

BEHAVIOR AND COMMUNICATION ETIQUETTE IN HUMAN INTERACTION

Khudaikulov Khol Zhumayevich

Mirzo Ulugbek renamed the Uzbek national "Pedagogy and General Psychology" department of professor, doctor of pedagogical sciences

<https://doi.org/10.5281/zenodo.7558344>

***Abstract.** In this article, it is necessary to establish the etiquette and culture of communication and communication between people and in relationships, show the inner and outer world, using their human qualities in society, teach them to speak beautifully in accordance with national values, following the rules of the language. The purity of communication in the family, the strengthening of the influence on the behavior and spiritual maturity of children in the family largely depends on the interaction of parents and their children. The sincere attitude of the father to the mother, and the mother to the father, leads to the correct manner of behavior and communication, which is an example for children.*

***Keywords:** behavior, communication, manners, role model, speaking beautifully, finding a way to people's hearts, cultural skills, reciprocity, parenting, child and parent, moral qualities, following the norms of society, sincerity, openness.*

In the introduction to our article, we make it known that the true maturity of a person his most prior spiritual image is expressed in his culture of communication. He expresses his feelings, inner birth, dream hopes in the process of communication. That is why the development of society, the formation of people in a holistic way, without their mutual communication, cooperation, interaction with each other does not arise, and this cannot be described. Communication is an important form of interaction that manifests the inner and outer world of a person. In the process of communication, a person expresses his views, thoughts and feelings about the external world, the lifestyle of society, its social, economic, spiritual life.

With the change of social relations of members of society, living conditions, their interpretation of the material world, their concepts, worldview, norms of etiquette and morality also change. Such a change occurs on the basis of the common interests, goodwill of people. With the emergence of a personality society, there was also a need for communication between people. The interaction of members of society with each other became the basis for the comprehensive development of this society. Just as each historical period had its own norms of treatment, law, there was also a need for communication between men and women, parents and children, young men and girls. What types of communication exist between members of our society? We will try to dwell on these in more detail, referring to the theoretical aspects of our article.

As long as a person lives among people, he will never be able to imagine himself without society. They consist of mutual communication of parents, older people in the family, which is considered a small cell of our society, communication of parents and children, girls and boys, family members, neighbors, relatives, friends-comrades, interaction of people in public places in the process of reading, wedding celebrations, cultural recreation centers, transport. In our oriental manners, our great names, our noble peoples are well versed in the culture of communication, the rules of law and the okhites, they call on the people to kindness, mutual kindness, morality. As we historically bring our lives before our eyes, it can be understood that in our absolute culture the

traditions, traditions, norms of morality of our people, which have been preserved for centuries, come from their forms, such as Proverbs, hadiths, wise words, and admonitions, moral masterpieces, starting the people to spiritual maturity. In one of the Hadiths about morality, it is said that "be right in all your affairs, have good manners in the treatment of people," and all categories of people are encouraged to be kind, sincere.

Muhammad Sadiq Koshkhari, on the other hand, interprets the decency of communication (meeting) as consisting of six writers. They are:

"First of all, they are strangers in communication.

And the two of the palms of the hands are strangers, and the tip of the hand is not one, and the charoqi (as) said to put the safhai-kaf (the face of the palm of the hand) in the dictionary. Circumcision is also ushbu. And he who has set up a genesis for the alien again, let him not pull his hand, until his companion pulls his hand. And the time is right." A prelude to communicating with parents, sisters, friends, teachers, relatives and others-after greeting, a real dialogue begins with them.

As the Imam said, "If you are waiting for yourselves," treat them with the same treatment.

The purity of the family community, its meaning, strengthening the behavior, spiritual maturity of the family, depends in many cases between parents and their interactions. Mutual communication in the family is the basis of this life need, the basis of the child to social and cultural life. A parent's relationship on material, organizational, educational, educational and personal matters in the family is built on a pure, sincere and honest basis, and the wife is a clear spiritual environment in such a family. The father leads the mother, mother's uniqueness, diverse behavior of the mother, cope with life, educating life, and logistical searches of this family. In particular, the patience in his relationship with intelligence, intelligence with intelligence, with the relatives of both sides, with the same relatives of both sides, with the same kindness, respect. The word, a word, is a feature that ensures the purity of the politeness of the family treating in the family, as well as being free of drinking, smoking, domestic corruption, domination, domestic correlation, self-like vices. The parent calls with each other, "Adamanisi" or "moon", "Well," or "Curfold", "did you come good?" Using words such as the use of words, the use of all these family members is in the right way, increases children's respect, love for parents, and the parents help them to remain ideal for them. The mature thinkers of their period recognized how important the purity of a couple's relationship is. Rizourboud ibn Fakhruddin approaches this issue so:

