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Master's Thesis of Global Sport Management

A Qualitative study to overcome the barriers of Muslim Female Athletes regarding dress code in Pakistan

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A Qualitative study to overcome the barriers of Muslim Female Athletes regarding dress code in Pakistan

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ABSTRACT

Empowering Muslim Female Athletes: A qualitative study to overcome the barriers of Muslim female athletes regarding dress code in Pakistan

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In Islam, there is a strong emphasis on promoting good health and fitness, encouraging individuals of all genders to actively engage in physical activities for the purpose of maintaining a healthy lifestyle. Islam not only permits but also encourages sports and recreational pursuits, which not only provide physical benefits but also offer relief to the mind and spirit. However, Islamic teachings impose limitations on certain aspects of sports, specifically prohibiting Muslim women from participating in mixed-gender sports.

Unfortunately, many Muslim female athletes face obstacles when attempting to participate in sports, often due to misinterpretations of religious

teachings or a lack of awareness regarding women's rights in sports. To support the significance of exercise and fitness for women, this research paper draws upon evidence from the Holy Quran and Hadith.

In Pakistan, sports physical activities have long been dominated by men, posing substantial challenges for the participation of Muslim female in international competitions. These challenges predominantly arise from dress code requirements and religious restrictions that limit the involvement of Muslim female athletes in sporting events. In Pakistan, Muslim female athletes face multiple barriers related to sports attire.

Recognizing the concerning circumstances surrounding Muslim female athletes in sports competitions, proactive measures have been taken to address these challenges. The main focus of this research is to explore the experiences of Muslim female athletes with regard to dress code in sports. The study aims to provide a comprehensive understanding of the obstacles faced by Muslim female athletes in Pakistan, due to religious affecting dress code. By the end of the study, recommendations and suggestions will be presented to empower Muslim female athletes in Pakistan, with a particular emphasis on overcoming barriers associated with dress code in sports.

Key words: Muslim female athletes, dress code challenges, Empowerment

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Chapter 1. Introduction

1.1 Background of the study

Islam, being a divine religion, emphasizes harmony and stability in its teachings and ideologies. Its foundation lies in the Quran (the Holy book of Islam) and Sunnah (the traditions of Prophet Muhammad), which as the fundamental sources of Shariah (Islamic law). The Islamic life style guided by the Quran and Sunnah, significantly affects the daily lives of Muslims, including their attitudes towards their physical bodies and overall health.

The foundation of Islamic culture is believed to be derived from the rules and regulations outlined in the Quran. The Quran addresses the material and spiritual needs of Islamic civilization through legislation and real world examples, as well as providing an interpretation, an explanation, and direction for social, cultural and other aspects of human life (Sheila Scraton 2001). The Islamic Holy Book (Quran) and the traditions of the Prophet Mohammed (Hadiths) support physical activity as an important part of the development of human health. Islam describes physical fitness and good health as a limitless consecration. Islam places a strong emphasis on the development and preservation of mystical and physical powers, regardless of gender (Bakhtiar & Majumdar, 2007). Islam openly encourages Muslims to

teach their children different physical activities so that they might become physically strong and active. Although all Muslims, including women, are encouraged to engage in physical activity, women's participation in sports and physical activity is seen as being constrained by certain religious and cultural norms (Laar, Rizwan, Jianhua Zhang, Tianran Yu, Huanhuan Qi, & Muhammad Azeem Ashraf. 2019).

Women's empowerment is a concept that recognizes women's authority over their own subjective decisions, hence it has a firm foundation in human rights (Hargreaves, 1994).

The perception of women's empowerment recognizes that women should have control over their own decisions and is rooted in human rights (Hargreaves, 1994). Empowering women creates an environment where they can consciously make choices about their lives in specific situations. Since women make up almost half of the world's population, empowering them is considered essential for achieving the highest level of desired development (Klasen, 2006; Upadhyay, U. D., Gipson, J. D., Withers, M., Lewis, S., Ciaraldi, E. J., Fraser, A. et al. 2014). The concept of empowerment through sports and exercise has become a tool for uniting women in their struggle against patriarchal beliefs regarding their bodies and lives (Bradshaw, 2002). Promoting physical activity as a means of empowering women

is crucial for leading a healthy lifestyle in both developed and developing countries (Peters et al., 2008; Cronin et al., 2019). The current discourses have influenced how people generally view physical activity and have guided the creation of national, regional, and local initiatives to encourage female participation in sports and physical activity.

In Pakistan, women have the same legal rights as men in regards to their names, voting, education, social and political contributions, and involvement in physical activity. However, discussions about Pakistani women's empowerment still do not include sports and physical activity (National Institute of Population Studies, 2019). Like women in other Muslim and regional nations, women in Pakistan have expressed that engaging in physical activities is not consistent with their religion. This is attributed to various factors such as the need for modest dress and segregated facilities, cultural norms influenced by family and community, lack of personal interest, and religious and social considerations (Edim & Saba, 2014; Laar et al., 2019).

The ability of Muslim female athletes in Pakistan to participate in sports is dependent on religious and cultural norms, as noted by Fazal and Laar (2019). Despite these obstacles, Muslim female athletes hold positive attitudes towards sports, with religion being perceived as a lesser barrier

compared to other social and cultural factors (Laar, 2019; Khan, 2012). However, Pakistani society and culture have always been measured according to Islamic values and norms, according to Ashraf (2019). Females from culturally bound societies in the Muslim world often prioritize religious values as their most fundamental need and consider religious and traditional norms as fundamental aspects of their identity when it comes to sports participation, which is often influenced by religious, cultural, and ethnic factors. Islam encourages both men and women to participate in sports to maintain healthy lifestyles as it promotes overall physical fitness and good health (Yasmeen & Soniha, 2011).

Pakistan is a predominantly Muslim country with a 97% Muslim population. Men dominate all aspects of life, including sports, which is similar in other Islamic and South Asian countries due to cultural and regional beliefs (Nanayakkara 2012). Pakistani women's participation in sports is influenced by factors such as their skills, social, cultural, and religious limitations (Khan 2007; Laar et al. 2019). It is reported that almost 90% of Muslim female athletes in Pakistan do not participate in sports (Cailliau 2013). Although Pakistani law does not impose specific dress codes for women, Islamic principles demand that women respect a number of Islamic religious customs (Nanayakkara 2012). Muslim women generally participate

in sports at a lower rate than non-Muslim women worldwide, and it poses challenges in various sports (Pfister 2010). Muslim female athletes' attitudes towards sports are significantly influenced by their religious affiliations and Islamic culture. Despite the level of competition, some Muslim countries have not been supportive of female athletes. In fact, while other Muslim countries allow female athletes in several sports, they also impose an Islamic dress code (Mirsafian et al. 2014).

In an Islamic country, women typically have very few options for clothes, and wearing exposing outfit is not allowed. Sports dress is one of the main problem preventing Muslim female athletes from Islamic countries from participating in sporting events like the Olympics. Muslim women in many Islamic countries cover their entire bodies with hijab, leaving just their faces and hands exposed, but in some Islamic countries they are free to decide whether or not to cover their hair. Most Muslim female athletes choose to wear sport outfit, believing that this does not violate their religious belief, despite the fact that dress code in competitive sports do not entirely adhere to Islamic standards (Rizwan Ahmed laar 2016). The World Taekwondo Federations decision to allow hijabs in taekwondo competitions. Many cases that have sparked discussions on how to respect all cultures in sports by allowing participants to compete in sportswear that is ap-

appropriate for their culture. One example, the Modern Pentathlon Federation forbids women from wearing a “Burqini” a swimming suit that covers the entire body. This would have caused serious issues about Muslim female athletes in swimming competition (Pfister 2010). In Pakistan also, the government region of General Zia-ul-Haq females were banned in taking part in sports and imposed veil while playing. Even in western countries, some females are not allowed to play while other Muslim countries allow their participation by wearing a particular outfit.

According to Yasmeen Iqbal Qureshi and Soniha Aslam Ghouri (2021) The previous literature highlighted the challenges faced by the Muslim female athletes in Pakistan that are similar in nature across the world. Gender stereotyping, stigmatization, government negligence, athletes’ outfit, family and economic difficulties are the constraints that need to be considered in the process of empowerment. Muslim females are discouraged to wear female sports outfit. It is one of the major constraints for females especially while participating in Olympics. The formal dress code for international sports does not fulfill the criteria of Islamic culture (Ahmed Laar; 2022). Thus, there is a need to overcome the barriers for empowering females in sports. Most of the females, who belong to traditional restricted society, show their priorities to the ways they are being mold-

ed and structured towards their life (Yasmeen Iqbal Qureshi; 2021). Their values and beliefs are used to shape and form their identity, and this affects how they approach games and the other activities. Their adherence to these beliefs is often the determining factor in their participation in sports. In Islam, both men and women are encouraged to lead a healthy lifestyle by engaging in physical activities (Laar, 2019; Wilber, 1964; Ashraf, 2018).

They are being structured and molded according to religious values and beliefs, as they think that these are the basis of their identity. Their approach to games and other activities are often determined by these beliefs. Islam is the religion which always encourages males and females to adopt a healthy lifestyle by engaging in any physical activity (Laar 2019; Wilber 1964; Ashraf 2018).

On the other hand, there are some religious aspects which do not allow females to take part in sports competition in public. It describes how females could maintain the sanctity of the religion by not mixing with the opposite gender and following the dress code i.e. covering the body parts of the females. It requires the quick consideration of both the western and Muslims' satisfaction during international sports competition. Due to the lack of awareness about Islamic teachings and their misinterpretations,

most of the females hesitate in Pakistan to take part in sports or any other physical activity. Muslim female athletes may have concerns about facing negative attitudes or discrimination from society due to their religious and cultural beliefs, as has been noted in studies by (Khan, 2007; Laar et al. 2019).

It is undeniable that sports have a significant impact on women in Muslim countries, with examples such as football in Iran, sprinting in Kuwait, Bahrain, Morocco, and basketball in Saudi Arabia. It is demise that very few Muslim females could take part to the high level and show their innate abilities. It may be due to religion stigmas, limited exposure or opportunities in sports completion and legal prohibition. In some countries even females are not allowed to watch the live competitions of sports. It is forbidden for them to participate in Olympic Games (Syukur; 2021). This discriminatory scenario against female athletes has received a severe criticism. In Pakistan also the females are not given the opportunities to show their potentials. The education policy rejects physical education for females. They are not allowed to go even to gyms. Muslim women face many obstacles in participating in sports due to cultural and religious beliefs, including being forbidden from attending stadiums to support their favorite teams. However, many conservative Muslim leaders do

support female participation in sports, and it is a misconception that sports are forbidden (Haram) in Islam (Klein, Jeff; 2007).

For instance, Faezeh Hashemi, daughter of former Iranian President Hashemi Rafsanjani, is a strong advocate for girls' participation in sports. She played a key role in launching the first Islamic Women's Games in 1993 and advocating for the formation of fitness centers and more physical activities in Iran. It is essential to empower female athletes in Pakistan by breaking down social and cultural barriers and encouraging women to challenge the stigmas attached to them by their societies (Lockwood, Bert B. 2006).

The Islamic cultural and religious norms, is encouraging marginalization and repression of females in sports. The Muslim female athletes in Pakistan are also religiously stigmatized. (Golsin & Kluka 2004) assert that females are suppressed and marginalized due to Islamic cultural, religious stigmatized. The Holy Book of Islam, the Quran, advocates physical activity (Nakumura, 2002; Kahan, 2003). during the time of Prophet Muhammad (S.A.W) women were known to participate in battles and other physical activities that would keep them physically fit (Daiman, 1995). Regardless of gender, Islam is concerned with maintaining one's physical and spiritual selves (DeKnop, Theeboom, Wittock, & DeMartelaer, 1996).

Muslim female athletes are underrepresented in the Olympics, international competitions, and social activities in Western nations (Nakamura, 2002). This might be a result of the differences between the Islamic and Western structures of sports, which include sex segregation and flexible and modest dress standards (Nakamura, 2002). Muslim female involvement in Western sports has frequently been described as being affected by dress codes (Carrington et al., 1987; Carroll, 1993; Kay, 2006; Nakamura, 2002). Muslim females may sacrifice their cultural and religious views in order to be met, limit their participation in sports to their religious community, or stop altogether to participate in sports when their requirements are not met. The requirement for modest attire is not always taken into consideration by sports facilities, whether it's for individual or team sports.

The present research aims to investigate how Muslim female's athletes can be empowered regarding to the dress code in sports and thus fill the gap of the literature. Therefore, in the light of the above discussion it can be seen that sports play a significant role in the lives of the females. The games or sports not only provide physical fitness but they also incorporate mental stability. In a Pakistani culture, women are believed to perform the household chores and bear child (Rizwan Ahmed laar; 2019).

