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Annals of Tourism Research

journal homepage: www.elsevier.com/locate/atoures



Review Article

Muslim world and its tourisms

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ARTICLE INFO

Keywords:

Islam
Muslim tourism
culture
religion
pilgrimage
appropriate development

ABSTRACT

The study of tourism in the Muslim world can be about religious topics such as *hajj* and pilgrimage, but it actually means and involves much more. Because religious life and secular life in Islam are closely intertwined, study of its tourism is also partly about its worldview and culture as well as a means of reflecting on Western concepts of travel and hedonistic tourism. This review article introduces selected aspects of Islam to non-Muslims and reviews the tourism literature to identify themes and areas for further research. In addition to scholarly goals, an understanding of the patterns and requirements of the growing numbers of Muslim travellers is of practical importance for the tourism industry. Significantly, the Muslim world provides opportunities for studying differences in policy and development decisions that can offer new insights and inform tourism by providing alternative perspectives.

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INTRODUCTION

The aim of this review article is to encourage the discussion of Islam and tourism, a topic that involves both religious and secular issues, of global significance and of academic and practical importance in this field. Within the tourism literature spirituality and pilgrimage have been central themes and indeed may have been historically the impetus and origin for what is today called tourism. Yet while clearly noteworthy, often these topics are discussed without reference to a particular faith; there is an implicit assumption that the study spirituality or pilgrimage does not require a detailed understanding of the religion in which they are embedded and which gives them meaning. Further, this body of work does not discuss the effects of a religion on secular tourism development priorities or the non-pilgrimage travel behaviour by that faith's adherents. This article therefore seeks to draw

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together a fragmented literature at the intersection of Islam and tourism and provide a reference point for the growing number of scholars whose work examines this potent research theme.

The study of Islam in particular is important, as in the Islamic faith, the boundaries of the spiritual and secular are transcended. The holy book *Qur'an* provides guidance in all aspects of human activity, so religion influences the direction of tourism choices that both individuals and governments are making about alternative forms of its development and practice. This unifying tendency is also found in the concept of *ummah* (a world community) and sharing of a number of widely held tenets (Hodge, 2002). However, the study of Islam (or of any world faith) must also be seen in local contexts—as a type of “glocalization” (Robertson, 1994; Salazar 2005)—as a religion’s ideology and practice are elaborated, understood, and subsequently reproduced in particular places (Eickelman, 1982) and communities (Eickelman & Piscatori, 1990). The development of Islam in any country or region has been affected by numerous historical, ethnic, economic, and political factors.

This multi-patterned fabric of similarity and diversity is reflected in a number of branches of Islam of which the most numerous are *Sunni* and *Shia*. Uniting all Muslims, however, are five pillars or basic spiritual duties: declaring one’s complete faith that *Allah* (God) is the only Supreme Being and Muhammad is the messenger of *Allah*; performing five prayers a day; donating 2.5% of annual income through *zakat* (a charity tax to help the needy); fasting (which includes no eating, drinking, nor intimacy) during the daytime in Ramadan; and making a pilgrimage to Makkah (Muhammad’s birthplace) at least once in a person’s life if one is able. Beyond these duties, there is diversity among individuals who self-identify as Muslims (Smolicz, 1981). Thus, within the global Muslim community there is diversity from the blending of religion, culture, politics and historical influences. The Muslim world embodies both a common set of religious beliefs as well as a complexity that rewards investigation and rejects any simple label or categorization. This is reflected, as signalled in the title of this article, by a variety of tourisms: located between admission and rejection of tourism involving lifestyle and behaviour that is forbidden to Muslims, and between pious or pleasurable travel by adherents.

This multi-patterned fabric of similarity and diversity may be unfamiliar to some readers, and so the discussion begins with a brief history of Islam (the religion) and its followers (Muslims), and some of the central tenants of the faith. It is written for a global audience and thus initially discusses some aspects of common knowledge to Muslims but not necessarily known amongst others. While it is likely that non-Muslim readers are aware of the *hajj* as a pilgrimage undertaken to Makkah in the Kingdom of Saudi Arabia, for many the history of Islam, as well as today’s population size and geographical extent of its followers may be unfamiliar. Thereafter, studies of travel by Muslims and that of non-Muslims in Islamic countries are discussed. This discourse identifies a rich, expanding body of knowledge, a number of themes and areas for further research.

MUSLIM TOURISMS: UNITY AND DIVERSITY

Islam began in western Arabia with the preaching of the prophet Muhammad ca. 570–632 CE (CE is an abbreviation for Common Era for recording dates, so 2013 CE is 1434 after Hegira, abbreviated as AH in Islamic writing or countries). During his life, Mohammad was able to unite virtually the whole of the Arabian Peninsula under Islam. After his death, it expanded north into Syria (636 CE), east to Persia and beyond (636 CE), west into Egypt (640 CE), and then to Spain and Portugal (711 CE) (Donner, 2004). Dissension about the procedure for choice of the Muslim *caliph* (leader) led to the proclamation of a rival *caliph* in Damascus in 661 CE, and the establishment of the Shi’ite faith (Donner, 2004). Islam arrived in the area known today as Pakistan in 711 CE, when the Umayyad dynasty sent a Muslim Arab army which conquered the north-western part of Indus Valley from Kashmir to the Arabian Sea (Esposito & Donner, 1999). Today, most Muslims worldwide are Sunni, but Shi’ites constitute the majority of the population in Iran as well as millions in Afghanistan, Azerbaijan, India, Iraq, and Pakistan.

This expansion brought Islam into contact with Christian Europe in a number of border areas. In the Levant, Seljuk Turks defeated the Byzantine army in 1071 CE and cut off Christian access to Jerusalem, leading to a series of religiously motivated crusades from 1095 to 1272 CE. The Ottoman Empire expanded into the Balkan area, taking present day Greece, Bulgaria, Romania, Albania, Serbia, Macedonia,

Montenegro, Bosnia, and Hungary. The Ottomans laid siege to Vienna in 1683 CE but were defeated; from 1699 to 1913 CE, wars and insurrections pushed the Ottoman Empire back until it reached the current European border of present-day Turkey. On the Iberian Peninsula, a similar pattern of conflict culminated when Muslim-controlled Granada surrendered in 1491 CE.

Although expansion through war was important to the spread of Islam, trade was also a significant factor especially in East Africa, India, Malaysia, Indonesia, and China. Numerous Muslim merchants, usually of Arab and Persian origins, established trading colonies particularly along the west coast of India. These outposts were important catalysts for the conversion to Islam of many (Donner, 2004). Arab merchants established a colony in eastern Sumatra in the 7th century (Gardet, 2005). The trading port of Malacca—which controlled a crucial shipping lane through the narrow strait separating Malaya and Sumatra—had a Muslim ruler by the early 15th century. In both cases, the wealth and commercially-based assertiveness of these trading cities resulted in the spread of Islam to neighbouring areas (Donner, 2004). The writings of Ibn Battuta about his travels throughout Asia and Africa between 1325 and 1354 CE provide an informative view of the 14th century Muslim world (Inayatullah, 1995).

