

Omani Women Participation in Sport and Physical Education Islamic Feminism Review

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Abstract: This paper focusses on reviews of documents and literature relating to Muslim Women's status generally and in the Omani context specially in sports education. The researcher reviews the literature in two important aspects: first, the Omani Muslim women's identity, its history, as well as the history of physical activities and sports of women in Oman, second the studies about in recent statues of Omani Women in Islam, gender and education.

A specific focus will be on Islamic Identity Prospective and reflect that on Feminism and Physical Education in Oman As a result of the study, it can be claimed that the "Islamic Women's Identity" offers alternative approaches in gender relations through which women who choose to adhere to their Islamic identity can exercise their freedom from tradition and rules.

Keywords: Physical Education, Omani women, Islam, Feminism.

منظور الهوية الإسلامية النسوية في مشاركة المرأة العمانية للرياضة والتربية الرياضية

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المستخلص: تستعرض هذه الدراسة البحثية وضع مشاركة المرأة المسلمة في مجال التربية الرياضية والرياضة وبالأخص في السياق العماني، ذلك من خلال مراجعة للوثائق والأدبيات المتعلقة به. حيث استخدمت الباحثة في طريقة البحث منهجين للبحث في الأدبيات ذات الصلة وهما أولاً: دراسة هوية المرأة العمانية الإسلامية ومكوناتها بصفقتها الحالية وتاريخها وتاريخ الانشطة الرياضية والتربية الرياضية، ثانياً دراسة وتحليل الدراسات حول مسارات حديثة المرأة العمانية وهي الدين الإسلامي والجنس والتعليم. تم التركيز بشكل خاص على الهوية الإسلامية وانعكاس هذا على ظهور فكرة النسوية من منظور عماني يشكل إطاراً لفهم ممارسه المرأة العمانية المسلمة للرياضة والتربية الرياضية. تظهر الدراسة أن هوية المرأة المسلمة تقدم مناهج بديلة لتوضيح ودعم حقوق المرأة في الإسلام. كما توضح إطاراً لحرية اختيار المرأة في التمسك بهويتها الإسلامية وتمارس حرية من التقاليد والعادات والأعراف في نفس الإطار.

الكلمات المفتاحية: التربية الرياضية، المرأة العمانية، الإسلام، النسوية

1.Introduction.

This study is important because it provides information about topics and issues which have not been addressed by researchers.

It is based on research on a new topic, i.e. on the "feminism" in a Muslim country, Oman. I focused on the relationship between feminists participating in Sport. This study will provide not only

insights into the interactions between culture and religion in the Sultanate of Oman but it will also may be can set example for research and approaches to Muslim women.

2.Aims of the study:

The study explored particularly the origin and the current situation of Islamic feminism in Oman. It shows the values of Islamic feminism for women and girls in the Sultanate of Oman with regard to their participation in sports education, especially the programs which prepare Muslim women teachers in sports education to teach Physical Education, and makes it possible to study their analysis of the reality of the situation and tries to answer the scientific gap related to the lack of literature in this regard.

3.Methods and Sources:

Additionally, the study result will also include a reviewed analysis of literature; On the Omani context and its impact on the number of female teachers' programs in sports education as well as Muslim feminism in Oman.

This review is a kind of in depth information and based on a general survey of related publications as books, articles, conferences and reports. This study was conducted in an Arab and Muslim country which is related to the researcher's stands on the Muslim feminism.

4.Limitations of the Study:

This study is limited to the contemporary phase, without a comprehensive historical tracing of feminist thought from Islam or even from before Islam; of course, this does not mean that we underestimate the historical tracing of this ideology through successive eras. The writings contained therein are modern, extensive, and practical. The research has been limited to Islamic feminist thought, in line with the start of specialized research, where the reference works share the fact that their researchers come from Arab and non-Arab Muslim circles and have a clear understanding of women's rights in the Islamic religion. They rely on internal researchers who know the religious text and have lived the local culture, customs and traditions

In more than a decade of my life, whether in United Kingdom to do my, master, doctoral, or during my stay in Vienna, Austria, I've been through a number of controversial debates about whether Islam suppresses women's rights in sports, in Western popular journalism or sometimes in academic literature, and there are a number of public pronouncements of governance, such as the image that Muslim women are oppressed. These pronouncements are widespread about any Muslim who wears a hijab in Western society. But, as a Muslim practicing religion since my childhood, I have had stories about how the Islamic religions liberated Arab women and gave them equal rights with Arab men. Here is an area of overlap between the Muslim feminism which supports the right of women to exercise