The stigma of staying at home is being attached to the females that thus they are not encouraged to participate in any sports or games. In Pakistan, females are not allowed to participate in activities due to religious constructed values (Suleman Atla & Jahanzaib Rana; 2021). World Health organization (WHO 2008) shows that only 27.3 % women participate in sports. The status of Muslim female athletes cannot be neglected in the developing country like Pakistan where unfortunately very few women are allowed to take part in the sports.. It can be seen that many female athletes leave sports because they fail to maintain this balance due to their family pressure and care for their families leaving themselves in negligence (Walseth 2006; Knez et al. 2012).

Due to widespread misinterpretation of Islam and lack of religious awareness in Pakistan, many Muslim females are restricted from participating in sports or sports competition due to dress code requirement (Yasmeen; 2021). The main apprehension in taking part in sports is they are afraid of the fearful and negative attitude of the society and their religious leaders regarding dress code of Muslim female athletes. Sports community should try to keep in mind the social and cultural factors which are influencing the individuals' participation in sports globally. Females mostly gain social benefits through games that are considered

most important for them to survive in the male dominant society but unfortunately Pakistan provides fewer opportunities to females for interaction outside homes. There is a potential that female athletes will gain recognition in the field of sports regardless of many trails like overcoming constraints of dress code.

1.2 Purpose of the study

The main purpose of this study is to explore the experiences of dress code of Muslim female athletes while participating in sports. This article will provide an overview of religious factors in connection to the dress-code challenges faced by the Muslim female athletes in Pakistan. This article identify how female athletes follow Islamic practices during sports. Furthermore, the aim of the study to understand how National and International sports organizations influence Muslim female athletes in sports. It will also provide the recommendations and suggestions to overcome the obstacles related to dress code to empowering Muslim female athletes in Pakistan.

1.3 Research Questions

The research will explore the following research questions

R.Q.1: What are Islamic protocols for females in context of sports?

R.Q.2: What are the experiences of the Muslim female athletes regarding dress code in sports?

R.Q.3: How do National and International sports organizations influence Muslim female athletes?

Chapter.2 Literature Review

In order to examine above mentioned research questions, this chapter will provide the relevant literature pertinent to the matter. Several researches were conducted in order to understand the barrier in connection to the dress code for the Muslim female athletes at National and International level. Through this literature authors have also proposed that women are mostly being underrepresenting in sports due to their religious faith and physical appearance (Pefister, and Radake, 2009; Yasmeen & Soniha, 2011 & Junaid Anwar 2021). The literature review is divided into several parts that explore the perceived limitations of Islam on the dress code for Muslim women, which can pose a challenge to their participation in sports. Additionally, the review examines the presence of Muslim female athletes in Pakistan and their experiences, which have influenced their empowerment in sports. The study also delves into the fields of empowerment theories and role congruity theory, which shed light on the significance of Muslim women's participation and empowerment at both national and global levels, with the aim of minimizing the barriers faced by Muslim female athletes in Pakistan.

The current state of developing countries like Pakistan shows that their human capital is lacking since they spend less on health and education than they could possibly spend on entertainment. Additionally, the majori-

ties of nations are conservative and use distinct gender expressions for men and women. In light of this, gender differences are a result of these socially constructed roles, however throughout the course of that lengthy list of discriminations it can be seen directed at a small group of female athletes. However, researchers came across a women's sports federation, which sparked their intense curiosity in learning more about a specific sports women sample, which was a challenging aspect of the research. Based on this, goals and research questions were created to determine the ways to overcome the barriers regarding the dress code.

Due to the shifting socioeconomic situation of women around the world, the relationship between women and sports is still not entirely established in the developing countries which also include Pakistan. If we search for prior studies on women and sports, international studies have been discovered so far, and they have elaborated that in Iran, traditional beliefs of gender segregation have been changing, for example, under strict veiling policies, and that women are participating in sports as a result of men who are participating in sports being more self-assured and confident. Women participate in sports-related activities since they are young, which contributes to their good physical appearance, highest level of psychological health, and lack of any form of depression. Women in

Pakistan gain more self-confidence, a stronger personality, better health, and, of course, financial stability if we practice sports for them. Pakistan has a low participation rate of women in sports; as a result, the government should offer incentives to female athletes so that they will play sports and become strong members of society.

2.1 Islam and Sports-A Perceptual Overview

The term "Islam" is derived from the Arabic word "Salama," meaning peace and safety, and a follower of Islam is known as a Muslim. According to reports, the Holy Prophet Muhammad (PBUH) encouraged sports and entertainment, saying, "Entertain [yourselves] and play, for indeed I dislike severity to be seen in your religion" (Suyuti, al-Jami). Islam promotes good health, and a healthy and fit Muslim is considered better than a weaker one. "The Prophet (PBUH) is reported to have said, a strong believer is better and more beloved to Allah than the weak believer" regarding health and fitness (Sahih Muslim)". Both men and women are encouraged to be active in practical life to maintain good health in Islam. Participation in sports is not against the principles of Islam as long as certain Islamic principles regarding participation are followed. These principles include covering the hair and all obligatory parts of the body, avoiding the mixing

of males and females during play, avoiding gambling, and giving due attention to "Fard" (obligatory religious practices such as five daily prayers, fasting in Ramadan, Hajj, etc.). The Holy Prophet (PBUH) and his companions participated in various sports such as walking, running, wrestling, swimming, archery, spear-throwing, horse-racing, and camel-racing. These sports were significant for maintaining health and fitness, particularly in preparation for "Jihad" (holy battle fought for the cause of Islam) (Al-Maida: 87).

The teaching of Islam, being based on divine revelation, are characterized by a sense of balance and equilibrium. Islamic ways of life based on the Quran and Sunnah have the biggest influence on Muslim's daily lives, encompassing their attitudes about their bodies, health, sport, and recreation. Islamic culture is founded on the principles and regulations outlined in the Quran. The Quran serves not only as a source of guidance, explanation, and illumination for social and cultural aspects of human life, but also offers practical examples and legislation to satisfy the spiritual and material needs of Islamic society (Sahih Muslim, The Book of Destiny), Hadith # 2664). Within Islam, there is a strong emphasis on the significance of maintaining good health. Engaging in sports can be an effective means of achieving and sustaining physical fitness, with no harm for both males and females. However, there are varying interpretations of the Quran that result in differing

opinions about the role of women in society, particularly in regards to their bodies and physical activities (Anwar, Muhammad Junaid, Suleman Atlas, & Jahanzaib Rana, 2021).

Islam, which is the most recent religion addressed in the Qur'an, addresses all moral principles, including female dress code. The many types of clothes worn by Muslims females show that it has basic norms for personal dignity. Muslims consider certain norms of public decency to be mandatory, despite the fact that they may seem archaic or conservative to some. For people who identify as Muslims, there are specific guidelines about what they should and shouldn't wear. Allah declares in the Qur'an,

"O Prophet! Tell your wives, daughters, and the female believers to cover their entire bodies with cloaks (veils) (i.e. screen themselves completely except the eyes or one eye to see the way). It would be great if people knew about them (as free, respectable women) so as not to be irritated. And Allah is always Most Merciful (33:59).

Islam promotes physical activity as a means of sustaining a healthy lifestyle and generally supports fitness and wellbeing. However, according to Henderson and Winn (1996), while Islam does encourage female participation in athletic activities, there are several prohibitions that keep women

confined to enclosed spaces. Muslims believe that engaging in sports activities helps to preserve human health and prosperity, and the Holy Quran commands believers to refrain from forbidding good deeds that Allah has made legal and to refrain from transgressing against rights that Allah has not violated. Nevertheless, certain aspects of religion can impact how sports are played. For instance, women who profess their faith cannot participate in sports with other genders, and the setting and dress code must also be taken into consideration.

Muslim women are a diverse group in sports, as women's sports are not unified. While many Muslim women have had success in exploiting relationships and power structures to further their cause, others continue to fight for independence and autonomy but are unsuccessful in doing so, as noted by Sheila Scraton (2001). Misguided religious conceptions or a lack of knowledge have discouraged many Muslim women from participating in sports or made them feel incapable of doing so. Many Muslim girls are reluctant to participate due to concerns of being treated unfairly or encountering service providers who have unfavorable attitudes about their religious and cultural demands, according to Sani Bichi and Muktar (2018).

Muslim women's involvement in sports is influenced by a range of factors such as their background, religious beliefs, gender roles, cultural norms, dress codes, parental, familial, and community support. These variables shape the way individuals view physical activity, sports, and athletics. While some Muslim women participate in sports without any hindrance, others face various obstacles, challenges, and barriers. The extent of such challenges varies across different countries, influenced by factors such as mixed-gender sports, dress requirements, attitudes towards sports, lack of resources, and cultural and religious restrictions. For instance, certain societies consider sports as a masculine activity, as is the case in Senegal, where Muslim women are discouraged from participating in sports due to societal and cultural norms that view it as a male pursuit (Hewett, 2010).

Islam, which is the most recent religion addressed in the Qur'an, addresses all moral principles, including female dress code. The many types of clothes worn by Muslims females show that it has basic norms for personal dignity. Muslims consider certain norms of public decency to be mandatory, despite the fact that they may seem archaic or conservative to some. For people who identify as Muslims, there are specific guidelines about what they should and shouldn't wear (Fatema & Islam, 2014).

Physical activity is widely regarded as a “community-wide issue” that can offer benefits not only to health care, but also to other areas beyond physical health such as sports and entertainment, urban development, and skill-building, due to the numerous advantages of exercise and the decreased incidence of physical inactivity (Chau, 2007). Participating in sports and physical activity can equip individuals with the skills necessary to handle a variety of real-life situations. Furthermore, engaging in sports and physical activities can foster social interactions, solidarity, fairness, national unity, and community trust (Chau, 2007).

2.2 Muslim females in Islam

Perspectives of Islam regarding the participation of females in sports has been the major problem throughout the history and this issue have been researched by a few scholars including Kay, (2005), Livengood & Stodolska, (2004) & Martin & Mason, (2003). Religion holds a significant place in Muslims' lives and is regarded as the most important social institution in Islamic societies. Islam has an impact on all aspect of a Muslim's life, including their participation in sports and other activities. Islam has given women a particular status. There are specific Islamic laws pertaining to the way women live their lives, how they relate to others, how they are regarded

in society, etc. Islam promotes sport among women as long as a few Islamic principles related to female participation in sport are followed, such as maintaining the "Hijaab" (covering of the hair, face, and other secret parts of the body), adhering to the dress code, refraining from gambling, holding joint games for men and women, and paying attention to the timely discharge of Fard. With the beginning of maturity, Muslim girls start to wear the hijab during everyday activities when there are non-Mahram males present, regardless of whether they play sports. If all participants, spectators, and organizers on the playing field are female and no non-Mahram is present, then the hijab is not necessary (Siddiqi, 2003).

Different studies illustrate that Islam recognizes the importance of health. And athletics may be a tool for maintaining and restoring health. Sporting activity appears to be beneficial for both male and female. According to Sunan Tirmidhi, Musnad Ahmad, and Sunan Ibn Majah, the Holy Prophet (PBUH) also reportedly remarked, "Every game a person plays is worthless except for archery, training one's horse, and playing with one's wife." The story of Ayesha and the Prophet (PBUH) competing in a running event indicates that the Holy Prophet (PBUH) supported women's sports. In their initial race, Ayesha emerged as the winner, but in a later race, after the

Prophet (PBUH) had gained weight, he won, and he declared that they were now even (Abu Dawood).

Islam is often considered a "religion of balance and equilibrium" that values and cares for the healthy female body, as supported by the theory that encourages female involvement in sports (Hargreaves: 2000). Many experts also argue that Islamic teachings promote and support participation in sports for the physical development of both men and women (Mahfoud, 2011).

Although male and female have equal rights in Islam, female athletes have greater constraints than male athletes when it comes to participating in sports (Beiruty, 1997; Medjadji, 2007). As already explained, female participants are required to cover their bodies in loose attire that conceals their actual physical measurements (Medjadji, 2007). But a man dresses himself from the navel to the knee. In Islamic culture, women are expected to always protect their distinct dignity and honor. Muslim women are allowed to participate in sports, but they must be careful to maintain their respectability (Mawlawi, 2005).

2.3 Hijab and sports-dress code of Muslim female

A Muslim woman must wear modest clothing in order to engage in sports and physical activity, however, modest attire is not always recognized on a global and national platform. Muslim women often face challenges and restrictions in participating in international competitions, as they may be required to wear specific Western-style costumes that go against Islamic law if they expose their bodies. These obstacles are a regular occurrence, as exemplified by Amaiya Zafar's disqualification from the 2016 Sugar Bert Boxing National Championships USA for refusing to compete without her hijab. Many other women have faced similar obstacles due to Western cultures or uniform requirements (Claire F Benstead, 2017).

Unfortunately, the situation is becoming increasingly difficult due to the French Hijab prohibition, which also prevents Muslim women from participating in sports. According to French sports organizations, Muslim female athletes can only participate in events if they agree to adhere to the Western dress code (Anwar, M. J., Atlas, S., & Rana, J., 2021).

