

Do non-alcohol serving hotels in Egypt apply the Shariah rules?

Magdy Abd El Razik Bab El Khair Hassan¹

¹ Cairo Higher Institute for Tourism and Hotels

Abstract

This study was conducted to provide greater clearness for the meaning of non-alcohol serving hotels and Shariah-Compliant Hotels and to identify which of these rules of Shariah (no alcohol, halal food only, prayer rooms, Quran and prayer mats available in each room , guest dress code, beds and toilet positioned so as not to face the direction of mecca, bidets in the bathrooms, appropriate entertainment, predominantly Muslim staff , conservative staff dress, separate recreational facilities for men and women, Islamic funding) are applied in non-alcohol serving hotels. That could help in detecting if there are fully Shariah- compliant hotels or not?

Keywords: Non-alcohol serving hotel, Shariah-compliant hotel, Halal hospitality, Shariah rules, Islamic market.

Introduction

Tourism is traditionally closely linked to religion which has acted as a powerful motive for traveling to religious buildings, rituals, festivals and important tourism attractions for those are the followers of the particular systems of belief represented (Anwar *et al.*, 2011). In tourism, Halal involves designing, producing and serving the tourism-related goods and services according to Islamic Shariah. Henderson (2010: p.449) defined Halal tourism as "all the travelling activities and marketing efforts designed for and directed to Muslims". Similarly, Teoman (2011: p. 724) defined Halal tourism as "the tourist activities of Muslims that originate from Islamic motivations and are realized according to Shariah principles".

In wide sense, Halal tourism is the type of tourism that adheres to the values of Islam (Hassan, 2007). As Halal tourism has been putting the spotlight on new dimensions of tourism in addition to the traditional ones by adopting the moral principles of tourism (Mohamed *et al.*, 2010). Additionally, Muhamed (2010) added that the motivations of Halal tourism are not always or entirely religious, but extends to all forms of tourism except that go against Islamic value. Participants could pursuing similar experiences as non-Muslims (Benny, 2013). Non-alcohol serving have become an attractive concept in the Middle East and North Africa (MENA) region, they recorded also a worldwide growing demand. According to statistics reported by World Tourism Organization (2010), non-alcohol serving hotels represent almost 10% of the global tourism market. The major drivers behind the success of non-alcohol and Shariah compliant concept included the increasing numbers of Muslim traveler market around the world with average spend reached at ten to fifty percent higher than that of the average leisure or business traveler (Samori and Abd Rahman, 2013).

Review of Literature

Recently, Halal is no longer merely a religious obligation, but beyond that, it became a choice for both Muslims and non-Muslims (Samori *et al.*, 2014). In fact, not only Muslims, but the Jews are also patronizing Halal products because they are also prohibited to consume products which Muslims are also prohibited (Allam, 2008). As well, Halal is not only restricted to food, Halal is considered a way of life, its realm extends beyond just food and takes on a more holistic approach (Darhim, 2011). In fact, it encompasses anything that comes in contact in everybody life (Shambavi *et al.*, 2011). The supply chain of Halal products covers upstream from animal feed to downstream products such as logistics, hospitality and finance. The universal values of Halal should encompass values such as fair trade, welfare, wholesome, hygiene, purity, nature, and safety, which much appeal to non-Muslims as well as Muslims (Darhim, 2011). For tourism, Halal means the tourism-related goods and services that are designed, produced and presented to the markets according to Islamic rules (Teoman, 2011; Meulut and Ozur, 2014). It is a symbol of international safety and quality (Nurulhoda *et al.*, 2006).

Islamic forms of hospitality and tourism are an important alternative to develop hospitality industry. Moreover, the Islamic elements could help refresh and renew a destination (Markus *et al.*, 2010). Halal hospitality, in addition, is relatively new trend that attracts both Muslims and non-Muslims (Meulut and Ozur, 2014; Shambavi *et al.*, 2011). The concept of Shariah-compliant hotel and dry hotel (hotel that does not serve alcohol) are evolved from fulfilling religious needs to lifestyle option with emphasis on family and health (Nor *et al.*, 2014). Merging the elements of the conservative Islamic lifestyle with the modern tourism industry could present new tourism options and spheres (Markus *et al.*, 2010). Halal tourism is one of the most important resources, particularly in Muslim countries which have a rich and diverse heritage as Egypt. This permanent wealth and treasure have Muslim visitors and will also attract hundreds of non-Muslims who are willing to respect the Islamic traditions (Anwar *et al.*, 2011).

