
“Can She Run or Scream while Travelling?” Is Sports Tourism Halal or Haram? Management of Sports Travel of Muslim Women in the Era of West-East Dichotomy

Submitted 10/12/20, 1st revision 03/01/21, 2nd revision 28/01/21, accepted 15/02/21

Ewa Malchrowicz-Mosko¹

*“To run or scream is a body language reserved for men in a Muslim society”
(Astad, 1993)*

Abstract:

Purpose: The article's main purpose is to explore halal tourism as a modern trend in the tourism industry and an attempt to determine the place of sports in it.

Methodology: Based on a literature review and content analysis of sources about sport, tourism, and Islam, the article presents the opportunities and barriers for Muslim women to participate in sports tourism.

Findings: The work presents the forms of active leisure activities of contemporary women in Islamic culture to choose from. The article consists of three parts. The first part presents actual trends in Islamic tourism—the second part analyses women's sports (both for competition and leisure) in Islamic culture. The last part is an attempt to show the synergy of sport and tourism in the light of the values of the Islamic cultural circle. From the point of view of Islamic teachings, it can be assumed that women's sports, tourism, and sports tourism are acceptable if conditions are met, such as the ones relating to clothing, the nature of the sport, or the place of physical activity. However, due to the prevailing social and cultural conditions, sport is not (yet) an important element of Muslims' tourism.

Practical implications: The article indicates how challenging the management of sport in Islamic tourism is: selected problems with sports tourism management and Muslims' sporting events.

Originality/Value: The analysis of the relationship between doing sports while traveling (sports tourism) and Islam, especially from women's point of view, constitutes a deep research niche.

Keywords: Sports tourism, sporting events, halal leisure, Muslim women in sport, sport management.

JEL codes: M100.

Paper type: Research article.

¹Poznan University of Physical Education, Poland, e-mail: malchrowicz@awf.poznan.pl;

1. Introduction

According to leisure time specialists, "post-modern sporting activity has increased tourist mobility among the societies of almost all continents on an unprecedented scale, and sports tourism – especially in the form of participation of tourists in sporting events – has gained in popularity" (Malchrowicz-Moško and Poczta, 2018). Scientists indicate that "social and cultural transformations in the economically highly developed countries, in particular within a scope of a value system and lifestyle, have a significant impact on the nature of needs and motivations of the tourist travels – an increasing level of wealth and leisure time results in more and more people being able to travel, discover the world, and develop their hobby interests, including these connected with sport" (Malchrowicz-Moško and Rozmiarek, 2019). We can observe strong links between sport and tourism, and today sports tourism is one of the fastest-growing branches of the tourism industry. Every year more and more tourists participate in sports tourism, which is defined as traveling to practice sport for competition or recreation (active sports tourism), traveling to participate in sporting events as an athlete or as a fun (sports event tourism), as well as traveling to sightseeing and visit sports attractions (nostalgia/heritage sport tourism) (Gibson, 1998).

In the meantime, the market of Muslim countries is developing in tourism, but Muslim tourism is usually considered almost exclusively in the aspect of pilgrimages. Muslims' participation in tourism, leisure, or entertainment in the subject literature is analysed much less frequently. A similar situation exists in the case of sports tourism. In non-religious tourism, such as sports tourism, Muslim countries are usually seen only as reception areas. The 21st century is a time of challenges for tourism and sports managers in including sports elements into the travels of the Muslim community. Scientific literature has analysed the impact of Islam on women's participation in sports, but researchers disagree on this impact's nature. The work is an attempt to show the place of sports in the Muslim community's travels (both for leisure and competition) and analyses the place of women's sports in that cultural circle. The text contains an outline of the problem of Islam's influence on Muslim women's perception of sports. The phenomenon of Islamic tourism, followed by the possibilities and barriers of women's participation in sports tourism, are presented.

2. Halal Tourism - Rests Upon the Consent of Allah: Actual Trends in Islamic Leisure Time Spending in the Light of Cultural and Religious Racism

According to El Gohary, the study of religion (such as Islam) has attracted researchers' attention, but little is known about modern religious tourism as a part of the industry in many developing countries (El-Gohary, 2016). Reflections on the phenomena occurring in tourism in the Muslim world may relate to pilgrimage tourism, but they should also contain many other elements. Research on religious tourism in Muslim countries is closely related to the study of the cultural worldview in force in these countries because, in this area, religious and secular life are closely

related in the light of Islam. The way Islam followers approach their tourism also reflects their approach to the Western concept of entertainment and hedonistic and recreational tourism (Jafari and Scott, 2014; Scott and Jafari, 2010). The intensive development of tourism carried by the wave of globalization is a catalyst, causing the confrontation of different ways of traveling and rest and, as a result, taking action to define an Islamic alternative. The idea of "Islamic tourism" has emerged in the Muslim world and results from the need to identify many phenomena related to the sphere of travel of Allah followers, its development is to create such conditions of travel and stay for tourists from the Islamic world, so that they can move, live, and behave in various situations, just like in their place of residence, respecting religious and moral precepts. It intends to develop economically through tourism development and the need to strengthen cultural and religious identity by showing unique places (Idrisi, 2002; Puchnarewicz, 2008). *Halal* tourism is a new concept in the travel industry, and tourism specialists recognize the growing interest in Islamic tourism from both research and industry (Elasrag, 2016; El-Gohary and Eid, 2014).

According to Islamic teachings, *halal* tourism involves any element that is permissible in the tourism industry (Battour and Nazari, 2016; Mohsin, Ramli and Abdulaziz Alkhulayfi, 2016). The global Muslim population has been growing. Thus, there is a priority to develop customized halal services and products to cater to this demanding tourist sector (Chandra, 2014). The new development of "*halal leisure*" is also observed, and Muslims try to combine their cultural identity with foreign entertainment habits (Walseth and Amara, 2017).

Halal is the term for everything that is allowed in Sharia's² light - the law that governs the lives of believers. The term itself contains four groups of acts, from compulsory acts such as prayer or fasting in the month of Ramadan, through permitted and strongly recommended, such as caring for the sick or elderly, then indifferent acts – they may or may not be fulfilled, to permitted but not recommended acts. Until recently, the concept of halal was referred to the diet of Muslims, the types of meat consumed, and its preparation. Nowadays, it has almost become a brand of many chemical products, clothing, and many kinds of tourist services. *Halal* tourism is a way of traveling that takes into account everything that, according to the Muslim religion, is necessary for the spiritual and physical development of an individual, his or her relations with others, and the proper use of public space – the latter concerns mainly women (Muhammad, 2008; Puchnarewicz, 2008). According to Battour *et al.* (2014) the availability of Islamic norms during traveling moderates the relationship between pull motivations and tourist satisfaction (Battour *et al.*, 2014).

Puchnarewicz indicates that the concept of Islamic tourism emphasizes the need to integrate new markets and tourist destinations within the Muslim world into existing strategies or to replace the rather unstable partnership with the European and North American markets after the 2001 circumstances. It is intended that the integration of Islamic tourism projects undertaken by individual countries will lead to the creation

² *Halal* is the opposite of *haram* – prohibited things.

of one of the most dynamically developing tourism markets in the world. Islamic tourism is also supposed to be based on integrated activities leading to the strengthening of the Islamic world's cultural community and the awakening awareness of the material and spiritual heritage of that cultural area. In the discourse of reviving Muslim and Arab cultures, an important place is occupied by the need to oppose globalization, which is especially related to the American consumer lifestyle.

