CENTRAL ASIAN CIVILIZATION: THE
PRINCIPLES OF HEALTHY LIFESTYLE

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Abstract: One of the main problems of an education system is, along with mastering basis of sciences, formation at youth of culture of a healthy lifestyle. In this article the questions connected with consecutive studying of basis of a healthy lifestyle, with formation at learners of the active relation to the health are consecrated. In article the subject matters studied at schools, academic lyceums, professional colleges and higher educational institutions in which contents ideas and knowledge about physical, mental and moral health of the personality and ways of its protection and strengthening are reflected are called. The author defined problems of formation at learners of complete idea of culture of healthy life in the process of studying of the called scientific disciplines. Possibilities of out-of-class actions (meetings, conferences, round tables, role-playing games, sports competitions, competitions) for development at learners of moral qualities, training of will and the character, allowing to form and improve culture of healthy life are considered also. The special attention is paid to need of the organization of cooperation of educational institutions, families, makhallas also public institutions in formation at youth of culture of healthy life.

Keywords: healthy lifestyle, fight against addictions, principles of lifestyle, habits, bad habits prevention.

It is known that Bukhara, Samarkand, Kashkadarya regions, “Panj” viloyat situated on upper reaches of the Zarafshan river was called Sogd country in ancient times (XII-XI B. C.). Generally named as ancient “Sogd manuscript monuments”, they have survived as a written source of this ancient culture.

They reflected the ideals, beliefs, dreams, specific mentality of our pre-Islamic ancestors of uplifting kindness and denigrate evil. A part of this written monument is named as “The accusation sutra of alcohol drinks” (Qayumov , 2000) which tells about what misfortunes a human being may face as a result of consumption of alcoholic drinks. The work consists of moral norms against alcoholism. It work states that “Even Gods go to the hell from their residence because of alcoholism. The following lines of the work have not lost their meaningfulness and relevance until these days: “alcoholic drinks makes eyes blurred, tongue stammering, ears deaf, arms weak, legs cramping and lead the human being to the death himself being unaware” (Qayumov , 2000). So, even in the times B.C. were the horrible consequences of harmful addictions known and there were attempts to make the human being open his eyes to see them.

In the teachings of the basics of health and healthy lifestyle had the figures of Islamic culture had specific roles. The Islamic culture is considered to have contributed greatly to the development of society and science in various aspects of human life. The views of the outstanding figures of the Islamic culture on the health are also treated as the most perfect values of human civilization.

The rules and principles of healthy lifestyle, norms of bringing up young generation, norms of bringing up healthy generation in particular, the basics of moral and medical perfection, the essence of teaching activity that creates and shapes the spiritual and mental health are reflected in the works by the following Eastern thinkers Abdulloh (n.a.), Hojiahmad (1998), Nuridinov (1996), Karimov (2000) and others: Muhammad Muso al-Khorazmi (782-847), Abu Nasr Farobi (870-910), Abu Raykhon Beruni (973-1048), Abu Ali Ibn Sino (980-1037), Yusuf Khos Hojib (XI c.), Akhmad Yugnaki (XII-XIII), Pahlavon Makhmud (1247 -1325), Makhmud Koshgari (XI), Alisher Navoi (1441-1501) and also great figures of Islam culture and Islam studies Imam Al-Bukhari (810-870), Khakim at-Termizi (750/760-869), az-Zamakhshari (1075-1144), Imam al-Moturudi (870-975), Burkhoniddin Marghiloni (1116-1197), great religious persons: Homidiy H., Komilov N. (1996); Komilov N. (1999), Sufizm v kontekste musulmanskoy kul’turi (1989), Najmiddin Kubro (1145-1221), Ahmad Yassavi (approx. 1050-1166/7), Yusuf Khamadoni (1048-1140), Khoja
Abdukholiq Gijduvoni (1st quarter of 12th c.-1220), Khoja Bahovuddin Hakshband (1318-1389), Sufi Olloyor (1644-1721) and others.

