



SOCIAL ETIQUETTE AND CONTEMPORARY MORAL NORMS

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Abstract

This article provides a comparative analysis of the moral principles presented in Shaykh Muhammad Sodik Muhammad Yusuf's work "Ijtimoiy odoblar" ("Social Etiquette") and contemporary moral norms in modern society. It examines how moral standards are changing today and considers the influence of globalization, digital technologies, and transformations in family structures. In addition, the Shaykh's recommendations for strengthening moral values are analyzed from the perspective of addressing modern challenges.

Keywords: Social etiquette, moral norms, Shaykh Muhammad Sodik Muhammad Yusuf, religious upbringing, modern society, moral values, globalization, social networks, education, family etiquette.

IJTIMOIIY ODOB VA ZAMONAVIIY AXLOQ ME'YORLARI

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Annotatsiya: Mazkur maqolada Shayx Muhammad Sodik Muhammad Yusufning "Ijtimoiy ododlar" asarida bayon etilgan axloqiy tamoyillar zamonaviy jamiyatdagi axloqiy me'yorlar bilan taqqoslab tahlil qilinadi. Axloqiy me'yorlarning zamonaviy jamiyatda o'zgarishi, globalizatsiya raqamli texnologiyalar va oilaviy tuzilmalarga ta'siri ko'rib chiqiladi. Shuningdek, Shayxning axloqiy qadriyatlarini mustahkamlash bo'yicha tavsiyalar zamonaviy muammolarni bartaraf etish, nuqtai nazaridan tahlil qilinadi.

Kalit so'zlar: ijtimoiy odob, axloq me'yorlari, Shayx Muhammad Sodik Muhammad Yusuf, diniy tarbiya, zamonaviy jamiyat, axloqiy qadriyatlar, globallashuv, ijtimoiy tarmoqlar, ta'lim, oilaviy odob.

Introduction

As society develops worldwide, norms of etiquette and morality also change. The harmony or tension between traditional values and modern ethical approaches influences the lifestyles of different social groups. Moral norms regulate interpersonal relations and help maintain balance within the social environment. In contemporary ethical practice, the impact of digital technologies, globalization, and information and communication tools has increased significantly. Internet culture, ethical constraints within social networks, and the rapid development of artificial intelligence are shaping people's behavior and patterns of interaction. This article examines the formation of social etiquette and moral norms, draws on useful insights from Hazrat Shaykh Muhammad Sodik Muhammad Yusuf's book "Ijtimoiy odoblar" ("Social Etiquette"), considers the relevance of meaningful statements by scholars and religious authorities in modern society, and analyzes the changes emerging as a result of technological progress.

Main part

In his book "Ijtimoiy odoblar," Shaykh Muhammad Sodik Muhammad Yusuf interprets etiquette and morality as an inseparable part of human life. According to his teachings, social etiquette rests on the following core principles. Honesty and justice: in any relationship, it is necessary to preserve honesty and act with fairness. Today, not only in our country but across the world, honesty and justice are perceived to be declining. This can be observed in people's actions and in the way they treat one another. It was not without reason that Hazrat Shaykh Muhammad Sodik Muhammad Yusuf wrote and published "Ijtimoiy odoblar." In every task and every deed, we should conduct ourselves with honesty and purity, and manage our affairs with justice.

Mutual respect and sincerity: respect and sincerity among people contribute to the strengthening of moral norms. For mutual respect to exist, a person must possess proper manners and sound judgment. In Islam, when speaking about human etiquette, there are many noble hadiths of the Messenger of Allah (peace



and blessings be upon him) concerning adab, which adorns and dignifies the human being honored by Allah. It is narrated from Sa‘id ibn al-‘As (may Allah be pleased with him) that the Messenger of Allah (peace and blessings be upon him) said: “No parent can give a child anything better than good manners.” Parents are always ready to do anything for their child. In this world, only parents sincerely wish for someone else to be better than themselves. Every parent wants their child to be more talented, more capable, and to attain a higher rank than they have. Therefore, parents are constantly prepared to present their children with the best gifts, goodness, and opportunities the world can offer. In our society, great importance is attached to the family and to the upbringing of children within it. For this reason, mutual respect and sincerity occupy a distinctive place among us. Since the time when Allah Almighty illuminated the soil of our homeland with the light of Islam—His final and perfect religion—our people have embraced Islamic etiquette, begun to practice it with sincerity, and have benefited from it ever since. Islam, a beautiful religion and a religion of beauty, established that everything connected with the human being should be refined and wholesome, including social relations. In this regard, the following noble hadiths of the Messenger of Allah (peace and blessings be upon him) became guiding principles.