Halal tourism including Halal hospitality is just one of the many resources the Middle East countries can draw on to define alternative narratives and achieve economic welfare (Markus *et al.*, 2010). So, many hotels in the Middle East has shifted their strategies towards attracting the growing business from Gulf and Arab travelers, who tend to spend 10 to 50 percent more than the average tourist spending and who prefer to bring their families to hotels without bars, casinos or night clubs (Belkantari, 2011) .

Halal Hotels

In order for a hotel to be Islamic, it must be Halal. Therefore, Islamic hotel is a Halal Hotel. In fulfilling Muslim's consumers demand towards Halal products, the understanding of Halal concept among the hotel operators is vital (Yusniza *et al.*, 2011).

In a Halal hotel, all goods and services of hotel industry designed according to Islamic principles and offered to both Muslim and non-Muslim markets (Battour and Ismail, 2009). The hotels that use Halal concept are known to obey all the legal requirements of the certification organization directives (Yusniza *et al.*,2011). Moreover, Samori and Abd Rahman (2013) added that, as far as Islamic funding is concerned, the finance used to operate a Halal hotel should be compliant with Shariah regulations and in fact, the hotel owner must contribute a proportion of revenue to Zakat (Charitable acts).

There are some factors that can help in the success of Halal hotels; the increasing availability of Islamic funds, the rise of intra-regional travel, the attractiveness of high spending Muslim market, the increase effort to develop tourism industry among Organization of Islamic Conference (OIC) countries and the Halal revolution that have been identified as the major drivers behind the success of this kind of hospitality (Rosenberg and Choufany, 2009).

Categories of Halal Hotels

Hesham *et al.*, (2014) stated that there are three hotel categories underlying the Halal hotel concept as follows:

- 1- **Non-alcoholic hotel or dry hotel:** hotels that do not serve alcohol or pork in any of its outlets and serve Halal food only.
- 2- **Partially Shariah-compliant hotel:** hotels that do not serve alcohol or pork and provide a few Islamic services such as Halal food, prayer rooms, prayer mats and Mecca direction in each room).
- 3- **Fully Shariah compliant hotel:** hotels that have Shariah governing all its operations from its design, interiors to the hotel accounts.

Likewise, Nor *et al.* (2014) added that, the non-alcohol serving hotel is likely to ban alcohol service and serve Halal food only in its outlets, while Shariah -hotels apply more intensive Islamic regulations.

Non-Alcohol Serving Hotels (Dry Hotels)

Since alcohol has been interpreted as a substance that cause intoxication or as intoxicants and is harmful to our body, Islamic Shariah prohibits investing in businesses that are considered unlawful or even harmful or (Haram) such as businesses that sell alcoholic beverage or pork (Ahmed, 2014). Moreover, it is forbidden in Islam to just sell or carry alcoholic beverages (Battour and Ismail, 2009). As a result, despite widespread of alcohol consumption, a higher percentage of people currently do not drink at all, almost half of all men and two thirds of women have not consumed alcohol in 2010 (WHO, 2011).

In addition to religious banning of alcohol, sustainable tourism activities (that are to be more concerned about environmental, cultural and local community social issues) are becoming a relevant issue for a wide range of stake-holders (Prinar and Icoz, 2010).

To develop and sustain long term tourism activities in the given destination, it is important to preserve a balance between the positive and negative externalities of tourism on residents' everyday lives in order to gain the host population's approval (Malgorzata, 2014). So, many home hotels in Europe ban smoking as a sign of sustainable hospitality (Eturbonews, 2011).

The Characteristics of Non- Alcohol Serving Hotels

The operation of the non-alcohol serving hotel is similar to the other conventional hotels, but the only difference is that the operational aspects are adjusted to comply the main Shariah law concerning alcohol and pork (Mohd *et al.*, 2011). Non-alcohol serving hotels are hotels that offer Islamic complied goods or services. These hotels do not offer any alcoholic drinks or pork (Osman, 2012). In a non-alcohol-serving hotel, Islamic complied goods or services are only served. Neither alcohol nor pork should be served in any of the hotel outlets (Puziah, 2004). Besides that, these hotels should have restaurants which serve Halal foods in accordance to the teachings of Shariah law and is free of any forbidden products such as pork and alcohol (Mohd *et al.*, 2011).

