



Management Arts

Elixir Mgmt. Arts 52 (2012) 11204-11209

Elixir
ISSN: 2229-712X

The role of Islam in the tourism industry

Mina Ghadami

Department of Urban Management, Science and Research Branch, Islamic Azad University, Tehran, Iran.

ARTICLE INFO

Article history:

Received: 11 June 2012;

Received in revised form:

13 October 2012;

Accepted: 30 October 2012;

Keywords

Religion,

Islam,

Tourism,

Tourism industry,

Iran

ABSTRACT

This article deals with the role of religion of Islam in tourism industry. In this respect it studies the relationship between Islam and tourism, aspects of the interconnection between Islam and tourism, manners of Muslims as hosts and guests, and finally the international collaboration in Islamic tourism industry. The study showed the religion of Islam has had profound influences in destination conditions and inbound and outbound tourists and has been influential in determining the content, direction and implementation of tourism policy.

© 2012 Elixir All rights reserved.

Introduction

In most countries, tourism is a sector which is not very well defined and whose activities are often included under other sectors in national accounts. Tourism Industry is always affected by religion especially Islam religion for its special rules and regulation (Okhovat, 2010). Islam religion may include 30% of the world population in the world by 2025 (Horn, 2000). In Muslim countries, Tourism is a major market, however less than 10% of global tourism revenue goes to this market. Four countries including Morocco, Egypt, Turkey and Malaysia domain other Muslim countries in tourism with 17.5 million guests in 2004 countries, particularly Western tourist (Akbari & Salehpoor, 2007). In December 2006, the world tourism organization nominated ten Muslim countries such as Algeria, Iran, Malaysia, Turkey, Oman, Syria, UAE, Bahrain, Lebanon and Egypt among 38 countries as the world's top emerging tourism destination (www.world-tourism/facts/menu.html).

Islam is the foundation of public and private life in Muslim nations and its influence extends to politics, especially in theocracies where the state and religion are indivisible. In these countries, society is ordered in conformity with the principles of Islamic law, which directly and indirectly affect recreation and travel. Religion thus influences individual host and guest experiences, but also the operation of the industry, tourism policy-making and destination development. However, research into the impacts of Islam on tourism in Muslim societies and the ways in which it shapes formal strategies where it is the state religion is limited (Zamani-Farahani & Henderson, 2010).

In fact Iran has a great ancient tradition but it is as yet little known in the West and there is much to be learnt both from it and the building techniques which are integral with it. Rituals, festivals, ceremonial events and religious buildings are fundamental tourist attractions for devout followers of the particular systems of beliefs as well as for those with a casual interest. Iran is an interesting country with amazing historical places in different cities such as Isfahan, Shiraz, Yazd and etc

that indicate an Islamic cultural overview during Iran history (Okhovat, 2010).

It is evident that religion (Islam) does have influence on the mode of tourism development and marketing in Muslim countries. Religion also influences tourist behavior such as the choice of destinations and tourist product preferences (Weidenfeld & Ron, 2008). It is essential to satisfy Muslim religious needs in the tourism industry, especially related to hospitality, attractions, transportation, and food outlets. In consequence, Muslim may prefer to remain within a familiar culture when traveling (Shoup, 1985). This is due to "the revival of Islamic cultures and the spread of Islamic values, economic benefit for Islamic societies and strengthening of Islamic self-confidence, identity, and beliefs in the face of negative stereotyping in comparison to other cultures and cultures and lifestyles" (Al-Hamarneh, 2008, p. 2). Therefore, the main concern of this paper is to study the influences of the Islam religion in different aspects of tourism in Iran.

Islam & Tourism

There are approximately one and a half billion followers of Islam, making it one of the leading religions globally. Most Muslims reside in the 57 member countries of the Organisation of the Islamic Conference (OIC), where it is the dominant and often formal or informal state religion (OIC, 2008a). These are located mainly in the Middle East, the birthplace of the religion, which subsequently spread to parts of Africa and South and Southeast Asia (Esposito, 1999). Several of the former Soviet Republics of Central Asia are Islamic and there are sizeable Muslim populations in other nations around the world. Muslim life is directed by the holy book of the Quran and the Sunnah or Hadith, containing the sayings and deeds of the Prophet Muhammad recalled by his companions and family (Zamani-Farahani & Henderson, 2010).