"Beautiful transgression is the first rules of the Islamic Sharia. The most important part of a beautiful behavior is the future attitude with the word ... The end of the world of such a treatable husband will be pleasing. High-minded husbands do not send their wives to the wife's wives on the level of Shari'ah and ethnicity, and do not command all their wives, making it a result of the dear childlike level, and unavastous service. The treatment with the hot is not an extreme, not to be overdue, but is just with justice. It also maintains his glory, as well as beautiful treats against his wife, also respecting, and he knows. There are own functions of children in the culture of dialogue. The child tries to obtain the interrelationship of the parents, grandmothers and grandparents in the family. If he wants to consult any work with adults in the family, he should harden to speak to their mood, thinking of his time, who is making time to his time. The girl should not be accustomed to consultation with her mother, not to forget about personal matters on personal matters with the Father, but also to say that no mother and the Father is not suitable. A

spokesman for communication between parents and children and other members of the family is a sweet language.

Alisher Navoi Tashhawi said: The fall in the injury to the heart does not keep the injury to the Sina, nothing of noza ointment. Every day, the language of synoins is a soft word and a sweet language to him with the ointment and tomatert. The gentle taques are the savagery to the leak, and the punctured spell will be laid. "

He finds his respect and reputation through language. "Focus on language, attention to the community". "No matter if the brain is the brain, the division of the burrow is a mercy, a fresh language," the patient is a sweet word, "the eye," said the mind, "well, is good," said the eye, "is a good eye," said the mind, "he said," is good. " expressed.

Deligations will be dominated in the middle, if communication with relatives, neighbors, friends, with a smile, and begins. Sweet, the right word, meaningful conversation begins to talk to both a friend and relatives, neighbors, neighbors, acquaintances, acquaintances, acquaintances.

As we focus on the main practical aspects of the article,

The main part of a person daily life passes by working, study and doing other public affairs. He works in contact with his colleagues, peers, leaders, organizers. The leaders and workers who are happy to return to the family, the workers and workers, are interpret with their peer dear. Mander of the leader, rude behavior, wealthy, does not look to the subordinates, affects the nervousness of the whole energy. It creates unhealthy myhit, working or study in such an environment undermines the health of the person, even the spiritual health of the family. Wherever, man should look, position, not look at his position, and his age and others, but in communication as a human being. The guest and the hostile compliment, hospitality etiquette is a poor, meaningful words, not arguing before adults, speaking poorly, meaningful words.

It is narrated on the authority of 'Abdullah ibn' Umar, and one day the Messenger of Allah, may Allah bless him and grant him peace, said, "There is a tree like a Muslim not to hurt people. By Allah, He asks the verdict of the tree all the fruit of the time and will not be shed on the ground, then no matter what tree does not know? " Abdullah said, "It is a dead brave tree," but I did not like to say that that I did not answer that Abu Bakr Siddiq and My Father 'Umar responded. The Messenger of Allah, may Allah bless him and grant him peace,

"It's a palm tree." Then, as we went out with my father, I said to my father, the Messenger of Allah, may Allah bless him and grant him peace, said. Then my father said, "Why didn't you tell me if you said, when you had said, it would be better for me than so-and-so." I said, "I did not see it worthy of talking to me after you and Abu Bakr Siddiq." I said.

In public places, in public popular celebrations in public ceremonies, increases the division of a person in public celebrations, the attention of a person, gives the attention of the people, the purpose of the people.

Kaykov insists in his son, "Beautiful the word you speak in front of the people, let the word accept the word. Let the crowd know that you have reached a high level in Your word, for they know the person's rank by word. They do not know the rank of the word through person, because the condition of everyone will be hidden under His word. That is, one word can be told with one external, but the one who hears it will be discouraged, and the one who hears this word is fried ...

O children, know, keep the back of the word, keep it, and speak meaningless to speak, and is a sign of this false witness.

Listen to each word, do not put speed. Do not spell without thinking. Think about every word, you will not regret what you said. Thinking before - a variety is prophetic. Do not squeeze from hearing any word. Words, or not, and hear it, that the door of the word is not closed to you, and the benefits of the word will not be completed. Word cold words ... Many knowledge, saying little: If you know, it doesn't speak a lot, because sitting silent is a guarantee of health.

