

# Intellectual Discourse

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# *Intellectual Discourse*

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# Islam and Sport: From Human Experiences to Revelation

**Baidruel Hairiel Abd Rahim\***

**Nurazzura Mohamad Diah\*\***

**Haizuran Mohd Jani\*\*\***

**Abdul Sham Ahmad\*\*\*\***

**Abstract:** Sport is viewed as a multidimensional phenomenon. Most countries, including Muslim nations, invest heavily in sports to ensure the participation of their citizens both for recreational and competitive purposes. Indeed, the involvement of Muslim countries in significant multi-sport events such as the Commonwealth, the Asian, and the Olympic Games are inevitable. Therefore, a proper projection should be given to Muslim athletes as their participation reflects the identity and culture of Muslim civilizations. To date, the issue of Muslim athlete's involvement in sports from the notion of Islamization has yet to be elucidated by any scholar. This paper aims to scrutinize the sports sociology as an academic discipline in the Muslim majority society context. It also views the philosophy of sports participation and the dilemma faced by Muslims in sports under the light of *al-Qur'an*, and *Hadith*. In obtaining relevant information for this paper, we employed qualitative content analysis from various literature. In conclusion, this discourse of sport, Islam, and

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\* PhD Researcher, Educational Sponsorship Division, Ministry of Education (MOE) Malaysia, Cyberjaya, Selangor. Email: [baidruel@gmail.com](mailto:baidruel@gmail.com).

\*\*Associate Professor, Department of Sociology and Anthropology, Kulliyah of Islamic Revealed Knowledge and Human Sciences, International Islamic University Malaysia (IIUM). E-mail: [nurazzura@iium.edu.my](mailto:nurazzura@iium.edu.my)

\*\*\*Senior Lecturer, Department of Qur'an and Sunnah, Sultan Ahmad Shah Pahang Islamic University College (KUIPSAS). Email: [haizuran@kuipsas.edu.my](mailto:haizuran@kuipsas.edu.my).

\*\*\*\* PhD Scholar, Faculty of Islamic Contemporary Studies, Universiti Sultan Zainal Abidin (UNISZA), Gong Badak, Terengganu, E-mail: [s12164@putra.unisza.edu.my](mailto:s12164@putra.unisza.edu.my)

society has potentially triggered the new social movement that accommodated the needs of the Muslim community towards sports participation and physical activity.

**Keywords:** Culture; History; Islamization; Identity; Sport

**Abstrak** Sukan dilihat sebagai satu fenomena pelbagai dimensi. Kebanyakan negara termasuklah negara-negara Muslim telah membuat pelaburan yang besar bagi memastikan penyertaan warganya dalam aktiviti sukan sama ada untuk tujuan rekreasi mahupun tujuan pertandingan. Pada hari ini, penyertaan negara-negara Muslim dalam acara sukan seperti Sukan Komanwel, Sukan Asia dan Sukan Olimpik tidak dapat dibendung lagi. Selain itu, satu projeksi perlu dibuat berkaitan penyertaan orang-orang Muslim dalam sukan kerana ianya menggambarkan identiti dan budaya tamadun orang-orang Muslim. Sehingga ke hari ini, isu berkaitan penyertaan Muslim dalam sukan dari konteks agenda Islamisasi tidak dikupas secara tuntas oleh mana-mana sarjana. Penulisan ini bertujuan menggarap disiplin ilmu sosiologi sukan dalam konteks masyarakat majoriti Muslim. Adalah penting juga untuk kita melihat dilema dan falsafah sukan bagi orang-orang Muslim dari sudut al-*Qur'ān* dan *Hadith*. Bagi tujuan tersebut, kami menggunakan analisis kualitatif (kandungan) daripada pelbagai sumber rujukan. Kesimpulannya, wacana sukan, Islam dan masyarakat berpotensi sebagai pencetus satu gerakan baru dalam masyarakat yang menitikberatkan keperluan masyarakat Muslim dalam konteks penyertaan dalam sukan dan aktiviti fizikal.