The verses of the Quran cited below from the chapters named in brackets endorse travelling with a view to achieving spiritual, physical and social goals. Al-Imran (The Amramites): 137; Al-An'am (Livestock): 11; Al-Nahl (The Bee): 36; Al

Tele:

E-mail addresses: ftohidy@yahoo.com

© 2012 Elixir All rights reserved

-Naml (The Ant): 69; Al-'Ankaboot (The Spider): 20; Al-Room (The Romans): 42/9; Saba' (Sheba): 18; Yousuf (Joseph): 109; Al-Hajj (The Pilgrimage): 46; Faater (Initiator): 44; Ghafer (Forgiver): 82/21; Muhammad: 10; Yunus (Jonah): 22; and Al-Mulk (Kingship): 15' (Pickthall, 1976; Yusuf Ali, 2005). The lessons are that more complete submission to God is possible through seeing firsthand the beauty and bounty of His creation; grasping the smallness of man reinforces the greatness of God. Travel can enhance health and well being, reducing stress and enabling Muslims to serve God better. It leads to the acquisition of knowledge and is a test of patience and perseverance (Zamani-Farahani & Henderson, 2010).

Family and wider religious fellowship ties are affirmed, Muslims also having a duty when at home to offer hospitality to visitors from abroad. Guidance is additionally obtained from the Qiyas that extend Islamic, or Shariah, law to 'new situations by analogy' and Ijma, or 'scholarly consensus' (Hashim *et al.*, 2007). It should also be made clear that religion is an individual matter in Islamic belief with no scope for coercion (Quran: 2: 256). Islam thus endows travel with important attributes and this has been evident throughout history (Kessler, 1992; Bhardwaj, 1998; Aziz, 2001). Hirja incorporates migration and the Hajj to Mecca, one of the five pillars of Islam, requires Muslims to make the journey at least once in their lifetime unless prevented by physical incapacity (Rowley, 1997). Ziyara applies to visits to shrines and Rihla to travel for other reasons such as education and commerce. The emphasis is on purposeful movement, as one component of more spiritual journeys in the service of God, which contribute to fostering unity among the larger Muslim community or Ummah (Eickelman and Piscatori, 1990).

Tourism of many sorts is thus compatible with Islam and encouraged by its teachings. At the same time, the religion demands adherence to stipulations about conduct, dress, food and prayer. Interpretations of religious strictures are not uniform, with variations within and among countries that have correspondingly different socio-cultural impacts (Hassan, 2005), but societies as a whole tend to be conservative. Political factors are also critical and the religion has become highly politicized, including among traditionally moderate regimes (Zamani-Farahani & Henderson, 2010).

Several have been compelled to assert their Islamic credentials in the face of opposing parties claiming the role of religious champion for themselves. The trend has implications for international tourism and certain visitors are targets for extremists, exemplified by attacks in Egypt (Aziz, 1995) and Indonesia (Robinson and Meaton, 2005). Islamic scholars are particularly influential in much of the Middle East where governments are rigid in the implementation of Islamic law as a consequence (Goldsmith, 2007). These can be described as theocracies, defined by *Chambers* (1980, p. 1399) dictionary as states where 'God or a god is regarded as the sole sovereign and the laws of the realm as divine commands'.

Aspects of the Interconnection between Islam and Tourism

Several authors recount how Islam religion historically enjoined particular types of travel that have retained an important social and religious function, albeit constantly adapting to the changing world. The pilgrimages incorporates an obligation to migrate, and the pilgrimage is one of Islam's five pillars alongside belief in God and the prophet Muhammad, prayers, fasting and the giving of charity. Kessler (1992, p. 148) additionally lists ziyarat (visits to different shrines)', these visits a form of voluntary pilgrimage which exemplifies the 'spatially

distinctive traditions of Islamic populations' (Abdekhodaei, 2003, p.214).