During conducted Ph.D. in teacher training programs in sports education, I have also undergone a lot of research on Islam and culture. I have found some studies which claimed that Islam is enabling Muslim women's exercise by respecting their identity and choice (Benn & Pfister 2013;)

5.literature Review:

An overview of the Islamic Feminism will be provided. This will be done by studying the various related literature and reviewing writings and works in the research context. The intellectual output of the literature will also be showed in the Omani context and its impact on the programs for female teachers in physical education in Oman. Studies on Islamic feminism and physical education will also benefit from the experiences of physical education in Oman. This review is the result of this comprehensive study of these publications and their impact on the Omani environment. The researcher stated that as a Muslim woman researching this topic in an Omani, Arab, and Muslim state, supports the position of the Muslim women's feminist and understands the context for the justification and confidence needed to conduct this study, considering that girls' and women's participation in physical activities is "halal", i.e., acceptable in Islam as it explained in the Study.

Khan (2021), The Role of Islam in Establishing Women's Rights in the Muslim World. Khan researched the literature on women's rights in the Muslim world to identify factors that contributed to the persecution of women in the Muslim world. To understand the role that different interpretations of Islam might play in limiting or improving the status of women in the Muslim world. This contributes to the misconception that restrictive practices women in many Muslim countries are rooted in Islamic teachings. The more political, religious and educational leaders support the fight for women's rights, the more positive results are produced such as increased awareness of violence against women.

Studies of AL-Sinani 2022, AL-Sinani, et al., 2021, and AL-Sinani 2017 on Muslim feminism and the status of women and girls in sports in the Sultanate of Oman. An in-depth study on the situation of Omani women and related to sports and physical education

Therefore, a theoretical framework must be found to support the issues of Muslim women practicing sports within the scope of their religious belief. The Islamic feminism emerged as a theoretical approach to understanding the concept of the status of Muslim women (Badran, 2009, 2017; Ball, 2000). The Islamic feminist calls for a return to gender equality between men and women in their overall existence in the light of the Holy Quran (Badran, 1995). Islamic feminists defy patriarchy within the Muslim world and Western (Bahlul, 2000). Islamist feminists reject the idea that they are either religious or secular but rather that they are a life-style, but they advocate women's empowerment in accordance with Koranic teachings (Badran, 1995)

Therefore It does not occur to the researcher to subject my faith to criticism or testing, therefore topics related to physical education, such as decent dress and separate gender behavior are the topics

Cultural attitudes often pseudo-religious and potentially repressive, can be challenged (Karadsheh, et al., 2019). Therein lies the value of my feminist approach toward Islam, and I feel comfortable working within it. I have found Smith Scraton's three main platforms (1977) upon which feminist analysis is based (cited in Scraton, 1992, 9). The first is that feminism takes a woman's point of view come from researcher point of view, as we start with ourselves, with our sense of who we are, our own experience. Second, we are against women's oppression. Third, the recognition of brotherhood, which means that standing beside women and girls all over the world who strive to improve opportunities for females is a positive progress. Finding ways to make a difference requires understanding and appreciating diversity.

6. Islamic Feminism

6.1 Original Islam

The emergence of the Islamic feminist in the twentieth century was of great importance (Nisa, 2021). According to many studies Khan, (2021) Glas, & Alexander (2020), Al Dboabi (2017) Bawazeer (2015), Cherif (2010), and Moghadam (2004) such as the early days of Islam in the Arabian Peninsula were the most influential in promoting and preserving women's rights. Several researchers agree that in pre-Islamic societies in the Arabian Peninsula, the epoch of ignorance, women were mistreated, female infanticide was common, and the lives of girls and women were often miserable (Afshar, 1987; Afshar and Maynard 1994; Badran, 1995; Kandiyoti, 1996; Rajavi, 2004; Hammond, 2021). This does not comply that all women in the pre-Islamic era were badly treated.

