



## **THOUGHTS ON COMMUNICATION IN THE SCIENTIFIC HERITAGE OF EASTERN THINKERS**

Rakhimova Etibor Rustamovna,  
Doctor of Philosophy in Psychology,  
Department of Psychology, Urgench State University  
E mail: Etibor-r@mail.ru

Askarova Dilafruz Jamaladdin qizi  
Master Student, Department of Psychology,  
Urgench State University

### **ABSTRACT**

In this article, the ideas of the views on communication in the scientific heritage of eastern thinkers are included. It was studied by them that priority is given to the issues of communication in the development of a person, and a lot of information about the issues of communication was presented.

### **KEYWORDS**

Communication, behavior, personality development, friendly attitude, rules of conduct, education, friendship.

### **Introduction**

It is known that in the scientific heritage of Eastern thinkers, the issues of personality formation and its development occupy an important place in his education. In particular, they give priority to issues of treatment and communication in personal development. According to this, there is more information about those issues of treatment and communication in the works of Unsurulmaoli Kaikovus, Muhammad ibn Musa al-Khorazmi, Abu Nasr Farabi, Abu Rayhan Beruni, Abu Ali ibn Sina, Muhammad Kashgari, Yusuf Khos Khajib, Jami, Amir Temur, etc.

In the religion of Zoroastrianism, which is considered from ancient sources, the issues of treatment and communication were also thoroughly analyzed. Zoroastrianism strongly believes in the power of knowledge in human development and eventually the educated will win.

In "Avesta" there is a great idea that a person can get rid of all evils because of their own work. It was observed that the basis of morality is generosity. It is said that morality is a unity of good thought, good word and practice. Good thoughts are intentions and thoughts in the spirit of being kind to one's loved ones, helping the needy, fighting against evil, protecting people's happiness, and striving to live in friendship and harmony. A person must not only intend these thoughts, but also constantly talk about them and implement them, it is said in "Avesta" [3].

Indeed, communication plays an important role in human development. In particular, it has been shown that effective influence of people on each other is carried out through words.

Certain verses of the "Quran" are devoted to soft talk [8]. The rules of observing the culture of truthfulness and treatment existed even before Islam. But only Islam was able to illuminate its true nature, human perfection, and how important it is in the development of society. Because people's politeness and cultural behavior can be realized only in a developed country. A sweet-spoken person shows that he has a culture of behavior, increases his reputation, and earns respect. According to this, it is emphasized in the "Quran" that everyone should be sweet-talking, and if those who communicate are not sweet-talking to each other, enmity will occur. In another verse, Allah encourages people to speak in a low voice when they speak: "Speak beautiful words to people" (Surat al-Baqara, verse 53). The manners of being open-faced, not rude, and polite when speaking are interpreted as a bright way to achieve peace and happiness in life: "Speak gently to them (your companions) because of a favor from Allah you have been wrong. If you had been rude and harsh, they would have scattered around you" (Surah Al-I Imran, verse 159).

In fact, the culture of speech is the most necessary for every person, it is an important quality that brings him happiness and prosperity to society. After all, the implementation of diplomatic relations of state importance also depends on how well our ambassadors have mastered this culture of speaking.

In the "Quran" it is shown that talking with good people is of great importance in bringing a person to moral perfection. It helps to be friends with good people in life, it helps to distinguish between friend and enemy and choose a partner. In the 24th verse of "Wan-n-Jam" Surah, it is said: "Turn away from those who run away from Our remembrance and desire only material needs" [8].

And in the 28th verse of Surah Kakhf, "Do not obey those whose hearts We have heedless of remembering Us, who follow their own desires, and whose deeds are wasteful!" - it is emphasized, encouraged us not to make mistakes by making friends with morally inferior people.

When communicating with both good and bad people, there are certain rules of etiquette. In Islam, the manners of asking for permission and greeting is also emphasized. In verses 27-28 of Surah Nur, specific recommendations are given in this regard, and following these recommendations is a sign of human spiritual maturity.

In Islam about greetings, verse 86 of Surah "Nisa" says: "Whenever you are greeted with a phrase, you should make it more beautiful or (at least) return that phrase" [8].

It is known that in the sources related to the Islamic religion, the manners of behavior and communication are more relevant than ever. Therefore, it is stated on the basis of reasonable approaches that friendly relations between people and the desire for cooperation are the highest virtues.

