

Elements of a Tourist Attraction in the Republic of Senegal Study from the Perspective of the Islamic Economic Model

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Abstract

Tourism is a modern cultural phenomenon that has expanded with the advancement of societies. It has a technical and scientific basis at its disposal, but also its cultural, natural, and religious components, as well as specially dedicated human resources. All countries compete to be evaluated to increase their growth. Thus, this current research aims to review Senegalese tourism as a major economic source, that contributes to the country economic construction, and participates in the creation of employment opportunities, and the decrease of the poverty rate. For this purpose, we undertake research on Senegalese tourism from the Islamic economic model perspective, indicating the different types of tourism that can be performed as well as the main rules that are inherent in it. Then, shall we mention the assets of the Elements of a tourist attraction in Senegal and the main underlying factors. The methodology used in this research is descriptive and inductive approach. The research finds that the republic of Senegal benefits from a vital, strategic geographic position that allows it to promote the different types of tourism. Senegal is home of many well-appointed touristic sites that promote certain modern touristic lifestyle. The researcher recommended Senegalese citizens, to pay attention to the factors that contribute to the success of tourism in Senegal and to promote them permanently as well as the need to promote moral values from Islamic teachings, such as hospitality, trust, sincerity, and honesty

Keywords: Tourism; Republic of Senegal; Islamic economic model;

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INTRODUCTION:

Tourism is a social, human, cultural and economic phenomenon which researchers of various areas find useful and is an important economic activity. It is one of the main pillars which are responsive to economic and income growth. Nowadays it occupies a predominant position and has become one of the sources of financing the economy because it plays an important role without developing it. In addition, tourism contributes to economic, social and even cultural and religious development of the countries with touristic potential. However, it is in this regard that we are interested in this research entitled:

« Elements of a Tourist Attraction in the Republic of Senegal: Study from the Perspective of the Islamic Economic Model»

This research deals with tourism in Senegal as an important economic resource that contributes to the country's economic construction, to job creation and to reduction of the poverty rate. For that purpose, the tourist attraction of the republic of Senegal should be explored and the most determining factors from the Islamic economic model point of view, such as the legality and the preservation of ethics, not to mention the forces and the determining factors.

The current research aims to study the tourist attraction in the Republic of Senegal according to the Islamic economic model rules. So, throughout this research, we shall deal with the following Questions:

1. What is the geographic position of Senegal and its economic description?
2. What is the economic performance of the tourism in Senegal and its importance?
3. What are the current types of tourism in Senegal and their regulations in the Islamic economy?
4. What are the tourist attraction assets in Senegal?
5. What are the factors affecting the tourist attraction in Senegal?

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The importance of the research derives from the tourism sector in Senegal, which constitutes one of the social and economic development objectives, because of its ability to enhance the State income, to participate in job creation and to poverty reduction. Just like it will be about to mention the determining factors that underlie it and to improve and revitalize the tourism sector in Senegal. Thus, it is appended the main rules of tourism according to the Islamic economic model.

However, this research has the following objectives:

1. Explain the economic performance of the tourism and its implementation.
2. To emphasize the importance of tourism in job creation and poverty reduction
3. To identify the tourist attraction in Senegal.
4. To highlight the assets of the tourist attraction in Senegal.
5. To invoke the tourism regulatory dispositions according to the Islamic economic model.

Furthermore, the previous research, it shows; the tourism is one of the most contemporary economic issues dealt with in conference symposiums and international forums throughout the world.

It has been the subject of research, of some articles and books, among the researchers and scientists. However, after much research we did not find a topic dealing with the study of the tourist attraction in Senegal. This is how we proposed ourselves to treat this subject.

However, the limitations of the research focus on tourist attraction in Senegal, highlighting the different types of tourism that can be practiced in Senegal, while mentioning the rules governing it according to the Islamic economic model.

The methodology used in this research is descriptive and inductive. The descriptive approach is based on the economic and geographic description of Senegal and on the practice of tourism as well as its economic performances.

The inductive approach is based on the consultation of research, reports and varied and available articles directly or indirectly related to the tourist attraction in Senegal, to highlight the tourist attraction and the rules defining it from the Islamic economic model point of view. Then, to show the tourist attraction assets and the factors that block it and how to resolve it.

The research consists of an introduction, of four sections and a conclusion. The introduction: includes the research issue and its questions, its objectives, the previous research, the adopted methodology. The conclusion is reserved for the results and recommendations.

1. Definition of the Islamic economic model and its basic principles:

1.1. The Islamic economic concept:

The term model is used to describe a set of regulations that govern a certain area on human life and which the society has as an obligation to abide by them and to see that they are implemented.

The Islamic economy is defined as a set of jurisprudential regulations that define how wealth is distributed, held, and used, and the way in which economic relation between Muslims and between them, the State, and the individuals from other societies are regulated⁽¹⁾.

Thus, the Islamic economic model is defined as the set of sources, of constant general economic principles, extracted from the Quran, the Sunna and all the applications, including evolving legal solutions, charia procedures, the economic policies inspired from those sources and the general principles that govern and regulate the economic life of the Islamic society⁽²⁾.