Recently, the concept of non-alcohol serving hotel has evolved from fulfilling religious needs to lifestyle option emphasized on family and health oriented. This trend seems to experience a shift from providing basic services to full services and extended the target market from only Muslims to non-Muslims by striking on the selling proposition of family and health oriented concept (Nor *et al.*, 2014) . The main concentration of the non-alcoholic or dry hotels is that they neither serve alcohol nor any Haram foods in its outlets, whereas most of the other services are not different from any other hotel. Moreover, the hotels that employ non-alcohol service concept do not sell alcoholic beverages in the bars but they may accept that the guests bring their alcoholic drinks in their rooms by themselves (Anwar *et al.*, 2011).

Shariah- compliant hotel definition and attributes

The previous literature differentiated among three hotel categories that lay under the Islamic hospitality concept; non-alcohol serving (dry) hotels that do not serve alcohol on their outlets, partially Shariah-compliant that provide some other Islamic services such as Halal food, prayer rooms, Quran and prayer mats in each room, Meqa direction in rooms and separate facilities for men and women, and fully Shariah-compliant hotel that have Shariah rules governing all of its operations from its design, interiors to the hotel's accounts (Henderson, 2003; Hesham *et al.*, 2014). It is important to note that in order to be considered as a fully Shariah-compliant; it is essential that the operation, design and financial system of the hotel definitely comply with Shariah rules and principles. The hotel facilities operated based on Shariah principles are another vital component of this kind of hotels. For example, the facilities such as spa, Jacuzzi, gym facilities, swimming pool, beach, guest and function rooms for male and female should be separated (Rosenberg and Choufany, 2009)

Although, there are still no written formal requirements or classifications for Shariah-compliant hotel, it seems that the development and operation of such hotels are similar to the operation of a standard hotel (Rosenberg and Choufany, 2009). In the same context, Henderson (2010), proposed attributes of Shariah-compliant, these attributes includes: no alcohol, halal food only, prayer rooms, Quran and prayer mats available in each room, guest dress code, beds and toilets do not face the direction of mecca, bidets in the bathrooms, appropriate entertainment, predominantly Muslim staff, conservative staff dress, separate recreational facilities for men and women, Islamic funding.

Non-Alcohol Serving Hotels in Egypt

Egypt is an Islamic majority nation; ninety percent of the Egyptian population is Muslims, and Shariah law plays a dominant role in the Egyptian legal system (Kristen, 2013). Therefore, Egypt regulates the sale and consumption of alcohol. As well, the World Health organization (WHO) estimates that nearly 99% of the Egyptians over the age of 15 years old abstained from drinking alcohol in 2011, and 75.5% of the Egyptians have never drank alcohol in their life time. According to Halaltrip (2013) there are some hotels in Egypt that could be categorized as dry hotels. this kind of hotels hoped to attract a new kind of tourist, especially those who are coming from the round area and Islamic world. The chairman of a non-alcohol serving hotel declared that the occupancy rate has increased 10% over the last several days, with Egypt's new plan to promote Arab tourism.

As a result, modern Islamic products and services are developed using two different approaches; the first approach is by identifying existing conventional products and services that are generally acceptable to Islam and modifying as well as removing any prohibited elements so that they are able to comply with Shariah principles, the second approach involves the application of various Shariah principles to facilitate the origination and innovation of new products and services (Al sarhan, 2012).

Shariah -compliant hotels in Egypt

In Egypt, the concept of Shariah-compliant or Islamic hotel needs to be studied and investigated necessarily. Despite Egypt is considered one of the most important destinations for Arab and Muslim tourists. It is still a new idea to develop and operate a Shariah-compliant hotel (Eturbonews, 2011). According to Egyptian hotel classification requirements, four and five star hotels have to provide bar for the guests that offers different kinds of beverages containing alcoholic drinks, in the past, The Ministry of Tourism imposed some penalties on hotels which prohibited serving alcohol in their outlets, such as in the case of the Grand Hyatt Hotel whereby the Egyptian Tourism Ministry threatened it by decreasing its category from five stars to three stars. Nowadays, there is different way to classify the hotels other than serving alcoholic drinks (Henderson, 2010).

Marketers cannot afford to ignore the religious factor in the decision making process of the Muslim consumer. Those consumers have different orientation towards life that might not exactly fit with the pre-packaged marketing formulas or with the prevalent wisdom (Al Sarhan , 2012). There are many Arab and Islamic countries such as Saudi Arabia, The United Arab Emirates, Turkey and Malaysia that apply the non-alcohol serving hotel and Shariah-compliant model successfully, but in Egypt it's still relatively new trend in the hotel sector (Farahani and Henderson, 2010). Therefore, the non-alcohol serving hotels in Egypt are a new trend and we could not know its characteristics and which of the Shariah rules are applied in them?