**Kata kunci:** Budaya; Sejarah; Islamisasi; Identiti; Sukan

## Background

Sport, as noted by Coakley (2017), is a multidimensional phenomenon. Thus, it is often seen through different perspectives. For the sociologists, they view the sport from the perspective of socialization, social institutions, and other social dimensions. Similarly, if someone views sport as a religionist, he or she might see it from the perspective of rites and rituals (Maishnu, 2009), and the implication of sport in their spiritual well-being (Sanchooli, 2016). It is regularly perplexing to differentiate between the word sport and its related terms such as play and game (Leonard, 1998) as well as physical activities. Therefore, Tomlinson (2010) has made it vivid that sport is:

A human activity, usually associated with a degree of physical exertion, in which a skill is accomplished in performance and contest, and for which there is either a competitive outcome (winner, loser, or position), a measureable achievement (logged by rowing-machine or the timer's stopwatch), or some other or further perceived benefits (health, fitness, pleasure/fun).

(431)

Over the years, the subject of Islam and sport has been narrowed down into several perspectives by Western researchers. The notable one is centered on the issues of women participation in sport (Walseth & Fasting, 2003; Knop, Theeboom, Wittock & Martelaer, 1996; Kay, 2006; Zaman, 1997). The trend in research related to Islam and Sport reflected the research settings in which studies have taken place. Research by Dagkas and Ben (2006) was conducted in non-Muslim countries of Greece and Great Britain, unlike Pfister (2003), who thoroughly researched women and sport in Iran. Therefore, it is hard to read Western literature relating to Islam and Sport because they focus more on the social reality behind the participation of Muslim community (especially women) in sports rather than the Islamic teachings and thoughts itself.

In the Muslim world, the term that is closely related to sport is *riyāḍah* or the use of free time with beneficial activities, particularly physical activities. Therefore, the term sport is related to the word, which requires the use of physical strength to preserve good physical health and fitness in spreading Islamic teachings (Maishnu, 2009). When Muslims keep their physical condition in good shape, it is easy for them to perform *jihād* or to strive and exert effort, in many fields of specialization in their life. In Islamic history, there are many sport activities practiced by Muslims, inter alia; (1) running (2) horse-racing (3) archery (4) fencing (4) wrestling (5) weight lifting (6) high jump (7) swimming (Maishnu, 2009; Marwat, Zia-ul-islam, Wassem & Khattak, 2014; Sanchooli, 2016). However, in these modern times, the participation of Muslim athletes in sports is not confined only to physical wellness but also for competitive purposes.

The nature of sports participation amongst Muslim athletes in this paper is limited to those who reside in the Organization of Islamic Cooperation (OIC) countries. The writers chose the OIC because they

shared similarities in terms of social, political, and cultural identities of the Muslim community who lived in those nations. As noted by Prodromou (2013) OIC is a multi-national organization that presently encompasses 57 member-states, globally and considered as the Muslim world. Their religions and ethnic groups do not determine those who represent the OIC countries in competitive sport, rather excellence in sports, especially at the national level. Moreover, the participation of athletes and para-athletes from OIC nations at both the Olympics and Paralympics Games has significantly increased through the years, as illustrated in Figure 1.

*Figure 1: Participation of OIC Athletes/Para Athletes in Olympics and Paralympics 2004 - 2016*

Host	Number of Athletes/Para Athletes
Athens 2004	1343
Beijing 2008	1350
London 2012	1575
Rio De Janeiro 2016	1603

*Note.* Data for OIC Athletes from Olympic (2019), for OIC Para Athletes from Paralympic Movement (2019)

From the Western perspective, a wide range of sports and play had already existed since the time of the ancient Romans and Greeks (Kyle, 1983; MacAuley, 1994; Scambler, 2005). Therefore, it is not an exaggeration to say that the root of Modern Olympic Games can be traced back to the Greek tradition, where the Games were held every four years in a small village called Olympia. It is also similar in the case of the Chinese and Egyptian civilization, where some archeological evidence and artifacts (MacAuley, 1994) have proven the existence of sports in their respective society. The Chinese, past, and present have always been closely associated with sports such as gymnastics, badminton, and volleyball (Adnan & Ismail, 2009); the ancient Egyptians was associated with swimming and fishing, and the ancient Persians was connected with polo and jousting. In Islam, the issue related to sport should be discerned from its primary revelation that is the *Qur'ān*, and *Hadith* and the works of Muslim scholars on education and philosophy. This paper

focuses on the *Qur'ānic* principles, social realities, and philosophy of sports participation.

