

MANNERS OF INTERACTION AND COMMUNICATION OF PEOPLE

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***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.*

**"Truth is always the winner"
(Proverb)**

In the **introduction** of our article, we emphasize that the real maturity of a person is initially expressed in his spiritual image in his culture of communication. He expresses his feelings, inner feelings, dreams and hopes in the process of communication. That is why the development of society, the formation of people as a whole, without their mutual communication, cooperation, and mutual influence cannot and cannot be imagined.

Communication is an important form of interaction that shows the inner and outer world of a person. In the process of communication, a person expresses his views, imagination and feelings about the external world, the way of life of society, its social, economic, and spiritual life.

With the change in social relations and living conditions of the members of the society, their perception of the material world, concepts, worldviews, norms of manners and ethics also change. Such a change takes place on the basis of common interests and goodwill of people. With the emergence of human society, the need for communication between people was felt. The interaction of members of the society with each other became the basis for the comprehensive development of this society. As each historical period has its own etiquette, rules and regulations, there was also a need for communication between men and women, parents and children, young men and women. What types of communication are there between members of our society? We will try to give detailed information about these, focusing on the theoretical aspects of our article.

As long as a person lives among people, he can never imagine himself without society. They are the interactions of parents, adults, parents and children, girls and boys, family members, neighbors, relatives. communication with clans, friends, in various public places during study, at weddings, in places of cultural recreation, and in transport. In our oriental manners, our great scholars and virtues were well-versed in the culture of communication, laws and teachings, and called the people to politeness, mutual kindness, and morals. When we look at our historical life,

we realize that our absolute culture embodies the customs, traditions, and moral standards of our people that have been preserved for centuries and led the people to spiritual maturity in the form of proverbs, hadiths, wise words, advices, and masterpieces of morality. possible In one of the hadiths about morals, it is said, "Be correct in all your affairs, be nice in dealing with people", and all categories of people are encouraged to be polite, sincere and correct.

Muhammad Sadiq Koshgari interprets the manners of dialogue (meeting) as consisting of six letters. They are: "First of all, they greet each other in communication (that is, they see each other). Secondly, they say musafaha with two palms together, not with the tip of the hand, but they said to put safhai-kaf (face of the palm) in the original musafaha dictionary. This is also the Sunnah. And again, the one who initiates musafaha (1st start) does not withdraw his hand until his companion withdraws his hand. Mustahabdur (from protocol) at the time". The prelude to communicating with parents, siblings, friends, teachers, relatives, etc. - after greeting, the real communication begins with them.

As Imam Ghazali said: "Treat them in the same manner as you expect from the younger ones towards you."

Purity, meaningfulness of communication in the family, strengthening the effect on the behavior and spiritual maturity of the children in the family depends in many cases on the interaction between the parents and their children. Communication in the family is a vital need, the basis of preparing a child for social and cultural life. Only if the relations of parents with each other regarding material, organizational, educational and mutual personal issues in the family are built on the basis of mutual respect of the husband to his wife and the wife to her husband, such a family will have a pure spiritual atmosphere. Father's unfairness to mother, mother's rudeness to each other, various difficulties in overcoming life's difficulties, raising children, and providing financial support of the family lead to the breakdown of mutual relations in this family. Especially, patience in the relationship of parents, thoughtful and intelligent decision-making of family affairs, their kindness to each other, equal treatment of their children, equal love and respect for relatives and neighbors on both sides. Having positive qualities such as being honest, speaking the truth, as well as being free from drinking, smoking, lying, domestic disorder, arrogance, arrogance and other similar vices are the characteristics that ensure the purity of family behavior. Parents addressing each other as "adajani" or "oyijani", "thank you", "thank you", "go well" or "go safely" when going somewhere, "have you come well?" the use of such words will correct the behavior between all members of this family, increase children's respect and love for their parents, and help parents become ideal for them. The mature thinkers of their time recognized the importance of the purity of marital relations.

Rezauddin ibn Fakhruddin approaches this issue like this: "Being well behaved is the first rule of Islamic law. The most necessary part of good behavior is the future behavior with the wife... Qur`an ordered to have good communication with the noble wives... The life of the husband who behaves like this will be happy in the hereafter. High-minded husbands who treat their wives well do not allow their wives to do things forbidden by Sharia and reason, and showing their love for their dearest child, they save their wives from all hardships and do not order them to do services that their peers are not capable . The treatment of the wife should not be too high or too low, but should be fair. A well-educated man, like a well-mannered man, maintains his dignity, respects and knows how to respect his wife".

In the communication culture, children have their own duties towards their parents. The child tries to take a model of the interaction of parents, grandparents in the family. If you want to consult with the adults in the family about something, you should think about what you say according to their mood and time, and try to speak in a way that does not offend them. A girl should not forget to consult with her mother, and a boy with his father on personal issues, and should not make a habit of saying things that are inappropriate to both mother and father. Sweet language is the medium of communication between parents and children and other family members.

