

## SHARQ ALLOMALARI ASARLARIDA SHAXS MULOQOTCHANLIGI MASALALARINING TAHLILI

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### Annotatsiya

Maqolada sharqning qomusiy olimlari tomonidan shaxsda muloqot, muomala masalalari borasidagi fikrlari tahlil qilingan. Shuningdek, allomalar tomonidan insoniy munosabatlarning asosini o‘zaro aloqa tashkil qilishi uning asosiy mezonini esa muloqot ekanligi ko‘rsatib o‘tilgan. Ayniqsa, shaxsda muloqot, muomala masalalarini tadqiq etilishi uning shaxs sifatida ijtimoiylashuvining muhim omili ekanligi izohlangan.

**Kalit so‘zlar:** sharq allomalari, muomala, muloqot, shaxslararo munosabatlar, o‘zaro aloqa, so‘zlashuv odobi, o‘zaro tushunish, o‘zaro hurmat, bir-birini qabul qilish.

## АНАЛИЗ ВОПРОСОВ ЛИЧНОЙ КОММУНИКАЦИИ В ТРУДАХ ВОСТОЧНЫХ УЧЕНЫХ

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**Аннотация.** В статье анализируются мнения восточных энциклопедистов по вопросам личного общения и поведения. Ученые также показали, что в основе человеческих отношений лежит взаимное общение, а основным его критерием является общение. Объясняется, что исследование проблем общения и поведения у человека является важным фактором его социализации как личности.

**Ключевые слова:** восточные символы, поведение, общение, межличностные отношения, взаимодействие, разговорный этикет, взаимопонимание, взаимоуважение, принятие друг друга.



## ANALYSIS OF THE ISSUES OF PERSONAL COMMUNICATION IN THE WORKS OF EASTERN SCIENTISTS

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### Abstract

In the article, the opinions of Eastern encyclopedists on the issues of personal communication and behavior are analyzed. Scholars have also shown that the basis of human relations is mutual communication, and its main criterion is communication. It is explained that the research of communication and behavior issues in a person is an important factor of his socialization as a person.

**Key words:** oriental symbols, behavior, communication, interpersonal relations, interaction, conversation etiquette, mutual understanding, mutual respect, acceptance of each other.

The encyclopedic scholars of the East present opinions on the issue of education, family and family education, and the influence of human relations on personality development. Also, they put forward valuable ideas about the issue of personal development and human relations, the community and the formation of the individual in it. Especially in the works of Abu Nasr Farabi, Abu Ali ibn Sina, Abu Rayhan Beruni Kaikovus, Jami, Davani, Alisher Navoi and others, the problem is covered in detail.

Farabi greatly glorifies the human personality in his moral views. It is contrary to the prevailing dogmas that reduce man to the level of "weak servant", "being incapable of anything", in the opinion of the opposite thinker, man is the highest perfection, has the "power of intelligence", is necessary for himself. is a being capable of creating all things. "...where each person supplies another person with a share of what is necessary for him to live, man can only reach this maturity through the union of many people who help each other. According to his nature, he is worthy of such maturity. Such a society is the sum total of the activities of all its members, and it provides everything that everyone needs to live and reach maturity."

According to Farabi's work "City of virtuous people", a cultured society and a cultured city or country will be such that every person in the population of this country will be free in all professions and occupations, and there will be no difference between people. , everyone is engaged in a profession that he wants or



does not want. People will be truly free. One cannot be the master of the other. There will be no sultans (i.e. kings) who interfere with people's peace and freedom. Among them, various good people enjoy pleasures.

But there are some cities or countries in which the thoughts and minds of the whole people are focused on the accumulation of wealth. The leaders who came out of them also consider leadership to increase wealth. That is why they are in the act of collecting goods early and late. People of the city who worked under such leaders develop various bad habits, sexual desire, inability to see each other, robbing each other, enmity, conflicts. A generation with different characteristics and inclinations will be born from such urban peoples [1].

In the works of Abu Rayhan Beruni, he puts forward a number of ideas about society, people, management activities, and the character of governors. Beruni's patriotism, patriotism, and consistent humanity are inextricably linked to the true scientific view and conclusion. This is his noble quality and virtue.

In the preface to the work "Mineralogy", Beruni expressed his valuable thoughts about man and his condition, his duty on earth, nobility, as well as the emergence of society, the importance of learning languages, economy, ethics and manners. From the people, - continues Beruni, - the money paid for him (the mayor) is also an example of the payment given to the guard of the neighborhood, it is the same as the person who is the leader of the passenger caravan, according to the value of his skill and level. It is similar to collecting money. Each era has its own customs. It is necessary to observe them among one's own mind, otherwise, if the rules and uniformity disappear, the order will also disappear." It is clear from this passage that Beruni's concept of democratic governance of the country was born from the study of the state structure seen in the cities of ancient times. "Forcing and hiring someone is unstable and not permanent. Otherwise, the increase in requirements and their appearance at different times, as well as sometimes the carelessness of one person for what another has, they all lead people to find the total value of those things, a common measure that in some cases replaces it. led to a common contribution. For this, people choose things that are attractive to the eye and look beautiful, but remain the same for a long time."

