
The Expression of Hospitality in the revered works of Uzbek heritage

Erkaboyeva Nargiza Tojiyevna

nterkaboeva@gmail.com

PhD researcher,

Tashkent state university of the uzbek language
and literature named after Alisher Navoiy

Annotation *This article explores the concept of hospitality in the Uzbek language and its reflection in the historical and cultural heritage of the Uzbek people. Hospitality has been highly valued in our people's centuries-old historical and cultural traditions, becoming an integral part of our national culture. By welcoming guests and showing them respect, our people demonstrate their tolerance, sincerity, and nobility. Although Hospitality plays a significant role in our culture, it hasn't been investigated sufficiently from the linguistic point of view. It examines how hospitality is expressed in everyday communication and how it is portrayed in sacred books such as the Holy Qur'an and the Hadiths of the Prophet Muhammad, as well as in classical literary works like "Qutadgu Bilig," "Qobusnoma," and "Mahbub ul-Qulub." Various examples of sayings, phrases, and social norms related to hospitality as depicted in these revered sources will be presented in this article. The values of Hospitality will be discussed in this article as well.*

Keywords *Hospitality, guest, host, attitudes, respect, honor, communication, hadiths, sacred books*

Гостеприимство как культурная ценность: анализ его выражения в почитаемых произведениях узбекского наследия

Эркабоева Наргиза Таджиевна

nterkaboeva@gmail.com

Докторант,

Ташкентского государственного
университета узбекского языка
и литературы имени Алишера Навои

Аннотация *В данной статье рассматривается понятие гостеприимства в узбекском языке и его отражение в историко-культурном наследии узбекского народа. Гостеприимство издавна высоко ценилось в многовековых исторических и культурных традициях нашего народа, став неотъемлемой частью нашей национальной культуры. Принимая гостей с уважением и почётом, наш народ демонстрирует свою терпимость, искренность и благородство. Несмотря на важную роль гостеприимства в нашей культуре, оно недостаточно изучено с лингвистической точки зрения. В статье исследуется, как гостеприимство выражается в повседневном общении, а также как оно представлено в священных книгах, таких как Священный Коран и хадисы Пророка Мухаммеда, а также в классических литературных произведениях, таких как «Кутадгу билиг», «Кобуснаме» и «Махбуб ул-кулуб». В статье будут приведены различные примеры высказываний, фраз и социальных норм, связанных с гостеприимством, как они представлены в этих уважаемых источниках. Также в статье будут обсуждаться ценности, связанные с гостеприимством.*

Ключевые слова *Гостеприимство, гость, хозяин, отношения, уважение, честь, общение, хадисы, священные книги*

Mehmondo'stlik qadriyatining o'zbek milliy madaniyatidagi tabarruk asarlarda ifodalanishi

Erkaboyeva Nargiza Tojiyevna

nterkaboeva@gmail.com

Ilmiy tadqiqotchisi,

Alisher Navoiy nomidagi o'zbek tili va adabiyoti universiteti

Annotatsiya *Ushbu maqolada o'zbek tilidagi mehmondo'stlik tushunchasi va uning o'zbek xalqining tarixiy va madaniy merosida qanday aks etganligi o'rganiladi. Mehmondo'stlik xalqimizning asrlar davomida shakllangan tarixiy va madaniy an'analarida yuksak qadrlanib, milliy madaniyatimizning ajralmas qismiga aylangan. Mehmonlarni iliq kutib olish va ularga hurmat ko'rsatish orqali xalqimiz bag'rikenglik, samimiyluk va oliyjanoblik kabi fazilatlarini namoyon etadi. Mehmondo'stlik madaniyatimizda muhim o'rin tutishiga qaramay, bu tushuncha lingvistik nuqtai nazardan yetarli darajada o'rganilmagan. Unda mehmondo'stlikning kundalik muloqotdagi ifodasi hamda Qur'oni Karim, Payg'ambar Muhammad (s.a.v.) hadislari kabi muqaddas kitoblarda, shuningdek, "Qutadg'u Bilig", "Qobusnoma" va "Mahbub ul-Qulub" kabi klassik adabiy asarlarda qanday tasvirlangani tahlil qilinadi. Ushbu mo'tabar manbalarda mehmondo'stlikka oid iboralar, maqollar va ijtimoiy me'yorlarning turli namunalarini keltiriladi. Shuningdek, ushbu maqolada mehmondo'stlikka oid qadriyatlar ham muhokama qilinadi.*

Kalit so'zlar *Mehmondo'stlik, mehmon, mezbun, munosabatlar, hurmat, izzat, muloqot, hadislar, muqaddas kitoblar*

Hospitality has been highly valued in our people's centuries-old historical and cultural traditions, becoming an integral part of our national culture. By welcoming guests and showing them respect, our people demonstrate their tolerance, sincerity, and nobility.

