

# INTERSECTION OF ISLAM AND MODERN SPORTS LAW

Mr. Subhrajit Chanda & Mr. Nishant Sheokand

*Assistant Lecturer, Jindal Global Law School, O.P Jindal Global University, Sonipat, India & Research Scholar GD Goenka University, India (1<sup>st</sup> Author) & Assistant Dean; Assistant Director, IFIM Law School, Bangalore India (2<sup>nd</sup> Author)*

## **Abstract:**

The aim of the paper is to discuss the issues welcomed on by the Islamic laws on the games world. The author likewise examines the explanations for the inequality between the commitment of the two genders of the Muslim community in sports or some other type of physical activity. The strategy for analysis of the secondary research papers that were utilized as evidence as well as used for reaching the conclusion of the essay. Finally, the discoveries of these paper are assessed and the writer of this article talks about the outcomes to uncover their suggestions on the Muslim women community. The author concludes that being more delicate to the strict requirements of the ladies of the Muslim people group and advancing the significance of active work or game among them is a fundamental advance forward in empowering the ladies of this local area into the universe of sports. This would build the quantity of Muslim ladies' delegates in the games world and will thusly support an ever increasing number of young ladies from this local area to participate in sport or some other type of physical activity.

**Keywords:** Islam, sports, law, modern, Muslim, Women

## **INTRODUCTION:**

Sports laws are rules and regulations that determine the basic set of rules for any sport. Over the last few decades these laws have seen extreme transformations owing to changes in certain social, political and psychological changes in the modern society. A stark difference may be noted in the Islamic sports laws and the modern sports laws. The paper aims to research on these differences and the reasons behind the same. This paper aims to discuss the following research problems- Firstly, the main rules and regulations that are identified in the Islamic sport's laws and what are their implications on a sport; secondly, what are the main rules and regulations that are identified in the modern sport's laws and what are its implications on a sport; and lastly, what is the future of modern sports laws as well as how it will transform in the next decade?

This research paper aims to discuss the different aspects of Islamic sport's law and evaluate the effect it has on a sport. The various aspects and the transformation of modern sports law is also outlined in this paper. The points of intersection between these two sets of laws, as well as, their points of difference are highlighted in this paper. Both the positive and negative aspects of these laws as well as their advantages and disadvantages for a sport and it's players are elucidated. The paper first seeks to identify the different aspects of the Islamic sports law and to discuss it's positive and negative impacts of these set of laws on the sports players or the sport itself. Thereafter, an attempt will be made to analyse the different aspects of modern sport's law and to discuss it's positive and negative impacts of these set of laws on sports players or the sport itself. Lastly, the paper identifies the points of intersection between these two sets of sports and laws and to determine the trajectory of the future of sports law.

The authors of this research paper discuss the various aspects of Islamic and modern sports laws and studies their positive and negative aspects. The points of intersection between these two sets of laws are also studied. In order to complete this paper, the authors lead a secondary research. In doing so they identify the scholarly articles, journals and books that discusses the Islamic sports law, the modern sports law as well as their implications on the sports World and it's players. After identifying such scholarly pieces, the author separates out the ones that are authentic and are backed up with reliable primary and secondary evidence. A total of 10 articles were finally analysed and evaluated in this paper to identify the true nature of Islamic and modern sports laws and their positive and negative implications. Each article was at first read by the author thoroughly. This helped provide the author with a comprehensive idea regarding the contents of the paper as well as its conclusion. Then, the author moves forward, evaluating the secondary evidence provided in the paper. This includes reading a large number of scholarly articles on relevant topics of Islamic and modern sports laws by other authors and researchers. The author reads the paper, understands its implications as well

as the conclusion drawn at the end of it. He then compares these findings to the article chosen for his primary research to check if the findings of the two papers are in conjunction with each other. After this process is repeated for all the scholarly articles, journals and books chosen by the author as secondary evidence for his paper, the author moves onto analysing and evaluating the primary evidences provided in this paper. The author cannot exactly simulate the same circumstances to duplicate the results of this research. So instead, the author cross references the data trends with that from government and other reliable sources to check their validity. Then the author studies these results and tries to understand their true implications with respect to the sports World. The author studies the impact of these two different variants of sports laws on the individuals who take part in sport across the globe. The positive and negative impacts of these laws were also comprehensively studied by the author. Finally, the author moves on to understanding the points of intersection between the two laws and their effect on the current sports World. Upon doing so, the author assesses the current trends in the sports laws and tries to predict a trajectory of the same. All the data from these evaluations and analyses are compiled together and used to determine the final results of this paper. An edited version of this analyses is provided in this essay.