More recent European expansion and establishment of colonies in North Africa in general, Egypt, Kenya, India, Indonesia, and so on imposed the control of various European countries upon Muslim populations. This colonialist/imperialist period varies for each country. In Egypt, for example, it occurred between 1798 CE with invasion by the French and 1952 CE with the end of British rule (Nasser, 2007). This occupation led to colonial interaction and development of transport and accommodation and travel by Europe's cultural elite; Thomas Cook and Son contributed to the development of tourism to the Levant in the second half of the 19th century (Guillot, 2007; Hunter, 2003). After World War II, independence from these colonial powers, introduction of jet aeroplanes, and a need for economic development led many former colonies to develop tourism in their countries. These factors and others have interacted to produce a variety of development paths for tourism across the Muslim World.

Muslim Peoples

It is estimated that in 2010 there were 1.6 billion people who self-identify as Muslims, representing 23.2% of an estimated 2010 population of 6.9 billion (or one out of every five person in the world). More than 61% of Muslims live in the Asia-Pacific region and about 20% in the Middle East and North Africa (Pew Research Centre, 2012). In 2010, five of the 10 countries with the largest Muslim populations were in Asia: Indonesia (209 million), India (176 million), Pakistan (167 million), Bangladesh (133 million), and Iran (74 million). Of the remaining five, three were in North Africa (Egypt, Algeria, and Morocco), one in Europe (Turkey), and one in Sub-Saharan Africa (Nigeria). Russia, China, and the United States also have a sizable Muslim population. The world's Muslim population is projected to grow by about 35% between 2010 and 2030 to 2.2 billion. A map of the distribution of Muslims and the 2010 population of larger countries (most recent reliable figures) are given in Figure 1 and Table 1. The past or future numbers of Muslims in the world does not reflect the degree to which this population actively practice its faiths or how religious its members are or will be.

Qur'an

Any discussion of tourism in Islam requires an understanding the central role of the *Qur'an*—a book that for Muslims around the world contains the written words of God. Islam is based on concepts of human well-being and a good life which stress “brotherhood” and socioeconomic justice. This requires a balanced satisfaction of both the material and spiritual needs of all humans (Rice & Al-Mossawi, 2002). The Islamic faith is articulated in the *Qur'an*; God's word was revealed to many, including Adam, Moses, and Jesus who are also revered by followers of the other faiths as well as Muslims. In the Islamic world, adherents must follow many rules in order to gain merits and access to divine reality, with the religion meant as an integral part of daily life.

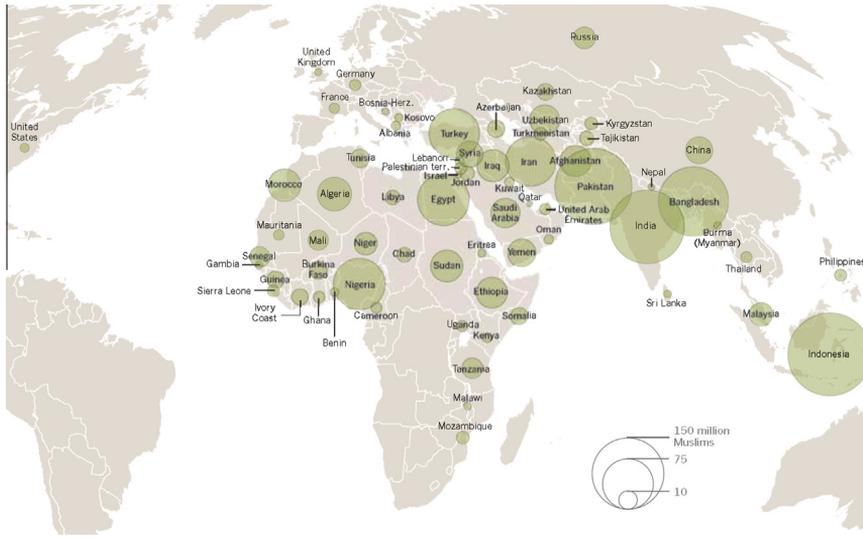


Fig. 1. Distribution of Muslim Population by Country and Territory Source: Pew Research Center, “Mapping the Global Muslim Population: A Report on the Size and Distribution of the World’s Muslim Population,” © 2009, <http://www.pewforum.org/mapping-the-global-muslim-population.aspx>. Only countries with more than 1 million Muslims are shown.

Shari’a

Some scholars in Western society may take for granted the separation of religious beliefs and legal and political systems, but this duality is not universal. Indeed the degree of interrelationship among religion, politics, and the law varies greatly from China where religion and political law are completely separate, to the Kingdom of Saudi Arabia where “church and state” are based on Islamic law. Muslims, in gratitude for God’s mercy and compassion, seek to follow the straight path of His precepts: the *shari’a*, derived from the *Qur’an*; and the *hadith*, the recorded collections of the sayings of the Prophet (Esposito & Donner, 1999). To a Muslim, there is an ethical quality in every human action, characterised by *husn* (beauty, suitability) versus *qubh* (ugliness, unsuitability). This ethical quality is not such as can be perceived by human reason; instead, is dependent on divine revelation. Thus, all human actions are subsumed under five categories: as commanded, recommended, left legally indifferent, reprehended, or else prohibited. It is only the middle category (things that are legally indifferent) for which there is any scope for human legislation. However, because Islamic law deals with the whole of human conduct, it covers matters that Western people would not consider law at all. Islamic doctrine determines what foods and drinks are legal or *halal* (permitted) and may be consumed by Muslims, the way to dress, entertainments to enjoy, and ways to live or behave.

As Islamic society developed the process of interpreting its two primary sources of law—the *Qur’an* and the *hadith*—to address new situations fell to scholars and led to a body of work called *fiqh*. *Fiqh* covers all aspects of law, including religious, civil, political, constitutional, and procedural law. A number of different traditions of thought regarding *fiqh* developed and today there may be different interpretations held by modernists, traditionalists, fundamentalists, and adherents to different schools of Islamic teaching and scholarship (Schacht, 1959). Therefore, while *shari’a* provides guidance for all aspects of life (Hodge, 2002), the manner in which it is interpreted and practiced depends on a number of factors. Important among them is the status of *shari’a* with respect to a country’s legal system. In some Muslim-majority countries, *shari’a* is limited to personal and family matters (Turkey), some have blended systems (Indonesia, Morocco, Pakistan), and some use *shari’a* only (Saudi Arabia). In some countries, political Islamist movements may seek to introduce *shari’a* as part of their ideology (Sheppard, 1987).

