



**Sport and Common Business Practices for the Sport Investor
through the Lens of Islam**

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Abstract

The size of the Muslim market has attracted many investors. However, sport investment in Muslim communities is ripe with difficulty due to a lack of appreciation for the impact of Islam on daily activities and conflicted perceptions regarding the place of Islam in modern society. The focus of this paper serves to identify the place of sport in Muslim communities and then explain the nature of some major business activities (i.e., contracts, hiring customs, governance, and risk aversion), through the lens of Islam, that support the practice of sport. To complete this study, the authors examined historical Islamic texts such as the: a) Quran; b) Sunna; c) Hadith; and d) al-Qawaidul-Faghiyyah to show non-Muslims how the institutionalized practice of 'modern' sport may conflict with Islam.

Keywords: Sport Investment; Islam; business activities; history

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Introduction

Several large populations of Islamic communities live throughout the world in such places as Southeast Asia and the Middle East, while smaller size groups of Islamic communities also exist in major urban centers throughout North America and Europe. With a global population of approximately 1.57 billion, the Islamic world represents a large market with significant purchasing power (Miller, 2009). Appropriately, the size of the Islamic market has prompted non-Muslims to enter and invest in various Muslim dominated regions (Mansoor & Bhatti, 2008; Randeree, 2011). As an example, regarding mega-sport investment, Qatar was awarded the opportunity to hold the Fédération Internationale de Football Association (FIFA) 2022 World Cup and recognized for its complex proposal to build several innovative and revolutionary sport stadia (McGinley, 2010; Szymanski, 2011). Similarly, neighboring Dubai continues to expand its elaborate Dubai Sports City while the Dubai Racing Club annually presents the Dubai World Cup. Elsewhere, in Southeast Asia, Kuala Lumpur hosted the 1998 Commonwealth Games and in Singapore the inaugural Youth Olympic Games, supported by the International Olympic Committee, took place in August 2010, among many other prestigious hallmark sporting activities supported and managed by Muslim led communities (Ayub, 2011).

A brief overview of Islamic countries reveals the likely attraction to the Muslim market is focused on the available money and opportunity associated with the size of the growing population (Brown, 2009; Salzman, 2008). For instance, a large portion of Muslims are settled in the Middle East region which has strong oil reserves and thus the natural financial reservoir that increases their ability to purchase goods and services including those offered through sport or in association with sport (Aktar, et al., 2008; Atzori, 2010; Harkness & Islam, 2011). Pepinsky (2009) further highlighted the growth of the Indonesian and Malaysian economies as critical world economies and as viable places to invest due to their notable banking systems shared by the world community. Smaller Muslim populations in the United States, identified as roughly 8 million also created or earned a vast total income of roughly \$170 billion in a calendar year to showcase them as a potentially lucrative target market for investors of all kinds

(Salzman, 2008). Collectively, these locations and others hosting Muslims accounted for approximately \$2.3 trillion in spending (Abdullah & Jackson, 2012).

Recognizing the desire of Muslim communities to follow Islamic rules and law is critical for sport organizations and entrepreneurs wanting to engage the Muslim marketplace because Islam has guidelines for almost all major human behavior from daily living to worshipping and business activities (Aggarwal & Yousef, 2000; Essoo & Dibb, 2004; Foster, 2010; Hallaq, 2003; Radzi & Abdullah, 2010; Warde, 2000). Mehrara, Mansoorpanahi, and Mogadam (2012) noted much of these rules of conduct pre-date the 14th century; therefore, the Muslim market is viewed as complex and noted as deserving a sophisticated approach. Further, an appreciation about the place of Islam, historically, toward the management and consumption of products such as sport appears necessary (Abdul-Razak, Sofian, Fauzee, & Abd-Latif, 2010; Lindridge, 2005).

The important role of the Islamic religion in culture and various business activities, such as contracting, risk aversion, governance, and hiring practices, and the need to examine its influence upon them is acknowledged by several works. For example, Angelo Vernardos, Executive Director of the Heritage Trust Group (Singapore and Hong Kong), a firm specializing in fiduciary and formation services to establish companies in Asian markets, identified “unfavorable perceptions and a lack of understanding toward Islam” is the main impediment for financing-related issues (Aktar, et al., 2008, 14). Next, Foster (2010) asserted, “Although regrettable and mistaken, these attitudes are understandable. Islamic extremists present a distorted view of Islamic law and Islamophobia remains endemic in the Western media” (p. 5). Other works, such as Atzori (2010) and Walseth and Fasting (2003), also proposed that the Islamic world is in transition and looking for an identity in the ‘modern’ world. The debate, Atzori (2010) and Walseth and Fasting (2003) offered, is whether to modernize Islam or ‘Islamitize’ modern society. Foster (2010) further elaborated on this contention by suggesting that “we have seen a major reassertion of Islamic identity and a growth in the influence of Islam” in various business activities (p. 4). Finally, Ralston (2008) added the Muslim resistance to change is very much centered on ideology and based on the fact that many of the places flooded with new money were third-world countries less than one generation ago. Adaptation to western styles of living and several business practices, such as risk aversion, contracting, governance, and hiring policies are perceived as challenging in the face of traditional Islamic “prescriptions and norms” (Ali, 2010, p. 692).