In the meantime, the boom of halal tourism is a product of globalization and the increased global interconnectedness that stems from technology and transportation development. Changes are being introduced in tourist routes and destinations from cities saturated with Western cultural elements to places and areas occupying an important place in Islam's religion and tradition. Traditional Muslim lifestyle is exerting increasing influence on the modern tourism industry, new related space and options are being created. The possibility of observance of rituals and customs important in Muslim life related to prayer, appropriate clothing for men and women, gender separation, eating meals, and ways of spending leisure time away from home has contributed to the revival of family tourism (Puchnarewicz, 2008).

In Islamic tourism, there are certain patterns of spending leisure time, ways of preparing and consuming meals, wearing appropriate clothing, respecting the ban on drinking alcohol and taking stimulants, and the possibility of praying inappropriately prepared places. The development of Islamic tourism also results from the need to kindle Islamic culture and promote Islamic teachings and values and the emphasis on religiousness and pride in belonging to the culture and religion of the Muslim world. The concept of Islamic tourism³ results from the need to control global modernization influences, not through their negation and rejection, but by giving them senses known and rooted in their own religion and culture. Referring to the tradition of travel in the past is intended to give own, native meaning to dynamically developing intra-regional tourism (Stasiak, 2015; Puchnarewicz, 2008). It is also connected with bourgeoisification. More Muslims are traveling thanks to the economic boom that allows them to pay for privileged packages.

The concept of Islamic tourism is based on the principles of religion contained in the Koran. Thanks to them, we know how the tourist space should be arranged and the rules of Muslims' behavior in the public sphere. Islam is based on five principles:

³*The most famous and respected traveler in the Muslim world was Ibn Battuta. Born and intellectually shaped at the western end of the Islamic world, he travelled to explore other cultural areas, but he also influenced the thought horizons of his interlocutors himself. He tried to establish an intercultural dialogue. He is believed to be a cosmopolitan of the diverse world of Islam of those times, which changes the meaning of the term cosmopolitanism – a term with extremely western roots and negative connotations among Muslims. Nowadays, another motif is also emphasized, which provides an argument for promoting the tourist mobility of Muslim societies – the role of this great traveler in showing the sense of travel as a source of knowledge and spiritual enlightenment (Puchnarewicz, 2008).*

- proclaiming that there is no deity other than God and that Mohammed is God's messenger;
- praying;
- giving alms, pilgrimage to the House of God;
- fasting in the month of Ramadan.

The conditions that should be fulfilled by traveling women and men result from the perception of gender in Islam's culture – the definition of family roles and the possibility of participating in public space. There is a difference between religion and precepts of Islam on the one hand and tradition on the other. Patriarchy is not an Islamic principle as such but more of a common trend. The traditional family in this cultural circle is paternalistic. A man is responsible for material matters, takes care of his wife, makes the most important decisions related to wealth distribution, education of children, and marrying them off. The wife is to be obedient to her husband, take care of raising children, run the household, and ensure that there are doubts about her good conduct. Demonstrating modesty's virtue requires many limitations, especially those related to leaving home without the care of the husband or another man from the family. A woman cannot afford to talk or even stay in a room where a stranger is a man and is not a close family member. In most Muslim countries, a woman should wear the right outfit to cover her hair, neck, hands, legs, and face. If she is outside her family house, a woman should show by her behavior that she is a modest and virtuous person. By translating this climate of gender roles into the sphere of travel, the limitations associated with travel are easy to understand. These and other restrictions on women's use of tourist space are taken into account in creating tourist infrastructure and various forms of leisure activities (Puchnarewicz, 2008). Many hadiths speak of a travel ban on unaccompanied women. This is a basic principle that applies to all types of travel.

Muslims have long travel traditions, especially during Hajj or Umrah, where believers pilgrim to Saudi Arabia to participate in religious rites in Medina and Mecca's holy Islamic cities (even before the establishment of modern Saudi Arabia) (Aziz *et al.*, 2016; Haq, 2013). Traveling in the Muslim religion itself is justified by the travelers' important goals, such as pilgrimage, education, seeking knowledge, or warfare. In this light, contemporary tourist trips for recreation, entertainment, or shopping deviate from Islam's indications; however, if religion and customs are not violated, they are permissible and acceptable. Below are presented the ways to weave the Muslim duties into the tourist industry (review after Puchnarewicz, 2008, Wilkońska, 2012):

A pilgrimage to Mecca - a sacred place of Islam, is one of every Muslim's most important duties (Hajj). Thus, Muslims at least once in their lives become participants of religious/pilgrimage tourism. Many men find it difficult to come to terms with the fact that more and more women are coming to Mecca. Today there are attempts to interpret the pilgrimage in a new way, manifested by the combination of religious and leisure tourism in common programs. More and more often, the faithful undertake religious migrations together with specialized travel agencies. The tourist market has

reacted to this need immediately. Magazines appearing in Muslim countries are full of advertisements of travel agencies that provide comprehensive services in pilgrimage organization. Saudi Arabia is developing a new tourism strategy based on a modern interpretation of pilgrimage, including leisure activities as an additional part of traditional pilgrimages to religious worship places. A package with a five-star hotel, VIP transportation, and a visit to the National Museum is proposed, among other things. The tourist pilgrimage package may also include a visit to other places of religious worship, a trip to learn about the architecture of selected places and their inhabitants' customs, or a journey along sacred routes, once followed by prophets. Tourism promoters in other countries already offer or are working on similar programs. Besides visits to sacred places, other leisure activities such as learning traditional crafts and calligraphy, reciting the Koran surah, and other forms of active recreation are added. The sacred places of Muslim pilgrimages are already the subject of advertising offers in the media and some Arab countries' tourist programs. Turkey is most successful in taking over the "pilgrimage" market, offering Muslim tours to pilgrims returning from Mecca by Turkish airlines. Short trips to Istanbul and other places related to Muslim tradition, meals according to the requirements of *halal*, and appropriately prepared separate parts of hotel rooms for men and women attract pilgrims returning to Germany and other European countries. The tour packages also include proposals for a longer stay in hotel and service complexes, especially for Muslims. Space is arranged in such a way as to ensure privacy and the feeling that the principle of gender separation will not be violated. In some hotels, women in segregated areas can practice water sports or visit SPA (another booming industry for health and well-being).

Prayer - a good Muslim should pray at appropriate times, in the place where he or she is at a given moment. One of the Islamic tourism requirements is to guarantee to the faithful a place and opportunity to pray. In planes carrying pilgrims, the call to prayer is announced by the loudspeakers, while in hotels that meet the requirements of halal tourism, there are designated places of prayer, where Mecca's direction is marked accordingly. Some international airports are also equipped with prayer rooms to cater to travelers' needs from a different faith, including Muslims.

Almsgiving - both pilgrims and other tourists may have the opportunity to comply with the alms giving order if, for example, a charity participates in a tourist undertaking and allocates the funds obtained to the poor. Tourism activities increasingly consider such needs of the faithful when, for example, a charity is involved in tourism undertaking. More Charity organizations are offering this opportunity to Muslims (influencers) to travel and to meet the needy all over the world as a way to attract more donors.

Also, a Muslim tourist should show modesty, avoid gambling and drinking alcohol, and use other stimulants. More and more hotels and tourist complexes adapt to religious indications and create space without access to gambling, alcohol, and stimulants. The tourist space in the places of destination is developed according to Muslim tourists' needs and preferences. Given the growing interest of the Middle East

and other areas of the Muslim world in tourism, a whole industry of arranging places and organizing stays for traveling Muslims has emerged. Beaches for families or separate genders are being offered (for example in Turkey) to attract tourists with high purchase power from the Gulf region (not always welcome in European countries such as Germany, Switzerland, or France, due to the ban of Burqa in public space, among other things). Although due to the political situation and tensions between Saudi Arabia and Turkey, many Saudis would rather choose a European destination than Turkey. Places promoting halal tourism have already been established on all continents. Serving properly prepared dishes is also the concern of many tourist destinations, although it requires considerable effort. Meat served during a meal should meet the halal requirements, i.e., be suitable for consumption following Islamic law⁴.

