

## **THE BISHOP'S CLASS IS ATTACHED TO THE TEACHER OF NATIONAL MORAL STANDARDS, AN EDUCATED REPRESENTATIVE OF DEVELOPMENT-THE NEED FOR SOCIAL**

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### **Annotation**

it is known that this article carried out scientific work aimed at learning the basics of the development of national etiquette skills in Primary School students through reading lessons, each nation has national etiquette standards according to its characteristics. National etiquette is aimed at studying the process of forming a new generation, which is closely related to all aspects of the people's life, based on the specific national cultural character of each people, the rules of ethics and the educational requirements for strengthening oneself.

**Keywords;** morality, lust, morality, literature, art, cinema, radio, upbringing, politeness, human perfection, community.

Although national etiquette is being used as a scientific and pedagogical term in Uzbekistan through national traditions, it has long ceased to exist in the life of our people, be it in a transparent and unambiguous way. Because the history of the Uzbek people is also the history of national decency based on Uzbekistan. In this regard, we give a definition of the concept of nationality.

The core of the concepts of "nation", "nationality", "national pride", "national decency" is the Arabic word "mile". This term means "core", "fundamental essence", "base" in Arabic. The word "nation" means several things: 1) religion, worship; 2) community, population belonging to a sect; 3) means people.

In our people, great importance is attached to manners and morality. In the speech of our people, the words manners, decency, literature are also used a lot.

So what does the word "decency" mean?

In the "Explanatory Dictionary of the Uzbek language": "decency - "Adab" (Arabic) " is called. And again in the same book: "Adab (Arabic)-literature, good upbringing, acceptable movement. Good morals, upbringing, politeness in social and personal life are called". The word decency is a word that entered the Uzbek language from the Arabic language, and it is derived from the core of the word "ma'dabatun". In Arabic, the word "ma'dabatun" means "to

throw a party". This is stated in the "Arabic-Uzbek dictionary" an-NA'imul-Kabir: "Ma'dabatur-throw a party". The word decency means calling people to a spiritual feast, to good, to encourage beautiful behavior. We can also come across the words "Courthouse". And this word was considered a place where etiquette is promoted in our Uzbek nation, that is, a tea house-a place where high moral standards are promoted. Therefore, it was also referred to as a kind of manners, a place of upbringing. Based on this, we cite the definition of authorship in the concept of national decency. "National decency is an important quality in which a person is characterized by good upbringing, good behavior and self-preservation from ugly behaviors, directed towards high positive characteristics in the promotion of nationality. At the same time, such words as "Asian", "carnal behavior" act contrary to good upbringing are considered a reflection of the word decency. Also, behavior is one of the concepts of ethics, a moral phenomenon associated with the character of a person, which is understood as the manifestation of the verb of a person within the framework of morality. The behavior of a person within the framework of morality includes decency and morality, in addition to behavior. Morality is a set of various behaviors that can affect a particular society, TIME, History of mankind, when etiquette consists of behaviors that give a pleasant impression of a person, but do not play a significant role in making a difference in the life of the family, community, society and humanity, is a spiritual phenomenon that determines the level of human maturity. In terms of behavior coverage, it has characteristics between these two phenomena; it has a broad meaning from decency, narrow from morality, and cannot influence reality on the scale of society, TIME, History, like morality. But within the framework of the family, the work team, the neighborhood-Blue is noticeably visible. While morality manifests itself in socialized concepts and principles such as goodness and evil, justice, humanism, self-sacrifice, behavior is reflected in concepts such as good and evil, duty, insanity, hospitality, while decency is expressed in moral norms such as humility, dishonesty, pressure, honesty, truthfulness, etc. In Eastern philosophy and moral science, these three moral phenomena, although not very strictly delimited, were considered different from each other. In Europe, however, ethics by behavior is often nauseated or they are interpreted as synonymous concepts to each other. Behavior is an abstract moral phenomenon, it acquires clarity in human behavior, its manifestation in positive behavior-sociability, its appearance in negative extremes-is called malignancy. A good-natured person is gentle, a bad-natured person is rude, bemehr, when a person is in a relationship with a gentle, sweet-witted, mexribon. The concepts of etiquette and upbringing are interrelated concepts. Accustomed to being pronounced in our language in the form of "decency", the Arabic word "Adab" actually means calling for good, it is derived from the core "Ma'daba". And Ma'adaba means calling people to good, to a spiritual feast. Decency also received this name because it is a spiritual "Ma'daba", that is, a party, to which people are always encouraged. So, decency means good. The saying, "such and such people are well-mannered" means that there is much good in that person. "Dress etiquette" refers to dressing beautifully, politely. By "conversation etiquette", it is envisaged to conduct the conversation at the best level. So we can conclude that "social manners" in our opinion are the best way to conduct social treats. At the same time, the term "upbringing" is used in a broad and narrow sense, in a broad sense, education refers to the totality of all influences, activities, actions, aspirations that are aimed at forming a person's personality, ensuring his active participation in

