

**THE FORMATION OF ALTRUISM AS A NATIONAL FEATURE IN STUDENTS**

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**Аннотация:**

Эта статья содержит анализ педагогических и психологических взглядов на освещение альтруизма как национальной черты в священных источниках и в трудах Восточных мыслителей. В то же время в работах восточных мыслителей Руми, Машраба, Навои утверждается, что мотивы поведения, основанные на альтруизме, объясняются на основе науки футуват.

**Ключевые слова:** альтруизм, щедрость, доброта, национальный характер, личность.

Humanity has emerged on earth, and there has always been a strong need and interest in studying its behavior, psyche, inner and outer worlds. The behavior of a person and the factors influencing his change have been in the constant focus of scholars. Particular attention is paid to the national characteristics formed on the basis of national education. Altruism is an individual psychological trait necessary to build immunity against the "vices of indifference" that embody oriental nationalism.

The formation of the national characteristics of each nation has gone through a number of historical periods. In particular, before talking about the countries of the East and their national mentality, it should be noted that these peoples have gone through 3 major religious and ideological stages (Zoroastrianism, Buddhism, Islam) and how many generations have passed before the end of each ideological and religious influences. It must not be forgotten that the processes have left an indelible mark on the character of the nation. Nevertheless, the issue of goodness has not lost its value in every religious ideology. The issue of cultivating a person's personality based on national motives, such as altruism, is described in sacred sources, including the Avesto, one of the oldest manuscripts, as "teaching a child good thoughts, good words, good deeds." The Holy Quran and the Hadith, which are considered to be the holy books of Islam, also contain valuable insights into the qualities of educating young people, doing good to others, generosity and kindness. In particular, the ideas that promote altruistic ideas such as goodness, kindness, generosity are contained in the surahs of the Holy Qur'an, such as Baqara, Ali Imran, Qasas, Saba, and in the Sahih Hadith of Imam Bukhari and Muslim. In general, in the hadiths on morality in the sacred religious sources, the most noble human qualities such as chastity, generosity, mercy, gratitude, goodness are glorified, and good, noble deeds and activities for the welfare of society are praised as "good deed". In our view, these traits can be said to be individual psychological traits that explain behavior based on altruistic motives in the science of humanism.

The issue of altruism has been sufficiently analyzed in the works of Eastern scholars as well. In particular, Jalaliddin Rumi in his "Spiritual Masnavi" expressed his views on human behavior and the factors that affect it. He condemns enmity, malice, envy, selfishness, etc. as the most vile vices of man. Pride, arrogance, and selfishness are interpreted as the main criteria of these vices. Selfishness and arrogance bring various calamities upon a person and signify spiritual poverty. It encourages the Romans to get rid of such poverty and move towards perfection. According to the scholar, if the breath or the word is pure, it is a sign of goodness, good behavior [Rumi, 2007].

In his philosophical views, Jalaliddin Rumi argues that the basis of human spiritual perfection is self-awareness. Rumi says that a person who is humanist in "work and word unity" is a spiritually mature person. The good deeds of people are manifested in caring for others, sharing their pain, and helping each other [Rumi, 2007]. This encourages those around you to do good.

We can also see that altruistic motives are hidden in the "call to goodness" [Mashrab, 2008] in the works of another Eastern scholar, Babarrahim Mashrab. In particular, in Mashrab's views we come across ideas that illuminate the feeling of empathy and empathy. The author says, "I cry when I see homeless people like me!" In verses such as [Mashrab, 2008] we can see an analysis of the feeling of empathy in a person. At the same time, it raises the issue of raising a child in a way that can empathize with the grief of the people.

Alisher Navoi, on the other hand, creates the image of a perfect man in his works and glorifies the spiritual and moral qualities reflected in their image, while in his works, which illuminate educational and moral problems, he reveals the content of the formation of a perfect man. The perfect man in the imagination of the scholar must be able to embody in his image the highest human qualities. Navoi, in his book Mahbub ul-Qulub, states: "I ran in every street and conveyed myself to different people from all over the world, I knew the character of good and evil, I experienced their good and bad qualities" [Navoi, 1966].

Navoi says the basis of good behavior is manners. Qualities such as contentment, patience, humility, love, fidelity, generosity, kindness, mercy, kindness are manifested only in the image of polite, moral people [Navoi, 1966]. In addition, Navoi sees generosity and generosity in the image of altruistic behavior in people. According to Navoi, generosity is the ungrateful help given to people in order to ease their problems. The scholar encourages people to be generous to one another.

Such qualities as generosity, kindness, and benefaction are components of generosity. Describing these qualities, the thinker notes the following: "Generosity is the fruitful tree of the garden of man, but it is the sweet fruit of the tree; the wave, the river of the land of humanity, but it is the original pearl of the river of waves. Goodness, benefaction is to bear the burden of a victim's stiffness and save them from those hardships. Benefaction is to lift the weight of someone's hard thorn and open like a flower from the end of the thorn and not to repeat the

work done, not to take it in your mouth, not to thank the person and not to put it in his face. Mercy is a descendant of benefaction, a twin relative, whoever possesses these qualities will be honored and respected” [Navoi, 1966].

It is clear from the above that the role of generous people in human development and the development of society is incomparable through the works of Navoi. Navoi has not lost its relevance so far in his works, as he refers to real-life examples in explaining the essence of the content of each behavior.

In short, the problem of altruism, altruistic behavior is revealed in the works of Eastern scholars, who passed through a series of periods and reached the period of our independence, in the form of a set of concepts of goodness, kindness, generosity, mercy, humanism. Altruistic behavior, like the moral qualities described in the science of humanism, is based on the interests of another person, the people. Accordingly, the positive qualities mentioned in the works of Oriental scholars can be considered as the eastern description of altruism.

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