The concept of the guest holds deep roots in the Uzbek language and culture, playing a significant role in the social life, values, and traditions of our people. For Uzbeks, welcoming a guest and showing them respect is not only a social duty but also an important expression of national identity, politeness, and diligence. This concept has evolved over centuries, encompassing unique

cultural and religious aspects. The traditions of Uzbek hospitality are tied to historical and cultural roots and play a crucial role in regulating social relations within each family, community, and nation, contributing to the stable development of society (Mahmudov, 1989).

According to Uzbek family tradition, even an uninvited guest is treated politely by the host. The fact that the Uzbek nation is a hospitable people in any situation can be understood from the following proverb, which is reflected in the Uzbek linguistic culture: The guest who comes is the honor of the host; His guest is a god; Where there is a man, a man

comes. So, for the Uzbek nation, welcoming a guest is not only an obligation, but also a sacred duty. The Uzbek nation compares the arrival of a guest with the arrival of food and blessings, and therefore appreciates the guest: The light of the guest house comes on brightly. When an uninvited guest arrives, it has become an Uzbek family tradition to share and enjoy the food prepared for him without hesitation, because in his mind the guest enters with his own food and it is not polite to leave without food: The guest with his own food is coming; The guest's food comes before him; Even if the ash is small, let the feeling be a word. According to Isa Jabbor, no matter who the guest is, he will be offered at least some tea and bread (Jabbor, 1994; 218-220).

Moreover, in Islam, hospitality and generosity are considered inseparable parts of the Islamic faith. Both the Holy Qur'an and the Hadiths of the Prophet Muhammad (peace be upon him) provide numerous references to this. The Qur'an affirms the importance of respecting guests and the significance of hospitality in Islam in Surah 51 – Az-Zariyat, verses 24–27, and Surah 11 – Hud, verses 69 and 78. In particular, verse 78 emphasizes the importance of protecting guests from external threats. If the host fails to do so, it is regarded as a source of shame for them. Here is the English translation of verses 24 to 27 from Surah Az-Zariyat (Chapter 51) of the Qur'an:

Verse 24: *Has the story reached you of the honored guests of Abraham?*

Verse 25: *When they entered upon him and said, "Peace." He said, "Peace," [and thought to himself], "These are unfamiliar people."*

Verse 26: *Then he went to his family and came with a fat [roasted] calf.*

Verse 27: *And placed it before them. He said, "Will you not eat?"*

These verses highlight the samples of hospitality of Prophet Abraham (peace be upon him), showing how he welcomed guests with kindness and generosity—even before knowing who they were. This story serves as a model for hospitality in Islamic teachings.

Through these verses, Allah reminds Muslims of the great importance of hospitality, presenting the beautiful example of Prophet Abraham (peace be upon him), as well as the miraculous event of angels descending in human form. Moreover, Islam emphasizes that honoring and welcoming guests with dignity and respect is a reflection of one's faith.

The Hadiths – the sayings of the Prophet Muhammad (peace be upon him) – also clearly show that hospitality is a central value in Islam. The following Hadiths serve as evidence of this:

1. *"Whoever believes in Allah and the Last Day should honor his guest. The guest's share (of hospitality) is one day and one night, and hospitality extends for three days. Anything beyond that is considered charity (voluntary goodness). And it is not permissible for a guest to stay in a way that causes hardship for the host."* (Reported by Imam al-Bukhari and Muslim). This hadith highlights that honoring a guest is an essential part of Islamic faith. It also defines the proper limits of hospitality: hosting for one day and night is the guest's due, extending it to three days is generous, and anything beyond that is voluntary charity. However, it is considered inappropriate for a guest to overstay in a way that burdens the host.
2. *The generous person is close to Allah, close to Paradise, close to people, and far from Hell. The miserly person is far from Allah, far from Paradise, far from people, and close to Hell. Indeed, a generous person is more beloved to Allah than a miserly worshipper.* (Reported by Imam al-Tirmidhi) This hadith emphasizes the virtue of generosity and the negative consequences of miserliness. In the eyes of Allah, generosity is a sign of spiritual elevation and moral excellence – so much so that a generous person, even if lacking in knowledge, is more beloved than a devout but stingy worshipper.

