and level of Nostalgia. A nomadic painful spot appeared on the hero's body. The pain points move incessantly. When the hero unites him, the word appears: LONGING!!!

My dear friend, my brother, my sister, my brother ... my mother says that I miss you. The agony of nostalgia is in the heartbreaking moments. "... If I have a chance to see you, I will miss you for the days and minutes I did not see you. I will miss you even if I hide you inside me!"<sup>21</sup> A dreamer in love, he worships his dreams. "He likens the palace of love to a golden palace woven from the thread of his imagination. Every detail, object, color, letter, punctuation marks in the writer's stories

<sup>15</sup> Dustmuhammad Kh. Stories. My thousand pains. - T.: Sharq, 2011. - p.385.

<sup>16</sup> Given source. - p.388.

<sup>17</sup> Abu Hamid al-Ghazali. Ihyou Ulumid din. "Uzbekistan", 2019. - p. 58.

<sup>18</sup> Given source. - p.65.

<sup>19</sup> <https://kh-davron.uz/kutubxona/islomiyy-adabiyot/tasavvuf/mahmud-asad-joshon-haqqiy-sevgi.html>

<sup>20</sup> Dustmuhammad Kh. Stories. I am without you and you are without me. -T.: Sharq, 2011. - p. 402.

<sup>21</sup> Tulaganova S. A great literary dream. World Literature, 2012. №2. - p. 173-176.

also serve to express the longing of the two hearts, the sufferings of the Missing, to infect the reader”<sup>22</sup>. Punctuation helps when expressing the feelings of the protagonists, when the expressions are weak:

– .....

– ...-.. ?

– ..... !

“I miss you”.

“What about you?”

“I miss you too!”

The wormth of nostalgia burns so much that we feel it as the keyword is constantly given in capital letters and how the protagonist pronounces the word. We can see that the protagonist expresses this word with pain and love in the sense that the writer has infused it with a punctuation mark. Nostalgia?????!!!!

- Where are you?????!!!!

“Every order of the top five, the number of misses increases, he said. It rises from the ground. Every request, every urge is a stepping stone to ascension into the universe. In some places, the writer puts his condolences in punctuation”. The shape and number of punctuation marks are also expressions of love that refer to love. The longing of a lover is love, what he seeks and worships is love!

The image of pure human feelings is reflected in the poems. Inspired by the poem of Bakhtiyor Vahobzoda, who is full of love, affection and longing, he names the story.

Now you are not that you are

And I also not that I am...

### Conclusion

These stories of letters, as the author himself admits, were a great part of the lovers, the "hair" of the novel, which reflected their fate. The letters are heartbeats photographed on the lover's cardiogram machine. The punctuation marks at the end of the story show that the souls of love, suffering, and longing live with the hope of eternity.

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<sup>22</sup> Eshniyazova A. Comparative-typological study of Khurshid Dustmukhammad’s work and uzbek story writing in the independence period/dissertation. –T.:2020. - p. 43.