

Scientific Interpretation of the Problem of Communication in the Works of Eastern Thinkers

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Abstract: In the article, the opinions of Eastern thinkers on behavior and communication are put forward. In addition, the views of Eastern communist scholars such as Muhammad ibn Musa al-Khorazmi, Abu Nasr Farabi, Abu Rayhan Beruni, Abu Ali ibn Sina, Yusuf Khos Khajib, Kaikovus, etc., were analyzed.

Keywords: communication, treatment, humanitarianism, education, training, personality formation, behavior, ethics, politeness, honesty, politeness.

Educational issues occupy an important place in the scientific heritage of Eastern thinkers. In particular, they paid a lot of attention to the issue of communication and handling. Thinkers have been trying to solve this problem because the education of the young generation determines the future destiny of humanity and equips them with positive criteria. In particular, information on the issues of communication and dealings is presented in the works of the encyclopedic scholars Muhammad ibn Musa al-Khorazmi, Abu Nasr Farabi, Abu Rayhan Beruni, Abu Ali ibn Sina, Yusuf Khos Khajib, Kaikovus and similar thinkers.

Abu Nasr Farabi says: "Education means unification of theoretical virtues between peoples and townspeople, and education means unification of innate virtues and practical vocational qualities between these peoples."

Education is only through words and teaching. "Education is practical work with experience, that is, this people, this nation is given to the work, profession, which consists of practical skills, learning," 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: but let the passion for perfection remain.

This can be achieved by purifying the behavior not only in words, but also in reality (deeds). After that, it is necessary to purify the ego, soul, and spirit of the person who avoids mistakes and mistakes, who begins to understand the path of truth (in the sense of speaking, thinking).

"A teacher," Al-Farabi said, "must have intelligence, a beautiful speech, and be able to fully and clearly express the thoughts he wants to convey to the students." He continued his opinion: "The task of a teacher and a leader is similar to the task of a wise head of state, therefore, a teacher should remember everything he heard and saw, be intelligent, have a beautiful speech, and know how to fully and clearly express his thoughts to the teachers. At the same time, honor and dignity should be valued and fair. Only then will he have a high level of humanity and reach the peak of happiness" [1].

Beruni considered the selection of a teacher to teach young people to be the first and most important task. He was a supporter of teaching children from a young age, more precisely from the age of 5-6.

For this, it is necessary for the teacher to be polite, honest, well-versed in his subject, clean and tidy and be an example in his life. If the educator is not an example, his partial education is ineffective.

Abu Rayhan Beruni, in order to teach a student, the teacher should be honest, literate, and have a principled and gentle attitude towards his students. The fact that the teacher always directs the student to the right path makes him aware of the need to be sensitive and demanding. The great coach Beruni taught the teacher to be gentle with his students, to show them the right way, to set the right intention to lead them on a good path, to be open minded and not arrogant. After all, being kind to a child is a criterion of education [4].

In Yusuf-Khos Khajib's work "Kutadgu Bilig", he interprets the source of all good deeds as goodness, and the basis of bad deeds as insignificance. He says that a person either leaves a good name or gets a bad name by what he does in life. Asardalim considers language 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. A person will last forever with two things: one is good manners, and the other is kind words, says the scientist. Each of his thoughts about language and words has become a wise word.

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 the society to the members of the family with the help of life examples. It shows clearly in front of one's eyes the behavior of the elders to the younger ones, the younger ones to the older ones, the officials and officials to their servants, the servants to their masters, the members of different social groups to each other, and the family members to each other in the family. We can know this from the description of issues such as instilling rules of conduct, knowledge and skills in a child's nature from birth, choosing a pure and knowledgeable teacher-coach for this, and always keeping the child's behavior under control. Speaking about the rules of conduct between elders and children, the scientist also recommends modesty, requirements and rules of greeting etiquette [2].