The objective of the study

The study aimed to explore the characteristics of the non-alcohol serving and the Shariah- compliant hotels in Egypt. Moreover the study aimed to investigate the adoption of Shariah rules by non-alcohol serving hotels.

The questions of the study

- 1- What are the characteristics of the non-alcohol serving hotels in Egypt?
- 2-What are the characteristics of the Shariah compliant hotels in Egypt?
- 3- Do the non-alcohol serving hotels in Egypt apply the Shariah rules?

Research Methodology and methods:

In order to attain the above mentioned objectives and answer the study questions, the study was divided into two main parts as follows:

Primary Data

This research used face-to-face, semi-structured interviews to collect data. The sample consisted of non-alcohol serving hotels marketing managers in Egypt. An interview protocol was created to gather information about the respondents' perceptions of non-alcohol serving hotels and which of the Shariah rules are applied in these hotels?. The questions were asked in Arabic to give the respondent an opportunity to express his or her viewpoints without any language restrictions. Then, the information gathered was analyzed using content analysis method.

Sample and Data Collection

Although probability sampling may be preferred due to the sampling error reduction, qualitative studies usually use non-random and purposeful samples (Zaidah, 2007). Hence, non-random sampling was applied for this study. The organizations and the respondents selected for the study were selected by the researcher based on the purpose and the nature of the study. Therefore, the researcher conducted some interviews with some non-alcohol serving hotels marketing managers as follows:

The Non-Alcohol Serving Hotels sample

According to the hotel sector manager of the Egyptian Ministry of Tourism, the hotels that do not serve alcohol in Egypt are; Atlas Zamalek hotel (three star), Al Faiz E-haakemi hotel (three star), Kauod hotel (three star), Novotel Elborg hotel (four star), Grand Nile Tower hotel (five star) and Porto group hotels (the main non-alcohol serving hotels group in Egypt).

Porto group administrates a dozen of non-alcohol serving hotels in Egypt they are; Porto Marina (five star), Golf Porto Marina (four star), Porto Matrouh (four star), Golf Porto Matrouh (four star), Porto Sokhna (five star), Porto South Beach (four star), Cuncon resort (four star). The group also is planning to open some other non-alcohol serving resorts both in Egypt and abroad, they are; Porto Sharm (Egypt), Porto Dead Sea (Jordan) and Porto Aghadir (Morocco) (see table 1).

Table (1) The Non-Alcohol Serving Hotels in Egypt

Serial	Hotel	Stars	Location
1	Atlas Zamalek	3	Cairo
2	Al Faiz E- haakemi	3	Cairo
3	Kauod	3	Cairo
4	Novotel Elborg	4	Cairo
5	Grand Nile tower	5	Cairo
6	Porto Marina	5	North beach
7	Golf Porto Marina	4	North beach
8	Porto Matrouh	4	North beach
9	Golf Porto Matrouh	4	North beach
10	Cuncon resort	4	Red sea
11	Porto Sokhna	5	Red sea
12	Porto South Beach	4	Red sea

Source; based on the Egyptian Ministry of Tourism, hotel sector manager interview.

Symbols used to refer to the interviewed marketing managers in the results and discussion chapter as follows (see table 2) :

Table (2) the symbols used to refer to interviewed hotel marketing managers

Serial	The marketing manager	Symbol
1	Porto group marketing manager	H1
2	Porto group business developing manager	H2
3	Porto group public relations managers	H3
4	Atlas Zamalek reservation manager	H4
5	Novotel Elborg marketing manager	H5
6	Grand Nile Tower marketing manager	H6

Data Analysis Procedures

Qualitative research data analysis is a "search for general statements about relationships among categories of data". It refines and explains the results by exploring participants' views in more depth (Natalia *et al.*, 2006). In qualitative research, data analysis is an ongoing activity that starts as soon as the project begins and continues until finishing the entire course of the research (Bonnie and Joseph, 2003).

In this study, the qualitative data analysis has been conducted in some steps. First, the interviews data were read by the researcher several times to become immersed in the data and to generate a whole sense of the responses. This enabled the researcher to be aware of what is going on, before turning the data into meaningful units (Satu and Helvi, 2007). Second, the researcher used content analysis method to find out the themes and patterns from the interview details.

Content analysis is a "method of analyzing written, verbal or visual communication messages"(Satu and Helvi, 2007, p.113). Content analysis as a research method is a systematic and objective means of describing and quantifying phenomena. Successful content analysis requires that the researcher can analyze and simplify the data and form categories that reflect the subject of study in a reliable manner (Graneheim and Lundman, 2003). Therefore, the researcher categorized the data gathered, coded data and tried to generate some coding categories and relationships. Then, general coding categories were created. Finally, themes and concepts were compared among interviews and with literature reviewed.