This article starts briefly with the nature of sport from multiple contexts and perspectives. It also placed the discussion on the emergence of the sociology of sport and its significance to humanity at large. Knowing the potential triggered by sports development in society, the effective integration between sport and revelation needed based on some lessons from *al-Qur'ān* and *Hadith* with some essential discussion regarding the Muslim world-view, the concept of man, dilemma, epistemology and fuqaha's view highlighted.

### **The field of Sociology of Sport**

Sociology of sport is the discipline that studies the group interaction in sports settings. It is quite right that very little interest is given to this research area. While describing the field of sociology of sport in Malaysia, we are always confused with its closely related subject that is social psychology. In Malaysian universities, the discipline of sociology of sport is offered as a core subject for undergraduate and diploma students by the faculty of sports science. Recently, the discipline of Sociology of Sport is offered at postgraduate level as separated specialization (by research).

The fields of Sociology of Sport and sport-related studies are not new to the Muslim world as exposure to sports, and physical activities began from childhood. From the Muslim intellectual discourse, Sociology of Sport is considered as important and significant to the well-being of the society. Indeed, in most Muslim universities around the world, the trend in research in sport and society-related studies are those focusing on the issue of *hijāb* (and covering the *'awrah*), masculinity, religiosity and moral definition of sports participation (Maishnu, 2009). This trend might lead to the limitation and lack of interest among Muslim sports scholars in further exploring the issue of sport and society, as compared to the Western epistemological development.

The area of discipline is as old as the existence of sociological knowledge itself. Since the introduction of the 1896 Athens Olympic Games (the first summer modern Olympics), social thinkers of the sport have evaluated sport from various angles; from the impact of the games towards social unity, solidarity and economics to studying the social

problems of the sport itself (Scambler, 2005). As the term combines the two important words, which are (1) sociology and (2) sport, Sociology of Sport can be defined as the study of sport in relations to social organizations and relations. Nowadays, the knowledge of Sociology of Sport, particularly in the UK and US, has contributed to the formulation of Sport's Policies in the respective nations.

In the West, the content of Sociology of Sport is taught by the Department of Sociology, in most cases. For example, the postgraduate program for Master of Science (MSc.) and Ph.D. in Sociology of Sport offered by Loughborough University is constructed under the School of Sport, Exercise and Health Science – the top-ranking school of sport-related studies not only in the UK but throughout the world (“QS World University Rankings,” 2019). Similarly, in the US, the term Sociology of Sport has been interchangeably used with the term social study of Sport and the social aspect of the sport. Apart from Loughborough, The University of Queensland in Australia and the University of British Columbia in Canada are well known for their sport-related studies (“QS World University Rankings,” 2019) as they are way ahead in terms of research and development in sport science, biomechanics, the psychology of sport, nutrition, coaching and physical education (and pedagogy).

Hence, academic sports syllabus has a big family. Apart from Sociology of Sport, there are some other sport-related studies that are popular among sport's fraternity around the world, notably; (a) Sport Science – a study of natural and social science in relation to sport, (b) Biomechanics/Kinesiology – a scientific study of movement in physical activities, (3) Psychology of sport – a study of individual behavior in sport, (4) Nutrition – a dietary study in relation to athlete's nutritional needs, (5) Coaching – a study of sports coaching and pedagogy, (6) Physical Education – a pedagogy of teaching physical activity (Tomlinson 2010) and (5) Sport Geography – relating to landscapes and cultures (Gaffney 2013 cited in Maguire, 109). These fields are well-developed in the West as compared to the Muslim nations.

In understanding sport from the sociological context, sociologists have limited their observation towards three indispensable entities or units of analysis. Firstly, related to (1) the athletes – who are directly involved with sports activity via competition and training. Second, (2)

the organizers – the organizing or responsible party or person that are involved directly with the sports or physical activities such as sports competition organizing committee, coaches, physiotherapist, sports psychologist, and volunteers. Third, (3) the spectators – the audiences that witness the sports competition either in the proper venue or through mass media channel (Leonard, 1998). These triad units of analyses are genuinely the primary concern among sports sociologists in analyzing the social issues in sport and physical activity's settings.