Listen to each word, do not put speed. Do not spell without thinking. Think about every word, you will not regret what you said. Thinking before - a variety is prophetic. Do not squeeze from hearing any word. Words, or not, and hear it, that the door of the word is not closed to you, and the benefits of the word will not be completed. Word cold words ... Many knowledge, saying little: If you know, it doesn't speak a lot, because sitting silent is a guarantee of health. In public places, it is necessary to be careful with strangers in public recreational places, and think of every word. At such places, it is clear that the sentences around them are angry, for them is a respect. The worst development of those around us is the worst evil, and it is to become a saying thief. By listening to the words of adults in the age of their thoughts, the wrong, inappropriate, silence is remotely, carefully to hear. When the interviewer finished speaking, he describes thoughts about him. With an ignorant, the misconceptions, it is necessary to protect the reputation of not arguing, no matter how misconceptions. One person hears what he hears to the second, to get the habit of lyrics, lies, the work of a psychical unclean person. As for our wise men said, "If you have a heart aching, you don't want to nervousness, don't sit down to talk with ignorant, stupid."

It is also art to listen to the words of the conversation by the end. Thessody is a sign of civilization to distract his various thoughts, views, and interlocutors. The sincerity, purity, purity of communication, depends on the unity of views, the unity of views, in a friendly relationship. Because it is as if he was clicking on the conspirator to sit with a muscle, to sit with a bad man, as if sitting with two good men. A muscle is a fragrant smell of a person; you can buy it or enjoy the scent. The sterchant's earphone can smell while burning his clothes or losal.

A good ulphat is an adverant. Although you don't get anything out of the attor, you will be enjoying the smell of what is in it. "

By finding it in touch, by explaining a thing, a lot of wisdom is wisdom in speaking with polite.

One day in the dream of the Khoreon Ar-Rashid's dream, he did not stay. When he called the fortune teller and asked for the interpretation of this, he said:

"The lives of the lifetime of the leak are long, but soon will not stay with one of your relatives."

Halifah became angry and ordered, "Hear him from a hundred shows." Then summoned another fortune teller and asked the interpretation of his dream.

"What you see in the afternoon," said the fortune teller. Your shade will find all goodness except your relatives in your country. Khoreon Ar-Rashid was pleased and gave a fortune teller award. Speaking with beautiful words, speaking with beautiful words, speaking when speaking speaks, opens the way of happiness. The fact that the explanation of the story of one dream interpretation took a shadow on the head of a fortune teller, who was directly spoken by a single dream interpretation. Without the heart of the caliph, he had a fortune teller that spoke to find words that he had found words without depression. Thus, a sweet word inspires to put the life of life, and the bitter word disappoints from living. This means that following the culture of communication, etiquette leads the person to authenticity. Provides honor in life.

Manners are a criterion for sincere kindness to a person. Consistent adherence to this criterion brings people closer together, strengthens mutual trust. Therefore, in our country should be carried out sincerely, without prejudice and indiscriminately, but on the basis of sincere benevolence towards others. And this is one of the important requirements of manners of treatment. Being polite, kind and affectionate is extremely necessary for all of us, especially those who work in leadership positions.

Treatment etiquette actually begins with the words "Hello, waalaykum assalom". These words express sincere respect and respect for each other in our relationships, regardless of whether they are familiar or unfamiliar. Not getting attached to a greeting or looking at it with indifference is a sign of arrogance. There are people who, when you say hello, pretend to be someone who has not heard. When it is prescribed to say hello, it seems that they do not understand that it is a debt to receive a greeting.

The adornment of Uzbek manners lies not only in sincere greetings, but also in addressing each other with you. In families brought up in the spirit of oriental culture and traditions, a child in a crib-Kai-is approached by whining. In Fergana, Namangan and Andijan Oblast, the fathers even whine their children. Both you and you come out of the mouth. Since whining is sincere respect and reverence for others, let him do what it takes to turn to each other with whining!

It is known that it is advisable to hear them more, keeping silent when in the conversation of wise old people or fools of knowledge in the manners of treatment, of course. However, sometimes we come across such people who are too talkative that they do someone's Gossip, need it and talk about it without interruption. In this case, the listener is exhausted, his hatred increases. It must be borne in mind that Sheikh Saadi laughs at Gulistan's illogical, false-hidden statements, serfdom, calls on a person to speak meaningfully in content:

Do not make hundreds of words like ignorant row,
If you are a wise husband, a word is degil, but meaningful.

So it makes no sense for them not to hate you, it is necessary to refrain from speaking rudely, like a testicle, a bastard, especially from slander.

Uzbek manners require not to be rude in any situation, especially in relation to women, but, on the contrary, to be extremely complimentary, respectful. Therefore, the messenger of Allah (peace be upon him) said: "God recommends that you treat women well, because they are your daughters, your spouses, your sisters."