From this information, it appears critical for potential sport investors to know Islam's effects on business practices and/or the values and habits of its people in order to create or modify existing business strategies to fit the needs of that target market. The compatibility and significance of business strategies, such as risk aversion, contracting, governance, and hiring policies, through examining cultural issues have been studied in some capacity (Luna & Gupta, 2001). As an example, Foster (2010) identified the business and daily activities of individuals "have been profoundly shaped by Islamic teachings and principles... due to the presence of strong traditions" (p. 694). Within Foster (2010), Lydon (2011), and Radzi & Abdullah (2010) also acknowledged a variety of primary sources as critical to contemporary Muslim thought. Examples of those items identified include the Quran, Hadiths, and Sunnas.

The focus of this work first serves to identify the place of sport in Muslim communities and then explain the nature of 'some' major business activities through the lens of Islam that have been recognized as generally impacting investment into industries like sport (Figure 1). Specifically, this study utilizes historical Islamic texts and treaties to reveal the impact of Islamic instruction on sport and general business practices associated with contracts, hiring customs, governance, and risk aversion. Example of texts reviewed by this study include the: a) Quran; b) Sunna; c) Hadith; and d) al-Qawaid-Faghiyyah. The Quran, or holy book of Islam, serves as the primary source of Islamic law (Foster, 2010; Lydon, 2010). The Quran is identified as a comprehensive guidebook through this passage: "And we have sent down to you the Book as clarification for all things and as guidance and mercy and good tidings for the Muslims" (Quran, 16:89). The Sunna is the practice and the life manner of the Prophet Muhammed (Lydon, 2010). As the first teacher of Muslims, Muhammed taught others to be "honest, trustworthy, and generous" in their life and business transactions (Lydon, 2010, p. 649). The Hadith is the oral traditions and narrations of the Prophet's acts and sayings. Both the Hadith and Sunna are sated with examples of proper conduct regarding trade and commercial activity and sport examples (Lydon, 2010). Finally, the al-Qawaid- ul-Fiqhiyyah acts as the main text of legal maxims which provides a set of detailed explanations about Islamic rules and regulations. Collectively, this review compares the resulting practices of Islam demonstrated in these texts to those of western civilization and reveals the barriers that exist for non-Muslims looking to invest in Muslim societies [broadly interpreted].

Review of Literature

Like Christianity and Judaism, Islam provides rules and recommendations to promote the realization of a successful life and an integrated personality (Abdul-Razak, et al., 2010; Foster, 2010). Elements frequently discussed in the various rules and laws of Islam include: having a mission, respect for authority and mediation, embracing cooperation, the acceptance of physical practice and training, and the veneration for competition, responsibility, honesty, and obedience. The Quran and the Sunna are full of references to sport to support this conclusion and the positive perspective of sport shared by Muslims in general (Adelrahman, 1992; Farooq & Parker, 2009; Ibrahim, 1982; Radzi & Abdullah, 2010; Walseth, 1998; Zaman, 1997).

Walseth and Fasting (2003) argued, specifically because of historical Islamic texts, more Muslims today interpret sport as uniquely positioned and supported by the religion because it provides an opportunity for worship which in turn increases their prospects of realizing entry into the gates provided by the Hereafter. Radzi and Abdullah (2010) also provided confirmation that there is an “absence of explicit legal provisions that prohibit sport” in Islamic texts which could enhance acceptance of that activity by all community members (p. 11). From a religion and sport perspective, there is also great emphasis placed on maintaining and improving one’s mental and physical health/discipline in Islam to highlight the investment potential regarding the ‘Muslim’ sport opportunity (Abdul-Razak, et al., 2010; Farooq & Parker, 2009; Radzi & Abdullah, 2010). For instance, the Quran identifies a variety of sport activities focused on such purposes:

- 1) “And he created the horses, mules and donkeys for you to ride and as adornment” (16:8);
- 2) "The life of this world is but play and amusement: And if you believe and guard against evil, He will grant you your recompense, and will not ask you (to give up) your possessions"(47:36); and
- 3) "Know you (all) that the life of this world is but play and a pastime, adornment and mutual boasting and multiplying, (in rivalry) among yourselves, riches and children"(57:20).

Other Hadiths also more specifically recognize sport participation. For example, Uqbah bin Âmir stated the Prophet argued “Everything with which a man plays is unlawful except his shooting with arrows, and his training his horse, and his sporting with

his wife; and verily these are of the truths" (Ismail, 2001, p. 53). Hazrat Uqbah bin Âmir, regarding archery, also suggested that "Whoever gives up archery after having learnt it is not of us..."(Ismail, 2001, p. 53). Upon passing a group of companions engaged in an archery competition, the Prophet was also reported to have said "Shoot and I am with you"(Ismail, 2001, p. 54). Another Hadith regarding a race between Hazrat Aishah and the Prophet further produced "I raced with the Prophet and beat him in the race. Later when I had put on some weight, we raced again and he won. Then he said, 'This cancels that', referring to the previous occasion"(Ismail, 2001, p. 55).