Sports organizations frequently discuss the dress code and hijab worn by Muslim women, according to (Pfister). In traditional Islamic countries such as Saudi Arabia and Iran, women who wear the hijab must participate

in sports and other leisure activities in public. In Oman, where the hijab is not mandatory, many female athletes still choose to cover their heads and bodies while participating in physical activity in public. Iranian women participate in various sports, including running, biking, soccer, cricket, shooting, and swimming, while dressing modestly, demonstrating that modest clothing and hijab do not significantly limit physical activity. Some Muslim women prefer to participate in women-only sports to maintain their modesty in mixed-gender settings and to wear the hijab, rather than adopting a western-centric lifestyle. (Pirkko Markula & Eileen Kennedy, 2011)

The issue of the hijab has become a battleground for cultural and social conflicts as Muslim women's involvement in sports has increased. In many Middle Eastern countries, Muslim women must cover their hair during public sporting events, while Turkey prohibits the wearing of the hijab during competitive sports. Different Muslim nations have distinct beliefs and ideals regarding women's participation in sports, influenced by factors such as gender roles, cultural history, governance, and customs. For example, Saudi Arabia and Iran have more strict clothing regulations for women compared to the progressive nation of Lebanon (Geoff Harkness & Samira Islam, 2011).

2.4 Muslim female in Sports-Constraints and Challenges

Various studies have examined the limitations that prevent women from participating in sports. These constraints refer to factors that restrict how often, how intensely, for how long, or how effectively someone can engage in physical activities. In other words, Constraints (in women sports) typically known as the barriers who restrict the sports participation (Susan M Shaw, 1994). In addition, Gertrud Pfister (2010) described in his study that religious and cultural barriers, women from Muslim-majority countries may find it difficult to participate in sports, particularly in international events, due to their living circumstances, legislative restrictions, and prejudice. Religious beliefs and values hold weight in the manner in which numerous Muslim women structure and approach their lives. Islam is a vital component of their identity, and cultural, ethnic, and religious factors all play a role in their outlook towards sports. Due to the false notion that "sports are forbidden (Haram)," Muslim women encounter various challenges and barriers to their participation in sports (Klein, Jeff; 2007).

Research has shown that for female students in Pakistan, religious restrictions are not the primary barrier to their participation in sports. In-

stead, they face sociocultural, facility, and family limitations, as they are expected to focus more on domestic duties such as childbearing, childcare, and housework (Sufia Syukur; 2019). In Arab Muslim countries, over 98% of women express interest in sports, but cultural and ethnic concerns prevent 80% of them from participating, according to a survey-based research article (Mohd Sofian; 2010). Misguided religious interpretations or a lack of knowledge have discouraged Muslim women from sports participation in many Muslim-majority countries, with some fearing discrimination or societal backlash due to their religious or cultural requirements (Benn, T., Pfister, G., & Jawad, H.; 2010). Islamic principles prohibit men and women from freely mixing, necessitating a female-only sporting environment for Muslim women. Additionally, parental acceptance, transportation, financial assistance, and economic issues are significant barriers for women in sports.

The Islamic Federation of Women Sport (IFWS), an Iranian initiative for women's sports founded in 1990 and led by Fazeah Hashmi (Syukur), organized the Women Islamic Games in 1993, 1997, 2001, and 2005. However, due to insufficient budget allocation by the National Olympic Committee, the Federation was unfortunately forced to close down. As a result, Muslim women have the potential to compete on na-

tional and international levels but lack the necessary resources and infrastructure. Various religious, social, cultural, financial, physical, and psychological barriers and constraints hinder Muslim women's participation in sports. In order to gain a better understanding of the current state of female participation in sports, it is necessary to investigate various aspects of the topic (Laar, R. A., Shi, S., & Ashraf, M. A., 2019).

2.5 Muslim Female Athletes in Pakistan

Sports are an essential tool for physical, mental, emotional, social, and psychological growth of individuals, regardless of their gender. Despite the principle of gender equality, women in many parts of the world, particularly in Islamic and developing countries like Pakistan, experience inequality in sports. In certain countries, women are not permitted to participate in specific sports, while in some Islamic nations, they are entirely barred from engaging in any athletic activity. Although women's participation in sports and their right to play is a global concern, it is generally believed that women and girls in Islamic countries face numerous obstacles in this regard, as reported by (Rizwan Ahmed Laar, Shusheng Shi, & Muhammad Azeem Ashraf, 2019).

In comparison to the rest of the Islamic world, Pakistan, an Islamic country with a 97% Muslim population, offers comparable but different instances. Like other Islamic nations that share a similar faith as well as other South Asian nations that share a similar culture, males dominate Pakistani society in all spheres of life, including sports (Nanayakkara 2012). Previous studies hardly focused on the barriers that prevent women from participating in sports in Pakistan, but there has been several research on these issues in Western countries. Nearly 90% of females and female adolescents do not engage in sports or other physical activity (Cailliau 2013). Two international organizations “Insan Foundation Pakistan” and “Right to Play” are in charge of the "Sport Works" initiative in Pakistan, which aims to increase female engagement in sports. They encountered issues with local authorities and people of the neighborhood who opposed the proposal. These organizations are facing issue with community member and national leaders who opposed this project and do not want it to be applicable. On the other side, the Joint Action Committee for People's Rights and the Human Rights Commission of Pakistan organized a mini-marathon in Pakistan on May 21, 2005. Police used force to detain participation during the event, and the first mixed-sex race attempt was unsuccessful (United Nations Office of Sport for Development and Peace 2005). In addition to this, domestic violence is a

problem for Pakistani women. In Pakistan, where the patriarchal system is prevalent, men generally (but not exclusively) believe it is their right to manage their wives' outside and other activities and to threaten or use psychological assault as a form of retaliation when a wife is found to be disrespectful. Pakistan is regarded as the third-most dangerous country for women, according to a Thomson Reuters Foundation study (Anderson 2011).

Nyrop (1971) explained in his study that men dominate all aspects of life, including sports in Pakistan society. A family's male head is often seen as the boss and superior. Regarding all females and any other younger male family members, he is the one who makes choices in the home. Women in Pakistan are bred from birth to take care of the home and the kids. Instead of engaging in sports or other social activities, they are regarded like housewives and confine themselves to their homes. Women are not permitted to travel alone outside of their neighborhood or community in many places due to security concerns. Research conducted by (Hakim & Aziz, 1998) explored that in many areas of Pakistan, personal security and other considerations also restrict the movement of women and girls. In addition to gender and economic inequality, Pakistanis also deal with issues like a facility shortage. For athletes, facilities are like labs. The following facilities are generally necessary for successful sports participation: supply, equipment,

financial assistance, supervision, maintenance, safety, accessibility, and a decent location (Olajide 2004). People in Pakistan seldom ever get access to these facilities. Even if there are facilities, they are sometimes old or located in public areas, making women reluctant to use them when playing sports with males (Richards 2017).

Another obstacle to sports participation in Pakistan, particularly for women and girls, is family concerns. Parental stress or support, for example, can have a major beneficial or negative impact on children's engagement in family activities. Cote & Hay (2002) further described in their study that siblings can also be the reason to restrict the sport participation of an individual, especially girls. Family background has a significant impact on the atmosphere in which children may participate in sports and, with preparation, attain set objectives in such activities (Cote & Hay, 2002). On the contrary, there are educational impediments such as a lack of facilities, insufficient government funds, inappropriately trained sports teachers, and non-physical education courses or extracurricular activities (United Nations Office of Sport for Development and Peace 2005). The majority of females in Pakistan don't participate in organized sports at school for a variety of reasons, including the fact that most of them are afraid of getting hurt, others might have physical problems, and most of them don't want to miss class

because, most of the time, physical education activities conflict with other academic classes.

2.6 Muslim Females Athletes in Sports- National and International Platform

Muslim athletes in Western society are under pressure to compete without following to their ideals of modesty. The majority of sports need considerable body visibility (Benn 2010, 33). Muslims in Western nations are frequently a minority, in contrast to several Middle Eastern and South Asian nations where Islam is a significant cultural component. Muslims make up around 1% of the population in the United States. According to several studies conducted in Western nations, Muslim students have a harder time fitting in with the culture that is prevalent. "It is particularly difficult for female Muslim students who observe the hijab to completely interact socially in Western public schools," says (Alamri, Abeer Ahmed, 2013, p,423).

Many Muslims place their identity more in their faith than in their nation of origin or even their country of residency. Students frequently struggle to integrate into Western culture since their identification as Muslims is such a significant part of who they are. Jasmin Zine (2001, p,399-

423) High school kids in Australia are a good example of this, as they frequently stop participating in sports because they aren't permitted to wear the clothes they want or play on sex-restricted teams. This is an aspect of Australia's opposition to Muslim customs and efforts at integration of recent immigrants. In regards to concerns with sports especially, "dress code, privacy in changing rooms, mixed sex activities, and instructor knowledge requirements regarding Islam are examples of the problems" (Jasmin Zine, p,404). Due to this, Muslim families respond by upholding their customs and practices, even though this results in a growing number of Muslim parents removing their girls from extracurricular activities in Western schools (Alamri, Abeer Ahmed, 2013).

Pfister, G (2010) illustrates in his study that sport organizations on a global level frequently consist of European men and traditionally discriminated against Muslim ideas. To play football in Iran, even Muslim males must choose to defy their clothing rules. Muslim women must base their choices on their clothing: would they be able to compete while wearing modest attire? If not, should they compete nonetheless or should they deny their beliefs and adopt Western gear? Numerous sports federations restrict the use of any sort of headgear due to the risk of damage (Alvarez 2017). Women are forced to choose between their faith and athletics because of

this rule, which implicitly rejects the hijab. Muslim women have historically competed globally. The 1964, 1974 and 1976 Olympics all included athletes from the Iranian Olympic Council (Pfister 2004, p. 207). The International Olympic Committee made an effort to impose sanctions on Qatar, Brunei, and Saudi Arabia to send female athletes to the 2012 Summer Olympics, which FIFA forbade the Iranian football team from participating in (Prouse 2013, p,25).

Back in 2016, Amaiya Zafar was barred from participating in the Sugar Bert Boxing National Championships in the United States because she insisted on wearing a headscarf during the match (Alvarez 2017). This incident is just one example of how Muslim women face obstacles in Western cultures. FIFA's policies regarding hijab shed light on some of the challenges faced by female athletes who wish to wear a hijab. In 2007, FIFA prohibited headscarves, citing safety concerns that it might strangle a player, despite a lack of evidence to support such claims (Hamzeh 2015, 526). In April 2010, the Iranian youth football team was disqualified from the Junior Olympics because they were required to wear hijab. Following a series of protests, FIFA allowed the team to play with caps instead of headscarves. The following year, during the Iran-Jordan match, the FIFA referee claimed that the Iranian team was violating the no-headgear rule because of the

white headpiece included in their uniform. As a result, the team was disqualified from the 2012 Olympics in London since the match was a qualifier (Koushki Jahromi, M., 2010).

Furthermore, the Jordanian national team had three prominent players who wore head coverings. In a series of interviews, the players expressed that the game was humiliating and FIFA was uncooperative prior to the match. When news of the incident spread, a campaign for the inclusion of Muslim head coverings began, despite FIFA's prohibition of explicitly religious or political symbols on the field. Prince Ali Bin Al-Hussein joined the cause and transformed the hijab into a cultural symbol rather than a religious or political one. As a result, FIFA suspended the hijab ban temporarily in July 2012 until further safety research could be conducted, and the ban was completely lifted in 2014 (Hamzeh 2015 & Prouse 2013).

Modest attire is often not fully appreciated or understood by individual and team sports facilities. This can create difficulties for Muslim female athletes as they may find it challenging to participate in sporting events due to the Western clothing requirements set forth by the Olympic dress code. As a result, many Muslim countries opt not to participate in International and Olympic competitions. To address this issue, it has been suggested that

Muslim female athletes be allowed to wear clothing that aligns with their norms, values, and religion and is acceptable to both the Olympics and International organizations (Yasmeen I Q & Soniha A G, 2011).

2.7 Dress Code- A Challenge or Empowerment for Muslim Female Athletes

2.7.1 Challenges

There is no doubt to say that Pakistan as a developing country improving its structure in all forms of life including women participation in sports. However, Pakistan is still behind in some areas of development due to some social, religious and cultural factors. Dress code of female is one of those stigmatization conflict among the different religious groups. This stigma is deeply rooted in Pakistani society. Dressing represents a complex arrangement of signal that is getting harder and harder to comprehend. In Pakistani society, women are evaluated based on how they dress. For instance, if she is wearing a short or sleeveless top, people will think she is sarcastic, irreligious, and rebellious. People view her as a girl with good character if she entirely covers herself, head to toe (Yasmeen & Soniha, 2011).

