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Prof. dr. sc. Lejla Žunić

University of Sarajevo, Faculty of Science, Department of Geography
lejla.zunic@pmf.unsa.ba

TOURISM TRAVELS IN THE REFLECTION OF EUROPEAN ISLAMIC-CULTURAL DIMENSION

Abstract

Tourism is a widespread and enduring global phenomenon, driven by a variety of motives, including religion. Travel has multiple benefits, particularly in terms of an individual's spiritual progress, even when not explicitly motivated by religious purposes. The paper examines the cultural and Islamic-religion dimensions of tourist journeys while taking into account contemporary geographical and tourism science approaches as well as Islamic perspectives. A comparative analysis established the major values of tourism travels (geographic and cultural awareness, religious belief, socialization, and material advantage), with a focus on Muslims' spiritual upliftment. The paper provides strategies for planning travel while taking into account the rights of Muslim women and their ability to engage in tourism while honoring the perspectives of the Islamic community in Bosnia and Herzegovina. Demonstrative examples highlight how specific visits may produce a profound impression and enhance social cohesion or an individual's behavior.

Keywords: tourism impacts, religion perspective, culture, women's role, spiritual development.

INTRODUCTION

The Qur'an and hadiths, Islam's primary sources, both highlight the importance, modes, needs, and restrictions governing

travel. People have travelled since ancient times for a variety of purposes, including trade, science, religious pilgrimages, curiosity and leisure, a better life, and so on. Modern and massive travels are mostly related to tourism. Tourism is “a term to cover travel to places away from one's home environment undertaken principally for leisure but also for business” (Rogers, Castree, & Kitchin, 2013, in Oxford Reference). “Tourism comprises the activities of persons travelling to and staying in places outside their usual environment for not more than one consecutive year for leisure, business, and other purposes not related to the exercise of an activity remunerated from within the place visited” (OECD, EU & UNWTO, 2008, p. 36). “Tourism refers to the activity of visitors,” “a visitor is a traveler taking a trip to a main destination outside his/her usual environment, for less than a year, for any main purpose (business, leisure, or other personal purpose) other than to be employed by a resident entity in the country or place visited,” “travel refers to the activity of travelers,” “a traveler is someone who moves between different geographic locations, for any purpose and any duration,” and “the visitor is a particular type of traveler, and consequently tourism is a subset of travel” (UNWTO, 2008). As touristic trips (travels) mostly refer to travelling in free time for rest and relaxation, Muslims’ touristic travel comprises visiting, resting, and staying in places other than one's regular residence, along with remembering our Lord, the Almighty Allah, and practicing Islamic religious commitments. The Muslim vacation is fulfilled only if it provides benefits: rest, relaxation, recreation, health, rehabilitation, prayerful meditation, cultural, and spiritual transformation. Numerous factors (push & pull; pathogenic & stimulating) encourage the need for recreation and escape from home. Diseases, the job, air pollution, city noise, stress, and exhaustion are all pathogenic factors. Leisure time, payment alternatives and dedicated savings, health state, educational level, and organizational structures are all examples of recreationally stimulating factors. Recreation promotes balance. A recreational place is a specialized spot where the need for rest is met. Every new place (out of residence) has its own unique charm, including natural, cultural, and ambient elements. People are oversaturated with fast-paced city life; thus, destinations with conserved nature that allow for a tranquil, healthy, and restful vacation have grown

increasingly in their importance in recent years. Every person has a psychological and physical need for rest and recreation, as well as a legal right to it, because rest is a basic human requirement for normal functioning and existence. According to Jovičić (1992), the interruption of natural, physical, biological, and physiological functioning implies the need for recreation, indicating a higher-order psychophysiological need.

LITERATURE REVIEW

The author's idea for tourism within the framework of the European Islamic cultural context originated from the necessity to emphasize their intricate geographical importance concerning Islamic principles, along with the empowerment of Muslim women to engage in leisure travel.

An investigation conducted through the Internet, particularly within the scientific database Web of Science, revealed a lack of published works on this subject.

Thus, the limited number of papers have addressed the topic of tourism and the involvement of Muslim women in travel from an Islamic viewpoint (Almuhri & Alsawafi, 2017; Raia et al., 2023; Nisha & Cheung, 2022; Seckiner, 2020; Oktadiana, Pearce, & Li, 2020); however, they are not related to the European cultural realm. Almuhri & Alsawafi (2017) investigated Muslim pilgrim travel motives beyond the Hajj season using the example of Umrah; they revealed that thankfulness to Allah is the main reason for undertaking Umrah, along with the most important daily religious practices and the perceived spiritual/religious beliefs. Raia et al. (2023) explored the features of traveling Islam and underscored the importance of mobility and transcontinental connections for the understanding of Islam in Africa. Nisha & Cheung (2022) investigated the phenomenon of female Muslim travel and their participation in tourism; their study asserted that female Muslims' perceptions and experiences of travel/tourism are majorly impacted by their religious and gendered identities. Seckiner (2020) explored the concept of travel in the Qur'an and the quality of travel freedom in Islamic law, along with the reflection of etymological origins on legal consequences. Oktadiana, Pearce, & Li (2020) investigated the content of the travel blogs of millennial female Muslim

travellers and specific Muslim-friendly requirements; they underscored the need for halal food and supporting female travel, advocating for female Muslims to involve and participate in tourism travels.