By the word Islamic, we understand what must be consistent with the sources of Sharia, its proofs, the basis of its deduction and its diligence to make it explicit to reach its collective and individual objectives. Just as it must be consistent with the liceity that Allah the All mighty has commanded for the sake of men to avoid the prohibitions because of their harmful nature. This is what distinguishes the Islamic economic model from the other models.

1.2. The Islamic economic model

The Islamic economic model has its own set of fundamentals that, in fact, distinguish it from other economic models. Briefly and frankly, we will see those basics through the following points:

⁽¹⁾ Inaya Qazi, Islamic economy Encyclopedia, Publishing houses Darou Zouhran, Jordan, Oman, 2002, page 25

⁽²⁾ Inaya Qazi, Islamic economic Encyclopedia, page 26

1.2.1.First Principle:

the Islamic economic model is a model of divine source, that [i.e.] is it comes from the master of the universe, and constitutes one of the most important basic of the Islamic economic model. Therefore, if this founding principle is withdrawn, it will fail because it constitutes an essential pillar. The Islamic faith is already at the core of the Islamic economic model, which deals with the material aspect, and also, constitutes a source at the core of the Islamic economic model⁽³⁾.

It is a model closely linked to religion as a doctrine and legislation, which makes it possible to say it, is not possible to study the Islamic economic system independently from the doctrine of Islam and its charia. It seems clearer when it is about what is licit and illicit, two terms that concern the Muslims in financial transaction, which always acts according to what is allowed and what is forbidden in Islamic Law⁽⁴⁾.

1.2.2.Second principle:

The Islamic economic model is an ethical model: in the sense that it observes and adheres to moral principles and basic values, and from its divine origins. Religion and life are related to the combination of economic activity, morals, behavior with sincerity, work with perfection, search for reward, search for lawful earning, and spending in moderation. However, it all goes against what the market-oriented socialist and capitalist economy is based on, that is, they do not care about moral and ethical principles, because they separate religion and social life and where belonging is the focus.

⁽³⁾ Abdou Aziz Qassim, *Islamic économe between theory, pratice and methodology – its application, its path and its perspective – new university library*, 2015, p147

⁽⁴⁾ Hassan Siry, *the Islamic économe basic priniples, objectives and specificities*, AL Tabe d'Alexandrie centre, 2007, p25

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Contrary to the above, the Islamic economic model is integrally linked to religion and is not indissociable from the principles, the values, and ethics. Islam is an overall belief system of jurisprudence and ethics⁽⁵⁾, and its legislation aims to preserve the Islamic law objectives for the preservation of funds and its investment⁽⁶⁾.

1.2.3. Third principle:

The Islamic economic system is a system which combines constancy and variable. In other words, it has a constant element whatever, the change in time and space. It thus encompasses the economic principles, the general rules drawn from the Quran, and Sunna⁽⁷⁾.

It also has a changing element in the perspective of the embodiment of these divine sources to confront the innumerable and ongoing problems of society, in accordance with the demands of the moment and place⁽⁸⁾. The constant elements of the Islamic economic system take root in the general economic principle drawn from Quranic texts, Sunna and fatwas resulting from jurisprudential effort (Ijtihad). These economic constants are connected to matters of economic life and are always valid and in any place. They are characterized by consistency, durability and cannot be changed, even if it would result from ijthihad, if there is a legal text containing such principles⁽⁹⁾. It has been well proven that, Islam through its economic model materializes justice thanks to the value of the constant element, just as it makes progress and development thanks to the variable elements value.

⁽⁵⁾ Inaya, Islamic économe encyclopedia, p67, Mouharib, the Islamic economy, between theory and practice, p154

⁽⁶⁾ Cheikh Mouhamed Tahir Ibn Mouhamed ibn ‘Achoura, Islamic legislation Principles, Mouhamed Habib ibn Houja research, Qatar Ministry of religious affairs,)2004 -1425(v2.p40. v3.p483.

⁽⁷⁾ Al Fanjari, Economic doctrine in Islam, p95, Shafi’i, Abdou Rahim, introduction to the study in Islamic economy, hadith scholar, p76.

⁽⁸⁾ Ibid, p77

⁽⁹⁾ Inaya, Islamic economy encyclopedia, p81

The Islamic economic model takes source from the jurisprudence of transactions, which is contained in the varying element considering the variation of time and location and the field of *ijtihad* for being always for the benefit of the people and the country and as material proof of validity of jurisprudence and in every place⁽¹⁰⁾.

Therefore, the Islamic economic system has expanded to include different transactions which are not contrary to the origins of Islam. In his book entitled *Iamul-Muwaqi'in*, the Imam Ibn al-Qayyim has separated the variation of the advisory opinion, its difference according to variation of time and place, of condition and intents. He emphasized that Islamic jurisprudence is based on law because designed and established to serve the interests of society. It embodies the whole of its justice, its mercy, its interests, and wisdom. Any issue that has evolved from justice to injustice, from mercy to its opposite, from benefit to corruption and from wisdom to absurdity, it is not from Sharia, even if we try to find solutions for it through different interpretations⁽¹¹⁾.