Women have not had enough time in history to demonstrate their worth and tendency to actively engage in sports activities due to constraints that have always been drawn against them, which have inadequately introduced their social role as women. The majority of these factors are social-cultural in nature (Laar, R. A., Shi, S., & Ashraf, M. A., 2019). Because sports engagement was traditionally reserved for males in most human communities, the woman frequently had to choose between being a woman and participating in them as a result of this social pressure. While physical activity and exercise are not specifically allotted to any group, they are a heavenly blessing and every person has the ultimate right to them (Ahmadi, 2006).

Yasmeen and Soniha (2011) further described in their study that in Muslim nations, dress code definitely plays a significant part in the lives of many females, from rowing and football in Iran to sprinting in Kuwait, Bahrain, Morocco, and Pakistan, as well as basketball in Saudi Arabia. Regretfully, few females are allowed to pursue their passion for sports to the highest degree owing to societal stigmas, legal restrictions, or girls' limited access to sporting events. (Laar, R. A., Shi, S., & Ashraf, M. A., 2019) The history of Pakistan is replete with situations where women's clothing caused controversy in society. The majority of institutions, both

academic and nonacademic, have established a dress code for women. A clothing code for mentors was just recently imposed by the Federal Directorate of Education. Tights and jeans were prohibited by this. Additionally, the Pakistan Badminton Federation said in (PBF, 2011) that Pakistani female players would not adhere to the new dress code rules that the Badminton World Federation had implemented at the international level. Skirts were allowed under the dress code. That went absolutely against Pakistani culture (Laar, R. A., Shi, S., & Ashraf, M. A. (2019).

Not only in Pakistan, one can see that women sport attire is a topic that raises controversies. Many a woman does not feel comfortable in playing such short dresses that reveal their bodies. Sarah Vos (2021) who is a gymnast, from Germany once said: “We women all want to feel good in our skin”. So, in April of the year (2021), she made a decision to wear a full body covered costume at the European Artistic Gymnastics Championship. One more German gymnast Elisabeth Seitz in her statement said that women wanted to prove that dressing should be the choice of one’s own. (Anwar, M. J., Atlas, S., & Rana, J., 2021). In Muslim countries like Pakistan, it is widely considered that men dominate the sports and physical activity industries, and girls are frequently forced to overcome significant obstacles that prevent them from competing in international events.

The primary reasons why Pakistani people forbid their daughters from competing in national and international have to do with dress code and some religious constraints.

2.7.2 Muslim female: Persecution and Empowerment

A common misconception in Western countries is that Muslim women have experienced discrimination throughout their history (Al-Hibri, 1997; Hamzeh & Oliver, 2013; Nakumura, 2002). Many widely held notions in Western societies about Muslim women are inaccurate (Kahan, 2003). Women played a significant role in Muslim culture in the early history of the religion, working and even taking part in conflicts (Al-Hibri, 1997; Kahan, 2003). Islamic writings advocated for women's rights and equality (Jawad, Al-Sinani & Benn, 2011). Muslim countries saw the same growth in patriarchy that many other countries did (Al-Hibri, 1997; Jawad, Al-Sinani & Benn, 2011). Byzantine and Persian empires that were nearby had a significant impact on the rise of Arab Muslim patriarchal dominance (Al-Hibri, 1997).

Women's rights started to deteriorate as patriarchy became ingrained in the culture; many were made to wear veils and were barred from going to school (Jawad, 1998). These cultural practices' antecedents started to be

mixed up with religious views (Jawad, 1998). According to Al-Hibri (1997), many academics believe that the social and political presumptions that have been so thoroughly ingrained in Islamic culture that it is difficult for Muslims to recognize their non-religious roots are main reason of this patriarchal system. This has led many people including Muslims and non-Muslims to believe that Islam supports the use of women as property, although in reality the Qur'an (Islamic Holy Book) encourages the fair treatment of women (Al-Hibri, 1997; Hamzeh & Oliver, 2003; Nakumura, 2002, Kahan, 2003).

Since the Western culture has "established" that Islam oppresses women, this viewpoint may be highly problematic. But according to Al-Hibri (1997), much of Western culture only acknowledges the patriarchal interpretations of Islam, suggesting that this viewpoint may be founded on erroneous interpretations or secular prejudice. This is not to say that the West should not back Muslim women in their battle for equal rights; rather, the role should be one of support rather than of leadership, allowing Muslim women to choose their own course toward empowerment. We can encourage and empower Muslim females by better understanding their viewpoints and experiences through their own words.

2.7.3 Empowering Muslim Female Athletes in Sports: initiatives and performance

Even though there have been several disputes and conflicts concerning women's engagement in recreation and sport in Muslim nations, female sports have grown and developed significantly in recent years. Many Muslim nations, including Iran and Saudi Arabia, which are in the middle of the feminist and Islamist disputes, are empowering women by allowing them to play sports. Since 1980, Iranian women have been permitted to compete in international competitions while adhering to a modest clothing rule. Iran also started the first women's international competitions, making women's sports history (Gertrud Pfister, 2005)

According to Gertrud Pfister (2005), women's participation in competitive and elite-level sports, alongside the practice of sex-segregation, has led to their empowerment. Iran has seen a significant rise in women's sports participation in activities such as shooting, karate, chess, horse-riding, and football over the past few decades, as noted by Jenny Steel and Sophie Richter-Devroe (2003). Women's roles have been rapidly evolving and changing across the world, particularly in South Asia and the Middle East, with women playing a crucial role in the Arab

Spring uprisings in countries like Egypt, Tunisia, and Bahrain, as well as others in the region, which has resulted in their empowerment (Harkness, Geoff, & Samira Islam, 2011). Muslim women from several nations have performed in international competitions despite several obstacles and restrictions, taking home gold medals for their nations at the Olympics, Commonwealth Games, World Championships, and Asian Games, among other international sporting events. Muslim women have just recently started challenging in major international sporting events, but they have already made a strong presence known by putting on impressive displays (Marwat, Mohibullah Khan, Syed Zia-ul-Islam, Muhammad Waseem, Hazratullah Khattak, & Safeena BiBi, 2014). This topic is becoming more well-known now, and more Muslim women are participating in sports. Here are some popular Muslim sports women from Pakistan who have participated for their nation in important international athletic competitions. Pakistan's women's cricket team won the gold medal at the Asian Games in 2010 and 2014. Kiran Khan, the first female Pakistani to win a swimming gold medal at the South Asian Games, has won six gold medals internationally and represented Pakistan at the 2008 Beijing Olympics (Mohibullah Khan Marwat Director Sports et al., 2014).

The fastest female of South Asia and the Asian Games gold medal winner in the 100-meter race is Naseem Hameed Siddiqi. She raised the Pakistani flag while doing brilliantly during the 2010 South Asian Games in Dacca. Samina Baig achieved the distinction of becoming the first Pakistani woman to climb Mount Everest on May 19, 2013. (29,029 ft or 8848 m). Rubab Raza, Pakistan's first Olympian and youngest swimmer, participated in the 2004 Summer Olympics in Athens at the age of 13 (Mohibullah Khan Marwat Director Sports et al., 2014). Getrud Pfister explained in his study that the first group of female Olympians from Islamic nations were identified more by their participation in the Games than by their athletic skills. But a considerable number of Muslim women have made a name for themselves in sports (Pfister, p.37). Muslim women have achieved the following in sports while wearing the Islamic modest dress:

- Halet Cambel of Turkey made history as the world's first Muslim woman to compete in fencing at the 1936 Berlin Olympics.
- In the 2012 London Olympics, Sarah Attar and Wojdan Ali Seraj Abdulrahim made their mark in sports history by representing Saudi Arabia.

- Ruqaya Al Ghasara, from Bahrain, participated with a full hijab at the 2004 Athens Olympics and went on to achieve gold and bronze medals in the 200 and 100 metre sprints, respectively, at the Asian Cup in Doha in 2006.
- Muslim women won a total of 18 medals in various events during the 2012 London Olympics. Despite numerous obstacles and limitations, women in Muslim countries have attained recognition and success as athletes, even in combat sports such as karate or taekwondo (Khan Marwat Director Sports, 2014, p. 212).

The growing number of female Olympians gives the idea that a woman's ability to participate in and succeed in sports, especially in the Olympics, is substantially influenced by her cultural and religious background. While some Muslim nations considered it inappropriate for women to participate in sports and only authorize such activities under specific circumstances, others still allow women to play games on an unconditional basis (Anwar, M. J., Atlas, S., & Rana, J., 2021).

All of the preceding research show that Pakistan has a patriarchal social structure, which contributes to the poor participation of female in sport due to dress code and other issues there. Due to such a social framework,

female students' engagement in college has also decreased. The focus of this study is on barriers to participation of Muslim female athletes because, as Jackson and Scott (1999) previously stated, looking at different population groups, particularly females' athletes, enables us to more thoroughly comprehend the barriers to overcome the issues in connection to the women participation in sports for example cultural and dress code. However, the review informs us that, particularly in Muslim countries like Pakistan, research on sport and religion is marginalized. Few scholars who researched on the connection between religion and sports. Remarkably limited study has been done on barrier faced by female athletes' participation, especially in Muslim countries like Pakistan (Coakley & Pike 2014). This information gap motivated us to perform a study that would both highlight the barriers Pakistani female athlete's experiences when participating in sports and add to the body of literature. This study can help to understand the barriers mainly dress code and the result of this study will help to empowering Muslim female's athletes in Pakistan.

Chapter 3. Methodology

Illustration on the existing literature, this study seeks to investigate the viewpoints of Muslim female athletes regarding to the dress code, with the goal of empowering female athletes in Pakistan. The research specifically concentrates on identifying strategies to empower female athletes in the country. Qualitative research methodology was employed to conduct this study. To explore the factors contributing to limited representation, in-depth interviews were utilized as the primary research tool. The study focuses on the sport experiences of female athletes.

3.1 Qualitative Research Approach

Due to the nature of my thesis I selected a qualitative approach. According to definition, qualitative research is a “multifaceted technique that analyzes culture, society, and behavior through an analysis and synthesis of peoples words and deeds” (Hogan, J., Dolan, P., & Donnelly, P. (2009). Hogan et al. (2009) support their argument by claiming that qualitative research allows a research the right to interpret or comprehend the actions, beliefs, and feelings of the group being studied. Its adaptability permits research to be conducted in its natural environment and gives researcher the

chance to collect and analyze data based on the participant viewpoints and the way they make sense of the World (Hartely & Muhit, 2003).

Pathak, V., Jena, B., & Kalra, S. (2013) qualitative research allows the participants to be vocal and expressive to share their experiences and opinions. It ensures the involvement of everyone related to the study. In this research also, the qualitative method assists to understand and explore the hurdle of dress code and the first-hand experiences of female athletes. The qualitative method helped the participants of the current research to be vocal and express their personal opinions regarding dress code.

This study employed a thematic research approach which is determined to be an effective and appropriate way to comprehend collected data. Thematic analysis is a technique for studying qualitative data which involves looking through data collection to find, examine, and describe recurring patterns (Braun and Clarke, 2006). Through this approach, the researcher was able to describe subjective experiences of participants and use collected data to draw understanding based on those experiences and perceptions.

3.2 Research Participants

In order to provide relevant data, a purposeful homogeneous group consisting of potential participants selected for the current study. Purposeful ho-

homogeneous sampling utilized in the present research. According to Taherdoost (2016), purposeful homogeneous strategy is the strategy of sampling in which there is a deliberate selection of a particular setting and persons.

As the purpose of the study is to explore the perspectives and experiences of Muslim female athletes regarding dress code. The selected participants were made sure of their availability on the given time and date of the interview. Prior to the scheduled interview, the participants explained the purpose and nature of the research. The demographic data of the participants gathered by providing a sheet consisting of personal data like age, marital status, and gender. The participants assured of the ethics of the research by protection of their personal data. They made sure that their personal data will not be used at any point of the research and their identities will not be revealed. Total 10 participants took part in this research. All of the participants are currently elite Muslim female athletes under the age of 20 to 30.

Table.1

Participant details

Participants	Position

Participant 1

Participant 2

Participant 3

Participant 4

Participant 5

All of them are currently elite

Participant 6

Muslim female athletes

Participant 7

Participant 8

Participant 9

Participant 10

3.3 In-depth interviews

In order to conduct an effective qualitative research, it is crucial to employ a well-designed study plan that takes into account the current cir-

cumstances and available resources (Bengtsson, 2016). To delve into the research topics, in-depth interviews were chosen as the method, which enables the researcher to engage with the participants and encourage them to openly share their thoughts, emotions, and motivations related to the subject of investigation (Trigueros et al., 2017).

This study consumed semi-structured open ended interview questions that were precisely established to address the objectives of the research. By employing semi-structured interviews, the aim was to allow the respondents to provide detailed answers and expand on their responses. The inclusion of additional detail in the interviews helped to clarify and qualify the participant's responses, resulting in more accurate information and actionable insights for the researcher (McMahon & Winch, 2018). The interviews were conducted approximately 2 to 3 times, with each session lasting between 30 to 40 minutes. The interview questions focused on exploring experiences, perceived barriers, the contribution of women in sports, and strategies for overcoming constraints related to dress code issues in Pakistan.