Travelling, especially in the holy month of Ramadan, can be a challenge for Muslims, who have to follow when and where they can pray or find halal food. However, technology makes their lives easier. For example, Kompas.com has compiled four applications that make the journey in this sacred month less complicated. Muslim Go is one of the most recommended apps. It contains a catalog of halal restaurants, information on Muslim prayer, and a mosque search engine. It allows users to perform religious rituals out of the home. Certain groups are exempt from fasting and traveling, for example, the sick and pregnant women, but it is more about challenging journeys that are challenging, e.g., such as pilgrimage, and not about exemption from the obligation to fast during a holiday trip. It can be for a business trip and a long trip. It is permissible and for Muslims to choose to take it or not. However, Scholars would argue that going by the permission is recommended. Of course, there may be different definitions of "a long trip in terms of distance."

The *halal* travel industry is emerging as an important pillar of the Muslim economy. Swimming pools, beaches, and spa centers separate for women and men, pictureless hotels and restaurants serving only halal food, a muezzin calling for prayer five times

⁴*During slaughter, the animal should face Mecca and the name of God should be pronounced during this operation. The animal should be alive before slaughter, killing should be done with a sharp instrument, fast, with one cut and the animal should be deprived of blood as much as possible. Nowadays, a powerful food production industry according to the principles of halal is being born, and the biggest food corporations are entering the competition. The promotion of "Islamic tourism" has involved not only the production of halal food, but also other consumer products known as halal industry. At the "Halal Expo 2008" in Dubai, sponsored by a consortium of Islamic hotels from the United Arab Emirates, alcohol-free champagne and other products related to modern lifestyles, such as cosmetics and medicines, were offered, among others. The ban on the use of alcohol for their production contributes to the shift of the cosmetics and medical industry towards the use of other non-alcoholic substances in the manufacture of such products. Manufacturers must have appropriate certificates granted by authorized Muslim institutions. The failures of the policy of cultural integration of European countries have a stimulating influence on the behaviour of Muslim consumers (Puchnarewicz, 2008, Nowakowska, 2015).*

a day, hotel mosques, niches indicating the direction of Mecca. A ban on wearing a bikini with strangers, modest clothing for guests and staff. These are the main elements of this specific industry. This fast-growing travel segment is intended for Muslim travelers looking for Muslim-friendly services and products compatible with the Sharia during transportation, accommodation, and tourist destinations. Halal tourism deals with meeting the specific requirements that match the lifestyle of Muslims. The Muslim tourism market accounts for 11% of global travel expenses. Expenditure on Islamic tourism is expected to rise to \$233 billion by 2020 (atiphalal, n.d.).

Perhaps it is worth considering whether the hospitality industry invites Muslim customs to other cultures through the "back door". Many people perceive tourist space as an artificial world, but this world exists here and now, and it is difficult to grasp the boundaries where the artificially created tourism life begins and where it is real. In Kuala Lumpur, a special permanent district dedicated to Muslim tourists has been established. Malaysia is a beautiful Muslim-friendly destination. This 30 million country receives about 5 million Muslim tourists a year and has well developed halal hotel industry (Samori and Sabtu, 2016). After the September 11th attacks, many Muslims, especially from the Middle East, found it difficult to travel to many traditional tourist destinations such as Europe and the United States. Malaysia was one of the first countries to realize the potential of this market. However, the creation of special districts may be considered in terms of a mental ghetto. Tourists and local people do not have many opportunities for intercultural dialogue. Not all Muslims like the halal offers. Such offers can be treated as cultural and religious racism. It may be controversial to argue that people are different and should be separated even on holidays. If there were tourist offers prepared for and intended exclusively for white Christians, there would certainly be social voices of indignation. Halal tourism does not show many sustainable and cultural tourism features, which should aim at intercultural dialogue and mutual understanding. Instead, halal tourists travel in a community bubble. Moreover, if they want to learn calligraphy, it is best in Mecca and not, for example, in China. Tour operators do not make it easier for them to leave their own comfort zone by taking their native Islamic world to all corners of the globe.

3. Islam is Like a Marathon but is Sport *Halal* or *Haram*? Islam’s View on Sport with Special Focus on Women Issues

The way of interpreting the term "Islamic" among Muslims is based on a reference to the hierarchy of values in Islamic societies – respect for the family, social solidarity, living according to cherished customs and religious precepts. This is accompanied by a strong emotional commitment, a desire to confirm and strengthen cultural, religious, and ethnic identity (Baccarat, 1993). The perception of reality from the angle of religious precepts covers both public matters related to politics, economy, work, education, family relations, daily rituals, and ways of spending free time, such as traveling across distances. While the sphere of public activity is being modernized and there have been far-reaching changes in most Muslim countries in terms of legal regulations and political solutions, all aspects of family life, including leisure

patterns, remain within the sphere of strong religious and traditional influences (Berger *et al.*, 1984). The functioning of the family involves the division of social roles by gender and age. Women are guardians of the home; they should stay in the family circle separated from the outside world to not be accused of immoral conduct. Muslim communities usually express that women are less moral than men and less independent when making decisions, including leisure time. Therefore, it is recommended that men control the female body's movements in their free time because women are more immoral (Astad, 1993). One of the most important, difficult to solve issues is the problem of reconciling the requirements of family life built on religious values and customs determining the ways of spending time within and outside the family, depending on gender, with a highly modernized set of behaviors appropriate for the users of the public sphere (Marranci, 2008). Modern lifestyle and other lifestyles permeating from the Euro-American mass culture create new space to which Muslims transfer, in various ways, their own world – religion, family life patterns, contacts with the outside world (Górak-Sosnowska, 2007).

According to Walseth and Fasting, old traditions say that "Muhammad raced with his wife Aisha and encouraged parents to teach their children swimming, horseback riding and archery" (Walseth and Fasting, 2003). Nasr added that "Persian miniatures show Muslim women playing polo together with men in the same field" (Nasr, 2004). In early Islam, there was a positive attitude towards sports, as Muslims highly value strength, fitness, beauty, and body hygiene. In the 21st century, some sociologists and anthropologists even claim that Muslim women should be obliged to participate in some sports (Pfister, 2006). The development of sports in Turkey can be regarded as developing in three periods: pre-Islamic, Muslim, and post-Islamic Republican. Evidence from the pre-Islamic period suggests that Turkish sporting culture was vibrant, and that games and related physical activities played an important role and, in many ways, provided a way of life. In an environment where the strongest could survive, forms of combat and physical activity, such as archery and horseback riding, were widely practiced by men and women. In the relatively mild social climate of the pre-Islamic period, the Turks were free to carry out these activities and express themselves through sports culture (Yurdadon, 2008).