Sociological analysis of sport has viewed it through two primary purposes, notably, sports for (1) competitive purposes and also for (2) recreational purposes (Khoo, 2005). As we are all aware, through competitive sports, athletes will be competing with each other, winning for their teams. As a result, the winning team or personality will be rewarded with glory and wealth. From the smallest games in the village to national games, from South East Asian Games (SEA Games) to Olympic Games, the athletes will be the focal concern as they carried the name of their teams. The respective bodies and governments have invested heavily in ensuring the success story of these athletes. In Malaysia, sports personalities such as Nicol Ann David (squash) and Lee Chong Wei (badminton) are clear examples of how worthy and valuable an athlete becomes when they perform exceptionally well in various international competitions.

Recreational sport is an activity for the masses to promote good living and health. It is the vision of every government to ensure that their citizens are aware of the purpose of sport in keeping good life (Khoo, 2005). Thus, many governments have introduced the policy of sports to society (Aman, Mohamed & Omar-Fauzee, 2009; Khoo, 2005). For this purpose, too, sport sociologists have discerned sport as the tool of integration (Abd Rahim & Mohamad Diah, 2019; Walseth, 2016), solidarity and unity among members of the society especially minority groups (Abd Rahim, Mohamad Diah & Aman, 2018). Through recreational activities, people from different segments of social backgrounds will adhere to the rules and regulation of the games, learn the proper way of interactions and integrate well into solidarity and unity (Elbe, 2016; Spaaij, 2013). It is also interesting to see how sociologists analyze sport from (1) functional, (2) conflict as well as (3) symbolic interaction perspectives (Leonard, 1998). As for the functionalist, they viewed sport as an essential tool in creating and maintaining social

order in one particular society as opposed to conflict theorists. The latter is primarily concerned about the issues raised as a result of sport and physical activities. Finally, the role of symbol and sign will be the main focus of symbolic interactionists when they analyze sport from their perspective.

### **Islamizing the discipline**

As the discipline of Sociology of Sport contains too many Western characteristics, we must view sports-related issues under the ideologies of Islamic thinkers. Prominent Islamic scholars such as the late al-Farouqi, al-Alwani, al-Attas, and Osman Bakar are much remembered for their contributions to the Islamic civilization. Their thoughts and ideas have traversed multiple sections and segment of Muslim societies. Their views also serve as a foundation for the *Ummah's* objectivity and for the future generation that carries the task as a *khalīfah* (vicegerent) in this world.

To achieve said objectives, the scholars have integrated the many works and legacies of previous scholars, namely Ibnu Khaldun, al-Farabi, Syed Qutb, al-Afghani, Shah Walliyullah el-Dehlavi, and many more. Their thinking, objective, philosophy, vision, mission, and inspiration in raising the status of the Muslim *Ummah* have proven fruitful through the existence and appearance of the notion called Islamization. The idea of Islamization, without proper understanding, might lead to misconception. The term Islamization is always interchangeably used with some other terms such as Islamicization, Islamification, Re-orientation and De-westernization (AbuSulayman, 1981; al-Faruoqi, 1988; al-Attas, 1993; al-Alwani, 2005; Ahsan, Mohamaad Shahed & Ahmad, 2013). Thus, it is used as opposed to the term secularization and westernization. Indeed, the project, vision, and notion of Islamization are to preserve the identity of Islam and its holistic relationship with other aspects of human life as all of the deeds, rites, and rituals are considered as *'ibādah* (worship).

The earlier proponents of Islamization, as based on history, show us many previous stories on the rise and fall of civilizations. History has taught us to be conscious of social, economic, and political surroundings. The Muslim Intellectual congregation in 1977 held in Makkah was indeed a platform for this overall scenario. Perhaps, the Muslim thinkers viewed Muslims all over the world at that moment to

be fraught with economics, political, and cultural-religious' malaises (AbuSulayman, 1981). The Muslim *Ummah* is, directly or indirectly, exposed to many forms of sport and physical activities. Therefore, it is crucial to guide them with a proper understanding and world view regarding their participation in sports activities.

As sport is seen as agents of change and socialization, it is also vital to all of us, mainly Muslim sociologists, to study it intellectually for the benefit of the *Ummah* in total. Therefore, the concept of Islamization in Sociology of sport is indispensable. As sport is a multidimensional phenomenon, there is a need to understand the philosophical aspects of sport by relating it with relevant verses from *al-Qur'ān*.