According to the holy text of the Koran, Muslims should travel in order to fully appreciate the beauty of God's world and also visit their friends and relatives. They have a responsibility to provide hospitality to visitors who, under Islamic law, enjoy the citizens' rights (Okhovat, 2010).

Today, over a million travels annually to Saudi Arabia for the hajj (Aziz, 2001) require a massive organizational effort by the authorities (Travel & Tourism Intelligence, 1997). Its scale is depicted in accounts of Islamic religious circulation (Rowley, 1997), but Bhardwaj (1998) argues that the large numbers who participate in religiously inspired travel to centers besides Mecca should not be neglected. Many Muslims also appear to share the common enthusiasm for leisure travel as outbound tourism rise with growing affluence (Okhovat, 2010).

In tourism involvement, gender differences observed elsewhere (Farzin, 2002, p. 34) are very striking in some ultraorthodox and patriarchal Islamic cultures which impose severe restrictions on women. Industry practice and tourism movements are determined by mirror unequal gender relations where these exist and condition in society. Male pre-eminence is a characteristic of many Muslim countries where women are denied in public place.

Sonmez (2002, p. 123) claims that in the Middle East 'women's inferior status is legitimized' by 'misinterpretation' of the religious texts, resulting in barriers to participation in tourism as well as other spheres of activity (Okhovat, 2010). Simultaneity, a large number of women believe that a proper textual interpretation actually protects their rights (Allcock, 1998), veiling also seen as an assertion of not a symbol of female oppression and cultural identity. While recognizing variations in perceptions of the power and position of Muslim women, overall they do appear to be disadvantaged as workers and hosts in the tourism industry (Okhovat, 2010).

Despite these gender-based inequalities of opportunity, Islam is not intrinsically opposed to tourism, yet international tourism is adversely affected by poor relations between Western and Islamic nations. Islam has been associated with oppression, terrorism conservatism and anti-Western sentiment (Armstrong, 2001) while the West is criticized as an imperialist aggressor pursuing economic, political and social domination (Mirsalim, 1995) whose people are infidels of lax morals. Attitudes of hosts and tourists are likely to be colored by such conceptions, and cultures in which religion plays a completely different role may clash at destinations. The arrival of non-Muslim inbound tourists is maybe violated by tourists knowingly or accidentally and more disruptive for local Muslim communities than the situation reversed due to the religious codes which inform and However, the satisfaction of the special needs of Muslim travelers overseas may be a source of anxiety to themselves and those with whom they interact (Syed, 2001). There is evidence of a response by some in the Western tourism industry to these worries with information provided about location of mosques and halal foods. Several hotel bedrooms also have pointed towards Mecca for the purposes of prayer, but whether the measures are enough (Okhovat, 2010).

Combined with political ideology, possible social problems have led several Middle Eastern countries to shun style international style tourism, deemed to be incompatible with Islam. Brunei is an exciting example of this strategy as a 'reluctant tourist destination' whose wealth has undermined any

economic incentive to help to protect citizens from its 'worst excesses' and encourage international tourism (Okhovat, 2010). However, about what constitutes compatibility or true Islamic conduct, there is no consensus and this is reflected in the debate about the practice and meaning of Islam. The Koran and Hadith, describing the habits and sayings of the Prophet set down by his family and companions, are agreed to be normative. Yet new findings to the study of the Shariah, the Islamic law means that 'questions of interpretation, application and authenticity have become contentious issues' for most Muslims (Esposito, 1999). Some Islamic countries may therefore find tourists more acceptable than others, partly depending on the degree of liberalism as well as losses and personal gains. Iran is generally considered comparatively moderate and positive popular reactions have been recorded there (Ap, Var, & Din, 1991; Kayat, 2002). However, survey respondents also raise concerns about moral decadence and Westernisation (Din, 1997), with a need for further research into Muslim views of tourism's cultural impacts on their societies (Okhovat, 2010).

