



Journal Website:
<https://theusajournals.com/index.php/ijmef>

Copyright: Original content from this work may be used under the terms of the creative commons attributes 4.0 licence.

PROVISION OF HUMAN RIGHTS IN THE FIELD OF TOURISM IN MODERN MUSLIM COUNTRIES

Submission Date: October 01, 2022, Accepted Date: October 08, 2022,

Published Date: October 16, 2022

Crossref doi: <https://doi.org/10.37547/ijmef/Volume02Issue10-01>

Ashurova Maftuna

Master Of Termiz State University, Uzbekistan

Chorshanbiev Sharafiddin

Head Of International Cooperation Department Of Termiz Institute Of Engineering And Technology, Uzbekistan

ABSTRACT

There is a need for special conferences, workshops and forums at both OIC and national levels to introduce and advertise the Islamic tourism related products and services. Furthermore, events should also be organized to gather the major stakeholders in Islamic tourism market to share their experiences and best practices and brainstorm the joint future policies and strategies.

KEYWORDS

Islamic tourism and its components, state of islamic tourism in the oic countries, challenges and opportunities for islamic tourism.

INTRODUCTION

Over the last two decades, Islamic life style market has been growing as sharia'h complaint products and services (e.g. halal food, Islamic tourism and Islamic finance) have become an important component of the

global economy. With an increasing awareness and expanding numbers of Muslim tourists, many tourism industry players have started to offer special products and services, developed and designed in accordance

with the Islamic principles, to cater the needs and demands of these tourists. Nevertheless, despite attracting significant interest across the globe, Islamic tourism is relatively a new concept in both tourism theory and practice. Not surprisingly, Islamic tourism activity remained highly concentrated in Muslim majority countries of the OIC, which are currently both the major source markets for the Islamic tourism expenditures and popular destinations. Islamic tourism is a natural-fit for these countries as the majority of them already have basic infrastructure and environment in place to cater for the specific needs of Muslim tourists, and thus, have a comparative advantage over the others. Therefore, it is true to believe that, if planned and managed properly, Islamic tourism could play a vital role in revitalising the economic development and growth and hence, spread the prosperity across the Muslim countries.

Against this backdrop, this section aims to provide a candid theoretical discussion on the definitions and dimensions of Islamic tourism by sifting through the tourism literature and reviews the emergence and status of Islamic tourism industry in the world in general and in the OIC countries in particular by analysing the latest available information and statistics. A sub-section also provides a brief discussion on major challenges and opportunities for the development of Islamic tourism in Muslim countries. At the end, some specific policy recommendations have been listed for the consideration of the Muslim countries both at national and Muslim cooperation level and the major stakeholders of tourism industry.

Travelling and journey are highly recommended by the Qur'an. Allah asked us to travel through the earth to take the lessons from His creation that He offers to us in His mercy (Al-Quran 29:20). It is a well-established fact that religion has 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. Islam recognizes people's right to move from one place to other and encourages travelling for beneficial purposes including Hajj and Umrah (literally the higher and lesser pilgrimages, respectively), health and medication, education, business, trade, entertainment, and fun. However, words like "fun" and "entertainment" should be interpreted with caution as Muslims are allowed to seek fun and entertainment only in a way that does not go beyond the rules and obligations of Islamic Sharia'h (Saad et al, 2010). Therefore, in this context, tourism policy, development objectives and the management and operation of the industry will be greatly influenced by the Islamic principles. As it is evident from the name, Islamic tourism is mainly targeting people with Islamic beliefs in particular, though it could also have a universal appeal even for the non-Muslims due to a multitude of reasons like fair pricing, peace and security, family-friendly environment and hygiene etc. Islamic tourism as a concept has been used with different names and connotations in the tourism theory and practice. Halal tourism, Sharia'h Tourism and Muslim-friendly tourism are the most common terms, which are used alternatively. However, none of these terminologies has a universally understood definition. Moreover, there are some related terms such as 'Halal hospitality', 'Sharia'h compliant hotels', and 'Halal friendly travel' concerning the services in this sector.

Major Components of Islamic Tourism Halal Hotels: Some of the main indicators of an Islamic hotel include: No alcohol, gambling etc; Halal food only: Quran, prayer mats and arrows indicating the direction of Mecca in every room; Beds and toilets positioned so as not to face the direction of Mecca; Prayer rooms; Conservative, staff

dress; Islamic funding; Separate recreational facilities for men and women.

