

## A HIGH VIEW OF COMMUNICATION BEHAVIOR

Nazokat Turkunboyevna Zaylobova

Fergana State University Department of Linguistics

<https://doi.org/10.5281/zenodo.10058678>

**Abstract.** *In this article, the behavior of people to each other cannot be imagined without specific customs, values and traditions that are manifested in the national character. In the East, the view and obedience to the ruler as the shadow of God on earth has been preserved since ancient times. This situation was the highest manifestation of communication behavior.*

**Keywords:** *communication, attitude, humor, caution, sympathy, addressee, ideology, Adequacy, Cognitive component, Identification, Emotional component, opponent.*

### INTRODUCTION

It is known that the attitude of communication cannot be imagined without the specific customs, values and traditions that are manifested in the national character. Respecting elders and honoring children is one of the characteristics of the Uzbek people. We came across some interesting facts during our research. One of them is the relationship between the great poet Alisher Navoi and his friend Hossein Boygaro, the king of Herat. It is known that in the East, the view of rulers as the shadow of God on earth has been preserved since ancient times. It is no secret that Alisher Navoi's dreams and ideas about a fair and virtuous king were absorbed into his works. The great thinker was always attentive to the service of the people, including the service of Shah Husayn Boykara. He even gave up his great intention of going on pilgrimage because of his friend's request. The poet, who was exiled to Astrobad due to the help of his enemies, delivered his ghazals to his friend and ruler Husayn Boygaro and passed them on to him. In turn, the ruler shows him great respect and grace. The right-hand minister serves as the royal seal. Poet Husayn Boygaro, who had the power to ask for pardon from the king up to nine times, obeyed his orders unconditionally and finished writing "Khamsa", a benazir work in Turkish, at his request. To express his great respect for the great Navoi, Husayn Boygaro put the poet on a horse and reined him. Navoi was deeply affected by this situation and started crying. There are various hypotheses and opinions about why the great poet was so affected by this situation. In our opinion, what the people said was "The king is the shadow of God on earth." That is why the attitude of the great poet towards the king and the poet was extremely noble and respectful. To fully justify our opinion, we refer to the poet's epic "Saddi Iskandarii". Alisher Navoi dedicates a special part to his brother Darveshali in this saga. In this part, the poet advises his brother, urging him to follow the orders of Husayn Boykara without words, to consider him as the next person after Allah and the Prophet, and to always observe the condition of decency:

... God is perfect when the Messenger finds the order,  
Work at Valine'mat's command.

No matter what you judge, you must do it.  
If in doubt, file a complaint.

The condition of marriage is politeness in marriage.  
That's how good manners are.

Don't write to him like you write words to me.  
Dig deep into your vision.

That's right, even if your name is a side of me,  
This is the reason for your life...

Apart from these, we can also witness his attitude towards the king in "Munshaat", a collection of Alisher Navoi's letters. Subordination and humility can be felt in the style of his letters to Hossein Boygaro, while in his letters to his close friend, Abdurrahman Jami, the boundless respect and love of a loyal student and kind friend can be seen.

But the wrong conclusion should not come from the above. The great thinker fought for truth and truth both in words and in practical activities. It is known from the sources that he was intolerant of shortcomings and defects in literary matters. The poet was especially affected by the death of Momin Mirza, who was extremely talented and talented. Husayn Boygaro, who has served faithfully all his life, predicts the imminent decline of the kingdom. Because causing the death of one's liver was an unheard of terrible event. Another example of how the poet's attitude towards his friend and the king of the country was revealed in a secret way.

Navoi, asraban tamkin, don't ask for praise from someone,  
Chu shah korguzdi istehsan, you must read your poem.

This verse can also be accepted as an honorific. But if we look deeper into the context, it is not difficult to notice the hidden attitude of the addressee (poet) to the addressee (king). Because Alisher Navoi had to reckon with the era, ideology and environment in which he lived. It can be said that this was the reason for his sharp thoughts, rebellious feelings, attitude towards his friends and rivals to be presented figuratively and sometimes veiled, as well as the complexity of his style. Because even if the poet himself wanted to, although he was the closest friend of the king, a muqarrabi and a great statesman, he could not give full freedom to the expression of his creative principles, ideological directions, and wishes.

Communication is a process of people interacting with each other during their various activities arising from the needs of their joint activities. That is, the activities of each person in society (work, study, play, creativity, etc.) include forms of interaction and interaction. Because any work requires people to get along with each other, transfer various information to each other, exchange ideas, and so on. Therefore, the position of each person in society, the success of his work, and his reputation are directly related to his ability to communicate. Interpersonal communication, which seems easy at first glance, is actually a very complex process, which a person learns during his life.