the production and social, cultural, educational life of society. In such understanding, upbringing includes not only educational work carried out in family, school, children's and youth organizations, but also the entire social system, its leading ideas, literature, art, cinema, radio, television, etc. Also, the concept of education in a broad sense includes education and education. In a narrow sense, education refers to pedagogical activity aimed at the cultivation of physical development, worldview, spiritual and moral image, aesthetic taste of a person. This is done by family and educational institutions, as well as public organizations. Education and education do not go into narrow-meaning education. But any upbringing exists only in close connection with education. Because in the process of education and education, not only does the factual knowledge of the individual increase, but also the moral and spiritual qualities of the individual accelerate their decision. Upbringing plays a decisive role in the life of any society and any country. A country that is not sufficiently engaged in the upbringing of the younger generation, in general, members of society, is doomed to stagnation and crisis. Therefore, in order to grow and develop, the production of material and spiritual wealth in any society should be steadily increased. To do this, the younger generation must be able to produce material and spiritual wealth at the level of their ancestors, even better than them. In order to be able to form such material and spiritual abilities in the younger generation, society must have a system of educational aspirations that will function effectively in a continuous manner.

The perfection of a person is determined by the level of his spiritual world. The spirituality of the Uzbek people calls for the absorption of such human qualities as justice and fairness, blocking the path of ignorance and vices, humanity, compassion, enlightenment, friendship, courage, Brotherhood, hospitality, purity, kindness, rigor and patriotism. From this we can see that all communication, relationships of a person arise on the basis of his beliefs and upbringing, behavior. Etiquette determines how people communicate and relate. An indecent person cannot put his communication and relationships in a good place in society. Therefore, special importance in our people is given to the decency of children from an early age. In this regard, the proverb of the Uzbek people says: "a child is dear, his manners are dear to him." And the people of luqmani said: "O ye, Luqmani Hakim, where did you learn the decency?" they asked. Then it turned out that Luhmani Hakim replied: "I learned manners from beodobs." A person should improve his manners throughout his life. Usually decency is learned before and followed by it. The sages say that "a man without manners has no knowledge." As can be seen from these thoughts, we can say that decency is at the base of spirituality.

Since ancient times, the Turkestan people have been distinguished by their ancient history, rich heritage, colorful and high culture, traditions and Customs. The great figures of this people have made a significant contribution to the development of all spheres of national and World Science and culture. For centuries, such noble qualities of our people as high national manners, spirituality, Justice, enlightenment have developed in connection with the teachings of the East, in turn, moral teachings have also improved. Rare works and valuable feedback relating to all spheres of Science and culture created by Central Asian thinkers have enriched the world of spirituality of the peoples of the world even today. By preserving the rich spiritual heritage left to us from our ancestors, creatively enriching it with the achievements of modern science, the thinking, worldview of the future generation is formed on the basis of national manners,

upbringing and national values, and is the main means of increasing their creative activity. The more science a person learns, the higher his manners. Cynicism is a sign of ignorance, a sign that human science is scarce, and has not yet matured. In one of the hadiths, it is noted that parents cannot give their child something better than beautiful manners. Therefore, it is necessary for every person to achieve the preservation of beautiful manners for a lifetime.