### **RESEARCH OBJECTIVE:**

This research paper aims to discuss the different aspects of Islamic sport's law and evaluate the effect it has on a sport. The various aspects and the transformation of modern sports law is also outlined in this paper. The points of intersection between these two sets of laws, as well as, their points of difference are highlighted in this paper. Both the positive and negative aspects of these laws as well as their advantages and disadvantages for a sport and it's players are elucidated. The main objectives of this paper may be summed up as follows:

- To identify the different aspects of the Islamic sports law and to discuss it's positive and negative impacts of these set of laws on the sports players or the sport itself.
- To identify the different aspects of modern sport's law and to discuss it's positive and negative impacts of these set of laws on sports players or the sport itself.
- To identify the points of intersection between these two sets of sports and laws and to determine the trajectory of the future of sports law.

### **RESEARCH METHODOLOGY:**

The author of this research paper discusses the various aspects of Islamic and modern sports laws and studies their positive and negative aspects. The points of intersection between these two sets of laws are also studied. In order to complete this paper, the author leads a secondary research. In doing so he identifies the scholarly articles, journals and books that discusses the Islamic sports law, the modern sports law as well as their implications on the sports World and it's players. After identifying such scholarly pieces, the author separates out the ones that are authentic and are backed up with reliable primary and secondary evidence. A total of 10 articles were finally analysed and evaluated in this paper to identify the true nature of Islamic and modern sports laws and their positive and negative implications. Each article was at first read by the author thoroughly. This helped provide the author with a comprehensive idea regarding the contents of the paper as well as its conclusion. Then, the author moves forward, evaluating the secondary evidence provided in the paper. This includes reading a large number of scholarly articles on relevant topics of Islamic and modern sports laws by other authors and researchers. The author reads the paper, understands its implications as well as the conclusion drawn at the end of it. He then compares these findings to the article chosen for his primary research to check if the findings of the two papers are in conjunction with each other. After this process is repeated for all the scholarly articles, journals and books chosen by the author as secondary evidence for his paper, the author moves onto analysing and evaluating the primary evidences provided in this paper. The author cannot exactly simulate the same circumstances to duplicate the results of this research. So instead, the author cross references the data trends with that from government and other reliable sources to check their validity. Then the author studies these results and tries to understand their true implications with respect to the sports World. The author studies the impact of these two different variants of sports laws on the individuals who take part in sport across the globe. The positive and negative impacts of these laws were also comprehensively studied by the author. Finally, the author moves on to understanding the points of intersection between the two laws and their effect on the current sports World. Upon doing so, the author assesses the current trends in the sports laws and tries to predict a trajectory of the same. All of the data from

these evaluations and analyses are compiled together and used to determine the final results of this paper. An edited version of this analyses is provided in this essay.

## EXISTING LITERATURE ON THE TOPIC:

The authors try to study the impact of Islamic sports law and modern sports law on the world of sports and its players. In order to do so, the author reviews over 10 scholarly articles on this topic and analyses its results with respect to the context of the issue at hand and tries to reach an independent conclusion. Baker et al. issued a paper on the impact of Islam as a religion on the different aspects of physical education and sports.<sup>1</sup> The author begins by nullifying all allegations towards Islam as a religion owing to the actions of terrorists, orientalist and Islamophobes. He states that Islam is not just an optional set of regulations that needs to be followed by an individual following this religion. But these laws are to be followed at all times in life and encompasses all spheres of life of an individual. The author points out that Russia has seen an increase in the number of educational institutions that have strictly included physical education as a part of their educational curriculum. However, the attitude of students towards this new addition is not very positive. Most students show up without proper clothing and equipment, disrupting the purpose of the entire course. The author claims that this can be caused owing to a multitude of reasons like financial issues, health issues and others. However, the author points out that when a student comes forward and tells their physical education instructor that they do not want to take part in the class because ‘they do not like it’, the teachers try to understand their point of view. However, when a Muslim student makes the same claim saying that his or her religion will not allow her to take part in the class owing to breach of some rules that are to be strictly followed by all individuals adhering to Islam religion at all times, her religion is ridiculed. Thus, the author claims that a wrong impression of this religion is being sent across to the society. He outlines the very old link of Islam with physical education and he even points out that Islam actually promotes physical activity but within certain limits mentioned in the Koran or Sunnah, which is the holy text of Muslims and tries to eliminate all negative thought processes towards this religion and the individuals following it.