3. "None of you truly believes until he wishes for his brother what he loves for himself." (Reported by Imam al-Bukhari and Muslim) This hadith expresses the deep connection between faith and human compassion. Genuine faith is reflected in one's love, generosity, and fairness toward others. Wanting good for others as one does for oneself is one of the true signs of sincere belief.

It is important to note that the moral and educational aphorisms of nearly all Eastern civilizations offer advice on everyday aspects of life, which can be analyzed from a modern perspective. Works such as "Qutadgu Bilig", "Devoni Lug'ati Turk", "Qobusnoma", "Axloqi Muxsiniy", "Makorim ul-Axloq", "Guliston", "Bo'ston", "Mahbub ul Qulub" express the individual's role in society and daily activities through an aesthetic and ethical framework.

These works demonstrate the vital role that values play in shaping a person's moral character, social role, and way of life. In particular, Hospitality is expressed in another book "Devoni Lug'ati Turk" by Mahmud al-Kashgari. Here are some examples related to hospitality in this esteemed work in the 11th century.. While the book is primarily a Turkic-Arabic dictionary, it includes many proverbs and cultural insights reflecting Turkic nomadic values – including hospitality, generosity, and communal responsibility.

1. "If a calf is born in the yurt, grass grows near the irrigation canal." ("Ögilxanada buzaq tugsa, ariq boyida ót únedi") it means every living being comes with its own provision or blessing. This proverb reinforces the belief that guests bring their own blessings. In nomadic culture, hosting was never seen as a burden but an opportunity for spiritual gain and social goodwill.
2. "If you cannot offer water, give milk." ("Suv ichirmasga sut ber"). If you can't offer the basic necessity (like water), give what you can (milk). This proverb encourages generosity no matter your means. Even

the poorest should strive to host with dignity, highlighting intent over wealth.

3. "The hand that gives is above the hand that takes." Upholds the value of giving over receiving, aligning with the cultural emphasis on treating guests honorably and never sending them away empty-handed.

Furthermore, *Qutadgu Bilig* by Yusuf Khasn Hajib highlights the importance of hospitality, etiquette, mutual respect, and the preservation of peace as key social values. This work reflects the historical and cultural values of Turkic people and portrays the high regard for hospitality as one of the essential moral principles to be cultivated within society (Yusuf Xos Hojib, 1971).

- "When a guest arrives, show them respect; whoever comes to your home, serve them with kindness."
- "Welcoming a guest properly is a reflection of one's honor and character."

It appears that *Qutadgu Bilig* does not include direct, everyday hospitality scenes (i.e., hosting guests or offering food/drink), but it richly embeds hospitality-related values within its ethical and political instruction. The text emphasizes key virtues that, in mediator roles, underpin hospitable behavior. Here are relevant examples and insights:

Hilm (gentleness and kindness)

While hospitality isn't described as a scene, gentleness and kindness are foundational virtues. For example, Oytoldi and Kuntugdi embody wisdom governed by hilm, advocating for leaders and individuals to be patient, understanding, and considerate – a core attitude for welcoming others.

Ethical statecraft in place of hospitality acts

- The ideal ruler (Kuntugdi) must be just, caring, and ready to lighten the burdens of his people. Though addressed to states and rulers, this translates into everyday hospitality: attending to others' well-being, hosting with care, and being responsive – symbols of a leader (and –

by extension – any host) who is guiding with compassion.

Wisdom and moral duties

- The text is full of ethical guidance on altruism, humility, and human behavior – all virtues that hospitality calls for. Characters like Oytoldi and Odgurmish are portrayed as wise and generous, reflecting social norms that guests are worthy of respect and care.

In this book, welcoming guests warmly, treating them with respect, and offering them good service are emphasized as important moral virtues. These principles highlight how hospitality is not only a social obligation but also a measure of personal dignity and ethical conduct.

1. In the masterpiece *"Mahbub ul-Qulub"* by our great ancestor and poet, Mir Alisher Navoi, hospitality, love among people, compassion, and mutual respect are highlighted as fundamental values. Navoi emphasizes that these acts are not only important for fostering good relations within society but are also highly regarded from a religious perspective. In this work, hospitality is portrayed not merely as one-sided generosity, but as an act grounded in mutual respect and kindness. It reflects a balanced moral relationship where both host and guest uphold values of dignity, empathy, and sincerity. Through this, Navoi presents hospitality as a deeper expression of ethical and spiritual connection between individuals (Alisher Navoiy, 2019).
- *On hospitality and kindness: "Welcoming a guest is one of the noblest deeds done for the sake of God's pleasure. When you receive a guest, be joyful at their presence, for they have recognized you and granted you the opportunity to be part of their life."*

This passage emphasizes the spiritual significance of hospitality. Serving and honoring a guest is seen as a means of earning the pleasure of God. It reflects the idea that true hospitality goes beyond mere formality – it is a

sacred duty filled with sincerity, joy, and moral depth.

