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Impact of Hajj and Umrah Pilgrimage on Religious Stores in Mugla-Turkey

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Islam's Hajj and Umrah pilgrimages comprise two of the oldest forms of religious tourism. Hajj and Umrah have some specific features which come from the Holy Quran and thus, those individuals wanting to participate in the pilgrimages have a number of needs and requirements, both before and after their journey. Therefore, this study is intended to present a profile of religious stores based on a tourist's origin and destination. It concentrates on a relatively less studied component of pilgrimage tourism, this being religious stores, which mainly cater for potential pilgrims of Hajj and Umrah. These stores provide a contribution to the local economy even though this contribution cannot be readily quantified. The research was undertaken in the province of Mugla, Turkey, this being a popular mass tourism destination. The chain referral method was used in making the sample. In total, seventeen religious stores were identified as the sample for study. Questionnaires and interviews were undertaken to aid the data collection process. Data obtained from the owners of the stores were analysed and highlighted.

Key Words: Islamic tourism, Hajj, Umrah, pilgrim, pre-pilgrimage purchases

Introduction

Islam is based on five pillars and these are respectively, Shahadah: The profession of faith, Salat: Daily prayers, Zakat: Almsgiving, Saum: Fasting during Ramadan month and Hajj: Pilgrimage to Makkah (Al-Utheimeen, 2010: 16; Khanacademy, 2018). As a pillar of Islam Hajj is identified as one of the oldest forms of pilgrimage. According to Pickthall and Yusuf Ali (cited in Farahani & Henderson, 2010: 80) the verses of the Quran outlined below (chapters noted in brackets), recommend travelling with a view to achieving spiritual, physical and social goals. Al-Imran (The Amramites):137; Al-An'am (Livestock):11; Al-Nahl (The Bee):36; Al-Naml (The Ant):69; Al-'Ankaboot (The Spider):20; Al-Room (The Romans):42/9; Saba' (Sheba):18; Yousuf (Joseph):109; Al-Hajj (The Pilgrimage):46; Faater (Initiator):44; Ghafer (Forgiver):82/21; Muhammad:10; Younus (Jonah):22; and Al-Mulk (Kingship):15.

Similarly, in the Quran, there are several verses encouraging people to perform Hajj and to publicly proclaim pilgrimage for all mankind so that they come to you on foot and mounted on lean camels from every distant point (Surat Al-Hajj-, verse 27, Al-Hajj literally means pilgrimage; Almuhrzi and Alsawafi, 2017:236-

237). The Prophet Mohammad (PBUH) described the great merits of performing the Hajj and Umrah:

The people who come to perform Hajj or Umrah are the guests of Allah because they visit His House on His Call; therefore, Allah grants them what they ask for (Kingdom of Saudi Arabia Ministry of Hajj, 2018).

It can be said, therefore that performing Hajj is an important part of Islam, as a religious duty.

Within tourism literature, spirituality and pilgrimage have been central themes and indeed may have been the driving force and origin for what is today called tourism (Jafari and Scott, 2010:1). Pilgrimages have powerful political, economic, social, and cultural implications, and can even affect global trade and health (Kreiner, 2010:153). According to Cohen (1979:182) Hajj, along with other pilgrimages, is a form of tourism. The Hajj to sites in or near the Saudi Arabian holy cities of Mecca and Medina is fundamental to Islam and is a pilgrimage that all Muslims are required to make at least once in a lifetime, unless they are excused from doing so by extenuating circumstances (Henderson, 2011:541). Some Muslims do not see Hajj as tourism but a religious duty (Jafari and Scott, 2010:6). While

undertaking Hajj is the fifth pillar of Islam and has defined rituals from a temporal and practical perspective, Umrah is voluntary and can be performed at any time. The only exception being during the days of Hajj, and in much the same way it has a specific ritualized practice (Almuhrzi and Alsawafi, 2017:235). Every year millions of pilgrims from all around world become a candidate of Hajji (the one who completes pilgrimage to Mecca between the eighth and the thirteenth days of Dhul Hijjah ‘the last month of the Muslim lunar year’ and earns the *Hajji* title). Just a few of the candidates earn the right to become a pilgrim to Mecca according to the Hajj quota implementation of Saudi Arabia. Umrah is different and voluntary, Muslims can participate in Umrah pilgrimage all year around without being named as Hajji, instead being called *Moutamir*. Additionally, visiting graves and shrines even outside the Arabian Peninsula, is called *Ziarah* (Thimm, 2017: 2). Therefore, Islam’s Hajj and Umrah pilgrimage are important steady growing activities of religious tourism.

