

## MAQĀṢID AL-SHARĪ'AH AND SPORT: WHAT IT MEANS TO THE PRACTISING MUSLIMS

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### ABSTRACT

*In every culture, sports are vital. Sport unites people despite physical and cultural divides, promoting them through educational institutions and social platforms. Physical and mental health may be improved by these activities. However, many of these gatherings exclude Muslims. Like other physical cultures, sport has been secularised, a crucial term of Westernization. This affects Muslim sports participation, especially in the 21st century (Industrial Revolution 4.0). The view and knowledge of Maqāṣid Al-Sharī'ah in the context of sport is vital to every practising Muslim because it hasn't been thoroughly addressed. This paper explains the importance of Maqāṣid Al-Sharī'ah in Muslim sports participation. It also addresses the problems practising Muslims confront in sports. We used secondary sources, such as peer-reviewed journals and monographs, to undertake this study. A content analysis determined the different opinions on the themes. We found Muslim scholars abandoned sports and religion research. Maqāṣid Al-Sharī'ah is likewise exceedingly exclusive, according to the discovery. In addition, practising Muslims confront additional barriers when engaging in sports, requiring the conversation and interpretation of sports specialists. Instead of adding primarily to fresh knowledge, this essay can also aid sports and education authorities, especially in most Muslim-populated nations.*

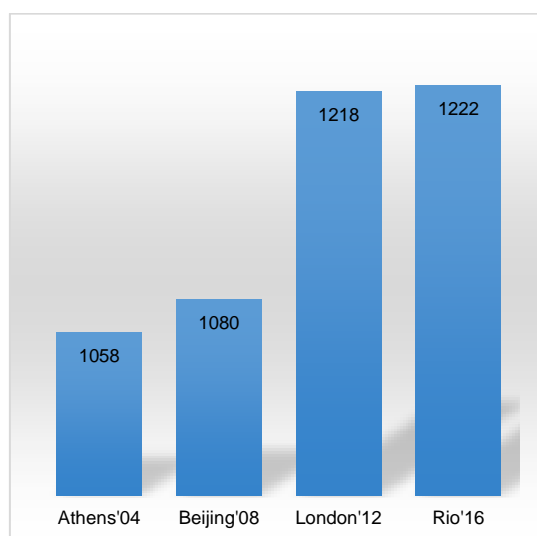
**Keywords:** Content analysis, Maqāṣid al-Sharī'ah, Muslims' participation, sport

## 1. INTRODUCTION

The significance of sport in human existence has grown and changed over the centuries. It is seen as a basic human right (ONGs, 2008). In ancient times, sports were the only way for people from many cultures and locations to demonstrate their physical prowess and characteristics (Kyle, 1983; MacAuley, 1994; Scambler, 2005). However, annual occurrences such as battles between them had halted sporting competitions. Currently, the phenomena of sports have gotten more complex and diversified (Coakley, 2017). Sport has evolved from purely physical activity to a highly socialised programme that helps individuals and communities. Therefore, we need to comprehend the globally applied sports system: sports for all and sports for the elite.

The concepts of 'sport for all' and 'sport for the elite' (Salleh, 2015; Khoo, 2005) are universally celebrated outside national leisure plans, including for non-sports-related activities (Salleh, 2015). The concept of "sport for all" is applied to all health-promoting programmes linked with leisure, play, gaming, and physical activity. In addition to promoting people's health, the programmes seek to increase sports engagement (Cousineau, 1998). In contrast, "elite sport" is more exclusive, institutionalised, and competitive. Since participation in sports is a requirement for all nations, Muslim participation is unavoidable. Sports activities have been incorporated into the physical education and sports science curricula in schools. At least in Malaysia, sports activities in schools have benefited individuals interested in competing with others, expanding the possibility of pursuing further education (Baidruel Hairiel & Nurazzura, 2019). People with disabilities also can participate in a sports programme since they employ a similar sports system.

Muslims, who constitute the majority in several nations, have participated extensively in numerous sports programmes worldwide. Although their participation does not fully reflect Muslims' involvement (some athletes from Muslim majority countries are non-Muslims), their involvement in global sports is large. Moreover, it has changed over the years, resulting in a significant impact on their respective countries. Diagram 1 depicts the number of Muslim majority nations athletes participating in the Olympic Games.



**Diagram 1:** OIC Nations athletes competing in Olympics (2004-2016)

Note: Data of Athletes (Muslim majority countries) in the Olympics (2019).