Tourist sites are shown to have gained sacredness, travel to them exhibiting the qualities of pilgrimage (Cohen, 1992), while actual pilgrimage venues display some of the trappings of the tourism industry in order to obscure the boundaries between them. Thus, the topic has a place in the literature that deals with the representation and creation of tourism spaces (Britton, 1991), many of which combine spiritual and secular meanings as evidenced in Morocco (Din, 1989). These centers may be visited by religious and other tourists whose motivations, experiences and expectations are at variance. For example, the Naghsh-e- Jahan Square in Isfahan, Iran, (Fig. 5) is an Islamic emblem for Iranian Muslims and symbol of national heritage to all Iranians while its famous name has given rise to a sense of universal ownership amongst Westerners who also lay claim to it. The commercial and potential of the religious travel market has also been emphasized (Bywater, 1994) and Shackley (2001) write about the effective management of holy sites. Islam and Tourism has, however, been almost neglected which is surprising in view of the resurgence of the latter. An early study (Ritter, 1975) compares the evolution of tourism in the Middle East and Europe, revealing different patterns partly linked to religious doctrine. Din (1989) records the influence of the religion on tourism policies and movements in Islamic countries as a whole, concluding that outbound and inbound travel is relatively low in volume. Such conditions persist and these nations are now estimated to generate just about 7% of international tourism (BBC, 2001), although several countries such as Iran are increasing their commitment to tourism development and its revenues are fundamental to the economies of the Gambia and the Maldives. Current leading destinations are Malaysia and Turkey, followed by Egypt, Morocco and Indonesia (Organisation of World Tourism, 2002). Regional instability has had a detrimental effect on tourism growth in certain instances, one example being terrorist attacks by Muslim groups in Egypt (Aziz, 1995). Other commentators have highlighted this effect and the significance of Islam more generally in tourism research with a wider frame of reference (Shackley, 2001).

Muslims as Hosts and Guests

The aforementioned conditions and obligations about religious observances both in everyday affairs and when overseas can pose dilemmas for Muslim visitors and destination hosts. Islam is all pervasive in societies where religion and

culture are interwoven and Sharia law may govern much of what is considered acceptable (halal) regarding leisure. Laws prohibit public displays of affection, shaking hands or any physical contact between members of the opposite sex, unmarried couples sharing rooms, gambling, breaking fast in daylight during Ramadan, consumption of pork and other haram (forbidden) foods, selling or drinking liquor and dressing inappropriately.

Both sexes must cover their torso and upper legs at all times and only women's faces may be exposed (Deng *et al.*, 1994). Frequenting discotheques and bars and miscellaneous other entertainments are deemed unlawful. Men and women may be segregated at events and sites such as museums and shopping malls. The amount of recreation time for nationals is also circumscribed by religious duties (Saudi Arabia's Supreme Commission for Tourism, 2002). Local adherence to and enforcement of these requirements does, however, vary across Islamic countries. Religious principles and practices are strictly enacted in certain states while others are more relaxed. A greater degree of liberalism is likely to make travel easier for non-Muslims, although it must be remembered that Muslims have obligations as hosts and a tradition of offering hospitality to strangers, which many Western travelers have appreciated. Nevertheless, tourists are advised to be respectful of local norms and abide by rules such as the wearing of a head covering by women and modest dress by men in public. What are perceived to be excessive curbs on freedoms of dress, consumption of food and beverages, personal and social relations and entertainment are likely to depress international arrivals. An additional constraint is that Islam is often associated with ultra-conservatism, terrorism, oppression and anti-Western sentiment by outsiders (Armstrong, 2002), and the marketing of Islamic destinations can be a daunting task (Henderson, 2008). The political tensions between the West and some Muslim countries have also reinforced mutual suspicions, which may be aggravated by media reporting. Practical hurdles regarding accessibility, mobility and visa rules have also to be negotiated. Muslim as tourists are required to adhere to the customary restrictions where possible and 'abstain from profligate consumption and indulgence' (Hashim *et al.*, 2007, p. 1085). They may, however, delay Ramadan fasting and curtail regular prayers when they are on the move (Timothy and Iverson, 2006). Individuals may also elect to ignore religious teachings and Bahrain's 'relatively open atmosphere and liberal attitude towards alcohol and entertainment' (EIU, 2008a: p. 30) is popular with Saudi Arabians who have easy access by the causeway connecting the two states.

