



ETHICS OF SERVICE IN THE TEMURIAN PERIOD

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Article history:	Abstract:
Received: August 26 th 2023 Accepted: September 28 th 2023 Published: October 30 th 2023	This article discusses the characteristics of the ethics of life in the Middle Ages of the peoples of Central Asia, in particular, the rules of ethics in the field of service. The article also describes the recognition by foreign diplomats of the service system throughout the country, especially in Samarkand, the capital of his kingdom, due to the fair social policy of Amir Temur, the development of creativity and prosperity, production and crafts. In addition, the teachings of Central Asian scholars who developed the theoretical foundations of ethical rules in the field of service will be highlighted.
Keywords: Medieval, Central Asia, professional ethics, service sector, rules of ethics, Sahibkiran Amir Temur, fair social policy, Samarkand, handicrafts, Hussein Voiz Kashifi.	

I. INTRODUCTION

Recognized as one of the first centers of human civilization, Central Asia has produced many scholars who have contributed to the spiritual development of mankind with their unique works. Our encyclopedic thinkers have created a huge spiritual heritage in all areas of science and culture. Our scholars, who have created a perfect work on the philosophy of ethics, have also expressed their views on professional ethics, in particular, the ethics of service. The philosophical and methodological analysis of the rules of professional ethics put forward by our thinkers and their widespread introduction in today's system of social relations is of great importance.

II. METHODS AND LEVEL OF LEARNING

In the Timurid period, objectivity, retrospective analysis, unity of logic and history, comparative analysis and similar methods were used in the philosophical and methodological study of professional ethics, in particular, the rules of ethics in the field of service. In the Middle Ages, the service ethics of Central Asian thinkers did not fully explore specific concepts. The educational significance of the concept put forward by Hussein Waz Kashifi, one of the leading scholars of the Timurid period, on the rules of ethics in the field of service has not been studied.

III. RESEARCH RESULTS

Views on the rules of ethics in the field of services have a long history, in which many national values have been created in the spiritual development of the peoples of Central Asia. Clavijo's diaries acknowledge the high level of guest service, especially during the Timurid period[1].

During his visit to Samarkand, the Spanish ambassador praised the chefs, waiters, staff and their quality of service. He also praised the work of service providers of various folk performances. In Samarkand, he acknowledges with satisfaction that there are all trades and that all types of crafts are highly developed.

Clavijo, who attended a feast in Amir Temur's Garden in Davlatabad, describes his impressions: "On September 23, 1404, the king gave another feast in this garden. The garden and the palace (built in Davlatabad Park - A.A.) are very beautiful A large part of the royal army brought to Camarkand from other places by the king's order took part in the wedding costs The king ordered that tents be pitched for his son and his wives in this area. The king also ordered that the armies of the hills and fields be gathered together and pitched their tents, and that his family and their children should go to the feast. Three days later, about twenty thousand tents appeared around the royal tents. Each herd had its own butchers, cooks (here again) who traded in meat and sweets, others sold barley and fruit, and bakers built ovens to bake bread and sell it. In the camp, among every army, one could find any profession - masters. Each gang was divided into separate neighborhoods. Not only that, the army always carried a (tent) bathroom with them, the bathmen would immediately set up a tent in a certain place, boil water in a pot, prepare everything necessary, and build any bathrooms"[1.164-165].

Explaining the nature and charm of Samarkand, Clavijo explains that the service system is perfectly organized: , fresh fruits are sold. The square is crowded day and night, and trade continues uninterrupted. Many meat shops also sell a variety of chicken, pork, and peacock meat. You can buy them day and night"[1.200].

The well-being of the population of Samarkand and the system of quality services, which impressed the foreign ambassador, were in many respects connected with the development of production, in particular, handicrafts. Clavijo

explains that all spheres of handicrafts developed in Camarkand thanks to the efforts of Amir Temur: "The king tried to gather people of different professions. Craftsmen from Damascus, who weaved various silk fabrics, made bows and other weapons, as well as Damascus, the world's tallest manufacturer of glass and ceramics, had brought with them all the trades they encountered. Archers, stonemasons and flower jewelers were brought from Turkey. So all the artisans in the city (in the world - A.A.) were here. There were also engineers, artillerymen, rope weavers and others"[1.199].

In the Middle Ages, there were two factors that ensured the high level of service recognized by the European ambassador. First, the just social policy pursued by Amir Temur was the basis for stability, peace and prosperity in the country. Secondly, service has played an important role in the etiquette of the peoples of the East, and our ancestors have formed good national traditions in this area. The works of our great thinkers have developed theoretical and practical recommendations for serving guests.

One of the leading scholars of the Timurid period, Hussein Waz Kashifi, in his works on the moral and philosophical views, provided valuable information about all areas of service.