2.The economic performance of tourism and its importance:

2.1.Section 1:

The economic performance of tourism: this section highlights the economic performance of tourism throughout the world, in the OIC countries, the African countries in general and in the Republic of Senegal especially, through the following points:

2.1.1.First point:

The economic performance of tourism in the **world**: in (2012), the number of tourist arrival amounted to (1039) million and tourism revenues amounted to (1075) billion dollars, being an increase of (4,1%) and of (3,2%), respectively. In (2013), the number of arrivals of international tourists had increased by (4,7%) to reach (1087) million and the international tourism revenues had reached (1197)

⁽¹⁰⁾ Maharib, Islamic economy, between theory and practice, p165

⁽¹¹⁾ Ibn Qayim Al Jawzi, Mouhamed ibn Abi Bakr, l'lamoul Mouwaqi'n an rabil 'alamine, Mouhamed Abdou Salam Ibrahim, Publishing house, Beyrouth, 1991. V3.11.

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billion dollars, being an increase of (11,3%) compared to (2012). In (2014), the number of arrivals of international tourists was (1133) million, being a yearly average increase of (5,2%.) The touristic revenues have reached (1245) billion dollars, being an average annual growth rate of (7,9%)⁽¹²⁾.

2.2.2. Second point:

About the economic performance of tourism in **Africa** since the (1990s), the tourism sector has contributed the growth of trade, and employment in Africa: between (1995) and (2014), the number of international tourists arriving on the African continent has increased by an average of (7%) per year and the tourism revenues had also increased, reaching thereby (9%). The overall contribution of tourism to GDP rose from (69) billion dollars in (1995-1998) to (166) billion dollars and, between (2011) and (2014), from (6,8% to 8,5%) of GDP. Furthermore, tourism had generated more than 21 million jobs on average between (2011) and (2014), being (7,1%) of the overall employment in Africa⁽¹³⁾.

2.2.3. The third point:

The economic performance in **Sénégal**: as regards to the economic performance of tourism in Sénégal, the tourism sector ranks second after fishing and peanut farming, and the activities of the tourism sector have increased considerably in (2016). According to the estimations, accomodation and food services have increased to (9,3%) in (2016) against a drop of (3.6 %) in (2015). The growth continued in (2016) and (2017), due particularly to the fact that the French government decided to withdraw from the region of Ziguinchor, better known as Casamance, red listed of touristic areas⁽¹⁴⁾.

⁽¹²⁾ Organisation for the Islamic Cooperation, statistic research, economic and social and training centre for the Islamic countries SESRIC, Ankara, (international politics of OIC member countries, challenges and perspectives 2015), ISBN 6 22 6427 975 978, p1à18.

⁽¹³⁾ commerce and development council. Sixty-fourth session. Point 6 of the agenda "the economic development in Africa : Tourism in the service of inclusive and transformative growth "Geneva, 11-22 September 2017. Page/ http://unctad.org/meetings/fr/SessionalDocuments/tdb64d2_fr.pdf

⁽¹⁴⁾ Grant Thornton Sénégal. Sénégal 2017. Growth Objectives and budget guidelines. January 2017. P.24

3.The Elements of a Tourist Attraction in Senegal and its Basic Principles in the Islamic Economy:

3.1.Section 1: The tourist attraction:

is defined as all the facilities and means of tourist attractions implemented by the State to develop the touristic flow from different countries of the world⁽¹⁵⁾, In other words, it includes all that the State can give to its present day and potential tourists including a complete and integrated set of facilities, relics of nature and human remains, of services. Their purpose is to push tourist to visit a stay in the country for a fixed period⁽¹⁶⁾.

There are in Senegal many types of facilities and integrated touristic areas, that contribute to the tourist attraction. Many types of tourism are practiced, which the most important are as follows:

3.1.1.Type I: Conference Tourism and International meetings:

it is one of the types of tourism activities associated to the progress of civilization and technology in the modern world. There are many organizations and entities that hold regular conferences and international meetings during which participants discuss on specific topics and exchange views on information about their own lives leading to conclusions and recommendations to be implemented. It is considered to have a significant importance for the media, thanks to the income generated by the countries where it is being held due to the high average tourism expenses dedicated to this type of tourism compared to the other touristic activities including the duration of his stay that exceeds the touristic average⁽¹⁷⁾.

Over the past two decades, the number of conferences and international meetings held regionally and globally has seen an unprecedented increase. These meetings were intended to resolve

⁽¹⁵⁾ The United Arabs Emirates, Economy ministry, Concept and definition guide of international tourism, contained in the serie of tourism awareness – 5th number, p17

⁽¹⁶⁾ Ismail Mouhamed Ali, and others, the relation between supply and demand in the province of Najafa and the possibility to practice it religious tourism, research published in the economy and management review, 72nd number, 2008, p3

⁽¹⁷⁾ Concept and definition of international tourism guide, P 27-28

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recurring problems that humanity faces such as air pollution, climate change, new information and communication technologies, the economy and Islamic finance, see other important topics⁽¹⁸⁾.