Due to obscenity, a person loses affection. Due to obscenity, various disagreements, mutual hatred, protests arise among people in society. Thanks to decency, a person restrains lust, regulates it. The air of obscenity is to be to the soul and to follow the soul. He is the protector of the righteous from his own selves, and the evildoer of his dominion. All the good-doers of the world strive for perfection, calling people to good, and forbidding them from evil. The life of such people, their husky-behavior is always an example of an example for humans. Good manners bring mutual affection, peace and harmony between people. Decency causes every person to have a good life, to find a good place in society. Decency makes a person achieve the bliss of two worlds.

Abu Muhammad expressed his opinion in his book "Kitabul Wu'iy": "decency is called decency because it calls people to what is praised." Abu

Zayd rahmatullahi Alayhi means: "a name used to make a good attempt to convey one of the virtues of decency." Know that decency is one of the most fundamental factors in the education of science. First of all, take a look at the opinions and comments that the great scholars have said about the decency

let's throw it away. Muhammad Zehny says: "Virtue is found not by lineage, but by decency." It should also be said, "the appearance and falsehood of the knowledge should be decked out with decency. And in good manners is the support of instructive events that took place in the lives of our righteous saints."

Nowadays, there are countless people who are passionate about science, who enjoy the spring of science. But most of them do not have the knowledge of decency. Perhaps this is the reason why we can also see the devalues of science. In order to have knowledge, it is not necessary to become the owner of many books, to fall as an apprentice to famous teachers, to engage in incessant reading. Let's take a look around us, there are people who do not have an account of the books they have fallen, and the book does not fall from their hands, but in their words and deeds the deeds of science are not felt. Learning science is hard work that requires a person, first of all, sincere intention, sincere enthusiasm, physical and mental strength, and, moreover, financial cost. The path of knowledge will be much easier if the servant, determined to gain knowledge, puts in place of false decency and triggers other goal-achieving factors. It is known from history that the success of mature scholars in the path of science depends on their manners, piety, sincerity and intentions and deeds. Studying the lives of our great scientists, we witness that the secret of their luck, the success they have achieved is in their beautiful morals. There are some people with knowledge who have not made a famous name. But just looking at them, the figure in them can give you a spiritual education, an invaluable lesson that not a thousand books can give you.

In his book "Siyar", Zahabi mentioned that more than five thousand people will be jam at the science meeting of Imam Ahmad. Only five hundred of them will record lessons, and the rest will learn beautiful manners from that person during the meeting. Abu Bakr Mutovvi'iy says: "I have been in the presence of Abu Abdullah for twelve years. He would read "Musnad" to his children. I did not record a single hadith from him. I would look at his guidance and morals."

Ibn Abbas raziya'llahu Anhu said: "The Lord is the one who teaches the small before the great Sciences to the people." That is, they are taught by their deeds, their words and their deeds. And the knowledge of talibi should serve as an example for everyone in their affairs.

The issue of etiquette occupies an extremely important place in Islam. Because the role of decency is very important in the creation of the Holy Spirit. Celibacy spoils everything, including deed, soul, language, and all other attempts. An indecent person cannot achieve something, find a good place in society.

That is why the mashoyihs said: "whoever achieves what only achieves by decency. Whoever falls with what, will only fall with impudence."

Decency means goodness. The saying, "such and such people are well-mannered" means that there is much good in that person. "Dress etiquette" refers to dressing well. By "conversation etiquette", it is envisaged to conduct the conversation at the best level.