Keshvarj et al., in their paper on this issue discusses the game theory and its implication a sport.<sup>2</sup> Then, the try to analyse and evaluate the theory from the view point of an Islamic Shariah in order to reduce oppression, injustice and selfish motives from the game and Islamize game theory. The authors provide a description of the game theory and states that it is a theory for decision making in a multi person situation. The basic concept is that the decision taken by an individual at any point of time is based on his predictions of the decisions made by other individuals. The paper then proceeds to talk about the Islamic game theory that essentially divides all sports into two categories: cooperative and non-cooperative, and then proceeds to provide a long list of strategies included in this version of the game theory that would theoretically reduce injustice and selfishness in sports and promote a fair game and sportsman spirit. These theories include the tit for tat theory and the auction theory.

According to Sharbatzadeh et al., sports, religion and spirituality intersect in different ways.<sup>3</sup> The author of this piece claims that with more and more research on this field of sports laws, scientists and researchers are gathering increasing amount of evidence and data in support of this fact. The paper interlinks sports with religion and brings up five issues relating to this topic that was published in an earlier issue of ‘The Religion’. The author claims that the reason behind the hype ion this field of research is the transition of the society towards secularism. The author mentions that the issues published in ‘The Religion’ were put forth by experts. These issues are that: sports and religion may reach a similar end, there exists certain parallels between religion and sports, there is a connection between hope and social justice, there is a significant link between sports and emotions and playing or a sport or engaging in a physical activity may elicit strong emotions of passion or exhilaration in an individual, and finally, the method of interpreting spirituality and religion. Under this issue the author identifies the different aspects of spirituality and explains

<sup>1</sup> Bradley Baker, Heath McDonald and Daniel Funk, ‘The Uniqueness of Sport: Testing against Marketing’s Empirical Laws’ (2016) 19 Sport Management Review.

<sup>2</sup> ‘Organizational Intangible Assets (Human, Social and Psychological Capitals) and Corporate Entrepreneurship - Case Study: Ministry of Sport and Youth of Islamic Republic of Iran’ <<https://1library.net/document/zxld82vz-organizational-intangible-psychological-capitals-corporate-entrepreneurship-ministry-republic.html>> accessed 17 May 2021.

<sup>3</sup> Reza Sharbatzadeh, Jamshid Fooladi and Mohamadi Ehsan Turkmani, ‘Identification and Prioritization of the Sports Fields Selection Criteria with the Public Sports Development Approach (Case Study: Islamic Republic of Iran Army)’ (2020) 22 Journal Mil Med 163.

how and why they are related to sports and physical activity of any form. The author concludes that the objective of the piece to help individuals understand the points of intersection between sports, spirituality and religion and urges readers to explore more on this topic.

In the paper published by Bakhshalipour et al.; the author of the paper talks about the role of Muslim women in sports and summarizes the different achievements made by such women in the world of sports.<sup>4</sup> It is said that Islam as a religion promotes sport and physical activity in both men and women, but certain limitations on how the game is to be played have to be maintained. For example, women are not allowed to take part in mixed gender sports and special consideration is also required for the dressing choices of Muslim women in sports. However, the authors of this paper sadly point out that owing to misinterpretation of the religion or lack of awareness regarding the same, more and more women are being prevented from engaging in the sports world. It is pointed out that the attitude of Muslim women towards sports are not owing to the limitations of their religion but owing to poor infrastructure of physical education in education facilities as well as lack of religious sensitivity. This piece also highlights the lack of role model for Muslim women in the sports world and claims that this is the reason behind the lack of motivation among Muslim women to enter into the world of sport. The absence of a source of inspiration for Muslim Women in sports has made them afraid of venturing into this unknown territory. This is main reason behind scarcity of Muslim women in the sports world. The importance of parental guidance and inspiration behind encouraging Muslim women to join sports is also highlighted in this paper. Then, the paper proceeds to list the different barriers that limit the entry of Muslim women in the sports world. These barriers include the limitations revolving their dress code. The modest dress code followed by Muslim women are not appreciated in the sports world. Another barrier in this endeavour is the availability of fresh water for cleanliness and a quiet room for mandatory prayer rituals of Muslim individuals. The lack of role models as well as the aspect of parental approval is treated as barrier in context to the issue at hand. Transport poses a barrier for Muslim women in sports owing to the safety issues revolving the same. Muslim women fail to take part in certain social activities like alcohol consumption that is not supported by their religious beliefs and becomes a barrier on their path of entry into the sports world. Language barrier and child care are also an effective barrier for women entering this field. The socio economic as well as the environmental barriers are also discussed in this paper. Finally, the paper ends with a comprehensive outline of a sports programme for Muslim Women that will address all their requirements as well as all the issues faced by them and will take a sensitive approach to the limitations posed on the method of their sport engagement by Islam as a religion.