Results and Discussions

The data were collected from non-alcohol serving hotels in Egypt, using interviews that were held by the researcher. Through qualitative methods, a researcher is able to go beyond the quantitative statistical results and understand the behavioral conditions through the participants' perspective (Zaidah, 2007). The interviews were conducted in Arabic with marketing managers of the non-alcohol serving hotels in Egypt.

The researcher managed to conduct four interviews with the Porto group marketing team members, the interviewees were:

The marketing manager (H1) (two interviews)

The business developing manager (H2)

The public relations manager (H3).

The researcher managed to conduct three other interviews as follows:

1- Atlas Zamalek reservation manager (H4)

2- Novotel Elborg marketing manager (H5)

3- Grand Nile Tower marketing manager (H6).

All the interviews were semi-structured with open ended questions, the questions of the interview concentrated on Shariah rules applied and the hotel characteristics.

Theme A: Adopting Shariah rules:

1- Serving alcohol:

According to the interviews results, all the studied hotels do not serve alcohol in their food and beverage outlets but they allow guests to bring alcoholic drinks to their rooms as all the respondents mentioned "*We do not serve any alcoholic drinks in our restaurants or bars*". So they all apply the bring your own (BYO) policy "*we never ask guests not to bring any drinks to rooms*".

2- Serving Halal food:

According to the interviews results, all the studied hotels do not use any of pork meat or any Haram foods as they mentioned "*We use Halal ingredients*", "*the meat we use is massacred according to Shariah law*".

3- Quran and prayer mats available in each room

Nearly half of the non-alcohol serving hotels put prayer mats in guest , three of the respondents (H1,H2,H3) mentioned , "*we put a prayer mat in each room but we don't put Quran*", while none of the respondents put Quran in guest rooms "*we neither put a prayer mat nor Quran in rooms*".

4- Beds and toilets positioned so as not to face the direction of Mecca

None of the respondents give interest to positioning the toilets or rooms to the face of Mecca, "*really, we do not care about that*".

5- Prayer rooms (Mosques)

Nearly half of the non-alcohol serving hotels have prayer rooms in the hotel or resort, three respondents (H1,H2,H3) mentioned "*yes, all our hotels and resorts have prayer rooms both guests and staff could use*", while one respondent (H5) do not have prayer room, "*no, we do not have a prayer room*", and the other two have small prayer rooms in back area of the hotel for staff only, "*yes, a prayer room for staff in back area*".

6- Appropriate entertainment

All the studied hotels in this study have different entertainment such as concerts, Belly dancing, oriental show, Russian show...etc., "*we have different kinds of entertainments such as concerts, Belly dancing, oriental show*".

7- Predominantly Muslim staff

The answer of respondents in all the studied hotels revealed that they use both Muslim and non-Muslim staff "*we have Muslim and non-Muslim staff , also we have Egyptians and foreigner staff*"

8- Conservative staff dress

None of the studied hotels obligate to wear conservative clothes as all the respondents answered that "*we do not obligate staff to wear any clothes but the hotel uniform*".

9- Separating recreational facilities for men and women

Also all the non-alcohol serving hotels do not separate recreational facilities for men and women as all respondent mentioned that "*no, we do not determine any facilities for men and others for women all the facilities available for all guests*".

10- Guest dress code

All the non-alcohol serving hotels do not ask guests to wear any kind of clothes, as all the respondents were astonished from the question and mentioned "*oh, no we could not ask guests what to wear and what no to wear!!!*".

11-Islamic funding and Zakat (charitable money)

All the respondents denied that they know anything about the found of their hotels as they mentioned that "*in fact, we could not know the source of the investments*". As concerning Zakat, the respondents of the interviewee revealed that the studied hotels pay the governmental taxes only "*our hotel pays the governmental taxes, as concerning Zakat we do not know if the hotel owners do it or not*".

Theme B: Using Islam in the marketing activities

1- Using "Halal logo" in the marketing activities in the non-alcohol serving hotels

According to the interviews results, most of the studied hotels rarely use "Halal logo" in the marketing process. Respondents (H1, H2, and H3) said "*we use Halal logo only on (Halal.com) site*". The other respondents (H4, H5, and H6) said "*we are not registered as Halal and we do not use this term in our advertisements*". When the researcher revised the advertisements of these hotels, there were not any notifications in the advertisements on the internet that any of the studied hotels are registered as Halal. That is not in accordance with the new concept of Halal that is no longer merely a religious obligation, but beyond that, it became a choice for both Muslims and Non-Muslims (Samori *et al.*, 2014).