In Islam, however, combat sports and extreme sports are not currently seen well because they are harmful to the body and health. Today, although Islam does not prohibit women from practicing sports directly, it imposes huge restrictions on their clothing and behavior. Scientific literature has analysed the impact of Islam on women's participation in sports, but researchers disagree on this impact's nature. The sources have been analysed differently, depending on the interpretation. Muslims themselves also interpret religious messages differently, which translates into the formal participation of women in sports. If sport is allowed, it should not distract a Muslim from matters such as religion. Sports should go hand in hand with spiritual and moral exercises. According to some theologians, Islam sees sports as a means of cooperation, so competition should be very fair, and one should not be overly happy about winning (Pachniak, 2016). Giving such sense to sports is, to some extent, concurrent with the philosophy of Olympism. Hussein writes that Islam is a lifestyle

that involves fundamental rights and universal values for humanity, while Olympism is a philosophy of life that endeavours to unite all principles that work towards the perfection and improvement of humanity. According to her, anything that positively impacts human development and society and is not opposed to any Islamic principles is seen as morally recommended in this religious circle. What is harmful to the individual or society and is contrary to religion's principles is not recommended. Thus, the philosophy of Olympism and the principles of Islam can be compatible – because they favor the development of the individual and its harmonious functioning in society. The means to achieve the goal may be different, but the goal is similar (Hussein, 2016).

Like a marathon, Islam is a long-distance course. It is a life-long endeavour that requires training of the self. To date, two dominant trends can be seen in the research on the relationship between women's sport in Islam. The first tendency is works that show the Islamic religion's positive attitude to physical activity and sport. Such articles recall how the Prophet Muhammad recommended that Muslims be physically active and play sports. As an example, scientists give Hadith, in which Muhammad calls his wife to run. In this Hadith, Muhammad runs with his wife, races with her, enjoys it, and sets a positive example for their companions. This is an important Hadith for Muslim women because it shows that the Prophet accepted a running woman. Other hadiths also indicate that Muslims should also have some free time to maintain balance. The researchers say that the Caliph Umar Ibn Khattab said: "Teach your children to swim and archery and make them jump on the horseshoe's back." Being physically fit can also be good because Islam appreciates good physical condition (in war). In the Quran, Allah wished to have strong Muslims and claimed that a strong Muslim is a better and more beloved by God than a weak, but both are good (Qaradawy, 1992; Walseth and Fasting, 2003).

According to written traditions, Islam may encourage participation in sport; in Muslim cultural circles, the percentage of societies' participation in physical activity is still low. Such trends are shown in the second category studies, which describe the low proportion of Muslims in the sport with a particular focus on women and try to explain why the percentage of active men is higher. Different sports conditions that Muslim women must face about the Western cultural circle representatives are also described (Toffoletti and Palmer, 2017). An example of such analysis is an insufficient physical activity among young Muslim women in the United Arab Emirates (Berger and Peerson, 2009).

Walseth and Fasting analysed the opinions of women in Egypt about sport (2003). All respondents who participated in the study knew that Islam encourages women to be physically active according to written traditions. However, interviews have shown that other social barriers are preventing them from participating in sport. These were related to the use of the veil, gender segregation, the concept of "excitement" (non-sexual movements), and the power relationship between women and men. According to the respondents, covering the face and sometimes the chest significantly hinders playing sports and promotes faster fatigue. If a woman is not covered, she should train

even more at home or in specially dedicated parts of training rooms. The respondents also said that the concept of "excitement" (that women should not do sports movements that could be sexually exciting for men who watched them) played sports participation difficult. According to them, women can create fitna (which means chaos or temptation) by participating in physical activity where men can watch them (Walseth and Fasting, 2003). Also, interviews with religious authorities (ulamas) show that female athletes can participate in sport if they cover their bodies and if the body movements are not exciting for the men who watch them (Abdelrahman, 1992).

According to Walseth and Fasting, the respondents mostly agreed with Islamic religious authorities but had different opinions about exciting sports movements. Some women using hijab thought that they accept most sports for performing in front of men if the body is covered, excluding music classes (e.g., dance, gymnastics, aerobics). However, the respondents admitted that, for example, basketball is accepted by her in the company, while aerobics does not because it requires raising legs high and it could be too exciting for men. Another woman said that running together with men is not moral either because when running a woman's body trembles, it can appeal to the opposite sex. A woman should therefore run only in an emergency. The respondents also acknowledged that participation in sport in Egypt is low due to poor sport and sports infrastructure management. Few stadiums adhere to the principle of segregating the space for supporting competition or participating in competitions due to gender. Thus, the percentage of women in Egypt in competitive sport is low.

According to the researchers who conducted this study, various Islamic religious interpretations create numerous social barriers in sport (Walseth and Fasting, 2003). Instead, indicate that according to Islam, "women have a strong sexuality and compared to men, women are more often viewed as less moral, because they are believed to have less control over their sexuality" (Astad, 1993). Women in Islam are considered people who like to arouse lust more than men, affecting social chaos. The debate about Egyptians' participation in sport has proved controversial, and Islam has undoubtedly a large impact on Egyptian women's physical activity (Walseth and Fasting, 2003).

However, Egypt sends women to the Olympic Games, and they do not start in the Solidarity Games, which are competition for Muslims who claim that participation of women in the Olympic Games is not acceptable by Islam followers. Egypt has committees for sport for all. Through sport for all, female athletes can practice aerobics in gender-segregated studios. In some countries, men must be excluded from sports stadiums if female athletes practice sport in clothes showing part of their skin (like during the Solidarity Games arranged by Iran). During this sporting event, only female supporters can be inside the sports facilities when female athletes are competing. Similarly, in 1993 Faezeh Hashemi initiated Women's Islamic. According to the local authorities, in ultra-conservative Saudi Arabia, fitness centers and gyms are currently being closed because they promote inappropriate sportswear.

Muslim athletes must consider moral precepts. First, the rules on distance from the woman's body. This makes it difficult, and often even impossible, to hold mixed sports competitions. While men are usually not required to wear any sportswear, women are only allowed to do sports in Islamic clothing, which significantly restricts freedom of movement. In Europe, young Muslim women and their parents are increasingly asking for an exemption from physical education classes, especially swimming. They find it indecent when boys and girls stay together, wearing only bathing suits. For many parents, the solution to the problem would be, for example, to introduce separate physical education activities, especially swimming, and girls could wear special swimwear covering the whole body. However, in recent years, women's swimming sessions for Muslims have been featured in the Danish media on the front pages of newspapers, which has provoked debate about the impact of sessions on social integration (Lenneis and Agergaard, 2018).

Sport is heavily located in the policy area and serves to assess Muslim athletes' level of integration in Europe (Amara, 2013). Low participation in sport among young Muslim women living in Europe is a big social problem even though studies show that these girls often would like to play sports. The current social life rules often do not consider that Islam is not opposed to physical activity in itself (De Knop *et al.*, 1996). The low indicators of participation in physical education classes and school sports in European countries mainly concern girls at school. School policy on clothing and interaction of opposite sexes is often at odds with Muslims' conservative values. In some countries, Muslim girls may be forced to remove their headgear for sports. Physical education creates problems for young Muslims who do not want to have physical contact with the opposite gender.

Some Muslim families see sports as an unnecessary waste of time. They consider education more important than sport. Family influence has a major impact on young women's participation in sports in non-Muslim countries as well. Research shows that Arabic women are strongly influenced by the process of cultural maintenance and identity with their parent's ethnic group (Abdul-Razak and Omar-Fauzee, Abd-Latif, 2010). Women spend most of their free time with family at home. Due to a small number of physical activity programs, participation in sports is limited in some communities. Sport team managers may find it difficult to convince parents to allow their children to participate in physical activity. However, outstanding athletes are more likely to get a better education, and this argument convinces some Muslim families to agree to their daughters' physical activity. However, little is known about the popularity of mass sport among women and young girls in Muslim societies. In 2015, young Lady Warriors players in Minnesota designed their own basketball sports outfits, including Velcro hijabs (with the University of Minnesota College of Design and the Tucker Center for Research on Girls and Women in Sport). They were very tired of playing basketball in long skirts.