Halal Transport (Airlines): Major indicators for halal transport include: cleanliness; nonalcoholic drinks; and publications which are coherent with Islam.

Halal Food Premises: Foods that served in a restaurant have to be halal. All animals must be slaughtered according to Islamic principles. No alcoholic drinks should be served in the premise.

Halal Tour Packages: The content of the tour packages must be based on an Islamic themed. The Islamic tour packages include visits to the mosques, Islamic monuments and promote and event during the Ramadan.

Halal Finance: The financial resources of the hotel, restaurant, travel agency and the airlines have to be fit with Islamic principles. In general, Islamic finance requires participation in sharing the profit and loss among of all parties who involved in this finance enterprise. Islamic finance also prohibits interest.

This brief overview shows that the question of compatibility between Islam and human rights cannot be answered with a simple yes or no. Instead, one has to ask what kinds of Islam are compatible with what kinds of human rights, when, where and with whom. The different positions outlined here illustrate that Islam entails a multitude of different voices, interpretations and positions on human rights, promoted by different actors in different historical, social, cultural and political contexts.

If we want to strengthen human rights, it is crucial to include all those Muslim voices engaging in the human rights debate – the sceptics, the pragmatics and the liberal ones. The latter can challenge conventional Islamist conceptions of human rights as a Western project and contribute to theological reform. But at the same time it is important to note that such actors rarely

enjoy great popular support – and as such they are not necessarily the best at anchoring human rights in local contexts. Here the pragmatics may have better luck; they often enjoy greater popular support and are able to build bridges to more conservative human rights sceptics. Finally, it is important to note the criticism coming from these human rights sceptics and opponents – not to give way to it, but to understand what and where it comes from. The criticism can be – and often is – strategic and politically motivated. But it can and does also reflect a real distance and alienation from the human rights system, growing out of normative disagreements and concrete experiences of the system's inefficiency, double standards and even hypocrisy. This is something to be taken seriously.

REFERENCES

1. Akyol, M. and Kilinc, O. (2014), "Internet and Halal Tourism Marketing", *Electronic Turkish Studies*; Volume 9/8. Al-Hamarneh.
2. "Islamic Tourism: Rethinking the Strategies of Tourism Development in the Arab World", *Comparative Studies of South Asia, Africa and the Middle East*, Vol. 24, No. 1. Crescent Rating.
3. *Muslim/Halal Travel Market: Basic Concepts, Terms and Definitions*. Crescent Rating, Singapore.
4. *Halal Tourism – An Overview*, WHTS15: The World Halal Travel Summit and exhibition), Abu Dhabi, UAE. Dinar Standard and Crescent Rating.
5. *Executive Summary of Global Muslim Lifestyle Travel Market 2022: Landscape & Consumer*, For Airlines, Destinations & Hotels/Resorts, Dinar Standard and Crescent Rating. Duman, T.
6. *The Value of Islamic Tourism: Perspectives from the Turkish Experience*, presented at the World Islamic Tourism Forum (WITF 2021), Kuala Lumpur.
7. "Islamic Tourism: Exploring Perceptions & Possibilities in Egypt", *African Journal of Business*



and Economic Research , Vol. 7, No 1 & 2 , pp. 86-99

Jafari, J. and Scott, N. (2021).

8. “Muslim World and its Tourisms” Annals of Tourism Research, Vol. 44, 119. Master Card and Crescent Rating.
9. Global Muslim Travel Index 2020 (GMTI 2020), Master Card Crescent Rating, Singapore. Saad Sanad, H. A., Kassem, M. and N. Scott.
10. Tourism and Islamic Law, in Noel Scott, Jafar Jafari (ed.) Tourism in the Muslim World (Bridging Tourism Theory and Practice, Volume 2.
11. Emerald Group Publishing Limited, pp.17 – 30. Scott, N. and Jafari, J. (2020), Introduction: Chapter 1, in Noel Scott, Jafar Jafari (ed.) Tourism in the Muslim World (Bridging Tourism Theory and Practice, Volume 2.
12. Emerald Group Publishing Limited, pp.1-13. Thomson Reuters and Dinar Standard (2019), State of the Global Islamic Economy, 2019 Report, Thomson Reuters and Dinar Standard, New York City.

OSCAR
PUBLISHING SERVICES