



Article

# The Philosophy of Kurash and its Pedagogical Importance

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**Abstract:** Kurash instils a deep sense of patriotism and loyalty to the Motherland in every young person. An athlete's patriotism, loyalty, honesty and kindness towards their country become evident during training sessions and preparation for major competitions, as well as in the way they conduct themselves after matches. Those who demonstrate unwavering resilience embody this patriotic and humane spirit perfectly. Kurash is essentially an effective means of strengthening young people physically. It originated historically as a valuable national custom of the Uzbek people, contributing to their comprehensive development. Furthermore, kurash plays an essential role in shaping spiritually mature generations. Because its principles and ideals are noble, it elevates individuals' moral and spiritual qualities. Kurash is deeply intertwined with the spiritual life of the Uzbek nation and has been passed down through the generations as a cultural legacy. As is well known, countries worldwide place great emphasis on raising physically healthy and intellectually developed young people. Targeted efforts are being made in the fields of education, healthcare, sports, and other social spheres to enhance and modernise the system. The need to develop effective organisational and pedagogical mechanisms based on national and universal traditions is clearly set out in relevant state programmes. In response to these opportunities and the care and attention provided by the state, young people are expected to demonstrate their true potential by achieving outstanding results in international tournaments and the Olympic Games.

**Keywords:** Kurash, social significance, human values, pedagogical importance.

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## Introduction

In the context of globalisation and rapid socio-cultural transformation, preserving and effectively transmitting national values has become increasingly important. Traditional sports are an integral part of cultural heritage and play a significant role in developing not only physical abilities, but also the moral and ethical qualities of individuals [1]. Kurash, one of the oldest forms of wrestling, occupies a special place among such traditional sports as it is deeply rooted in the history, culture, and identity of the Uzbek people.

Kurash is more than just a physical activity or competitive sport; it embodies a rich philosophical system based on principles such as fairness, respect for opponents, honesty, courage and human dignity [2]. These values closely align with the fundamental objectives of modern pedagogy, which emphasise the comprehensive development of the individual, including their intellectual, physical, and moral dimensions. Therefore, Kurash can be considered an effective pedagogical tool for fostering character education and promoting socially responsible behaviour among young people.

In recent years, there has been increased attention paid to integrating traditional sports into educational systems as a means of strengthening cultural identity and improving educational outcomes. In this regard, Kurash provides a valuable opportunity for implementing value-based education, particularly within the context of physical education and extracurricular activities. Its structured rules, ethical norms and emphasis on fair competition provide a practical framework for developing discipline, self-control and mutual respect among students [3].

Despite Kurash's growing recognition at national and international levels, there is a need for deeper scientific exploration of its philosophical foundations and pedagogical potential [4]. While existing studies have focused on the technical, historical and organisational aspects of Kurash, its educational significance has not been sufficiently analysed from theoretical and methodological perspectives.

This study aims to examine the philosophical essence of Kurash and analyse its pedagogical importance in the modern educational context. The research aims to identify the core values embedded in Kurash and evaluate their role in forming moral character and facilitating personal development [5]. Furthermore, the study seeks to contribute to the development of a scientific and methodological framework for effectively integrating Kurash into educational practice.

### **Materials and methods**

Specialised articles, books and book chapters on the subject were analysed. The relevant literature and research findings were synthesised and conclusions were drawn on this basis. This study employs a qualitative research design to explore the philosophical foundations of Kurash and its pedagogical significance in the context of modern education. This approach enables an in-depth analysis of the values and concepts embedded in Kurash as both a traditional sport and a cultural phenomenon, as well as its educational implications.

The research is primarily based on a descriptive-analytical method involving the systematic examination of existing literature, historical sources and scholarly interpretations related to the philosophy of Kurash. Academic articles, books, conference proceedings and official documents concerning traditional sports and pedagogy were analysed to identify the core ethical principles of respect, fairness, discipline and patriotism that are inherent in Kurash. In addition, a comparative method was employed to evaluate the similarities and differences between the pedagogical aspects of Kurash and those of other traditional martial arts. This comparison highlights the unique educational potential of Kurash in shaping moral and physical development. The study also uses elements of the hermeneutic approach to interpret the philosophical meanings embedded in Kurash rituals, rules, and practices. Through this method, symbolic aspects of Kurash, such as respect for opponents, adherence to fair competition and an emphasis on honour, are analysed in relation to their educational value.

### **Results and discussion**

The role of national sports, particularly kurash, is immense in nurturing a generation that is spiritually mature and intellectually creative. The long and illustrious history of kurash provides a model for the development of athletes. Qualities such as physical strength, agility, modesty, ethical conduct, spiritual demeanour, and respect for opponents, referees, the competition mat (gilam) and spectators all hold special significance in the character of a kurash athlete.

Many legends have been created about kurash athletes since ancient times. Being an athlete is considered a significant part of the nation's cultural heritage. This tradition continues to be deeply respected today and will remain so in the future [7]. In the contemporary world, many countries pay considerable attention to honouring and appreciating athletes.

The philosophy of kurash today is broad and comprehensive. It closely aligns with the cultural dimensions of physical education. Scholars from various countries, including Uzbekistan, India and Turkey, have conducted extensive research in this field, gathering substantial scientific, philosophical, social and cultural knowledge about kurash [8]. Notably, Uzbek researchers such as Kh. Rafiev (Samarkand), U. Ibrokhimov and J. Toshpulatov (Surkhandarya), A. Atoev (Bukhara) and F. Akhmedov (Jizzakh), have made significant contributions to the philosophical and pedagogical study of sport, particularly in relation to kurash.

Various perspectives on kurash have been discussed at international and national conferences [9]. The scholarly works of academician F. Tulenov and professors M. Murodov, U. Koraboev, I. Jabborov, T. Javliev and Kh. Homidov, O. Musurmonova, M. Davletshin, F. Nasriddinov, T. Usmonkhujayev and R. Abdumalikov are of fundamental importance.

Promoting the development of kurash among both the younger and older generations contributes to the formation of a healthy lifestyle [10]. Kurash is steadily gaining popularity among young people because it is an integral part of national culture and daily life. The high pedagogical value of kurash in personality development is widely acknowledged.

To substantiate these views, it is useful to consider the specific characteristics of kurash. Firstly, the traditional bow (*ta'zim*), performed by opponents before a match, symbolises the highest human virtues [11]. By bowing to each other, athletes demonstrate that they are rivals only on the mat. This gesture embodies profound mutual respect. Kurash literally means "fighting," "discussing," and "arguing." It encompasses specialized physical exercises and conditions. At the same time, its unique character plays a decisive role in personal development. The progress of society inevitably leads to the advancement of culture. In contemporary life, kurash holds enormous social significance.

In recent years, research into the role of sport in people's lifestyles has intensified. Specialists in physical education, sports science and psychology, including V.D. Panachayev, N.I. Ponomarev, L.P. Matveev, Y. Masharipov, R.S. Salamov and L.I. Lubysheva, have produced valuable scientific, methodological and theoretical resources on this topic.

Competition winners are often referred to as "athletes", "winners", or "champions". This recognition inspires great admiration among ordinary people and encourages them to participate in kurash. Consequently, the public tends to view kurash as a symbol of victory and championship.

Sport fulfils both specific and general functions. According to sports theory, these include competitive, health-related, ideological, ethical, educational, moral, social, socio-political and international functions. Scholarly literature also emphasises that sport plays a major role in patriotic upbringing [12]. Sport is not merely about determining results or displaying physical abilities; it is inherently connected with human development and serves as a powerful humanising factor.

Kurash has gained recognition as an international sport and has developed over many years to meet universal standards. As stated in the Law of the Republic of Uzbekistan 'On Physical Culture and Sport', national sports and traditional games are an integral part of the country's cultural heritage in this field. Sport, in turn, contributes to the development of young people who strive to enhance their country's international prestige.

National sports, social development and the formation of young people's worldviews are closely linked to patriotic education. For example, kurash promotes respect for opponents and the defence of personal dignity based on philosophical and moral principles [13]. The ideals of patriotism, humanism, peacefulness and

industriousness are embodied in the historical evolution of kurash. These values have always been cherished as core national assets.

As a humanitarian value, kurash inherently reflects humanistic principles. At first glance, it may appear to be merely a competitive sport aimed at defeating an opponent after intensive training. However, the rules and general standards of kurash impose strict ethical requirements on athletes, referees, coaches and all other participants. During competitions, these rules ensure that individuals are shaped in accordance with sporting principles and universal human values [14].

It is vitally important that sports competitions and physical training sessions are organised in a way that does not harm the health of participants or spectators. The use of dangerous techniques that could lead to injury, or to the humiliation of an athlete's honour and dignity, is strictly prohibited. The kurash competition rules are specifically designed to ensure compliance while upholding the sport's profoundly humanistic character.

In global medicine, preserving and continuously improving human health is considered a fundamental duty. A well-known medical principle states: 'It is better to prevent disease than to treat it.' In today's technology-driven society, physical inactivity caused by the automation of many daily tasks has led to numerous health problems, including obesity. Regular physical exercise keeps the body active and produces the desired outcomes of a healthy body and strong physique. This is one of the key reasons why Kurash is highly valued as a humanistic practice.

The current global situation is characterised by negative phenomena such as terrorism, religious extremism and illicit drug trafficking [15]. These issues inevitably impact the lives of individuals, societies and entire nations.

The noble educational goals of modern kurash are to cultivate every athlete and participant, as well as to achieve high competitive results.

Pierre de Coubertin, the prominent French statesman and founder of the modern Olympic Games, organised the Olympics as a means of educating and raising humanity. Similarly, the Asian Games, initiated through India's efforts after the Second World War, were intended to enhance welfare programmes and promote peace and unity among nations.

Therefore, every citizen has a duty to further develop kurash and uphold its humanistic essence.

### **Conclusion**

In order to promote these values effectively, it is crucial to increase the popularity of kurash among the population. Particular attention should be paid to establishing a solid scientific and methodological foundation for kurash, as well as conducting in-depth theoretical and methodological research. In short, scholarly knowledge about kurash must be systematically developed.

The existing literature on kurash has already made a significant contribution to its development. However, to make rapid progress in this sport, it must be included in the Olympic programme and more high-quality scientific works and research studies must be produced.

Today, there are ample opportunities to further develop science, education, sports and other vital areas of society.

In conclusion, the philosophy of Kurash is a unique blend of ethical values, cultural heritage and pedagogical principles that contribute significantly to the all-round development of individuals. As a traditional sport based on principles of fairness, respect, honesty and courage, Kurash is not only a form of physical training, but also a powerful educational tool for nurturing moral character and social responsibility in young people.

In order to promote these values effectively, it is crucial to increase the accessibility and popularity of Kurash among the general public. This requires Kurash to be integrated into formal and non-formal education systems, including schools, universities and sports clubs. In particular, a strong scientific and methodological foundation for Kurash should be developed through systematic research, curriculum development and pedagogical innovation.

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