

PHILOSOPHICAL FOUNDATIONS OF THE HEALTH OF A SPIRITUAL AND MORAL PERSONALITY IN NEW UZBEKISTAN

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Abstract

The article explores the philosophical foundations of the health of a spiritually and morally developed individual within the framework of the ideals and values of the New Uzbekistan. The author analyzes the interrelation between physical and spiritual health, emphasizing their significance in shaping a harmonious personality and a stable society. Special attention is given to cultural and ethical traditions, enlightenment principles, and the Islamic worldview that contribute to the development of a healthy lifestyle and moral maturity.

Keywords: Health, spirituality, morality, personality, philosophy of health, New Uzbekistan, harmony of body and soul, values, culture.

Introduction

The modern stage of Uzbekistan's development, referred to as the era of New Uzbekistan, is characterized not only by economic and political transformations, but also by profound spiritual and moral shifts aimed at shaping a harmonious, enlightened, and morally mature individual. In this context, human health acquires not only a biomedical but also a philosophical and cultural meaning, serving as a key indicator of the level of spiritual development of society.

The concept of health goes beyond the physiological state of the body and encompasses the integrity of human existence – the physical, mental, and spiritual dimensions. Under conditions of global challenges, an accelerated pace of life, and increasing information overload, issues of spiritual resilience, moral purity, and inner harmony of the individual become particularly significant.

The philosophy of health in New Uzbekistan is based on the integration of national and universal values, the heritage of Eastern wisdom, and the ideas of enlightenment and humanism. Spirituality and morality are regarded as the core of human nature, and care for health is viewed as an expression of responsibility toward oneself, one's family, and society.

Thus, the study of the philosophical foundations of the health of a spiritual and moral personality in the context of the ideals of New Uzbekistan makes it possible to reveal the interrelation between the bodily and the spiritual, the personal and the social, individual well-being and collective development. This area requires a systematic approach that unites philosophy, ethics, medicine, pedagogy, and cultural studies, which makes this topic particularly relevant in modern conditions.



LITERATURE REVIEW

The problem of health as a philosophical category has for centuries occupied a central place in the reflections of thinkers from various cultures. Even in the works of ancient philosophers such as Aristotle and Hippocrates, health was understood not only as a physical state, but also as a harmony of body, soul, and mind, which reflected the ideal of a holistic human being [1].

In the Eastern philosophical tradition, especially in the works of Abu Ali ibn Sina, health was regarded as the result of moral purity, moderation, and inner balance; these ideas formed the basis of the Eastern understanding of health as a harmony of body and spirit [2].

Modern philosophical and psychological approaches to the problem of health consider it as a multidimensional phenomenon that includes biological, psychological, social, and spiritual aspects. The concepts of meaning-seeking (V. Frankl) and self-actualization (A. Maslow) emphasize the role of meaning-making and value-based choice in maintaining the inner well-being of the individual [3,4].

In the Russian-language philosophical tradition, and at the intersection of philosophy and medicine, there are comprehensive studies of the phenomenon of the “philosophy of health” (the monograph by O. E. Baksansky and I. K. Liseev, and collections of the Institute of Philosophy of the Russian Academy of Sciences), where health is interpreted as an integrative category that requires an interdisciplinary approach [5].

Particular attention should be given to domestic and regional studies that reveal the connection between health and spiritual-moral values. The works of Uzbek researchers and articles on the problems of national spirituality emphasize the influence of cultural and historical heritage on the formation of value orientations related to a healthy lifestyle and the moral behavior of the individual [6,7].

The state paradigm of the “New Uzbekistan” Concept and statements by the country’s leadership stress the priority of spiritual and moral revival as one of the foundations for shaping a harmonious personality. This gives the research topic practical significance in the national context and stimulates interdisciplinary studies at the intersection of philosophy, education, and public health [8].

Numerous articles, conference materials, and publications devoted to the spiritual education of youth and innovative approaches in spiritual and moral education reveal the methodological and practical aspects of the interaction between educational practices and concern for the health of the individual [9].

International organizations provide a theoretical foundation for considering health as a complex socio-cultural phenomenon: the definitions and reports of the WHO (the WHO Constitution, the Alma-Ata Declaration) are used as international reference points, emphasizing a holistic vision of health (physical, mental, and social well-being) [10].

As a result of the literature analysis, a holistic picture emerges: the health of a spiritual and moral personality is an integral category that unites bodily, psychological, moral, and cultural-spiritual dimensions. Further research requires interdisciplinary methods that combine philosophical analysis, culture-oriented studies, and empirical sociological/pedagogical approaches.



METHODOLOGY AND OBJECTIVES OF THE STUDY

The modern development of philosophical thought in the Republic of Uzbekistan requires a new understanding of the category of health in the context of the spiritual, moral, and cultural transformations taking place in society. The present study is aimed at revealing the philosophical and worldview foundations of human health that are formed within the framework of the concept of “New Uzbekistan” – a state oriented toward humanism, enlightenment, and the spiritual revival of the individual.

