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HUMAN HEALTH AND PHYSICAL ACTIVITY AS A VALUE

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ABOUT ARTICLE

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Abstract: This article provides a scientific and pedagogical analysis of the interrelationship between values, human health, and physical activity. It highlights the role of physical excellence within national, universal, and spiritual values, as well as the representation of such qualities as courage, endurance, agility, diligence, and teamwork in oral folk traditions. In addition, the article examines perspectives within Islamic teachings concerning health, cleanliness, moderation, and physical activity. Drawing on data from the World Health Organization (WHO), it substantiates the need to promote a healthy lifestyle based on values.

Introduction. At all historical stages of the development of humanity, a person's life, health, physical capabilities, and spiritual maturity have been recognized as important social values. The sustainable development of society is closely linked, first of all, to the formation of a generation that is physically healthy, spiritually mature, socially active, and responsible toward its own life. In this regard, the scientific study of the relationship between the system of values and physical education as well as a healthy lifestyle is one of the urgent issues of modern pedagogy.

In the work *The Present Time and the New Uzbekistan* by the President of the Republic of Uzbekistan Sh.M. Mirziyoyev, particular attention is paid to the significance of the people's historical experience, national values, and self-awareness for the country's progress. The

author evaluates the people's ancient history, priceless values, traditions, customs, and national identity as important spiritual factors that unite society [[1]].

Proceeding from this approach, human health and physical activity cannot be separated from the system of national and universal values. This is because the natural and social opportunities necessary for a healthy person to acquire knowledge, work, actively participate in social life, and realize their potential are primarily connected with their physical condition.

Purpose of the Research

The purpose of the research is to theoretically substantiate the interrelationship between values, human health, and physical activity, as well as to reveal the pedagogical potential of the views on health, physical perfection, moderation, willpower, and an active life reflected in national folk pedagogy and Islamic teachings within the modern process of physical education.

Methods. In the research, the methods of theoretical analysis of scientific literature, comparative analysis, generalization, systematization, and pedagogical interpretation were used. The content of values was analyzed on the basis of philosophical-pedagogical sources, while issues of physical perfection were examined on the basis of sources related to oral folk art and Islamic teachings. Relevant recommendations and statistical data of the World Health Organization were used to cover issues of modern physical activity.

The Interrelationship between Values and Human Health

The concept of value expresses material, spiritual, moral, cultural, and social phenomena that are of important significance in the life of a person and society. Although there are various forms of values, a human being and their life stand at the center of them.

In the studies devoted to the philosophy of values by B. Ochilova and Yo. Turopov, the place of values in the life of a person and society, their content, and types are elucidated [[2]].

In the views of Jondor To'linov, it is emphasized that in the absence of a human being, thinking about the value of things and phenomena itself is meaningless [[3]].

Proceeding from these views, human health can be regarded not as a separate direction of values, but as a fundamental value that ensures a person's life and well-being. Health is one of the natural foundations of a person's daily life, labor activity, education, creative, and social activity.

In the system of values, natural, material, spiritual, cultural-spiritual, moral, and socio-political values manifest themselves in interconnection. While the natural environment, clean

air and water, and healthy nutrition conditions affect human health, spiritual and moral values shape a person's attitude toward a healthy life.

From this point of view, physical education and sport appear not only as a means of health improvement, but also as a socio-pedagogical means of transmitting cultural and spiritual values from generation to generation.

Physical Education in the System of National and Universal Values

National values encompass a people's historical experience, language, culture, customs, traditions, way of life, and spiritual heritage. In the field of physical education as well, each people has its own specific means and traditions that have been formed in the course of historical development.

In the national heritage of the Uzbek people, wrestling, equestrianism, various active games, racing, and other forms of physical activity occupy a special place. Historically, they developed in connection with a person's daily life, labor, military training, rituals, and social relations.

In this, the pedagogical significance of national means of physical education is not limited only to the development of physical qualities. Through them, it is also possible to form social and moral qualities such as courage, bravery, willpower, endurance, collectivism, mutual respect, and responsibility.

Within the framework of regional values as well, common aspects of physical culture can be observed. As a result of the long duration of historical and cultural ties among the peoples of Central Asia, meaningful similarities have been formed in many folk games and national sports activities.

Universal values, in turn, have a broader content than national and regional boundaries and serve the common interests of humanity. These include peace, a healthy life, human dignity, the protection of nature, well-being, and the safeguarding of human health.

Thus, physical education can be regarded as an important component of the system of values that develops from the national toward the universal.