In the paper by Ebrahim, Behrouz and Morteza (2016), the impact of Islam and Iran's laws on world of online sports, computer games and its players are discussed<sup>5</sup>. Computer gaming is also thought to be a kind of sport as it engages the cognitive and motor functions of an individual and the regular practise of the same even enhance these skills. These games are usually referred to as 'virtual games' as they are played online. However, the buying and selling of different items on these gaming problems has resulted in a variety of legal issues that are elaborately discussed in this paper. The paper highlights the current serious nature of this games and claims that these gaming platforms have become an essential part of trade and economy in the current society. The author of the paper then analyses the transactions carried out through these gaming platforms on the basis of Iranian laws as well as the religious rules outlined in Islam and tries to understand the implications of the same. The paper concludes that gamble based games are prohibited according to these laws. He also states that the transaction of virtual objects is not unlawful.

According to researchers; Nair et al. discusses the influence of Islam on gender participation in sports among Muslim students in Kenyan universities.<sup>6</sup> The authors of the paper conduct a primary research with 252 participants who were Muslim students in Kenian Universities and tries to identify the reason behind the reduced participation of Muslim women from the chosen community as well as that behind the gender parity in this aspect. The authors begin by talking about the misconception revolving Islamic laws and their

<sup>4</sup> 'The Effect of the Use of Information and Communication Technology Skills with Empowerment Indicators on Staff in the Ministry of Sports and Youth of Islamic Republic of Iran (Case Study in Youth and Sports General Directorate of Guilan Province)'

<[https://www.researchgate.net/publication/332827040\\_The\\_effect\\_of\\_the\\_use\\_of\\_information\\_and\\_communication\\_technology\\_skills\\_with\\_empowerment\\_indicators\\_on\\_staff\\_in\\_the\\_Ministry\\_of\\_Sports\\_and\\_Youth\\_of\\_Islamic\\_Republic\\_of\\_Iran\\_Case\\_Study\\_in\\_Youth\\_and\\_Sp](https://www.researchgate.net/publication/332827040_The_effect_of_the_use_of_information_and_communication_technology_skills_with_empowerment_indicators_on_staff_in_the_Ministry_of_Sports_and_Youth_of_Islamic_Republic_of_Iran_Case_Study_in_Youth_and_Sp)> accessed 17 May 2021.

<sup>5</sup> Ebrahim, A. F., M. B. Behrouz, and V. N. Morteza. "Legal and Juridical Aspects of Virtual Games: An Overview of Islamic and Iran's Law." *Social Criminol* 4.153 (2016): 2.

<sup>6</sup> 'Worldview and Behavioural Study of Sports from the Islamic Perspective among Sports Officials in Malaysia | Mediterranean Journal of Social Sciences' <<https://www.richtmann.org/journal/index.php/mjss/article/view/8707>> accessed 17 May 2021.

impacts on the sports engagement of Muslim women. The laws of Islam revolving sports pose a lot of limitations on women, whilst promoting physical activities. This discourages women to take part in sports. Limitations like that of dress code as well as not being able to participate in mixed gender sports are mentioned in this paper. The author of the paper site the religious texts of Islam directly in order to identify the different rules centring sports as well as limitations posed by the same. The paper also conducts a secondary research where the research works of a variety of authors on relevant topics are compared and analysed to understand the role of Islamic sports laws that determine the entry of Muslim women into this field. The results of the primary research showed a huge parity among the two genders and their engagement in sports activities. The factors of faith that were directly seen to impact the issue at hand were identified as dress code, prayer times, mixing, optional fasting, Fridays, charity, Ramadan, Haram etc. The paper concludes that the most significant reasons behind the limited participation of individuals from the Muslim community into the sports world are lack of interest and lack of free time. Upon analysing these scholarly articles and books on the impact of Islamic sports laws and modern sports laws on the on the sports world, especially on the Muslim community, the author of this research paper identifies the basic limitations posed by this religion on the entry of Muslim individuals into the sports world. The author also tries to analyse how these limitations become barriers in the path of entry Muslim players into the field of sports or even simple physical education classes in educational facilities. The paper identifies the positive and negative impacts of this rules on the world of sports and its players. The points of intersection between these two sets of laws are also studied elaborately by the author. Upon studying these factors, the author reaches his own conclusion on the topic. He also analyses the findings from this research and presents his findings in this paper.