In this study, sport is considered a modern culture that necessitates an appropriate framework, which might be given by examining pertinent passages from the *Al-Qur'ān*, *hādīth* and Muslim jurists. It seeks to clarify the function of *Maqāṣid Al-Sharī'ah* in the context of sport and Muslim participation. In addition, the obstacles experienced by practising Muslims while participating in sports are examined. Consequently, this work aims to clarify a crucial research question that will guide: What is *Maqāṣid Al-Sharī'ah* in the sporting context of Muslim participants?

## 2. LITERATURE REVIEW

*Al-Qur'ān* and *hādīth* have been bestowed upon humanity as guides for all aspects of life. Although the manifestation of sport is not expressly mentioned in the *Qur'ān*, Muslims should utilise their intellect to deduce the *Qur'ānic* and *hādīth* wisdom in the context of sport. If sports are related to physical activities in the *Qur'ān*, then all *ibadah*, including prayer, fasting, and *hajj*, should be considered to have sporting aspects. These *ibadah* rituals are required kinds of worship for people (Al-Matroudi, 2006) and are consistent with creating Man (and *Djin*) in this cosmos (*Al-Qur'ān*, 51:56). Participation in sports ensures the health of the physical body, secondly. Humans can overcome any challenge from their environment if they are in high physical condition (*Al-Qur'ān*, 8:60; 15:29; 32:9; 95:4). Thirdly, the creation of human beings is unique because we have been endowed with intellectual, physical, spiritual, and emotional competencies, which are essential in sports practice (*Al-Qur'ān*, 32:9; 95:4). Through athletics, meeting people of other races and nationalities is feasible. In the case of Olympic sports and other global mega-sporting events, Muslims and non-Muslims could compete with and against one another. As stated in *Al-*

*Hujurat* (*Al-Qur'an*, 49:13), their actions embody the *Qur'anic* teachings of wisdom. This verse of the *Qur'an* is supported by a *hadith* that urges Muslims to engage in physical activity (Muslim, Abu al-Husayn, 2007). According to the prophetic *Sirah*, Muslims are encouraged to participate in sports such as race walking, wrestling, archery, spear throwing, horseback riding, and hunting (Al-Qaradawi, 1999).

As the Muslim way of life is regulated by revelations and reason, their activities are determined by these three principles: (i) the permissible – *halal*, (ii) the forbidden – *haram*, and (iii) the abhorrent – *makruh* (Al-Qaradawi, 1999; Maishnu, 2009; Marwat et al., 2014; Sanchooli, 2016). Al-Qaradawi, for instance, identified eleven obligatory *halal*, *haram*, and *makruh* rules (Al-Qaradawi, 1999). First is the permissibility of things. It means that everything is permissible in principle until explicitly stated in the *Qur'an* or *hadith* (*Al-Qur'an*, 2:29; 31:20; 45:13). Second, all and all are Allah's prerogative; no other entity has the authority to make something permissible or unlawful (*Al-Qur'an*, 42:21; 9:31). Thirdly, the approval of arm and the prohibition of all are deemed acts of *shirk*. Fourth, the Holy Book states that impurity and injury are present in everything deemed lawful and forbidden for various causes (*Al-Qur'an*, 4:160-161; 6:146). Fifth, all is sufficient while *haram* is inadequate (superfluous). Sixth, things that favour *haram* are *haram*. Seventh, portraying *haram* as *halal* is *haram*. Eighth, excellent intentions never transform *haram* into all. Avoiding uncertain matters is vital, ninth. Lastly, *haram* applies to everyone. Eleventh, exemptions must be announced (*Al-Qur'an*, 2:173; 4:28; 5:6). Consequently, these rules should be observed in the context of Muslims' engagement in sporting activities, as seen in Diagram 2.