Moreover, all the studied hotels also apply the (BYO) policy that means (bring your own) in which the hotels allow guests to bring alcoholic drinks by themselves and drink them inside their rooms. All the respondents said "*we do not mind if the guest brings any drinks and drink them inside his room*". Consequently, the guest will not be annoyed because of preventing him from drinking and the hotels rarely loss any guests because of alcohol.

2- Using non-alcohol logo in the marketing activities in non-alcohol serving hotels

The answers of the non-alcohol serving hotels marketing managers showed that these hotels should not mention that they are Islamic or not Islamic in the marketing process. They should emphasis on that they do not serve alcohol, but, they welcome all kinds of guests and they do not mind if any guest get his alcoholic drinks and drinking them in his room. Respondents (H1,H2) declared that "*we do not use Islam in the marketing activities, we only say "fun without alcohol"*".

Respondent (H6) added that "*we never say that we are Islamic or not Islamic and we rarely say that we are non-alcoholic. When any guest asks alcoholic drinks we say (sorry it is not available)*". When the researcher revised the hotel advertisements on the internet, there was not any notifications that the hotel (H6) does not serve alcoholic drinks.

Conclusion

The findings in this study have highlighted that the all the non-alcohol serving hotels do not apply all the Shariah rules but the rules concerning serving alcohol and non-halal foods such as pork and non-Islamic massacréd meat. All the other Shariah rules are not applied properly inside these hotels. According to the findings of this study it could be said that there is not fully Shariah-compliant hotels in Egypt and that goes with accordance with the previous review that mentioned that despite Egypt is known as one of the most important destinations for Arab and Muslim tourists, developing and operating a fully Shariah-compliant hotel is still a new idea but for lack of alcohol and non-halal foods only.

Limitations of the study

The limitations of the study can be described as follow:

- 1- This study composed of the non-alcohol serving hotels in Egypt, so the results of the study may not be generalizable to non-alcohol serving hotels outside Egypt.
- 2-The study used the qualitative approach, through conducting interviews with non-alcohol serving hotels managers. As qualitative studies depend on personal prospective, if the interviewed persons have been changed, the results may have some changes future research.
- 3-The interviews have been held in somewhere inside workplace. Hence, may be some of the respondents were conservative in their responses about the information of their organizations.
- 4-The interviews have been held in Arabic, so there may be some language limitations.

Directions for Further studies

There is a need to make further studies as follows:

- 1-Further studies are needed to evaluate the suitability of these hotels for non-Muslim tourists.
- 2- Moreover, additional studies are needed to explore the viewpoints of guests and measure the guest's satisfaction in non-alcohol serving hotels.

- 4- Lastly, additional studies are needed to explore the influence of applying Shariah rules on hotel profitability.

Acknowledgements

- Prof. Farida Megahed, prof. Mohamed Abo Taleb, prof. Mohamed Fawzy.

Referances

-Ahmed, J. (2014) " The Role of public relations in promoting Islamic products globally : the Malaysian experience" *Journal of Islamic studies and culture*, Vol. 2, No. 3, pp. 63 – 81.

-Al Sarhan, B. A. (2012) " The challenges posed by Islamic capital market", *Journal of Islamic banking and finance*, Vol.1, No.2, pp. 12-19.

-Allam, A. (2008) "Marketing of Halal meat in the United kingdom", *British food journal*, Vol.11, No.7, pp. 665 – 670.

-Anwar, H., Chamhuri, S., Shaharuddin, M. and Rabiul, I. (2011) "Potentials of Islamic Tourism : a case study of Malaysia on East coast Economic Region", *Australian journal of basic and applied sciences*, Vol. 5, N0.6, pp. 1333 – 1340.

-Battour, M., and Ismail, M. (2009) " Islamization trends :implications for tourism market", *Faculty of business and accounting, University of Malaya, Kuala Lumpur, Malaysia*, pp.73 – 82.

-Benny, C. (2013) "Introduction to hospitality industry" *School of hotel and tourism management, Wanchi, Hongkong*, PP. 17-33.

-Bonnie, K. and Joseph, A. (2003) "Qualitative Research Methods for Evaluating Computer Information Systems", *qualitative research methods*, Vol.2, pp.30-55.