Some tourism industry practitioners in non-Muslim locations have taken steps to satisfy the special needs of Muslim visitors, illustrated by the provision of halal meals and hotel signage pointing to Mecca for prayer as well as information about mosques. Efforts have been censured for their inadequacy (Syed, 2001) and the topic merits further research. Given the potential problems, Muslims may prefer to remain within a familiar culture when travelling and this has been labeled Islamic tourism.

Islamic tourism can be defined as tourism mainly by Muslims, although it can extend to unbelievers motivated to travel by Islam, which takes place in the Muslim world (Al-Hamarneh, 2008; OIC, 2008b; Henderson, 2009). Purposes are: 'first, the revival of Islamic cultures and the spread of Islamic values; second, economic benefit for Islamic societies; and third

the strengthening of Islamic self-confidence, identity and beliefs in the face of negative stereotyping in comparison to other cultures and lifestyles' (Al-Hamarneh, 2008, p. 2).

Islamic tourism is agreed to be a powerful commercial force (Euromonitor, 2008), especially within the Middle East, with excellent prospects (Mintel, 2005). Nevertheless, OIC territory in total accounts for only about 12% of global tourist arrivals who are very unevenly distributed (OIC Journal, 2008). Turkey, Malaysia and Egypt record the highest volumes due in part to their popularity with non-Muslim holidaymakers (UNWTO, 2008). Statistics hint at unrealized potential among Muslim and non-Muslim markets and significant obstacles to destination development, although the often substantial scale of domestic tourism should not be forgotten (Bogari *et al.*, 2003). Circumstances can be explained by less advanced stage of economic development (UNDP, 2008), which inhibits both demand and supply and aforementioned doubts about safety and security.

Exploitation of Islam in Tourist Confrontation

On the tourism industry, a series of reforms to combat what are judged activities contrary to Islam have already impinged. Gaming establishments, pubs and unisex hair salons were officially closed after Iran Islamic Revolution and the awarding of licenses to sell alcohol at liquor shops is extremely restricted. The government has said that it desires to earn revenue only from halal sources and not to depend on the sale of any Haram sources. Besides, after revolution Muslim women are being urged to wear the headscarf to maintain their modesty. Many signs in parks warn against irreligious behavior and roadside signs of verses from the Koran have been erected and those Plans to amend the state constitution to impose Shariah law were proclaimed in 1980. Moreover, that female images would no longer be showed in tourism promotion because the 'use of sex and women as well as other hedonistic influences are against Islamic rules' (Harrison, 2002). Newspaper articles construed this as the introduction of an 'Islamic concept in tourism industry' (The Straits Times, 2002 a). After Islamic Revolution, the State Tourism Committee Chairman reported about devising a new dress code to avoid tourists from wearing revealing outfits such as bikinis. The construction of separate hotel swimming pools and staff hostels for men and women was also forbidden. Also, there was a warning about stricter alcohol prohibition. According to officials, this was 'part of an educational programmer to ensure tourists respected the local tradition and culture necessary in the interests of Muslims' and 'required of Islam' (The Straits Times, 2002 b).

These official laws were condemned by hoteliers anxious about having to explain them to tourists. Others maintained that denying them licenses for even an in-house karaoke or one-man band were forcing guests to cross state borders in search of food and entertainment. Local politicians complained about the tourists and alienation, arguing PAS had to be real and accept that foreign tourists expected enlightened policies, not rules which would damage the state and the industry (Straits Times, 2002). Similar views were emphasized by the Minister for Culture, Arts and Tourism who asserted that the image of the country was being harmed, leading to cancellations by foreign tourists. The economic importance of tourism to Iran and the dangers of losing its substantial revenues were stressed (Straits Times, 2002).

Dress code plans might be confused, but the outcry from some quarters about the opinion itself is also instructive.

Opponents cite political and economical reasons for their arguments, but there is an assumption that there are limits to the degree to which foreign tourists should be respectful of local patterns and norms of behavior. An expectation of such respect cannot be dismissed as completely unreasonable, even if specific guidelines may seem excessively strict to an outsider, and the lack of consideration given to it is indicative of where power frequently lies in the relationship between foreign tourists and their often reluctant visitors (Okhovat, 2010).