In 2010, five of the 10 countries with the largest Muslim populations were in Asia: Indonesia (209 million), India (176 million), Pakistan (167 million), Bangladesh (133 million), and Iran (74 million). Of the remainder, three were in North Africa (Egypt, Algeria, and Morocco), one in Europe (Turkey), and one in Sub-Saharan Africa (Nigeria). Russia, China, and the United States also have sizable Muslim populations. The world’s Muslim population is expected to expand by about 35% between 2010 and 2030 to 2.2 billion (Jafari and Scott, 2010:3). As a result of Hajj and Umrah, Saudi Arabia’s sacred Islamic attractions draw the attention of Muslim pilgrims from around the world every year. According to tourism statistics of Saudi Arabia by The Saudi Commission for Tourism & Antiquities (2011:23), inbound tourism arrivals by Purpose of Visit’s major share consists of 40% (6,991,194) travelling for religious purpose, to a large extent, due to the fact that Hajj and Umrah are important elements of outbound tourism from the countries in which Islam is the major religious belief. Turkey having the 9th largest Muslim population is an important example of those countries. According to Central Department of Statistics Riyadh as cited in Al Rakeiba (1991:256), Turkey is the third largest pilgrim generating country among non-Arabic countries, with a total number of 55,699 and 17.7% non-Arabic pilgrims between 1971-1987. As reported by the latest data in Republic of Turkey Presidency of Religious Affairs Statistics (2016), 500,528 pilgrims travel to Saudi Arabia for Hajj and Umrah.

Currently the positive (economic) impacts of the secular are becoming similar to the religious impacts in many places of pilgrimage (Vukonic, 2002:61). The Hajj is primarily a religious event, but business also influences the pilgrimage (Miller, 2006:192). The economic aspects of Hajj and Umrah, together with other aspects of this divine duty, have had considerable benefits that influence Saudi Arabia and other Islamic countries (Kouchi *et al.*, 2016:103). According to Tangbang’s research (1991: 252-253) the Hajj pilgrimage also benefits the country of origin. For example, the Nigeria economy in leather, food and tailoring sectors due to the needs of the Nigerian pilgrims during the Hajj season. Conversely, as Din (1982:63) noticed in his research, a simple retroactive calculation of the multiplier effects based on the spending of the Hajj pilgrims would undoubtedly produce a much higher loss of economic potential for the Malays.

In general, the literature contains few examples of studies focused on the economic benefits or losses of Hajj and Umrah pilgrimages. Turkey is a considerable land in which to pursue the information of generating pilgrims and their purchasing styles. Therefore, this study might act as a primary step in this regard, with its focus being on the profile of the less-studied religious stores which mainly serve Hajj and Umrah pilgrims. Thus, the study sets out to investigate the economic impact of Hajj and Umrah, investigating businesses in Mugla province of Turkey. Thereby, the research aims to determine the value of this pilgrimage for the regional economy of the tourist’s country of origin.

Hajj and the Rites of Hajj

The Arabic word ‘Hajj’ is translated in English as ‘pilgrimage’, which means journey to a shrine or a holy place. According to Kari (as cited in Al-Ghamdi, 1993:2) for Muslim scholars, Hajj means the visit to Mecca to perform certain rituals and rites. Haj is the fifth pillar of Islam and as such it is incumbent upon every adult, sane, free and capable (physically, mentally and financially) Muslim to perform this religious duty once in a lifetime (Alrahman, 1988:163). The Hajj is an ancient rite of Arabia, established long before Islam and particularly during the time of the Prophet Ibrahim (PBUH) (Al-Harrbi, 1998:3).