As the researcher was not present physically in Pakistan so the interviews were conducted via different means of communication like Zoom

or Skype. It done by taking into the consideration of the time differences between the two regions. Before conducting the proper interviews, the researcher conducted a pilot study. The pilot study carried out with one of the female sports participants of the interview. It helped in knowing about difficulties of any interview questions and their restructuring. The interviews were recorded and its consent taken by the interviewees and later transcribed by the researcher. From the research questions and the literature review, an interview guide was created. The objectives of the research are covered by the interview questions.

3.4 Data collection

Morgan and Harmon (2001) suggest different data collection techniques used in qualitative studies which includes focus groups, interviews, official documents, audiovisual materials, and direct observations. The participants who were chosen for the study were interviewed in-depth to provide the data for this study. Before the study, the introductory email was sent to potential participants explaining the purpose of the study, interview procedure, research process, potential risks, and potential benefits involved before taking part in the study.

Informed consent intends to protect the participant's information and promote ethical research conducts through the entire process of the study. (Flynn & korcuska, 2018) contends that in order for participants to offer informed consent, they must be aware of the goal, risks, and benefits of the study and be able to freely choose whether to participate. Responses to the email from participants would serve as confirmation that they are willing to take part in the study. According to Neuman & Kreuger (2003), receiving an informed consent statement helps participants become more aware of their rights and the activities they are about to engage in. The letter was rewritten one more on the day of the interview with the participants to remind them of their rights beforehand. Additionally, it agreed that the researcher would store interview recordings and transcriptions securely for up to two years. The researcher started the interview as soon as the participant has agreed to everything and accepted it.

3.5 Data Analysis

The analysis of the interview data in this study utilized thematic analysis as the chosen method. Thematic analysis aims to categorize and arrange the interview data provided by the respondents (Preissle, 2008). This approach is recognized for its adaptability and effectiveness in research, al-

lowing researchers to identify and group relevant thematic elements within participants' reports (Reissman, 2008). The study employed interview questions to explore participants' opinions and experiences pertaining to the research objective (Flynn & Korcuska, 2018). The analysis focused on identifying the recurring themes that emerged from participants' experiences.

In order to ensure the data obtained was well-structured, the interviews were recorded, transcribed, and carefully reviewed. This process aimed to comprehensively comprehend the data provided by each participant and organize it into thematic categories. Subsequently, the transcripts were thoroughly examined and analyzed, resulting in the identification of key themes. Boyatzis (1998) emphasizes the importance of employing an effective thematic coding technique, as it enables researchers to capture the qualitative intricacies of the data being studied and facilitates its analysis and discussion within the study.

3.6 Strategies for Trustworthiness of Data

Ethical consideration and validation of the findings were vital for this research study. Considering this, the validation of qualitative data had done

with the understanding that reality is constructed by each individual and should be interpreted instead of measured (Morgan & Harmon, 2001).

Ensuring the confidentiality of the participants is the ethical responsibility of any researcher (Pathak et al, 2013). Research data and participant confidentiality in this qualitative research will be ensured by acquiring informed consent from participants, allocating them special identification numbers, proper handling of any information learned about participants, the data collection process, and data storage.

Qualitative trustworthiness refers to the researcher's use of certain techniques to verify the veracity of the findings (Gibbs, 2007). One of the advantages of qualitative research is its trustworthiness, which is based on establishing whether the results are valid from the viewpoint of the researcher, the participant, or the reader of an account (Creswell & Miller, 2000). The researcher in this study employed peer debriefing and member checks to make sure the information was reliable (Creswell & Miller, 2000).

The researcher contacted the interview participants after transcribing the interviews to make sure the researcher had accurately captured their ideas. The interpretation of other data points that had not previously been grasped during the initial interview was also clarified by the researcher. To

make sure that a reasonable analysis and interpretation had been produced, the data was also distributed to coworkers and other researchers.

Chapter 4. Findings

The main aim of this research is to explore the experiences of Muslim female athletes in sports regarding dress code. The article specifically focuses on investigating the religious factors that contribute to the challenges faced by Muslim female athletes in Pakistan in relation to the dress code. Furthermore, the study aims to examine how these athletes maintain adherence to Islamic practices during sports activities and how their participation is influenced by national and international sports organizations. By addressing these objectives, the research findings will offer recommendations to empower Muslim female athletes in Pakistan by overcoming obstacles related to the dress code. The study's results are derived from the research questions outlined in this chapter.

R.Q.1: What are Islamic Protocols for Females in Context of Sports Activities?

R.Q.2: What are the experiences of Muslim female athletes regarding dress code in sports?

R.Q.3: How do National and International sports organizations influence Muslim female athletes?

The interview data was analyzed using the thematic analysis method. As stated by Leedy and Ormrod, research involves the collection, analysis, and interpretation of data to gain insights into a particular phenomenon. In this study, eleven themes were identified based on the results, as illustrated in Table 2.

4.1. Themes Identification

Table.2

Research questions	Themes
R.Q.1. What are Islamic protocols for females in context of sports activities?	<ul style="list-style-type: none">• Islamic viewpoints on women sports• Wrong interpretations about religion• Artificial created culture views
R.Q.2. What are the experiences of the Muslim female athletes regarding dress code in sports?	<ul style="list-style-type: none">• Developing interest in sports• Difficulties with the sports attire• Parental involvement• Lack of resources and facilities• Negative social experiences

R.Q.3. How do National and In-

**ternational sports organizations
influence Muslim female athletes?**

- Institutional non-flexible policies
 - Raising an empowered generation
 - Promote diversity
-

4.2. Themes of RQ.1

Table 3

Research question	Themes
R.Q.1: What are Islamic Protocols for Females in Context of Sports Activities?	Islamic viewpoints on female sports. Wrong interpretations of religion Artificial created cultural views

4.2.1. Islamic viewpoints on female sports

Although there is no general prohibition of sports in Islam that applies to both genders, the participation of girls and women from Islamic countries in sports is influenced by religion in complex and ambiguous ways, according to Koca and Hacısoftaoglu (2010). Neither the Quran nor Hadith specifically prohibits women from participating in sports. The "Love and Respect" declaration emphasizes that Islam is an inclusive religion that does not restrict women from engaging in physical activities or sports (Jawad, Haifaa, Yousra Al-Sinani, and Tansin Benn, 2011).

Almost all of the participants in this study mentioned that there is no prohibition for females to play sports in Islam. Some of them provided the evidences of female participation in sports by the history of slam.

“Yes, Islam does allow females to participate in sports and physical activities, as Prophet Muhammad (PBUH) himself said that "A strong believer is better and more beloved to Allah than the weak believer, while there is good in both." Moreover, the Prophet Muhammad (PBUH) and his daughter participated in various sports, including swimming, archery, running, and horseback riding.” (P1).

Although some of the participant said that they are not very familiar with religion knowledge, however they just know that Islam is a religion of peace who always clearly acknowledged that both men and women have equal rights to play sports.

“There are many evidences which shows that Islam usually promote equality and if we talk about sports so obviously Islam allow both male and female to participate in sports in their free and suitable time. Not only sports but business, study, etc.” (P3).

One participant of this study said that Islam allow female to participate in sports however there are some boundaries for them to be considered and they should not break the rules and regulation of religion.

“Yes Islam promote a good physical and mental health for everyone to play sports but on the

other side Islam has mentioned some guidelines for females which they must have to follow and should not act against the law of Islam” (P2).

After investigating Islamic authorities and sources, Daiman (1995) even comes to the conclusion that women should be encouraged to participate in sports for health reasons. However, in other nations, women's sport is viewed as being incompatible with Islamic principles and the widely held notion of femininity, which confines women's activities to the house and family (Sfeir, 1985).

4.2.2. Wrong interpretations of religion

Muslim women appreciate their Islamic principles and ideals with forming the framework and worldview of their lives. They identify strongly with Islam, and their approach to sports is frequently influenced by religious, cultural, and racial factors. Inaccurate religious interpretations or lack of knowledge have often discouraged Muslim women from participating in sports, leading many to feel incapable of doing so. This is compounded by the fear of unfair treatment or encountering service providers who hold negative attitudes towards their religious and cultural requirements (Sporting Equals and the Women's Sport and Fitness Foundation, 2010).

It is observed through this study that most of the Muslim female athletes do not participate in sports events due to the wrong interpretation of religion by the people in their surrounding or society.

“There are many people in our surrounding who become the barrier in a way of female sport participation as they say that Islam do not allow female to participate in sports and men only can play sports”. (P3)

“Even though there are many Muslim female athletes with great talent of sport but they still cannot participate in sports competitions due to the fear of religious disrespect. They are afraid of people who believe that Islam allow men to play sports in public but female can play sports inside the house only. They have their own created religious beliefs which are absolutely wrong. Due to their wrong translation of religious beliefs, many Muslim female athletes are just bound at their homes”. (P5)

“One of the participant of this study specifically emphasized on the women only places for women to play sports. According to her, Muslim female athletes can play sports only if there are no men and boys. Female athletes should not participate in sports if there are mixed setting of viewer’s gender”. (P2)

De Knop et al (1996) research in Belgium revealed that Muslim girls are specifically discouraged from participating in sports because of concern that they will be negatively influenced by Western cultural norms. Almost the same respond has been noted by a participant who shared her experienced to specify this point that people with wrong interpretation are really make influence on others too.

“I can see many people around who try to stop females to play sports because they believe that if Muslim female will play sports with western girls, there will be negative effect on their religion aspects. Allah will not forgive a Muslim woman who will become a part of games in which non-Muslim girls participate. These were the wrong interpretations by the people that I have experienced in my life”. (P4)

4.2.3. Artificial created cultural views

Some of the study's participants had substantial religious or cultural restrictions on them; They discussed how misinterpreting Islam might have negative effects; they claimed that there are unspoken norms that are observed, such as the ban on women participating in sports. As observed by Miles and Benn (2016), the majority of the candidates concurred that their

religion did not restrict them from participating in sports; this demonstrates that religion itself is not the cause of this.

"There is a conflict between Islamic and Western cultural requirements in sports-related environments. Females should study, according to them (the society members), rather than spending their time on it. It is possible that our society and culture discourage women from participating due to erroneous religious interpretations and artificially created cultural norms." (P2).

Islam encourages physical activity to sustain healthy lifestyles and generally supports fitness and healthy life. In this regard, (Henderson, and Winn, 1996) claimed that while Islam does support female participation in athletic activities, there are several prohibitions that keep females confined to enclosed spaces. Participating in sports is essential for the holistic development of individuals, regardless of their gender, as it promotes physical, mental, emotional, social, and psychological well-being. Although men and women are equal, women still encounter various forms of inequality, particularly in Islamic and developing countries like Pakistan. Women in some countries are prohibited from participating in certain sports, and in certain Islamic countries, they are not permitted to engage in any sports activities.

“One of the main issues that me and other girls in sport participation face is that our culture does not support female sport participation.” (P4)

An incident, tradition, custom, or behavior is evaluated using a norm and values as a standard, and as a result, it is either accepted or criticized. Among the models of norms and values are the standards of right and wrong, beauty and ugliness, and truth and falsehood (Mahdavi K & Sadi Q, 2009).

“There is nothing important then the religion. I am a Muslim girl and I respect my religion. I follow the Islamic rules and regulation While our religion does not forbid us from participating in sports or any physical activity, but still our culture does not support to participate in such activities. (P3)

Some of the participants of this study said that there is no possibility to make any type of modification in the rules and regulations of Islam. They said that Quran has defined everything for the people and the one who accept Islam, must follow the laws of Islam without any modification in it. Islam is a holistic system having basic frame work, such as articles of faith, fundamental principles, and patterns of norms and values, which do not ac-

cept any modification over time, as well as an underlying dynamic that requires knowledge through time.

“Not only sports but I can sacrifice everything for my religion. I often do not like to participate in a game where I am not allowed to dress according to the law of Islam. But I do hope that our culture/society supports us in doing such activities. (P5)

The argument that Islam values sports highly is supported by many researchers and Muslim feminists who advocate for women's right to participate in sports. However, both Western and Islamic cultural norms in sports contradict Islamic teachings, according to studies conducted by Abdelrahman (1992), Al-Qaradawi (1992), and Miles and Benn (2016). Similar findings have been reported by Laar (2019), Walseth (2015), and Lenneis and Pfister (2017), which indicate that religion does not significantly impact women's involvement in sports. Nonetheless, some research suggests that religious restrictions pose challenges for Muslim women's participation in sports, as reported by De Knop et al. (1996) and Zaman (1997).