Like many other forms of recreation in other civilizations across time, those initially recognized in Islam were associated with preparing Muslims for war. Running, swimming, horse racing, archery, wrestling, sword and spear training, and power lifting were all recommended in historical Islamic texts and traditions related to such purposes. This too provides evidence of the importance of sport within Muslim communities and the opportunity provided by that market to overcome concerns about a lack of interest in sport from Muslim communities and viability of sport as a commercial and recreational product. The above samples and multiple others also support the notion that "the Prophet Muhammad was known to favor my healthier, stronger people over my weaker" (Radzi & Abdullah, 2010, p. 9). Examples of this philosophy are prevalent in the Quran and generally try to establish or emphasize a balance between business activities, recreation, and worship (more on this below).

Finally, it should be noted that the rate of participation by women in social, political, economic, and also sport activities is increasing quickly in Islamic societies (Ayub, 2011; Radzi & Abdullah, 2010). Again, referring to the various Prophetic examples provided above related to swimming, archery, and horsemanship, Radzi and Abdullah (2010) acknowledged the strong support of sport and the participation of women is provided throughout many Islamic texts without differentiating "between sons and daughters" (p. 11). This fact also highlights the potential of the Muslim market and the acceptance of sport investment. However, Radzi and Abdullah (2010) and Ayub (2011) appropriately argued this is challenging because women are trying to participate in sport under the guidance of Islamic rules, tradition, and societal barriers while simultaneously following the international standards of the leading sport organizations. Walseth and Fasting (2003), Haji Omar and Gilbert (2000), and Abdul-Razak, et al. (2010) emphasized such a perspective from a respectful and modern secular based movement which has produced and/or asked for a unique compromise by many Muslim communities and potential

partners. As an example, from the single-firm perspective, an Australian-based company (i.e., Ahida) established Muslim specific products to target those women practicing the Islamic faith in the West. One such product, a swimsuit labeled as the Burqini, serves to completely cover the body of the wearer in accordance with Muslim traditions regarding modesty.

Restrictions women face in Muslim communities are regularly centered on original traditions related to *aurat*, which requires Muslims to be chaste and modest with regard to their body (Radzi & Abdullah, 2010). One prime example of this comes in the form of a *hijab*. Based on Sharia, a *hijab* is intended to cover the hair, body, neck, arms, and legs of women Muslim women. According to the Quran, the *hijab* keeps away women from being abused. For instance, “O Prophet, tell your wives and your daughters and the women of the believers to bring down over themselves [part] of their outer garments. That is more suitable that they will be known and not be abused. And ever is Allah Forgiving and Merciful” (Quran, 33:59). The importance of is also illustrated in the following verse.

“And tell the believing women to reduce [some] of their vision and guard their private parts and not expose their adornment except that which [necessarily] appears thereof and to wrap [a portion of] their head covers over their chests and not expose their adornment except to their husbands, their fathers, their husbands' fathers, their sons, their husbands' sons, their brothers, their brothers' sons, their sisters' sons, their women, that which their right hands possess, or those male attendants having no physical desire, or children who are not yet aware of the private aspects of women. And let them not stamp their feet to make known what they conceal of their adornment. And turn to Allah in repentance, all of you, O believers, that you might succeed” (Quran, 24:31).

Still there are conflicts and problems associated with women from countries having mandatory *hijab* (e.g., Iran and Saudi Arabia) versus those where it is voluntary and compromise has occurred (e.g., United Arab Emirates, Egypt, and Malaysia). For instance, in Egypt, female synchronized swimmers participated in the Olympic of London (2012) without Islamic *hijab*. However, the Iranian women soccer team was dismissed from the field by officials, just before the kickoff when they wanted to compete in qualifying game for 2012 Olympic Games in Amman, Jordan because they required the *hijab* (Ayub, 2011). Based on Iranian rules, female athletes have to wear scarf to cover

their hair, head, and neck in public, which was in conflict with FIFA standards that require the neck and ears to be uncovered. Specifically, the FIFA dress code banned their participation with tight headscarf for safety reasons (Ayub, 2011). Luckily, some effective efforts to compromise have been taken to resolve these conflicts through recognition of the opportunity associated with increased female participation from Muslim communities (Ayub, 2011). For example, FIFA has lifted the *hijab* ban due to new headscarf designs, which could pass successfully the safety experiments. Future sport investment activities should seek information which helps address the needs of Muslims as within the sport marketplace and in particular acknowledge the presence of women. This work holds that new designs and solutions for equipment, facilities, and clothing can be developed to create a niche market targeting Muslims.