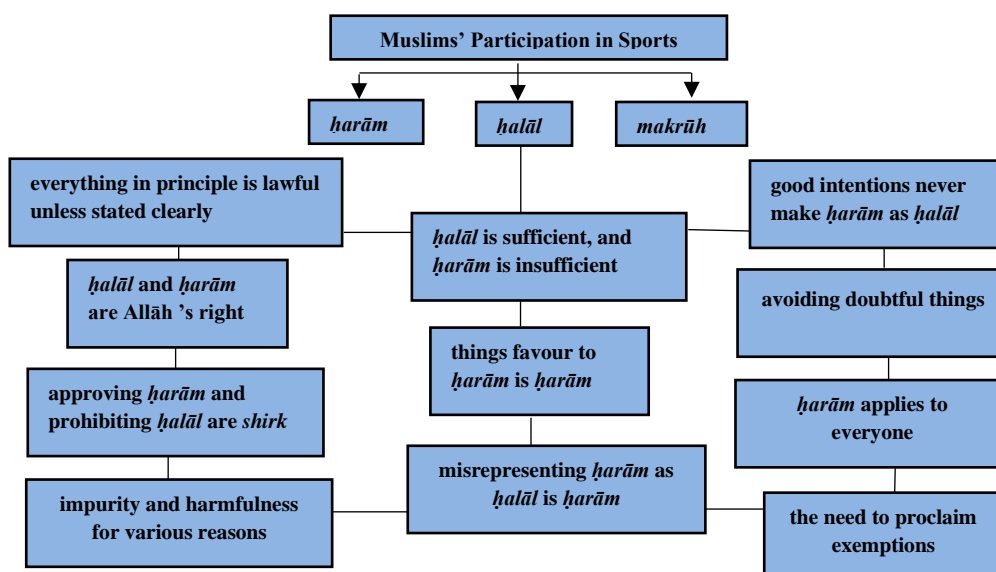


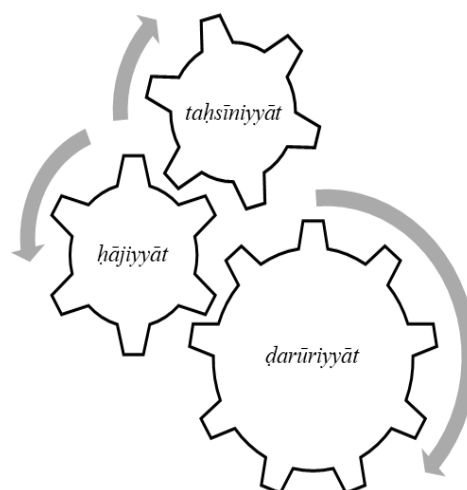
Diagram 2: Muslim Jurists' Views on Sport

The fundamental concept of involvement in sport is contextualising the ideas of Muslim jurists from three perspectives and 11 characteristics outlined by al-Qaradawi. First, human and cultural inventions are sports activities. Consequently, a distinct disparity was recognised and observed throughout the exercises. To demonstrate the adaptability of Islam in safeguarding the *maṣlahah* of Muslim athletes and promoting physical fitness through sports, Muslims could practise within these three boundaries: (i) *halāl* (the permissible), (ii) *ḥarām* (the forbidden), and (iii) *makrūh* (the detestable).

The plural form of *Maqāṣid* refers to principles, aims, ends, and goals. In this study, we contextualise the understanding of the aims of Islamic rules in sports. Therefore, the broad dimensions of *Maqāṣid* must be clarified before they can be applied to a sporting setting.

There are numerous hypotheses on *Maqāṣid* that have been created over the years. The classical approach to *Maqāṣid*, as depicted in Diagram 3, is threefold: (i) *darūriyyāt* – essentials for human survival, (ii) *hājīyyāt* – necessities, and (iii) *taḥsīniyyāt* – excesses (Ibnu Asyur, 2016; Al-Raysuni, 2014; Auda, 2007; Al-Syāṭibi, 1994). In a more modern and functional form of *Maqāṣid*, three more dimensions, namely general, particular, and partial *Maqāṣid*, have been clarified. (Ibnu Asyur, 2016; Al-Raysuni, 2014; Auda, 2007; Al-Syāṭibi, 1994) For *darūriyyāt*, it is also classified as faith, soul, money, mind, progeny, and honour (Ibnu Asyur, 2016; Al-Raysuni, 2014; Auda, 2007; Al-Qaradawi, 1999; Al-Syāṭibi, 1994). According to the traditional model, Muslims' engagement in sports can be related to *darūriyyāt* since sports encourage bodily wellness, which is a prerequisite for attaining a decent soul and mind. In the instance of minority Olympians from the Refugee Team who competed in the 2016 Olympics in Rio, sport proved to be the vehicle to restore dignity and honour (Baidruel Hairiel, Nurazzura & Salleh, 2018). Professional Muslim athletes can earn a living through sports.

The pervasive and multifaceted phenomena of sports are unavoidable. Consequently, sports fulfil numerous *maṣlahah*, as supported by actual studies. Sport has been utilised to achieve physical, mental, and social health. (Macdonald et al., 2011; Shephard et al., 1995; Van Bottenburg, 2002) In addition, sporting activities have facilitated inclusion (Baidruel Hairiel & Nurazzura, 2018; Baidruel Hairiel & Nurazzura, 2019; Kelly, 2015) and profoundly affected mental health (Edwards, 2015).