Conference tourism is an opportunity to activate tourism activities by inviting participants to attractions and types of tourism that can be practiced. Or by inviting businessmen to visit for the purpose of conveying their tourism experience in their countries.

The strategic position of Senegal gets it closer to Europe in five hours of flight. Senegal, being the gateway of the West African countries, with its mild climate, and where there are stability and security which make it a country conducive to conference tourism. Moreover, there are international conferences room such as the international conference room of CICES (centre international de commerce extérieur du Sénégal), as well as five-star hotels: King Fahd Hôtel, Radisson Blue Hôtel and Abdou Diouf conference room at Diamniadio.

Among international meetings and conferences held in Senegal, the Islamic Summit of Dakar, bringing together kings and Head of States and governments of member countries, held on (13) and (14) March (2008). This summit is the senior decision-making body of the organisation. It is held every three years. In this meeting, the members address all issues related to the implementation of the organization objectives, discussing, and making decisions on the issues that challenge the Islamic Ummah and those of its members.

The resolutions of the Islamic Summit are implemented by the OCI General Secretariat⁽¹⁹⁾.

⁽¹⁸⁾ Mounji, Iman Abdoul Fatah, conférence tourisme and its contribution to Egyptian tourism development, research published at the second Arab Congress under the theme : the new touristic destinations, towards an atypical Qrab tourism, Arab organisation for management development, Egypt, 2008, P4

⁽¹⁹⁾ OIC, statistics research, economic, social, and training for OIC member countries centre <http://www.sesric.org/activities-summit-ar.php>

3.1.2.Type II: Historical and cultural tourism:

this type of tourism aims to promote the ancient civilization history sites. It represents only (10%) of the global touristic flow, despite of its attractiveness for many tourists that wish to satisfy their thirst for knowledge, to improve their historical culture and enjoy the ancient heritage of humanity through museums, the sanctuaries etc. It is the same, relive the history of different people by their customs, their traditions, their arts, and values⁽²⁰⁾.

This type of tourism is food for thought of a culture and a new civilisation that the tourist did not know before through classified heritage sites and museums visits. Senegal is full of many potentials of historical and cultural tourism where many historical sites, heritage sites, museums can be visited. Dakar is considered as the beginning of historical and cultural tourism. It is the capital of Senegal and represents the gateway to Africa followed by, Saint Louis, former capital of French West Africa. Among the historical tourist sites, Gore Island⁽²¹⁾ and the city of Saint Louis⁽²²⁾.

Historical and cultural tourism connect the present and the past and constitutes a call for reflexion on the living conditions of our ancestors. Thus, the Islamic economic model attaches great importance cultural and historical tourism, as far as Quran cited a number of stories dealing with the importance of tourism, sightseeing tours to discover the remains and monument of people who passed away in order to learn from it. The All mighty says: « Have they not travelled through the land and seen how was the end of those before

⁽²⁰⁾ Definition and concept guide of international tourism, P26

⁽²¹⁾ Puninsula located in the bay of Dakar, capital of Sénégal. One of the mots visited historical site in Sénégal, classified UNESCO global heritage, and has been the centre of slave trade in Africa for (350) years

https://fr.wikipedia.org/wiki/%C3%8Ele_de_Gor%C3%A9

⁽²²⁾ Is a living witness of the colonial history of Sénégal, first French settlement in Africa, located in the North of the country, first capital of French West Africa (AOF), classified UNESCO heritage, there are a significant number of colonial architecture buildings Abdou Aty, Ayman, Sénégal country of good manners, of grace and charm magazine Afrique our continent, 2nd number november 2013, magazine link :

<http://www.sis.gov.eg/Newvr/africa/8/7.pdf>

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them? *Allah has destroyed them. And for the disbelievers is something comparable.*»] Muhammad, verse 10]. In his commentary, Al-Qurtubi has declared: « have they not travelled through the land to see the people of 'Aad, of Thamud, of Lot & asz well as others to take example on them and see what has become of some unbelievers before them»⁽²³⁾.

Accordingly, so that historical and cultural tourism are validated and beneficial from the Islamic economic system point of view, the movements from one place to another to visit historical monuments must be done to reflect on the divine creation and to get acquainted with the peoples and civilizations to cooperate with them in different areas of life. Allah says, « *Ô men! we created you from a male and female, and formed you into nations and tribes, that you may recognise each other. He who has more integrity has indeed greater honour with God, surely God is all knowing and well informed*».[alhujurat/verse 13]

3.1.3.Type III; Ecotourism:

The ecotourism is one of the applications of alternative tourism⁽²⁴⁾. It is based primarily on environmental protection and prevention against ecological damage, and whose tourism contributes significantly due to its expansion unregulated. The ecotourism also includes nature and aims to protect nature and aims to protect the ecosystem and support sustainable development, to control the development of tourism so that it may not be made to the detriment of the ecosystem⁽²⁵⁾.