It is narrated from Abdullah (may Allah be pleased with him) that the Prophet (peace and blessings be upon him) said: “Indeed, Allah is Beautiful and He loves beauty.” Yes, first of all, a Muslim should be beautiful in character; then his speech should be beautiful as well. His outward appearance and inward state, his inner and outer beauty, should reflect that harmony. His conduct, manners, and every aspect of his interaction should be beautiful. Only then will he truly devote himself sincerely to Allah, Who is Beautiful and loves beauty. Our great scholar Imam at-Tirmidhi offered a remarkably refined understanding of beauty. If we want to be beautiful in the full sense, then our words, our outward appearance, and our inner world must also be beautiful.

Communication culture: good character, courteous speech, and patience in communication are among the essential moral rules. A culture of communication is one of the key factors that regulates relationships between people. Islam defines honesty, sincerity, justice, and respect as foundational values in interpersonal dialogue. In a hadith, the Messenger of Allah (peace and blessings be upon him) said: “Whoever believes in Allah and the Last Day should speak good or remain



silent” (narrated by al-Bukhari and Muslim). This Quranic guidance and hadith instruction call for politeness and proper etiquette in communication. Indeed, for people to communicate well with one another, good character and beautiful speech are among the most important means. Everyone appreciates a person who is courteous. Saying every word that comes to mind is often inappropriate; therefore, a culture of interaction and speech discipline is necessary.

Based on Shaykh Muhammad Sodiq Muhammad Yusuf’s teachings, the following solutions are proposed for contemporary moral challenges:

Dress culture: clothing reflects not only a person’s external appearance, but also his or her moral and cultural values. Islam pays special attention to dress culture and approaches it through the principles of modesty (haya), etiquette, cleanliness, and humility. The norms applied by Sharia in clothing are not merely external rules; they are also connected to a person’s inner moral upbringing.

Allah Almighty says in Surah al-A‘raf: “O children of Adam! Indeed, We have sent down to you clothing to cover your nakedness and as adornment; but the clothing of righteousness—that is best. That is from the signs of Allah, so that they may be reminded” (7:26). One of the features that distinguishes human beings from animals is clothing. To conceal a person’s awrah—his private parts and what must be covered—Allah granted clothing. The necessity of clothing lies in keeping the awrah hidden from others. Yet Allah also considered that human beings need covering beyond that, and He made clothing a form of adornment as well. Therefore, only the person who wears clothing appropriately—according to Sharia—can be considered truly adorned. Today, among the people, there is increasing emphasis on dressing in a way that covers the awrah and corresponds to our cultural mentality.

Youth etiquette: this is the foundation of a society’s culture and its future. To shape it effectively, the family, school, community, and the state must act together. Islam regards good character as one of the most important virtues. The Prophet (peace and blessings be upon him) said: “The most perfect of believers is the one who has the best character” (at-Tirmidhi). Muslim youth should continuously strive to carry out all necessary efforts to cultivate noble manners, because good character is the adornment of every human being. Islam, the most honored and complete of religions, considers the moral upbringing of youth on the basis of good character as a task of the highest importance. If we wish for society’s members to be honest, pure, and well-mannered, yet we do not care about the

upbringing of the youth—who are the future of that society—then our intentions will remain nothing more than a mirage.

Conclusion

Shaykh Muhammad Sadiq Muhammad Yusuf’s work “Ijtimoiy odoblar” is an important source for preserving and developing moral norms, and it has not lost its relevance in the modern world. To resist the erosion of moral values and contemporary ethical challenges, it is necessary to strengthen Islamic moral principles. Social etiquette constitutes principles that every member of society should practice not only on a religious basis, but also as universal human values. By adhering to these principles, people can establish mutual respect, compassion, and fair relationships.

To strengthen moral education within the education system, it is necessary to introduce special courses on Islamic ethics into school and higher-education curricula.

Greater attention should be given to family upbringing by equipping parents and young people with knowledge in religious and moral education. Islamic values should be promoted by organizing initiatives at local and international levels aimed at protecting and disseminating Islamic ethical principles.

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