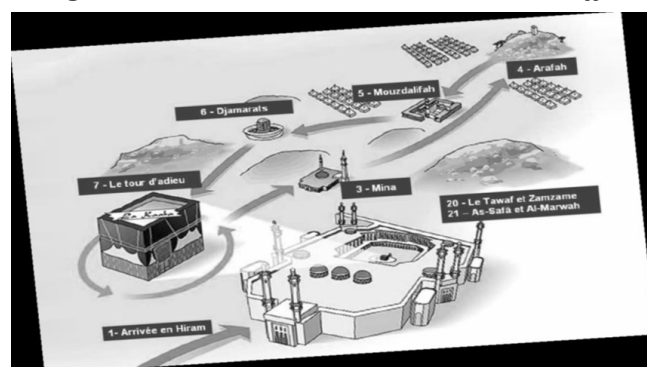
Hajj consists of an essential series of rites which must be performed in sequence in Mecca and the nearby holy places. For Muslims, the Hajj pillar must be performed between the eighth and the thirteenth days of Dhul Hijjah (the last month of the Muslim lunar

Table 1. Rites of Hajj

8th of Dhul Hijjah	
Enter Mecca with Ihram (practically Ihram involves wearing particular clothes and abstaining from certain acts (Abdur, 1983)).	
Seven time circumambulation of the Kaaba (voluntary)	
Hajj prayer at the station of Prophet Ibrahim in Kaaba	
Drink Zamzam Water from the chrim of Zamzam	
Trod or sprint seven times between the hills of Safa and Marwah	
9th of Dhul Hijjah	
Travel to Arafat	
Leave Mina for Arafat on the morning of the 9th of Dhul-Hijjah and stay until sunset (start of 10th of Dhul-Hijjah)	
Stay inside the boundaries of Arafat	
Glorify Allah, repeat supplication, repent to Allah, and ask for forgiveness	
Pray Dhuhr and Asr shortened	
Leave Arafat for Muzdalifah soon after sunset	
Perform the Maghrib and the Isha prayer combined (Isha is shortened to two Ra'kahs)	
Seventy pebbles are collected to use for stoning the Jamarat	
Pilgrims stay overnight and perform the Fajr prayer in Muzdalifah	
Leave Muzdalifah after Fajr prayer	
10th of Dhul Hijjah	
Leave Muzdalifah for Mina after Fajr prayer	
Return to tents (accommodation)	
Stone the large Jamarat (use seven pebbles only)	
Sacrifice an animal	
Shave or trim the hair	
Remove the Ihram	
Go to Makkah and perform Tawaf Al-Ifadah	
Return to Mina after performing Tawaf	
Stay the night in Mina	
11th/12th/13th of Dhul Hijjah Stoning of Jamarats (Devil)	
Stay in Mina	
After Dhuhr of each day, stone the three Jamarats (throw seven pebbles at each Jamarat only, start from the small Jamarat and finish with the large Jamarat)	
Pilgrims make Dua' after the first and second Jamarat, facing the Kabbah.	
The pilgrims leave Mina on the 12th Dhul-Hijjah after stoning the Jamarats if they wish before sunset.	
12th/13th of Dhul-Hijjah	
Return to Makkah after stoning of Jamarats	
Perform Farewell Tawaf – Tawaf-e-Wida	
Perform two Ra'kahs of Tawaf	
Tawaf is the last thing the pilgrim should do in Makkah, before returning to their home country	
Pay a visit to Prophet Muhammad's mosque in Madinah (voluntary)	
Source: Adapted from Ahmed, (1992: 38) and Raj (2015: 182)	

year) (Abdali, 1996:9-12). Makky (1978) states that the Hajj is essentially a series of rites performed in Mecca, and in nearby Arafat, Muzdalifah and Mina (see Figure 1 & Table 1). Pilgrims need to perform their Hajj rites on the 8th, 9th and 10th of Dhul Hijjah, when they follow a detailed pre-determined itinerary. The Hajj currently attracts over two million visitors from all over the World annually, for about two weeks, at the end of the Islamic lunar year, spending a few days in each of the nearby four pilgrimage cities of Mecca, Arafat, Muzdalifah and Mina (Othman, 2003:3).