Following the doctrine of compromise, it appears Muslim women should be allowed to participate in sport for a variety of reasons and that they increasingly are or will in the future. Radzi and Abdullah (2010) similarly promoted the acceptance of women participating in sport for “recreational, healthy lifestyle, or competitive purposes” and that Islamic law permits such activity (p. 11). Within their advocacy, Radzi and Abdullah (2010) and Ayub (2011) emphasized the contribution of women to the creation of nation building and their active role in that process throughout Islamic history. Such examples they provided were “Saidatina Khadijah, Asma’ bintu Abu Bakr’, the wife of Abdullah bin Mas’ud, and many others” who were “business women, agriculturalists and industrialists of their times, dividing their times between their occupation and their homes” (Radzi & Abdullah, 2010, p. 11). Below is more information about the impact of Islam on other common business-related activities that will assuredly affect investment in sport and recreation non-Muslims should be aware of in the future.

Common Business Activities in Islam Likely to Affect Sport Investment

One of the first things non-Muslims should recognize about Islam is that it “does not [traditionally] separate between the sacred and secular spheres of life” and that Allah is present in all of their activities (Ali, 2010, p. 706). Siddiqi (1979) interpreted that justice and benevolence in business activities should be the two main guiding moral factors coming from Islam. The result of this belief commitment prompts followers of the faith to firmly observe or obey Islamic instruction during their business activities managing people, products, and services. Lydon (2009) established that the “law is the central feature of Islam’s institutional framework, and compliance to it is quintessential trait of

being Muslim” (p. 653). Yaya (2004) noted that business activities are frequently recognized as capable of being part of *ibadah* (i.e., worship and obedience to Allah) when they follow Islamic traditions. This is critical to accept because Muslims believe that Allah always keeps a watchful eye on their behavior (Yaya, 2004).

Remembrance of Allah within business activities, such as those typical in sport management, is demonstrated through stopping the workday to go for *salah* [i.e., practice of formal worship] (Yaya, 2004). The Quran encourages such a practice through passage 24:37 which says, “men whom neither commerce nor sale distracts from the remembrance of Allah and performance of prayer and giving of zakah. They fear a Day in which the hearts and eyes will [fearfully] turn about.” Early prayers, in particular, are much respected in some countries such as Saudi Arabia and people may stop their business activities as soon as they hear *azan*, which is a an Islamic call to prayers. In Iran, an aired live sport competition may be stopped for public consumption in order to broadcast *azan* instead, for some minutes. Furthermore, in almost all governmental organizations in Iran, one hour is dedicated to lunch and *salah* around noon so that employees can stop working to recognize Allah. Collectively, *salah* is practiced five times a day.

It should be noted that sport is frequently included in this social norm. For example, sport facilities are designed with praying rooms to service this purpose. Praying rooms are usually built near the restrooms since Muslims need to perform ritual ablution before praying. Again, allowing prayer provides Muslims the opportunity to recognize Allah within the traditions they are accustomed and during the workday which could otherwise be used to increase profits. Furthermore, such activity reduces the likelihood of cheating and the exploitation of others because it helps maintain the social welfare of the community. Walseth and Fasting (2004) have previously talked about the support of prayer as a potential barrier in some non-Muslim communities. However, accommodations have been made for the addition of prayer rooms in and outside or near facilities for both players and spectators. As an example, Newcastle United is in the process of building a prayer room for their players at their stadium (“Prayer rooms,” 2013). Similarly, some Australian Football League franchises have added prayer rooms to their facilities to welcome everyone to football (DeScalzi, 2012). Future sport facilities construction in growing Muslim communities should similarly recognize this opportunity and build prayer rooms near washrooms to help attract Muslims and provide them with the comfort that their participation at a sporting event is with Allah in mind.

Interestingly, work and the process itself, typical of sport and recreation participation, is also highlighted as a form of worship for Muslims. For instance, the Prophet Muhammad stated: "No one eats better food than that which he eats out of his work" (Muhammad Ali, 1977, p. 293) and "Whoever goes to bed exhausted because of hard work, he has thereby caused his sins to be absolved" (Abdul-Rauf, 1984, p. 10). From another perspective, wasting the day is also not acceptable under Islamic thought. Several passages in the Quran address this point vividly. For example, "And render to the kindred their due rights, as (also) to those in want, and to the wayfarer. But waste not (your wealth, time, health, talents, opportunities, etc.) in the manner of a spendthrift" (Quran, 17:26). "For the wasteful are the brothers of Satan; and Satan is ungrateful to his Lord" (Quran, 17:27).

Considering such a perspective, Triyuwono (2000) advised those working or potentially investing within Muslim markets to be *zakat* oriented or to seek profit under the guidance of Shariah (i.e., Islamic law). Specifically, under *zakat*, net profits are not the standard for measuring performance, instead improving or maintaining social welfare over that of the individual surfaces as the main priority of profit seeking activities (Yaya, 2004). Within *zakat*, it is possible for the individual to pursue significant net profits but the result of that enterprise should be returned to help release "humans from the oppression" and "exploitation" (Yaya, 2004, p. 154). Within, it is notable that those in charge should pay wages and provide compensation sufficient enough for a decent living to help realize *zakat*. The Al-Asthar document proscribed one example by suggesting to "Give them [subordinates] decent remuneration. That will give them the power to resist temptation and make them less susceptible to abuse what they are entrusted with" (Ali, 2005, p. 201). For entrepreneurs and organizations looking to invest in sport within Muslim communities, the recognition of *zakat* is critical. Thus, sport investors should look to pay fair wages to employees, promote programs internally and externally that are aimed at improving the social welfare of the host community, and respect the beliefs of each other to help eliminate waste, frivolity, and improve the pursuit of work.