The issue of tourism and its various functions has been addressed by various authors, although only a select few are referenced in this paper (Jovičić, 1992; Galičić & Laškarin, 2016; Hussain, 2016; Žunić 2023a; Žunić, 2023b). Jovičić (1992) explored the factors, functions and forms of tourism, emphasizing the health, recreative, socio-cultural, and economic impacts of tourism travels. Galičić & Laškarin (2016) examined the cultural and educational objectives of tourism, highlighting the significance of personal spiritual and cultural growth that arises from interactions between tourists and local residents, as well as intercultural dialogue. Hussain (2016) explored various reasons as benefits from tourism travels. Žunić (2023a) identified health and healing benefits of seaside travels. Žunić, L. (2023b) presented overall impacts of tourism, underscoring various benefits of travels such as social, cultural and spiritual development, including fostering social cohesion and national pride at receptive destinations.

Within the European literature addressing the subject of tourism and the equitable involvement of women, only local studies were identified (Žunić, 2016) along with analyses from the Islamic Community in Bosnia and Herzegovina (Ljevaković, 2009; 2010). Žunić (2016) explored geography of tourism emphasizing the travel' value in correlation with Islamic learning and understanding. Ljevaković (2009; 2010) explained the role of the female Muslims in tourism and their participation in organized travel based on the Islamic Law.

Furthermore, this study brings a unique contribution to the geographic-Islamic insights of tourism travels as tourist journeys from a European perspective, particularly as it utilizes the Bosnia and Herzegovina case to demonstrate the impacts of tourism and the Muslim women's participation in travel dynamics. This region is an emerging tourist destination in Southeast Europe, distinguished by its authentic Islamic cultural identity, formed by a complex history that encompasses Ottoman (15th-19th cent.) and

Austro-Hungarian (19th-20th cent.) domination, European political influences, and contemporary trends in globalization.

RESEARCH METHODOLOGY

The paper's goal is to identify the importance of travel as well as its cultural and Islamic-religious dimensions. When examining the relationship between Islamic science and tourism geography, an interdisciplinary approach was adopted. The primary sources of Islam, the Qur'an and Hadith, as well as the most recent pertinent scientific literature in the domains of geography and tourism, serve as the foundation for a comprehensive investigation of the issue of travel in relation to Islamic teachings and understandings. The research findings are supplemented with the author's own observations and illustrative examples, primarily regarding acknowledged spiritual advantages of visits to holy sites and other tourist spots. A qualitative approach was employed, incorporating the tourist observation and documentation of cultural experiences during the author's travels to predominantly Muslim countries such as Egypt, Tunisia, and Turkey, along with informal interviews with local residents in these destinations. Furthermore, semi-structured interviews were conducted with a hundred Muslims from Bosnia and Egypt who had participated in the Hajj. The case of Bosnia and Herzegovina was selected to explore the European Islamic-cultural dimension of travel, being one of the few predominantly Muslim countries in Europe (according to the Census, 2013, Muslims—Bosniaks—make up 50.1% of the total population), but also popular as the multicultural destination - “meeting of East and West” (the other half of the population consists of Serbs-Orthodox, Croats-Catholics, Jews, etc.). The country is situated in the western part of the Balkan Peninsula in Southeastern Europe, with its capital, Sarajevo, boasting an 83.8% Muslim demographic. The four centuries of Ottoman rule (15th to the 19th cent.) have profoundly influenced the region's Islamic culture, which has since undergone considerable transformation due to the complex geographical and political factors in Europe, including the considerable influence of globalization on the formation of a unique Islamic-cultural identity. The study employed a comparative analysis to ascertain the beneficial impacts of tourism, particularly

on a spiritual level. The key variables of travels—their benefits, motivational factors, travel organization, and educational-spiritual development—were compared utilizing scientific geographical and tourism literature alongside Islamic literature (Qur'an, Tafsir, and collections of hadith). When considered concurrently, the socio-cultural, economic, and ecological benefits of tourism highlight the relationship between the ideas of contemporary science and the timeless teachings of the Qur'an.

RESULTS AND DISCUSSION

Travel impacts

Physical & mental health

The development of physical health as well as the achievement of contentment and happiness is the primary benefit of travel and moving. Current medical research has shown that fast food, hard labour, and a monotonous lifestyle are detrimental for people. As a result, the human body deteriorates faster and becomes weaker. From the standpoint of tourism's health benefits, recreation is an energising activity that helps the body regain equilibrium; it improves psychological well-being in addition to physical exercise. Jovičić (1992) stated that while the health function moves recreation towards the level of medical recreation, it is still medicine for everyone. Many diverse ailments affect the modern population; in continental cities, for instance, the most common illnesses are allergies, respiratory issues, anaemia, arthritis, high blood pressure, stress, and tension. When medical therapy is not effective enough to promote healing, experts propose recuperation in other climates, seas, spas, and mountains. In order to maintain immunity and bone health, residents of colder cities at higher latitudes—such as Scandinavians—compensate for their lack of sun exposure by taking pharmaceutical supplements. „At higher latitudes, greater distance from the equator, more of the UVB radiation is absorbed by the ozone layer, thereby reducing or eliminating the cutaneous production of vitamin D3“ (Wacker & Holick, 2013, p. 65). However, a trip to the warmer parts of the Mediterranean or the Red Sea region allows for a natural stay in the