Table 1

Muslim Populations of the World (Countries over 1,000,000 Muslims)

	Estimated 2009 Muslim Population	Percentage of the population that is Muslim	Percentage of world Muslim Population		Estimated 2009 Muslim Population	Percentage of the population that is Muslim	Percentage of world Muslim Population
Asia-Pacific	972,537,000	24.10	61.9	Tunisia	10,216,000	99.5	0.7
Afghanistan	28,072,000	99.7	1.8	United Arab Emirates	3,504,000	76.2	0.2
Azerbaijan	8,765,000	99.2	0.6	Yemen	23,363,000	99.1	1.5
Bangladesh	145,312,000	89.6	9.3	Sub-Saharan Africa	240,632,000	30.10	15.3
Burma (Myanmar)	1,889,000	3.8	0.1	Benin	2,182,000	24.4	0.1
China	21,667,000	1.6	1.4	Burkina Faso	9,292,000	59	0.6
India	160,945,000	13.4	10.3	Cameroon	3,498,000	17.9	0.2
Indonesia	202,867,000	88.2	12.9	Chad	6,257,000	55.8	0.4
Iran	73,777,000	99.4	4.7	Eritrea	1,854,000	36.5	0.1
Kazakhstan	8,822,000	56.4	0.6	Ethiopia	28,063,000	33.9	1.8
Kyrgyzstan	4,734,000	86.3	0.3	Gambia	1,625,000	~95	<1
Malaysia	16,581,000	60.4	1.1	Ghana	3,787,000	15.9	0.2
Nepal	1,231,000	4.2	0.1	Guinea	8,502,000	84.4	0.5
Pakistan	174,082,000	96.3	11.1	Ivory Coast	7,745,000	36.7	0.5
Philippines	4,654,000	5.1	0.3	Kenya	2,793,000	7	0.2
Sri Lanka	1,711,000	8.5	0.1	Malawi	1,955,000	12.8	0.1
Tajikistan	5,848,000	84.1	0.4	Mali	12,040,000	92.5	0.8
Thailand	3,930,000	5.8	0.3	Mauritania	3,261,000	99.1	0.2
Turkey	73,619,000	~98	4.7	Mozambique	5,224,000	22.8	0.3
Turkmenistan	4,757,000	93.1	0.3	Niger	15,075,000	98.6	1
Uzbekistan	26,469,000	96.3	1.7	Nigeria	78,056,000	50.4	5
Middle East-North Africa	315,322,000	91.20	20.1	Senegal	12,028,000	96	0.8
Algeria	34,199,000	98	2.2	Sierra Leone	4,059,000	71.3	0.3
Egypt	78,513,000	94.6	5	Somalia	8,995,000	98.5	0.6
Iraq	30,428,000	~99	~2	Tanzania	13,218,000	30.2	0.8
Israel	1,194,000	16.7	0.1	Uganda	3,958,000	12.1	0.3
Jordan	6,202,000	98.2	0.4	Europe	38,112,000	5.20	2.40
Kuwait	2,824,000	~95	<1	Albania	2,522,000	79.9	0.2
Lebanon	2,504,000	59.3	0.2	Bosnia- Herzegovina	1,522,000	~40	<1
Libya	6,203,000	96.6	0.4	France	3,554,000	~6	<1
Morocco	31,993,000	~99	~2	Germany	4,026,000	~5	<1
Oman	2,494,000	87.7	0.2	Kosovo	1,999,000	89.6	0.1
Palestinian territories	4,173,000	~98	<1	Russia	16,482,000	11.7	1
Qatar	1,092,000	77.5	0.1	United Kingdom	1,647,000	2.7	0.1
Saudi Arabia	24,949,000	~97	~2	Americas	4,596,000	0.50	0.30%
Sudan	30,121,000	71.3	1.9	United States	2,454,000	0.8	0.2
Syria	20,196,000	92.2	1.3	World	1,571,198,000	22.90	100.00%

On an individual level, the degree to which one adheres to the five pillars or *shari'a* may indicate the salience of religion in their lives. However, some general values are widely espoused; the family is highly esteemed, the concept of lifelong singleness is foreign to Islam, and divorce (although permitted) is strongly discouraged. Community is closely related to family and to the *ummah* (Hodge, 2002). According to Islamic thought, virtue and morality provide the foundation for human happiness and modesty, particularly around members of the opposite sex, is a widely affirmed value. The manner in which modesty is expressed varies by the culture of origin, local Islamic norms, the interpretation of the *shari'a*, and personal preferences. Muslim women express their modesty through the practice of *hijab* (head, face, or body covering ranging from wearing a head scarf to veiling to covering the whole body).

Travels by Muslims

Religiously inspired travel is an important theme in the tourism literature, evidenced in studies such as *Tourism and Religion* (Vukonic, 1996), *Intersecting Journeys: The Anthropology of Pilgrimage and Tourism* (Badone & Roseman, 2004), *Christian Tourism to the Holy Land* (Collins-Kreiner, Kliot, Mansfeld, & Sagi, 2006), *Tourism, Religion and Spiritual Journeys* (Timothy & Olsen, 2006), *Religious Tourism and Pilgrimage Management* (Raj & Morpeth, 2007), and *Religious Tourism in Asia and the Pacific* (World Tourism Organisation, 2011). However, these books pay limited attention to the differences among religious travellers, yet clearly religious beliefs influence and direct their adherents to travel to particular sites and influence their attitudes and behaviour (Poria, Butler, & Airey, 2003b), perceptions (Asbollah, Michael, & Lade, 2012), and perhaps emotions (Raj, 2012) at those sites. Therefore, trends in forms of religious tourism may vary between adherents of different faiths and global patterns such as those presented by Rinschede (1992) may be better analysed by individual religion. Similarly, conclusions such as “there remains a tension between the need to accommodate the wishes of those who seek to use the particular sites as places of worship and those who visit not as pilgrims but as sightseers” (Woodward, 2004, p. 185) may apply to some churches and cathedrals in Europe but not to Makkah. Indeed, as Woodward (2004, p. 184) notes, “[the] fundamental role of hajj in Islam means that the tangible built heritage of Makkah has always come second”, reflecting a different priority to sites such as Canterbury Cathedral. Hence, there is some justification for focus on particular religions such as Islam.

Hajj and Other Religious Travels

An important reason to study Islam and tourism is that it provides one of the largest examples of religious pilgrimage today. Tourism and Islam “naturally” fit together, as the latter “expects” pilgrimage by its adherents to Makkah. As already noted, *hajj*—the central pilgrimage—is a journey obligatory for every Muslim who has reached the age of puberty and is of sound mind, and this must be performed at least once in one’s life provided that he or she is physically capable and has the means to do so. Some Muslims do not see *hajj* as tourism but a religious duty. *Hajj* is a highly ordered activity involving financial and spiritual preparation, conduct of a series of rituals in Makkah, and a return to one’s community with the title of *hajji* (Aziz, 2001; Timothy & Iverson, 2006). *Hajj* pilgrimage from countries in South East Asia (Metcalfe, 1990), such as Malaysia (McDonnell, 1990), involves significant mass movements of travellers and is a major logistical undertaking. Miller (2006) provides an interesting account of the recent history of the business of transporting *hajj* pilgrims to Jeddah. With the development of air travel, the volume of pilgrims has grown rapidly, leading Saudi Arabia to expand the infrastructure in Makkah (Woodward, 2004) and at the same time, because of the high demand, impose quota for various countries (Ahmed, 1992), including implementation of actions to reduce the effects of crowding (Henderson, 2011).