## **IMPLICATION OF THE INTERSECTION OF ISLAMIC SPORTS LAW WITH MODERN SPORTS LAW:**

Though Islam, as a religion promotes physical activity and sports engagement, it also introduces a lot of limitations in the method of participating in a sport. These limitations include not taking part in mixed gender sports, to wear modest clothing even during playing a sport.

The issue of people watching and encouraging sports players is also not acceptable according to this set of religious laws. Muslim individuals have to strictly follow all the teachings outlined in their religious texts in all spheres of life, and hence cannot neglect the impact these laws have on their sports engagement. Muslim women are bound to care for their child and spouse at all times and therefore they have very little time left that they can devote to sports. It was also found that the aspect of engaging in social activities like parties and alcohol consumption are also prohibited which presents a barrier on the entry path to the sports world as it is the common custom among international sportsmen to celebrate their victories at parties where alcohol is consumed by almost every individual present. The author of the paper also observed that absence of role model for female members of the Muslim community in the world of sports as well as the scarcity of Muslim women representatives in the world of sports discourage women from taking part in this unventured territory. The author also finds that the connection between religion, spirituality and physical activity or sports has become an area of exciting research by many authors and scientist. The results of this research show a strong and positive inter relation between spirituality and religion. The author then tries to understand the true perceptions of women and men in the Muslim community towards sports and physical education and tries to understand the reason behind the differences in behavioural trends between the two genders towards physical activity of any form. Women of the Muslim community face a number of restrictions while interacting with the society and have to maintain a strict dress code.<sup>7</sup> This is a very significant barrier in the path of entry of these individuals into the sports world as formal clothing rules that have to be followed by these women are not accepted everywhere in the sports world and may even lead to discrimination from other sportsmen and women or other sports teams. Women are bound to take care of her spouse and children after marriage and this takes away a huge chunk of time from the daily schedule of these women, leaving very little time for them to take part in any physical activity or sport. Young Muslim girls have to be careful of the exposure of unwanted body parts during physical education classes and hence, refuse to wear special clothing allocated for these sessions<sup>8</sup> This becomes a serious issue and these individuals are not allowed to take part in this physical activity sessions. This discourages these young women from taking part in any

<sup>7</sup> Michele Ciavarella and Antonio Papangelo, 'THE "SPORT" OF ROUGH CONTACTS AND THE FRACTAL PARADOX IN WEAR LAWS' (2018) 16 *Facta Universitatis*, Series: Mechanical Engineering 65.

<sup>8</sup> Gruneau, Richard. *Sport and modernity*. John Wiley & Sons, 2018.

physical activity and therefore, their chances of entering the world of sports are diminished to zero. Muslim men on the other hand have a far lesser number of limitations imposed on them. Taking of the family in terms of monetary resources as well as providing for his spouse and children, falls under the list of responsibilities of a Muslim man as outlined in the Islamic religious texts. However, time as a resource does not need to be invested here by them and this leaves them with ample time to take part in physical activities and become a sportsman. Furthermore, dress code is not a matter of high concern for Muslim men as they can easily wear the sportswear designated for men without breaking any Islamic sports laws. These are the areas of differences between the Islamic sports laws for the two genders that is responsible for creating a parity between the two genders in the field of any form of physical activity or sport<sup>9</sup>.