**Diagram 3:** Classical Approach of *Maqāṣid* to Muslims' Sports Experiences

Over the many years of human involvement in sports, the activities remain substantial to all humanity and Muslims. However, like other forms of activities, the aspect of *ḥājiyyāt*, *taḥsīniyyāt* and *ḍarūriyyāt* could be well observed. Sport has stopped human conflicts (the Olympic movement carries that spirit) and empirically united people of different nationalities and backgrounds. Sport also boosts physical well-being and promotes a healthy lifestyle. These aspects are in a similar vein to the spirit of the *Maqāṣid*. At the macro spectrum of participation, sport is one way to bridge the gap in human relations, primarily through international sports programmes such as the Olympics and the Paralympics that require specific preparations such as high-level training with sports specialists and experts worldwide. Due to its significant *maṣlahah*, sport is considered essential to the well-being of society and in line with the *Maqāṣid* approach of *ḥājiyyāt*, *taḥsīniyyāt* and *ḍarūriyyāt*.

### 3. METHODS

As this is a descriptive study, we utilised qualitative content analysis of secondary sources for this paper. Therefore, we obtained important knowledge regarding Islam, *Maqāṣid al-Sharī'ah*, and sport by consulting *al-Qur'ān* commentaries, related *ḥādīth*, and current research articles that incorporated *Maqāṣid al-Sharī'ah* into their writing. In addition, we reviewed pertinent information on similar studies from various databases, including Scopus and Web of Science, to arrive at the core of this dialogue.

### 4. RESULTS

The study reveals two significant findings: (i) the prominence of sport and religion among Muslim scholarships and (ii) the applicability of *Maqāṣid al-Sharī'ah* in sport.

#### 4.1 *The Prominence Of Sport And Religion Among Muslim Scholarships*

In recent decades, much sport-related research has been funded by Muslim scholarships. However, those in social sciences and humanities (and theology) have evaded the sports circle's notice. On the other hand, Western scholars have consistently used the terms 'Islam' and 'Muslim' interchangeably in their research while analysing Muslims' participation in sports. Several empirically based research demonstrates the gravity of their situation (Sfier, 1985; Walseth & Fasting, 2003; Dagkas & Benn, 2006; Hamzeh & Oliver, 2012; Ahmad, 2011; Benn & Pfister, 2013). However, they have been selective in examining Islamic teaching and athletics. Current research on Muslims and sport also emphasises women and their minority position in non-Muslim majority nations.

In addition, several studies have been undertaken in Muslim majority populations (Walseth & Fasting, 2003; Galimov, 2016). There are attempts by Muslim academics to study sports (and physical activities) following Islamic principles. (Ibrahim, 1982; Marwat et al., 2014; Md Ismail, 2018; Mohd Nasir et al., 2016; Sanchooli, 2016; Tomar, 2018). Their studies incorporate the perspective of *Qur'ānic* and *hādith* revelations.

#### 4.2 *The Applicability Of Maqāṣid Al-Sharī'ah In Sport*

In addition to the rise in sports-related scholarship, the analysis revealed that the subject of *Maqāṣid al-Sharī'ah* is currently exclusive and restricted to a small number of disciplines. In economics and management, for example, numerous studies have linked the significance of this field to *Maqāṣid al-Sharī'ah* (Alam, Hassan & Said, 2015; Arsad et al., 2015; Esen, 2015; Rosly, 2013; Dusuki & Abozaid, 2007).

Additionally, the concentration of *Maqāṣid al-Sharī'ah* has been observed in education and psychology (Mohamad, Karim & Mat Ali, 2017; Farooq & Ssekamanya, 2018; Sulayman, 2014). A few works on *Maqāṣid al-Sharī'ah* in science and technology also exist (Amin et al., 2011; M. S. Saifuddeen et al., 2013; S. M. Saifuddeen et al., 2013).

Legal scholars have linked the aspect of *Maqāṣid al-Sharī'ah* (Md Ismail, 2018; Shukor, 2017; Mohd Yusob et al., 2015) to sports (Md Ismail, 2018; Shukor, 2017; Mohd Yusob et al., 2015). The component of *Maqāṣid al-Sharī'ah* is closely related to these studies, even though they solely examine the elements of the legal right to wear sports attire.

## 5. DISCUSSION & CONCLUSION

It is essential to highlight that Muslims in this text refer to practising Muslims who conduct daily religious rites and steadfastly adhere to the *sunnah* of the Holy Prophet. The observance of *Maqāṣid al-Sharī'ah* is significant at all levels of involvement (whether in sport for all or sport for the elite), particularly in the contexts of *ḥalāl*, *ḥarām*, and *makrūh*. The consideration is not extended to Muslims who reside in Muslim-majority nations, where they may find it difficult to satisfy their sporting needs under *Maqāṣid al-Sharī'ah*.