In 2012, 3.16 million adherents were officially reported to have made this pilgrimage, with around 1.76 million of these from countries other than the Kingdom of Saudi Arabia (Royal Embassy of Saudi Arabia, 2012). This is probably a low estimate as it does not take into account unregistered pilgrims. This annual event is organized by the Saudi Ministry of Hajj, with the number of pilgrims from each country issued visas proportional to its Muslim population. What is often overlooked is that Saudi Arabia handles this impressive volume of arrival, accommodation, and departure in a short period of about two weeks (the length of *hajj*). In addition, each year (outside the *hajj* period) millions choose to undertake *umrah*, the lesser pilgrimage, or *ziarah* which may be performed all year round. In 2011, there were around 9.2 million such trips for religious purposes in Saudi Arabia and total direct receipts from all religious tourists (*hajj*, *umrah*, and *ziarah*) was around \$10.7 billion (SR 40.1 billion).

The *hajj* provides an intense personal experience (Digance, 2006). According to Haq and Jackson:

In Western religions, pilgrimage is a vestigial tradition, a quaint, folkloric concept commonly reduced to metaphor. Among Muslims, on the other hand, the *hajj* embodies a vital experience for millions of new pilgrims every year. In spite of the modern content of their lives, it remains

an act of obedience, a profession of belief, and the visible expression of a spiritual community. For a majority of Muslims the *hajj* is an ultimate goal, the journey of a lifetime (2009, p. 144).

The *hajj* is a journey that creates a shared understanding of the core of Islam across age, gender, social status, and race (Metcalf, 1990). Studies of particular groups such as women (Asbollah et al., 2012) or Australian and Pakistani pilgrims (Haq & Jackson, 2009) during *hajj* emphasise spiritual discovery as the predominant outcome. As well, pilgrimage has been studied to provide evidence of concepts such as “communitas” (Turner & Turner, 1978) and “the gaze” (Urry, 1990). Delaney (1990) provides an ethnographic account of travel by Turkish migrants returning to Turkey, characterising it as a type of symbolic pilgrimage similar to the *hajj* and different in nature to the experiences of Moroccan nationals visiting their mother country (Wagner & Minca, 2012). This study highlights that the symbolism of travel for Muslims is different to that of non-Muslims. Some differences in the perceptions of the *hajj* experience by different nationalities have been documented (Eid, 2012). The *hajj* is a central feature of Islam and therefore provides meaning both in itself and in other aspects of the Muslim world.

Apart from *hajj* and *umrah* to Saudi Arabia, Muslims may also choose to take other religiously-inspired trips (Din, 1989) known as *ziarat* (Bhardwaj, 1998), to visit local or regional shrines (Bhardwaj, 1998) or to travel for *rihia* (in search of knowledge). For Shi’ites, pilgrimage to the tombs of the *Imams* and their immediate descendants and close associates (known as *Imamzadeh*, a name also given to their shrines) in Iran is popular (Pourtaheri, Rahmani, & Ahmadi, 2012). In 2006, the city of Mashhad in northeast of Iran, a central *ziarat* city for Shi’ites, was host to over 13 million pilgrims (Salehifard, 2006). Shrine pilgrimage is found among the Uyghurs of China and Central Asia (Dawut, 2007).

Travel for Other Purposes

Religion has, as already discussed, an influence on the day to day activities of Muslims, whether at home or travelling, and thus it shapes the choice of a destination for discretionary purposes and what is done at the destination. Muslims are avid tourists and today travel is more acceptable in their societies. Central to this acceptability is the question “Is tourism lawful” (Sanad, Kassem, & Scott, 2010). The *Qur’an* often refers to travel. *Surat Al-Ankabout* (literally, The Spider) explains one purpose of tourism: consideration and contemplation. The ensuing *ayah* asks people to journey here and there in the world to contemplate the creation of God. To quote:

Say: “Travel through the earth and see how Allah did originate creation; so will Allah produce a later creation: for Allah has power over all things” (*Surat Al-Ankabout*, 20; italics added).

Likewise, *Surat Al-An’am* (literally, The Cattle) urges people to roam about the earth to consider the destiny of those who preceded them, especially those who cast aspersions on God’s Word:

Say: “Travel through the earth and see what was the end of those who rejected Truth” (*Surat Al-An’am*, 11; italics added).

The same thing is stressed in *Surat Mohammed*:

“Do they not travel through the earth, and see what was the end of those before them?” (*Surat Mohammed*, 10).

Thus, based on these quotes from *Qur’an*, Muslims are encouraged to do so for historical, social, and cultural encounters, to gain knowledge, to associate with others, to spread God’s word, and to enjoy and appreciate God’s creations (Timothy & Iverson, 2006). Such “learning” properties of tourism are echoed by many, Muslim or not (Falk, Ballantyne, Packer, & Benckendorff, 2012). “The World is a book and those who do not travel read only a page” (St. Augustine) or “To travel ten thousand miles is in every way equivalent to the reading of ten thousand books” (Chinese proverb). According to Saadi, a Persian poet, versed in Islamic theology:

The benefits of travel are many: the freshness it brings to the heart, the delight of beholding new cities, the meeting of unknown friends, the learning of high manners.

Shari'a and its practice by Muslims should not be considered static. Instead Islam responds to changes in culture and changing activities such as tourism. For example, in the case of Malaysia, Din notes the development of a tourism different from the “Western-inspired” type and meeting the needs of Muslim travellers:

Travel is meant to be spiritually “purposeful,” to make Muslims aware of the greatness of God, through observing the “signs” of history and natural and man-made wonders, all of which are gifts of God (1989, p. 559).

In 1992, Rimmawi and Ibrahim (1992) wrote:

Until recently, tourism was not a proper Muslim activity. First, most Muslims and Muslim countries are poor. Second, tourism is widely misinterpreted as a waste of precious time that should be spent in pleasing Allah (God). Yet, changes take place as modernization diffuses into Muslim societies, and Saudi Arabia provides a good example (1992, p. 93).

