



SOCIO-HISTORICAL AND PHILOSOPHICAL PROBLEMS OF HEALTHY LIFESTYLE FORMATION

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Article history:	Abstract:
Received: 1 st February 2023 Accepted: 1 st March 2023 Published: 3 rd March 2023	<p>This article reflects the socio-historical, philosophical and religious foundations of the formation of a healthy lifestyle. At the same time, it was also noted that the emergence of the principles of a healthy lifestyle in the worldview of each individual has its own specific historical basis.</p> <p>In particular, the issues of the formation of correct religious ideas among young people, their upbringing as adherents of universal, religious values were also touched upon.</p>
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Since the formation of human society, people have tried to organize their lives on the basis of certain criteria, laws, customs, in a word, an orderly, systematic way of life. Even in the era of the primitive communal system, although in a rudely primitive (extremely simple) way, elements of a way of life were formed. In human society, the criterion determining the way of life has become a mentality based on the gradual composition of the genus, the nation. Based on this criterion, serious attention has been paid to improving the lifestyle, starting with family and marital relations, to improving the natural physiological, socio-spiritual and spiritual processes that ensure the harmonious development of a person's personality.

It is known that a healthy lifestyle is a rational lifestyle, that is, the connection between mentality and lifestyle is twofold, which, on the one hand, means adding, combining, working together on a particular society (the Latin verb "socio" in the term "Socium"). "Society" as a concept expresses individual aspects of the world of personality, which are an integral part of the universe – the whole Universe. It reflects a socio-cultural being, alternative to nature, naturalness) the nature of life activity, suggesting its mental preferences.[1]

On the other hand, these priorities will depend on the vital potential of society itself, vital values and ideals, the desire of each generation to protect and preserve their own cultural traditions and moral riches in order to further enrich and develop them. Consequently, mentality is a level of thinking, spiritual potential, the ability to assume the laws of life, mental abilities formed in certain social conditions of society, nation, community or separately acquired by a person.

Each nation and nationality builds its own life, principles and way of life based on mentality. The genesis, deprived of which the way of life remains a dry abstraction, is considered to be a resource that forms the spiritual and historical qualities of the way of life of the national mentality.

In this sense, the scientific literature highlights such three important factors as the national mentality, the historical roots of the nation, the first material and spiritual foundations, the rules of a healthy lifestyle formed on the basis of centuries of life experience, common sense, methods of approach to the environment, stabilized on the basis of the basis of healthy social thinking, a healthy system.[2]

Consequently, the emergence of the principles of a healthy lifestyle in the worldview of each individual has its own specific historical basis. One of such historical foundations is the rare legacy of "Avesto" left by our ancestors.

"Avesto" has a special significance as the oldest source of our Eastern written literature and the history of the development of socio-philosophical, educational, pedagogical thought. Only 4 parts of "Avesto" have reached US - "Yaona", "yashta", "Vneprad" ("Vnepered"), "vendida" ("Videvdat"), a unique complex of musical knowledge.[3]

In the moral teaching of Zoroastrianism, faith is based on three pillars: 1) "noble thought", that is, purity of thoughts; 2) "noble word", that is, the constancy of the word; 3) "noble deed", that is, the humanity of actions.

Anyone who adheres to the Zoroastrian religion should keep this trinity in his heart for the rest of his life. Only then will his heart be cleansed of excesses.

One of the Avesto researchers was A.O.In according to Makovelsky, "noble thought" is understood as the goodness of intention, the good of loved ones in the spirit of divine law, the willingness to encourage, when

necessary, the mind in the spirit of presence to fight evil for the good of others. happiness of people, feelings of aspiration to live peacefully and in harmony with everyone. A person should not be unhappy with others. The owner of good thoughts does not fall out of favor, because in disgrace a person loses his noble intentions, unites duty and justice, conducts business thoughtfully. These thoughts in Avesto were thoroughly and convincingly interpreted in all respects as spiritual, educational and educational foundations for the formation of a healthy lifestyle.

If we look closely at the essence of these turns in the sacred source, we can assume that even in the context of such vices as terrorism, religious extremism, drug addiction, human trafficking, which concern humanity today, there are also non-confessional provisions, and in this sense it is advisable to effectively use humanitarian principles in the ideas of Avesto against harmful ideas in our for young people, the issue of forming a healthy lifestyle is expressed both in its main directions and in the essence of its content, in our spiritual heritage, in the views of great allom thinkers.

For example, Abu Nasr Farabi believes that a person's mental and physical condition depends on the influence of external factors (social and natural environment). He considers the sphere of influence of the social environment on the thinking and development of a person during his socialization in society.

According to Farabi, during the spiritual and moral maturation of a person, education and education should be carried out simultaneously, and if possible, education should be provided first, and then education. At home, a child who was poorly brought up in his family will have a sluggish desire to take a worthy place in life, to get an education selflessly and confidently. Given this, Farabi argues that spirituality - enlightenment, morality and decency - should first be instilled in young people, taught to work, express the profession, and then teach.

On spiritual, moral and educational issues, the peculiarities of good and evil, justice and injustice, generosity and suffering in their manifestation in human fitr, the chief oriental allomah Abu Ali Ibn Sina also expressed very progressive views. "An integral being existing in the world," Ibn Sina writes in his Treatise Ishq, "which by its nature strives for perfection. Striving for perfection is inherently good."