sun, which is the most effective for the human's body. Vitamin D is essential for healthy bones and is best produced by the sun. However, this does not imply exposing the skin to the sun directly, but rather wearing light-coloured clothing made of silk or cotton, as it's recommended by the Skin Cancer Foundation. „During exposure to sunlight, 7-dehydrocholesterol in the skin absorbs UVB radiation and is converted to previtamin D3, which in turn isomerises into vitamin D3“ (Wacker & Holick, 2013, p. 53). Seaside vacations contribute to improved health. Sea air supplemented with essential minerals such as magnesium, iodine, and salt is an effective natural remedy for allergies and underlying lung diseases, and it also supports a healthy immune system. „Seawater contains biogenic stimulators for the human body. Bathing, swimming, and diving provide various health benefits: essential ions and energy; improved musculature; strengthened heart and respiratory system; lowered blood pressure and glucose; relieved stress and enhanced good mood; stimulated circulation; contribution to weight loss; prevention of ulcers and malignant disorders; healing of inflammatory skin problems; improved antibacterial activity; treatment of osteoporosis and enhanced mobility; purified liver and kidneys; reduced fatigue; boosted immunity; and promotion of restful sleep“ (Žunić, 2023a, p. 307). Walking on gentle slopes soothes the nerves, strengthens the muscles, and promotes circulation and deep breathing, all of which aid in anemia repair and lung filtering while also improving physical condition and endurance. According to the National Park Service (U.S.), physical benefits of hiking include building muscles and bones, improving balance and heart health, and decreasing the risk of respiratory problems, while mental benefits related to spending quality time in the great outdoors reduce stress, calm anxiety, and lower the risk of depression. In studied papers, tourism travel can provide therapeutic recreation, which is a sort of medical treatment that can alleviate or cure various ailments and serve as a preventative measure.

Cultural and spiritual development

According to Jovičić (1992), other positive impacts of tourism travel include enhanced understanding, broadening

knowledge, increasing awareness, and developing personality. Recreation is inextricably linked to the cultural function, providing it with an overall humanity dimension. God Almighty has called humans to explore the world in multiple Qur'anic chapters and verses (Ali-Imran, 137; Al-An'am, 11; An-Nahl, 36; An-Naml, 69; Al-'Ankebut, 20; Ar-Rum, 42, etc.). Three basic instructions are included in these calls:

- a) Travel the world to learn about the life and demise of ancient cultures and civilizations: „Similar situations came to pass before you, so travel throughout the land and see the fate of the deniers” (Ali-Imran, 137), and
- b) Travel the world to become acquainted with God's power of diverse creation: „Travel throughout the land and see how He originated the creation... Surely Allah is Most Capable of everything“ (Al-'Ankebut, 20)
- c) Travel the world to achieve diversible benefits and supply yourself with what you need (food, money, wife, etc.). „He is the One Who smoothed out the earth for you, so move about in its regions and eat from His provisions“ (Al-Mulk, 15). This ayat is also related to gaining „nafaqah“ by changing the place. According to Peguam Syarie Faiz Adnan Associates, the word „nafaqah“ connotes: “to spend for a good purpose”; “food, clothing, and accommodation”; “what is sufficient for maintaining a family with food, clothing and accommodation and their supplements”; „necessary service“, etc.

As a result, travel broadens knowledge and strengthens faith because it provides an opportunity to validate Qur'anic perspectives firsthand. Travel provides a chance to learn about the lives, cultures, and customs of God's messengers (s.a.w.s.). Visiting famous sites implies our ability to connect with sacred occurrences and enhances our spirituality. In addition to Mecca and Medina, the Muslim pilgrimage sites, many other destinations around the world serve as reminders of the Qur'an word and the significant occurrences in those areas. Egypt, for example, with its vast pharaonic dynasty, exemplifies ancient civilizations' practices, beliefs, and approaches to life. The Pyramids of Giza (Cairo), one

of the world's greatest wonders, reflect the religion and authority of the ruling class at the time. Pharaoh Amon Hotep's tomb in the Valley of the Kings (Luxor) reminds us of the holy mission of one of God's messengers (Yusuf). Records and drawings on tombs and obelisks document what occurred in these locations during the spiritual reforms, as well as other major events in history and culture. In Egypt is Sinai Mt., where the Prophet Musa a.s. received God's revelation. The preserved body of Pharaoh Ramses II, who is referenced in the holy Qur'an for his disbelief in God punished by horrible drowning in the Red Sea, is one of the exhibits in the Cairo' museum and the proof of God's power by preserving his body through eternity. His embalmed body contains huge amounts of salt, indicating the miraculous event of the disappearance of the pharaoh and unbelievers in the deepest waters of the Red Sea: "We brought the Children of Israel across the sea. Then Pharaoh and his soldiers pursued them unjustly and oppressively. But as Pharaoh was drowning, he cried out, "I believe that there is no god except that in whom the Children of Israel believe, and I am now one of those who submit. He was told, Now you believe? But you always disobeyed and were one of the corruptors. Today We will preserve your corpse so that you may become an example for those who come after you..."(Junus, 90-92)

Conversely, the remains of the devastated cities and the homes of the Ad and Semud people, carved into the rocks, are found in Yemen and Saudi Arabia today: "Have they not received the stories of those destroyed before them: the people of Noah, 'Âd, and Thamûd, the people of Abraham, the residents of Midian, and the overturned cities of Lot?" (At-Tawbah, 70) „And the people of 'Âd and Thamûd met a similar fate, which must be clear to you Meccans from their ruins. Satan made their evil deeds appealing to them, hindering them from the Right Way, although they were capable of reasoning“ (Al-'Ankabut, 38). The iconic Al-Aqsa Mosque in Jerusalem connects us to our Rasulallah Muhammad, s.a.w.s., Isra and Mi'raj's spiritual journey. In addition, Jerusalem is considered sacred for all three monotheistic religions (Islam, Christianity, and Judaism).