Abu Muhammad says in "Kitabul Wu'iy": "decency is called decency because it calls people to what is praised." Abu Zayd rahmatullahi Alayhi: "a name used to make a good attempt at one of the virtues of decency, "Muhammad Zehny says: "Virtue is found not by lineage, but by decency." Of course in this regard, that is, the most necessary thing in raising children is manners, morality.

A well-mannered, educated, hardworking, believing child is the greatest wealth not only of parents, but of society as a whole. Indeed, the personality of each child is formed in the family. Hence, the family is the foundation of a harmonious generation. Raising children in the family in the spirit of devotion to their duty will become the basis for them to understand their future dream goals, and for children to grow up healthily.

We should never turn a blind eye to the mistakes and shortcomings made in raising children. In our current life, some indecent, uneducated people come across who raise their hand to their parents and cause their children to live unhappy. Who is the main reason for the appearance of such? Of course the parents themselves. The human behavior of his child was caused by their indifference to upbringing.

According to Islamic teachings, a child is a parent's deposit, and they are responsible for this deposit. Ignoring the upbringing of children is a huge mistake, betrayal of a deposit and a defect of a person. This is how Allah Almighty explains how much attention is needed to the family in Qu'oni Karim:

"O believers, keep yourselves and your families safe from the fire, which is the fire of men and stones, and on it stand firm and stern, and Angels who do not disobey what Allah has commanded them, but do only what is commanded to them."

Abu Homid Ghazali expresses such thoughts about raising children: "know! Raising a child is one of the most important things. Child savings to father and mother. By teaching good deeds through decency and upbringing, repelling them from evil, not getting used to being full, not instilling love for adornment, the father protects his child from the fire of the afterlife.

From these points it can be seen that the earlier the upbringing of a child begins, the more effective the result of upbringing. Because at an early age it is easy to turn them towards good. Bad behavior and habits that arise from lack of upbringing can be corrected by re-education later. But for this you will have to spend a lot of work.

When we analyzed the literature, we also met the following definitions of decency: "it is polite to use, to do a praiseworthy word and deed"; "it is polite to hold on to the Bountiful morals"; "it is polite to praise the older one and show kindness to the younger one of you." When these and similar definitions are collected, the meaning of "decency" pursued in Islam arises.

Muhammad Zehny says: "Virtue is found not by lineage, but by decency." A similar opinion was expressed by Abu Nasr Farabi "every person should have excellent knowledge of the profession, good upbringing and good manners and qualities."

Nowadays it is also introduced to call "decency" a culture influenced by Western culture. For example, instead of saying "eating etiquette", it is called "eating culture". Sometimes the French word "etiquette" is also used to express the meaning of social decency. Islamic values, rules of Oriental behavior, traditions, rituals, forgotten in interpersonal relationships, mutual treatment, began to be a picture again. Our country is building a society based on private property, market economy. It is natural that in such a system different strata and strata of the population appear. There may be some kind of conflict, disagreements between them. They are eliminated to some extent with the help of the rules of conduct and Islamic values inherent in the peoples of the East and become rich in universal content.

The ancient traditions of the Uzbek people, the Daily way of life, the traditions of education and culture go back to the distant centuries of Mozhi. In its place, it should be noted that representatives of the present and future generations are obliged to know our national spirituality well and fully comply with it. Only then does society live a prosperous, and its members live a peaceful and cultural life. This aspect has always been recognized by all our ancestors. The issue of etiquette occupies an extremely important place in Islam. Because the role of decency is very important in the creation of the Holy Spirit. Celibacy spoils everything, including deed, soul, language, and all other attempts. An indecent person cannot achieve something, find a good place in society. An indecent person cannot even improve his relationship, relationships with others. Therefore, in one of the rules of the people of Sufism it is said: "Until there is decency, there will be no leech with the truth and the people." That is why the mashoyih said: "whoever achieves what only achieves by decency. Whoever falls with what, will only fall with impudence."