International Collaboration in Islamic Tourism Industry

Islamic destinations should seek to meet the requirements of international tourists and, by doing so, risk upsetting Muslim tenets obviously is not so contentious when tourists are fellow Muslims from within or outside national boundaries. Although Muslim identities are not the same, conflicts over dress, food, conduct and religious and social observances are less likely. While intra- Islamic travel has been limited to date, apart from pilgrimages to Saudi Arabia, there is growing interest in this region. It is the subject of Organization of Islamic Conference (OIC), an official organization of 56 Islamic nations dedicated to the well-being of Muslims worldwide; these total almost 1.4 billion or 20% of the world's inhabitants (SESRTCIC website), forecasted to rise to over 30% by 2025 (MacCannell, 1992). The Muslim population is a sizeable market, the exploitation of which is a partial solution to the predicament of accommodation to tourists from a more alien figures and culture for Iran reveals that how important domestic activity can be (Okhovat, 2010).

Non- Moslem visitors are acceptable and there is recognition of the value of working with the international tourism agencies such as World Tourism Organization and others, but much of the emphasis is on tourism as a vehicle for reinforcing the solidarity of the Islamic societies. Within the Islamic world, the greater travel by Muslims could lead to better understanding, stimulate serve and collaboration the common good. At the latest meeting, a delegate advised creating more Islamic tour packages devoted to a Muslim heritage which has been largely neglected (Zendedel, 1998). The Islamic Development Bank, the purpose of which is to stimulate social progress and economical growth amongst its 53 Muslim member countries as well as Muslims elsewhere in accordance with the Shariah, also emphasized support for tourism. While the effectiveness of both the OIC and Islamic Development Bank have been questioned (Esposito, 1999), their acknowledgement of the value of Muslim tourism does mark a departure and recommend it is acquiring a higher priority; this includes in Iran which hosted the first conference in 2007. Advertising themes highlighting religion may therefore become more noticeable when Iran is marketed in parts of the Middle East and Asia.

While a focus on Islamic travel, both domestic and international, is a possible future direction for Muslim destinations, there are ideological barriers as well as economic constraints to be overcome. Nevertheless the affluence of some Muslim groups, others in densely populated states such as Indonesia, Bangladesh, and Pakistan have very low incomes (Mayer, 1999) which will exclude taking part in tourism. Moreover, there may be a lack of funding for investment in infrastructure. The evolution of a pan-Muslim market to its full potential is a long process and a country like Iran, with an already comparatively international tourism industry, cannot trust on such tourists. Greater inclusive Muslim visitors achieved through accommodation thus are only a viable option

commercially in combination with other strategies, from a national viewpoint (Okhovat, 2010).

Conclusion

This article has tried to study the role of Islam in tourism country, focusing on the religion's implications for tourism policy and development in Iran. The evidence has showed the Islamic religion has had profound influences in destination conditions and inbound and outbound tourists and has been influential in determining the content, direction and implementation of tourism policy. The impacts on tourism of Islam however, vary across diverse Muslim societies, and Iran is perhaps among the countries where it has the greatest effects.

References

Akbari, Mohsen; Salehpoor, Negin;(2007), Introduction to Iran Tourism Industry, International Journal of Tourism Reaserch, No. 17.

Abdekhodaei, T.H. (2003), To Call National Mobilization in the Direction of Promoting Tourism, Study Policies and Plans of Tourism Development in Islamic Republic of Iran. Alame Tabatabaei Publication.

Al-Hamarneh A. 2008. *Islamic Tourism: A Long Term Strategy of Tourist Industries in the Arab World after 9/11*. Centre for Research on the Arab World. Available at <http://www.ceraw.uni-mainz.de> (accessed 31 October 2008).

Allcock, J. B. (1988). Tourism as a sacred journey. *Society and Leisure*, 11, 33–38.

Armstrong K. 2002. *Islam*. Random House: New York.

Aziz H. 1995. Understanding attacks on tourists in Egypt. *Tourism Management* 16(2): 91–95.

Aziz H. 2001. The journey: an overview of tourism and travel in the Arab/Islamic context. In *Tourism and the Less Developed World: Issues and Case Studies*, Harrison D (ed). CABI Publishing: New York; 151–160.