4.3. Themes of RQ.2

Table 4

Research question	Themes
R.Q.2: What are the experiences of Muslim female athletes regarding dress code in sports?	Developing interest in sports Difficulties with the sports attire Parental involvement Lack of resources and facilities Negative social experiences

4.3.1. Developing interest in sports

The vast majority of the females who took part in this study were raised in small towns. They spent their formative years playing games on the street with community friends. There were playing traditional games like hopscotch, rope skipping, barf pani (ice and water), and hide and seek. As P9 shared her experience about childhood.

When I was a young child, I have enjoyed playing sports. Playing different games with my cousins and friends was so much fun. We mostly played in our homes and on roofs. (P9)

Since I was 12 years old, I have been interested in sports. The majority of the sports I played as a child involved throwing, jumping and sprinting. I was quite skilled in these physical activities. (P7)

Other research participants also shared similar experiences, how active and happy they were in their childhood. As they grew older, though, they noticed a change in their routines at home and in school. Social conventions mandated adult women to stay inside after school. Society becomes more dominant when the female grows older. While at in some schools, the term "Brilliant student" was used as a description of those who paid more attention to their studies and achieved high scores on tests. As P8 mentioned that

When I was a child, I engaged in different physical activities. I quit participating in sports starting in sixth grade owing to a number of reasons, including a shortage of time from schoolwork, community (social), and family pressure. During my bachelor's degree in college, I picked up playing once more. (P8)

At elementary school, I participated in a lot of athletic games. But later, I stopped playing sports because my parents said there is no careers in sports for women and that sports were not for women. In my spare time, I would periodically practice at home. Now I am professional athlete. (P5)

As a result, young women had fewer chances to participate in sports as they grew older. Participants agreed with P9 and P7 that physical activity and athletics are inappropriate for women because these fields are not viewed favorably in Pakistani culture. The traditional norms also include that women act in a "ladylike" manner, which includes wearing dresses, keeping a beautiful and delicate body, being moral and pure, and fostering children until they are grown adults (Wilde, 2007).

4.3.2. Difficulties with the sports attire

Muslim women revealed issues with sports dress code, and some of them designed sports-specific outfits. The value of dressing modestly when engaging in athletics was acknowledged by all the Muslim female athletes. This meant that when

Muslim girls grew into young ladies, several activities (like gymnastics) became unavailable. Majority of the participants of this study shared the challenges that they are currently facing in sport due to which the Muslim female athletes have less participation in big sports events.

“I think dress code is one of the major challenge for Muslim female athletes less participation in different sports events. Dressing modestly is an important part of our religion and culture especially when female go to public. Many Muslim female athletes in Pakistan want to participate in every sport events but due to the dress code issues they cannot. Many Muslim female athletes hide their sport talent because of this issue (P1)”.

Muslim women athletes have encountered difficulties related to uniform requirements, such as netball skirts and shorts, and have struggled to negotiate alternatives with sports organizations. This has led to a significantly lower participation rate for Muslim women in sports compared to other women, which poses a challenge for various sports, as noted by Pfister (2010). The attitudes of Muslim women towards sports and fitness are influenced by factors such as religion, environment, culture, dress code, and social norms. While some Muslim countries permit female athletes to participate in virtually all sports, they may still impose

Islamic dress regulations. Conversely, in some Muslim nations, women are not encouraged to participate in sports at any level, as highlighted by Mirsafian et al. (2014).

“I am national Basketball player. And the uniform is actually too short due to which my family were really against. Because I am a national player so I have a choice to wear sports attire which I want to wear and feel comfortable. But at the international level we do not have the choice some sports federations cooperate with us and some of them not. Actually I got the chance at International level but because of dress issue I refused to take participate.” (P4)

Most of the Muslim female athletes choose to wear formal attire, arguing that doing so does not violate their religious beliefs, despite the fact that formal dress standards in competitive sport do not entirely align to Islamic standards (Mirsafian et al. 2014).

“They criticized me for wearing a hijab. You cannot compete in it, they said. I do not care. Regardless of your religious beliefs, safety must always come first”. (P5)

The Modern Pentathlon Federation, for instance, forbids women from donning a "burqini," a swimming suit that covers the entire body. Some

federations have strict clothing rules. This has led to serious concerns about Muslim women competing in swimming events (Pfister 2010).

“I faced many problems when I was an athlete of Gymnastic. Due to its attire I felt very uncomfortable with the dressing style of while during the training and events in front of male coaches and public specifically. Also my family was not satisfied with this dress code. So I quit to play gymnastic. I changed my sport from gymnastic to taekwondo where I have the choice and I am allowed to use Hijab as well”. (P3)

Some female athletes have taken to designing and sewing their own clothing for the purposes of comfortable sport participation.

“Because I used to play basketball, my mother, who sews frequently, actually sewed me a hijab when I first started wearing one. It's kind of cool to flaunt your achievements while simultaneously being a hijab girl”. (P4)

Many of the Muslim female athletes expressed how desiring to engage in sport but lacking the appropriate sports attire that adheres to their religious and cultural views affected their Muslim identity. They could not play

sports if they made the decision to uphold their moral standards. The females talked about how awkward and guilty they felt if they decided to play a sport and wear the uniform. Some people mentioned trying to play a sport but eventually gave up because they were so uncomfortable with the sport attire. Many girls stated their annoyance with this internal conflict and their desire to avoid having to compromise their morals in order to participate in sports. Two female expressed similar dissatisfaction about these difficulties:

Due to pressure, the majority of Muslim female athletes removed their hijabs. they thought Oh if I want to be a part of this sport I am going to take it off. But subsequently, I would not do it. (P6)

Many Muslim females are talented athletes; nevertheless, they do not dress appropriately for us. Like, I believe they would succeed if you provided them with the proper uniform and the equipment to play with and if both their parents and they were satisfied with it. The boys perform well because they can dress in whatever they choose, while the girls are always prevented from participating in sports because they need to wear a particular item. (P10)

4.3.3. Parental involvement

Based on Cailliau's (2013) analysis of the absence of Pakistani female athletes from the Summer Olympic Games, nearly 90% of female athletes in Pakistan do not participate in sports. This can be attributed to several factors, such as inadequate resources and facilities, restrictions imposed by families, and social, cultural, and religious constraints. Particularly in Pakistan, female athletes are often required to seek their parents' approval before engaging in outdoor activities, which is a significant barrier to their participation.

“As an athlete I want to be successful at every level of competition and I want to become a popular Muslim female athlete in the world. My family is strongly follow the religious laws and they support me a lot in every field of life. Because of the supports of my family I become a successful athlete. And I think family supports is the most important thing to get success in life.” (P2)

Some of the participants truly believes in Islam, and the majority of their understanding of the belief was transferred through traditions and customs. The ties between these female athletes and their family members are strong. Due to cultural restrictions, some of the participants have experienced

neighbors criticizing them when they go out for sports. They found it difficult to participate in athletics because of the family and society's members' unsupportive actions.

“My parent’s frequently express their dissatisfaction with the amount of time I spend playing sports, believing it to be unsuitable for a young girl. They also disapprove of me interacting with boys during sports activities, and have been even asked me to quit playing altogether”. (P1)

My father against me choosing this field of study. He wanted me to pursue a different career because my father is not a supporter of sports. But he consented when I insisted that I join this subject of study. (P7)

Although there is also one participant who claimed family support in any sport is an important ingredient to become a successful athlete.

“For me my family is my energy and I cannot perform well without the support from my parents. And my family support me in every field because of my female support I become a successful athlete”. (P5)

Many of the sports coaches believed that Muslim female athletes and their families and cultural limitations were the biggest obstacles to their par-

ticipation. This stood in stark contrast to the opinions of Muslim female themselves, who said that one of the biggest obstacles was a lack of cultural understanding in the profession (N Ahmad, H Thorpe, J Richards & A Marfell, 2020).

The primary source of encouragement for the majority of these young women to continue their own interest in participating in sports was their parents and other family members, in addition to conventions suggesting various responsibilities for women in society. The majority of these young ladies had unwavering support from parents, and other family members to engage in sports and physical activities. The previous research highlighted that how important it is for parents to give their children the opportunity and tools they need to encourage the growth of their sport (Keegan et al., 2014; Knight and Holt, 2014).

My family, especially my mother, was highly supportive of the decisions I made throughout my life. sometimes we have late-night tournaments, and my home is far away from the campus. my mother set up a pick-up and drop-off service for me. Many of my relatives dislike the fact that I do sports or stay up late, but my mother always encourages me to

perform better in sports and doesn't care what people think. (P10)

My three older brothers and my parents gave me a lot of support. In their undergraduate years, my brothers played a lot of sports. They always gave me the go-ahead to engage in physical activities. They continuously motivate me to make my family happy with my sporting accomplishments. (P8)

Despite hearing these incredible tales, several athletes realized that their families were opposed to their involvement in sports. These young women also had to give up some of their personal preferences. However, when these young women grew older, they inspired themselves to get past the obstacles and ignore the people who tried to take steps to reduce their opportunities to be successful.

4.3.4. Lack of resources and facilities

Many of the women discussed the challenges of appropriate access to facilities or resources (i.e., female coaches, safe places and environment etc.) to participate in sports or active recreation. The ability to participate in sports depends on having enough facilities. Some of the participants claimed that a

lack of facilities was the main barrier keeping them from engaging in physical activity.

"Sports facilities for Muslim female athletes (like prayer room, changing room, female coaches, and halal food etc.) are inadequate in institutions and other public areas, particularly for females. The immediate reason is that there is little interest from the government, media, or other organizations in female athletes, and as a result, no attention is paid to facilities and resources". (P5)

"I am a national badminton player and have won numerous medals at the national level. Although I enjoy playing sports and participate in home and university events, I am reluctant to compete at the international level due to the inadequate facilities available for Muslim women in such environments". (P2)

Muslim female athletes are often unable to participate in physical activities due to a lack of facilities, which aligns with the portrayal of Muslim female athletes as "difficult" in much of the sports literature (Carroll and Hollinshead 2017; McInerney et al. 2000). Athletes have expressed disappointment with sports organizations that claim to promote diversity, as well

as with sports providers and facilitators who continue to perpetuate stereotypical ideas about Muslim women.

“Girls often do not have designated playgrounds in schools or communities. When I was in school, my female friends and I would often play in the park, but my father received several complaints from people about us having fun on public property. Although I was permitted to play in my school, my father instructed me to stop playing in the park. Since then, I have refrained from playing on public playgrounds and now play only within the university.” (P3)

According to observations by Flintoff and Scraton (2001), Muslim female do not want to participate in sports and feel self-conscious about their body type and ability level due to the fact that males use the same facilities.

4.3.5. Negative social experiences

The sports behavior of interviewees is influenced by societal perceptions toward Muslim female sports. According to the work of Dagkas et al. (2011), schools are the only setting where some Muslim female can take part in organized sports. Female students, however, said that there are some important guidelines that prohibit Muslim women from engaging in sports in the government, the school admin-

istration, and society as a whole. Comments made by the study's participants, who are troubled by these social issues, serve as an evidence of this.

“I am not very active in many sports events due to the negative attitude of society toward sports. People believe that students should focus more on studying and that sports can disrupt their academic progress. As a result, I have refrained from participating in major events .” (P2).

As we live in an Islamic country and we have our own culture which connect us to our religious importance and values. Even if we want to emerge our self into the western culture, we cannot. Our society do not allow us to behave against the Islamic law (P1 & P3).

On neither of the two Fraser proposed parameters are the prerequisites for participatory parity being met (1998, 2007). For a combination of economic, social, cultural, and religious reasons, Muslim women and girls frequently do not have the same access to sport as other groups. Muslim women and girls are denied the chance to earn respect and social respect in the context of sport due to cultural misrecognition of Islam in various Muslim and non-Muslim communities, which disparages

female athleticism and the wearing of the veil. Thus, it would seem that the requirements for justice are not being met for Muslim girls and women who participate in sport and physical activity.

“I remember that once I participated in an event of basketball where I used the sportswear given by the organizers. The dress was not according to the Islamic principles. They criticized me and talked on my character. That day my family was also angry on me” (P4).

“Sometimes our own people are the ones that are causing our downfall like whispering, “What are you doing? That is haram. You should not do that. Oh, sister, what are you doing?” (P5)

Participants often talked about the weird and uncomfortable experiences they had when adopting societal norms and behaviors, and many struggled to balance competing social and ideological influences. Therefore, in order to accomplish their own individual goals, individuals frequently had to adjust or accept social and family rules.

I had to comprehend the laws of my family and society in order to participate in sports and finish my studies. I was brilliant at sports, but because I am a woman, there was a lot of social pressure to stop playing sports. Despite the fact that my parents were supportive, I was not permitted to continue my education above the second year of high school since a lot of my relatives opposed women's participation in sports and further education owing to community and family pressure. But I persisted; I continued to study at home, showed up for the examinations as a private candidate, and performed well on them. I gained the courage to stand up for my rights over these two years. (P7)

Research has derived from preconceived notions that Muslim girls are quiet and socially isolated and collaborate with patriarchal domesticity (Walseth, K., & Fasting, K. 2003). Such conceptualizations run the risk of oversimplifying the sporting experiences of Muslim women and as such represent a sort of cultural misrecognitions.