The Quran is the religious text of the Muslims disseminated by Prophet Muhammad between 610 to 632 AD. This book has been penned in Arabic and contains the divine revelations of the prophet. These revelations form the basis of life of Muslim adhering individuals and guides them through all spheres of their life. Muhammad promoted physical activity in the context of military training in the Quran. Sports and activities that have been identified as a part of the Prophetic Sunnah are archery, weapon training, camel and horse racing, hunting, running, swimming, wrestling etc. The Arabic word for sport is 'riwada' which indicates four different attributes, namely, youth, virality, generosity and bravery. An individual engaging any physical activity or sport of any form should have the following four attributes according to the Quran. The Quran promotes certain forms of physical rigour as mentioned before, but poses some limitations on the same. Archery was one of the most common forms of combat during the ancient times when the Quran was written and the Prophet said, "Practice archery. It is truly among your best distractions (fa'innahu min khayri lahwikum)." An individual who picked up archery, but left the same, owing to disinterest was not seen as a proper sportsman. The Prophet states in his learnings that, "Whoever abandons archery after learning it, becoming uninterested, it is a blessing he has denied." The benefits of these sports are self-discipline and ennoblement as well as a noble social pastime and regimen of fitness and alertness with obvious applications to wartime preparations. The love of the Prophet for horses was visible throughout his teachings. He even stated that all races should either be between horses, camels or arrows. He also promoted sportsman spirit and consoled players of losing team stating, "Almighty Allah has decreed that nothing shall have a permanent glory." Swordsmanship and spearman ship were also promoted by this religious messiah. He himself was an accomplished spearman and took part in various sporting events and spear fights where he proved his talent and skill again and again. The prophet believed that taking part in an sport like sword or spear fights improved both stealth and agility in an individual, making him an even better sportsman.<sup>10</sup> The Quran in Surat Yusuf (verse 17) has the brothers of the Prophet Yusuf, saying to their father, the Prophet Ya`qub, upon our Prophet and them blessings and peace. This informs the father that the brother were going racing with one another. It was seen throughout the Quran that both sprint racing and long distance walking were promoted and encouraged. Walking or racing was seen as a way of staying connected with the Earth and its soil and therefore, Allah, the creator of all things. Al-Bayhaqi and others narrated that he also said: "Teach your sons swimming and archery and teach women spinning." Swimming was a sport of entertainment and was encouraged by the Prophet on many occasions. Muhammad also promoted spinning among the women community in order to alleviate their boredom. Wrestling was an important sport that has been mentioned throughout the Quran.<sup>11</sup> When the Prophet was asked who is the true winner in a wrestling match, Muhammad said, : "It is he who controls himself when he is angry." The Prophet promoted sport and physical activity but did not encourage violence in doing the same.

Even though, Prophet Muhammad, the messaih of Islam promoted sport and physical activity, he did not promote the same methods of engaging in this physical activity for both men and women. Limitations were put on the dressing methods of women and they were asked to cover their body at all times so as to not become a spectacle to other men. This posed a problem for women as most sports required customized clothing and gear which could not be worn by them. The women of the Muslim community were expected to take care of their family and spouses and childcare was seen as the main motive behind their life. Thus, women did not get enough time to take part in physical activities of any sort. Activities like spinning were

<sup>9</sup> Bain-Selbo, Eric, and D. Gregory Sapp. Understanding sport as a religious phenomenon: An introduction. Bloomsbury Publishing, 2016.

<sup>10</sup> 'Sport within Muslim Organizations in Norway: Ethnic Segregated Activities as Arena for Integration: Leisure Studies: Vol 35, No 1' <<https://www.tandfonline.com/doi/abs/10.1080/02614367.2015.1055293>> accessed 18 May 2021.

<sup>11</sup> Nassim Hamdi, Monia Lachheb and Eric Anderson, 'Masculinity, Homosexuality and Sport in an Islamic State of Increasing Homohysteria' (2017) 26 Journal of Gender Studies 688.