In Imam al-Bukhari's views on human qualities, ignorance is condemned as a tragedy that brings death to a person. He exhorts people to be truthful and keep their promises, showing that there are three signs of a hypocrite, which are: lying, breaking promises, and betraying trust. says it consists of doing. He considers it is a sin to insult people, especially a Muslim believer, and to fight with him is infidelity. He believes that the strength of a person is not in physical strength, but in the ability to control oneself when angry. According to him, laughing out loud inappropriately is a trait that hurts the hearts of others. Allama consider it is a beautiful morality to be nice and respectful to the people and to win their love.

Following the folk saying that a healthy mind resides in a healthy body, Alloma urges to take care of health from a young age and not to waste time: "I have two things that many people do not appreciate: one is health , the second is free time" [6].

Indeed, it has been shown that discourse plays an important role in the proper management of a person's emotional state. An important criterion for stabilizing a healthy psychological environment among people is not to express slander against others.

Among the hadiths collected by Imam at-Tirmidhi, the hadiths dedicated to human perfection occupy a leading place. For example: "Truly patient is the ability of a Muslim to persevere in the face of calamity", "Those who spoke only of the good qualities and deeds of the deceased. Do not say bad words about a dead person", "A true believer is said to be a person who is kind and polite to his wife" [11].

If we pay attention to his opinion, it is said that a perfect person should refrain from bad words in the process of communicating with other people.

It is also repeated in Alisher Navoi's writings about Adib Ahmad with a slight change. According to writer, whatever happens to a person, it happens because of his tongue. The tongue of a foolish man is the enemy, people are victimized because of their tongues. Adib Ahmad strongly condemns vanity and lying. He considers that words which are correct and short are good. Throughout the chapter, the importance of keeping a secret is emphasized, the poet even warns to be careful with your close friend. Such warnings were a reminder of the volatility of the times [6].

In fact, if we look at his opinion, it is stated that a person's tongue is his enemy and the main factor of any misfortune that befalls him.

Abu Nasr Farabi says: "Education is the combination of theoretical quality between peoples and urban people, and education is the combination of innate quality and practical professional qualities between these people."

Education is only through words and teaching. "Education is practical work with experience, that is, this people, this nation is given to work, profession, which consists of practical skills, learning" [1], he says.

In his treatise "What you need to know before studying philosophy", he describes the level of moral purity that anyone who begins to acquire theoretical knowledge should have: "Before studying philosophy, make yourself you should be cleansed of desires in such a way that you have a desire for perfection and not for wrong feelings such as domesticity and sexuality [1].

This can be achieved by purifying behavior not only in words, but also in reality (in practice). After that, it is necessary to purify their ego, soul, and spirit which protects from mistakes and begins to understand the path of truth (in the sense of speaking, thinking)" [1].

Beruni considered choosing a teacher to educate young people as the first and most important task. He was a supporter of teaching children from a young age, more precisely from 5-6 years old.

Abu Rayhan requires that the teacher should be polite, honest, well-versed in his subject, clean and orderly, and be an example in his life. If the teacher does not set an example, his upbringing is ineffective.

Abu Rayhan Beruni, in order to teach a student, the teacher should be honest, literate, and be gentle with his students. The fact that the teacher always guides the student to the right path makes him aware of the need to be sensitive and demanding [2]. The great coach Beruni taught about the teacher should treat gently with their students, show them the right way, direct them to a good path, intent correctly, be open minded and not arrogant. After all, being kind to a child is a criterion of education. It should be noted that the role of speech tools is important in the effective influence of the teacher on the personality of the student.

In M.Kashgari's work "Devonu Lugatit Turk" the phrase "Tongue is the beginning of manners" means that one of the requirements of good manners is that the beginning of manners is the tongue, and a person who speaks sweetly will have a great career. The saying "A snake, not knowing its own crookedness, says that a camel's neck is crooked" is used among people for gossiping people. It is expressed in the proverb "A householder does not age quickly" if he takes care of himself and eats and drinks well. The proverb "Alp is tested in decay, sword in life - brave in battle - wise in assembly" expresses the fact that what kind of person a person is depends on his courage and intelligence. From the saying "Do not look at his face, ask for his virtue (knowledge, morals)" it is stated that a person is evaluated according to his morals and knowledge [9].

If we look at his opinion, language plays an important role in any process. As a result, it was found that it leads to effective viewing of human relations.

In Yusuf-Khos Khajib's work "Qutadgu Bilig" he interprets the source of all good deeds as goodness, and the basis of bad deeds with the names of insignificance. He says that a person either leaves a good name or gets a bad name by what he does in life [10]. In the work, the scientist considers tongue to be the head of all goodness. One chapter of the work is devoted to language etiquette, its advantages and disadvantages. It is said that language increases the value of a person or through this language a person can go down. According to the scientist, a person will last forever with two things: one is good manners, and the other is good words. Each of his thoughts about language and words has become a wise word. Silver and gold will run out, but when the word is put into circulation, gold and silver will be earned, speak little but listen much, no one is learned or wise by much talk, a red tongue is the evil of a black head. We can learn from his thoughts that have become wisdom, such as one should think first and then speak.