Figure 1. *The mummy of pharaoh Ramses II, The New Kingdom, 19th Dynasty* Source: National Museum of Egyptian Civilization, 2023

Tourism travels exposes us to a variety of geographical regions, from arid deserts to exotic locations abounding in water and a diversity of plant and animal life, serving as a constant reminder that God has the power to create anything: „All it takes, when He wills something to be, is simply to say to it: Be! And it is!” (Ya-Sin, 82). Travels teach us about the continuity of the earthly sky that is constantly above us wherever we travel and at any location on Earth, leading us to understand God's greatness and power, which encompasses everything: „To Him belongs whatever is in the heavens and whatever is on the earth. His Seat encompasses the heavens and the earth, and the preservation of both does not tire Him. For He is the Most High, the Greatest“ (Al-Baqarah, 255). On tourist travels, we meet people of various races and cultures, as well as people of different races who share the same cultural or religious affiliation (e.g. global Muslims of all human races share the Islamic culture in different regions of the world): „One of His signs is that He created you from dust, then—behold!—you are human beings spreading over the earth” (Ar-Rum, 20); „And in the mountains are streaks of varying shades of white, red, and raven black; just as people are of various colors as well“ (Fatir, 27-28).

The demonstrated examples highlight that Almighty Allah has immense power (the ability to do anything) and that only He, God, is the Almighty Creator, who creates from nothing and owns the universe and the hereafter! According to the Tafsir of Ibn Kesir, the proof of the Creator as the Absolute Subject can be found in His creation of the earth, the heavens, and the creatures that live on and between them. „Meeting people from other nations, races, customs, cultures, and linguistic areas is impossible without physical excursions, e.g., from Europe to Africa“ (Žunić, 2016, p. 48). Thus, the Qur'an introduces us to the vital socio-cultural function of tourism travels (tourist trips), because Allah says: “O humanity! Indeed, We created you from a male and a female, and made you into peoples and tribes so that you may get to know one another“ (Al-Hujurat, 13).

Reasons for travel – motivation impacts

Global tourism has a mass dimension today. According to UNWTO data (2023), there were 969 million international tourist arrivals in 2022; export revenues from tourism accounted for 1.3 trillion USD, with tourism's direct GDP of 2.5 trillion USD. Travels are happening for a variety of purposes – diverse motives, including business, health, religion, sport, culture and art, education, leisure and recreation, visiting family, relatives, and friends, returning to one's roots (visiting one's birthplace), and so on. The major reason (motive) for travel in the world is leisure and recreation (58%), albeit during COVID-19 (2019-2021), the percentage of this category declined slightly due to the rise of the VFR category in total international arrivals based on purpose of visit; thus, religion is the second most popular reason for travelling around the world (see Fig. below).

The diagram presented below (Fig. 2) indicates that religion, along with visiting friends and relatives (VFR) and health-related travel, constitutes one-third of global travel (34%). Travel driven by religious motivations saw an increase during the global COVID-19 pandemic, rising from 27% to 34%. This trend highlights the resilience of religious travel during crises and underscores the significant role of faith in challenging times. Individuals facing difficulties often enhance their spiritual connection with God through prayer for deliverance and protection, particularly at sacred sites; for instance, Mecca and Medina hold special significance for Muslims. Numerous instances exist where individuals, following severe hardships such as wars, illnesses, natural disasters, or the loss of loved ones, undergo profound spiritual transformations. A notable example from Islamic history is Ikrim ibn Abi-Jahl, who embraced Islam after surviving a violent storm while attempting to flee from Mecca to Abyssinia. His survival was attributed to his first prayer to Allah, which not only fortified his faith but also led to his conversion to Islam. This event is referenced in a verse from the Quran. „When you are touched with hardship at sea, you ‘totally’ forget all ‘the gods’ you ‘normally’ invoke, except Him“ (Al-Isra, 67).