Travel to non-Muslim Countries

In non-Muslim countries, the distinctive requirements of Muslims in terms of food, daily prayers, and travel patterns (Timothy & Iverson, 2006) necessitates certain adjustments in the tourism offering of most destinations. *Shari'a* calls for certain practices regarding health and hygiene such as washing before performing the daily prayers, identifies what food is permissible to be consumed; for example, pork and alcohol are proscribed, and how some food should be prepared; Muslims are to eat *halal* meat which requires *zebh* (slaughter) of an animal according to Islamic specifications (Anonamous, 2013; Hodge, 2002). As these practices remain important when travelling, a number of authors have discussed how hotels can become *shari'a* compliant (Henderson, 2010; Ozdemir & Met, 2012; Zulkharnain & Jamal, 2012).

To accommodate increasing numbers of Muslim tourists, especially from the Middle East, many destination management organizations or hotel properties have added relevant information to their websites, such as prayer times and locations where mosques and *halal* food can be found (Timothy & Iverson, 2006). Tourism operators have also provided their staff with training about cross-cultural communication and to inform them how to accommodate or treat Muslim tourists with respect (Timothy & Iverson, 2006). As Muslims typically observe a dress code and avoid free mixing, some hotels in Turkey offer separate swimming pool and recreational facilities (Ozdemir & Met, 2012). Apart from discussion of hotel requirements (Ibrahim, 1982), there are few studies of Muslim leisure activities while travelling. Martin and Mason (2004) provide a general examination of leisure in an Islamic context. For Saudi Arabian women, leisure shopping while on holidays is a popular activity (Essoo & Dibb, 2004). In other countries, Muslims may feel constraints placed upon them in a host country (Liven-good & Stodolska, 2004; Moufakkir, 2010). Cohen and Neal (2012) have also discussed *haram* (opposite to *halal*) behaviour of single Muslim men on holidays in Bangkok. The growing significance of such intra-Muslim traffic has led some countries such as Malaysia to focus on attracting Muslims and to develop their tourism industry to match the needs of these travellers (Al-Hamarneh & Steiner, 2004).

Travel to other Muslim countries

The phenomenon of Islamic tourism was proposed by Din who wrote that:

the spiritual goal [of travel] is to reinforce one's submission to the ways of God; the social goal which follows is to encourage and strengthen the bond of *silluturruhim* (Muslim fraternity) among the *ummah* (Muslim community) (1989, p. 552).

This concept is not based on pilgrimage, though it could be an element. Islamic tourism also implies more local and regional social context to travel whereby Muslims can learn about other communities and share their faith. According to Al-Hamarneh and Steiner,

Part of the vision includes reorienting destinations towards less consumption and ‘Western culture loaded’ sites and towards more Islamic historical religious and cultural sites (2004, p. 183).

As such, Islamic tourism is essentially a new “touristic” interpretation of pilgrimage that merges religious and leisure tourism. Thus, it is “unlike mass tourism which for Muslims is ‘characterized by hedonism, permissiveness, lavishness’” (Sonmez, 2001, p. 127). Islamic travel instead is proposed as an alternative to this hedonic conceptualization of tourism. A number of studies which have commented on this topic (Battour, Battor, & Ismail, 2012; Battour, Ismail, & Battor, 2010, 2011; Hazbun, 2007; Henderson, 2009; Steiner, 2010; Zamani-Farahani & Henderson, 2010), with the general conclusion that this is a growing form of travel. Islamic tourism has also taken on a political aspect following recent terrorist attacks in the United States and elsewhere.

There is a small but significant literature of the effects of terrorism on travel both to and from Islamic countries. On this topic, following a series of attacks on tourists and tourism infrastructure in 1991 and 1992, Aziz (1995) argued that the underlying cause of violence was a sociocultural and political rather than religious. Following the September 11 incident in 2001 there were significant changes in tourism flows among countries. This attack along with other upheavals and political instability damaged perceptions of Muslims, Islam, and the governments of Islamic countries in the eyes of potential travellers, especially from the West. Further, millions of tourists avoided travel to countries such as Egypt (Al-Hamarneh & Steiner, 2004). A number of non-Muslim countries increased security and introduced new travel regulations that made it more difficult for travellers from some Arab countries to obtain visas to visit their favourite Western destinations (Timothy & Iverson, 2006). This in turn encouraged travel to more welcoming Islamic countries (seen as a form of Islamic tourism). Salman and Hasim (2012) interviewed Saudi Arabians traveling to Malaysia and found that some 12% considered that visiting an Islamic country was preferred over travel to a non-Muslim country, indicating the influence of religion on destination choice.

Travels to the Muslim World

A second important area for the study of tourism in the Muslim world is the development of tourism within Islamic countries to cater for non-Muslim (and predominately Western) travellers. In examining this topic, studies take a variety of positions on the effect of religion: it may be ignored, be mentioned only in passing, or be a central topic. But, significantly, a recent study clearly demonstrated the relationship between religion of people (potential tourists) and their choice of destinations (Fourie & Santana-Gallego, 2013).

In a number of studies, development of tourism is discussed without mention of religion as an influence on policy and instead only seen as the basis for a niche product. For example, in a study of Jordan’s sustainable strategy, Reid and Schwab (2006, p. 450) discuss a series of sustainable tourism projects suggested for the development of Northern Jordan, noting an “emphasis on boutique and niche tourism in archaeology, cultural, eco-desert, and religion will appeal to high-yield international tourists”. This niche marketing perspective on religion is, according to Reid and Schwab, somewhat at odds with other comments in this case, such as “sustainable heritage tourism in the communities of Northern Jordan must accommodate a strong reliance on external (government) leadership, must work within complex local power/decision-making structures....” (Reid & Schwab, 2006, p. 450). Hence Reid and Schwab appear to divorce religion related tourism from “complex local power/decision making structures”, a curious approach for an article discussing sustainability where religion is an important source of tension. This perspective encourages the belief that Islam does not exert any significant influence on the operation of tourism-related activities. Interestingly, as early as 1977, the silver screen, in “Soleil des hyènes” captured the incongruity between tourism development and cultural/religious life in a Tunisian village (Behi, 1989).

Other studies equate religion with culture and seek to downplay its importance. Under the heading, perceptual challenges, Sharpley writes “At the same time, and irrespective of its relatively liberal attitudes, the perception of the emirate as a Middle East culture also may act as a deterrent to Western visitors” (2002, p. 232). He further refers to the situation in Sharjah in the early 1980s:

... a ban on the sale of alcoholic beverages towards the end of the decade severely reduced hotel occupancies, effectively ending growth in what was emerging as a thriving tourism sector, although the emirate continues to attract budget-conscious tourists, increasingly from Eastern Europe (Sharpley, 2002, pp. 227–228).

Thus, while clearly a critical issue, religious beliefs are discussed only as culture. On the other hand, Din (1989) deals directly with issues of religious beliefs and seeks to provide direction for reducing tourism's impact on local Muslim communities, hence better ensuring that the local social and religious context are taken into account in development of plans for tourism (Shunnaq, Schwab, & Reid, 2008).

