



HOSPITALITY TRADITIONS OF THE UZBEK PEOPLE: ARTISTIC, HISTORICAL AND COMPARATIVE ANALYSIS BASED ON MAHMUD SATTOR'S WORK "UZBEK TRADITIONS"

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Abstract: *This article is based on the “Hospitality” chapter of Mahmud Sattor’s work Uzbek Traditions, providing a historical, literary, and comparative analysis of the Uzbek custom of hospitality. Hospitality is portrayed not merely as a socio-cultural tradition, but as a symbol of humanity, honor, and generosity. The article explores how this tradition is reflected in the works of thinkers such as Mahmud al-Kashgari, Alisher Navoi, Zahiriddin Muhammad Babur, and Maxtumlili. It also highlights practical customs among Uzbeks, especially the symbolic meaning of plov, and enriches the discussion with examples from oral folk heritage. The differences between Eastern and Western approaches to hospitality are compared, and the importance of preserving this cultural value in the modern age is emphasized.*

Keywords: *Uzbek traditions, hospitality, Mahmud Sattor, national values, Eastern culture, Uzbek literature, oral folk art, generosity, historical customs, guest room.*

Introduction: Hospitality is one of the oldest and most cherished values in Uzbek culture, deeply rooted in the nation's historical memory and social life. Unlike many cultures where hospitality remains a simple custom, among Uzbeks it has evolved into a reflection of moral identity, social responsibility, and cultural pride. In the chapter “Hospitality” of his book *Uzbek Traditions*, Mahmud Sattor offers a comprehensive exploration of this value—its historical origins, aesthetic representations, and contemporary significance. This article examines the tradition through artistic, historical, and comparative lenses, revealing its multifaceted role in shaping Uzbek national consciousness

The main part: Hospitality has existed as a value since ancient times in the history of mankind. However, while in some peoples it has remained at the level of a simple custom, in the life of Uzbeks this custom has become one of the most important manifestations of social culture. The chapter "Hospitality" of Mahmud Sattor's work "Uzbek traditions" deeply covers the roots of this value, its historical development, artistic reflection, and its place today. Based on this chapter, this article analyzes the phenomenon of hospitality from an artistic-aesthetic, historical-cultural and comparative point of view.

I. Hospitality - as a mirror of culture

In this section of his work, Mahmud Sattor calls hospitality "a criterion of humanity, generosity, cultural and spiritual communication." By welcoming guests, accommodating them with respect, and observing them with honor, the Uzbek people demonstrate their highest human qualities.

This approach shows us that in the thinking of our people, a guest is not considered an ordinary "guest", but a "great guest" sent by God. It is not without reason that the Uzbek proverb "a guest is as great as your father" arose. A guest is a test of the honor of the people, and the host is its mirror.

II. Historical roots and reflection in written sources

Hospitality is an ancient custom that has continued uninterrupted among Uzbeks until modern times. As the work cites, Mahmud Kashgari also wrote about it in his work "Devonu lug'otit turk". In it:

"Show your hospitality to yourself,
Taste your food to yourself,
Show your honor to your guest,
May your honor be far away."

These verses show how important hospitality is not only in language, but also in our spirituality. In particular, the phrase "to spread honor" means the wide spread of the nation's reputation through a guest. This is not just about waiting for a guest,

but also about protecting national reputation, setting a standard for generosity and attention.

III. Reflection in artistic sources: On the example of Babur and Makhtumkuli

The work provides examples from the works of thinkers such as Alisher Navoi, Makhtumkuli, and Zahiriddin Muhammad Babur. In particular, the following verses of Makhtumkuli:

“Do not be a guest to a scoundrel because you have a lot of money,
Even if a generous person is poor, there are still months...”

These verses indicate that kindness and generosity take precedence over material provision in hospitality. Babur Mirzo, on the other hand, demonstrates a high level of hospitality etiquette through the cases of refusing to drink alcohol and not spoiling goose meat at a banquet in the presence of Husayn Boykaro. This situation is presented to the younger generation as an educational and moral criterion.

IV. Practical forms and reflection in folk literature

Mahmud Sattor shows the concept of a hotel as an integral part of Uzbek households. Each courtyard had a separate hotel, which consisted of large rooms with 9-11 beds. When a guest arrived, the village's scholars, bakhshis, and poets gathered and had questions and answers, discussions on art, literature, and politics. This was a form of the people's demonstration of their spiritual wealth under the pretext of waiting for a guest.

Humorous stories, in particular, the story about the guest not leaving until the pilaf was cooked, are a part of folk literature related to hospitality. Through this story, the symbolic meaning of pilaf in observing a guest is expressed in a highly artistic way.

V. Hospitality culture and the present time

The work also criticizes modern indecencies. In Abdulla Oripov's poem "Answer", some people who call hospitality "bribery" are criticized. The poet shows such individuals as indifferent to national values, selfish and stingy:

"Was a piece of my bread a bribe,
Was a cup of tea a bribe?!"

With these lines, the poet teaches our people a lesson of caution: generosity is a behavior given by God, and accepting it as a bribe or greed is a rejection of national values.

VI. Comparative analysis: Hospitality in the East and the West

Hospitality occupies a special place in the cultures of the East, especially in the Turkic and Muslim cultures. In the West, this tradition is evaluated more in terms of personal comfort and individual freedom. In Western societies, a guest comes for a short time on the basis of a special invitation, and efforts are made not to disturb the family's internal atmosphere. On the contrary, in the East, a guest becomes an integral part of the household.

In this respect, the hospitality of the Uzbeks is based on the ancient culture of the Turkic peoples and is strengthened not only by religious, but also by social, economic and spiritual factors. The description of hospitality in Mahmud Sattar's work "Uzbek Traditions" proves how deeply rooted this value is in the spiritual world of the Uzbek people. A guest is considered a criterion of humanity, tolerance, generosity, honor, decency, and fair treatment. The hospitality of the Uzbek people is not just an ancient custom, but a vivid expression of national thought, morality and social solidarity. Honoring a guest, welcoming him with honor, setting a rich table and watching him with love is considered an important value not only at the family level, but also at the societal level. Mahmud Sattor's work "Uzbek Traditions" extensively covers the historical roots, aesthetic aspects and spiritual essence of this custom, which allows for its analysis enriched with literary, folklore and historical examples.

Conclusion: Hospitality is widely expressed, from folk oral literature to written sources, to the works of Navoi, Babur, Makhtumkuli. This custom is also glorified as a criterion of honor and dignity in ancient Turkic language monuments. In particular, the serving of pilaf as a symbolic and final dish is evidence of the rich semantic layers of this custom.

In today's era of globalization and economic pressures, when such delicate values as hospitality are gradually fading away, it is an urgent task to preserve such cultural heritage and pass it on to the younger generation. After all, hospitality is a practical manifestation of the openness, generosity and human qualities of our people. Therefore, continuing this tradition, adapting it to our modern life, and instilling it in the minds of young people is one of the important steps towards preserving our national identity.

List of used literature:

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