



VIEWS OF ORIENTAL THINKERS ON THE CULTURE OF COMMUNICATION

Bekzodjoan Valijonovich Xasonboyev

Chirchiq oliy tank qo'mondonlik mahandislik bilim yurti

Gamanitar fanlar kafedrasi boshlig'ining o'rinbosari p.f.f.d. (PhD), dotsent

Abstract

In this article, the culture of treatment is analyzed from a psychological perspective. It examines the views of Oriental thinkers on the culture of communication, the role of treatment in the socialization of the individual, the importance of treatment in the ritualization of social relations between people.

Keywords: treat, morality, thoughtfulness, will, perception, speech.

Introduction

Although the great ancestors of Central Asia were not directly involved with the problem of treatment from a psychological point of view, special attention is paid to the issue of its role and significance in interpersonal relations. In this regard, they left a number of exemplary opinions on the importance of interaction in the educational relationship between the teacher and the disciple, the understanding of each other, the perception of man by man, the leadership and priority of speech in this process. They put forward wise thoughts on the personal qualities, professional skills and wisdom of the teacher, national and universal ideas.

LITERATURE REVIEW AND METHODOLOGY

Abu Nasr Forabi's position, position, authority in social life is the transfer of information (information) of various characteristics, influencing strangers (strangers), being able to correctly assess the human condition, human perception, taking out of situations. He expressed scientific and practical opinions about the ability to diagnose disability, the uniqueness of the individual. They argue that the role of a teacher is very similar to that of a wise head of state. Therefore, it is necessary for the teacher to remember well everything he has seen and heard, to have good sense, to be able to speak well, and to express fully and accurately what he wants to say to his disciples. In this regard, the thinker emphasizes the high role of the components, structure, means, forms, appearances of treatment in social life. Forobius' reasoning. The teacher should not only engage in science, but also pass on his knowledge to his students, not knowing what it is to get tired of such hard work. The teacher must





abstain from overeating, be honest and hate lies and lies, be wise and respect his position, be fair to his disciples, and be firm in achieving his goals.

According to their reasoning, such a person attains a higher level of humanity and reaches the pinnacle of happiness. Such a person is people who are aware of their every behavior and who can achieve happiness because of their aspirations. A thinker is a perfect person who has achieved objective and rational commentary on a number of qualities inherent in his personality, so the commentaries, interpretations and scientific applications have not lost their relevance in modern times.

Abu Ali Ibn Sina teaches that a teacher must be a man of good faith, pure conscience, truthfulness and a good knowledge of the methods and rules of discipleship. The Master must be able to explore the entire inner and outer world of the disciples and penetrate their mental layer. His reasoning is that every word addressed to the disciple should be filled with gestures from the master. His views on the forms and methods of teaching in education were of great value for the education system of his time. Ibn Sina describes a teacher as an extremely knowledgeable person. The teacher must be aware of all worldly knowledge, the world of spirituality, which includes the science of calculations and doing good. On clarifying the scientific categories mentioned, they reflect as follows. In the educational process, something is gained; What is obtained is not always visible, particularly a good name, joy. Where there is an exchange, there is no doubt that there is a reckoning in that place. In the common vernacular, the term reckoning is understood as the exchange of ideas and things between comrades. Praise and encouragement are not part of the exchange. A man of wisdom considers anything that pleases him to be useful. Just as goodness is not a substitute for reward, it cannot be included in the category of behavior. The essence of goodness comes from caring. In his opinion, all the actions of the teacher are only good. Ibn Sina emphasizes the characteristic qualities of the teacher, such as humanity and kindness, as a central category. The ideas expressed are in harmony with the essence of spirituality today.

Nasriddin Tusi in his pamphlet "On Military Education" deeply commented on the high human qualities (qualities) of the leader. Among the brilliant ideas put forward in the work, the requirements for the personality of the leader are important. In particular, the leader must be able to give irrefutable proof during the discussion, believe in the correctness of his opinion, his speech must be clean, and sentences must be logically interconnected. A leader must be pure conscientious, truthful, unhurried, firm with conviction, and sometimes polite, depending on the circumstances, emphasizing that the speech of a leader can never and never be poisonous, rude or utter. In his speech, the leader should give material facts, proverbs, examples from the





opinion of our ancestors and ancient ancestors. And this pays off in any case. God's teachings and teachings have not lost their relevance in modern times.