In Alisher Navoi's tashbehs, they say: "Let my heart be like a rag, and a bitter tongue like poison." The wound of the tongue in the heart will not heal, nothing will heal it. Everyday language is a sinoidin wound, and soft words and sweet language are a salve and comfort to it. Meek takallum - control the barbarians to the end, the charmer makes the snake fall down with a spell"

A person earns his honor and prestige through language. "Pay attention to the language, pay attention to the hand." There are also rules of communication in folk proverbs and sayings such as "Let there be no wheat bread, let there be donkey words", "A bitter tongue is a poison of a snake, a sweet tongue is a victim of a soul", "A sick person needs a sweet word, a fool needs an eye", "A short speech is good, a short contribution is good". expressed. If communication with relatives, neighbors, and friends begins with a smile and greetings, there will be happiness between the two. A sweet, right word, a meaningful conversation will make friends, relatives, neighbors, acquaintances start talking to you again.

Focusing on the main **practical aspects** of the article, the main part of a person's daily life is spent working, studying and performing other public works. He works and studies in communication with colleagues, peers, managers, organizers. A happy return to the family, a guarantee of a long life is the happy interaction of the leader and working colleagues, peers. The leader's arrogance, rudeness, self-esteem, as if he is knowledgeable, rich, and disregard for his subordinates have a negative effect on the nerves of the whole team. Creates an unhealthy atmosphere, working or studying in such an environment can harm one's health and even the spiritual health of the family. No matter where one is, one should communicate as a human being, not depending on one's rank, status, country, age, etc. Mutual compliments of the guest and the host, observance of the etiquette of hospitality, in the communication of younger children, not speaking before adults, not being rude, not arguing with them, making words full and meaningful, speaking less and listening more are important dimensions of spiritual culture.

On the authority of Abdullah ibn Umar, the Messenger of Allah said one day: "There is a tree that is like a Muslim in not harming people. By the command of Allah, that tree always bears fruit and does not fall to the ground. Don't you know which tree it is?", they asked. Abdullah says: "By is a palm tree" thought came to my mind, but since Abu Bakr Siddique and my father Umar did not respond, I did not like to say it. Then the Prophet himself said: "This is a palm tree," they said. After that, when I was leaving with my father, I said to my father: I thought that this tree that the Messenger of God was talking about is a palm tree. Then my father said: "Why didn't you tell me, if you had told me, it would have been better for me than such and such things." I said: "After you and Abu Bakr Siddiq did not speak, I did not see myself as worthy to speak."

Being well-behaved, well-spoken, and speaking in public places, in public transports, at public events of various natures, increases one's dignity, earns the attention and admiration of the people.

Kaikovus advises his son and says: "Let the words you speak in front of the people be beautiful, let the people accept these words." Let the people know that you have reached a high level with your words, because a person's career is known by words

O child, know the face and the back of the word, follow them, speak meaningfully when you speak, this is a sign of eloquence. Listen to every word, don't rush. Don't speak without thinking. Think about every word you say, so you don't regret what you said. Forethought is a kind of blessing. Don't be afraid to hear any words. Whether that word works for you or not, listen to it, so that the door of the word does not close for you and the benefit of the word does not end. Do not speak cold words... Know a lot, say little: if you know little, do not speak much, because they say that a wise man does not speak much, and silence is the guarantee of health.

In public places, wedding ceremonies and public entertainment places, it is necessary to be careful with strangers and think over every word. In communication, patiently listening to the words of the conversation until the end is also an art. It is a sign of impatience to mislead the interlocutors by impatiently stating different opinions and points of view.

Sincerity, purity, purity of communication largely depends on the like-mindedness of interlocutors, unity of views, and friendly relations"

There is a lot of wisdom in speaking politely and humbly without hurting someone's heart.

Courtesy is a measure of sincere kindness towards people. Consistent adherence to this criterion brings people closer to each other and strengthens mutual trust. Therefore, in our country, it should be carried out sincerely, gratefully and impartially, on the basis of genuine goodwill towards others. This is one of the important requirements of etiquette. Courtesy, kindness, and kindness are essential for all of us, especially for those in leadership positions.

In fact, etiquette begins with the words "Assalamu alaikum, waalaikum assalam". It seems that they do not understand that if it is obligatory to give a greeting, then it is a duty to return the greeting. The beauty of Uzbek manners is not only in sincere greetings, but also in addressing each other politely. In families brought up in the spirit of Eastern culture and traditions, they turn to the children in the cradle. It is advisable to keep silent and listen more to wise elders or scholars in conversation. Uzbek etiquette requires not to be rude to women in any situation, but rather to be very polite and respectful.

Etiquette also requires that if everyone wants to be honored and respected by others, he should respect others as well. After all, the spoken word or phrase has a positive or negative effect on a person depending on the tone. Studying the legacy of our people's ancient customs, traditions and manners is one of the most important conditions for the formation of a culture of independence.

Separating education and upbringing from the national culture leads to alienating people from the heritage and lineage of their ancestors. In particular, lack of national self-awareness, ignorance of national cultural issues can cause national selfishness. Our creative teachers find an opportunity to illuminate such conditions faster.

In **conclusion**, it can be said that in the communication of the Uzbek people, like other nationalities, there are a lot of words and expressions related to praise. Studying and analyzing them gives an opportunity to determine the universal and national character and features of communication. In any case, it is the noble duty of everyone to form the manners of communication and communication that are the basis of human relations for young people entering the society, and it would be appropriate if they were shown in the form of sincerity and nobility.

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