This inclusion of the local context is important: while Islam is a global religion and its historical spread has meant that its adherents are found in many countries affected by international tourism, each Muslim community has been affected by local issues of discourse, conflict, and power. It is vital to understand this context as clearly diverse and multiple effects have influenced the path of tourism's development in each country. These effects include the legacy of colonialism (Henderson, 2001), aspirations of modernism (Foley, McGillivray, & McPherson, 2012), resource wealth and development (Sharpley, 2008), the impact of Islamic government policy and *Shari'a* law (Mansfeld & Winckler, 2008, p. 260), dimensionality of religiosity (Hassan, 2007), and Sunni, Shia, or other traditions (Thompson, 2004). It is reflected in a discourse that labels Islamic countries as moderate or traditional/conservative. Malaysia is typically seen as a moderate Islamic country (Henderson, 2003a; Liu & Wall, 2006), a label that may also extend to Indonesia, Tunisia, and Turkey (Henderson, 2008a). Thus, a moderate country appears to be one with a secular state and secular society and with separation of Islam and public life.

Because of these contextual factors, transfer of development lessons from one country to another is fraught. For example, the modern development of Dubai has been seen as a particular process of historical opportunism that does not provide a model for other countries. In particular, Dubai's development was affected by a developmental state paradigm reinforced by a traditional tribal (patrimonial) leadership style (Hvidt, 2009, p. 412). Several other Muslim countries have been examined in academic articles that document the development of tourism and reflect the particular characteristics of that geographical context. Examples of such studies include Bahrain (Mansfeld & Winckler, 2008), Brunei-Darussalam (Baum & Conlin, 1997), Bangladesh (Hossain, Chowdhury, & Ahmed, 2012), China (Dawut, 2007; Jackson & Davis, 1997; Toops, 1992; Wang, Ding, Scott, & Fan, 2010), Dubai (Hvidt, 2009; Sharpley, 2008; Stephenson & Ali-Knight, 2010; Stephenson, Russell, & Edgar, 2010), Egypt (Aziz, 1995; Mansfeld & Winckler, 2004; Steiner, 2006), India (Bandyopadhyay, Morais, & Chick, 2008; Patil, 2011), Indonesia (Singh, 2002), Iran (Alavi & Yasin, 2000; Alipour & Heydari, 2005; Morakabati, 2011), Jordan (Kelly, 1998; Neveu, 2010), Kyrgyzstan (Thompson, 2004), Malaysia (Ap, Var, & Din, 1991; Butler, Khoo-Lattimore, & Mura, 2013; Din, 1982; Henderson, 2003a, 2003b; Wood, 1984; Worden, 2003; Yaapar, 2005), Maldives (Henderson, 2008a), Morocco (Hazbun, 2009), Oman (Baum & Conlin, 1997; Feighery, 2012; Winkler, 2007), Palestine (Isaac, 2010), Saudi Arabia (Burns, 2007; Khizindar, 2012; Rimmawi & Ibrahim, 1992; Seddon & Khoja, 2003; Yavas, 1990; Zamani-Farahani & Henderson, 2010), Tunisia (Poirier, 1995), Turkey (Alvarez, 2010; Alvarez & Korzay, 2008; Alvarez & Korzay, 2011), Turkmenistan (Edwards, 2010), Uzbekistan (Airey & Shackley, 1997) and Yemen (Burns & Cooper, 1997). Other countries such as Pakistan are not covered significantly in the tourism literature.

Marketing and Beliefs

The development of tourism in Muslim countries and the need to attract overseas tourists has led to conflicts over values and beliefs and is part of a long discussion of the identity of the Muslim world and how this identity is shaped by various processes. One influential author, Said (1979) applied discourse analysis techniques developed by Michel Foucault to study the production of social knowledge about the Middle-Eastern Islamic world. He used the term "Orientalism" to describe a structured set of concepts, assumptions, and discursive practices that have been applied to produce, interpret, and evaluate knowledge about non-European peoples (Daher, 2007). Said used this to illustrate and draw

attention to the relationship between knowledge and power (Burns, 2004, pp. 259–260). For him, “the Orient” involved a discourse that established the superiority of colonial powers over an exotic other. It has been suggested that the discourses and imagery of Orientalism are being repackaged by some countries to improve their market attraction (Bryce, 2007), a process that Feighery (2012) terms self-Orientalism. Al Mahadin and Burns (2007) consider that the travel trade is complicit in portrayal of the Arab Muslim world in a frame of post-Orientalism.

There are unsettled views or points of conflict and debate in the promotion and image of tourism in Islamic countries and the appropriate marketing material to attract tourists from overseas. A number of studies have examined the destination images used in Muslim countries (Burns & Cooper, 1997; Cohen-Hattab & Katz, 2001; Din, 1982; Hashim, Murphy, & Hashim, 2007; Khodadadi, 2012; Schneider & Sönmez, 1999). Particular images that have been the focus of discussion include women in bikinis in destination promotion as a possible appeal to Westerners versus images of a more traditional nature (a point which was also clearly staged in the aforementioned 1977 film, “Soleil des hyènes”). Similarly, the veiling of women may be seen as a sign of “backwardness, oppression, inferiority” in the Western press (Al Mahadin & Burns, 2007, p. 159). Others related issues include Islamic marketing (Aliakbar, 2012), promotion of the Middle East as a destination (Rice & Al-Mossawi, 2002), marketing of Malaysia (Hashim et al., 2007; Henderson, 2003b, 2008b), and the connection between religion and the image of Brunei-Darussalam (Chen, Chen, & Okumus, 2013).

Identity Formation

This interaction and contestation, in the context of tourism marketing, also takes place as part of more general processes of local and national identity formation, and the politics of representation (Hitchcock & King, 2003). Tourism is a resource for nation building and identity creation. This is evident in the usage and (re)interpretation of history in the development of national and regional tourism image (Burns & Novelli, 2006; Pitchford, 2008). For example, Patil (2011) contends that Northwest India is a contested, postcolonial space, wherein multiple groups produce contending knowledge claims about political history and belonging with implications for tourism promotion. Similarly Daher argues:

how the various political systems of the region of the Middle East, in an attempt to legitimize their new existence (represented in monarchies and republics) consequently constructed several official representations and narrations of national pasts at the expense of regional realities. . . . Such constructed pasts were grounded in a search for distant and ancient origins linked to a disassociation from and varying levels of rejection of the recent past (mainly Ottoman) (2007, pp. 3–4).

In Malaysia, the State of Melaka’s identity was considered to be associated with “Malayness” as part of a discourse to emphasize its primacy as the first Islamic state of the Malay world (Worden, 2003). This theme of tourism and identity formation is found in other studies on tourism in Malaysia (Yaapar, 2005), as well as Jordan (Neveu, 2010; Schneider & Sönmez, 1999), and Kyrgyzstan (Thompson, 2004).