### **Sport: Some lessons in the *Qur'ān* and *Hadith***

Muslims need a healthy body to perform their daily activities. A healthy body is possible to achieve through physical activities such as walking and playing sport. Hence, sport is an activity that aims at obtaining physical health based on the guideline of *al-Qur'ān* and the *Hadith*. Indeed, *Allāh* loves the believers who are strong based on the saying of Prophet Muhammad (PBUH):

From Abu Hurairah Radhiyallāhu 'anhu he narrated, Rasūlullāh (PBUH) said the strong believer is more beloved to Allāh than the weak believer, but there is goodness in both of them. Be eager for what benefits you, seek help from Allāh, and do not be frustrated. If something befalls you, then do not say: If only I had done something else. Rather say: Allāh has decreed what he wills. Verily, the phrase 'if only' opens the way for the work of Satan.

(Muslim, *Sahih Muslim*, *Hadith* no. 2664)

Islam encourages its followers to be healthy and fit. By having an excellent physical body, it will enable them to protect themselves from any threat that might harm them primarily by the enemy of *Allāh*. As stated in *Qur'ān*, Al-Anfāl 8:60 that:

And prepare against them whatever you are able of power and of steeds of war by which you may terrify the enemy of Allāh and your enemy and others besides them whom you do not know [but] whom Allāh knows. And whatever you spend

in the cause of Allāh's will be fully repaid to you, and you will not be wronged.

The principle of physical activities, movement, and sport have been accentuated in the *Qur'ān* in a very thoughtful way. The beauty of *al-Qur'ān* has been enshrined when we explore the meaning of worship or *'ibādah* and relate it to the idea of sport. As mentioned in *al-Qur'ān, Aḍ-Ḍāriyāt* 51: 56 :

And I did not create the jinn and mankind except to worship.

The notion of *'ibādah* in Islam is broad. It should not be confined to specific worship only. In the case of sport, if the implementation and practice of sport observe the regulation of *Sharī'ah*, man will be rewarded accordingly. Sport is considered an *'ibādah* if it fulfills the following requirements: to have a noble intention, to adhere to Islamic regulations, to preserve one's well-being, to obtain rations for family, to fulfil necessary *'ibādah* such as ṣalāh (praying), to fast and to cover the *'awrah* (humility). The concept of *'ibādah* should not be limited to specific rituals. It must encompass the whole aspects of Muslim life. Therefore, noble intention is required before the activity of sport. As supported by Syaikhul Islam Ibnu Taymiyyah (R.A), the meaning of *'ibādah* is wide. It encompasses all matters of *Allāh*'s love, either through verbal or physical actions, seen and unseen. He added that *'ibādah* is a form of obedience to *Allāh* by fulfilling all His ordains through the speech of all Prophets (al-Matroudi, 2004).

Man is a distinct creation of *Allāh*. Thus, man is created in the best form and considered as the best creation of all beings. Man has been created equipped with emotional, spiritual, intellectual, and physical power. Therefore, the engagement in sport fulfills all the requirements that are bestowed by *Allāh*. As stated in the *Qur'ān*:

We have certainly created man in the best of stature.

(*al-Qur'ān, At-Tīn* 95: 4)

And when I have proportioned him and breathed into him of My [created] soul, then fall down to him in prostration.

(*al-Qur'ān, Al-Hijr* 15: 29)

Furthermore, the ability to feel, hear, and listen is essential in the practice of a sport. These three abilities have been specifically mentioned in

the *Qur'ān* to guide Muslims in their worldly affairs. For sport, these abilities should be used decently and gratefully. It is stated vividly in the *Qur'ān*:

Then He proportioned him and breathed into him from His [created] soul and made for you hearing and vision and hearts; little are you grateful.

(*al-Qur'ān, As-Sajdah* 32: 9)

From a macro perspective, sport is a global phenomenon and is practiced regardless of race and nationalities. In the multi-sport events such as the Olympics and the Asian Games, we have witnessed the involvement of many nations across the globe, and they are united in the name of sports. This situation is indeed in line with the spirit of *al-Qur'ān*:

O mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the most noble of you in the sight of Allāh is the most righteous of you. Indeed, Allāh is Knowing and Acquainted.