First, the scientist develops a classification of service areas.

1. Servants of the campaign: madhas, gazalkhans and beards; hosagoys and bisotandos; storytellers and legend-tellers, i.e. bakhshis.

2. Spectators: wrestlers; stonemasons; nova carriers; carriers; dorbozlar; demonstrators of power.

3. Spectators: kosabozlar; puppets; squirrels[2].

4. Hotel attendants: staff, cooks, butchers, etc.

Commenting on the campaign and its people, Husayn al-Wazir al-Kashifi said: "If they ask how many pillars of the campaign are there, say four: it is permissible to put Second, the venue must be swept and dusted. Thirdly, let him speak a burro and a meaningful speech, that is, say the word so fluently and meaningfully that the listeners will be pleased. Fourthly, he should be in search, that is, he should get whatever he wants from the people of the campaign..."[2.88].

This means that in the Middle Ages, the person in charge of the campaign had to follow certain ethical requirements. First of all, the most basic requirement was that such people should be polite and alert. When describing the qualities of the creators of the campaign, firstly, be open-faced, smile, and secondly, be agile, light-hearted, pleasant. Third, don't be late for the maraca. Fourth, choose a spacious and airy place. Fifthly, if a person is not sitting (sitting) in the right place, he should treat him with kindness and place him in a gentle manner, and not treat him rudely. Sixth, let him ask for generosity and support from those gathered. Seventh, let him remember the teachers with a prayer.

Eighth, if a saint or a saint has passed away in the land where the festival is taking place, let him remember his soul. Ninth, let the prayer be blessed. Tenth, he should not utter sarcastic remarks, bless everyone with all his heart, and show his profession"[2.89]. Alloma argues that campaign management also has its own code of ethics and that strict adherence to it will ensure the quality of the service process.

Hussein Waz Kashifi explains that there are certain rules of etiquette for guests and that each host must comply with these requirements: "If a guest asks how many etiquettes and rules of hospitality, say fourteen. Two are obligatory, six are principles, and six are etiquette"[2.77]. The discoverer, while giving a classification of the manners of waiting, explains each of their conditions and grounds, as well as their manners, separately.

Explaining the basics of hospitality, Hussein Waz Kashifi says: "If you are asked what the six grounds are, say: first, to greet the guest with a bow and take him to a good place, and second, to sit in front of the guest with an open face. Third, don't be offended by how many (many) visitors come. Fourth, more respect for the uninvited guest. Fifth, not to be stingy and not to be jealous of the guest. Sixthly, not to show artificial compliments, to make the guest sincerely happy as much as possible"[2.78]. The principles of hospitality described by Hussein Waz Kashifi have not lost their relevance in the modern service system. The fourth condition of hospitality, as stated by Hussein Waz Kashifi, is to "respect the uninvited guest more" in accordance with our national mentality and religious values, and often refers to a guest who comes to your private home.

While explaining the etiquette of waiting for a guest, Husayn Waz Kashifi also touched on the ethical rules that a guest in addition to the host must follow. While explaining the ethical requirements in the field of service, Hussein Waz Kashifi, in addition to the etiquette of hospitality, also provides information about the etiquette of employees (servants) in a separate chapter. Explaining the rules of etiquette to employees in this chapter, he says: "... an employee should know four things well and always do them. One is sweeping, the other is cooking, the third is laundry, and the fourth is washing dishes. And there are certain rules that apply to each of these cases"[2.85]. Hussein Waz Kashifi lists all of these rules one by one. Explains the twenty rules of sweeping. It also explains in detail that employees must follow sixteen rules when cooking and seven when doing laundry. It also explains the ten ethical rules pertaining to their profession, emphasizing that professional carpenters must first be pure, especially spiritually pure, while explaining their professional ethical requirements[2.93].

IV. CONCLUSIONS

In the spirituality of the peoples of the East, service, in particular, the etiquette of hospitality and the ethical rules of the guest, were of special importance. In the Middle Ages, in caravanserais and teahouses, folk festivals and feasts, weddings and celebrations, every host and guest, staff and servants, in short, the service people tried to

follow the above-mentioned rules of etiquette. These ethical requirements ensured a high level of service quality in secondary works.

In conclusion, first of all, foreign ambassadors and tourists who visited the country during the Timurid period emphasized the high level of service provided by the peoples of the region. Second, in the Middle Ages, the field of service, especially the etiquette of hospitality, played an important role in the etiquette of the peoples of the East, and a special responsibility was taken to adhere to it. Third, our thinkers have developed in their works the theoretical and practical foundations of the field of service. Fourth, the service ethics described by Hussein Waz Kashifi on the basis of oriental etiquette has not lost its relevance today and can serve as an important theoretical source in the process of training specialists in this field.

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