Broader themes of discourse, religious values, and identity construction have also been studied in the context of tourism-related development where conflict occurs at the local or attraction level due to disagreement over the identity of the site (Poria, Butler, & Airey, 2003a). For example, Bandyopadhyay et al. (2008) discusses conflict over the Islamic or Hindi interpretation of a site in India. In Kenya, tourism was found to be a corrupting influence on Muslims (Sindiga, 1996); in Dubai, the interpretation of Jumeriah Mosque has been examined (Kuo, 2007); and there have also been related studies in Egypt (Eraqi, 2007), Iran (Aref, 2010; Hamira & Ghazali, 2012; Jalilian, Danehkar, & Fami, 2012; Zamani-Farahani & Musa, 2008; Zamani-Farahani & Musa, 2012), Mexico (Lindley-Highfield, 2008), and Saudi Arabia (Seddon & Khoja, 2003). Other related topics include tourism social impacts (Dwuzewska, 2008), discourse (Martin, 2008), Muslim heritage of Singapore (Henderson, 2001), religious identity and attractions (Uriely, Israeli, & Reichel, 2003), and resident attitudes to tourism (Natan, Israeli, & Arie, 2002).

Role of Women

Discourses on religious values, sociocultural impacts, identity construction, among others are also evident in the discussion of the role of women in the tourism industry (Apostolopoulos, Sönmez, & Timothy, 2001). Women are acknowledged as key participants in the tourism labour market, yet the nature and extent of their involvement is often a point of contention. For instance, Sinclair (1997) considered that women have been excluded from some occupations within the tourism industry due to traditional (religious) ideologies of gender and social sexuality. Religion, culture, and society are key influences on women's employment in tourism (Shakeela & Cooper, 2009), but little attention has been paid to religion and its impact on Islamic women's labour market participation and employment in this industry (Sönmez, 2001). This is disturbing since in 2008 over 50% of hotel and restaurant workers were women in many countries (World Tourism Organization, 2011). Observations by the authors of this article suggest that in many hotel and tourism schools worldwide about 70% of students—the future workforce of tourism—is female, and the percentage appears increasing.

In the context of Malaysia—a multicultural society, albeit with a Muslim Malay majority—, Amin and Alam (2008) found that religion significantly influenced a woman's decision regarding employment, but that it had less effect in urban areas. Gender differences associated with religion are apparent in Malaysia, and this has been found to make working in tourism unfavourable for women (Henderson, 2003a). Shakeela and co-authors (2009, 2010) have examined the situation in the Maldives and found religion to be a significant factor influencing women's employment in the tourism industry, particularly in terms of their working in an “enclave” resort. While Iran held the second highest “girls to boys ratio” ranking in the world in 2004–2005, today enrolment of college-bound female students in the field of hospitality and tourism is restricted (UNESCO Institute for Statistics, 2013). In June 2013, a tourism teaching position in a Muslim country was posted on Trinet (a popular network among those involved in tourism research and education worldwide). The announcement clearly specified that the applicant must be “MALE” (because all the students in the college were male). This resulted in an immediate uproar among Trinetters, some expressing their Western-centric shock that a university would dare to post such a job announcement, while some expressed their understanding and tolerance. What is of relevance here is that gender in tourism still matters in many Muslim countries, for employment in this industry and even in the case of female tourists traveling alone in certain Muslim countries or elsewhere.

Naama, Haven-Tang, and Jones (2008) highlights the need to strengthen the private sector, to match education/training programmes to industry needs, and to address cultural and religious dimensions which exacerbate poor industry image. Tucker (2007) discusses the growth of women's involvement in tourism in Göreme, Turkey. Religion has been noted as a factor in willingness to take advantage of tourism employment opportunities in Malaysia (Liu & Wall, 2006).

The possibility of an Islamic tourism development, of Islamic travel as a type distinct from the hedonistic Western tradition, and of debates about the value of tourism and the role of women in it are also reflected in Foltz's question “Is there an Islamic environmental ethics?” (2008, p. 63) This question is derived from an analysis of the literature of ecotourism as essentially Western-centric, insofar as it accepts as given an approach that is deeply embedded in its cultural, economic, and political processes, and where there are multiple meanings of nature (Foltz, 2008). For example, Ouis discusses that “‘nature’ may be analysed as a material, cultural, and social construction and that the greening of the Emirates is a crucial and uncontested part of its national modernization project” (2002, p. 334). A study from Zanzibar, Tanzania suggests that appropriate institutions based on the holistic *Shari'a* code of living which stresses that there is no separation between any one aspect of creation and the rest of the natural order is effective in encouraging ecotourism (Cater, 2006). Similarly, Kula (2001) discusses that Islam is positive towards environmentalism, but in practice some Islamic governments are inconsistent in following these inclinations. Similar questions of the synergy between ecotourism and Islamic cultural norms are found in an examination of Al Maha, Dubai ecotourism resort (Ryan & Stewart, 2009). In one empirical study, religion has been found to have a small effect on ecological risk perception (Slimak & Dietz, 2006). Baum and Conlin (1997) suggest that sustainable tourism development in Brunei Darussalam is occurring within an Islamic cultural ethos.

A PLATFORM TO UNDERSTAND MUSLIM TOURISM

This review article of tourism in the Muslim world highlights a stimulating and vibrant range of studies in this relatively untapped theoretical field and its practical domains. It reveals that this is a topic of academic and practical interest, and one where there is a “critical mass” of authors and papers and suggests that there is an opportunity for further joint scholarly activity. Its coverage also provides readers with insight into the nature of Islam and discusses the growth of tourism as an economic activity in many Muslim societies which are grappling with policies and plans to manage this growth, balancing economic benefits, and the social impacts of tourism development. There is significant variation across countries in the influence of the values and beliefs of Islam, and in their implementation in tourism policies and planning, indicating the practical value of the study of the topic, and further signalling a fruitful area for comparative research.

One central theme that has emerged in this review article is that the trajectory of tourism development in some Islamic countries (Iran and Saudi Arabia) has not followed the pattern found in other countries and described by [Butler's \(1980\)](#) lifecycle model. Instead, and particularly in Saudi Arabia, planning for tourism has taken a different and proactive strategy that encourages tourism by Muslims from neighbouring and nearby countries. The same approach, this time using cultural similarities, has also been observed in some regions of Western China, whereby peoples from Korea and Japan are preferred as tourists. While geographical proximity may be a factor in travel to neighbouring countries (typically there a great deal of traffic across shared borders), so too must cultural and religious similarities ([Fourie & Santana-Gallego, 2013](#)).

The encouragement of tourists likely to meet the requirements of *Shari'a* law is termed “Islamic tourism”, a strategy for the development of tourism in a manner that minimizes its sociocultural impacts and which is consistent with principles of sustainability. A number of studies have highlighted the need for responsible development where the tourist engages with the local community and is respectful of the values of the host in their behavior ([Harrison & Husbands, 1996](#); [Spenceley, 2008](#)). In essence, this is what Islamic tourism seeks to encourage. However, its implementation in practice raises questions about the use of alcohol during leisure activities, wearing a bikini at the beach, and how these impact the decision-making process for a holiday. If tourists from countries used to freedom of action in their holidays are not likely to travel to a destination that practices Islamic tourism, then why should they be respectful in non-Islamic destinations? Is it that tourists will practice responsible tourism only if they share the same beliefs (Muslim, Christian, Judaism, etc.) as the local community?