(*al-Qur'ān, Al-Hujurāt* 49:13)

To conclude, the idea of sport should be understood while interpreting from the textual evidence of *al-Qur'ān*. Sports and physical activities should fulfill all the requirements underlined by the scripture and follow the necessary regulations of *Sharī'ah*, such as observing the principle of modesty and being just to others.

### **Discussion on some issues and considerations of sport in Islam**

Apart from *Qur'ānic* verses that are implicitly related to sport, some basic Islamic thoughts should also be discussed. These basic thoughts and considerations are essential because they will give clear direction to the future of sports participation, particularly among Muslims. For this reason, we have divided our arguments into five parts; (a) Muslim world-view on sport, (b) the concept of man and his existence, (c) Muslim dilemma on sport, (d) Muslim epistemology and (e) The principles of the lawful, the prohibited and the detestable in sport.

### ***a. Muslim world-view on sport***

The first understanding will be based on the question of world view. It is a world view that transforms a traditional-agrarian society into a modern one. It is also a world view that elucidated the existing social and world orders. What is the definition of world view? Perhaps for many people, they assumed that world view is related to religion and culture. Some might view this as perspectives. Some social thinkers may also interpret world view as a theory of the world. The term *weltanschauung* or world view, as suggested by Ortiz (1972), is

*a distinctive vision of reality which not only interprets and orders the places and events in the experience of a people, but lends form, direction, and continuity to life as well.*

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Ortiz states that people have utilized the term world view interchangeably with the term religion. In sports, the differences in world view will lead to a different interpretation of specific issues. For instance, in the case of covering the *'awrah*, the Islamic world view has made it clear that all Muslims must cover the *'awrah* as opposed to those from the Western world view. As Muslims, our world view must be based on Islam as the whole way of life. This means that anything that we do must reflect our world view.

Thus, it is the task for all Muslim scholars to Islamize knowledge in their respective specialization (in this case, Sociology of Sport) as it reflects the Islamic world view. If this duty is not supported out by Muslim scholars, who else will?

### ***b. The concept of man and his existence***

This second argument will be more on ontological, tautological, and philosophical aspects of the concept of man as prescribed in the Islamic world view and its relationship with sport. A great example in explaining this concept is with the book *Islam and Secularism* by Muhammad Naquib al-Attas (1993). In this book, the author has associated the nature of man's existence in this universe through the word *ad-dīn* (religion). In his analysis, the term *ad-dīn* can be manifested into four dimensions. First and foremost, it is related to (1) indebtedness – a man is indebted to his existence in this universe (*ex-nihillo* i:e from a state of nothing to

something). Second, it is connected to (2) submissiveness – when a man realized that he is indebted to his existence, hence, he must repay it, that is through total submission and obedience to his Master (God). Third, it is associated with (3) natural inclination (*fiṭrah*) – when a man managed to re-pay, he has agreed to his existing state of natural inclination as *Allāh*’s vicegerent on earth. Finally, it speaks the idea of (4) justice – the knowledge of putting things according to its place. In the context of sport, as a Muslim, we need to participate in sport for physical and social wellness. By engaging in sport, we will be able to maintain our bodily systems as sport promotes good blood circulation and leads to a healthier life. Thus, keeping our body fit and healthy through sport is a natural way for our wellness. Eventually, by achieving physical wellness, it leads to better productivity.

This Islamic concept of man is, however, in contrast to the secular world view that is manifested in the theory of human evolution by Charles Darwin. It is, again, due to the differences in world views and ways of looking at things. The researchers believe that this concept of man and also other interpretations done under the spirit of Islamic teaching could only be accepted if the person agrees to the totality of Islam as a complete world view.

### ***c. The Muslim dilemma in sport***

Based on the understanding of the Muslim dilemma, the researchers see the necessity to Islamize knowledge, especially in sports. Post-September 11 (2001) has been the darkest moment for the entire image of the Muslim community around the world. They have been accused of being terrorists and traitors by other cultures and nations. This incident eventually led to the Iraqi invasion by the Unified Armies under the name of justice and liberation.