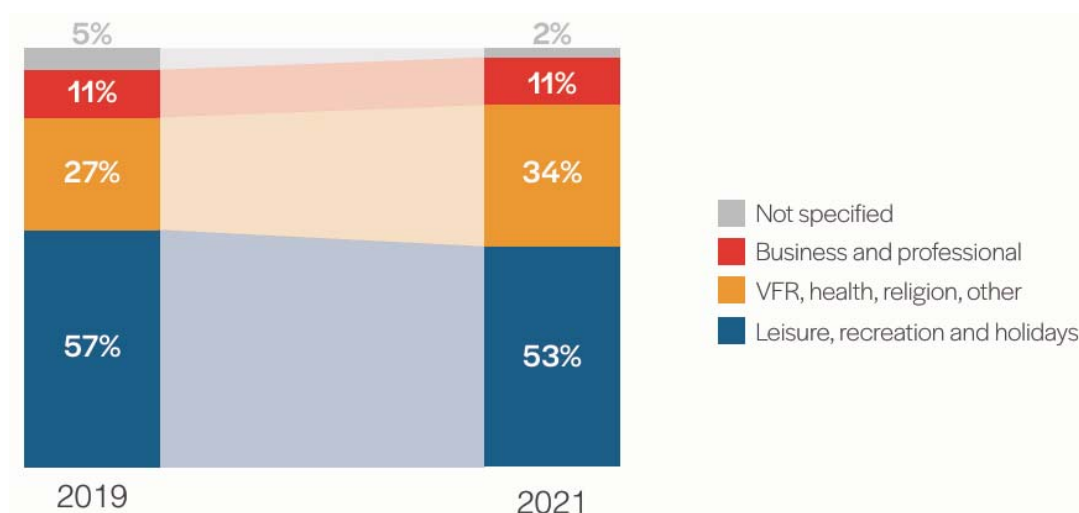


Figure 2. *Inbound tourism by purpose of visit, 2019 and 2021 (%)*

Source: World Tourism Organization, 2023

God's Messengers and their emissaries travelled to other regions for the purpose of implementing spiritual reform, establishing consensual and politic relations, and consolidating their authority. For instance, Muhammad a.s. and his followers travelled through North Africa, the Arabian Peninsula, and South Asia and established an Arab empire, where Islam has largely continued to this day. Similarly, Suleiman a.s., the king of Israel, united power with Bilqis, the queen of Sheba (Saba). Contemporary politics is also an important driver in the tourism industry since diplomats participating in tourism travel around the world for business-related purposes, etc. T. Hussain provides eleven reasons why Muslims should travel: Hajj or Umrah, the Prophet's (PBUH) practice, Muslim travel tradition, Islamic past, spirituality of travel, love for God, gathering knowledge, personal affirmation, new experiences, improving gratitude, and revitalised trust in humanity. "Anyone who has performed Hajj or Umrah knows how much psychological, mental, and spiritual stability that comes over a person upon entering this place, and this happens even to sinners and those who have strayed from God's direction" (El-Ubeydi, 2008, p. 4). Hajj and Umrah (religious tourism) involve several rites of passage and travel, such as Tawaf around the Ka'ba, walking between Safa and Marwa, and (for Hajj alone) visiting Mina, Mount Arafat, and Muzdelif. Each of these rites requires meditation and has beneficial effects from movements.

Along with the customary religious ceremonies, one of the popular sites of the Hajj is Zamzam Well, known for the healing benefits, which has made it a popular reason to visit and a recognised "souvenir," as pilgrims are delighted to return home with gifting bottles of this powerful water, for which everyone is thankful. „The Zamzam Well is one of the most visited places in Islam and considered one of the rewards of Hajj and Umrah. Zamzam water has long been regarded as one of the purest and most spiritually-healing bodies of water on earth“ (Accor Group, 2024). According to Boshra et al. (2021), Zamzam well is universal as has not been contaminated throughout history. There are many benefits of drinking Zamzam water because it's alkaline with high antioxidant activity, which gives the human body a strong immunity against viruses as they don't live in an alkaline environment. Its unique mineral content with high amounts of Ca, Mg, Na and Cl, and the average NO₃ three times higher than the WHO standards, helps treat many human diseases and reduce cancerous growth. It's considered digestive soft water as it contains 366 mg of bicarbonate per liter. Due to the very specific arrangement of hydrogen and oxygen atoms, the water is magnetized with optical properties and can be used as an optical fluid. Zamzam water contains 34 different components with anticancer effects on human cancer cells, and it's also beneficial at diabetes and hypertension treatment. „Zamzam water has a rich metallic composition. It is a fluorinated (0.74 ± 0.005 mg/L) mineral water, rich in Magnesium (42 ± 0.09 mg/L), Calcium (93 ± 0.09 mg/L), Sodium (210 ± 0.08 mg/L), Lithium (0.012 ± 0.02 mg/L) and poor in harmful and toxic Trace Metals, including Aluminium (<0.002 µg/L) and heavy metals Lead (<0.0005 µg/L), Arsenic (0.006 ± 0.001 µg/L), Cadmium (<0.001 µg/L) and Mercury (<0.006 µg/L). It is a metabolic regulator and has antimicrobial, nephroprotective, cardioprotective and antineoplastic effects“ (Zergui, Aledeh, & Hamad, 2022, p.1).

Rasulullah a.s. considered travel as the fundamental method of acquiring knowledge. He spent the most of his life travelling in the Middle East (Saudi Arabia, Yemen, Oman, Iraq, Iran, Turkey, and Egypt in Africa), which improved his capacity to respect differences and connect with various cultures. Muslims from the old Arab (Islamic) empire are regarded as the greatest explorers

and geographers, transforming the globe through their travel-inspired teachings. For example, the writings of the renowned Moroccan travel writer Ibn Battuta have a distinct geographical significance. Muhammed ibn Ismail al-Bukhari, often known as Bukhari (Arabic: البخاري) or Imam Bukhari (810-870), is a well-known Islamic scholar from Bukhara, Uzbekistan. He is well known for his collection of hadiths, "Sahih Bukhari." Many travelled around the Islamic world (828–846) with the purpose of collecting, organizing, and authenticating the traditions. Thus he met with narrators in Egypt, Syria, Iraq, and Arabia, met with over 1000 narrators, and memorized about 600,000 hadiths (authentic and others) with a chain of narrators and degrees of authenticity, which made him the most famous Muhadith of that time. After nearly 16 years collecting hadith, he returned to Bukhara and wrote his capital work, "El Jami al Sahih" (Collection of Sahih Hadith), the compilation of 7,275 verified sayings of the Prophet Muhammad s.a.w.s. Some of the most spiritual experiences begin on a journey through mountain ranges, deserts, and seas. Nothing prevents ignorance and misunderstanding like experiences gathered at various locations on Earth beneath the open sky. In a world dominated by the media, which primarily promotes negative occurrences, it is easy to sit on one side of the world and judge those on the other. Videos, depending on the interpretation, impact the viewers impression with the belief they know people or distant places because of how the media portrays them. Travelling and sojourning in other places, on the other hand, provide us with a holistic image. Travelling allows us to realize how little we know. Travelling boosts self-confidence and independence. New experiences from throughout the world enrich the human soul. Travelling to places with a significant Islamic past brings us closer to our roots, past, and heritage. As a result, God's invitation to explore the world has identified the following functional motives to travel:

- a) cultural (with purpose to meet other people, various religions, and traditions);
- b) geographical (with purpose to know the earth's regions and diverse landscapes);
- c) political (with purpose to implement reforms and strengthen political relations);

- d) health (with purpose to seek a healing treatment in other parts of the world, e.g., Zamzam therapy in KSA);
- e) spiritual (with purpose to learn, observe, and spiritualize by the recognition and confirmation of Quranic states in the field, etc.);
- f) religious (with purpose to complete religious obligations, e.g., Hajj for Muslims as one of the five Islamic charts);
- g) material (with purpose to create a profit and other tangible benefits).

Organization of travel

The Qur'an addresses the traveler as "Ibn Sebil" ("son of the journey"), and also Islamic jurisprudence, *fiqh*, refers to him as *musafir*. Because of everything that awaits him on the journey (challenges, adversity, anxiety, unpredictability), Almighty Allah, in His mercy, provided the traveler with some mitigating practices to utilize on the road: "Take necessary provisions for the journey" (El-Bekare 197). Many excursions are not possible without travel provisions or arrangements, which include travel fees and transportation (by train, sea, road, or air). The Qur'an advises us to recite prayers when we board any mode of passenger transport: "Glory be to the One Who has subjected these for us, for we could have never done so on our own. And surely to our Lord we will all return" (Ez-Zuhruf, 13-14).

It is *mustahab* (advised) to travel in groups and designate one (of the passengers) as the leader of the journey. Rasulallah, s.a.w.s., stated: "If people knew about the journey itself what I know, a rider would never set out on a journey at night alone." (Bukhari) "When the three go on a journey, let them designate one as the emir—the leader of the journey." (Abu-Davud). Abu-Huraira, r.a., narrates that a man said, "O Messenger of Allah, I want to travel, so advise me!" Rasulallah, s.a.w.s., advised him to "stick to God-fearing and recite the takbir at every saddle," and when he left, he added, "Shorten his path and make it easy for him!" All of this leads us to the conclusion that it is preferable to travel in groups rather than alone, and that it is preferable to travel with someone who is

proficient in topographic orientation and can navigate appropriately in new places. This ensures a higher level of safety, support, and well-planned organization, and a more reasonable approach to reaching the destination. Furthermore, it is recommended to use current modes of transportation to facilitate more efficient transfers (for example, today we can fly from Sarajevo to Hurghada in Egypt in just 3 hours, whereas getting to another continent a century ago required a few months).

The Prophet a.s. also stressed the necessity of sending off travelers with a prayer because starting a journey implies considerable responsibility, including unpredictable situations, and requires good health as well as provisions such as safe transportation support, among other things. How many of us pray sincerely for someone who is taking a recreational trip? Instead, envy often encourages suspiciousness, criticism, and judgement.

The spiritual aspect of travel and women's position in tourism movements

In our modern age, we are witnessing an increase in the number of Muslim people misusing their trips, changing their routines, and indulging in low passions (zinā or fornication, alcohol, narcotics) upon their arrival in Europe or other parts of the western world. The traveler must remember both his fear of God and his gratitude to Allah for allowing him to experience various parts of the globe instead of losing his right path. The Prophet emphasized the significance of being God-fearing when moving to a new place away from our home people, because God watches everything and we must preserve our Muslim religious behavior (avoiding haram and eating halal, praying five times a day, zikrullah, and so on): „Indeed, those who fear their Lord unseen will have forgiveness and great reward“ (Al-Mulk, 12). „Assuredly those who fear their Lord in secret while they are absent from people’s eyes being obedient to Him in secret such that openly before people it is all the more likely that they fear their Lord — there will be for them forgiveness and a great reward namely Paradise“ (Tafsir Al-Jalalayn). „The Reward of those Who fear their Lord unseen Allah informs of he who fears standing before his Lord, being frightened about matters between himself and Allah