In the works of Omar Khayyam, opinions on the role of the teacher in his social life, position, interaction with people, attitude, character traits, universal qualities are of due importance. He notes that students acquire knowledge not only through the information given by the teacher and reading books, but also in the process of direct study of life events, and their skills and competencies in practice, by repeating exactly the same actions and actions many times, using different methods. In his opinion, the inextricable connection of education with practice makes it possible to independently assimilate knowledge. Omar Khayyam was an advocate of activating creative research activities by instructing students so that they can have a spiritual impact. His scientific hypothesis is embodied in the magic of communication, efficiency of activity, etiquette and femininity of the teacher, cooperation with students, it is necessary to increase the productivity of education and upbringing. In a number of his works, Alisher Navoi reflects on the ability of the teacher, his authority, manners, culture of communication, ritual and the source of knowledge. The central place in his educational views is ethics, morality, manners, thoughtfulness, intelligence, willpower, character (purity, sincerity, responsibility, etc.). Therefore, creatives, teachers emphasize the need to be talented in every aspect of social life. Navoi hints that the teacher's manner, sweetness, attentiveness, example and example in every way are the pledge of education. In their works, his thoughts on the culture of speech, the ritual of communication, the relationship between the teacher and the disciple, the wisdom of the teacher, the possession of talent, the compatibility of the relationship, the magic of interpersonal communication are important for human maturation. It is known that they also attached importance to the communicative, interactive, perceptive content of the treatment even when reflecting on the poets' debate.

RESULTS AND DISCUSSION

The teacher-student relationship, methods of teaching, features of the organization of cooperation, mental intelligence, mental logic, emotional sensitivity, puzzles, the importance of tasks and their solution occupy a special place in the creativity of A. Navoi. This thing acquires scientific and theoretical significance in his perfect human theory, in the teaching of perfection (both mental and personal).

The relationship between the teacher and the student, reflections on the ritual of treatment reflect the psychological features and mechanisms of interaction and conduct in didactic works of educational nature such as "Avesta", "Qobusname", "Khotamname", "Qutadgu bilig" (Yusuf Khos Hajib). Due to the fact that all of the





listed works are based on a certain socio-psychological teaching, are in the form of etiquette and treatment, the stages, costs, methods of formation of personal characteristic, professional qualities of the educator-coach are described in depth, explained and analyzed. Opinions were expressed on the ways and means of interacting with people, self-control, self-expression, self-control, self-assessment, self-improvement.

In the subsequent periods of socio-historical development of the country, the leading figures of their time, such as Ahmad Donish, Bedil, Muqimi, Furkat, Zavkiy, Avaz Utar, were both propagandists, that is, social influencers, and teachers, so the "teacher-disciple" relations, spirituality, attitude, high feelings, place in society, position in interpersonal relations, make responsible demands. Only in this way can the owners of this profession be formed as an exemplary person among the members of society in terms of morality, manners, manners, intellect, there is a certain commonality in the work of the above authors, which is the idea that the drivers of progress are educated, selfless people, intellectuals, intelligent, and can be accepted as a criterion of social consciousness.

Jadidism was among the progressive social and spiritual currents of the early 20th century at the next stage of the country's development. National ideas such as national independence, feelings of national patriotism, ceremonies, social behavior, national consciousness, independent thinking, a sense of combat mobilization constitute the products of their creativity. In order to acquire universal spirituality and values, a nation must acquire knowledge, develop its intellect and intellect, find a worthy place in social life, in the world community, according to their common vision, ensure the targeted implementation of spirituality, enlightenment, interpersonal, interethnic communication, attitudes and communication with the help of advanced methods.

Abdulla Avloniy is one of the enlighteners who took a new approach to the problem of improving the education system, the teaching process, the use of methods that teach independent, creative thinking, improving the qualifications of the teacher and the professional training of future specialists, the main source for teaching and training of the teacher's personal qualities, behavior, ethics, manners, knowledge, thoughtfulness, restraint, resourcefulness, intelligence, endurance, cleverness, intellect of the Uzbeks of the Caucasus. The educational is interpreted as a collaborative activity between the teacher and the student, a set of positive and inverse interactions based on activity, as a process of personality development. According to their feedback, one of the most important qualities of a teacher should be creative search, search for new forms, methods and means of teaching and teaching. It is taught that the individual exchange of ideas between the teacher and the disciple is a





guarantee of the realization of their potential. Teaching the method of cooperation and interaction in the teaching of the Avloniy, raises the teacher-student relationship to a higher level. In his opinion, communication serves as a complex of communication as a means of increasing the effectiveness of interpersonal relations, fulfilling feelings of respect and mutual respect.

CONCLUSION

Thinkers of Central Asia, based on the rich scientific, theoretical, practical, cultural, educational, spiritual and psychological heritage of the Enlightenment of our country, effectively use in the training of future officers in higher military educational institutions, apply the teachings of thinkers in the training of officers and sergeants, study and propagate their heritage.

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