Several factors affected gender relations in some Arabian region before Islam. In fact, there were pre-Islamic laws dealing with sexualities, such as the code Hammurabi (1700 BC) in Mesopotamia, Iraq (Horn, 2007). Since the history of each country in some Arabian region varies greatly, it is beyond the scope of this study to be discussed. However, as far as women's status is concerned, Yemen, Egypt, and Jordan had important aristocratic ladies who held positions of power before Islam, such as the Queen of Sheba, Cleopatra, and Zenobia in Syria. However, Omen's position before Islam remains a controversial issue as some scholars argue that women such as the Queen of Sheba, Cleopatra and Zenobia were exceptions in their societies. This controversy is outlined hereafter.

According to Al-Sheha, Eberle, Boulter, Murad 2013, Al-Garwo, 2009, Shehab 2001 women in pre-Islamic countries could have had some rights, for instance Khadija, the first wife of the Prophet Mohammed (Peace be upon him), who was a very successful businesswoman. It is our belief that such cases as Khadija's does not reflect the specific condition of women in that society, which was subjugation as a well renowned merchant.

We have heard of openly popular, independent and active women... except such rare figures in public appearances (such as Khadijah...) it seems that the majority of urban women before Islam, they

lived in a male-dominated society where their status was low and women's rights neglected' (Jawad, 1998, p. 5). Thus, Islamic civilizations did not evolve in a vacuum; rather,

. Islam has actually protected women's rights in many ways including the right of education, property independence, marriage or divorce, respect of identity, and inheritance. Modern feminism of the 20th century and the early 21st century are treated as highly glorify this era of Islam (Al Dabobi 2017, Malak Hefni Nassef, (and men (e.g. Khan 2021, Rifaa Tahtawi discussed women's issues and human rights within the Islamic heritage, where he talked about women's rights through religious text and within the Islamic value system, which confirms that the concept of Islamic feminism has been linked of the cognitive and religious awareness of the Arab-Islamic intellectual and the demands of women rights.

6.2 limiting situation for women

In the thirteenth and nineteenth centuries due to the historical and geographic differences between the status of some women had deteriorated in Muslim societies as a result of some male jurists' interpretations of Sport federations that deprived women of their right to be a part of public life and to be equal to men, and even excluded of them from places of worship and treated them just as sexual objects.

The worst limiting situation for women ever was to deprive them to educate in some areas (Jawad, 1998). Muslim women were not the only ones who submitted to this most oppressive patriarchal system, but after a period of enlightenment during the life of the Prophet Muhammad (570- 632 AD), which is sometimes referred to as the authentic period in Islam, the status of Muslim women became extremely unstable, and exacerbated by the type of culture and tradition, as foreign ideas and customs spread throughout the western world during wartimes and conflicts. Culture and religion thus became more confused and intertwined. In many cases, it was the increasingly diverse patriarchal cultural foundations that justified the subjection of women participating in sports in Islam, but the fact that it did not reflect the aspirations of authentic Islam. Islam has in fact never been utterly devoid of patriarchal authority since men have largely retained the controlling power in family and society. Actually, the Islamic feminist is a response to the patriarchal system that dominated Muslim societies as pointed out by Hassan (1987, p. 2); Women like Khadija and Aisha (the wives of the Prophet Muhammad) and Rabi'a al-Basri (the prominent Sufi woman) occupied a prominent position in the dawn of Islam and Islamic traditions have largely remained patriarchal until this day".

While women such as Khadija and Aisha Prophet Muhammad' wives) and Rabi'an al-Basri (the prominent Sufi woman) occupied a prominent position in dawn of Islam, Islamic traditions have remained largely patriarchal ever since. Suffice to say that women have faced many restrictions while to pursuing scholarships, particularly in the field of religious thought. The emergence of Islamic feminism in combining the feminist perspective and the re-reading of religious text with the religious rhetoric and cultural practices that have emerged around it Al Dabobi 2017. This has led to the marginalization and

discrimination of women in the name of religion and has led to the revision of the understanding of religious texts and their interpretations with a view to eliminating gender discrimination. Thus, feminism has proceeded from the diagnosis of women's reality in Muslim societies to prove that women are at risk of being subjected to injustice and denial of rights. This was done through a review of culturally relevant religious practices Khan 2021.