B.F. Parigin writes about the psychological complexity of communication:  
"Communication is such a multifaceted process that it simultaneously includes:

- a) The process of interaction of individuals;
- b) The process of information exchange between individuals;
- d) The process of one person's relationship with another person;
- e) The process of one person influencing others;
- f) The ability to sympathize with each other;
- g) The process of people understanding each other.

Psychological influence plays an important role in communication. Psychological influence is a structural unit, component of communication. Basically, it is the penetration of one person (or group of people) into the psyche of another person (or group of people). The purpose and results of this introduction are to change, reconstruct individual or group mental phenomena (attitudes, attitudes, situations, etc.). Psychological influence is not at all powerful, although under certain conditions it can cause certain changes in the psyche of people and, through it, in their activities and behavior.

A specific form of communication between people is a stable, individually selected system of friendships and interactions, characterized by mutual connection of communicators, high satisfaction from communicating with each other. The development of friendship includes compliance with its unwritten code, which confirms the need for mutual understanding, openness, trust, mutual support, mutual interest in other people's affairs, self-sacrifice of feelings. A serious violation of the code of friendship leads to its termination, or the friendship falls into a superficial, friendly relationship, or even turns into its opposite, enmity.

As mentioned above, interaction is impossible without mutual understanding. At the same time, how the communication partner is perceived is very important. This process acts as a mandatory component of communication and can be conventionally called the perceptual side of communication. The perceptive aspect of communication is the perception of another person: his external signs, his connection with the personal characteristics of the perceiving person, and the interpretation of his actions. In the most general sense, we can say that the perception of another person means the perception of his external signs, their connection with the personal characteristics of the perceived person, and the interpretation of his actions on this basis. Comparison of oneself with another is carried out as if from two sides: each of the partners compares itself to the other.

Interpersonal relationships are relationships with people close to us; it is the relationship between parents and children, husband and wife, brothers and sisters. Of course, close personal relationships are not limited to family circles, such relationships often involve people living together in different circumstances. The common factor in these relationships is various feelings of affection, love and loyalty, as well as the desire to maintain these relationships. If your boss makes your life difficult, you can say goodbye to him; if the seller in the store did not give you due attention, you will not go there again; if an employee is unfaithful to you, you prefer not to contact him if possible, etc. However, if problems arise between us and our loved ones, this will be very important to us. How many people come to a psychologist because of a bad relationship with a hairdresser? On the other hand, we see many people turning to us for advice and help with domestic and family and community problems.

For several centuries, problems related to interpersonal relations have not only lost their relevance, but are increasingly important for many social sciences and humanities. Many social problems in society, family and individual development can be explained by analyzing interpersonal relations and opportunities to achieve mutual understanding in it. Interpersonal relationships, which are an integral attribute of human life, play an important role in all aspects of life. At the same time, the quality of interpersonal relationships depends on communication, the level of understanding achieved.

Despite the growing interest in it in a number of social sciences and humanities, the role of communication in interpersonal relationships is still understudied. But there are a number of approaches to it:

1. The need to clearly distinguish the category of communication from the field of related categories of relationships;

2. An attempt to establish interpersonal relations according to the levels of communication;  
Components of interpersonal relationships:

1. Cognitive component - includes all cognitive mental processes: feelings, perception, representation, memory, thinking, imagination. Thanks to this component, there is knowledge about individual psychological characteristics of partners in joint activities and mutual understanding between people. The characteristics of mutual understanding are as follows:

2. Adequacy - correctness of the mental reflection of the perceived person;

3. Identification - identification by a person of his personality with the personality of another person;

4. Emotional component - includes positive or negative experiences of a person in interpersonal communication with other people.

In the process of communication, people use various actions, gestures, laughter, tones, etc. Gestures, facial expressions, tones, stops (pauses), emotional states, laughter, crying, eye glances, facial expressions, etc. are non-speech means of communication, which strengthen the communication process and make it full. sometimes replaces spoken communication, such tools are called non-verbal tools. The great Russian writer L. Tolstoy observed that people have 97 different types of laughter and 85 different types of eye gaze. GM According to Andreeva, there are about 2000 facial expressions and looks. Especially, the role of eye contact when meeting for the first time has a strong influence on the fate of the next communication. All this helps people to understand each other, ensuring that communication is emotionally rich and meaningful. It should be noted that non-verbal means of communication have national and regional characteristics. For example, the communication process of the Uzbek people is rich, and the direct nature of their mutual relations is related to the greater use of such tools. The fact that children express their feelings and wishes to their mothers with their cries also depends on the age characteristics of children. If you look at the culture of other nations, you can witness that some means of communication are used for different purposes in different nations. When Bulgarians want to confirm their opinion on something, they shake their heads from side to side, and when they want to deny it, they shake their heads. It is known that Uzbeks, Russians and a number of other nationalities have the opposite.