when he is not in the presence of other people. So he refrains from disobedience and he performs acts of obedience when no one sees him except Allah. Allah mentions that this person will have forgiveness and a great reward. This means that his sins will be remitted and he will be rewarded abundantly. This is similar to what has been confirmed in the Two Sahih, "There are seven people whom Allah the Exalted will shade in the shade of His Throne on the Day when there will be no shade except its shade". Then he mentioned that among those people are: "A man who is tempted by a beautiful woman of high social status, but he says: 'Verily, I fear Allah.' Another person from among them is a man who gives charity and he conceals it so that his left hand does not know what his right hand spent. Then He says, while informing that He is aware of the innermost conscience and secrets, "And whether you keep your talk secret or disclose it, verily, He is the All-Knower of what is in the breasts" (Al-Mulk, 13). Then Allah mentions His favor to His creation in subjugating the earth to them, and making it subservient to them. This is by His making it a stable abode and dwelling place. He placed in it mountains and caused water springs to gush forth from it. He fashioned pathways, and placed useful things in it and places fertile for the growth of fruit and vegetation. Allah says, "He it is Who has made the earth subservient to you; so walk in the paths thereof" (Al-Mulk, 15), meaning, travel wherever you wish throughout its regions and frequent its countrysides and all the areas of its domain in your various journeys to seek earnings and trade. And know that your efforts will not benefit you anything unless Allah makes matters easy for you. Allah continues to say, "and eat of His provision" (67:15). Thus, striving by using the means (to attain something) does not negate the necessity of depending upon Allah (At-Tawakkul). This is similar to what Imam Ahmad recorded from `Umar bin Al-Khattab, that he heard the Messenger of Allah say, "If you would trust in Allah as He truly should be trusted in, He would surely provide for you as He provides for the birds. They set out in the morning with empty stomachs and return in the evening with full stomachs" (At-Tirmidhi, An-Nasa'i and Ibn Majah). Manakibiha- its paths- means its outermost borders, its roads and its regions (Ibn `Abbas, Mujahid, As-Suddi and Qatadah)" (Tafsir Ibn Kathir).

Travelling for tourism also cultivates appreciation and a desire to exalt our All-Powerful Creator. It is mustahab to perform prayers when travelling, as the Prophet, peace be upon him, said that "the prayers of a traveler are, without a doubt, accepted" (Abu-Dawud, Tirmizi). It has also been recommended to disseminate salam and visit mosques in distant locations: "Say salam among yourselves" (Muslim); "O you people! Spread the Salam" (Tirmidhi). Thus, travel is an invitation for Muslims worldwide to connect and get to know one another. The primary spiritual dimension of travel is its socio-cultural function, which incorporates religion as one of the key components in defining culture, among others (language, gastronomy, tradition, etc.), as well as education and learning, which is also God's first commandment: „Read, O Prophet, in the Name of your Lord Who created“ (Al-Alaq, 1), „and pray, “My Lord! Increase me in knowledge“ (Taha, 114), „He grants wisdom to whoever He wills. And whoever is granted wisdom is certainly blessed with a great privilege“ (Al-Baqarah, 269). Galičić and Laškarin (2016) identify a number of ways in which tourism serves a cultural and educational purpose, including: a) acquainting oneself with locals and tourists, their cultures, and customs; b) spiritual development; c) raising the overall cultural and educational status of receptive populations and tourists; and d) tourist culture and intercultural communication. „The advancement of education, ethics, and spirituality are interrelated aspects of tourism. Tourism plays a significant role in fostering specialized education, enhancing educational experiences through interactions with visitors, promoting social cohesion, and cultivating a sense of pride at both national and local levels” (Žunić, 2023b, p. 61). For the illustration, a visit to a Bedouin village may leave visitors from developed urban areas with lasting impressions: learning about a new environment and understanding how to survive in a harsh desert; fostering empathy and humanity with the desire to help the hosts (even with a tip); increased gratitude to God for our more comfortable life; raising the locals' pride as tourists from all over the world come to observe their unique way of life; and encouraging the locals to work together to make a good impression. Thus, tourism travels promote social cohesion.



Figure 3. *Bedouin village in the Arabian desert of Hurghada (Egypt)* Source: Author

„Tourism promotes both acculturation (taking on and blending features of another culture) and inculturation (knowledge of the destination)“ (Žunić, 2023b, p. 63). Visits and stays at a specific tourist destination, particularly in terms of mobility and socializing opportunities, promote firsthand contact with the physical environment, people, and culture. According to folk tales (Cultural Portal “Bosnae”), 40 Bosnian (Bosniak) people went to see Prophet Muhammad a.s., launching Islamic religious trips in the seventh century. Beginning with the Ottoman Empire in Bosnia and Herzegovina (in the 15th century), there have been regular voyages to Islamic countries around the world. Specialist stays and educational trips in Islamic studies are particularly significant, while the majority take place at international universities in Medina (KSA), Cairo (Egypt), and Kuala Lumpur (Malaysia). The Hajj trip, on the other hand, is the most popular tourist trip that is completely driven by religion and serves as a religious obligation for Muslims. It is organized from Bosnia and Herzegovina to Mecca (KSA) every year in the 12th month of the Hijri calendar (Dhu al-Hijja), which coincides with one of the two major Muslim holidays (Aid ul Adha or Qurban Bayram). It is evident in practice

that Muslims who fulfilled the Hajj obligation, particularly those who travelled to holy sites from far-off places, experienced a profound spiritual awakening and enhanced their good behavior with the goal of "preserving the completed Hajj": more considerate speech; better management of negative emotions; increased tolerance; more involvement in religious activities; greater attendance to mosques for the congregational "Salat al-Jamaat" prayer; more frequent giving of alms; etc.