Because the reason for the oppression of women is not Islam, but rather ignorance in the wrong masculine interpretations. The controller in religious culture is a masculine act in interpretation and legislation, which made religion embodied according to the perceptions of men and in serving their interests

6.3 Understanding not Islamic but was cultural practice:

As a result, the sources that form the foundation of the Islamic tradition, notably the Qur'an, Hadith, and jurisprudence, have mainly been interpreted by Muslim men, who have engaged in defining the feminine, theological, social, and physical conditions of Muslim women. The Islamic feminine was a revivalist that spread worldwide in the middle of the twentieth century. Although some people sought to understand Islam differently, this eventually returned to the original Islam, studied its texts, and found new meanings related to modern society. According to Ben (1996), Muslim female students in the United Kingdom who received initial teacher training were also scholars of Islam, found much of what they had been raised with was not Islamic but was cultural practice. For example, women's participation in physical activities, which used to be a concern for their families in the past, was not only acceptable but desirable in Islam as it enhances body health. In this regard, it is obvious that Western feminists have played a more visible role in the fight for human rights in the second half of the twentieth century.

The development of diverse Islamic feminist provides context for the Muslim women's rights and belief structures. Currently, the feminist is large and includes various types, conservative and radical, religious and atheist, white and non-white, issue-oriented and inclusive, individualistic and community-oriented; today there are advocates for women from all aspects of life in the North and South, East and West (Moghissi 1999, p.125).

Islamic feminists have recently emerged as a way to highlight Muslim women's rights, but again there is no definition or simplified understanding of the term:

"The Islamic feminist" may not be as explicative as its name implies. And certainly, this kind of will not confine to clarifying the experience of women from a religious point of view. However, from an insider's perspective as a Muslim Woman, there are many rights that women have been granted equally to men including the privilege to spend (their money and/or time) independently on themselves. Although Omani women are empowered in different fields, traditions and consideration for them come first. The

study singles out the link between supporting the empowerment of Omani women in sports and Islamic feminism, which combines the feminist and Islamic perspectives. AL-Sinani et al 2021.

The "Islamic feminist" is linked to the issue of the compatibility, the feminist with Islamic teachings and texts, and the social and legal frameworks that develop in Islamic societies (Moghissi1999: 125-126). In addition, Moghissi(1999: 5) notes that the Islamic Women' had been supported primarily by academics of Muslim origin, as well as by scholars living and working in the West at the time of the international women's in 1970 when this issue was not yet developed yet in the Arab world.

Karam (1998: 11) considers the Islamic Feminist a race behind state authority and legislation. The researcher's intentions may not seem significant, but the struggle of Muslim women's groups to improve the status of Muslim women in Muslim societies is highly political. Increasing women's rights and opportunities is a matter of power.

6. 4 Conceptual frame of Omani women identity in sport participation:

Al Subhi 2016 states that Omani government has supported the political empowerment of women in Oman by appointing them to high-level leadership positions as ministers, members of parliament and ambassadors. It has also a type of optional education for women from the largest Omani tribe known for their commitment to cultural values in order to serve as role models for society in supporting women. However, societal acceptance of men in politics is still more socially acceptable than that of women. Factors that empower Omani women economically include supporting their projects and establishing government departments to strengthen this support AL-Sinani 2021 AL-Sinani 2022. There are also special programs and specific professions that are only available for women. So, that the government can enhance the financial security.

Here, Omani girls excel in preparing opportunities for university and higher education, in comparison with their male counterparts AL-Sinani 2022. For example, knowledge and resources are being transformed when it comes to gender relations. In many Muslim countries, including Oman, sports opportunities have long been the prerogative of Omani men whereas Muslim women have remained invisible in the field (Hargreaves 2000). This is one of a few studies to investigate this topic in Oman. It is rare in other The Gulf Cooperation Council countries,

Jawad, (2007) attributes the recent intense focus on Islamic feminism to a variety of complex political and social developments (2007:2) that emphasize the importance of increasing Muslim women's education, allowing them to question and challenge traditional gender stereotypes; The United Nations gives more attention for supporting Women since 1975, spread of a globalized atmosphere of ideas through new technologies such as the Internet to raise international awareness of the blatant grievances facing many Muslim women. Supportive examples can be seen in the works of Afshar and Minar (1994),

Kandiyoti (1996), and Tibi (2001), which recognize the role of factors such as education in enabling activists of both sexes to regain some of their rights within an Islamic.

“Many Muslim women began to speak for themselves, expressing the growth of a female model of an Islamic society that differs from the patriarchal hierarchical system in which women are deprived of their rights and are restricted to the roles dictated by their biological constitution”.

Accordingly, the Islamic feminist is an attempt to reinterpret Islamic religious texts from a perspective that takes into account the interests of women and seeks to find a new of while adhering to Islamic identity. The main approach is to focus on textual analysis and work systematically in the field of searching for evidence to develop laws and regulations that are suitable for modern society (Jawad 2007: 3).

Many Islamic Feminist faces numerous challenges among which is a large number of translations from the Quran.

Physical Education, Sport Approaches in Oman:

We should point out that sports in the Sultanate since the seventies have the pattern of physical training, which depends on a series of exercises. Physical education continued until the late 1980s. As a result, traditional games were popular with both sexes.

There is no doubt that the late Sultan's support from 1940 to 2020 for education and girls, especially for sports, was a qualitative leap, as a department of physical education was opened in Oman in 1991 Al Bakri (2019), and training of female teachers who specialized in physical education began. AL-Sinani & Benn, 2011

Thus, the sports activities of Omani girls were expanded through the study and teaching of physical education Benn & AL-Sinani (2007) Al Sinani (2014), AL-Sinani described physical education in Oman as important and called for its promotion and support. AL-Sinani, Benn, Al-Ansari & Gaad, (2014) In the early years of Oman's modern history (1970-2020), the government did not attempt to develop a strategy for women's sports until the 1990s, when Omani women were widely qualified as teachers of school sports, and thus from the framework of physical education to the beginning of the establishment of community activities specifically for women. From the perspective of the government's attempt to promote health of individuals in Omani society, sports programs were introduced to support the health of both sexes, thus encouraging the practice of sports by individuals in general and women in particular. the The Ministry of Sports was opened in Oman in 2004, and a department for women's sports was created to deal with sports and competitive activities Ministry of Sport Affairs (2006). As for the beginning step, the late Sultan announced the establishment of the Omani Women's Sports Committee and gave it moral value by appointing its chairmen from Oman's high families.

In my opinion, this step to promote competitive sports for Omani women by appointing women from the second influential in the country who has a good reputation encouraged girls to play competitive sports.

The government supports girls in competitive sports by providing coaches and establishing free training camps to encourage their participation in international sports forums, for both genders. It is worth noting that support for sports activities and healthy lifestyle programs has gained popularity and progress as the number of local practitioners has increased. These activities are supported by a number of educational, health, and sports institutions.

Omani women accept diversity of the practice of sports for a healthy lifestyle to preserve the values of health and beauty. Omani women also they do visits private female sport clubs when looking for a place to wear appropriate sportswear, as public places are only accessible on foot for women wearing abayas or loose pants.

As a prelude to the discussion on Islamic feminism and sports education, it was necessary to examine the state of sports participation among Omani women. There has also been an increase in the interest in young people and the areas that support their upbringing at the highest levels. Also limit the use of social networking sites according to the appropriate framework for children and their ages (Oman Daily, 2022).

During the early years of Islam, men and women studied and learned in open, mixed environments. For example, Sayyida Aisha, one of Prophet Muhammad's wives, was an excellent scholar and teacher...the general picture that emerged was that of active women in receiving and imparting religious knowledge (AL Sinani 2022).

However, Oman's Women's Associations, with their status in 2022, worked to take their societal role and committed to supporting and empowering Oman's women in all spheres. Sayyida Ahd bint Abdullah Al Busaidiyah who His Majesty Wife Led the Omani women in various fields by the and encourages and follows up Omani women affairs (Ministry of Information, 2022). It is undoubtedly a reflection of the teachings of the religion and the lofty Omani premise of equal rights and duties for citizens and residents and the achievement of coexistence and peace (AL-Sinani, et al., 2021)

7. Conclusions.

This review aimed to present the researcher in an Islamic feminist framework. The main focus of the study was to clarify the status of as well as to suggest appropriate areas for female physical education teachers in the Sultanate of Oman. Muslim women in many Islamic countries do not have training programs on physical education and their participation in sports is limited for examples Saudi Arabia, The Sultanate of Oman as an Islamic state, supports and encourages the girls' and women's participation in sports at schools, higher education opportunities.

8. Recommendation.

1. Support the drive for acceptability of Islamic ally appropriate, comfortable, flexible clothing for girls and women's participation in physical activity in schools and communities, e.g. through media use of positive and successful role models – students, teachers, coaches, officials.
2. Redress inequality in opportunities for girls and women to participate in physical activity in community Sports Clubs, e.g. through action targeting in the emerging Sports plan.

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