one of the few sports in which young women of those ancient times could take part in.<sup>12</sup> Muslim men on the other hand practised sport and physical; activity on a regular basis in order to increase their stealth and agility. Men were viewed as pawns of war and were trained for the same through these activities discussed above. Engaging in any sort of social events or consuming alcohol is also forbidden for Muslim women and men who follow the religion strictly. Various sports teams and brands are sponsored by alcohol companies for promotion and this also breaches the Islamic sports laws and stops individuals from the Muslim community to enter the world of sports. All these laws and rules outlined in the Quran have impacted the potential sportsmen in the Muslim community in the wrong way. This is principle explanation for shortage of Muslim women in the games world. The significance of parental direction and motivation behind urging Muslim women to join sports should also be noted here. These obstructions incorporate the limits spinning their clothing regulation. The humble clothing standard followed by Muslim women are not valued in the games world. Games like volleyball and swimming requires specific gear and clothing which is unacceptable for women in the Muslim community. Another obstruction in this undertaking is the accessibility of water for neatness and a tranquil space for obligatory supplication ceremonies of Muslim people<sup>13</sup>. The absence of good examples just as the part of parental endorsement is treated as hindrance in setting to the current issue. Transport represents a hindrance for Muslim ladies in sports attributable to the wellbeing issues rotating something very similar. Muslim ladies neglect to participate in certain social exercises like liquor utilization that isn't upheld by their strict convictions and turns into a hindrance on their way of passage into the games world. Language obstruction and youngster care are additionally a compelling boundary for ladies entering this field. The financial just as the natural boundaries are equally as important in this aspect. All these aspects are discussed throughout this essay. At long last, the paper closes with a far reaching blueprint of a games program for Muslim Women that will address every one of their prerequisites just as every one of the issues looked by them and will adopt a delicate strategy to the limits presented on the technique for their game commitment by Islam as a religion<sup>14</sup>.

## CONCLUSION:

The authors of the paper outline their recommendations for further research in this area in order to help other researchers and artists in their process of research. We recommend further in depth evaluation of this issue and collection of primary data from both and women of the Muslim community. This would help understand the true feelings of the members of these groups and then, the issue can be fundamentally analysed and an intervention that is appropriate for this scenario may be proposed. The author also recommends applying theoretical models to the results from these research work and proposing a proper intervention that will be sensitive to the religious needs of the women of the Muslim community. The promotion of a more sensitive attitude to the religious needs of Muslim women in across educational facilities will encourage more women to take part in the physical education sessions that are a part of their curriculum. Another factor is spreading the awareness regarding the different health benefits of engaging in a physical activity of playing a sport like football or basketball, even running. Reminding everyone of the fact that doing so can significantly boost the stamina of an individual and prevent may diseases like heart attack and stomach issues. It should also be reminded that the religious texts of Islam promote engagement in physical activity. Upon analysing his findings from his research, the author of this paper recommends the above mentioned interventions to address these issues and aid in the process of resolving them. Lastly, the author of the paper recommends that further interventions may be developed by conducted more extensive secondary and primary research on the issue at hand.

In conclusion, the paper talks about the issues brought on by the Islamic laws on the sports world, its players as well as the members of this community. The author also discusses the reasons behind the parity between the engagement of the two genders of the Muslim community in sports or any other form of physical activity. The beginning of this research essay outlines the research question, that is analysed and evaluated in this piece and the research objectives, which are the learning outcomes of this research. Next, the essay conducts

<sup>12</sup> 'Sport on the Sabbath: Controversy in 1920s and 1930s Jewish Palestine: The International Journal of the History of Sport: Vol 25, No 1' <<https://www.tandfonline.com/doi/abs/10.1080/09523360701701663>> accessed 18 May 2021.

<sup>13</sup> Benn, Tansin, and Aisha Ahmed. "Alternative visions: international sporting opportunities for Muslim women and implications for British youth sport." Editorial Group (2006).

<sup>14</sup> Megheirkouni, Majd. "Arab sport between Islamic fundamentalism and Arab Spring." *Sport in Society* 20.11 (2017): 1487-1499.

a secondary research with 10 articles and books from different scholars on relevant topics, analyses them and draws from its conclusion to reach his own independent conclusion to this research paper. The method of analysis of these papers that were used as secondary evidence for this essay is also elaborately outlined in this paper. Finally, the findings of these paper are evaluated and the author of this essay discusses the results to reveal their implications on the women Muslim community, male Muslim community as well as the world of sports in general. The author provides recommendations and scope for future research in this area in order to help individuals who try to understand this issue in the future. The author concludes that the limitations posed by the Islamic religion on the women of the Muslim community, do in many ways hinder their chance of engaging in physical activity or choosing sport as a profession. He however, believes that being more sensitive to the religious needs of the women of the Muslim community and promoting the importance of physical activity or sport among them is an essential step forward in encouraging the women of this community into the world of sports. This would increase the number of Muslim women representatives in the sports world and will in turn encourage more and more young women from this community to take part in sport or any other form of physical activity. Promoting religious awareness and acceptability will also help provide individuals of this community with the courage that is necessary to enter into the sports world and actively participate in all international events of the same.

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