

Expression Of National Mentality In Artistic Works

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Abstract: This article discusses the concept of mentality, the national dialogue characteristic of the Uzbek mentality, traditions, images, customs, religious beliefs, and the expression of myths in works of art. The expression of the characteristics of the Uzbek mentality in works of art through the speech of images is highlighted.

Keywords: Love, tradition, communication, customs, cursing, pallbearer, someone else's rights, emotional relationships, politeness.

Introduction: Mentality (German: Mentalität, Latin: mens, mentis - mind, perception) is the historically formed level of thinking, cultural potential, the power to analyze the laws of life of a society, nation, group or individual, their intellectual ability in certain social conditions, and spiritual strength (The mentality of a society, nation or individual also includes their unique traditions, customs, customs, religious beliefs and beliefs). Since the concept of mentality is composed of concepts such as level of thinking, cultural potential, intellectual ability, and spiritual strength, it encompasses aspects such as nobility, piety, respect, hospitality, hard work, sincerity, honesty, kindness, tolerance, courtesy, and modesty that are characteristic of the Uzbek people. In Uzbek society, the value criterion of being respected and respected by others has always been high. The conformity of one's behavior to traditional standards is the most important component of the Uzbek mentality.

In works of art, the expression of the characteristics of the Uzbek mentality through the speech of characters requires great skill from the artist. The speech of each character should correspond to his spirituality, behavior, profession, life experience, psyche, age, gender, and it is necessary to understand what kind of person he is from his speech. Character speech consists of dialogue (conversation between two or more characters) and monologue (internal speech of characters addressed to themselves or others), both of which are important means of creating an image and character.[1]

LITERATURE ANALYSIS AND METHODOLOGY

The Uzbek people have created their own unique customs and rituals over the centuries. Such traditions are passed down from generation to generation over time. One of them is the formation of communication etiquette and civilized speech in the family. Being sincere in family relationships, communicating with courtesy, and parents addressing each other with modesty in front of their children are traditionally considered a product of upbringing.

"Among Uzbeks, every man calls his wife - his true spouse - by the name of his daughter or son. It is not proper to call his wife by her name. If his wife's name is Maryam, if his daughter's name is Khadicha, a Muslim believer, out of genuine shame and modesty, calls his wife Khadicha. In some cases, the mother and child say "labbay" together, and then the father, who is the real owner of the family, says: "I will tell you, your elder brother!" Even then, "He doesn't say Maryam ...". Although these words are said in a mockery of the Razzaq phrase in Cholpon's novel "Night and Day", they actually provide information about the unique forms of address in Uzbek families.[2]

The custom of hospitality is also widespread in our Eastern peoples, including the Uzbek people. "A guest has come to your house. You are having a feast. A kebab is cooking in one corner of your yard... Your wife slowly comes up and whispers in your ear. "Dad, separate the two sikhs before serving the kebab: the neighbor's bride is a fool..." she says. What should we call this? This means that a human child needs love

from before it is born, and you should not spare love for each other. Two people got into a fight over a trivial pretext. One of them is right, the other is right. If you keep quiet, the fight will only get worse. Then a wise man steps in and says: "Hey, hey, hey, you coffin-bearers, you Baraka Topkurs, stop talking," he says. The burning fire immediately goes out. What should we call this? It means that a person needs love even after death, do not spare love for each other. It is called the Uzbek tradition, the Uzbek mentality!" Hashar, which has been a tradition for a long time, hospitality, and respect for elders are considered the most important features of the Uzbek character. There are types of hashar that are held on a family, neighborhood, neighborhood, and even country scale. Family hashars are often held with the participation of relatives and friends in the reconstruction of a building. In hashars held between neighbors, a lot of field work, planting, building a house, raising the courtyard wall, and wedding decorations are done. Usually, the people invited to the hashar were required to come. Those who could not come for a good reason cooked food for the hashar participants.

"In the village, there was a custom of plastering the roof in the fall. It had an unwritten rule. First of all, no one plastered their roof alone, everyone came to the house. Second, the house of the widow, the poor While we were eating under the mulberry tree in the middle of the courtyard, our teacher's elderly mother came by. (We later learned that she had gone to visit her daughter, who had lost her sight a week earlier.) The old woman, swinging her cane, went straight to our teacher.

- What have you done?! - she said, not even acknowledging her son's greeting. - What have you done?!... Why did you pick up mud from the street?! Can you touch the dirt on the street, you idiot! The rights of the majority - that's it!"[3]

In this example, the features of the Uzbek mentality are also expressed through the speech of the old woman. Our beloved writer Otkir Hoshimov's objective approach to this topic is commendable. In Said Ahmad's novel "Horizon", policeman Inoyat catches an elder selling prohibited goods and wants to take him to the police station. No matter how much Inayat aksakol scolded and threatened the policeman, the policeman would not change his mind. Then

"... - I will curse, - said the Aksakol.

- Your curse will hit you anyway.

- I will curse badly.

- No matter how much you curse.

- ...I will curse so that the child dies.

The policeman trembled. One of his children died at the front, and his heart still ached. He had only one six-year-old child on his forehead. He did not trust this child at all, and the child had become accustomed to his father, so he slept with him at night. When he went on night shifts, the child would wake up many times and ask for his father. The Aksakol wanted to curse this child. Sweat poured out of the policeman's body. His vision blurred. He staggered and hit his shoulder against the wall."[4]

DISCUSSION AND RESULTS

This dialogue reflects the conversation between Inoyat the elder and the policeman. In the excerpt, the mentality typical of the Uzbek nation is expressed through cursing. Since the policeman believes in cursing so much, Inoyat the elder lets go. In the excerpt above, taken from Otkir Hoshimov's work "Inscriptions on the Sidebars", the characteristics of the Uzbek mentality are expressed through quotations ("Dad, separate the two sikhs before distributing kebabs: the neighbor's bride is a fool..." and "Hey-hey-hey, coffin-less people - oh, you who seek blessings, stay away from one sentence").

CONCLUSION

In conclusion, we can say that the modesty and humility of the Uzbek people, their thoughtfulness and prudence, as well as their preference for the human heart above all else, the skillful depiction of the national character, the unique customs, values, and traditions of the nation's population in their works by our beloved writers are imprinted not only on the pages of literary works, but also in the hearts of readers.

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