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It is known that oriental medicine has a long history. The scientific heritage of scientists who wrote works on the norms medical science and improvement of health in the medieval centuries such as Hunayn ibn Is’haq (808-877), Abu Bakr ar-Razi (865-925), Is’haq al-Israili (born 932), Rabi’ al-Bukhari (died 983), Abu Mansur al-Kumri (died 999), Abulhayr ibn Hammor (942-1030), Abu Salih al-Masihiy (970-1030), who created works about oriental medical science and health norms in mid-centuries.

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Abu Ali Ibn Sino (Hayrullayev, 2000) was one of the greatest wise thinkers of Central Asia. Having made a great contribution to development of tens of sciences such as chemistry, astronomy, music, literature, physics, logics, mathematics, botany, pharmacology, geology of that time, he was the scientist who determined the classification and improvement of the sciences of the following periods. His key works - “The laws of Medicine”, “The Book of Treatment”, “The Book of Saving Lives”, and “The Wise Sayings” contain the scientist’s philosophic and medical views. The scientist is considered as the founder of the science of human health, because his works set up the norms of healthcare and principles of prophylactic healthcare. Ibn Sino stated that the human being must take care of his health throughout his life, while human health must be based on healthy lifestyle. Ibn Sino had founded the science of gerontology by working out the medical-psyhic and spiritual-physical factors of old age, its specific aspects, life expectancy and other factors required for extension of life expectancy.

Scientist Ibn Sino put forward many progressive and didactic ideas on healthcare and prevention of diseases. The scientist who knew the importance of environment for human body stated that some diseases could be spread by air and water. He developed a system of specific individual exercises for physical training. In his opinion, “If a man does exercises, he would not need any medicines but to achieve this certain procedure must followed” (Hayrullayev, 2000, p. 5). Ibn Sino states that “thanks to physical exercises and abstention, many people do not feel the need for medical treatment”. The ideas about stopping doing exercises resulting in weakening of the body vigor in the limbs that remain immobile also belong to Ibn Sino. The ideas put forward by the great thinker that “it is not the disease that must be treated but the patient”, “the nature makes healthier and the doctor treats”, “it is easier to prevent the disease than to treat it” are still in effect and valuable. Ibn Sino thought that “the poet was the master of the language and the doctor was the ruler of body” Ibn Sino stated about two gifts in the human life:

The greatest gifts given to man,

One is peace, the other one is health

The scientist appreciated highly the importance of healthy lifestyle. Abu Ali ibn Sino stated that healthcare was an art. Like Hippocrates, through stating that medicine was an art, Ibn Sino not only raised medicine to the status of science but raised the regular complex of attitude of human to himself to the status of art, too. According to him, the main skill of healthcare consisted in ensuring the moderation of the common factors which were important for human life. The scientist believed that keeping healthy required compliance with seven major principles. The major one among them was bringing the human body into proportions i.e. bringing the human temperament into moderate condition. He stated the relation of selection of the right drinks and food to the human health. He determined the excretion from the body as a mandatory necessity. Along with this, he stated the need for keeping moderate body weight and repudiated overweight and excessive leanness. Environment and keeping the air human being breathes in clean were the important conditions for keeping the healthy. The favorable and adverse impacts of environment were scientifically analyzed. At the same time, the style of clothing was also stated as a factor for keeping healthy. For this reason, the scientist stated the need for choosing the right clothes for seasons. Keeping the right proportions of physical movements and following them were stated as the necessary components of keeping the health normal.

So, Ibn Sino states that among the key factors of keeping the human health normal are the rules of taking meals, normal body weight, and environment, that is, ecologic situations affecting the human health, culture and habits of wearing clothes, exercises and physical training of body. One of the key factors for keeping the
human health, as the scientist stated, is doing physical exercises, adherence to eating and sleeping norms. Therefore, the main three components were stated to be important for keeping healthy. For this reason, Ibn Sino said: “the body does not need treatment”.

According to Ibn Sino, conditioning of children’s bodies and teaching those exercises were the basic factors of their health. The scientist told about the existence of a specific exercise for each part of the body. Ibn Sino created the theory of physical training and his code on their basis i.e. the order of continuity. The scientist told about not only about child exercises but also about physical development and training of adults and elderly people. Such matters as the types of physical training, the influence of bath on human body, the need for massage were also determined as the factors for improving the human health and extending the life expectancy.