Ibn Sina admits that, although it is about a healthy lifestyle, this can be achieved with the help of the light of reason given by God. He believes that the light of reason makes a person a person free from the influence of random forces. The mind is the "scales of wisdom."

The great thinker Abu Rayhan Biruni writes that the social maturation of youth is carried out in the process of the widespread introduction of high moral rules, which are brought up with the help of science. He emphasizes that a person should be moral, walk and follow all the rules of his life. It depends primarily on himself, because "a person is able to change them by dominating his needs, developing his soul and body, turning negative aspects into praiseworthy ones, treating them with spiritual medicine and gradually eliminating vices by methods indicated in moral books."

The teaching of Sahibkiron Amir Temur that a healthy and prosperous lifestyle in a person is achieved through spiritual and moral values, such as justice, dignity, selflessness, duty, responsibility, conscience, faith, honesty, self-sacrifice, is expressed in his oaths, such as "justice is overcome, justice is obeyed.", "justice - this is obedience to the world flower with the help of donations", "I did good and good, and passed the bad to their own evil", "I decorated my kingdom with Sharia."

Piri Komil Khoja Ahmad categorically associates an unhealthy lifestyle with lust and promotes the need to combat it. Abstinence, thirst for wealth, bad taste, bad taste - this is a harsh condemnation of carelessness, ignorance and shame. According to his description, lust is something that "doesn't land like a wild bird." This "bird", if it reaches the desired "flight", will distance a person from humanity from day to day, will cause the commission of sins and will be notorious, because, having fallen into a state of lust, a person will not give up anything, will not be afraid, will think about living well, even at the expense of others. As a result, he becomes a tyrant, a beram, a hypocrite. In our opinion, at the stages of achieving perfect humanity, a person looks at obstacles in the way of his aspirations, namely, the injustice caused by the temptation of Satan, that is, the badness in a person, as a flaw in his moral education, and as a result it seems that the atmosphere of the community in the way of life that a person lives, yohud, leads to unbearable suffering. The main content of the thinker's Goya should be to "not infect the stains of this world with man", his "preservation of the purity of God's creation"¹, in a word, to achieve a perfect, harmonious human image.

In the interpretation of Lord Alisher Navoi, man is considered excellent, his flower inside other beings. Zaraki is able to know nature and its secrets through his feelings and emotions, that is, a person has the opportunity to influence the natural and social environment that surrounds him. He believes that the only tool in restoring the human way of life is patience. "Patience," he says, "is bitter but useful, he is cruel but repels evil. The patient, speaking of fermentation, the character of a person will suffer from this, but will go to the end of the act. The patient, the detractor of the drug, the patient suffers from it, but in the end he achieves health"¹. It seems to us that a truly patient person always achieves the goal he has set for himself and successfully copes with all the difficulties encountered in life. Consequently, the lifestyle of the community in which such patient people lived will also be healthy thanks to their own efforts.

Therefore, one of the principles of a healthy lifestyle involves the absorption of good deeds, good behavior, beautiful human relationships into the consciousness and thinking of each person.

After all, the Holy Word of Islam also occupies a special place in the Koran in the highest donation from God to man – a vital charity that calls Muslims, as well as for goodness, purity, patience, kindness, intelligence, generosity,

compassion, kindness. And the hadith and wisdom inherent in our religion are the main criteria of my life and a healthy lifestyle.

An important urgent task of our time is the formation of a correct religious worldview among people, especially among young people, their upbringing in the spirit of universal religious values, the formation of skills to distinguish religion from superstition, the essence of fanaticism from religious enlightenment.[4]

Awareness of the history of religions embodying the principles of humanism, Buddhism, justice, honesty, respect for other religions, noble morality, allows you to influence the recognition of the individuality of each person, cultivates in a person a sense of belonging to the common brotherhood of people.

Not only Islam, in general, all religions have also closely contributed to the formation of the ability to fight oppression and injustice, not to succumb to transient ho-haves, cultivating in their hearts such qualities as the suppression of human will, goodwill towards man.

Accordingly, based on the moral values in the religion of Islam, we must seriously take care of improving the lifestyle of young people, prevent various religious movements from falling under their harmful influence, arm them with healthy ideas of religious enlightenment. In this sense, our main task is to educate young people who need our religious and moral values, the great scientific and creative heritage of our ancestors.

Our first president was I.A. Karimov, notes: "Why did we pay so much attention to our values, our great-grandfathers? Have we tried to bring them back to our people, to introduce them to them?"

The goal was that every person, comparing his life with the instructive life lived by these Tabarruk breeds, would be disappointed by questions about whether I am a worthy successor to these predecessors. Let them judge their career with the feeling that they have left such a great legacy that will remain from me."[5]

The spiritual appearance of a person and a healthy lifestyle are related to how much he can control his own emotions. The maturation of personality and a healthy lifestyle, the development of spirituality serve to be healthy and physically strong, to purify the psyche, to become morally mature. Only a generation leading a healthy lifestyle can become a defender of the Fatherland. First of all, as a representative of our society, he must be a person with a sharp intellect, ingenuity in science and knowledge, a beautiful lifestyle, rich in moral qualities, who will fight the vices that negatively affect the development of our society in the new century.

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