It should be remembered that in some countries, which do not have much experience with Islamic culture, the sight of a woman swimming in a pool wearing a burkini may cause a cultural shock, and curious looks may prevent Muslim tourists from

practicing sports while traveling. In some countries, i.e., France, it is forbidden to stay on the beach in the burkini (in Cannes), so the barriers to physical activity by Muslim women are not only on the side of their culture but also on the side of the attitudes of communities receiving Islamic tourists. Another problem is the issue of Muslim women sports fans. In Iran, for example, since the Iranian Revolution in 1979, although it has never been explicitly proclaimed in law, women have not been able to participate in men's football, swimming, and wrestling competitions.

Until 2012, even men athletes could not wear the hijab at most Olympic events (Azizi, 2014). Although the needs of elite Muslim athletes have been noticed, many sporting events still represent social barriers. Such barriers are usually justified because hijabs pose a security risk, increasing the risk of suffocation and heat stroke. Some Muslim athletes are concerned that the media focus only on clothing choices, disregarding their sporting achievements.

Today, women are increasingly able to take part in sports events in select Islamic countries. Muslim women have many sports successes such as tennis, volleyball, fencing, basketball, and football. They won many gold medals at the Games in Rio de Janeiro. However, they are still under-represented in sports stadiums due to family and cultural pressures or a lack of adequate training infrastructure. Muslim women use sport to strengthen their position in society, promoting health, education, and women's rights. Sports events for women have become a way to encourage the participation of Muslim women in physical activity.

Despite many difficulties, however, interest in sports is gradually increasing. Since the sixties of the twentieth century, for example, more and more women have practiced sports in Egypt. Muslim communities in Europe encourage both men and women to practice popular sports. In a dozen or so Muslim countries, including Algeria, Egypt, Morocco, Syria, and Tunisia, there are sports universities where women also study.

It is worth adding that major sporting events have been mainly organized in North America and Europe. These regions of the Western world have mainly adopted Christianity as their religion. International sports organizations in football, tennis, or rugby were founded in Western countries and connected with Christian values. Western countries were the founding members of many international sporting organizations, and they indicated the rules for sports disciplines as well.

However, recent global changes, such as shifting economic power, have seen many regions trying to host the most prestigious international sporting competitions. One such emerging region is the Middle East, which is largely composed of non-secular Islamic countries. Today the region tries to host many international sporting events, such as Formula One motor racing in Bahrain and Abu Dhabi, international golfing and tennis events organized in Qatar and Dubai, and international cycling road racing in Oman (Russell *et al.*, 2014).

4. Sport in Muslim Women's Travels

I wish I could go back to being a child. That's when I felt most free – surfing: Active sports tourism – hitherto achievements

While sports tourism is developing evenly and equally dynamically in Western culture, its development may be disturbed in religiously and culturally different areas, especially in regions where women's access to sports for cultural and religious reasons is impeded. There are significant differences between Islamic countries in terms of women's access to sports and sports tourism. There are countries and sports which women can practice together with men. Examples include skiing in Iran in some ski resorts or trekking in the mountains of Iran or Indonesia. Services such as Muslim2china.org allow people to go skiing in halal ski resorts. Unfortunately, some conservative Muslim circles are reluctant to do sports, seeing it as an unnecessary waste of time. The danger of becoming addicted to sports is also pointed out. In many Muslim countries, sports and sports tourism are treated as prohibited activities (haram). Recently, the Islamic police segregated men and women at popular ski resorts to stop immorality in Iran.

Muslims treat extreme sports and tourism connected with them conservatively, guided by the principle that it is a man's task to take care of the life offered to him and not expose it to danger. According to Islam teachings, every person has a responsibility towards themselves. Human life is created by the divine and is sacred. Every human being is responsible for keeping their bodies strong and healthy, without any damage.

Two Iranians, Farkhondeh Sadegh and Leila Bahrami, became in 2005 the first Muslim female climbers to successfully climb Mount Everest. They dedicated it to all Muslim women showing that Muslim women are not limited. It was a way to tell the world that Mount Everest is accessible for Muslim women too. It was not just a physical challenge. They claim that as mountaineers, they achieved it as well as they could, but on the other hand, they did it for Muslim women. Raha Moharrak is the youngest Arab and first Saudi woman who successfully climb Everest in 2013. 22 years old Samina Baig is the first Pakistani and the youngest Muslim women in history who attempted to climb the highest mountain in the world and succeeded. Samina's expedition had a noble aim: to promote the idea of gender equality in Muslim society. Many female athletes see in sport the opportunity of breaking traditional gender equality standards and fighting patriarchal norms.

Similar actions can be observed at sports arenas. These venues often become places of camouflaged ideological and political manifestations, attempting to smuggle certain values and ideas, sometimes very cleverly masked and not conspicuous at first glance. This was the case with the Palestinian runner's abysmal sports performance (Woroud Sawalha) at the Istanbul World Indoor Championships in 2012, which was considered a symbolic run for freedom by world observers. The message was clear: "Look, I am here. One can also run in my country. Not only when running away from

a suicide bomber".

During the Games in Rio de Janeiro in 2016, the Olympic representation of refugees took part. It was composed of ten athletes. It was the first historic debut of the Olympic refugee team at the Olympic Games. Yusra Mardini (swimmer) was forced to flee the violence in Syria. She boarded an inflatable boat to cross the Mediterranean, but when the boat's engine failed, she had to swim alongside it and push it to the shore of the Greek island of Lesbos. Mardini made it to Berlin, where she was training the 200-meter freestyle as a part of the Olympic refugee team. Mardini represented the Syrian team in the World Swimming Championships in 2012 and hoped to win a medal in Rio.

The use of the public beach by Muslim women is possible if they have the right outfit. Fashion designers outdo one another in inventing overalls covering practically the whole body, resembling the look of a person practicing diving at great depths. The use of such a fabric that it would not adhere to the body after getting wet is difficult to solve. Another solution to avoid strict bans on uncovering the body is to bathe with your husband or parents at night. Thanks to this, women are free to choose the type of activities during a tourist trip and do not have to follow the schedule of their husbands and other family men to be able to leave the hotel room. The West, accustomed to contemporary revealing swimsuits, forgot, however, that two centuries ago, this was not the case. Even at the beginning of the 20th century, the situation looked completely different. That is why it is surprising that any deviation from the current trends is accepted with a lack of understanding by the inhabitants of the Old Continent, and the sight of a bathing Muslim woman dressed according to her religion comes as a surprise – burkini combines a bikini with a hijab. It covers the hair without hindering the woman's movements while swimming. It consists of two parts: long leggings and a long sleeve blouse combined with headgear. The only body parts that remain uncovered are the face, hands, and feet. This swimsuit is made of polyester, so it dries quickly. The name of the burkini and the look of the outfit were created entirely by a Muslim woman, born in Lebanon, and living in Australia, Aheda Zanetti.