⁽²³⁾ Ahmad Bardouni and Ibrahima Atfish, Collection of rules of the Quran, Darul Qutub, Egypt, Cairo, tome 2, 1963, P16/234

⁽²⁴⁾ Alternative tourism means to pay attention to ecological balance and protect the environment and avoid the unscheduled touristic development negative effects that harm the environment. It concretizes harmony and union between tourism and environment, because it works for the preservation of natural resources, topography of the territory and wildlife characteristics, and suitable for cultivated and educated tourists who respect the natural resources ; social and cultural. Definition and concet guide of international tourism, Pages 32 et 61

⁽²⁵⁾ Definition and concept guide of international tourism, Page 61

We note that in the case of tourism according to the Islamic economic system, the Islamic law calls for the protection of the environment and no to its aggression. The Sunna of the Prophet pays attention to nature and environment. It is the reason why many hadiths require human being to respect the environment, the trees, hydraulic supplies. Moreover, they encourage the plantation of trees to preserve the nature. Taht is even considered as being among the best actions that bring the servant closer to His master⁽²⁶⁾. Moreover, we consider the task of planting and exploiting the land among the man ongoing tasks, even if this life does not last forever⁽²⁷⁾. Thus, to practice this type of tourism from a jurisprudential point of view it is the responsibility of the State to urge its citizens not to destroy the natural resources because it is one of the principles of Islamic legislation, everyone must preserve and maintain it.

Senegal is characterized by a beautiful nature covered with tropical trees, plains, and mountains as well as by long coastlines of the Atlantic Ocean. Senegal is a migration area for migrant birds coming from Europe, particularly waterfowls. The National Park of Djoudj located in the north of the country is classified as UNESCO world heritage, because being part of among the most important bird sanctuaries of the world. Along with the park located in the delta of Senegal River and that is home to approximately (1,5) million of birds. As it exists a park located in the South of Senegal, along Gambia River, a unique wildlife site that has been discovered and that is home of hippopotamus, monkeys and crocodiles.

⁽²⁶⁾ According to Anas ibn Malick, the prophet (P.B upon Him) said : « *Every muslim who plants a tree of which eats a human being, an animal, will be counted for him as an alms* » transmitted by Bukhari, authentic hadith from the Prophet peace and benedictions upon him. Kitab al-Adab chapter on the mercy of the people and the animals, hadith n°6012, 8/10

⁽²⁷⁾ According to Anas ibn Malick, the prophet said : « If the day came and one of you held a plant in his hand, that he plants it » reported by Bukhari, Al Adab Al Mufrad, chapter on earning, hadith n° 479, Page 169, authenticated by AlBani

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The existence of such attractions facilitates the practice of ecotourism in Senegal, as well as bird watching tourism, that is a type of modern tourism in which bird watching is a widespread hobby throughout the world due to the presence of most birdwatchers in North America, Great Britain, the West and North of Europe and Japan. They are estimated at (4) million, the number of birdwatchers mainly present in the parks or staying for a short time inside of their country. The objective of this activity consists of to watch some bird's species in some countries, such as Spain, or to monitor the bird migration and observe large waves of migration birds as in Morocco⁽²⁸⁾.

3.1.4.Type IV: Religious tourism:

It involves the organization of trips by individuals or groups of individuals going to Holy places. It is a type of tourism and one of the oldest in the world. It involves visiting religious sites and places conducive to blessing or the performance of religious duties. Tourism has been growing throughout history because it is part of religious practice. Religious tourism is called pilgrimage, sharing with traditional tourism some economic and social benefits and stands out from it by their objectives and the resulting behavior⁽²⁹⁾.

⁽²⁸⁾ Concept and definition guide of Internation tourism, Page 33

⁽²⁹⁾ Houjli, Muhammad Moustapha, religious tourism and its impact, research article published in the study and research Magazine, 16th number, Pages 93-94. As Sultani, Rahim Hayif Kazim, religious tourism in the province of Babel and its perspectives, research article published in the review of the faculty of training, University of Babel, Iraq, February 2008, Page 3, Omran, Amina Moustapha Ali, tourism in the region of Zalitine, research of the geography of tourism, research article published in the review of applied human sciences of the faculty of applied human sciences, Asmara of Zalitine Islamic University, Libya, 2015, Page 123

Religious tourism from the point of view of the Islamic system, even if it is related to the practice of worship and the quest for blessings in the holy places as well as the discovery of the religious heritage of a particular country, however, it covers from now on all areas. The Islamic lifestyle market has continued to expand, with products and services consistent with Charia, such as halal food, religious halal tourism and funding consistent to Charia, becoming important elements in human life.

The Islamic tourism market has grown rapidly over the past few years and has become one of the sectors with the fastest growth on the global tourist market. The Islamic tourist market should generate (200) billion with (150) million of tourists by the end of (2020)⁽³⁰⁾.

The religious tourism is part of the tourism type list the most important and the most important tourist attraction factors, because including economic, human, social and cultural areas. In addition, it constitutes among the most important subjects which occupies a special place in the concern of men and which concerns the satisfaction of their religious and spiritual duties, as well as the economic importance, thus contributing to economic development⁽³¹⁾, especially in a country like Sénégal, where about (95 %) of the population claims to be Muslim.