- *Mutual respect and hospitality: "Showing respect to every person and valuing their honor is true hospitality. Therefore, whoever welcomes a guest demonstrates not only their own respect but also the mutual respect of the entire society."*

This statement highlights the social importance of hospitality and its vital role in establishing respect within the community. Hospitality is portrayed as a key element in fostering harmonious relationships and reinforcing the bonds that hold society together.

- *Guest and friendship: "A guest is like a special messenger from Allah. Welcoming them means performing actions that are pleasing to Allah. Waiting for a guest, whether they arrive or not, is a symbol of friendship and compassion."*

This passage defines the act of welcoming and serving guests to a religious principle, portraying it as a symbol of genuine friendship and kindness. It emphasizes that hospitality is not just social etiquette but a heartfelt expression of care and spiritual devotion.

- *Hospitality and patience: "Welcoming and serving a guest requires patience. However, the highest form of patience is accepting a guest without expecting anything in return, solely for the sake of Allah's pleasure."*

This passage highlights the importance of patience in hospitality and emphasizes that true generosity is performed selflessly, motivated only by the desire to earn God's approval. It teaches that sincere hospitality goes beyond personal gain and is an act of spiritual devotion.

If we read the chapter "On Receiving Guests and Being a Guest" from Kaykovus's *Qabusnama*, we encounter detailed guidelines on hospitality, including its positive and negative aspects. Based on this work, the

following conclusions can be drawn about welcoming guests: (Kaykovus, 1994)

- *It is better to invite guests once rather than every day, so that the blessings on the food set on the table remain pure and free from fault.* (This means that inviting guests daily is discouraged; inviting them once ensures that the meals offered are more blessed and appropriate.)
- *"When a guest arrives at your home, greet them warmly and treat them kindly, so that they will pray for your well-being"* (This advises welcoming guests with kindness and good manners, which encourages them to offer prayers and good wishes in return). These rules and recommendations emphasize the moral aspects of hospitality, highlighting the importance of love, respect, and sincere care toward guests.
- *Do not repeatedly say to your guest, 'Take from this, take from that. Why aren't you eating anything? All of this is prepared for you. If something is missing, excuse us – we will make up for it next time.'* Such

words, especially, do not suit well-mannered people." This advice emphasizes the importance of politeness and respect in hospitality. It warns against pressuring or making guests feel uncomfortable, especially when dealing with cultured and well-behaved individuals. True hospitality means offering with sincerity and allowing guests to feel at ease without insistence or awkwardness.

Conclusion

Although several centuries have passed since the creation of these unique sources, people still value these traditions and customs by following them in their daily life. From these social etiquette rules and morals, it is clear that Uzbeks view hospitality not only as a social custom but also as a significant cultural and moral value. Providing guests with food, tea, or lodging in any circumstance is regarded as a way to show respect and strengthen social bonds. Hospitality thus serves as a crucial means of honoring others and maintaining the fabric of community life.

References:

1. Navoiy, A. (2019). *Mahbub ul-qulub*. Toshkent: Yangi asr avlodi.
2. Turdiyeva, H.K. (2024). *Lingua-pragmatic analysis of Persian and Uzbek politeness in cross-cultural communication* (Monograph). Tashkent. ISBN 978-9910-06-045-8
3. Kaykovus. (1994). *Qobusnoma*. Toshkent. (Note: Add publisher if known.)
4. Mahmudov, K. (1989). *Mehmonnoma*. Toshkent: Yosh gvardiya nashriyoti.
5. Xos Hojib, Y. (1971). *Qutadg'u bilig*. Toshkent: Fan.
6. Musoeva, A. (2019, May). *Contrastive analysis of politeness in Uzbek, Turkish and English*. <https://doi.org/10.13140/RG.2.2.13446.22086>
7. Mamatova, F.M. (2022, June 10). *Comparative analysis of the notion of hospitality*. (Note: Add publication outlet or journal if available.)
8. Islom.uz. (n.d.). *Islomdagi mehmonnavozlik*. <https://islom.uz/maqola/5576>
9. Hadith Collection. (n.d.). *HadithCollection.com*. <http://www.hadithcollection.com>