According to the swimwear originator, in Australia, sports and swimming are an important part of life from an early age, and she did not want anyone to lose the opportunity to practice it. When she tried to find out if something suitable for a young Muslim woman, she found nothing like that. Also, A. Zanetti wanted to do away with a stereotype of a headscarf covering a Muslim woman, which the West associated with Islam's negative image. The success of the Lebanese costume designer led to the creation of imitations of the burkini, such as the veilkini created in North America in 2006. The name was created by combining the word veil with the word bikini. Both burkini and veilkini have evolved over the years. Both outfits are almost identical in form, as they consist of elements necessary in a Muslim wardrobe. However, subtle differences in the fit, printout, or coloring mean a lot to consumers. Sports outfits have helped Muslims to engage in a healthy lifestyle. They enabled active participation in exercises and initiated the creation of fitness places to take care of their silhouette in the female group without embarrassment. They were also given

another opportunity to present fashion trends and show ingenuity in selecting sportswear elements (Mirys-Kijo, 2015). In 2017, Nike unveiled its new lightweight and breathable "Pro Hijab" for comfortable movements during intensive sports competition. The clothing was checked by professional athletes and sold first in the Middle East and worldwide. The advertising campaign included the American Olympic fencer Ibtihaj Muhammad, a figure skater from the Emirates Zahra Lari, and German boxer Zeina Nassar. In media interviews, Muhammad emphasized that thanks to the Nike hijab, she hears better, and her body reacts better to temperature changes during exercise. Speedo has also created a line of outfits for water sports.

The development of women's surfing in areas culturally different from the Western civilization circle can be very problematic. Moroccan beaches have perfect conditions for surfing. Agadir Open competition has never been open to women during its several-year history. Recently, the situation of female surfers in Morocco is starting to change slightly for the better – they could participate in this sporting event. Also, surfing tourism has developed dynamically in the Agadir region. Agadir Open competitors (7 women) emphasize that other athletes are amazed when they ask them about their country of origin – there is a common opinion that there are no female surfers at all in Morocco. The female surfers, however, believe that with the support of sponsors, they could compete internationally. Moroccan surfers, for example, El Gardoum, say in interviews that Moroccan families usually have an extremely negative attitude towards this sport, which they associate primarily with drugs such as alcohol and the company of hippie men or crime. Of course, the problem is also the issue of too close-fitting surfing outfits. The fact that men on the beach admire surfing women is also unwelcomed. For Moroccan families, letting daughters practice sport – especially something as modern for them as surfing – is a big, problematic challenge.

El Gardoum adds that it is tough for girls to surf because of religion. She would like more women and girls in her country to practice this sport. She hopes that this sport's negative stereotypes will disappear in the future (Guibert, 2018). Entering adulthood, Sabah Abu Ghanim is one of the few surfers living in Gaza. In childhood, her dad taught her surfing. At the time, this situation was still reasonably accepted by the local community. Now, however, the surroundings believe that Sabah is already an adult, she will soon marry, and her husband will decide about her future, and above all, she should take care of the house/family and not play on the beach, which they believe is an unnecessary waste of time – only fun and recreation. Although she dreams of traveling to meet athletes from surfing subcultures and improve her sports technique, Sabah has never left Gaza. Sabah said in media: I wish I could go back to being a child. That is when I felt most free – surfing (NPR, n.d.)

5. Sport Event Tourism and Olympic Tourism - New Challenges in Management

Developing Middle East countries or regions located in South America are now intensively trying to host the most prestigious international sporting events. Modern

sporting events are increasingly seen as opportunities to showcase a country's achieved level of modernity to the outside world. Some Islamic states are actively pursuing opportunities to host international sports events. Today, Qatar, Oman or Iran wants to be attractive hosts for major sporting events. Qatar is currently constructing breath-taking sports venues and modern tourism infrastructure for the 2022 World Cup. The city of Luselle is built especially for the football event. This will be the first time a mega sporting event will be hosted and staged within a non-secular Islamic state (Russell *et al.*, 2014). Awarding the Olympics to a host country in the Islamic circle would send a message from the IOC of a need by the international community to engage with Islamic countries on a level that transcends sport (Randeree, 2011).

Above mentioned Middle Eastern states have officially proclaimed Islam to be the state religion. Therefore, the value systems and everyday lives of citizens within these countries are influenced by Islamic values and beliefs and not Christianity. The beliefs and values of Islam, which are reflected in Islamic nations' social and cultural practices, differ in many respects from the Christian-influenced social and cultural environments of western nations, which have traditionally staged international sporting events. Thus, staging international sporting events in different social and cultural contexts, such as those offered by non-secular Islamic states, may expose conflicts between the Christian-based ethics and values that underpin the ethos of those events and the Islamic values of host nations (Russell *et al.*, 2014). It is also the conflict between secular and Islamic values. Today, sports events are more about money-making and revenue regeneration, which conflict with the ethics of all monolithic religion.

In 1910 the Egyptian Olympic Committee became a member of the international Olympic movement and sent the first athletes to the Olympics in 1912. However, the number of Muslim athletes taking part in the Olympics is still relatively low. This is particularly true for women. For example, in 1936, two Muslim women from Turkey took part in the Olympics for the first time. In 1964, two Iranian women also took part in the Olympic Games in Tokyo. At the 1984 Olympics, Egypt was represented by six female athletes. The number of Muslim women increases at competitions where participants come largely from Islamic countries, such as the African, Asian, or Arab championships. The difficulty in this respect is the rules for sportswear and showing participants on television. In 1993 and 1997, an Islamic women's competition took place in Tehran, in which women performed in sportswear, but with the total exclusion of men in the audience. As a result of the Islamisation and the intensification of fundamentalist tendencies, the rules on Islamic sportswear have been tightened, and, consequently, women's participation in sport and international competitions has been restricted.

In 2000, French politicians asked the IOC to exclude those countries that did not include female athletes in their representations (Sports in Islamic). In 2010, the Chinese Guangzhou hosted the Asian Sports Games, in which Iranian women's representation took part. This was badly received by Muslim clergy, who thought that women's participation in sport humiliates them, depriving them of dignity and purity.

One of Iran's most important priests, the Great Ayatollah Ali Sheikh Safi Golpayegani, strongly condemns Iranian media for participating in major sporting events, calling women's sport a product of 'dirty' Western culture, which should be firmly rejected by Muslims. However, unlike the negative opinions of conservative clergymen who cite only legitimate Islamic law, the Iranian President, Mahmoud Ahmadinejad, as a well-known fan of sports, especially football, did not always share religious views authorities. Proud of his team's sporting achievements, he publicly praises the female players.

In 2006, he allowed women to participate in team games (e.g., volleyball), which, however, through the possibility of making accidental physical contact with other players, aroused such violent criticism that he quickly had to ban them. Since then, Iranian players have only competed in disciplines that do not require direct contact with other players. Despite the Iranian President's great sympathy for female athletes, it is precisely due to the interest in it that one may be very easily proclaimed an enemy of Islam -as the guardians of Islamic law stress and use in their criticism.

The social and cultural challenges of hosting international sporting events within non-secular Islamic countries are already coming to the forefront and receive attention within the general media. Recent examples of this are negative coverage of issues surrounding alcohol availability during the Qatar 2022 FIFA World Cup. It is quite probable that fans will have to make do without a beer during Qatar's football World Cup. The organizers of the tournament want to ban the sale of alcohol. In Qatar, religion forbids the consumption of alcohol on the streets and in public places. It is available only in hotels. During the World Cup, special zones would be created away from the stadiums, where fans could drink beer. The lack of availability and tolerance of alcohol in non-secular Islamic countries is an important issue to consider in that it may discourage some (western) fans from traveling to an Islamic country to attend the event.

Most international sporting events have evolved from within the western world, where athletic dress codes are quite relaxed and dietary rules allow all men and women to interact in public regularly. Many of these sporting events also observe the Gregorian calendar and are loosely structured around Christian holidays and celebrations. Key dates and holidays are related to Ramadan or the Islamic New Year which are lunar events, and so do not take place on the same calendar dates each year.