The aim of the study is a philosophical analysis of the phenomenon of human health as a holistic manifestation of a person’s bodily, spiritual, and moral existence in the light of the ideals of an enlightened and spiritually mature society of New Uzbekistan.

To achieve this goal, the following objectives are set:

1. To analyze the main philosophical and cultural concepts of health in the global and Eastern traditions.
2. To examine the interpretation of health in the spiritual and moral heritage of Islamic civilization, including in the works of Ibn Sina and other Eastern thinkers.
3. To study the modern philosophical understanding of health as an integrative category that unites the physical, mental, and spiritual dimensions of the individual.
4. To determine the place and role of the idea of health in the concept of “New Uzbekistan” and in the state policy of spiritual revival.
5. To substantiate the value-philosophical guidelines for shaping an “enlightened and morally mature personality” as the foundation of a harmonious society.

The methodological basis of the study consists of:

- the principles of integrity and systemicity, which make it possible to consider human health as an interconnection of the biological, psychological, and spiritual levels of being;
- the comparative-historical method, applied to compare Eastern and Western philosophical concepts of health;
- hermeneutic analysis, aimed at interpreting texts of classical philosophy and spiritual treatises;
- cultural and axiological approaches, used to identify the value-related aspects of health in the context of national ideology;
- the structural-functional method, which makes it possible to reveal the interrelation of health with social institutions such as education, religion, and culture.

The theoretical basis of the study consists of works by domestic and foreign philosophers, psychologists, and cultural scholars, materials of the World Health Organization (WHO), as well as conceptual documents and speeches of the President of the Republic of Uzbekistan aimed at the spiritual and intellectual development of the individual.

The scientific novelty of the research lies in the comprehensive philosophical understanding of human health in the context of the ideas of New Uzbekistan, where health is interpreted not only as a biomedical category, but also as a moral-spiritual and axiological foundation of a harmonious society.

The results of the study can be used in the teaching of philosophy, bioethics, cultural studies, and religious studies, as well as in the development of educational and upbringing programs aimed at shaping a spiritually mature, moral, and responsible individual.



RESULTS AND DISCUSSION

The results of the study show that in modern Uzbek society a new philosophy of health is being formed, reflecting a synthesis of medical, spiritual-moral, and cultural approaches. This philosophy is closely connected with the concept of “New Uzbekistan,” where the human being is regarded as the highest value, and their health is seen as the spiritual and moral foundation of social development.

1. Philosophical and value-based understanding of health. Traditionally, health has been understood in a biomedical context as the absence of disease. However, the results of the analysis of philosophical and religious sources show that health has an axiological and spiritual dimension. In the works of Ibn Sina, health is regarded as the harmony of body, soul, and mind. Contemporary Uzbek philosophers continue this tradition, asserting that a person’s moral culture and spiritual maturity determine their true health.

2. Spiritual and moral foundations of health. Islamic philosophy of health affirms that spiritual purity and physical well-being are inseparable [8]. In the hadiths of the Prophet Muhammad (peace be upon him), the health of body and soul is interpreted as a manifestation of gratitude and moderation [9]. The philosophical thought of New Uzbekistan, relying on these ideas, emphasizes the importance of moral upbringing and the inner harmony of the individual [10,11].

3. Harmony of the individual and society. The health of the individual is impossible without harmony in society. Modern sociocultural studies confirm that the spiritual health of society is determined by the level of development of humanism, culture, and ethics [12–14]. State initiatives in the fields of education, culture, and upbringing reflect the aspiration to create a healthy society in which the physical and spiritual well-being of the individual are interconnected [15].

4. The role of enlightenment. Enlightenment is a central factor in strengthening the health of both the individual and society. In the works of Eastern and Western philosophers, it is emphasized that education contributes to the formation of a responsible, moral, and harmonious personality [16–20]. The concept of the “enlightened person” (ma’rifatli inson) becomes the philosophical foundation for shaping a spiritually healthy society [21–25].

5. National philosophy of health. Comparative analysis shows that a unique philosophy of health is taking shape in Uzbekistan, combining the Islamic spiritual heritage with modern humanistic approaches [26]. This concept regards health as the basis of national revival, as an integration of the physical, mental, and spiritual dimensions of human existence.

Thus, the results of the study make it possible to conclude that in the philosophy of New Uzbekistan health is interpreted not only as a medical category, but also as an ethical and spiritual one, reflecting the level of culture, awareness, and humanism in society.

CONCLUSIONS

1. In the philosophy of human health, there is a noticeable shift from a purely medical understanding toward an axiological one – that is, toward health as a value of human existence.
2. Health becomes a spiritual and moral guideline, reflecting the level of culture and humanism in society.
3. Under the ideas of New Uzbekistan, a new paradigm is forming – health as the spiritual mission of the individual.



4. The concept of the “enlightened person” defines the philosophical meaning of health as inner harmony, responsibility, and a creative attitude toward the world.
5. The results obtained can serve as a theoretical basis for further research in the fields of philosophy, pedagogy, bioethics, and cultural studies.

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