-Belkantari, A. (2011) "Will your Dubai Hotel Serve Alcohol?"*My telegraph, UK*(2011).

-Darhim, D. (2011) "Halal industry and its services" A paper presented to the first Gulf conference on Halal products and its services, 24-26 January, 2011, Holiday Inn Hotel , Al Salmiyah, State of Kuwait.

-Eturbonews (2011) "Non-alcoholic serving hotel promotes new kind of tourism" (Retrieved 22-10-2014 from) <http://www.eturbonews.com/34803/egypt-s-first-on-alcohol-serving-hotel-promotes-new-kind-ourism> .

-Farahani, H. and Henderson, J. (2010) " Islamic tourism and managing tourism development in Islamic societies : The cases of Iran and Saudi Arabia", *international journal of tourism research*, Vol.12, pp. 79 – 89.

-Graneheim, U., Lundman, B.(2003) " Qualitative content analysis in nursing research: concepts, procedures and measures to achieve trustworthiness", Nurse education today, Vol.,24, pp.105-112.

-Hassan, A. (2007) "Islamic Tourism Revisited ", (Retrieved 25-10-2015 from) <http://www.halaltrip.com/home.pbp>.

-Halaltrip (2013) "Halal tourism", (Retrieved 21-12-2014 from) <http://www.halaltrip.com/hotel-search?name-Egypt>.

-Henderson, J. (2010) "Islamic Tourism and Managing Tourism Development in Islamic Societies : The Cases of Iran and Saudi Arabia ", International Journal of Tourism research, Vol. 12 ,pp. 79 – 89.

-Hesham, E., Badran, N. and Adbelaleem, M. (2014) "Shariah-compliant hotels in Egypt : Concept and challenges", Advances in Hospitality and Tourism Research (AHTR), An international Journal of Akdeniz university, tourism faculty, Iss.12, pp.147 – 213.

-Kristen, V. (2013) "Where Islam meets the west : a recommendation for the United Arab Emirates and Dubai in Implementing Casino-style gaming", UNLV Gaming Law Journal, Vol. 4 , 103 – 126 .

-Malgorzata, Ogonowska (2014) "Towards a sustainable tourism", PhD in economics, University of Nice Sophia Antipolis, Valbonne , France.

-Markus, L., Karl, A. and David, E. (2010) " Islamic hospitality in the UAE : Indigenization of products and human Capital ", Journal of Islamic Marketing, Vol. 1, pp. 9 – 24.

-Meulut, A. and Ozur, K. (2014) "Internet and Halal tourism marketing ", International periodical for the languages, literature and history of Turkey, Volume 918, Summer 2014, pp. 102-119.

-Muhammed, A. (2010) " Islamic perspectives on marketing", Journal of Islamic marketing, Vol.4, No.2, pp. 149 – 164.

-Mohamed, M., Battour, M., Nazari I. and Moustafa B. (2010) "Toward a Halal Tourism Market ", Tourism analysis, Vol. 15, pp. 1 – 10.

-Mohd, R. R. , Suzzaini, A. and Mohafmed, G. Hassan (2011) " Developing a model for Islamic hotels : Evaluating opportunities and challenges ", University of Utara, Malaysia, pp. 233-263.

-Natalia,V., Ivankova, W. and Sheldon, L. (2006) " Using Mixed-Methods Sequential Explanatory Design: From Theory to Practice" field methods, Vol.18, No.3, The online version of this article can be found at: <http://fmx.sagepub.com/cgi/content/abstract/18/1/3>.

