

## MASTER STUDENT ETIQUETTE

MUHAMMADJON AZIZOV ABDURAHIMOVICH,  
Lecturer, Department of Fine Arts and Engineering Graphics  
Faculty of Art, Kokand Pedagogical State Institute

NABIEVA SHAHNOZA ADHAMJON KIZI  
Student of the Department of Fine Arts and Engineering Graphics  
Kokand Pedagogical State Institute

### ABSTRACT:

**Fine arts and art technology serve to educate students in the aesthetic spirit and play an important role in their ideological, political, intellectual, moral and technological education. These disciplines are inextricably linked. It is known that children like the pictures (toys) they make to be liked by other students. They strive for this in their visual activities. The article provides extensive information on the subject, goals and objectives of the disciplines of Fine Arts and Art Technology, the organization of lessons, the motivation of children in the learning process.**

**KEYWORDS:** Craft, master, student, education, great scholars, appeal, admonition, madness, lines, cad, exhortation, development, painting, profession, teaching, jewelry, interest, recommendation, pamphlet, tradition of rituals, takbir, spiritual power- power, pamphlet, attitude, etiquette, etiquette, best character, teacher and student etiquette, conclusion.

### INTRODUCTION:

Today, the reform of lifelong education in the context of education is an important factor in understanding national identity, patriotism, respect for the national cultural and historical traditions and intellectual heritage of our people, strengthening the position and prestige of our republic in the world. In carrying out these tasks, spiritual treasures left

to us by our ancestors are of great importance. Although the national and spiritual heritage of our great ancestors, passed down from generation to generation, is one of the masterpieces of world civilization, its role in the development of personality is endless.

The ancient culture of Turkic peoples plays an important role in world development. Khorasan, Movarounnahr, Afrosiab, Sogdiana, Morocco, Turan, Turkestan and other places are known throughout the world. Mukanna, Jaloliddin Manguberdi, Temur Malik and Mahmud Tarobi, Amir Temur and other brave sons were born. They fought physically and spiritually for the happiness and culture of their people. That is why the people of the world applaud their good works and keep them in their hearts. They have always been a constant call, especially to educate our youth, to acquire a profession and knowledge. For example: Abdurahman Jami turned to youth and said:

“Learn until you find the gold

There is no gold in trading.

No wonder our ancestors said: "Seventy-two professions are not enough for a young man." "My child, if you want to be wise and rational, consider becoming a master. You will be honored and respected thanks to your craft, and if you do not have a craft, you will look like a tree without a dry shadow. O child, be friends with the wise and rational. An unskilled person has no character. Do not stay away from work and study science."

A person who studies a profession and

acquires knowledge finds his place in the world. There is etiquette for the work and joy of people. You follow our advice: do everything honestly and do it. Do not behave like "until you leave me ...", and avoid doing anything on your own, because such people will not have a reputation among people.

Never do what you cannot do, and this will end in embarrassment and embarrassment. Follow the advice of our people: "Even if you kill the sparrow, let the butcher kill him." When you work with others, do not rush back, do not burden anyone, and do not be arrogant and deceiving. "An unskilled person is useless and looks like a thorny bush that does not bring any benefit to him or to anyone. An unskilled person can be compared to a living corpse. If you come across a professional, hold on to him and study his profession.

"There is nothing better than skill and nothing more than wisdom, there is no better decoration than shame, and there is no enemy worse than malice."

It is important to learn the craft at a young age and not waste every minute. "Knowledge acquired in youth is like a pattern carved in stone."

"My child, if you do not learn the craft from the sage, learn from the fool. All people, young and old, are required to study a profession, because a person studying a profession will be higher than their peers. Because if you do not see such a quality among your peers, when you see a profession in you, you will see yourself above them, and they will recognize you above them. Let the master know that his dignity and rank is superior to others due to his virtue and profession, and may he strive for virtue and profession more than before, and may he be more virtuous and artisan than before. If someone does this, he will soon become a saint and a great man among people. Therefore, if a person who

knows this renounces grace and profession, this is a sign of insanity. From idleness, the body becomes paralyzed and sick."

Profession - inexhaustible wealth. Our people and their scientists artistically expressed in short lines the experience, moral and philosophical ideas accumulated over the centuries about the profession. Each of these short lines contains a world of meanings. Below are examples of these sages and our people's advice on the profession. It is the duty of every believer to know the meaning of each of them. This is what Abdurahman Jami says about the treasury of the sages.

"If you make a treasure, the pearls of wisdom will fall from your lips.

The sages give our young people the following advice about this profession: "A wise person gave advice to his children as follows: my dear sons, learn the craft, because wealth is not believed in the world, and gold and silver are dangerous to travel. The robber steals, but trade is a hot spring, an endless state, and there will be no grief if the master loses his property. Because the profession itself is a state. No matter where the artisan goes, he is valued and placed on the net at home. But a person without a profession always suffers and asks. (Samdiy. "Gulistan").

Khurrami, one of the scientists, says: "The old man always told young people: If you don't behave at a young age, you will regret it, but it won't help," he advises. Young people who follow the advice of this noble old man will be happy." (Sheunnun).