In our opinion, good manners are actually a sign that the soul has matured, that it is disciplined, restrained and in good. On the contrary, celibacy is a sign that lust has not yet been purified, restrained and not in discipline.

Etiquette is divided into two: theoretical and practical. Etiquette is first studied theoretically, and then followed. Thinking, the range of decency is so wide that from decency in relation to ordinary things to decency in relation to the Lord of all things. In Islam, the meaning of the call for good is manifested in everything that is attached to a person, that is, it is established that a Muslim treats everything related to himself with decency – on the good. These treats start with the collective-inanimate. Then it goes to the world of nabotot, then to the animal kingdom, and then covers the worlds of mankind, the world of Angels, etc. The manners in Islam are crowned with the manners that the Muslim man shows to his prophet and Lord, reaching maturity.

Here is how to follow such a wide range of honorable manners is useful, first of all, to the person himself. Accordingly, family etiquette in Zoroastrians usually began with teaching parents to respect. This process was also continued during the period when the child was receiving education in the hands of the teacher. After all, respect for parents and teachers was considered an important condition and moral criterion for the well-being of the two worlds.

Every teacher who believed in Zoroastrianism had to Start children on the path of truth, guide them in the path of good, instill in the hearts of young people a feeling of love for life. Therefore, it was often called “O Yazdon, you yourself century from a bad teacher.”

In”avesto " the duties of the educator, teacher and mentor-Mudarris are set. When it comes to the master, yazdon is praised: he is the creator of all things, the knower of the magic of the two worlds, the master of all knowledge, and the giver of all knowledge. Special attention is paid to the upbringing of girls. Because they will have to arrange the father's fast in the house where they were born and give the house an adornment, and when the couple goes home, they will have to deal with the upbringing and education of children.

In the healthy, solid growth of children in avesto, the purity of the environment, public places and personal hygiene of the couple and children are specially noted. Serfdom was encouraged. When Zoroaster asks Akhuramazda “what will you give to a serf - free household”, he answers: “I will take such people for my protection, make their life prosperous, and their provision abundant.” Large families were protected by the community elder, and twin-born families were given a pair of dairy cows or yellow camels, a permanent allowance was established from the state treasury.

In the Zoroastrians, the avoidance of Labor and taciturnness were strongly condemned as humiliating and immoral debauchery. Maintaining the purity of the environment, not delaying the process associated with the state of nature-is part of the noble deed of Zoroastrians. Members of the team, including young people, were brought up in the spirit of preserving and beautifying nature. They were taught from an early age to plant seedlings, care for it, grow greenery, build gardens, and not pollute ditches and pools.

According to Sharia, the care and upbringing of the child in the early infancy period-“Al-hizanah (taking under protection)”- was called, and it was indicated that the upbringing of this period is the right of mothers. The reason is that during this period the baby is in dire need of the mother, and no one can cope with this task in pieces from the mothers. There are also a number of hadiths dedicated to the fact that the upbringing of a baby during the period of taking

him under his protection was entrusted to the mother. For example, a woman Messenger s.a.V.s. they came to them and said: “O Messenger of Allah, this is my son, my belly is his place of tranquility, my bosom is the place of protection, and my chest is a food that protects against hunger and thirst. Now his father has divorced me and wants to take him away from me.” Then the Prophet said, “You have the right to take a child, if you do not marry again.”

As mentioned above, since the children were considered to belong to the father, the child was born, but if the parent wanted to divorce, the born child had to remain with the father. The reason is, if the mother marries another person, feeding the child may come to the stepfather Malol or, in unmarried cases, she may not be able to feed the child because she cannot earn money herself. If the mother herself wants to take care of the child, it is necessary to do the same as above. But even if the child is left in the hands of the mother for a certain time, the father has taken the costs associated with feeding the child on his own neck.

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