With these thoughts, the goals and desires of Beruni people are different, so their demands increase. The importance of gold and silver in exchange and trade will increase. Later, some people have a desire to collect gold and silver. And this proves that in the end it will be a source of evil and destruction.



Abu Raikhan Beruni's views on the main issues of sociality, morality and manners are filled with humane feelings. He advocates friendship between peoples and opposes wars between rulers. Human society is at the center of his social views [4]. Yusuf Khos Khajib's teachings on the ethics of officials in his work "Kutadgu Bilig" are noteworthy, and these thoughts of his are considered valuable even today. The scientist's practical training and guidelines on the behavior and manners of many officials such as beks, khajibs, ministers, courtiers, ambassadors, army chiefs, devanbash, treasurers, sarcotibs are for every official. program is counted.

For example, every official is a master of his work. sober, serious, contented, brave, healthy, sincere, loyal, who knows different languages, can recite poems by participating in poetry readings, and himself He emphasizes that he should have qualities such as being brave, able to speak in these languages, able to know and write different scripts, and able to play in chess and chess games. Also, it is taught that the officials who are in the service of the country must be free from the bad habits, defects and shortcomings that prevent the maturation of every person: indulgence in pleasure, hatred, strife, corruption, domestic violence. Corruption, greed, indulgence, arrogance, treason, chasing the state, self-interest, selfishness, encroaching on the rights of others, greed, insults were such vices, which, as a result, undermine the development of the state and lead the society to spiritual poverty. advises to refrain [3].

Great Sakhirqiron always liked to repeat the wise saying: "Humanity and courage are glorified by both God and the people" and tried to follow it in his life.

Amir Temur says in his "Tuzuklari": "I understood impartiality as the first of my qualities. I looked at everyone the same: seriously and justly, I did not distinguish anyone from another, I did not put the rich over the poor." Amir Temur followed the following qualities in managing the state: first quality: "I understood impartiality as the first of my qualities. It's the same for everyone: I looked seriously and justly, I didn't differentiate anyone from another, I didn't put the rich over the poor."

The second attribute: "I have always strictly followed Islam and looked with respect at the people who are glorified by the command of Allah Ta'ala."

The third quality: "I gave a lot of charity to the poor. I carefully examined every conflict and problem and spent all my efforts to solve it as correctly as possible."

The fourth attribute: "I showed mercy to people, I benefited everyone. I didn't hurt anyone unfairly and I didn't push those who came to me for help. I made it my duty to read the verse of the Lord in the Qur'an, which says that it is necessary to obey



God's command and show compassion to his people, and I followed it in all my work throughout my life.

The fifth attribute: "I have always prioritized Islamic affairs over everyday and worldly affairs." "I started to do my daily work only after I finished obeying God first."

The sixth quality: "I have always followed truthfulness in all my words. I was able to distinguish the truth from the lie in what I heard about this world and that world.

The seventh attribute: "I kept my promise to everyone. I did not do anything contrary to my promise. I realized that if I always keep my promises, I will be fair and I will not hurt anyone."

The eighth attribute: "I always considered myself the custodian of God's property on earth and spent it without God's permission."

The ninth quality: "I always tried to fulfill the command of God and the hadith of his prophet Muhammad alaihissalam."

The tenth attribute: "I always raised the banner of honesty high and considered spreading the faith as a powerful ground of my greatness."

The eleventh quality: "I always looked at the Sayyids with respect. I honored scholars and sheikhs.

According to Amir Timur, the country should be governed on the basis of fair laws. Of course, Amir Timur understood justice based on his class political interests. He interpreted it in order to preserve the rule of the property classes, and further compacted the forms of state administration, implemented various measures for the activities of hardworking peasants and peasants in one system.

Amir Timur always demanded the ministers to be pure, correct and fair. He used to say that "whichever minister enters into the work of the ministry with pure honesty and performs the financial and property affairs of the state with religious virtue and does not corrupt his ego, let that minister be promoted to high ranks".

According to Amir Timur, a wise minister acts according to his position, sometimes harshly, and sometimes gently. If the minister is too polite, people will swallow him because of the world's demand. If he uses excessive harshness, they avoid him and do not refer to him again [3].

Jami and other thinkers connected the development of society with the activities of kings and the behavior of some individuals. According to Jami, if justice is celebrated in the country, society will progress, attention to science will increase, and the condition of the people will improve. That is why in his works, he dreams



of an ideal society that meets the requirements of justice, a society that can make everyone happy. In the work "Iskander's khirodnom", Jami draws the scenery of the imaginary city he dreamed of. According to Jami's story, Iskandar travels around the world and comes to a city, where he gets to know the people and becomes enthusiastic about the way of life. Because everyone in this city is doing their work peacefully without any war or quarrel. In this city, there is neither a thief, nor a thief, nor a poor man, nor a rich official. He opposes justice to tyranny, saying that there is no place for all kinds of corruption, injustice, oppression, and disputes where there is universal justice. While promoting universal justice as the highest quality of a person, it is necessary for the rulers to acquire this quality, otherwise the country will be ruined and face a crisis [2].

From the above points, it can be seen that the development of personal communication and behavior of encyclopedic scholars of the East is inextricably linked with the development of personal qualities in them. Here, it is worth noting that the effective development of human relations is largely related to the formation of qualities such as mutual respect, mutual support, and understanding in a person.

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