All forms of respect, which are the highest criteria of human relations, are expressed in the work. Yusuf Khos Khajib illuminates the issues of dealing with each other, from the highest officials who decide the fate of society, to family members, using real life examples. The simplest example of the culture of treatment of adults to children, children to elders, officials to their servants, servants to their masters, members of different social groups to each other, and family members to each other in the family describes it to its appearance and shows it clearly in front of a person's eyes. We can know this from the description of issues such as teaching rules of conduct, knowledge and skills, choosing a pure and knowledgeable teacher-mentor for this, and always keeping the child's behavior under control.

Speaking about the rules of behavior between elders and children, the scientist also recommends modesty, requirements and rules of greeting etiquette.

Unsurulmaoli Kaikovus in his work "Kabusnama" considers the first sign of morality to be cheerfulness. He emphasizes the need to speak the truth in public speaking. He divides people into four categories just as he divides words into four categories. First-class people know a lot and keep on learning. He says that these are scientists and people should obey them. The second one tries to know what he does not know, they are capable people, and such people should be taught. The third one does not even know what he knows, it is necessary to "wake up" them as if they were living in sleep. The fourth is that he does not know and does not admit that he does not know. He says that these are ignorant people and should be avoided [5].

The first kind of words is unknown and unspoken; the second is said and known; the third one is both known and does not need to be known, but it can be said. The fourth is known and spoken. He says

that the fourth is the best, which is known and spoken. When speaking, he emphasizes the manners of being considerate, not being cold-hearted, speaking less, being humble, not bragging, and listening carefully to someone's words.

In the preface of Muhammad Sadiq Kashghari's work "Odob al-Salihin" the purpose of the work is expressed, that is, it is emphasized that a person needs to acquire good manners, and if he does not acquire the rules of etiquette and becomes muaddab (polite) and mukhazzab (pure) with good manners if not, he will spread evil not only to himself, but also to the whole world.

Therefore, everyone says that it is necessary to know the outward and inward manners and follow them, and he has compiled these rules of etiquette from authoritative books. Then, as we mentioned above, the internal and external etiquette rules are necessary for the development of a person in his daily life: greeting and asking for permission, communication etiquette, sleeping and walking, behavior of the people of the conversation, husband and wife manners, rules of cleanliness and tidiness, hospitality, reception and dining etiquette, travel rules are described.

The first chapter is about asking for permission and greeting, meeting, shaking hands, and it consists of four chapters.

It is known that in the eastern nations, when someone enters a house, he does not enter without permission, but follows certain customs. Muhammad Sadiq Kashgari states that the most important of these rules is to announce the arrival of each person (knock or cough), ask for permission to enter after voting, and then enter.

In the second season, the twelve rules of greeting are considered. Then it seems to put an end to the current debates on the issue of greetings. The author says that if two believers come first, whether they are acquaintances or strangers, and greet each other, it is sunnah to greet them, and it is obligatory to respond [6].

Also, the scholar said, "The great should greet the small, the horseman should greet the walking, the walking should greet the sitting, a few people should greet many people" and it is permissible for person greet firstly when meet many people and they should receive the greeting without making a sound. When a teacher in a school or educational institution enters a classroom or an auditorium, he has solved the problem of "Who should greet first?".

When meeting, it is customary to shake hands, but not with the tip of the hand, earnestly, but not to shake the hand, and to meet with an open face. The manners of greeting each other with a hug, meeting someone who has returned from a trip, meeting young children, and kissing each other are explained.

Having a good intention and impartiality in the conversation, going to it with clean clothes, achieving cleanliness of the body, cleaning the mouth and teeth, showing respect and compliments to each other, paying attention to the great ones, observing the rules of sitting, standing up when entering and exiting a conversation and passing the elders up, avoid rude words, bad behavior, inappropriate silence, be kind to everyone, show respect, covering mouth when sneezing and doing it in a low voice, do not order things from the people you are talking to, provide services to the people you are talking to, treat friends and strangers with the same open face, forgiving the mistakes of the sisters and not blaming them, giving advice in private, not talking about the bad behavior of someone from the conversation, and trying to exclude him [4].

According to the analysis of the studied sources on communication, communication is considered an important factor in the maturation of a person. In particular, in order to acquire knowledge, skills, imagination, understanding, and thinking, a person must interact with people. That's why the ideas

presented by our scholars are currently serving as a program-practice in the education of the young generation.

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