Travel is for all Muslims who can afford it, including men and women. Islamic scholars hold various perspectives on the question of women's travel; however, the Islamic community in Bosnia and Herzegovina stands out in that there are no legitimate religious barriers to a journey. Certain hadiths are intended to protect the woman on her journey, not to restrict her travel opportunity. "A woman does not travel for three (days) except with a mahram" (Muslim). "The objective of prohibiting a woman from travelling alone without a mahram is to protect her from the problems she may face during the trip and to avert potential suspicions. In today's conditions, travelling and staying are reasonably safe, especially by plane. However, additional vigilance and a guarantee in terms of reputable women's society are not out of the question" (Ljevaković, E., 2009, Riyasat of Islamic Community in Bosnia and Herzegovina). „If the travelling team is virtuous and trustworthy, and the Muslim woman is steadfast in her commitment to religion and morals, we believe there is no obstacle. The basic principle that a woman should travel with a mahram was created to safeguard, not restrain a woman's freedom“ (Ljevaković, E., 2010, Riyasat of Islamic Community in Bosnia and Herzegovina). Thus, the general guidelines of the Sunnah also apply to women when they travel: traveling in virtuous company rather than alone, fearing God and being aware of His presence everywhere, utilizing modern transportation to shorten travel distances, ensuring a safe stay, fulfilling their religious obligations, and performing „ibadah“ or engaging in worship (according to Muhaimin, „'ibadat“: refers to the ordinances of divine worship or to enslave oneself to God).

CONCLUSION

Tourism travels are a global phenomenon. There are variety reasons for visiting a place, and while they are primarily motivated by a desire for rest and recreation, religion is the second most common reason for visiting. Travels, regardless of their purpose, bring multiple material and spiritual benefits to a person. Considering their recreational character, tourist trips are crucial in terms of cultural, educational, religious, and spiritual dimensions. A person learns best firsthand in the leisure environment, which is provided by vacation. On tourist trips, one learns both at the destination itself and before undertaking the tourist trip. Preparations for the journey require personal involvement in terms of educating ourselves about the destination we want to visit, whether information is gathered from tour operator agents or the Internet, etc. Learning at the destination begins with personal observations of the place, followed by visits to top sites where we primarily learn from curators and guides, as well as through interactions with the local community, among other things. The positive impacts of tourism travel (geographical and cultural awareness, religious belief, socialization, and material advantage) are highlighted in the Qur'an and Sunnah (hadiths); thus, travel is recommended to all Muslims, men and women. Ultimately, travel for tourism has a highly recognized spiritual value if conducted in the name of Allah and without promiscuous intentions. This is demonstrated by fulfilling the Quranic instructions from the verse about travel and by the many advantages that travel provides the individual (positive impacts of tourism: socio-cultural, economic, and environmental). In summary, the teachings of Islam regarding travel indicate a positive perspective, with regulations designed to accommodate both the journey and the traveler. Engaging in travel can lead to cultural and spiritual enrichment, and if one adheres to Islamic principles, it can transform into an act of worship (ibada), ultimately aiming for the profound objective of achieving happiness in this life (dunya) and the hereafter (akhirah).

The paper affirms travels in the context of Islamic learning, regardless of gender, and advocates the freedom of Muslim women to engage more in tourist movements. For example, the perspective of Islamic authorities in Bosnia and Herzegovina somewhat

embodies a Europeanized approach, contrasting with the traditionally conservative views regarding travel and the status of women within the context of Islam. Consequently, this may foster positive reforms in various Islamic nations where women lack comparable support from both Islamic and governmental institutions.

The findings of the research highlight the significance of travel for the cultural and spiritual enhancement of Muslims, promoting the European-Islamic perspective on travel that encompasses the rights of Muslim women to engage in tourism, particularly when accompanied by a mahram, through organized travel or via secure transportation. Nevertheless, given the qualitative nature of the study, its limitations are tied to two primary factors: a) the absence of certain domestic or international publications regarding the significance of travel through the lens of European Islamic teachings in the WOS database, which diminishes the transparency of the work; b) while the findings reflect the concept of travel from a European-Islamic geographical viewpoint, particularly in the context of Bosnia and Herzegovina, the perspectives and attitudes of local residents were not examined through a structured survey. Consequently, future research should consider the views of the local Muslim community on this subject, with a particular emphasis on the quality of freedom for Muslim women to participate in travel, as well as societal perceptions surrounding this issue (including stereotypes and potential condemnation).

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TURISTIČKA PUTOVANJA U REFLEKSIJI EVROPSKE ISLAMSKO-KULTURNE DIMENZIJE

Prof. dr. sc. Lejla Žunić

Sažetak

Turizam predstavlja rasprostranjen i dugotrajan globalni fenomen, potaknut različitim motivima, među kojima posebno mjesto zauzima religija. Putovanja donose višestruke koristi, naročito u pogledu duhovnog razvoja pojedinca, čak i onda kada nisu izričito motivirana religijskim pobudama. Ovaj rad razmatra kulturnu i islamsko-religijsku dimenziju turističkih putovanja, oslanjajući se na savremene geografske i turizmološke teorijske pristupe, kao i na relevantne islamske perspektive. Komparativna analiza identifikuje ključne vrijednosti turističkih putovanja (geografska i kulturna osviještenost, religijsko uvjerenje, socijalizacija i materijalne koristi), s posebnim naglaskom na duhovno uzdizanje muslimana. Rad također pruža prijedloge za planiranje putovanja uz uvažavanje prava muslimanki i njihovog punopravnog učešća u turističkim aktivnostima, u skladu sa stavovima Islamske zajednice u Bosni i Hercegovini. Ilustrativni primjeri pokazuju kako određene posjete mogu ostaviti dubok lični dojam te doprinijeti jačanju društvene kohezije ili pozitivnim promjenama u individualnom ponašanju.

Ključne riječi: utjecaji turizma; religijska perspektiva; kultura; uloga žena; duhovni razvoj.