⁽³⁰⁾ OCI, SERSRIC, Ankara centre, OIC member country international tourism, perspectives and challenges, 2015, Pages24-25.

⁽³¹⁾ Same reference as the previous

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The country has many factors in the field of religious tourism ; its cities and regions include many religious sites with sanctuaries, zawiya and places with religious status, as well as churches and historical sanctuaries, which are still a destination for Muslims and non Muslims, inside and outside the country, among followers of monotheistic religions. It also benefits from viable religious tourist attractions making it a destination for the tourists from all over the world. However The cities of Touba⁽³²⁾ and Tivaouane⁽³³⁾ are the most important religious tourist destinations for the muslims in Sénégal.

⁽³²⁾ Among them the beautiful mosque of Touba which is among the greatest mosque of West African countries, wick first stone was laid by Cheikh Ahmadou Bamba, founder of the mouride brotherhood in Sénégal before it is complé by his follower Cheikh Ibrahima Fall in 1923, it has the capacity to accomodate 7000 believers, among the 25 most beautiful mosques in the world, with surface area of 8000 m² with its 7 minarets, which 4 have a height of 66 m, two of 60 m, and the last of 86,80 m. It holds an Islamic Institute in which are taught different subjects of which the Quran, the jurisprudence, the story of the prophet, the Arabic language etc. one of the specificities that differentiates the City of Touba and the other religious cities is the blooming of coranic schools for all ages, with coranic groups which bear the names of Allah, Daroul Manan, Daroul Qudus, Darou Salam, Darou Rahman etc. <http://rimafric.info/node/1069>

⁽³³⁾ Ancien city in Sénégal, located in the North at 90 km of Dakar, composed of 39,766 inhabitants and is part of the city of Thiès, favoured destination for the Tidiane believers during the celebration of the prophet birth, is there the zawiya El Hadj Malick Sy, founder of the Tidiane brotherhood in Senegal, the term Zawiya is mostly attributed to soufi religious brotherhood particularly that of Tijaniya, which distinguishes itself from the other by its numerous zawiya implanted everywhere in the Arabic countries and in Islamic African countries, the role of these zawiya consists of accomodating travellers, helping poors, and for the five daily prayers, the reading of the Quran, the invocations and zikr tidiane, and acts as a school for the teaching of the Arabic language and the Islamic subjects. https://ar.wikipedia.org/wiki/%D8%B2%D8%A7%D9%88%D9%8A%D8%A9_%D8%AA%D9%8A%D8%AC%D8%A7%D9%86%D9%8A%D8%A9

3.2. Section II: Tourist Attraction Basic Mechanisms in the Islamic Economic System:

The touristic activity according to the Islamic economic model is regulated by a set of mechanisms developed by scholars from Islamic jurisprudential sources, which must be guidelines to be followed by States and tourists. These mechanisms can be summarised by two key tools : The liceity and the quest for good, and the preservation of the virtues and morality.

3.2.1. First mechanism : Liceity and the quest for good :

This means that tourism is in accordance with Islamic Law, so as to achieve the Islamic Law objectives, namely : the preservation of the religion, intellect, soul, family and money. Just like tourism which should be done according to virtues of good, both in food and behaviour, by refraining from ignominy acts⁽³⁴⁾.

This mechanism necessitates that the tourist future host countries treat them in the general rules and regulation framework which make it possible to achieve the general objectives of the Islamic law rules⁽³⁵⁾. Those who undertake a touristic activity of any kind must ensure to follow charia in all aspect of their work within the license and forbidden limit⁽³⁶⁾. The Islamic law does not forbid what a person needs for a living, just as he has not authorised what harms him. This is how Allah the all mighty has authorised people to dress in the most beautiful way and enjoy the good food and drinking without wasting⁽³⁷⁾.

⁽³⁴⁾ Housseynou Housseynou, Chihata, tourism jurisprudential rules, reseach published at the Egyptian tourism congress, 26/11/2005, Page 5

⁽³⁵⁾ Ahmad Mahmoud Hanafi Mahmoud, Tourism according to Islamic economic model, research published at the Egyptian tourism congress, 26/11/2005, Page 20

⁽³⁶⁾ Mansour, Mouhamed Khalid et Hatibi, Khalid Shajah, Jurisprudential rules of promotional tourism in the Islamic jurisprudence, religious and legal sciences research magazine, 2009, Page 768.

⁽³⁷⁾ Ahmad Mahmoud Hanafi Mahmoud, Tourism according to Islamic économe model, research published at the Egyptian tourism congress, 26/11/2005, Page 18-19.

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This mechanism is binding on the commitment to jurisprudence priorities in Islamic law namely basic needs, secondary needs and accessories⁽³⁸⁾, at the individual, family, community and State level, so that the accessory does not outweigh the principal. From there, it is not allowed to somebody to make a touris trip when he has not yet satisfied his basic needs...