Spatial locations of interlocutors are also very important in non-verbal communication. For example, because women are more emotional, they speak close to each other when they talk, while there is always a spatial distance between men. According to scientists, it is better to teach children face to face in a circle than to send them back-to-back as usual, because in such conditions students will have a higher sense of responsibility and because of the exchange of emotions, the psychological situation in the group will be positive, and the children's relations with the subject and each other will be much better.

Paralinguistic influence is a disturbance of the speech around the speech, strengthening it or mitigating factors. This includes high or low speech, articulation, sounds, pauses, stuttering, coughing, tongue movements, exclamations. Depending on this, for example, if our friend promises us something, we will know how sincere he is. Burned - ready, with an open face and bold voice, "Of course I will do it!" ", of course, we believe.

Therefore, in organizing the educational process, it is necessary to pay attention to all means of communication, especially speech. It is necessary to teach children the culture of speech and to take measures to develop their speech. A pedagogue should have such a culture of speech that first of all ensures the correct organization of his activities, and also gives the opportunity for the growth of children's speech.

If we listen well and attentively to our interlocutor, we will also raise self-respect in him. So, the process of listening is not so passive as many people imagine. Its importance in effective communication is extremely great. Because the ability to listen inspires the speaker, inspires him, creates conditions for the formation of new thoughts and ideas. Therefore, if every speech and lecture of the lecturer professor is listened to carefully by the students, both parties will gain equally from this pedagogical dialogue. If we assume the equal importance of the two processes involved in the communication process - speaking and listening - for active interaction, it will not be difficult to understand the importance of psychological literacy of the participants of this process and acquisition of communication techniques. Therefore, in social psychology, great attention is paid to deliberately teaching people to communicate effectively. The science in this regard has its own method, its name is called social psychological training (IPT). IPT is the psychological preparation of people for the process of communication, the formation of necessary communicative skills in them. Most importantly, people's communication skills increase during IPT.

### **CONCLUSION**

His Highness Navoi treats the king and his friend cautiously, expresses his desire to see him and his state of mind in the following lines:

"As long as I am here, my body will feel the warmth of the fire of separation and the pain of passionate conversation in my heart. The reason is that while I am there, it would be more possible for me to reach the state of your vassal and to be in communication with you...Hope is the means that Haq subhanahu wa ta'ala did not please and grant me the presence of communication and peace of mind for a reason that has not crossed my mind... Again, please pay attention to your health, nothing can be compared to the blessing of health, and do not forget to be careful in your work, if something unpleasant happens, there is no point in regretting it later. Do not forget God Almighty and do not be ignorant of the needs of Muslims.

It is not permissible to ignore the opinions of friends and the machinations of enemies, and this will only lead to regrets...

You do not need to say these words, but because there is no fault in saying them, so many words have been allowed."

As can be seen from the above mentioned letter, the poet did not forget to be extremely careful in his relationship with his friend. Literary scholar N. Jumakhoja says that feelings and experiences in Navoi's ghazals develop around the relationship between the lyrical hero, opponent and friend. Alisher Navoi's life full of contradictions and contradictions, the fact that his friends sometimes turn their backs and go to the side of his opponent, are described in the sources related to his work.

It seems that Hazrat Navoi maintains gentleness, prudence, grace and eloquence in relation to his friend. This increases his respect and duty to his friend once again.

### **REFERENCES**

1. Mominov S. Socio-cultural features of Uzbek communication behavior. Fergana. "Slasse" 2021.224 p.
2. Madumarov Talatbek Talibjonovich, & son of Gulomjonov Odiljon Rahimjon. (2021). PREREQUISITES FOR THE DEVELOPMENT OF A LEASING MECHANISM IN PUBLIC - PRIVATE PARTNERSHIP. International Engineering Journal For Research & Development, 6(SP), 5. <https://doi.org/10.17605/OSF.IO/7MXR3>
3. Abdullayev Akmal Nasriddinovich (2020). THE FEATURES OF APPEARING FAMILY IN MODERN SOCIETY. European scientific review, (3-4), 69-72.
4. Goziev E.G. General psychology. Tashkent. 2002.1-2 books.
5. G`aziev E.G. Behavioral psychology. T-2001.
6. Vedenskaya L.V., Pavlova L.A. Delovaya retorika: uchebnoe posobie dlya vuzov.- M.:IKS "MarT", 2004-512 p.
7. Nemov R.S. Practical Psychology Poznanie sebya: Vliyanie na lyudey:Posobie dlya uch-sya-M:Humanite. Izd. Sentr VLADOS, 2003, - 320 p.
8. List of websites on the Internet: