



PHILOSOPHY OF SPORT AND PHYSICAL ACTIVITY BASED ON ISLAMIC PRINCIPLES

(Review study)

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Abstract

The subject of sport is considered as an important social phenomenon in all advanced societies. The effects of this phenomenon have been analyzed from the perspective of various sciences, and almost all philosophical schools and religions have commented on it in some way. The sacred religion of Islam has also considered sport in general. The purpose of this research was the philosophy of sport and physical activity based on Islamic principles. From the perspective of Islam, man, in walking the path of perfection and rapprochement, always deals with three related matters; the individual, society and the universe. Man, also has three physical, rational and spiritual dimensions, which are: purification, upbringing and education. All dimensions of human existence, together and in parallel, have always been the focus of the saving religion of Islam. Descriptive-analytical research was conducted in a library manner and by reviewing various research and books in this field. According to the verses, hadiths and evidence mentioned, sports and physical activity in Islam are only a means for purification, education and the journey towards God. Today, sports are considered as an important social phenomenon in all advanced societies. According to the results of the research, we conclude that sports themselves are not a goal, but rather a suitable means for acquiring skills, maintaining the health of individuals and preparing them for more important tasks such as defending the Islamic land and protecting the religion of God and serving God's people. Every athlete must have this spirit, and in this regard, with further research in this field, the idea that there is a negative relationship between Islam and sports can be prevented.

Keywords: Philosophy, sports, physical activity, religion of islam, islamic

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1. Introduction

The word philosophy is Arabicized as *philosophia*, meaning lover of knowledge. Plato introduces Socrates as *philosophos*, meaning lover of knowledge, but in Plato's writings this word has not yet taken on this form of concept and he uses the word "dialectic" instead of the concept of philosophy in its current meaning (Al-Khouli, 2002). Aristotle, where he wants to define the concept that would later be called philosophy, says: "A knowledge must be found that discusses the first principles and first causes" and in another place he divides knowledge into poetic knowledge, practical knowledge and theoretical knowledge. Theoretical knowledge, which for him is philosophy, consists of mathematics, physics and philosophical theology. Moral philosophy is an approach that reflects the various perceptions about the nature of morality and the best way to understand it. This approach is considered unique in terms of the scope and depth of the questions it raises, as well as in terms of the method of answering the questions (Asadi, 2023). Religion, as a widespread and influential phenomenon, is an organized belief system that, together with a set of rituals and practices, determines the way individuals respond to life experiences (Zulling et al., 2006). Religion, which deals primarily with non-objective symbols, expresses the feelings, values, and hopes of believers, or organizes the processes of interaction between humans and external objects (Hamilton, 1998). Religion is a practical system based on beliefs that has been sent by God in the realm of individual and social dimensions to guide humans on the path of divine growth and perfection, and includes ideas, beliefs, attitudes, and behaviors that are interconnected and provide a sense of wholeness for the individual (Jafaripoor et al., 2019). In such a way that a religious person considers himself obliged to follow and observe this set (Lebed, 2025), religion and religiosity, as a mediator, affect the thought process and evaluation of daily events in the individual's life. One of the issues that some scientists and experts talk about as one of the consequences of religion and religiosity is participation in sports activities. Sports participation brings clear benefits, including physical, psychological, and social benefits to members of society (Khoo & Khan, 2025). There is abundant evidence and findings indicating an increase in health levels through continuous and continuous participation in sports activities. Experimental and clinical studies over the past forty years have shown that low physical fitness and inactivity are important factors in increasing the rate of diseases among individuals (Kretchmar, 2005). On the other hand, according to the findings of scientists, regular participation in sports activities increases life expectancy and prevents the occurrence of various diseases (bin Abd Rahim & bin Mohd Jani, 2019). Religion, along with sports, as two main institutions, form many social perspectives in our lives (Brach, 1972). The truth of sports contains two types of fundamental issues.

The first is the issue that has its roots in sports activities, and these activities create interaction, friendship, and communication between individuals, as is the relationship between morality and (human) action. The second type of issue is that sports should not be considered merely a category that is common among the general public (Mohd Asri et al., 2025).

Islam encourages its followers to actively participate in sports and physical activities (bin Abd Rahim & bin Mohd Jani, 2019). Sports, along with religion, are essential tools for development, unity, stability, togetherness, and peaceful coexistence among male and female athletes and spectators, i.e. sports lovers (Khan et al., 2024). Experts believe that religious values are embedded in the worldview of sports; in the sense that sports embody religious values such as personality development, hard work, perseverance, and endurance, and like religion, it promotes these characteristics and behaviors. Hence, there are several inherent common principles between sports and religion; principles such as character building, discipline, competition, physical fitness, consistent performance, mental fitness, impartiality, playing by the rules, and nationalism (Isidori,

2015). The word “sports” is a Persian word and grammatically it is the infinitive of the verb “to practice”, which is generally used to mean repeating an action, performing consecutive tasks, practicing and training. However, the term “sports” refers to a set of organized activities that are carried out with the aim of acquiring skills, increasing capabilities and creating physical competitions. It is certain that in sports, paying attention to political, economic and security issues of countries as a passive defense is of great importance (Sanchooli, 2016). Sports ensure human health and reduce the risk of many common diseases. Some of the special effects of regular exercise and training include: increasing body strength and endurance, improving body flexibility, and feeling lively and cheerful. Regular exercise can also reduce blood pressure and body fat percentage and improve cardiovascular efficiency (Serin and Taşkın 2016; Serin, 2019; Serin, 2020; Serin and Koc 2020). If sports are part of life, the occurrence of cardiovascular diseases, osteoporosis, and many other diseases will be prevented (Berghout et al.). Regarding the background of the discussion, it should be said: The book *The Story of Iranian Sports*, which has evaluated the historical course of Iranian sports, considers the cause of the deviation of sports to be the lack of adherence to ethics and the dominance of the influence of foreign culture. Often, sports have a stronger connection with ethics and it cannot be limited to the connection between ethics and (human) action, because many ethical questions naturally arise from the core of sports; there are also numerous questions about the inherent characteristics of sports: sports basically have cultural values and unity lies in their existential essence, coherent and explicit rules govern them, and thus there is a kind of alignment between sports. There is often a possibility of injury to athletes, especially if they do not adhere to the law. The problem of doping is one of the hot and pervasive issues that arises from the core and nature of sports. A problem that has acquired a moral aspect and has targeted human existence. Thus, it is not wrong to claim that there is an inextricable link between sports and human existence, a subject that has both a philosophical and a sporting nature (bin Abd Rahim & bin Mohd Jani, 2019). Sports are one of the phenomena that have been raised in different forms in the world and many groups deal with it. Some people are passionate and professional sports and some are educational. A group is a fan and interested in watching sports programs, competitions and shows, and some also make their living through sports. Numerous ministries and sports departments have been established, and a lot of money is spent on sports, building stadiums, complexes, and sports clubs, as well as providing sports equipment and clothing, or watching sports competitions. Considerable parts of television, radio, magazines, and other mass media programs are dedicated to sports and sports news, and in short, sports are one of the issues that have been seriously discussed in the world and are important in various ways (Galimov, 2016).

Sports strengthen the spirit of courage, selflessness, fighting against oppression and tyranny and defending the oppressed in man and strengthen his will. Sports increase man's combat power. The high physical strength of military and combat forces was not only considered in the past when wars were fought with cold weapons, but is also of great importance today, and physical training forms a major part of the training of soldiers, especially commandos and special forces. Also, people who are physically weak or defective are not accepted into the army and are sometimes exempted from military service. The importance of health and physical strength is not hidden from anyone. The Holy Prophet of Islam (PBUH) says about the right of the body to man: Your Lord has a right over you, and your body has a right over you, and your family has a right over you. What is noteworthy in this valuable hadith is that the Holy Prophet of Islam values and emphasizes the body to such an extent that he mentions the right of the body alongside the right of the Lord (immediately after it) and alongside the right of the family (and even before it). A person can best fulfill his right to his Lord and family when he has a healthy and strong body. Nowadays, sports have also taken on a political dimension at the international level. Sometimes it happens that a country that most people

have not even heard of suddenly becomes known in the world and, due to its sporting victories, its name is on the front page of the world's newspapers and is at the top of the news. The participation or non-participation of sports teams from one country in another country also sometimes has a political dimension and is considered to mean friendship, hostility, protest, etc. (Gerdin & Philpot, 2025). Humans have an instinct for power, superiority, and struggle. If sports and sports competitions are held in a healthy environment and atmosphere, they provide the basis for the saturation of this instinct in the right way. If this instinct and other instincts are not controlled and directed in the right direction, it will be problematic and problematic for human society (Hudelist et al., 2025). The researchers reported that the conclusion was that virtue ethics, in addition to creating a spirit of heroism, humility, discipline, knowledge and understanding, and anger control, also improves the personality and social competence of the individual and family (bin Abd Rahim & bin Mohd Jani, 2019). Therefore, it follows from previous research that a philosophical model for sports is inevitable, and given the depth of knowledge in religious sources and the fact that explaining Islamic philosophies, which also include sports, is doubly important, in this article we seek to show that the philosophy of sports and physical activity, based on Islamic principles, is the most penetrating and complete system that can be presented for this purpose. Therefore, with further research in this field, the idea that there is a negative relationship between Islam and sports can be prevented.

2. Results

This research is descriptive-analytical research that was conducted in a library manner and by reviewing various research and books in this field.

2.1. Philosophy of Islamic teachings and sports

Islam is a school that is not specific to one or more aspects of human life, but has a plan for the entire existence throughout life. Those who believe that Islam is specific to the afterlife and has nothing to do with this world, or that all of its plans are focused on nurturing and strengthening the soul and that it wants the body to be weak and defective so that the soul can become strong, need to study more and reconsider religious teachings. In the Islamic school, the body and soul are integrated with each other, and a healthy mind and soul can be found in a healthy body and mind. In Islam, physical education is given more importance than other aspects of movement, considering its form and goals. It should be noted that in this view, weakness is the introduction to weakness, and in principle, so that an individual or nation is not weak, it does not fall into weakness and does not become captive and weak. Another important point is the importance of physical education, strengthening and nurturing the body to cope with difficulties and hardships (Meri, 2018). Given that Islam attaches great importance to all aspects of human life, one of the areas of concern is the health of the human body and soul, which considers maintaining health to be an obligation and considers being strong to be a factor of a person's privileges. Therefore, paying attention to sports in a proper and correct manner and in proportion to moderation will lead to abundant benefits. In the past, engaging in sports was basically based on defending the oppressed, lands, and human society, which was mixed with sports ethics such as faith, courage, and honesty. Unfortunately, today, in some countries, it has changed its course and sometimes sports and athletes are subject to the schemes and policies of materialistic, money-loving, and profit-seeking individuals, which in turn has become dangerous (Hudelist et al., 2025a). It considers a spirit that is ugly and reprehensible for both those involved in sports and for athletes, and by expressing appropriate sports models, it shows the path and goal of real and real sports. In the sacred religion of Islam, unlike many other religions, the human body is not despised. Islam does not consider the human body to be something

worthless, because the human body is a tool for the development of the soul. Despising the body is tantamount to despising the human personality, and whoever commits this act is subject to punishment and retribution (Hudelist et al., 2025b). In Islam, many hadiths and guidelines from religious leaders have been included to preserve health, strengthen the body, and deal with it, including the following. The strong believer is better and more beloved than the weak believer. In this narration, the true and genuine value is assigned to faith, and in the next stage, strength is considered, meaning that what makes a person valuable is his faith. The weakest person with faith was far more valuable than the strongest person without faith, but he is not comparable to him. This is the same thing that God Almighty has stated in the Holy Quran and says: "Indeed, the most honorable of you in the sight of God is the one who is most pious" (Abbasi, 2025). The most honorable of you in the sight of God is the one who is most pious. Viewing exercise as a sacred matter also has effects on other aspects of individuals' lives. When athletes integrate spirituality into their professional activities, they are more likely to connect with spiritual resources and have more spiritual experiences. They are also more likely to find meaning in their activities. Parsamehr and Rasoulinejad (2000) reported in their study that students' religiousness will influence their participation in sports; in other words, by recognizing that many athletes associate their sports activities with their spiritual feelings, coaches and counselors can provide an environment where individuals can focus on their spirituality; for example, they can dedicate a few minutes to concentration, meditation, or prayer before a game. Counselors can also talk to athletes who have religious beliefs about the effects of these beliefs on their sports activities, thereby showing athletes that they respect their spiritual beliefs. Counselors talking to athletes about their religious beliefs has another benefit; because by being aware of the individual's beliefs, harmful advice or negative statements can be prevented. By being aware of the athletes' spiritual beliefs and being sensitive to them, coaches and athletes can gain more trust from athletes; provide them with a calmer environment and reassure them of their support (Parsamehr& Torkan, 2012). This awareness also helps them to know the athlete better and identify spiritual resources that are beneficial and harmful to each individual (Hudelist et al., 2025b). Islam places importance on the use and management of time. For this reason, this issue can be found using verses in the Quran. Because time is one of the most important gifts given to humans. The clear religion of Islam does not prohibit individuals from sports and various activities as long as they do not follow religion and general moral rules. The Islamic perspective on time, leisure, recreation, and sports was also examined by citing examples from the life of the Holy Prophet Muhammad (peace be upon him). Considering that every person from childhood to old age has certainly been involved in play and physical activity at some point in his life, the issue of play and physical activity is also raised from the perspective of Islam. The work that should be done under the title of Islam and sports, from the life of the Prophet Muhammad (peace be upon him) and the lives of his companions, shows us the true place of sports in Islam (Dagkas et al., 2014).

2.2. Philosophy of sports, ethics and respect for the rights of others

Sports events and activities require the possibility and conditions in which the personality and nature of the people of the society are truly revealed, therefore, inappropriate behavior and actions are recognized, in this way, each person can enjoy the necessary respect among his group and society, therefore, the desired relationship is formed and becomes ethics and is also transferred to external realms and observed (Cecilia et al., 2015). Most athletes admit that the philosophy of life of coaches and their behavior have been effective in the social and moral life of this group, because they are in a better position to follow the example. The moral education of athletes stems from the behavior of coaches, so coaches, with confidence in their work and role, need to observe human and ethical principles. Since performing sports skills is carried out according to the specific rules and

regulations of each discipline and compliance with the rules of the game is mandatory for all players, as a result, the game is an opportunity to teach compliance with social rules and contracts, especially for children who are not involved with social rules at an early age, which has practical effects (Šukys et al., 2017).

2.3. Spreading Islamic-Sports Ethics

In today's world, sports in the dimensions of heroism, public, educational and professional also need new ethics, in order to provide a basis for measuring and evaluating sports behaviors. Commitment to the principles of sportsmanship, or in other words, heroism and bravery, has become an accepted issue in physical education and sports around the world. Honest competition, athletes' oath, not committing any illegal acts in the months before the competition, being a role model and example for the champion, and installing statues and memorials of the champion in the sports fields of many countries around the world and non-Muslims are signs of interest and respect for the position of athletes. Now, in the Olympic movement, peaceful competitions, strong opposition to doping, and avoidance of political and economic abuses are also considered. Therefore, issues such as championing, spending excessive amounts of money to make a sports team a champion, hiring expensive foreign coaches to achieve fleeting successes, extensive ceremonies, and extravagance and ostentatiousness for holding sports events, deserve reflection and review, because the obvious and natural consequence of such matters is that the masses of people, especially children and adolescents, are deprived of the most basic sports, physical education, and healthy recreation facilities. Many of the problems in the world of sports, especially doping and some violence and brutality in professional and sometimes championship sports, remind us of the erosion of ethics in the field of physical education and sports and make us think more than ever about a systematic approach to moral education and upbringing by preserving and regulating Islamic ethical principles and norms, because the actions and behavior of athletes depend on the general and general ethics of the socio-cultural system of society (Rausch et al., 2025).

2.4. Philosophy of Sports in the Quran

The Quran, the heavenly book, is the greatest example and guide for man in all matters and affairs until the Day of Judgment. In this great and perfect book, which is the word of the creator of man and the entire universe, there are verses that somehow indicate the importance of exercise and strengthening the body along with strengthening the soul and mind. In this article, some verses are mentioned as much as possible; May it be a guide for athletes, sports lovers and other segments of our believing and Muslim society (Haryono). By studying the Holy Quran, we realize that being strong has always been evaluated as a privilege and a positive factor in the Quran. To clarify this, some Quranic verses are mentioned: There are verses in the Holy Quran that somehow indicate the importance of sports along with strengthening the soul, and we refer to some of these verses here:

2.5. Talut and Physical Strength

Among the cases where physical strength is mentioned as an advantage and privilege in the Quran is the story of Talut and the people of Israel. The Jewish people, who had become weak and helpless under the rule of the Pharaohs, were saved from that miserable situation and attained power and greatness due to the wise leadership of Prophet Moses (peace be upon him). However, after a while, they became arrogant and started breaking the law. As a result, they were finally defeated by the people of Goliath, who lived on the shores of the Roman Sea, between Palestine and Egypt, and 440 of their princes were taken captive by the Goliaths. This situation continued for several years until God raised up a prophet named Ishmael to save and guide them. The Israelites gathered around him and asked him to choose a leader and commander for them, so that they could all fight the

enemy under his command and guidance and regain their lost honor. Ishmael turned to God and presented his people's request to the One God. It was revealed to him that I have chosen Talut as their king. "The Prophet said to them, 'Indeed, Allah has sent Talut to you as a king.'" (Anvari & Kazemi, 2025) And their prophet said to them: Allah has sent Talut to rule over you. Since Talut was a farmer and did not have much financial ability, the nobles objected to his election, saying: 'How can he rule over us when we are more worthy than he? And he does not have much wealth.' Ishmael replied: "Indeed, Allah has chosen him over you and has given him an extensive knowledge and physical strength." As can be seen, the Prophet Ishmael gives preference to the two characteristics of "expansion of knowledge and physical strength" over two other characteristics, namely financial power and racial and relative pride. And the possessor of these two qualities is considered more suitable for attaining a leadership position. Here, physical strength is explicitly presented as an advantage and virtue, and is placed alongside knowledge and scientific power and compared with it (Stavitz et al., 2025).

2.6. The Story of Prophet Joseph

In the story of Prophet Joseph (PBUH), we come across many instructive points, one of which is the need for sports, games, and movement, especially for young people and children. Prophet Jacob (PBUH) had twelve sons, two of whom (Joseph and Benjamin) were from the same mother named "Rachel" (Example Interpretation). Jacob expressed more affection for these two children in some ways, and this issue caused the other brothers to feel jealous. They said to each other: "Even though we are ten brothers, we are a strong and capable group, but our father still loves Joseph and his brother Benjamin more." Since this love for Joseph was much stronger, the half-brothers decided to kill Joseph or take him away from their father. Therefore, they came to their father and said: "Send him a grudge that he will graze and play, and we will be his guardians" (Anvari & Kazemi, 2025). The father expresses his concern that Joseph may become prey to wolves due to their negligence. The sons respond: "If the wolf eats him, even though we are a strong group, we will be among the losers." Finally, they convinced the father and took Joseph to the desert with them, then threw him into a well, and when they returned, they stained his shirt with blood, saying that the wolf had eaten him. Some of the points that can be learned from this story are:

- Being strong and athletic is an advantage and virtue, and for this reason, Joseph's brothers state in two places that they are a strong and athletic group.

- a) When the father expresses concern that the wolf will eat Joseph, they say in response to the father: "And we are a strong group," and they consider having physical strength and power to be the characteristic of a protector and guardian who can well fulfill the mission of protection.

- b) "And we are a strong group" shows their superiority over Joseph with this sentence.

- He considers playing and moving, which is a type of exercise, necessary and essential for children. For this reason, Joseph's brothers, under the pretext of playing, separate Joseph from his father, who is a divine prophet and has sufficient insight, and he does not object to the fact that playing is necessary for a child.

- It is better to play, move, and exercise in the open air, in an open environment, and in green spaces, rather than in polluted, closed air and away from nature.

- While Joseph's brothers committed the greatest sins, the Prophet of God did not condemn or reject the brothers' excuse of engaging in sports and athletic competition (Pathan).

The peak of physical strength and power and an athlete must reach a point where he considers practicing human values as a duty and an example for himself and makes it the forefront of his life, which we will discuss in some way in the expectations of the Quran and Islam.

- ✓ Piety: The most honorable of you in the sight of God is the most pious, so there is no difference between nationality, skin color, dialect, and man and woman.
- ✓ Knowledge and insight: An athlete must have extensive knowledge and insight. The athlete's physical strength and knowledge are like two wings of a bird. Having one wing, however strong, is not enough to fly to the peak of happiness.
- ✓ Forgiveness: An athlete must be at the peak of his human strength and ability, meaning that when someone wins over him, he should not seek revenge or harm him. That is why Imam Ali (AS) says that whenever you win over an enemy, be grateful for this victory and forgive him.
- ✓ Supporting the oppressed: Hazrat Ali (AS) says, O my children (Imam Hassan (AS) and Hussein (AS)), always be the enemy of the oppressor and the helper of the oppressed.
- ✓ Overcoming egoism: An athlete must be able to overcome egoism at the peak of his power (Shati & Mortazavi, 2025).

2.7. The Philosophy of Sports from the Perspective of Islam

Islam respects athletes. Because in this divine religion, any action that helps a person on the path to perfection will be valuable. Therefore, if we consider the purpose of human creation to be closeness to God Almighty, we must consider the role and effect of sports in achieving this high human goal. Imam Ali (AS) states the purpose of sports in a beautiful and pleasant phrase in the supplication of Kumail: Ya Rabb Qu Ali Khidmatak Jawrahi (O Lord, strengthen our limbs in the path of Your service). The peak of sports development is that human qualities, humility, humility, anti-oppression, etc. grow and increase in the athlete, and in addition to building a bridge for the health of his body in the path of serving God and God's creation, he overcomes his ego. The Messenger of Allah (PBUH) said: Indeed, Allah loves the strong man (Haryono). The Messenger of Islam, peace be upon him and his family, said: God Almighty loves a strong and powerful person.

2.8. Types of Sports in Islam

Here we will discuss some of the sports mentioned in Islamic sources.

1) *Track and field*: Track and field is a sport that is considered the mother of other sports. It is mentioned in narrations that the Holy Prophet, peace be upon him and his family, would sometimes compete with people and sometimes he would win and sometimes others would (Saleem & Sitwat, 2025).

- The most excellent Islamic sport is walking, to the extent that the Sa'i between Safa and Marwah, the House of God, is symbolic and an allegory of walking towards the truth.

2) *Horse riding*: The Prophet, peace be upon him and his family, had a horse called "Azba" with which he would compete with his companions and often won and sometimes lost (ibid.). Imam Baqir (peace be upon him) said: "The Messenger of God used to organize horse races and pay the prizes from his own money" (Azzahra et al., 2025).

3) *Swimming*: Among the sports that were recommended is swimming. Imam Ali (peace be upon him) narrated from the Prophet (peace be upon him) that he said: "Teach your children to shoot and swim" (Khair & Larasati, 2025)

4) *Archery*: Another sport that Islam emphasized is archery. The Holy Prophet (peace be upon him) said: "The right of a child on his father is to teach him to write, swim and shoot and to provide him with a livelihood only through lawful and clean means" (Dahiru & Nasidi, 2025).

5) *Walking*: Walking is one of the exercises that does not require special facilities and can even be done at home. It has been said that fifteen minutes of walking, while being a light exercise, increases agility and vitality, and also eliminates muscle contraction (Tohidi Aghdam, 2001). Imam Sadiq (a.s.) considered joy and happiness in several things, and he included walking, horse riding, and swimming among them: "It was narrated from Abu Abdullah (a.s.) that he said: Joy is in ten things: walking, riding, and begging in water..." (Gorji et al., 2025)

6) *Boating*: The Holy Prophet (s.a.w.s.) came to the house of Fatima Zahra (a.s.) one night. Imam Hassan and Imam Hussein (a.s.) were young. The Holy Prophet (s.a.w.s.) said to them: Get up and row together. They got up and rowed, and others encouraged them. The Holy Prophet (peace and blessings of Allah be upon him) also passed by a place where two people were wrestling. The Prophet did not forbid them from doing so (Rizwan & Ali, 2025).

7) *Weightlifting*: The Prophet came across a group of people who were lifting weights made of stones. They explained the spiritual criteria for the strongest person. The Prophet asked them: Why do you do this? They replied: So that we can know the strongest and most powerful person. The Prophet said: Would you like me to tell you who is the strongest of all? They said: Yes. The Prophet said: The strongest person is the one who, when he is happy, does not lead him into falsehood and ugliness, and when he is angry, does not take him out of the limits of the right, and when he gains power, does not touch what is not his right (parsamehr&torkan, 2012). One day, the Prophet (PBUH) was passing by a group of people. They saw a person lifting a large stone. Everyone was amazed by his work, and no one else was capable of doing this. The Prophet approached and said, "Do you want me to tell you who a hero is? A true hero is someone who is patient and restrains himself in the face of the audacity and insults of another person, and overcomes his ego, and by doing so, he breaks the devil who insults him." (Samir & Said, 2025).

3. Conclusions

According to the verses, hadiths and evidence mentioned, sports and physical activity in Islam are only a means for purification, education and the journey towards God. Today, sports are considered as an important social phenomenon in all advanced societies. The sacred religion of Islam has also considered physical education in general (Qasemi Nejad Dehkordi, 2007). From the perspective of Islam, man, in walking the path of perfection and rapprochement, always deals with three interrelated matters, namely the individual, society and the universe. Man himself is also composed of three physical, rational and emotional dimensions. Considering the sports that exist in religious sources, Islam is in favor of sports, sports itself cannot be the ultimate goal, but rather a tool that must serve higher goals. Considering that the athlete is considered as a role model, he must adhere to moral issues. According to the sports that exist in religious sources (bin Abd Rahim & bin Mohd Jani, 2019), Islam is in favor of sports, sports itself cannot be the ultimate goal, but rather a tool that must serve higher goals. Considering that the athlete is considered a role model, he must adhere to moral issues. Physical strength and power are an advantage and a value. One of the ways to acquire this strength and power is to do sports. Any sport and any physical activity that does not violate the standards of Sharia and causes physical strength is praiseworthy. Of course, it is necessary to mention this point that the goodness and value of physical strength and power in Islam has a different value and desirability and it depends on what we want it for. If we want it for a legitimate matter, it has a good value and otherwise, it will have a negative value, physical strength

and power are an advantage and a value. One of the ways to gain this physical strength and power is to do sports. Any sport or physical activity that does not violate the standards of Islamic law and that results in physical strength is commendable. Of course, it is necessary to remember that the goodness and value of physical strength and power in Islam has a value and desirability that is different from others and depends on what we want it for. If we want it for a legitimate purpose, it will have a good value and otherwise, it will have a negative value. By examining the moral precepts in athletes, we can conclude that at least four moral principles of manliness, justice, keeping one's promises, and not causing harm will pave the way for examining moral precepts. Examining and explaining the ethics of athletes and promoting the ethics of athletes is of particular importance due to their exemplary status, and sports officials should, in addition to promoting it among athletes, consider having sports ethics along with having sports competence and skills for various choices. Therefore, we conclude that philosophical issues in sports should be raised within the context of sports, and any different topic leads us to the general areas of philosophy. Another issue that forces us to accept the existing philosophical issues about sports and admit their existence is the category of aesthetics of sports. By assuming the level of public participation in sports, especially in religious communities, as an issue, and by examining the historical and religious backgrounds, as well as the solutions offered to maximize sports participation, it can be concluded that the proposed strategies in such communities have failed for various reasons or have been accompanied by very low relative success. Most of the solutions offered to overcome this issue in religious communities, especially Islam, have been proposed by officials with an empiricist and objectivist perspective, only the philosophy of sports participation has taken into account factors such as the physiological, physical, and psychological effects of sports events in society. The use of the layered causal analysis method helps to achieve a deep and interactive understanding of the different levels of the problem of why sports participation in religious and Islamic communities.

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