4.4. Themes of RQ.3

Table 5

Research question	Themes
R.Q.3: How do National and International sports organizations influence Muslim female athletes?	Non-flexible institutional policies Raising an Empowered Generation Promote diversity

4.4.1. Non-Flexible Institutional Policies

Several Muslim female athletes voiced their concerns about the absence of cultural awareness in the sport and active recreation industry. Some participants stated their annoyance with sports organizers and providers who frequently repeated and reinforced negative stereotypes about Muslim women. However, some of them questioned the presumptions behind the diversity claims made by sports organizations. Muslim women have openly criticized individuals who hold such narrow viewpoints.

“It’s a failure to strive. Sports organizations are unwilling to make the effort necessary to learn. Just educate yourself and remember that people differ. Sport is a fantastic setting for having these discussions since you are interacting with them, competing with them, and cooperating with them”. (P4)

Some of the participants discussed their different initiatives by sport organizations to provide Muslim female athletes with settings that are culturally acceptable (Same for all policy), but felt that there was insufficient support in their professions to make working with the Muslim community easier (i.e., a private room for prayers).

“They honestly support the initiative and make sure to pay attention to the opinions of the Muslim female athletes. They won't put them in an awkward situation. They will always walk them through it, explain it, and make it enjoyable so they can appreciate it and want to return”. (P2)

Many of the participants of this study suggested the main barriers for Muslim female athlete's participation is their cultural and religious restrictions and organizational policies. This is in direct contrast to the voices of the Muslim female athletes themselves who identified the lack of cultural understanding of policy makers can be one of the main barriers.

“My morning training time was 5 am, I asked to coach that I do not feel comfortable coming this early. He said It is the policy of the sports board, I can do nothing about it” (P3)

While some federations let wear any athletic attire, and some sports federations strictly demand to follow a dress code. Including "burqini," a costume that covers the entire body, appears to be prohibited in swimming competitions at the moment according to the Modern Pentathlon Federation. This choice sparked debate among Muslim female athletes, including the world-class Egyptian athlete Aya Medany, who was forced to quit her sport if she was not permitted to dress "correctly" (Nakamura, Yuka, 2002).

"In my opinion, strict policies in Pakistan prevent many Muslim female athletes from participating in major sports events. I believe that there should be more flexibility in these policies for Muslim girls. Additionally, it is important to support Muslim women to take leadership positions in sports, such as coaching and serving as board members of sporting organizations."
(P1)

"According to my point of view national and International sports organizations have the power to advocate for policies that promote inclusivity, remove barriers and support the rights of Muslim female athletes. They also can work towards creating sports environment that respect religious belief, accommodate dress code requirement and ensure fair competition."
(P8)

It is important to look into sport organizations policies in addition to the practices: Establish and fund a comprehensive and coherent edu-

cation program so that employees at all organizational levels are equipped with knowledge that will enhance their interactions with the Muslim community. This will probably need to start with courageous discussions about what the staff knows and does not know. Only from here can things move forward (Ahmad, N. 2020).

4.4.2. Raising an Empowered Generation

There are many Muslim female athletes with a great sports talent and skills which they are hiding due to the social and religious rules and regulations. According to the participants of this study, Muslim female athlete's participation in sports can be raised by modifying the sports organizational policies. The policy makers have to understand the cultural and religious values of Muslim females.

“If Muslim female athletes will be allowed to dress modestly, they will not only participate in many events but also they will be able to give best performance.” (P5)

Even though some participants mentioned that the national and international sport organizations should include Muslim women to make the policies as they have better understanding of their religion and culture.

“I believe that sports institutes at all levels should consider the Muslim girl’s opinion so in this way they can find a way to raise the participation of Muslim female athletes in sports.” (P2)

“Obviously we have our own beliefs and the sports organization have to accept the importance of our religion. If they will understand the importance of our opinion, they will be able to provide facilities accordingly that can help Muslim female athletes to participate in sports at national and international level.” (P3)

One of the participant specifically mentioned the need of dress code for Muslim female athletes in sports events.

“My suggestion is that national and international sport organizations should show flexibility in term of dress code and they should consider the opinion of Muslim female athletes as it can give more confidence and chances to participate in sports.” (P1)

“Overall it can be helpful for all Muslim female athletes. Sports organizations could hire and consult with cultural facilitators to improve staff understandings and everyday practices.” (P4)

When it is come to dress code regulations, both national and international sports organizations commonly establish the guidelines for athletes in different sports. These regulations can have an im-

pact on Muslim female athletes who follow modesty requirements based on their religious beliefs. The organizations hold the authority to either accommodate and respect these requirements, acknowledge the importance of religious practices, or impose dress codes that might create obstacles for Muslim female athletes, potentially limiting their participation in sports.

4.4.3. Promote diversity

Promoting diversity for Muslim female athletes is crucial for fostering inclusivity and equal opportunities within the sports community. Most of the participants talked about diversity. They said to promote diversity it is important to ensure proper representation of Muslim female athletes in sports across all levels, including local, national, and international competitions. some of the participant give their opinions about diversity. They mentioned that

“In my point of view if the sports organizations promote the diversity and inclusivity among Muslim female athletes, then the sports community can create a welcoming and supportive environment for Muslim female athletes, encouraging their participation and empowering them to achieve their goals.” (P10)

This can be accomplished by actively recruiting and supporting Muslim female athletes, creating the platforms according to their religious beliefs that allow them to demonstrate their skills and abilities. By providing these opportunities, we can foster an inclusive environment that embraces the talents and contributions of Muslim female athletes, encouraging their participation and providing role model for future generations.

“They can develop an understating environment where they can better understand the cultural and religious needs of Muslim female athletes. This includes accommodating dress code requirements and providing appropriate facilities for religious practices. Creating an environment that respects and embraces diversity will encourage more Muslim female athletes to participate in sports.” (P7)

When considering the experience of Muslim female athletes, it involves having the deep understanding of their cultural and religious background. In the context of sports, cultural sensitivity for Muslim female athletes includes recognizing and accommodating their dress code requirements, providing suitable facilities for religious practices, and creating an inclusive and respectful environment that value their unique identities. Sports organizations can ensure that Muslim female athletes feel respected, supported, and em-

powered to participate fully in sports without compromising their cultural or religious belief.

Chapter 5. Discussion

This chapter covered the findings of this study regarding the enhancement of Muslim female athletes participating in sports in Pakistan. Although there has not been any previous research that specifically examines Muslim female athletes' thoughts on dress code in sports, past research has revealed that the modest dress code is one of the main obstacles to Muslim female athletes' involvement in sports (Carrington et al., 1987; 2007; Kay, 2006; Nakamura, 2002; Thul, 2012). In order to address the research questions, this chapter provides an analysis of the data and research findings that have been received.

5.1 Islamic protocols for females in Context of Sports

The first research question enquired of the research subject regarding Islam's perspective on women's sports. What does Islam have to say about female athletes? Many Islamic scholars have used the complexities and ambiguities of religion to justify prohibiting Muslim women from participating in sports. However, in reality, several Muslim countries do permit female athletes to compete, albeit with varying degrees of dress codes and event limitations. Conversely, many Muslim nations prohibit women from engaging in competitive sports. Past research, such as

Klein (2007), Di-Capua (2005), and Mirsafian et al. (2014), has focused on the assumption that religion imposes numerous restrictions on sports in different religious contexts. Fazal et al. (2019) suggest that Muslim female participation in sports in Pakistan is restricted by cultural and religious factors. Despite these obstacles, Muslim women in Pakistan have a positive attitude toward sports, according to Khan et al. (2012), with other social and economic factors viewed as more of a hindrance than religion, as found by Laar et al. (2019).

Some of the research participants were significantly impacted by cultural or religious restrictions. They discussed how misinterpreting Islam might have negative effects; they claimed that there are unspoken norms that are observed, such as the ban on women participating in sports. The majority of the participants concurred that their faith did not hinder them from engaging in sports. however, as Miles and Benn (2016) pointed out, this does demonstrate a clash between "the cultural expectations of Western and Islamic sports-related environments." However, several underlined that powerful religious figures do not actually favor Muslim female participation in sports due to some misconceptions.

Mostly of the research participants' knowledge of Islam has been passed down through traditions, and they firmly believe in the reli-

gion. Some participants experience better bonding with their relatives. Due to cultural restrictions, some of the players have encountered people teasing them when they go out for sports. Sports involvement for them became difficult due to the society's members' unsupportive actions. Other participants' backgrounds also include tales of difficulties they have trying to engage in physical activity and sports. Although the Islamic religion does not forbid us from engaging in physical activity, our society and culture nonetheless view female participation in such activities as undesirable.

Islam is a religion of balance and harmony that is guided by the Quran and Sunnah, which serve as the primary sources of Shariah. Muslim's daily lives are deeply influenced by Islamic teachings and philosophies, particularly in their attitudes towards their bodies, health, sports, and recreation. Islamic culture is shaped by Quranic rules and regulations, which not only provide guidance on social and cultural aspects of human life but also provide practical examples and legislation to fulfill the material and spiritual needs of the Islamic society. As stated in Sahih Muslim, (The Book of Destiny), Hadith # 2664, the Quran is an exposition and guiding light for all aspects of life.

Islam encourages physical activity to sustain healthy lifestyles and generally supports fitness and healthy life. In this regard, (Henderson, and Winn, 1996) claimed that while Islam does support female participation in athletic activities, there are several prohibitions that keep females confined to enclosed spaces. However, there are a few religious features that forbid girls from competing in sports in public and define how sports can be conducted while maintaining the dignity of females as promoted by the nation's religious authorities. They also recommend against participating in mixed-gender sports and in environments where the dress code requires that female' bodies be covered. These religious aspects must be given the proper clarification for improvement in order to meet both western and Muslim beliefs (Yasmeen I Q, 2011).

Many Muslim female athletes have been banned from competing in sports events due to misunderstandings of religion and a lack of knowledge about Islamic values. The fear of discrimination and potential encounters with unfavorable attitudes from society and religious leaders over their beliefs and societal requirements are among the common reasons Muslim female athletes avoid participating in competitive sports.

5.2 Experiences of the Muslim female athletes regarding dress code in sports

In second research question participants were asked to share their experiences regarding the dress code in sports. results of this study are consistent with those of this earlier study in that participants claimed they would almost certainly take part in more sports if they were given uniforms that adhered to their cultural and religious standards. Many sports outfits, according to the players, are either overly tight or expose too much skin, making them uncomfortable to wear. The main reasons given by the participants for why they had refrained from competing in international sporting competitions included: a lack of modest sports attire (dress code does not meet their desired needs), fear of negative social ridicule, a lack of parental support or consent, and cultural and religious values.

However, Islamic principles have played an important role as a guideline for Pakistan's society and culture (Ashraf 2019). Compared to other Islamic nations, Pakistan is the one where Islam has a bigger influence on most aspects of life (Laar 2019; Wilber 1964; Ashraf 2018). In Pakistan, women's participation in sports is influenced by a number of variables, such as their social, cultural, and religious norms (Khan 2007; Laar et al. 2019).

Nearly 90% of Pakistani women do not participate in sports, according to Cailliau's (2013) analysis of the causes of Pakistani women's absence from the Summer Olympic Games. A number of factors, including a lack of resources and facilities, family permission, social, cultural, and religious restrictions, play a significant role.

The participants expressed that their Muslim identity was affected by their desire to participate in sports, as the sports uniforms did not align with their cultural and religious norms of modest dress. This data suggests that Muslim female athletes face both environmental and cultural barriers in pursuing sports due to the incompatibility between available resources and cultural expectations. Consistent with previous studies (Britto, 2008; Zine, 2001; Syed & Pio, 2010; Taylor, Ayoub & Moussa, 2015), Muslim female athletes who adhere to modest sports attire may encounter prejudice and social exclusion in sports due to the visible expression of their cultural and religious beliefs.

The perception that participating in sports is not a realistic or possible alternative for them is ingrained. Negative social experiences related to these sports-related activities further exacerbate their sense of social anxiety. The participants' inability to participate in sports and physical activity is made worse by the overlap of all of these personal, social, environmental,

and cultural barriers. These obstacles faced by Muslim females who adhere to modest clothes were clarified by this study. Having a deeper knowledge of these obstacles will make it easier to develop solutions that would make it easier for Muslim females to participate in sports.

After carefully examining a number of factors and the current situation of women's involvement in sports from the Islamic countries, it is suggested that the perspectives of Islamic intellectuals on the matter be taken into consideration and that one must abide by Islamic principles as well the progressive socio-cultural ethnicities. Women should participate in sports. When the situation is consistent with the family status, social, cultural and religious norms. Islamic law requires women to cover their heads and wear flowing clothing to appropriately conceal their body parts. Furthermore, male spectators should never be allowed near female athletes when they are practicing, coaching, and competing (Mohammed, Awamreh, and A. Jamal, 2014).