The reason for the development of various types of folk crafts in different parts of the Republic of Uzbekistan depends on their geographical location, nature and local sources. For example: ceramics, art, painting, woodcarving, ceramics, bone carving, jewelry, embroidery and other folk crafts in the Tashkent region; In the Bukhara region - jewelry, pottery, copper, pottery and doppy;

Painting, ceramics, copperwork, wood carving, stone carving and other types in the Ferghana region; In Andijan region there are such types as painting, pottery, pottery, woodcarving, embroidery, miracles; In the Khorezm region there are such types of ceramics, murals, carpet weaving, wood carvings, stone carvings; In the Samarkand region there are such types as painting, copperwork, pottery, woodcarving, pottery, embroidery, carpet weaving, stone carving; In the Namangan region there are such types as painting, pottery, embroidery, wood carving, making knives; In the Republic of Karakalpakstan, painting, felt, carpet weaving and wood carving are well developed. The son learned to draw from his father, who, in turn, taught it to his children. If the master did not have a son or child, his immediate family taught the profession to his sons and daughters. Thus, the profession has traditionally been handed down from generation to generation.

Our ancestors said that the child must be taught the craft before birth. This statement has a deep philosophical meaning, which means that in ancient times there were many craft families, for example, in a family engaged in jewelry, from an early age to the elderly. When the baby was in the womb, the mother helped make jewelry, melt materials, or do other things. The mother is accustomed to the smell of these metals, and the child breathes through these respiratory organs, that is, the child adapts to these smells. Sometime after the birth of the baby, he sat and played with decorations in his hands. Gradually, the boy became interested in jewelry, doing things like bending or making jewelry for his parents. Later, as a result of this natural interest, he became the master and successor of his parents.

At the same time, we can see how our people from ancient times appreciated the types of needlework, trusting the profession only to the most worthy and devoted people.

Scientist D.A. Zoksidova in her programmatic recommendation for the special course "Introduction to Craft" described the charter of craft workshops, ie E. "Brochure".

The handicraft pamphlets are a "tradition charter" (a small booklet of 16-18 pages) intended for use by artisans and their students as a normative document defining their spiritual life and work.

It should be noted that the structure of handicrafts in different fields is the same. In all of them, the pamphlet begins by praising Allah, His Prophets and followers, and then is narrated by the true Imam Jafar about the divine origin of a particular profession, because he is the founder of all professions. The artisan is then instructed on what wisdom, religion, or other things to say in his or her work, and finally, in the provard, the craftsman is promised a reward for following the rules of the pamphlet, or a punishment for violating or not following these rules.

According to the treatises, a student cannot get a takbir from his teacher until he has mentioned the names of all the saints, the patrons of the profession, and the surahs of the Qur'an that are recited in each production process.

But the most important thing for us is that all the pamphlets have a great spiritual power: they establish the binding rules of spirituality that must be observed, and the people of this profession have to follow these rules.

These pamphlets describe the professional qualities, duties and responsibilities of craftsmen, the etiquette of obtaining the title of "master", the rules, and more. There, the constant reverence for elders, that is, their elders and teachers, was reflected in their personal and professional qualities. According to the goldsmiths, until recently, there were "pirzods" who were called "pamphlets". Twice a week, on Sundays and

Thursdays, the pamphlet went around all the goldsmith's workshops and gathered people to read the pamphlet and describe what they had read.

Usually, the reading continued on the table. After the recitation, the pamphlet read a blessing and went to the next workshop, wearing a small vow from the audience.

In ancient times, every profession was considered sacred and was revered. Each craft had its own masters and apprentices. Our ancestors developed special rules of morality, customs, cultures, prayers for teachers and students, and strictly adhered to these rules. Both the teacher and the students had their own responsibilities.

The teacher was strict and demanding of the student. Teachers have developed special etiquette requirements for students. In addition, criteria such as professional culture of craftsmen, craftsmanship and apprenticeship, duties and responsibilities of students to the teacher: professional culture of craftsmen, rules of etiquette of craftsmen, etiquette between craftsman and apprentice have been developed.

The relationship between artisans and craftsmen is based on purity and fairness in trade, honesty, kindness, self-control, giving alms to the poor, dealing with those who do not know the true value of the product, and not breaking promises.

Alisher Navoi's contemporary scholar, Hussein Voiz Kashifi, in his pamphlet "Whom to Make Friends", emphasizes the following about craftsmen and how to behave:

"If you are asked how many rules of etiquette there are among artisans, answer eight:

First: they protect their profession from illegal income.

Second: they study the profession not as a source of wealth, but to take a worthy place in life.

Third: they always respect and honor the

masters of their craft.

Fourth: They do not communicate with those who amass wealth through unclean ways.

Fifth: they do not make mistakes at work and are not indifferent to their chosen profession.

Sixth: they treat those who do not know the price of the product correctly.

Seventh: Being fair in dealing with transactions.

Eighth: if the work ends with the accountant, his contribution should not be higher than the contribution of the society, because the welfare of the country depends on the fund of the same society.

In ancient times, there was a national tradition of discipleship. For example, Hussein Waz Kashifi says:

"If you are asked what the discipleship is, say seven.

The first is to have a good attitude towards one's work, that is, to love one's profession.

The second is to believe in one's work.

Third: to be honest with the teacher, to give up one's bad habits.

Fourth: Avoid looking at everything you don't need to see.

Fifth: Not listening to everything that cannot be heard.

Sixth: Abandoning all unworthy deeds.

Seventh: Not dealing with people who contradict their master.

If asked what the basics of discipleship are, say six:

Obedience, honesty, loyalty, obedience to advice, non-harassment, secrecy.

When asked what the best quality of discipleship is, say it: purity. What is the unique gem of discipleship? Ask: to please colleagues and friends.

The ethics of teachers and students in our professional colleges are to revive our traditions and customs, to develop modern culture and ethics, to teach the centuries-old spiritual experience of our people and to pass it on to future generations.

In short, handicrafts are an ancient value of the peoples of the East, and for centuries they have been the art of expressing human spirituality, thoughts, dreams and aspirations. Among its distinctive national features, morality, culture, and love for the craft are important for the younger generation.

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