



INTERPRETATION OF ORIENTAL ETIQUETTE IN THE WORKS OF HUSSEIN VAIZ KASHIFI

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Annotation

Central Asia, recognized as one of the first centers of human civilization, gave birth to many scientists who, with their rare works, gratefully served the spiritual development of mankind. Our encyclopedic thinkers have left a great legacy in all fields of science and culture. In particular, the unique works of our ancestors on the philosophy of Eastern ethics are still highly valued by foreign scientists. Hussein Vaiz Kashifi is one of the scholars who have produced an excellent work on the philosophy of ethics.

Keywords: encyclopedic thinkers, Husseina Vaiz Kashifi, ethics, religion, Navoi, Islam, morality.

Hussein Vaiz Kashifi (1442 / 46-1505) was one of the great theorists of Islam and a mature scholar who wrote over 200 works in the fields of philosophy, ethics, linguistics, literature, politics, history, astronomy, rhetoric and medicine [1; 241]. Hussein Vaiz Kashifi lived and worked during the Timurid rule in conditions created for a stable social environment and free creative activity. The scientific and creative environment of Herat, especially Alisher Navoi, had a great influence on the formation and development of Kashifi's creative activity. Alisher Navoi took Hussein Vaiz Kashifi under his wing, patronized him and highly appreciated his talent, giving him a special place in his work "Majolis un nafois" [2; 377].

In most of his works, Hussein Vaiz Kashifi promotes Eastern morality. In particular, the main idea of "Ahloki Mukhsini" is to promote correct behavior in human activity. In the introduction to the work, Hussein Vaiz Kashifi says: "Doctors say that good behavior is a path in which one cannot achieve the abode of honor and dignity without following this path, and without embarking on this path, the path of existence cannot be transferred from animals to the kingdom of human medicine. People are beautiful when they have good manners and good qualities." [3; 129]. In these works of Kashifi, a philosophical analysis of moral qualities in the social activities of people was developed.





In his Sufi work "Fuvvatnomai Sul-toniy yohud Javonmardlik tarikati" he described in detail the etiquette of eating and drinking, speaking and traveling, etiquette of waiting for guests and greeting. The rules of etiquette established by Hussein Vayiz Kashifi have not lost their relevance. For example, the rules of food etiquette are explained to scientists so clearly that they cover even the most delicate aspects of oriental etiquette. As for food etiquette, the scientist says: "There must be a difference between eating an animal and a person. For the animal lives to eat, and man eats in order to live. The difference between these two types of food is known from etiquette. That is, people follow the rules and norms of food intake, but animals do not know this. " [4; 72]. Hussein Vaiz Kashifi emphasizes that the greatness of a person, his spiritual maturity is determined primarily by his morality and even his observance of certain moral rules in food. "If you are asked what the rules of eating are, say thirty-seven. Four are obligatory, four are sunna, four are mustahal, ten are etiquette, four are respect, four are wisdom and seven are the rules of caution" [4; 72]. Hussein Vaiz Kashifi also provides a classification of food etiquette rules. Farz focuses on halal and clean food. Sunnah practice focuses on washing hands before eating and eating with the right hand. Explaining the ten rules of eating, he emphasizes the following:

- ✓ sits down with the left leg;
- ✓ is in front of you;
- ✓ without looking at someone else's food:
- ✓ eat from one end of a plate (or bowl);
- ✓ eat food with three fingers;
- ✓ cleaning the plate (bowl);
- ✓ if food falls out of hand, clean and then eat;
- ✓ do not lean while eating;
- ✓ Washing hands after eating.

These rules of food intake are the main feature of oriental etiquette.

"If you ask what are the four honors, let me tell you: firstly, do not scratch your head while eating, secondly, do not blow your nose, thirdly, do not spit, and fourthly, do not talk to anyone during food" [4; 73]. He describes the four wisdoms of eating: do not eat in large chunks, chew food well, do not eat much, do not eat on a full stomach. The wisdom of eating, as advocated by Hussein Vaiz Kashifi, is also often emphasized by modern medical experts. Hussein Vaiz Kashifi also details the eleven rules for drinking water.



Explaining his views on etiquette, he explains in detail the importance of language in human activity. First of all, the scientist explains the importance of speech as follows: “It is well known that a man is deprived of honor if he does not observe the etiquette of speech. Words should always be used to denote merit and be accurate and truthful. If not, it is better to remain silent” [4; 64]. Explaining the nature of language in human life, Hussein Vaiz Kashifi explains what should be avoided in the process of speaking: “First, from a lie, for a liar is the enemy of God. Second, breaking promises and speaking hypocritically. Thirdly, from gossip and slander, for slander is the work of the wicked. Fourth, from senseless arguments, accusations and gossip. These are the temptations of the devil. Fifth, from self-praise and self-esteem, it leads to selfishness. Sixth, from the curses of the servants. Seventh, from evil prayers, for this is a mental ulcer. Eighth, from ridicule” [4; 64].

Hussein Vaiz Kashifi emphasizes that there are rules of etiquette that you should pay attention to when speaking. Explaining the rules of etiquette that teachers must follow, he says: “There are a number of colloquial etiquette that must be followed for both sheikhs and murids. There are six rules to follow in conversation: First, let everyone say the right word, depending on the situation. Second, let him speak with kindness and gentleness, but not rude. Third, let him smile and speak openly during the conversation. Fourthly, he should not raise his voice loudly and speak so as not to disturb the listener. Fifth, let him say meaningful things that will benefit people. Sixth, if a word has no value, do not mention it, because a great word is like a seed, and if the seed is empty or rotten, it will not sprout wherever you sow it” [4; 71].

After explaining the rules of etiquette that teachers must follow during the interview, the etiquette of the students is interpreted as follows: “First, do not speak until asked. Second, do not raise your voice when speaking. Third, during a conversation, do not look to the right or to the left. Fifth, don't speak harshly. Sixth, let him speak thoughtfully so as not to regret it. Seventh, don't talk too much. Because talking too much is a sign of mental retardation” [4; 72].

Hussein Vaiz Kashifi's approach to the etiquette of the Muslim culture of the East is based on the principle of rationality, urging people to constantly improve the culture of speech based on the ethical principles he formulated: “If they ask you what language you speak, tell them in the language of sincerity” [4; 72]. Hussein Vaiz Kashifi says that it is pointless to talk to people in vain, instead he advocates correct and useful conversation: “If you are asked what a good word is, tell people that it is a useful word. When asked what a bad word is, answer that it is a useless word” [4; 72].





Hussein Vaiz Kashifi explains in detail the rules of etiquette that people must follow in a culture of interaction. His views on etiquette and culture of speech have not yet lost their relevance. The use of these ethical principles in the educational process plays an important role in educating the younger generation in the complex process of globalization.

In conclusion, it should be noted that the peoples of Central Asia had a high level of etiquette. Secondly, Hussein Vaiz Kashifi was able to theoretically substantiate oriental etiquette based on the principle of rationality. Thirdly, the scientist's statements serve as one of the necessary recommendations in the upbringing of a harmoniously developed generation even in a modern information society.

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