Governance and Jurisprudence

Islamic law scholar Frank E. Vogel similarly expressed that the Muslim public has always played a central role in the Islamic legal system and that the "practice of cheating or window dressing in any form" should be avoided at all cost (Yaya, 2004, p. 153). One such example can be seen in the Quran (2:5; 6:153) where it is suggested that man

must work hard and utilize available natural resources in an appropriate manner to help further prosperity for all. The final result of such a life time of this practice is the reward of a new consciousness in the Hereafter (Yaya, 2004). The public's problems, customs, support, and willingness to accept offered solutions within Islamic texts has always had a formative role in *fiqh* (i.e., Islamic jurisprudence)" (Akhtar, et al., 2008, p. 5). However, the work of Hamadi, Budhwar, and Shipton (2007) suggested not all Muslims proscribe to the same definitions due to cultural, tribal, political, and economic considerations. Specifically, Akhtar et al. (2008) identified notable differences in Islamic law interpretation and thus practices between those Muslims in Southeast Asia from those in the Middle East as one example. Within Akhtar et al. (2008), Tufts University Law Professor, Ibrahim Warde noted broad "difference in religious traditions and political-economic contexts resulted in divergent interpretations and practices" which resulted in more strict Sharia-based governance in Arab countries and a more highly centralized process of governance in Southeast Asia (p. 7).

To address such concerns related to consistency within the 'Arab' region and address the influence of non-Muslim thought, many today aim to follow the Quran's advice to: "raise some of them above others in ranks, so that some may command work from others" (Quran, 43:32). This verse clearly shows favor for a 'hierarchy' or top-down system of governance and positions the weight of responsibilities on higher ranked people through their capabilities to manage others. Masud, Peters, and Powers (2006) argued this hierarchy system of governance characteristic in many Arab locations is likely the result of influence from the Ottoman Empire and their state-centered governance model along with other structures offered in the Western Sahara during the 19th century. The Ottoman Empire encouraged the creation of tribunals controlled by supreme magistrates while the Western Sahara guidance established control through the reputation of regional leaders and specialists along with their respect for community jurists and records keep by pen to paper (Lydon, 2009; Masud, et al., 2006). Lydon (2009) noted the authority of leaders within these two approaches was generally based on their "scholarly credentials, and frequently the office was passed down from father to son, together with the inherited reference libraries" (p. 653).

Sharia law also evolved in Arab locations and formed within a much less complicated mixture of variables because business practices were small and generally stayed small since the time of the Crusades (Foster, 2006, 2010; Kuran, 2005). Business activities and transactions were not highly commercialized across a wide geographic

region in the Arab world and as a result primarily emerged from joint ventures or partnerships based on relationships rather than through advances in technology featured in western civilizations (Foster, 2006, 2010; Kuran, 2005; Lydon, 2009). To contrast, colonial trading, the Industrial Revolution, and capital-based markets “combined to create advanced trading and industrial economies” in the western world and different type of governance structure to manage business activities (Foster, 2010, p. 30).

Again, Islam is the religion of obedience to Allah and the word “Islam” itself means surrender and obedience to god’s will. As a religion, Islam stands for complete submission and obedience to Allah. "Obey Allah and His Messenger and those in position of authority among you" (Quran, 4:59). Another literal meaning of the word Islam is ‘peace’ and this connotes that one can achieve real peace of body and mind only through submission and obedience to Allah. Obedience and respect for authority, in particular, is a basic fundamental requisite for Muslims. Consequently, working through people actually presupposes the willingness of people to obey authority or those assuming that role. It is therefore necessary for those people who are given a job to complete that task and to do so through obeying all legal and reasonable orders from superiors. Such logic is positioned as creating prosperity of all. Sport entrepreneurs and organizations looking to invest in Muslim markets should understand studying the cultural, political, and legal differences between Islamic countries and other societies enables the creation of a more detailed and objective investment plan. Moreover, the diversity of Muslim population centers compels the pursuit of organized information on Muslims to promote successful investment (Dagkas & Bennn, 2006; Jawad & Benn, 2003; Richardson, 2004) and to reduce the potential for Islamaphobia (Allen & Nielsen, 2002; Richardson, 2004). Finally, the recognition of a top-down management style is likely preferred in some Muslim communities due to tradition so the strategy to gain access to that market will be different (i.e., more relational) than one where board supervision and/or democratic rule is practiced or supported.

Risk Aversion in Muslim Society

For the potential sport investor, gambling through either the recreational activity or risk strategy should be avoided when looking to engage the Muslim community. Interestingly, the concept of risk aversion is frequently discussed within Muslim communities and recognized as critical for non-Muslims to acknowledge (al-Qardawi, 1994; Damansari 2007; Kunhibava, 2011). As the representation and creation of Allah on Earth, man’s actions are governed in Islam by the contract and covenant established

under Sharia (Kunhibava, 2011). Allah provides the opportunity for man to realize a bounty and to possess wealth (Kunhibava, 2011). However, the possession and creation of wealth should be utilized to again improve the social welfare for all, and within, men who control wealth owe it to their peers not to gamble or engaging in risky behavior (Kunhibava, 2011).