- Nor, Z., Abubakr, A., Noor H. and Siti, Z. (2014) "The practice of Shariah-compliant Hotel in Malaysia", International Journal of Trade, Economic and Finance, Vol. 5 , No. 1, February, 2014.
- Nurulhoda, N., Norlilia, M., Mardziah, H. and Zainal, S. (2006)" Value Chain of Halal certification system : A case of the Malaysian Halal industry ", a paper presented to the European and Mediterranean conference on information systems (2006), Crown plaza Hotel, Izmir, Turkey.
- Osman, C. A. (2012) "The prospect of Islamic brands:An evaluation" (Retrieved5-4-2015 from) [https://www.google.com.eg/?gws-rd=ssi=q=the+prospect+of+islamic+brands](https://www.google.com.eg/?gws_rd=ssi=q=the+prospect+of+islamic+brands) .
- Puziah, H. (2004) "Food Hygiene Awareness for food business", Sirm QAS international, Bhd, Malaysia, pp.24-29.
- Prinar, I. and Icoz, O. (2010) "The new tourist : impacts on the hospitality marketing strategies", Eurochire, Amesterdam 2010, passion for hospitality excellence, 25-28-October 2010, Movenpick Hotel .
- Rosenberg, P. and Choufany, H. (2009) "Spiritual lodging: the Shariah-compliant Hotel Concept", HVS for global hospitality service, Dabai, UAE, pp. 2 – 7.
- Samori, Z., and Abd Rahman, F. (2013) "Establishing Shariah-compliant hotels in Malaysia : identifying opportunities, exploring challenges", West east journal of social science, Vol. 2, No.2, pp. 95 – 109.
- Samori, Z., Ishak, A. , and Kassan, N. (2014) "Understanding the development of Halal food standards : suggestions of future research" international Journal of social science and humanity, Vol.4, No.6, pp.1-5.
- Satu, Elo and Helvi, Kyngas (2007) " The Qualitative Content Analysis Process" Journal of Advanced Nursing, Vol.62, No.(1), pp.107–115.
- Shambavi, R., Sitalakshmi, R., Ramanan, V., and Subhadra S. (2011) "Halal certification : implication for marketers in UAE", Journal of Islamic Marketing, Vol. 2, No. 2, pp. 138 – 153.
- Teoman, D. (2011) "The value of Islamic Tourism : perspective from the Turkish Experience", IAIS, Malaysia, pp.719 – 732.
- World Health Organization (2011) "Global status report on alcohol and health" (Retrieved 22 – 12 – 2014 Form) <http://www.who.int/substance-abuse/publications/global-alcohol-report/en/index.html> .
- World Tourism organization (2010) "Annual Report : A year of recovery 2010", (Retrieved on 25 – 12 – 2004 from) <http://33-eu-west1.amazonaws.com/storageapi/sites/all/files/pdf>

-Yusniza, K., Abdulghani, F., Azian, M., (2011) "The acceptance of Islamic hotel concept in Malaysia : a conceptual paper ", Department of marketing and information system, Faculty of business and accountancy, University of Malaya, Kuala Lumpur, Malaysia, pp. 1 – 10.

-Zaidah, Zainal (2007) " Case study as a research method", Faculty of management and human resources development, University of technology, Malaysia.

هل الفنادق التي لا تقدم الكحوليات في مصر تطبق مبادئ الشريعة الإسلامية؟

مجدي عبدالرازق حسن¹

¹معهد القاهرة العالي للسياحة والفنادق

الملخص العربي

إن العلاقة بين السياحة والدين علاقة قوية، حيث ان الدين يعد احد دوافع السفر مثل زيارة الاضرحة و الاماكن المقدسة . فمفهوم السياحة الحلال يشير الي تصميم البرامج و الخدمات و المنتجات المقدمة للسائح بما يتفق مع الشريعة الإسلامية. وقد عرف (Henderson, 2010, p449) السياحة الحلال بأنها مجموعة الأنشطة و الخدمات السياحية الموجهة الي العملاء المسلمين. و من تلك الأنشطة عدم تقديم الكحوليات او لحوم الخنزير. و هناك بعض الفنادق تقوم بأبعد من ذلك من خلال تعديل جميع انشطتها بما يتفق مع الشريعة الإسلامية. يهدف البحث إلي التعرف علي خصائص الفنادق التي لا تقدم الكحوليات وتحديد خصائص الفنادق التي تطبق مبادئ الشريعة الإسلامية، بالإضافة إلي دراسة مدي تطبيق الفنادق التي لا تقدم الكحوليات لمبادئ الشريعة الإسلامية. تم اختيار العينة بما يحقق اهداف البحث حيث تم اجراء مقابلات شخصية مع (مدير التسويق بمجموعة بورتو- مدير تطوير الاعمال بمجموعة بورتو- مدير العلاقات العامة بمجموعة بورتو – مدير الحجز بفندق اطلس الزمالك- مدير التسويق بفندق نوفوتيل البرج- مدير التسويق بفندق جراند نايل تاور). تم استخدام اسلوب تحليل المحتوي (Content Analysis) لتحليل البيانات التي تم الحصول عليها من المقابلات الشخصية. أوضحت النتائج ان الفنادق التي لا تقدم المشروبات الكحولية لا تلتزم بتطبيق مبادئ الشريعة الإسلامية فيما عدا عدم تقديم الكحوليات والاطعمة غير الحلال فقط.

الكلمات الدالة: السياحة الحلال، المشروبات الكحولية، الشريعة الإسلامية، الفنادق، مصر.