The Beijing Olympics can be used to demonstrate to new Muslim female athlete that wearing the hijab (head covering) does not truly prohibit them from succeeding in life and sports. Recognizing and promoting these favorable portrayals of Muslim female athletes from Islamic countries is necessary to encourage long-lasting changes in behavior and increase wom-

en's involvement rates. Sports organizations should take into account the requirement of getting family support for female involvement when creating courses. To implement sports facilities instruction that is harmony with Islamic Shariah law as well as society's culture, social institutions and the family must engage together (Anwar, M. J., Atlas, S., & Rana, J., 2021)

Muslim female athletes frequently experience challenges and unfair treatment in sports, and the sensitivity of the dress code for them is rarely recognized. as a result, there is an essential requirement to respect religious variations in sports world. These values play an important role participation in sports more affordable for Muslim female athletes considering the following Islamic terms and conditions. Female coaching and training sessions can be scheduled during which they will be instructed on the value of the physical activities, sports, and leisure time. Experienced sportswoman trainers might be hired for Muslim female athletes. The participation of Muslim female athletes can be increased in sports through a positive and supportive environment. Muslim female athletes should be given a wide range dress codes at national and international levels so they can cover their bodies in accordance with Islamic requirements. Strict action should be taken if females are mistreated or subject to religious prejudice.

5.3 National and International sports organizations influence

Muslim female athletes

National and international sports organizations influence Muslim female athletes in various ways such as providing opportunities for them to compete and showcase their skills, offering training programs, and promoting gender equity and inclusion in sports. These organizations also help in breaking down cultural barriers and stereotypes, thereby empowering female athletes to pursue their sporting dreams. However, there are also instances where these organizations may not fully cater to the specific needs and challenges faced by Muslim female athletes, such as dress codes and scheduling conflicts during religious events.

Until recently, Muslim women were required to adhere to the dress codes set by international sports federations, which primarily prioritize functionality but also, in some cases such as volleyball, emphasize sensual appeal, in order to participate in international competitions.

There are many Muslim female athletes with a great sports talent and skills which they are hiding due to the social and religious rules and regulations. According to the participants of this study, Muslim female athlete's participation in sports can be raised by modifying the sports organizational

policies. The policy makers have to understand the cultural and religious values of Muslim females. Even though some participants mentioned that the national and international sport organizations should include Muslim women to make the policies as they have better understanding of their religion and culture.

The attire required in international competitions, which is primarily focused on functionality but also includes sensual appeal in some cases, has become a major obstacle for female athletes from Islamic nations to participate in the Olympics. Despite the fact that official dress requirements in international competitions do not adhere to Islamic principles of modesty, most Muslim athletes still choose to wear the official dress, stating that it does not conflict with their beliefs. However, dress codes that mandate a bikini or bathing suit, such as in beach volleyball, not only go against the laws of many Islamic nations but also have the potential to offend faithful Muslims. Hassiba Boulmerka, who is regarded as a symbol of "the ability for Muslim women to explore their interests in the modern world without discarding their Muslim faith," shares this view and still holds it today (Hargreaves, Jennifer, 2007).

Iranian female athletes have traditionally worn "covering" attire at Olympic events, but this is not an issue in their primary sport of shooting. It

is possible to compete in running events while keeping one's body and hair covered; during the Athens Olympics, three participants, including Bahraini Roqaya Al-Gassra, ran the 100m race while wearing long pants, a long-sleeved shirt, and a headscarf. The topic of dress became a highly debated one when many female athletes argued for their right to compete while wearing the hijab during the Beijing Olympics. Likewise, there have been significant changes in the discussions and practices surrounding Muslim female athletes' public appearances and their obligation or right to dress in accordance with their faith.

The World Taekwondo Federation made history during the 2008 Olympics by allowing women to wear the hijab, and in 2009, the federation permanently altered its dress code to accommodate this change. However, during the 2000 Olympic taekwondo tournament, Turkish competitor Hamide Bkcin Tosun was not allowed to cover her hair, which was seen as supporting the political goals of the sport by demonstrating gender equality. By respecting the traditions and beliefs of others, taekwondo can enhance its status as an Olympic sport, as demonstrated by other federations, such as the table tennis federation, which officially allows Muslim women to compete while wearing the hijab. (Pfister, G., 2010)

While some federations let wear any athletic attire, and some sports federations strictly demand to follow a dress code. Including "burqini," a costume that covers the entire body, appears to be prohibited in swimming competitions at the moment according to the Modern Pentathlon Federation. This choice sparked debate among Muslim female athletes, including the world-class Egyptian athlete Aya Medany, who was forced to quit her sport if she was not permitted to dress "correctly" (Nakamura, Yuka, 2002).

5.4 Recommendations

Upon careful consideration of various factors and the current situation regarding female participation in sports, it is recommended that the views of religious scholars regarding women's participation in sports should be respected, and all parties concerned should adhere to Islamic principles and socio-cultural traditions of the society. Women should participate in sports as long as the circumstances align with customs, societal norms, values, and family honor.

Additionally, it is suggested that Muslim female athletes have the choice to cover their hair with a scarf and cover their bodies with loose clothing to prevent the exposure of various body areas. In addition, through-

out practice, coaching sessions, and live events, female athletes should never be in men's line of sight.

Finally, it is recommended that the sports organizations create a standardized sports infrastructure that is accessible to female sports participants, at least at each training center. These facilities should include appropriately covered training circuits, gyms, running tracks, play areas, and workout rooms where women are out of sight of men.

Engaging in sports should not be viewed as contradictory to Islamic laws, as Islam promotes a peaceful, moderate, and beneficial lifestyle. Nevertheless, certain customs and regulations should not be violated according to Islamic teachings. Islam's greatness lies in its respect for human nature, and the prohibition of female sports in Shariah takes into account the psychological, intellectual, social, emotional, spiritual, and creative aspects of women's nature.

5.5 Conclusion

In conclusion, the researcher by making the argument that barriers like cultural differences and religious obligations might influence Muslim female athletes from fully participating in sporting events. Muslim female athletes face significant barriers to participating in sports due to their strong

adherence to Islamic norms and regulations. These barriers include the Islamic dress code, restrictions on social interactions, and negative experiences.

Muslim female athletes have different opinions on the appropriate attire for professional sports events. Different expectations for future sports careers and Islamic personal beliefs both have an impact on the various perceptions. The athletes who aspired to become professional athletes saw the dress code as a standard dress style that would help players perform better and promote their individual traits. Athletes with strong Islamic beliefs, however, felt that the dress code prevented them from taking part in the sport.

Muslim females in some countries are not allowed to take part in competitive sports due to religious beliefs that contradict Islamic teachings. Muslim female athletes can compete in sports events only if they follow Islamic principles, which are deemed acceptable by religious leaders. This includes dressing modestly, such as wearing long pants, loose shirts, and a head covering during practices and competitions. Additionally, they should avoid interacting with boys after the event is over. Providing separate facilities for girls' sports coaching would meet the requirements of Islamic teachings that prohibit females from actively participating in sports events. This

would benefit all parties concerned, including female athletes, organizers, parents, and religious leaders.

5.6 Limitations of the study

This study involves small samples of Muslim female athletes of different sports including Badminton, Taekwondo, basketball etc. in Pakistan, which may not be truly indicative of all Muslim female athletes and people in Pakistan. Despite the careful observation and selection of the information, there is still possibility of not representing the clear picture of the problem.

This study is dependent on the perceptions of selected participants which has been investigated through deep interviews which means that there is no evidence of perfection. Moreover, participants are in touch of different sports and maybe their perceptions are just limited on the sport of their own interests. This study found differences in the perception of sports athletes dress code, indicating differences in the values and expectations of Muslim female athletes and the people surrounding. Such differences may reflect the people's perspectives towards the specific game but not overall all games.

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Informed Consent form for Research participants

Title: Empowering Muslim Female Athletes:

A qualitative study to overcome the barriers of Muslim female athletes regarding dress code in Pakistan

Firstly, I would like to introduce myself. My name is sania. Currently I am enrolled in the Global Sport Management Master program at Seoul National university in South Korea, and I am writing my master's thesis entitled: Empowering Muslim female athletes: A qualitative study of overcoming barriers of Muslim female athletes regarding dress code in Pakistan.

This thesis aims to understand the perceived limits for Muslim female athletes regarding dress code in Islam. This article will provide an overview of religious factors in connection to the dress code challenges face by Muslim female athletes in Pakistan. Moreover, to explore the experiences of Muslim female athletes concerning dress code as barrier in their empowerment. Furthermore, the aim of this study to understand how National and International sports organizations influence Muslim female athletes in sports.

Your participation in this research project completely voluntary. The participants will be assured of the ethics of the research by protection of their personal data. They will be made sure that their personal data will not be

used at any point of the research and their identities will not be revealed.

If you are agreeing to participate in this research, please reply to the email. I will arrange the Zoom meeting to conduct the interview according to your time schedule. Thank you.

Email address: mssaniagill@gmail.com

Appendix

Interview Questions

Age

Marital status

Family background:

Which sports are you playing?

How long have you been involved in the sport?

How did you start your career in sport? / How did you start your sport career as a female athlete?

R.Q. 1. What are Islamic Protocols for Females in Context of Sports Activities?

- Does Islam (Religion) allow females to play sports?
- What type of cloths/dress code Islam prefer to Muslim females?
- Do you face any trouble to participate in sports because of your religion (Islam)?
- Do you think religion is the main barrier for Muslim female athletes to participate in sports? (if no then what is the reason, if yes how) define briefly
- What can be the main reason for less participation of Muslim females in sports?
- What type of dressing you use when you play sports outside?

R.Q. 2. What are the experi-

ences of the Muslim female athletes regarding dress code in sports?

Friends/outside organization, etc.

- Do you feel comfortable in that outfit?
- Can you move easily with that outfit?

- Have you ever see the dress code as a challenge to participate in sports?
- As an athlete what is the importance of dress code in sports in your opinion?
- An appropriate dress code can effect on your performance in sports?
- Do you think that dress code can help to build confidence level?
- Will you suggest to international sports organizations to design a special dress code for Muslim female athletes?
- Is it correct to say that dress code is the main reason for less participation of Muslim females in sports?
- According to your thoughts and

R.Q. 3. How do National and International sports organizations influence Muslim female athletes?

experiences what is the main reason for less participation of Muslim female athletes?

- Does sport organizations at local and global level support Islamic dress code for females?
- Do national and international sports organizations provide help to Muslim females to raise participation in sports?
- Do sports organizations consider the female athlete's opinions while selecting the specific dress code in sports?

국 문 초 록

무슬림 여성 운동 선수들의 권리 강화: 파키스탄 의상규정 중심으로

Sania

글로벌스포츠매니지먼트 전공

체육교육과

서울대학교 대학원

이슬람에서는 건강과 피트니스를 촉진하고, 건강한 생활을 유지하기 위해 모든 성별의 개인들이 적극적으로 신체활동에 참여하도록 강조한다. 이슬람은 운동과 여가 활동을 허용할 뿐만 아니라 적극적으로 권장하며 신체적 이점을 제공하며 마음과 영혼에 안정감을 줍니다. 그러나 이슬람 교훈은 일부 운동 측면에 제한을 두고 있으며, 특히 성별 혼합 스포츠에 참여하는 것을 금지하고 있다.

많은 무슬림 여성 운동 선수들은 종종 종교 교훈을 잘못 해석하거나 여성의 스포츠 권리에 대한 인식 부족 때문에 운동에 참여하기 어려움을 겪고 있다. 따라서 본 연구는 여성을 위한 운동과 피트니스의 중요성을 지원하기 위해 꾸란과 하디스에서의 증거를 참고한다. 파키스탄에서는 스포츠 신체 활동이 오랫동안 남성들에 의해 지배되어 왔으며, 이로 인해 무슬림 여성의 국제 대회 참가에 도전하고 있다. 이러한 도전은 주로 의상 요구 사항과 종교적 제한 때문에 무슬림 여성 운동 선수들의 참여를 제한한다. 파키스탄에서는 무슬림 여성 운동 선수들이 스포츠 의상과 관련하여 여러 가지 장벽을 직면하고 있다. 무슬림 여성 운동 선수들의 스포츠 경험을 탐구하는 것을 주요 목적으로 본 연구에서는 종교적인 영향으로 인한 의상 규정과 관련된 장애물에 대한 포괄적인 이해를 제공하고자 한다. 파키스탄의 무슬림 여성 운동 선수들이 종교적인 영향으로 인해 직면하는 장애물을 탐구하며 스포츠에서 의상 규정과 관련된 장애물을 극복하기 위해 파키스탄의 무슬림 여성 운동 선수들을 활성화하기 위한 권고와 제안이 제시되어있다.

키워드:무슬림 여성운동선수, 의상규제, 스포츠, 임파워먼트

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