There is a need to strengthen sports scholarships, particularly concerning religion, as Muslims perceive other aspects of life as inextricable from their faith. As previously said, Muslim participation in sports programmes is unavoidable, particularly among school-aged children. Secularisation is ingrained in all sporting systems and might conflict with several Muslim jurisprudential laws. Therefore, sports legislation must contextualise Islamic teachings' requirements. The international regulations must be modified substantially to increase the participation of Muslim athletes, particularly women, in a handful of sensitive sports, such as gymnastics and swimming. A series of scholarly advocacy campaigns and lectures organised by relevant stakeholders could possibly remove the cultural obstacles that hinder Muslims from participating sporting events. Due to this difficulty, the number of Muslim athletes, particularly women, in some sports is quite low.

Additionally, there is a considerable demand for research on sports and religion. To make this topic a reality, all Muslim universities must invest funds to study in this field. Alongside the Islamic features of sport that centre on *al-Qur'ān* and *Sunnah*, *Usuluddin*, and *Fiqh* and *Usul-Fiqh*, importance should be given to sports nutrition and sports apparel (fashion). All these studies have the potential to promote *sharī'ah* compliance in sports systems. Moreover, empowerment in sports and religion's research culture can assist Muslims who are culturally prevented from engaging sports.

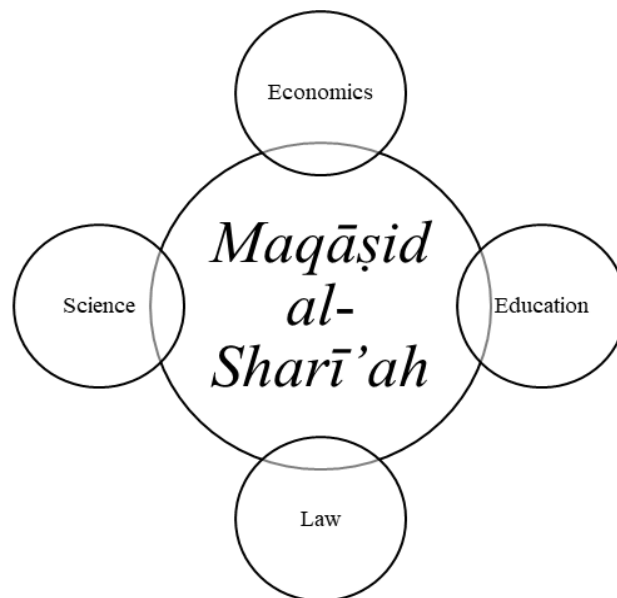
Sports are relevant today and must be viewed in line with the current Industrial Revolution (IR) 4.0 debate. IR 4.0 significantly impacts society, especially business and administration (Schwab, 2017). It benefits those in the visual and digital industries (Posada et al., 2015; Charlie & Paitoon, 2017) and is essential for big data businesses (Lee, Kao & Yang, 2014), manufacturing and engineering line businesses (Drath & Horch, 2014; Sommer, 2015; Hermann, Pentek & Otto, 2016). Faced with IR 4.0, it is a good opportunity to promote *sharī'ah*-compliant sports products. Muslim-friendly sportswear might be an excellent investment in OIC or Muslim-majority nations worldwide. As one of



the advantages of IR 4.0, it is possible to acquire certain products online, as noted by Schwab (Schwab, 2017: 1):

*The Fourth Industrial Revolution has the potential to raise global income levels and improve the quality of life for populations around the world. To date, those who have gained the most from it have been consumers able to afford and access the digital world; technology has made possible new products and services that increase the efficiency and pleasure of our personal lives. Ordering a cab, booking a flight, buying a product, making a payment, listening to music, watching a film, or playing a game-any of these can now be done remotely.*

In brief, the notion of *Maqāṣid al-Sharī'ah* is fundamental to every area of Muslim life. Due to the substantial body of research, the sport may contribute to the well-being of its players. As stated in the paper's introduction, it is substantiated by evidence from revelations (al-Qur'ān and ahādith). In contrast to other sports-related research, Muslim scholarships have disregarded religion and sport, according to the study. In addition, the codes of *Maqāṣid al-Sharī'ah* are necessary and exclusive, based on the principles of *ḥalāl*, *ḥarām*, and *makrūh*, and further extended by eleven sub-principles to guide Muslims in their daily activities. In academics, however, *Maqāṣid al-Sharī'ah* has been restricted to economics, management, law, education, and science as illustrated in Diagram 4. Nevertheless, it has provided enough chances for future Muslim scholars to investigate religion and sport within the context of the *al-Qur'ān* and *ahādith*.



**Diagram 4:** The Current Approach of *Maqāṣid al-Sharī'ah* in Various Research Areas

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