Kaikovus in his "Nightmare" considers the first sign of morality to be kindness. He (sukhanguylik) emphasizes the need to speak the truth in public speaking. He divides people into four kinds just as he divides words into four kinds. People of the first kind know a lot and keep on learning. He says that these are scientists and they should be obeyed. The latter try to know what they do not know, they are capable people, and such people should be taught. The third one does not even know what he knows, as if he were living in sleep, it is necessary to "wake up" them. 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.

And the first kind of words is unknown and unspoken; the second is said and known; the third is known and does not need to be known, but it can be said. The fourth is known and spoken. The best, he says, is the fourth, that 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 else's words.

You have cleansed your mouth with miskvah, I wish you would not pollute it with lies, backbiting, backbiting, and slander. If you do not hold your tongue, you will give the reins to the devil. The brilliance of the sword of the tongue is its proper word. So roll your tongue only with the right words. Just as the Yemenis keep their sword in its scabbard, so keep the sword of your tongue from the error of lying. Rust eats away the luster of a sword, and a lie is worse than rust for a tongue. You do not know how to be happy when you are saved by the grace of righteousness. A liar makes a little profit from the cock with his arrogance, and then kills him. Let things take their course. It is better to lose by telling the truth than to win by lying. For a truthful person, his truthfulness is enough. For a liar, his lies are enough. Better than a liar with a full bag is a truthful person with an empty vessel. If truth is expressed in the form of a person, it will be the most terrible dream.

The image of a lie would be a cowardly fox... If you have made a promise, keep it or hurry to fulfill your promise... Be like an archaic whose rain comes before his lightning, and what he gives before his promise.

If you want to forgive someone, do it with a letter, face-to-face bullying is heartbreaking and words are immeasurable [6].

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 is not muaddab (polite) and mukhazzab (clean) with good behavior, not only himself, but the whole world He says he spreads evil

Therefore, everyone says that it is necessary to know the external and internal manners and follow them, and he has collected these rules of etiquette from authoritative books. Then, as we mentioned above, the rules of inner and outer etiquette are necessary for the development of a person in his daily life: greeting and asking for permission, communication etiquette, sleeping and walking, behavior of conversational people, marital etiquette, rules of cleanliness and orderliness, waiting for guests, feasting and eating etiquette, afar rules are described.

The first chapter is about asking permission and greeting, seeing, shaking hands, and it consists of four chapters [5].

It is known that in the eastern nations, when someone enters a house, he does not dare to enter without permission, but follows certain customs. Muhammad Sadiq Kashghari states that the most important of these rules is to let everyone know that they have arrived (knock on the door 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 controversial opinions that are still happening in the matter of greeting and response. The author says that if two believers first come to greet each other, whether they are familiar or unfamiliar, it is Sunnah to greet them, and it is obligatory to respond.

Also, as the scholar says, "Give salutations to the great and the small, to the horseman, to the walking assassin, ... and to the few", it is permissible for a person to greet a large number of people first, and the majority to 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?".

In this chapter, there are also important recommendations for the current era about greeting behavior, physically weak people and rules of greeting, rules of greeting for men and women and girls, not giving greetings and not answering back.

Recommendations regarding communication (meeting) etiquette given in the third part of the first chapter are also noteworthy. It describes the etiquette of meeting with a handshake, but not with the tip of the hand, earnestly, but without shaking hands, 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.

In the third chapter, conversation etiquette is described, which rules of etiquette should be followed every minute [7].

Having a good intention and impartiality in the conversation, going to it with clean clothes, attaining cleanliness of the body, cleaning the mouth and teeth, showing respect and compliments to the people of the conversation, paying attention to the elders, observing the rules of sitting, standing up when the people enter and leave the conversation and slandering the elders, rude words, bad behavior, avoiding inappropriate

silence, being kind to everyone, showing respect, keeping your mouth shut if you have a problem, speaking in a low voice, not giving orders to the people you are talking to, providing good service to the people you are talking to, friends and strangers about following the rules of etiquette such as dealing with the same open face, forgiving the mistakes of brothers and sisters and not placing their blame on them, giving advice in private, not talking about the bad behavior of someone in the conversation, and trying to exclude him is considered.

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