The Muslim dilemma can be distinguished through three vital areas, i.e. (1) economic (2) political and (3) cultural-religious aspects (al-Farouqi, 1988). Throughout the world, from historical exegesis to modern times, Muslims have always been victimized by others. Muslims who live in their homeland can be subject to discrimination and harassment by the existing world power as seen through the Palestinian Conflict in the Middle East. As noted by al-Alwani (2005), Muslims all over the world often succumbed to the negative label that made them inferior compared to other people. In the context of sport, the economic

and political situations of Muslim nations are relatively unstable. This unstable situation has hampered the involvement of Muslims to participate actively and competitively in sport. In competitive sport, for example, Muslim countries need to invest if they intend to produce world champions. This could only happen when the nations are politically and economically sound.

Therefore, in dealing with this matter, the authors are unanimous on the efforts of Islamizing knowledge. Perhaps, reforming the education system is the answer to all these dilemmas, as propagated and advocated by many Muslim thinkers of Islamization of knowledge.

#### ***d. The concept of Muslim epistemology***

The fourth aspect is related to Muslim epistemology, which explains the theoretical background over the problem faced by the Muslim *Ummah* nowadays. It is because the system of education that the *Ummah* utilizes presently is based on a western-secular framework. The western-secular context is under significant criticism even by their advocates. Leopold Von Ranke, the German historian (and secularists by his approach) rejected the notion of teleology as proposed by many secularists in studying history. According to Leopold, history should be based on primary sources, rather than relying solely on the narration of previous people. It is similar to the approach employed by Ibnu Khaldun in studying society (the science of *al-'Umrān*).

Be as it may, the shortcomings of western approach and methodology to epistemology could be discerned via (1) denying the relevance of a priori data, (2) false sense of objectivity, and (3) personalist approach rather than Ummatic axiological framework, as elucidated by Isma'il Raji al-Farouqi (1988), in his attempt to Islamize the social sciences. A proper understanding of teleological and tautological elements is needed in interpreting Sociology of Sport from Islamic epistemology.

#### ***e) The principles of the lawful, the prohibited and the detestable in Sport***

Specific rules and regulations govern the life of every Muslim. Muslim participation in sports activities either for psychological or physical wellness must abide by these rules and regulation. Therefore, what can be done or not is determined by the principles of the lawful – *ḥalāl*, the prohibited – *ḥarām*, and the detestable – *makrūh*. The term *ḥalāl* is

something acceptable and no restriction. While the word *ḥarām* denotes things that prohibited. The *makrūh*, however, designates the disapproval matter but not as serious as the second principle (al-Qaradawi, 1999; Maishnu, 2009; Marwat, Zia-ul-islam, Wasseem & Khattak, 2014; Sanchooli, 2016).

Apart from these three rulings, al-Qaradawi (1999) has underlined eleven principles in determining the values of *ḥalāl*, *ḥarām* and *makrūh* namely; (1) permissibility of things, (2) *ḥalāl* and *ḥarām* are Allāh 's right, (3) approving *ḥarām* and prohibiting *ḥalāl* is considered the act of *shirk*, (4) impurity and harmfulness, (5) *ḥalāl* is sufficient, *ḥarām* is insufficient, (6) things favor to *ḥarām* is *ḥarām*, (7) misrepresenting *ḥarām* as *ḥalāl* is *ḥarām*, (8) good intentions never make *ḥarām* as *ḥalāl*, (9) avoiding doubtful things, (10) *ḥarām* is applicable to everyone, and (11) needs edicts exemptions.

In relating to the Muslim participation of sport, their engagement in sport is unique, especially in the modern era of sport professionalism. Not only are Muslims nowadays participating in sport for emotional and physical wellness but there are also many Muslims who are participating in the sports sector on a full-time basis as athletes and coaches. Therefore, they could have observed those eleven principles to their best ability without neglecting their spiritual duties.

## Conclusion

Indeed, sport is becoming a more prominent global agenda. It has united people from all corners of the world and strengthened its spirit of unity across the globe. Hence, proper guidelines are needed in ensuring the continuous participation of Muslim athletes in sport both for recreational or competitive purposes. As Muslims, we should be grateful that the *al-Qur'ān* is a complete reference and inspiration to us. The beauty of *al-Qur'ān* is multidimensional; leading to the different ways verses are studied and interpreted. Also, the contribution of previous scholars in the Islamization project was amicably substantial and appreciated. As their initial work and knowledge have now been adapted into sports, it is hoped that the field of Sociology of Sport will be more usable and marketable for people around the globe, especially among Muslim countries.

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