Treatment etiquette requires that everyone wants to be respected and respected by others, so that they can put the respect of others in place. After all, the Spoken Word or phrase itself has a positive or negative effect on a person, depending on what tone it is. It should also be remembered that having some kind of wealth, a high la-Wazim, even a disorder of old age yohud mood, does not give the right to rude treatment with those around him. Because no ointment, no medicine can fix the wound on the tongue. So, as alloma Abu Ali ibn Sina said, "in order for a person to always be naviran and bardam, he must not offend other people, destroy his tongue, and be kind to himself."

In terms of education and upbringing, the peoples of the East have long taken them seriously. Even today, this problem has not lost its relevance. Of the 26 million inhabitants of our country, 70% are today young people between the ages of 16 and 40. Today it is necessary to educate and convey to our country a generation United on the basis of a specific goal, a clear thought and reflection, capable of protecting its young, independent state. The study of the ancient

traditions, traditions and heritage of our ring, which is considered a manners of treatment, is one of the most basic conditions for the work of forming a culture of independence. It must be said that school teachers believe that their main work is to educate children in their science. They will be at the moment of instilling in children the basics of Science in a hasty program. In general, in general, this is natural. But, when education is not tied to life, it is not explained by educational grounds, it does not first penetrate the minds of children, it does not make any changes even when it enters. With upbringing, science, not based on life, remains suspended for a long time. Therefore, first of all, it is necessary to devote one lesson to an educational topic every day by saying little. Or not, every hour is obliged to be devoted to upbringing in connection with a certain small part of the lesson, if possible, the lesson covered.

Establishing education and upbringing in isolation from national culture leads to the alienation of people from ancestral heritage, lineage. Especially the lack of formation of national self-awareness, ignorance of anything about national cultural issues can be the reason for the emergence of national selfishness. Therefore, in the formation of the qualities that we have listed above, the hadiths, that is, the legacy left by our great-grandfathers Imam Bukhari, as well as the poetry of Ahmad Yassavi and other sources, can provide invaluable benefits. The introduction of very simple and Besak instructive stories, which are still preserved in the school textbooks about the honesty, erudition, exceptional honesty and purity of many great breeds, such as Khoja Ahror Vali, Sheikh Khovandi Tohur, Alisher Navoi, Ahmad Yassavi, can give great positive results. Most importantly, children begin to be oshno with the great philosophy of the East. it is interesting that children can soon apply the okhites they have learned through these stories. Our creative teachers will find it possible to illuminate such conditions faster.

In conclusion, it can be said that in the dialogue of the Uzbek people, as well as in other nations, word phrases about praise and praise are very common. Their study and analysis provides an opportunity to identify the universal and national character and features of communication. In every case, the formation of manners of treatment and communication, which are the basis of human relations for young people entering society, was the noble duty of all, which would have been expedient if they were noticed in the form of sincerity and nobility.

REFERENCES

1. Mirziyoyevsh.M."Strategy of action" in five priority areas of development of the Republic of Uzbekistan-T.: Uzbekistan. 2017 y.
2. Karimov I.A. On the way to spiritual elevation. -T.: Uzbekistan,1998.- 47 b.
3. The reformed law of the Republic of Uzbekistan "on education". - T.: Newspaper "People's word". 2020 y.September 23rd.
4. Abu Ali ibn Sina. Proverbs. - T.: Uzbekistan, 1980. - 24 b.
5. Alisher Navoi. Arbani Hadith. Forty Hadith. - T.: Writer, 1991. - 47 b.
6. Al-Bukhari. Masterpieces of the writer. - T.: Uzbekistan, 1990. - 198 b.
7. Hadith prayers concerning morality. - T.: Science, 1991. - 72 b.
8. Inama, And N. Spiritual and moral education of children in the family.- T.: Science, 1999.
9. Sheikh Saadi. Gulistan. Dushanbe, Irfan, 2006.
10. Kaykavos. Qabusnama. - T.: Teacher, 2011. - 85 b.
11. Muhammad Sadiq Kashgariy.Devano dictionary Turkish. - T.: Science. 1980.
12. Mosurmanova A. Family spirituality is national pride.- T.: Teacher, 1999..

13. Rizauddin ibn Fakhruddin. Selected works..- T.: Teacher.1987.
14. Khudaykulov X.J.Qualities of perfection .- T.: Innovation-Zia.2021-224 b.
15. Khudaykulov X.J., Masterpieces of manners and upbringing. - Tashkent. TTYMI. 2008 y. 142 b.
16. Yusuf Khas Hajib. Qutadgi bilig. - Tashkent: Asterisk, 1990. - 250 b.