In the context of Islam, any activity which has no benefit and gain is called *la'ib*. In a same context when a certain kind of activity results in undermining some other important works, it is called *lahw*. According to al-Qardawi (1994) risk seeking activities (e.g., gambling, speculation, etc.) can be characterized as both as *lahw* and *la'ib*. Another term 'maisir' (i.e., the prohibition of gambling) highlights "something attained through no effort" (Damansari 2007, p. 219). Al-Qardawi (1994) mentioned four main dysfunctions associated with risk activities support this position. Those include: 1) taking away of one's property without lawful or proper exchange; 2) causing anger and frustration through losing; 3) addiction and compulsive behavior which may lead to bankruptcy; and 4) forgetting the duty of Muslim and recognition of Allah. Damansari (2007) and Kunhibava (2011) similarly recognized gambling as forbidden because it is an effortless way to gain money without the actual creation of wealth to benefit society.

The Quran identified gambling and risk activities as a nugatory and wrecking activity and recognized it as strongly prohibited. For instance, "O you who have believed, indeed, intoxicants, gambling, [sacrificing on] stone alters [to other than Allah], and divining arrows are but defilement from the work of Satan, so avoid it that you may be successful" (Quran, 5:90). Verse 219 of Surah 2 in the Quran also denounces gambling in that, "In them is great sin, and some profit, for men; but the sin is greater than the profit." The negative position of Islam toward gambling and other risk activities can also been recognized in the language of the prophet. For example, the Prophet is reported to have said: "He who plays with dice is like the one who handles the flesh and blood of swine" (Abu Dawood, Ahmad cite in Ismail, 2001, p. 57). Abdullah bin Amr reported that Muhammad prohibited intoxicants, games of chance, card playing and Gabairah (a kind of wine) (Abu Dawood). In these two quotes dice and cards, as a tool of gambling, are prohibited.

Within Judaism and Christianity there are mixed reactions toward the activity of gambling (i.e., as a risk associated with investment and as a recreational activity) that should prompt respect for Muslim beliefs. As an example, Ancient Israelites did not make formal declarations against gambling. In fact, through the increase of trade routes and

exposure to foreign amusements Jews were exposed to investment risks and games of chance (Kunhibava, 2011). Further, they are noted as readily embracing those activities despite the fact that Rabbis of the Second Temple period (i.e., 530 BC to 70 CE) were “bitterly opposed to these imported fashions and looked upon them with intense aversion” (Kunhibava, 2011, p. 6). Specifically, the Rabbis promoted gambling as a form of robbery, playing with the life of others, and a waste of time. Furthermore, they labeled professional gamblers as uninterested “in the welfare of humanity” (Kunhibava, 2011, p. 6). Still, gambling was not forbidden because games were allowed on the Sabbath when it was not part of someone’s profession or a risk was believed to be inherent in business.

Christian religious leaders similarly criticized and denounced risk seeking activities as a violation toward the prescriptions advocated for in the Holy Bible but within that work no condemnation is present (Hoffmann, 2000). Like Muslims, Christian leaders promoted gambling as an illegitimate way to possess money or create wealth, not the product of hard work, and an illegitimate activity against safe approaches to earning a living (Hoffman, 2000). Furthermore, they promoted wealth creation as legitimate through compensation for work completed; exchange of property and tangible goods; and charity. The concept of ‘charity’ is supported within several passages of the Holy Bible. For instance, Ephesians 4:28 highlights “One who has earned goods by his own labor may choose to give to others in need.” Corinthians 9:6, 7 suggests “We should give willingly and cheerfully, not grudgingly.”

Another connection to Islam from Christianity emerges from covetousness. The Holy Bible frequently advises to be on the lookout for those who are greedy and willing to risk the loss of tangible property with a fair exchange or charitable goals in place. Poor stewardship through activities such as gambling and other risk seeking activities only augments the possible loss of property and the prospects for deterioration of the household toward evil influences and sin (Kunhibava, 2011). Again, examples from the Bible are prevalent. For example, in Corinthians 15:33, it is stated that “Evil companions corrupt good morals.” Proverbs 13:20 added “Keeping company with wise men will make us wise, but associating with morally and spiritually foolish people will cause us to suffer.” Finally, Timothy 6:9 posited “Those who love money and are minded to be rich fall into temptation, a snare, and many foolish and hurtful lusts.”