The Idea of Physical Perfection in Uzbek Oral Folk Art

Uzbek oral folk art is one of the important sources of centuries-old life experience and folk pedagogy. In it, views related to a person's physical and spiritual maturity, industriousness, courage, patience, agility, and willpower have found their reflection in various genres.

In the folklore studies of O. Safarov, as well as in the chrestomathic sources devoted to oral folk art by T. Mirzayev, O. Safarov, and D. O'rayeva, the content of various genres of Uzbek

folklore, including epics, fairy tales, proverbs, children's folklore, and other genres, is elucidated [[4]].

An analysis of these sources from the point of view of physical education shows that the perfect person in the people's imagination is depicted not only as an educated and moral individual, but also as a physically strong, agile, enduring, courageous, and capable of labor person.

In particular, the epic Alpomish is an important source for analyzing the interrelationship between physical perfection and spiritual-moral maturity [[5]]. Through the image of Alpomish, qualities such as strength, courage, endurance, willpower, loyalty, and the ability to overcome difficulties appear in harmony.

Results. In this regard, the physical strength of the epic heroes is not an end in itself. It is interpreted as a means of protecting the people and homeland, establishing justice, safeguarding loved ones, and overcoming complex situations.

Likewise, in folk epics such as Go'ro'g'li, images related to heroism, equestrianism, courage, strength, and agility are also encountered [[6]]. This indicates that in folk pedagogy, physical perfection was formed in harmony with moral content.

In proverbs, fairy tales, and children's folklore as well, concepts such as health, industriousness, mobility, patience, and hardening acquire educational content. Especially in folk games, along with a child's natural mobility, social skills such as waiting one's turn, observing rules, cooperating with partners, and correctly accepting victory and defeat are also formed.

For this reason, the use of folk games in the modern process of physical education makes it possible to ensure the integration of physical, moral, and social education.

Health and Physical Perfection in Islamic Teachings

Analyzing the issues of human health and physical perfection within the framework of Eastern thought and Islamic teachings is also one of the important scientific directions.

In the 4th verse of Surah At-Tin of the Holy Qur'an, it is emphasized that the human being was created "in the best of forms." From a pedagogical point of view, this idea can be interpreted in connection with the formation of a responsible attitude toward the human body and health.

In the 195th verse of Surah Al-Baqarah, the meaning that a person should not throw themselves into destruction is expressed. Although the historical-exegetical content of this verse is broad, as a general moral principle it is connected with the idea of a responsible attitude toward one's own life and safety.

The instruction calling for moderation in eating in the 31st verse of Surah Al-A'raf is of particular importance from the point of view of a healthy lifestyle [[7]]. Here the main attention is directed to the idea of observing moderation in consumption and refraining from wastefulness.

When these approaches in Islamic sources are compared with the modern healthy lifestyle, the importance of factors such as eating culture, personal hygiene, daily routine, and physical activity for human health becomes evident.

Furthermore, the hadith about the “Strong Believer” cited in Sahih Muslim approaches the issue of strength and weakness in a person from a spiritual aspect. It is not correct to limit this concept only to physical strength. However, a person’s strength, willpower, and capacity for useful activity can be interpreted in connection with the opportunities to fulfill their life duties.

Thus, the views on health in Islamic teachings can be generalized in three main directions:

1. Valuing human life and health;
2. Observing purity and moderation;
3. Harmoniously developing physical and spiritual strength.

These aspects give rise to pedagogical opportunities that are meaningfully consistent with the health-improving and educational directions of modern physical education.

Physical Activity and Health in the Heritage of Ibn Sina

One of the outstanding representatives of Eastern medical thought, Abu Ali ibn Sina, paid great attention to the issues of preserving human health and preventing diseases. In his work *Al-Qanun fi't-tibb* (The Canon of Medicine), issues related to the human organism, nutrition, sleep, lifestyle, and physical movement are extensively covered [[1]].

In Ibn Sina’s views, a preventive approach occupies an important place. That is, the preservation of health is connected not only with treatment after the onset of disease, but also with its prevention.

This approach is consistent with the health-improving direction of the modern theory of physical education. Moderately organized physical activity is regarded as one of the important factors supporting a person’s vital activity.

Although the goals of physical education and medical prevention are close to each other, they should not be interpreted as identical concepts. Physical education is a pedagogical

process, while preventive medicine represents the medical-scientific direction of health preservation.

Discussion. Today, technological progress is facilitating many aspects of human life. At the same time, the decrease in the natural need for movement in everyday life is turning the issue of physical activity into one of the urgent social problems.