3.2.2. The second mechanism : the preservation of morality :

In the sense that tourism without morals becomes obscene, vice, dissolution and dissolution. Tourism should also contribute to the development of moral values which requires that the States respect that mechanism, because good manners and ethics in the treatment of the tourist are a kind of attraction. That will have a positive impact on him and will encourage him to comeback. This requires. The transfer of tourism experiences in his own country, which, subsequently will have a positive impact on tourism⁽³⁹⁾. In addition, this mechanism involves a number of legal mechanisms including, not to waste his time, not to waste money, and not to borrow money from usury for touristic trips.

⁽³⁸⁾ **the requirements** : It is what is necessary to the development in the religion and the world, in such a way that if they are not guaranteed, religion will lead to corruption, lack of concern and loss of lives. . As for the needs :they are defined by the Imam Ibn ‘Achour as « It is what a nation needs to develop and regularize its business in the right direction, so as to if it was not taken account, the system would bebcorrupt. Considering the **improvements**, Imam Ghazali define it as « what does not belong to necessity or need, but regarding improvement, of decency and facilitation to respect the good practice regarding tradition and transactions ». See Chatibi, Ibrahima Ibn Moussa Lakhmi, *Adequacy in jurisprudential principles*, Abdoulaye Daraz, Daroul Koutoub Ilmiya, Beyrouth, 2001, Page 7. Ibn Achour, Mouhamed Tahir, *the Islamic jurisprudence objectives*, Mouhamed Tahir Al Misawi, Daroul Nafa'is, Jordan, tome 2, 2001, Page 306. Al Ghazali, Mouhamed Ibn Muhammad Al Mustasfa, *Daroul Qutub al Ilmiya*, 1993,1/239

⁽³⁹⁾ Chahata, Husseynou Housseynou, jurisprudential rules of tourism, research published at the congress of tourism in Egypt, 26/11/2005, P.5, Tourism according to the Islamic economic model, research published at the congress of tourism in Egypt, 26/11/2005, P. 21

Sénégal, taken from the mechanism of morality, possesses a set of social characteristics specific to its population. These characteristics and values from the Islamic religion teachings are : hospitality, warm welcome, honesty, affection, brotherhood and sincerity. And these characteristics are expressed by the slogan : **(Sénégal, country of Teranga Téranga)** (hospitality) ; In addition to it is security and stability, the possibility to practise different types of tourism such as religious tourism, cultural and historical tourism, the ecotourism, leisure tourism, etc. All these factors make it an important touristic destination, enabling the tourist to achieve his objectives in terms of education, knowledge and leisure, in addition to providing him cultural background that will be useful to him.

4. Principal Assets and Factors Underlying the Tourism in Sénégal :

In this section, I shall indicate the most important points that the researcher considers as tourist attraction assets in Sénégal, with the factors underlying it, through two Sections :

4.1. Section 1 : The most important assets of the tourist attraction in Sénégal:

The principal assets of the tourist attraction in the Republic of Sénégal can be summarised as follows :

4.1.1. The first point : a strategic location :

the Republic of Sénégal is five hours flight from the European continent, it is the gateway to Africa, a country easily accessible by air, land and sea and is in a strategic location : the capital Dakar is linked to the main capitals of the world through major airlines such as Air France, Brussels Airlines, Emirates, Royal Air Maroc and Turkish Airlines. By sea : the autonomous port of Dakar which is one of the biggest ports in West Africa with very modern equipments. By land, the Republic of Sénégal has a large road network, due to the fact that Sénégal has invested huge amounts of money to improve its road conditions. Through Le plan senegal Emergent, it has endowed itself with the road connecting the capital and its suburb as well as the highway leading to the city of Touba.

4.1.2.The second point : maritime destination :

There are seas, watercourses and rivers and whose most famous is the River Sénégal. This latter mentioned is located in the extreme west of the African continent and holds a special position in the list of the longest and most famous African Rivers. In antiquity, It was know by Arabic and Muslim historians under the river name « Sanhaja ».

4.1.3.The third point : The social openness of the Senegalese people :

This is demonstrated in the social feelings of senegalese people drawn from the through the religion. What they translated through the slogan, « Sénégal is a country of hospitality »

4.1.4.Fourth point : possibility to develop other touristic sites :

Sénégal aims to become a reference in tourism destination. His goal is to be able to accomodate 3 million of tourists per year, through the development of new integrated tourism areas and the redevelopment of existing sites that target seaside resorts, the ecotourism, religious and commercial sites⁽⁴⁰⁾.

4.1.5.Fifth point : security and stability of Sénégal :

it is among the safest and most stable country in West Africa ; hence the need to preserve them and it is one of the most important point of plan Sénégal emerge. In order to ensure a safer and healthy environment, for the tourists, the citizents, the residents, with the development of small tourism.

(40) No wonder about it, Sénégal is a country where muslims constitute 95 % of the population.