Contracts

Intrinsic to investment and the nature of many business activities and governance-orientations like that described above is risk (Akhtar, et al., 2008). To address continued

concerns related to risk and the preference for consistency, Zeti Akhtar Aziz, Governor of the Bank of Negara Malaysia (i.e., Malaysia's Central Bank) recommended that it is necessary to provide "explicit disclosure and transparency of roles and responsibilities" through use of contracts (Akhtar, et al., 2008, p. 3). Without the use of contracts, Aziz proposed there is an increased risk for "the potential of instability and inequitable concentration of wealth" (Akhtar, et al., 2008, p. 3). Again, as noted above, Islam desires for the creation of an ethical and fair distribution system toward improvement of social welfare. Contracts are a key tool used to help secure the future in the eyes of Islam and both verbal and written contracts are accepted if at least two men, or twice the number women, witnesses them (Ahmad, 1995; Ali, 2010; Lydon, 2009).

Schacht (1982) proposed contracts serve as "one of the most distinctive technical features of Islamic law" (p. 22). There is a comprehensive verse about contracts and their conditions in the Quran to provide support for this position. For instance,

"O you who have believed, when you contract a debt for a specified term, write it down. And let a scribe write [it] between you in justice. Let no scribe refuse to write as Allah has taught him. So let him write and let the one who has the obligation dictate. And let him fear Allah, his Lord, and not leave anything out of it. But if the one who has the obligation is of limited understanding or weak or unable to dictate himself, then let his guardian dictate in justice. And bring to witness two witnesses from among your men.

And if there are not two men [available], then a man and two women from those whom you accept as witnesses - so that if one of the women errs, then the other can remind her. And let not the witnesses refuse when they are called upon. And do not be [too] weary to write it, whether it is small or large, for its [specified] term. That is more just in the sight of Allah and stronger as evidence and more likely to prevent doubt between you, except when it is an immediate transaction, which you conduct among yourselves. For [then] there is no blame upon you if you do not write it. And take witnesses when you conclude a contract. Let no scribe be harmed or any witness. For if you do so, indeed, it is [grave] disobedience in you. And fear Allah. And Allah teaches you. And Allah is knowing of all things" (Quran, 2:282).

As stated in this verse, written form of contracts are in the first priority and should not be neglected for three reasons. First, written contracts are identified as more fair and

just in the sight of Allah. Second, written contracts provide more reliable evidence. Third, less ambiguity exist in the written form of contracts in comparison to the oral contracts. Still, it should be noted that verbal promises or commitments are admitted when there is time shortage and that unwritten contracts are as valuable as written contracts in many Islamic communities.

Noticeably, the passage provided in the Quran highlights contracts are to be created in the presence of witnesses because witnesses are inseparable parts of the contracts in the eyes of Allah. Another example within the Quran showed, "Believers, when you contract a debt for a fixed period, put it in writing. Let a scribe write it down for you in fairness; no scribe should refuse to write as God has taught him" (Quran, 2:282). Other verses also highlight the importance of acting in good faith related to basis of spoken and written promises. For example, "o you who believe, fulfill your contracts" (Quran, 5:1); "fulfill your contracts. Contracts will be asked about" (Quran, 17:34); and "be true to Allah's contract when you have agreed to it" (Quran, 16:91). Collectively, accepted contracts are looked at as a partnership between individuals, groups, and Allah which do not promote or support morally prohibited or socially undesirable consequences or activities. For the sport organization and entrepreneur, contracts are necessary and useful to help people understand their promises and support the social welfare of others. Furthermore, contracts serve useful to help support a proper exchanges of goods, services, and money, but also to help all realize respect for Allah.

Hiring Practices

Finally, in addition to creating contracts, risk aversion, and governance, hiring practices have been noted as important elements to review for non-Muslims attempting to work with the Islamic world. As an example, Ali (2010) highlighted that the recruitment process for all modern organizations is highly complex but in Muslim societies this may more complicated due to tradition. For instance, in Saudi Arabia some specific types of jobs are "reserved for a specific group, by birth right, (e.g., all governors of the 13 administrative regions must be princes-from the al Saudi clan; senior jobs at most business firms are reserved for family members)" while other laws exist that overly regulate recruitment and hiring (Rasooldeen, 2008). The *Arab News* (2008) reported such limitations and/or restrictions have prompted some labor agents to help individuals forge documents related to their birthright or status in society.

Pursuit of cheating in such a manner may have been perceived to be acceptable but such a selection process does not follow Islamic tradition. Specifically, employers

frequently quote reverence to and respect for Islamic sayings against nepotism while simultaneously hiring individuals they are related to or friend without much consideration shown to competency (Abdalla, 2006; Ali, 2010; Namazie& Tayeb, 2006). Ali (2010) called this the “unity of contradictions” and identified this as “conspicuous and is an integral part of organizational normalcy” in Arab regions in particular (p. 700). Non-Muslims looking to invest in the sport marketplace of Islamic communities should be on the lookout for such activity as it may affect their relations in that market and expectations about the hierarchy individuals noted above.