According to data from the World Health Organization for 2024, in 2022 approximately 1.8 billion adults worldwide, or 31 percent of the adult population, did not achieve the recommended level of physical activity. This indicator increased by 5 percentage points between 2010 and 2022. If the current trend continues, the share of adults without sufficient physical activity may reach 35 percent by 2030.

The issue of young people also requires special attention. According to WHO data, 81 percent of adolescents aged 11–17 do not reach the recommended level of physical activity. This figure is 85 percent among girls and 78 percent among boys.

These figures indicate the necessity of organizing physical education not merely as an activity aimed at sports results, but as a socio-pedagogical system serving the formation of a healthy lifestyle among the population.

According to WHO recommendations, for adults 150–300 minutes of moderate-intensity or 75–150 minutes of high-intensity physical activity per week is recommended. For children and adolescents, an average of 60 minutes of moderate- or high-intensity physical activity per day is recommended.

These recommendations do not replace the values found in religious or national sources. On the contrary, methodologically they should be regarded as sources of different levels: religious and national heritage serves as the spiritual-educational foundation, while modern medical research fulfills the function of an empirical-scientific foundation.

Improving Physical Education on the Basis of Values

In improving the process of physical education on the basis of values, it is necessary, first of all, not to limit oneself to the performance of physical exercises alone, but also to reveal their educational content.

For example, through national wrestling it is possible to form not only strength and agility, but also qualities such as courage, willpower, respect for the opponent, and honesty. Through active folk games there is an opportunity to develop collectivism and cooperation alongside speed, agility, and endurance.

Studying folk traditions related to equestrianism makes it possible to explain qualities such as balance, courage, and responsibility in a historical-cultural context.

From this point of view, physical education classes can be linked with the following system of values:

№	Value direction	Expression in physical education	Educational content
1	Physical health	Physical exercises	Healthy and active life
2	National value	National games, wrestling	Respect for national identity and heritage
3	Courage	Competitions, sports activities	Bravery and determination
4	Endurance	Long-duration exercises	Patience and fortitude
5	Collectivism	Team games	Cooperation and responsibility
6	Moral value	Observance of sports rules	Honesty and discipline
7	Industriousness	Regular training	Attitude toward labor
8	Willpower	Performance of complex exercises	Aspiration toward a goal
9	Moderation	Harmony of activity and rest	Healthy daily routine
10	Universal value	Sport and healthy lifestyle	Valuing human health

As can be seen from this table, it is not expedient to view physical qualities and spiritual-moral qualities separately in the process of physical education. They appear as interrelated components of a single pedagogical process.

An analysis of the studied sources shows that although the issue of values has been widely researched in philosophy and the social sciences, the opportunities for systematically illuminating their organic connection with physical education and physical activity from a pedagogical point of view have not yet been sufficiently widely applied.

In Uzbek oral folk art, physical perfection is expressed in harmony with strength, endurance, courage, agility, industriousness, and willpower. This aspect provides a basis for regarding physical perfection not merely as a sum of anthropometric or physiological indicators, but as a complex phenomenon connected with a person's spiritual-moral qualities.

In Islamic teachings as well, there are views related to human health, purity, moderation, and strength. However, it is not correct to methodologically equate religious sources with modern scientific statistics. The Qur'an and hadiths should be used as value-based, moral-normative, and educational sources, while modern medical data should be used as empirical-scientific sources.

This methodological distinction ensures the scientific objectivity of the article.

Furthermore, the use of national values in the process of physical education should not be limited merely to presenting them as historical material. It is important to reveal their modern educational potential—that is, to link national games and sports with a healthy lifestyle, collectivism, willpower, discipline, and moral education.

The “Promoter of National Values” club established under the Faculty of Physical Education and Sports of Jizzakh State Pedagogical University, as well as the introduction of an elective course on the national and universal values of physical education and sports, can be evaluated as one of the important manifestations of pedagogical-practical work in this direction [[2]].

Conclusion. In conclusion, human health, physical perfection, and physical activity are organically linked with national, spiritual, and universal values. The process of physical education makes it possible not only to develop physical qualities, but also to form social-moral qualities such as willpower, discipline, courage, responsibility, and cooperation. The effective use in the educational process of the views on physical perfection found in Uzbek oral folk art and spiritual heritage serves to form a positive attitude toward a healthy lifestyle and an active life among students. Therefore, the harmonization of national values, folk pedagogy, and modern scientific approaches is one of the important pedagogical directions for increasing the effectiveness of physical education..

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