BBC. (2001). BBC News Online: World: Middle East. Islamic Tourism Conference. 27 August. <http://news.bbc.co.uk>, accessed 7.5.2002.

Bhardwaj SM. 1998. Non-Hajj pilgrimage in Islam: a neglected dimension of religious circulation. *Journal of Cultural Geography* 17(2): 69–88.

Bogari NB, Crowther G, Marr N. 2003. Motivation for domestic tourism: a case study of the Kingdom of Saudi Arabia. *Tourism Analysis* 8920: 137–141.

Britton, S. (1991). Tourism, capital and place: Towards a critical geography of tourism. *Environment and Planning D: Society and Space*, 9, 451–478.

Bywater, M. (1994). Religious travel in Europe. *Travel and Tourism Analyst*, 2, 39–52.

Chambers. 1980. *Chambers Twentieth Century Dictionary*. AM Macdonald : Edinburgh, UK.

Cohen, E. (1992). Pilgrimages and tourism: Convergence and divergence. In A. Moranis (Ed.), *Sacred journeys: The anthropology of pilgrimage* (pp. 47–61). New York: Greenwood Press.

Deng S, Jivan S, Hassan ML. 1994. Advertising in Malaysia: a cultural perspective. *International Journal of Advertising* 13(2): 153–66.

Din, K. (1989). Islam and tourism: Patterns, issues and option. *Annals of Tourism Research*, 16, 542–563.

Eickelman D, Piscatori J (eds). 1990. *Muslim Travellers, Pilgrimage Migration and the Religious Imagination*. Routledge: London.

EIU. 2008a. Saudi Arabia Country Profile. Economist Intelligence Unit: London.

EIU. 2008b. Iran Country Profile. Economist Intelligence Unit: London.

Esposito, J. (Ed.). (1999). *The Oxford history of Islam*. New York: Oxford University Press.

Euromonitor. 2008. *Halal Tourism*. Euromonitor Archives. Available at http://www.euromonitor.com/Halal_Tourism (accessed 31 October 2008).

Farzin, M.R. (2002), Annual for Assessment Tourism Plans in Isfahan and Major Challenges in the 4th Development Plans, P.34.

Goldsmith AA. 2007. Muslim exceptionalism? Measuring the democracy gap. *Middle East Policy* 14(2): 86–96.

Harrison, (2002.), *Tourism and the less developed world: Issues and case studies* (pp. 151–160). New York: CABI Publishing.

Hashim NH, Murphy J, Hashim, NM. 2007. Islam and online imagery on Malaysian tourist destination websites. *Journal of Computer-Mediated Communication*, 12, 1082–1102.

Hassan R. 2005. *On Being Religious: Religious Commitment in Muslim Societies*. Institute of Defence and Strategic Studies, Singapore. Available at <http://www.ntu.edu.sg/rsis/publications/WorkingPapers/WP80.pdf> (accessed 12 March 2007).

Henderson JC. 2008. Representations of Islam in official tourism promotion. *Tourism Culture and Communication* 8(3): 135–146.

Henderson JC. 2009. Islamic tourism reviewed. *Tourism Recreation Research* 34(2).

Horn, R. (2000). Border bordellos. *Time Asia*, 21 August.

15. Kayat, K. (2002). Power, social exchanges and tourism in Langkawi: Rethinking resident. perceptions. *International Journal of Tourism Research*, 4, 171–191.

Kessler CS. 1992. Pilgrims' progress: the travelers of Islam. *Annals of Tourism Research* 19: 147–153.

MacCannell, D. (1992). *Empty meeting grounds: the tourist papers*. London: Routledge.

Mayer, J. (1999). Everyone wants to get a head: Environmental and cultural tourism in the Borneo interior. In J. Forshee, C. Fink, & S. Cate (Eds.), *Converging interests: Traders, travelers and tourists in Southeast Asia* (pp. 51–84). Berkeley: University of California.

Mintel. 2005. *Religious Tourism*. Mintel: London. OIC. 2008a. *Member States*. Organisation of the Islamic Conference. Available at <http://www.oic-oic.org/oicnew/member-states> (accessed 8 November 2008).