Recent efforts to regulate and control nepotism better have prompted some efforts to investigate the past works of Islamic leaders for both non-Muslims and Muslims. For example, Ibn Taimiya (1263-1328) advocated that during the employee selection process, task requirements should be the primary reason for employment (Taimiya, 2002). Islamic tradition in the Quran also serves as a useful source to remind Muslims to improve their employee selection process. For instance, the Quran (28:26) instructs, “Truly, the best of people for thee to employ is one who is competent and trust worthy.” Next, in the Hadiths, the Prophet counseled that “[h]e who is in a leadership position and knowingly appoints a person who is not qualified to manage others, then he violates the command of God and His messenger,” and “when a person assumes an authority over people and promotes one of them because of personal preferences, God will curse him forever” (Ali, 2010, p. 699). Similarly, the second Caliph Omer was reported to have said, “When a person is in charge of Muslim affairs and appointed for reasons of favoritism or kinship relationship [nepotism], then he cheats God, the Prophet, and the community” (Asaf, 1987, p. 346). In the future, it likely that western thought, which very much emphasizes job matching over nepotism, will influence Muslim-led firms to hire more skilled and better prepared employees to create and manage the various products and services they support. Furthermore, this can be supported through a return to the texts of Islam which recommend such a pursuit.

Discussion and Conclusion

This paper highlighted the presence of sport in Islam and the importance and sophistication of the Muslim marketplace by identifying the opportunities and barriers that exist for non-Muslims looking to invest into Islamic communities. The core of this document focused on the presence of Islam in daily life and several important business

activities through a review of multiple Islamic texts. More specifically, management practices such as contracting, hiring customs, governance, and risk aversion were studied through Islamic historical texts such as the Quran, Sunna; Hadith; and al-Qawaidul-Faghiyyah. These business practices were positioned in this work as fundamental parts of initiating or establishing successful sport investment opportunities within Muslim communities or those that would concern Muslims. Due to different rules and regulations in Islamic societies which differentiate the implementation of Sharia, this paper suggests to investors to narrow down their research and focus their investment on the distinctive characteristics within a specific country or within a Muslim territory. In essence, sport entrepreneurs should learn as much as they can about the influence Islam on their daily life activities and their perspectives on business because distinctions do exist despite the repeated and distorted message that all Muslims are the same and many are extremists (Foster, 2010). Figure 1 is provided to help visualize sport investment in Muslim communities and questions to ask.

Next, this paper provided some other items for future consideration. As an example, this paper highlighted the size of the Muslim marketplace and projects their presence to grow as global economies. As an area within one generation flooded with money, sport investors should thoroughly educate the internal conflict occurring within the Muslim communities as their market continues to improve as a financial commodity. The conflict, presented in this document, showcases the debate as whether to modernize Islam or 'Islamitize' modern society. Maintaining an eye on the pulse of this preference in specific Muslim countries and populations throughout the world will be crucial to capitalize on their market potential. We also advocate formal education about Islamic practices at the higher education level could help sport management programs in Social Issues or Current Trends types of classes to better understand the activities and preferences of Muslim communities so that apprehension about that market can shrink and the recognition of opportunity and compromise can grow.

Finally, in today's modern society, "Women are under-represented in the leadership and decision making of all sport and sport-related organizations" (White & Kay, 2006, p. 465). This is no different in Muslim society and Islamic traditions provide less opportunity for women to be active sport participants and leaders (Abdul-Razak, et al., 2010; Ayub, 2011; Radzi & Abdullah, 2010). This work presented this occurs based on regional tradition and not necessarily because of specific restrictions provided in historic Islamic texts. Take for example Saudi Arabia. Saudi Arabia was one of the few

countries in the world that prevented girls from taking part in sports within their government schools. Moreover, women could only engage in physical exercises in private schools and they did not enjoy the right to participate in international competitions, even with Islamic clothes. However, shortly before the Olympic games of London in 2012, Saudi women were approved and granted the opportunity to compete. Compromise and cooperation were the key features of this new opportunity for Saudi women. Specifically, Saudi Arabia agreed to send female athletes but only if strict adherence to Islamic instruction was provided.

In the future, sport investors should recognize Muslim women as a viable target market and make attempts to improve their standing. Furthermore, compromise should be a major feature of discussion with the Muslim community because, as noted throughout this paper, Islam governs most day-to-day activities and decisions of individuals and their leaders. Accommodating space for Muslims requiring privacy is possible with some minimal investments. As an example, in Mississauga, Ontario, Canada, retractable shades were installed at a local aquatics facility with the help of a \$3,000 fundraising effort supported by cooperation between local Muslims and the aquatics center to help 35 females and a lifeguard enjoy the opportunity to swim because "it's not just a recreation activity, it's a life skill" (Brown, 2009, p. 86). Again, shifting cultural values are likely to increase the number of women not only participating but serving in sport governing roles. For instance, the Women's Islamic Games, held in Iran, began in 1993 with 407 athletes and 11 countries. As of 2010, the event grew to 1,587 athletes representing 39 countries and involved the participation of women to help with the management and arrangement of that mega event (Ayub, 2011). FIFA has similarly created conferences in a variety of Muslim-dominated countries (e.g., Tunisia, Algeria, Ethiopia, Libya, Morocco, Somalia, Sudan, etc.) to help secure more insight about how to greater support female interest and participation in sport (Ayub, 2011). This was done not only to help respect the individual rights of players but to help separate religion and politics toward better sport investments opportunities and outcomes (Ayub, 2011).

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