In the times of rule of Amir Temur and Temurides, a special attention was given to the healthy generation and its role in improvement of the statehood. In the times of Temur, in the field of bringing up the new generation of the kingdom, school education consisting of a complex of special exercises and spiritual-moral knowledge. Amir Temur tried to teach students of madreses, future house-keepers the skills of being aware of pure generation, smartness, modesty, being polite to other people, patience, tolerance, peacefulness, decisiveness, unity of word and deed. Amir Temur believed that in training his soldiers for battles, their physical strength, health and physical training were the factors of his future victories.

The works by Islamic thinkers and representatives of Sufism taught that the concept of healthy lifestyle consisted in the unity and integrity of spiritual and physical beliefs. They stated that physical health was the basis of spiritual soundness and vice versa spiritual soundness bas the basis of physical health. The sound thinking of human being was believed to be the sign of his health. Thus the concept of “perfect human being” came into existence that incorporated bodily health, spiritual soundness, the healthy beliefs and spiritual wealth. The physical perfection was interpreted jointly with spiritual-behavioral perfection within the components of the concept of “perfect human being” that was widely propagated in the teachings of Islamic beliefs and Sufism. Later, the image of “Kind king” that appeared and widely used in the literature of oriental peoples also combined both the medical and spiritual beliefs of the “perfect human being”. The image of “Kind king” in the literature of oriental peoples was developed based on the peoples’ concept of human perfection. The image of “Kind king” in literature was described as a physically powerful, healthy, handsome, brave, just, kind, builder, wise, resourceful, smart person.

Holder of the honorary title of “Aristotle of the East” and “The second teacher” Abu Nasr Farobi was one of the scientists who made a great contribution to the development of social, natural and humanities sciences of medieval centuries. Abu Nasr Farobi’s scientific-philosophic heritage is too rich. Farobi’s works “The book about the origin of man”, “The book about the origin of human organs” are dedicated to the issues of human being and his composition, secrets of medicine and relations of human and nature.

According to Farobi, the man gains his knowledge from the environment, process of learning and thinking. This process contains the following number of means and methods: sense, consciousness, memory, imagination, logical thinking, cleverness and point of view. Farobi states that all power of human being depends on the relation of certain organs with material cause. Therefore, the power of the body parts constitutes its general health.

Farobi describes in his work named “The Town of Perfect People” the ordered rules of human being and his social duties and relations with state. According to him, natural demand leads to the unification with each other, integration into the society and mutual assistance. Farobi wrote: “As for people, humanism is the beginning which unites them. Therefore, people must to live in peace, because they belong to the humanity. One of the famous thoughts of Farobi is: “Knowledge should be decorated with the best manners”.

Abu Rayhon Beruni was one of the great scientists. His works named “Saydana”, “Mineralogy”, “The Memorials Left from the Ancient Ancestors”, 1116 types of medicines are described. 750 types of them were extracted from plants, 101 from animals, 107 from minerals.

The Islamic sources and the works by Islamic scientists also state that the human belief, his mentality, the good acts he performed and his dreams are the features related to his manners. The Great Koran, the Sacred Hadis and the works of Islamic scientists address the rules of behavior, the laws that lead human beings to perfection and the objectives of human life. As the Sacred Hadith puts it, “Shall I talk to you about the acts better than a prayer, fasting and alms-giving? This act is improving the relations among people, because deterioration of human relations destroys the existing kind-heartedness”.
Islam directly related its religious beliefs with the daily life of human beings, and for this reason, it is considered to be a religion widely teaching the habits of cleanliness, honesty, and the rules of human hygiene and by turning them into a custom. The pillars of Islam pay a great attention to the human mental and physical purity and orderliness. The rules of hygiene have been worked out to the minute procedures. The Islamic sources teach to be attentive to the woman, her health, especially to the pregnant woman and that she needs support. While this in turn allows introducing the rules related to creation of medical conditions for development of healthy generation. The pillars of Islam state that one of the main objectives of the human life is giving existence to his progeny.

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