Mirsalim (1995), *Annual Selected for Iran Tourism*, Tehran, Mahdie Publication.

OIC. 2008a. *Member States*. Organisation of the Islamic Conference. Available at <http://www.oic-oic.org/oicnew/member-states> (accessed 8 November 2008).

OIC. 2008b. *Framework for Development and Cooperation in the Domain of Tourism between OIC Member States 2008–2018*. Organisation of the Islamic Conference. Available at <http://www.oic-oic.org>.

OIC Journal. 2008. Damascus declaration. *OIC Journal* July–September: 60–61.

Okhovat, H. (2010). A Study on Religious Tourism Industry Management, Case Study: Islamic Republic of Iran, *International Journal of Academic Research*, Vol. 2. No. 5. September, 2010.

Pickthall MW. 1976. *The Glorious Quran (English & Arabic)*. Taheike Tarsile Quran Inc.: Elmhurst, New York.

- Ritter, W. (1975). Recreation and tourism in Islam countries. *Ekistics*, 236, 56–59.
- Robinson AJ, Meaton J. 2005. Bali beyond the bomb: disparate discourses and implications for sustainability. *Sustainable Development* 13(2): 69–78.
- Rowley G. 1997. The pilgrimage to Mecca and the centrality of Islam, In *Sacred Places, Sacred Spaces: The Geography of Pilgrimages*, Stoddard RH, Morinis S (eds). Geosciences Publications: Baton Rouge, LA; 141–2159.
- Saudi Arabia's Supreme Commission for Tourism. 2002. *Sustainable Tourism Development Plan, Executive Summary, Output 1.07: Socio-Cultural Impact*. Supreme Commission for Tourism: Riyadh.
- Shackley, M. (2001). *Managing sacred sites: service provision and visitor experience*. London, New York: Continuum.
- Shoup, J. (1985). The Impact of Tourism on the Bedouin of Petra. *The Middle East Journal*, 39, 277–91.
- Syed, O. A. (2001). Catering to the needs of Muslim travellers. Paper presented at the Second Conference of Ministers from Muslim Countries, Tourism: Challenges and Opportunities, Kuala Lumpur, 10–13 October.
- The Straits Times. (2002 a). PAS bikini ban hurting Iran's tourism industry. 29 April.
- The Straits Times. (2002 b). New shopping oasis to lure Arab tourists. 12 January.
- Timothy D, Iverson T. 2006. Tourism and Islam: consideration of culture and duty. In *Tourism, Religion and Spiritual Journeys*, Timothy D, Olsen D (eds). Routledge Taylor and Francis Group: Oxford; 186–205.
- Travel & Tourism Intelligence. (1997). Number 2. Saudi Arabia Country Report. London: Travel & Tourism Intelligence.
- UNDP. 2008. *Human Development Report*. United Nations Development Programme. Available at <http://hdrstats.org/indicators> (accessed 8 November 2008).
- UNWTO. 2008. *Tourism Statistics*. Available at http://www.irtat.ir/Tourism%20News/2008/June/05_iran_1.html (accessed 10 September 2008).
- Weidenfeld, A., & Ron, A. (2008). Religious Needs in the Tourism Industry. *Anatolia: An International Journal of Tourism and Hospitality Research*, 19 (2), 357-361.
- World Tourism Organization. (2002). *World tourism highlights 2001*. Madrid: World Tourism Organization.
- Yusuf Ali A. 2005. *The Meaning of the Holy Quran*. Secretariat for Asia Assembly of Ulama: Selangor Darul Ehsan, Malaysia.
- Zamani-Farahani, H. & Henderson, J. C. (2010). Islamic Tourism and Managing Tourism Development in Islamic Societies: The Cases of Iran and Saudi Arabia, *International Journal of Tourism Research Int. J. Tourism Res.* 12, 79–89 (2010).
- Zendedel, H et al (1998), *Iran Tourism Guide*, First Edition, Iran Tourism Publication, P. 90.
- www.world-tourism/facts/menu.html
- http://web.biz.uwa.edu.au/staff/jmurphy/Touirsm_and_Islam.pdf