Consideration of such issues as the influence of Islam on tourism development also encourages reflection on the existing patterns and activities taken for granted in many traditional destinations. One of the fundamental issues in a globalizing world is how different religious and cultural values are accommodated. The tensions inherent in different belief systems may be more likely to be addressed by travel to destinations where the populations hold different religious values, and that they may serve as important contexts within which to examine “accommodation” of different values. Unfortunately, the literature also provides some evidence that such accommodations may be difficult and instead Islamophobia may be more likely. Thus, examination of tourism in the Muslim world provides a useful perspective with which to view the discourses of “conventional tourism”. A number of scholars have noted the need to examine the discourses of tourism ([Bramwell, 2006](#); [Burns, 2008](#); [Hollinshead & Jamal, 2001](#)). Similarly, by examining the intersection between tourism and the Muslim world, one may also find a sharper focus on the relationship of traditional values and tourism discourses.

In these and other respects, this article indicates areas for further research within the intersection of Islam and tourism. One issue that arises from this review is the relationship between tourism and religious tolerance (or intolerance). Is tourism embedded and viewed in Western norms and standards? Can tourism highlight these assumptions so as to be a positive force for bilateral understanding? Perhaps the tourism industry and practices can positively influence the minds of Western tourists to reduce Islamophobia. One existing study in this area is the impact of religious tolerance on hotel employees ([Huntley & Barnes-Reid, 2003](#)). Related topics that merit attention include the effect of

the perceived tolerance of the Western host communities on Muslim tourist satisfaction. Similarly, one may ask how “Islamic” tourism developments/operations can also cater to the Western tourists? Would such a mixture help or hinder tourism development of a Muslim country eager to increase its international arrivals? Malaysia and Turkey have become two of the top 10 tourism destinations in the world. Can or should other heritage/attraction rich Muslim countries also follow similar tourism development models? One result of the study of tourism in the Muslim World is to note that discussion of tourism is oriented to Western values. The development of tourism in the Muslim world is often subject to actions derived from a set of beliefs and principles that are different from those found in many other destinations, and hence provide a contrast to that of mainstream tourism.

This review article has also shown that many values and beliefs important for tourism, such as those relating to ‘nature’, the role of women, issues of development, and so on, are embedded in religious and cultural discourse and contrasting the Islamic meanings of these terms may provide insight. Similarly, one central issue is the notion of “hospitality” (Lashley, 2008) which may have a different meaning in the Muslim world and elsewhere. Sustainability of destinations requires points of uniqueness and hospitality may be a way to present the ethnic, social, and cultural differences of the host society to tourists (Stephenson & Ali-Knight, 2010; Stephenson et al., 2010). Tourism operators also need to educate their staff on cross-cultural communication to allow them to serve Muslim tourists appropriately. A related issue for reflection is that in Western countries, there is a division of life into secular and religious components but that this division is increasingly blurred. Today, sociologists seek to transfer ideas such as pilgrimage, liminality, and the sacred/profane from religion into the non-religious world. For example, Graburn asks “If tourism has the quality of a leisure ritual that takes place outside of everyday life and involves travel, is it not identical to pilgrimage?” (1983, p. 15). It is of important to study how a non-Western view of such issues is needed (Higgins-Desbiolles, 2006) and the holistic worldview the Islam presents can provide a useful model. Conversely, religiosity has been discussed as a multidimensional concept with distinctions in the way religion may be expressed, as well as the degree of intensity. A study by Hassan (2007) found significant differences on these dimensions across Muslim countries which suggests that the acceptability and practice of tourism may also vary and suggesting incorporation into studies of community attitude to tourism.

It would appear there are opportunities, for example, for innovative tourism products that combine traditional pilgrimage and religious experiences with other activities, such as those related to culture and natural heritage resources. Given the differences in tourist motivations and behaviour noted for the Muslim tourist, there are opportunities for further research in such countries as China, Iran, Jordan, and Saudi Arabia regarding non-religious related tourism. One area of potential is in visiting of shrines (Bhardwaj, 1998), while various mosques and historical sites are also being redeveloped. At the same time, one should be cognizant that such a development can cause conflict between believers and non-believers.

Tourism governance and policymaking issues in tourism continue to receive increasing attention (Fayos-Sola, Silva, & Jafari, 2012). It is important to compare Islamic touristic policy in various countries with the intent of evaluating their effects on tourism development and the local community (Heydari Chianeh & Rezatab-Azgomi, 2012). Studies may examine characteristics of demand and supply of *halal* food for Muslims, or the availability of alcohol for non-Muslims on destination choice. A number of scholars have called for studies on the difference between genders in terms of challenges, feelings, and impacts from experiences as diverse as pilgrimage and shopping in the Muslim world. Academic interest in experiences is increasing (Cohen, 1979; Panosso Netto & Gaeta, 2011; Sharpley & Stone, 2011; Uriely, 2005) and the core notions of religion are spiritual and emotional, suggesting opportunities for study in pilgrimage and to holy places. There would also be an opportunity for the study of the development of tourism training and education, including their curricula, in Muslim countries. What similarities and difference may guide the Muslim education and training in this field?

Most of the works cited in this review article are in the English language and it would be important to know more about the development of thinking on the subject as reported by researchers from Muslim countries writing in their own languages. The references are drawn largely from the tourism literature which is fitting, but it is necessary to know more about work by academics from other disciplines. Together, these bodies of knowledge may guide questions regarding the simultaneous roles that globalization and glocalization play in the future development and operation of tourism

in the Muslim world and these as influenced and influencing factors in modifying global tourism in general.

In sum, this article provides an illumination of Islam and its relation to and effects on tourism as an individual belief and as a source of socioeconomic development. The effect of tourism on Muslims as both hosts and guests should be pushed to the centre stage. But it is important to keep in mind that “Islam is not just a religion and certainly not just a fundamentalist political movement. It is a culture or civilization, a way of life that varies from one Muslim country to another but is spirited by a common core” (Mazrui, 1997, p. 118). Recognizing the socio-religious principles in Islam and recalling the global magnitude and the increasing mobility of its 1.6 billion population, research on the structured and structuring influence of the Muslim world and tourism on each other would advance the boundaries of knowledge in this inherently multidisciplinary field of investigation.

Acknowledgements

This paper has benefitted from the perspectives and contributions of our colleagues: Dr. Rahim Heydari (Tabriz University, Iran) and Dr Ali AlShabi (Jeddah, Saudi Arabia).

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