Therefore, when non-secular Islamic countries host these sporting events, it may be that a process of social and cultural understanding and evolution is required to preserve the host country's integrity and the appeal of the sporting event to both existing western markets and new markets from within the Islamic world. Issues with the dress code and female modesty may have implications for staging international sports events in non-secular Islamic countries in the following ways: clothing of female athletes; mixing of male and female athletes; segregated viewing areas; and media images and sponsorship messages associated with the event (Russell *et al.*, 2014). In 2012, for the first time, the IOC considered Ramadan when planning

competitions with Muslim athletes. Ramadan is a traditional period of fasting, and an attempt to host an international sporting event during this holy Islamic month may meet with some resistance. Other major events should also include holidays in Islamic culture if athletes and supporters, and volunteers from this cultural circle would like to participate. Special prayer rooms are also needed. Sports event organizers would thus need to ensure that competition programs were organized in such a way that allows Muslim competitors sufficient time for prayer, in addition to their sporting activities.

Saudi Arabia and Qatar have agreed to women's participation on their Olympic teams at the London 2012 Olympic Games. However, according to observers, this was only a game of appearances because women's rights in Saudi Arabia are still being violated; women, for example, cannot hold a driving license. The authorities want to change the rules so that women can go to football matches together with men. However, this is likely to apply only to women from elite circles. The International Olympic Committee is trying to change the reality of women through sports. There are, however, dangers here as well. Propagation of foreign-born disciplines gives a substitute for the modern, big world (Pfister and Hacisoftaoglu, 2016), but it can cause the withdrawal from traditional sports, characteristic of a given region. Even if they have been forgotten for years, each region has its own traditions about physical culture. Promoting sports for all should include jogging, swimming or football, and traditional sports. Such a change of perspective and not only focusing on the western concept of sports is a challenge for the global bodies dealing with management and promoting physical activity. Muhammad recommended not only running but also camel races, wrestling, and archery. During the reign of the Umayyads (661-750), horse racing and polo were popular. The Abbasidim (750-1258) played croquet, practiced fencing and javelin throw. During the Caliph Harun ar-Rashid (ruled in the years 786-809), chess spread, especially in the aristocratic circles. Traditional Islamic texts recommend that children learn horseback riding (Sports in Islamic).

Sporting events must not be held near mosques to prevent Muslims from fulfilling their religious duties. Halaltours.org is an example of a company that organizes trips for matches and other sporting events worldwide.

6. Conclusions

Despite the existing social and cultural barriers, Muslim women have more opportunities to participate in physical activity. The number of international sports competitions is growing, although Muslim women are still a minority among competitors. There is still no access to sport for women in many regions of the world for cultural and religious reasons. The situation depends on the region, social background, education, etc. However, this is not Islam's message, but its interpretations, traditions, surroundings, and socio-economic conditions often prevent women from being part of modern professional and amateur sport, both at home and during travel (Pfister, 2008). This translates into the participation of women

in sports during travel and thus into modern sports tourism. Even though halal tourism is developing dynamically, sports activities occupy a rather marginal place in it.

Islamic countries are providers of active tourism services at the highest level (e.g., water tourism) for Western tourists. They are also increasingly creating material tourist attractions. While the Islamic cultural circle members will probably not be an important segment of nostalgia sport tourism – because, in Islamic culture, sports stars should not be overexposed, as this could be bordering on idolatry – they are successfully becoming creators of this type of travel. Costly sports stadiums are becoming a material testimony to world sports and attract crowds of tourists. Although they cannot yet be regarded as cultural heritage, they will certainly become so in the future. Modern sports facilities are important elements of heritage and nostalgia sport tourism related to learning about the sports culture. Examples include the Ferrari World Abu Dhabi in Qatar or the Sports City in Dubai.

In sport event tourism, several potential social, cultural, and political challenges associated with non-secular Islamic nations staging major international sporting events. There is some evidence to suggest that international sports events rights holders, e.g., FIFA, are willing to make such changes to accommodate Islamic beliefs and values about matters such as public shows of faith, worship, respect of the Islamic calendar and important dates, dress codes and the public consumption of alcohol, to ensure international sporting events can be hosted and staged within non-secular Islamic countries. Individuals and organizations involved in major international sports events must become more culturally aware, thus ensuring they can anticipate challenges brought about by local traditions, customs, beliefs, and host communities' lifestyles (Russell *et al.*, 2014).

Researchers point out that veiled athletes at the Beijing Olympics in 2008 had a remarkably diverse overtone in foreign media (Amara, 2012). Adaptations and compromises on behalf of both the host community and event rights holders may be necessary for the future success and development of major international sporting events and sports event tourism within and beyond non-secular Islamic countries (Russell *et al.*, 2014). Some sports events already attract many Western tourists, and local amateur athletes – a marathon in Istanbul may serve as a good example of such an event. Sometimes running becomes a method of fighting cultural restrictions, for example, for women who have limited participation in mass runs, e.g., in the first international marathon in Tehran - TehRun.

Is sport *halal*? Is sports tourism *halal*? From the perspective of Islamic teachings, it can be assumed that women's sports and sports tourism are acceptable if the conditions are met, such as the ones relating to clothing or the physical activity's nature. However, due to the prevailing social conditions, sport is not (yet) an important element of Muslims' tourism. Even beach sports are less important motivational factors than religious or cultural (Bogari, Crowther and Marr, 2003), but it can be expected that with the growing popularity of Western leisure patterns among Muslims, there will also be an increase in interest in sports tourism. Management of

Islamic women's sports tourism is a difficult task, but efforts are certainly worth taking up, looking at halal tourism's dynamic development. It is worth trying not only to promote Western models of sports culture but also to respect Islamic models in this area. Perhaps the Western concept of sports and modern Olympism can also draw on Islam's culture and not only act as the only educator of sports.

References:

- Abdelrahman, N.A. 1992. Women and sport in Islamic society. Alexandria University.
- Abdul-Razak, M., Omar-Fauzee, M., Abd-Latif, R. 2010. The Perspective of Arabic Muslim Women toward Sport Participation. *Journal of Asia Pacific Studies*, 1(2).
- Amara, M. 2012. Veiled Women Athletes in the 2008 Beijing Olympics: Media Accounts. *The International Journal of the History of Sport*, 29, 638-651.
- Amara, M. 2013. Sport, Islam, and Muslims in Europe: in between or on the Margin? *Religions*, 4(4), 644-656. doi.org/10.3390/rel4040644.
- Astad, B. 1993. Gode muslimer or moderne tyrkere, Institutt for museum og sosialantropologi, Oslo.
- Atiphalal. Retrieved from: www.atiphalal.com.
- Aziz, Y.A., Rahman, A.A., Hassan, H., Hamid, S.H. 2016. Exploring the Islamic and halal tourism definition. In: Jamal *et al.*, Innovation and Best Practices in Hospitality and Tourism Research, Taylor & Francis Group, London, 139.
- Azizi, P. 2014. Iranian women, sport, and Hijab issues. *Social Sciences*, Pakistan.
- Bakarat, H. 1993. The Arab World. Society, Culture and State, University of California Press, Berkeley.
- Battour, M., Nazari Ismail, M. 2016. Halal tourism: Concepts, practices, challenges, and future. *Tourism Management Perspectives*, 19.
- Battour, M., Nazari Ismail, M., Battor, M., Awais, M. 2017. Islamic tourism: an empirical examination of travel motivation and satisfaction in Malaysia. *Current Issues in Tourism*, 20(1). doi.org/10.1080/13683500.2014.965665.
- Berger, P. *et al.* 1984. Kontrmodernizacja. In: J. Kurczewska, J. Szacki (eds.), Tradycje i nowoczesność, Czytelnik, Warsaw.
- Berger, P., Peerson, A. 2009. Giving young Emirati women a voice: Participatory action research on physical activity. *Health & Place*, 15(1). doi.org/10.1016/j.healthplace.2008.03.003.
- Bogari, N., Crowther, G., Marr, N. 2003. Motivation for domestic tourism: A case study of the Kingdom of Saudi Arabia. *Tourism Analysis*, 8(2-4). doi.org/10.3727/108354203774076625.
- Chandra, G.R. 2014. Halal Tourism: A New Gold Mine for Tourism. *International Journal of Business Management & Research*, 4(6).
- De Knop, P., Theeboom, M., Wittock, H., De Martelaer, K. 1996. Implications of Islam on Muslim Girls' Sport Participation in Western Europe. Literature Review and Policy Recommendations for Sport Promotion. *Sport, Education and Society*, 1(2).
- El-Gohary, H. 2016. Halal tourism, is it really Halal? *Tourism Management Perspectives*, 19, B.
- El-Gohary, H., Eid, R. 2014. Emerging Research on Islamic Marketing and Tourism in the Global Economy. *Business Science Reference*, 13.
- Elasrag, H. 2016. Halal industry: Key challenges and opportunities, 71.
- Gibson, H. 1998. Active Sport Tourism: Who Participate? *Leisure Studies*, 155-179.
- Górak-Sosnowska, K. 2007. Świat arabski wobec globalizacji. *Uwarunkowania*