4.2. Section II : The most important factors affecting the tourist attraction in Sénégal :

Several factors affect the tourist attraction in Sénégal, the most important are as follows :

4.2.1. First : Road infrastructure deficits :

Despite the government effort to improve the infrastructures, the tourism sector in Sénégal suffers from a lack of infrastructure and transport services, especially in the remote areas of the capital Dakar. In order to compensate for this lack of infrastructure, the government of Sénégal through the Priority Action Plan (2014-2018) resulting from Plan Sénégal émergent, has provided (621) billion of FCFA, being (26,3%), for the railway rehabilitation project of Dakar-Tambacounda-Bamako, the project of realisation of rural tracks, the bridge construction project, the road rehabilitation, project of Ndioum-Ourossogui-Bakel, the project of acquisition of (250) buses as well as the infrastructure and maritime equipment project⁽⁴¹⁾.

4.2.2. Second : Low level of tourism promotion :

We mean by tourism promotion, all the efforts undertaken in the media, advertising and public relations, as well as other efforts of promotion aimed at disseminating specific messages on touristic images of a country or region in order to generate interest in these markets to encourage them to practice certain touristic activities⁽⁴²⁾.

The low level of tourism promotion in Sénégal was raised by the tourism stakeholders unhappy who lambaste their non involvement to the promotion to Sénégal destination. Actually, many Senegalese PME fell marginalised in the definition and the implementation of the directives for the economy structural transformation, according to the session validation criteria of the

⁽⁴¹⁾ Republic Of senegal, Economy, Finance and planning Ministry. Plan Sénégal Emergent, February 2014. Page /72, 73.

⁽⁴²⁾ Republic of Sénégal. Economy, Finance and planning Ministry. Plan Sénégal Emergent. Priority Action Plan 2014-2018. FEBRUARY 2014. Page 6, Economy, Finance and planning Ministry. Plan Sénégal Emergent, page/125

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Chamber of Commerce of Dakar⁽⁴³⁾.

To improve tourism promotion in Sénégal, the ministry of tourism has participated on the international exhibition on trips and tourism in 2012, accompanied by a delegation composed of government representatives and tourism professionals. On this occasion the delegation met with some tours operators. In addition, they produced a tour and cultural guide which highlights the advantages of Senegalese tourism through its legendary hospitality (Téranga), its political stability, the quality and professionalism of hotel receptives, the improvement of communication networks ... which should help to further improve the destination Senegal and to attract international tourists⁽⁴⁴⁾.

4.2.3.Third : Low participation of Senegalese citizens :

In the eyes tourism stakeholders, tourism in senegal suffers from a lack of dialogue between the State and the professionals. The absence of dialogue results primarily in the problem in the promotion of tourism. In fact, the (2) billion of francs CFA allocated to the national agency for the promotion of tourism allocated to the National Agency for the Promotion of remains insufficient, especially since half of this budget will go to operating expenses⁽⁴⁵⁾.

This is what we were able to write in this research. Praise be to Allah, who allowed us to finish it. All that is there as good is his. Any error omission on our part is nothing but imperfection because any human work is imperfect. We implore The Almighty to divest us of any partisanship.

⁽⁴³⁾ Ousseynou, Mouhamed Housni, Media and religious tourism promotional methods, Publishing house Al- Jawhara, Cairo, Egypt, tome 1, 2016, PP. 90 and 422.

⁽⁴⁴⁾ Grant Thornton Sénégal. Growth Objectives and budget guidelines. Sénégal 2017. P.4.

⁽⁴⁵⁾ Republic of Sénégal, Economy, Finance and planning Ministry. Demography and statistics National Agency. « Economic and social situation of Sénégal in 2012 », may 2015. P.4.

Conclusion :

The Republic of Sénégal benefits from a strategic geographical position, which allows it to exploit the different aspects of tourism. The tourism in Sénégal contributes to economic growth, job creation and poverty reduction.

There are integrated tourist sites in Sénégal that contribute to the practice of many types of contemporary tourism, such as historical and cultural tourism, religious tourism, ecotourism, etc. The practice of these types of tourism is regulated by a set of jurisprudential mechanisms according to the Islamic economic model, especially : the licity, the quest for good and the preservation of ethical values.

One of the main assets of the tourist attraction in Sénégal is its position, the open mindedness of Senegalese people, the security and stability which reign in it. The factors affecting the tourist attraction in Senegal are road infrastructure deficits in tourism areas removed from the capital Dakar, the low level of tourist promotion in Senegal, along with the low participation of the citizens in the tourism sector.

Recommendations :

As a result of the above, we formulate a set of measures to the tourism authorities in Senegal, the citizens and residents, namely :

1. Give importance to the tourism sector, by making citizens participation effective in the development of tourist attraction, to work for the development of new sites that contribute to the tourist attraction, while creating infrastructures' that help promote the destination.

2. Pay attention to the factors of the tourist attraction success in Sénégal and continuously develop them while maintaining moral values that derive from the Islamic religion teachings, such as hospitality, trust, sincerity and honesty.

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3. Build new hotel receptives and restaurants that meet all the requirements of confort and security of tourists ; to met the requirements of the « religious » tourism halal, in addition to place a high priority on events and religious holidays that bring together citizens and residents through exhibitions and various tourism festivals, while respecting the rules of tourism according to the Islamic economic model.

4. Increase investment in the tourism sector by establishing a tourism promotion plan to better position oneself among African countries in general and West African in particular.

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