- gospodarcze, społeczne i kulturowe, Warsaw.
- Guibert, C. 2018. Social uses of the beach and relationships with transgressives bodies - Being a female surfer in Morocco: Surfing, Sex, Genders and Sexualities. Routledge Research in Sport. Culture and Society.
- Haq, F. 2013. Islamic spiritual tourism: an innovative marketing framework. *International Journal of Social Entrepreneurship*, 2(5). doi.org/10.1504/IJSEI.2013.059320.
- Hussein, I. 2016. Olympism & Islam - How far is the Philosophy & Values of Olympism Compatible with Islamic Teachings? International Olympic Academy, Greece, (presentation).
- Idrisi, H. 2002. What are the prospects for Islamic tourism? *Islamic Tourism*, 2.
- Jafari, J., Scott, N. 2014. Muslim world and its tourism. *Annals of Tourism Research*, 44.
- Lenneis, V., Agergaard, S. 2018. Enacting and resisting the politics of belonging through leisure. The debate about gender-segregated swimming sessions targeting Muslim women in Denmark. *Leisure Studies*.
- Malchrowicz-Moško, E., Poczta, J. 2018. A Small-Scale Event and a Big Impact - Is This Relationship Possible in the World of Sport? The Meaning of Heritage Sporting Events for Sustainable Development of Tourism – Experiences from Poland. *Sustainability*.
- Malchrowicz-Moško, E., Rozmiarek, M. 2019. Why women run? Motivations for running in a half-marathon among female local runners and sport tourists. *Olimpianos - Journal of Olympic Studies*.
- Marranci, G. 2008. *The Anthropology of Islam*. Berg Publishers, Oxford.
- Mirys-Kijo, K. 2015. Kulturowe uwarunkowania mody oraz wpływ Zachodu na strój współczesnej muzułmanki. Uniwersytet Łódzki, Łódź, PhD thesis.
- Mohsin, A., Ramli, N., Abdulaziz Alkhulayfi, B. 2016. Halal tourism: Emerging opportunities. *Tourism Management Perspectives*, 19, B.
- Muhammad, Z. 2008. Halal tourism - knowledgeable travel and wholesome fun. *The Halal Journal. Business, Lifestyle, Trends*, 5(6).
- Nasr, S.H. 2004. *The heart of Islam: Enduring Values for Humanity*. New York, Harper One.
- Nowakowska, L. 2015. Konsument muzułmański w wielokulturowej Europie. *Handel Wewnętrzny*, 1(354).
- NPR. Retrieved from: www.npr.org/sections/parallels/2016/11/06/499995282/gazas-surfer-girl-hangs-up-her-board-and-not-by-choice?t=1585689438710.
- Outsideonline. Retrieved from: www.outsideonline.com/2170556/famous-moroccan-surf-competition-just-opened-women-first-time.
- Pachniak, K. 2016. Czy możemy poprawiać i kształtować nasze ciała poprzez sport? - ciało a sport w kulturze muzułmańskiej. In: K. Pachniak, M. Nowaczek-Walczak (eds.), *Ciało w kulturze muzułmańskiej*, Uniwersytet Warszawski, Warsaw.
- Pfister, G. 2006. Islam and Women's Sport, APCEIU. Asia-Pacific Centre of Education for International Understanding.
- Pfister, G. 2008. Equality and social missions: Muslim women and their opportunities to participate in sport and physical activities. *Spor Bilimleri Dergisi Hacettepe. Journal of Sport Sciences*, 19(4). Retrieved from: www.sbd.hacettepe.edu.tr/fulltext/2008_4_4.pdf.
- Pfister, G., Hacısofuoğlu, I. 2016. Women's Sport as a Symbol of Modernity: A Case Study in Turkey. *The International Journal of the History of Sport*, 33(13).
- Puchnarewicz, E. 2008. “Turystyka islamska” jako nowa koncepcja rozwoju turystyki w świecie islamskim. *Turystyka i Rekreacja*, 4(2).
- Qaradawy, I. 1992. *The Status of Women in Islam*, Islamic Home Publishing &

- Distribution, Cairo.
- Randeere, K. 2011. Islam and the Olympics: seeking a host city in the Muslim world. *International Journal of Islamic and Middle Eastern Finance and Management*, 4(3).
- Russell, K., O'Connor, N., Dashper, K., Fletcher, T. 2014. Sports mega events and Islam: An introduction. In: K. Dashper, T. Fletcher, N. McCulloch (eds.), *Sports events, society and culture*, Routledge.
- Samori, Z., Sabtu, M. 2014. Developing Halal Standard for Malaysian Hotel Industry: An Exploratory Study. *Procedia - Social and Behavioral Sciences*, 121.
- Scott, N., Jafari, J. 2010. *Tourism in the Muslim world (Bridging Tourism Theory and Practice)*, Emerald Group Publishing Limited.
- Sport po islamsku. Retrieved from: www.religie.wiara.pl/doc/472187.Sport-po-islamsku.
- Stasiak, A. 2015. Turystyka kontrowersyjna jako przejaw gospodarki doświadczeń (Controversial tourism as a reflection of the experience economy). In: G. Godlewski (ed.), *Turystyka kontrowersyjna na współczesnym rynku podróży (Controversial tourism on the contemporary travel market)*, AWF, Biała Podlaska.
- Toffoletti, K., Palmer, C. 2017. New approaches for studies of Muslim women and sport. *International Review for the Sociology of Sport*, 52(2).
- Walseth, K., Amara, M. 2017. Islam and Leisure. In: K. Spracklen, B. Lashua, E. Sharpe, S. Swein (eds.), *The Palgrave Handbook of Leisure Theory*. Palgrave Macmillan, London.
- Walseth, K., Fastig, K. 2003. Islam's View on Physical Activity and Sport - Egyptian Women Interpreting Islam. *International Review for the Sociology of Sport*, 38.
- Wilkońska, A. 2012. Muzułmanie jako uczestnicy ruchu turystycznego - wybrane determinanty turystyki religijnej i pozareligijnej (Muslims as participants in the tourism movement - selected determinants of religious and non-religious tourism). *Folia Turistica*, 27, 21-35.
- Yurdadon, E. 2008. Sport in Turkey in Pre-islamic period. *The Sport Journal*. Retrieved from: www.thesportjournal.org/article/sport-in-turkey-in-the-pre-islamic-period/.