As it can be seen in Figure 1, the Hajj pilgrimage setting out from Mecca to the first town, Mina starts on the 8th of Dhul Hijjah. All pilgrims spend the rest of the

Figure 1. Illustrated Presentation of Rites of Hajj

Source: Islamhouse The New Muslims Guide to Hajj and Umrah, 2018.

day in thousands of large white tents which are put up by the Saudi government at Mina town. On the 9th day, pilgrims leave Mina for Arafat, where they must stay until after sunset, as their Hajj is considered invalid if they do not spend the afternoon on Arafat. As soon as the sun sets, the pilgrims must leave Arafat for Muzdalifah, an area between Arafat and Mina, to spend the night sleeping on the ground under the open sky.

The next morning, pilgrims return to the tents in Mina, where they stay for three days and perform rituals such as throwing stones at the Devil (Ramy Al-Jamarat in Arabic) and the slaughter of animals to commemorate the story of Abraham and his son, Ishmael. Finally, pilgrims must leave Mina for Makkah before sunset on the 12th day. If they are unable to leave Mina before sunset, they must stay and then return to Makkah on the 13th of Dhul Hijjah (Alkhuzai, 2014:63-64).

According to Abd al-Ati, (2004: 20) Hajj has some unique characteristics: Hajj is the largest annual assembling of Muslim with a dominant peace theme. It is a wholesome demonstration of the universality of Islam illustrating the brotherhood and equality of all Muslims. Its purpose is to confirm the commitment of Muslims to Allah, to acquaint pilgrims with the spiritual and historical environment of the prophet Muhammad (PBUH), to commemorate the divine rituals observed by prophets Ibrahim and Ismail, and lastly, it is a great reminder of the grand assembly on the Day of Judgement.

As mentioned above, the Hajj pilgrimage is an organized and complex form of tourism and travel, which is at least as old as the Islamic religion. For more than a millennium, Muslims from around the world have volunteered to be a Hajji as part of their religious duty.

Umrah and the Rites of Umrah

The Umrah, which means in Arabic ‘to visit a populated place’, is a minor pilgrimage to Mecca in Saudi Arabia, performed by Muslims around the world at any time of the year (MOH, 2018). Umrah is another form of visitation for which the Muslim population is demonstrating an increasing demand. Such type of visitation to sacred lands is a facultative one, and the practice of Umrah can be realized during the whole year.

Package tours presented by tour operators and travel agencies are sold in many countries. Air transport, accommodation and organization of the visits are

Table 2. The Rites of Umrah

Anytime Time During The Year

Enter Makkah with Ihram
Circumambulation of Kaaba
Trod or sprint between the hills of Safa and Marwah
Get a haircut

Source: Islamhouse The New Muslims Guide To Hajj and Umrah, (2018).

included in the total price (Hasim, 2014:20). The performance of the Umrah during Ramadan is considered most commendable and equal to the Hajj in terms of the merit and excellence granted to one who performs a Hajj (Alkhuzai, 2014:65). The multiple rites of the Umrah are presented in Table 2.

Hajj and Umrah Pilgrimage in Turkey

According to Presidency of Religious Affairs, 99.2% of Turkish people are Muslim (Republic of Turkey Presidency of Religious Affairs, 2014: 3). Table 3 presents the number of Turkish Hajj (fixed date pilgrimage) and Umrah (individual pilgrimage) pilgrims by age groups in 2016. As a form of outbound tourism, Hajj and Umrah pilgrims (tourists) comprise 500,528 departures from Turkey. Turkish Statistical Institute's (2016) outbound tourist volume from Turkey is 7,891,909. Thus, Hajj and Umrah form (7,891,909/500,528) 15.8% of the outbound tourism of Turkey.

As presented in Table 3, 51% of Turkish pilgrims are in the 60 and above age group. 16% and 13% of the pilgrims are in the 56-60 and 51-55 age groups respectively. 7% of the pilgrims are of 46-50 and 6 % of the pilgrims are of 41-45 age groups. The remaining 7% are shared by the rest of age groups. These statistics verify the fact that Hajj and Umrah pilgrimages are undertaken mainly by older pilgrims.

Commodification of Religion

Places of pilgrimage remind human beings of the past, but are also a reflection of the present, perhaps even a prophecy for the future. They are part of a growing need to remember and to rescue our sense of wonder, spirituality or imagination. They are also representative of a need for traditional religion to adapt to the consumer culture which, paradoxically, is helping to bring these places to the attention of otherwise indifferent and irreligious consumers. Religious tourism, of which pilgrimage is one manifestation, is symbolic of a movement which encompasses a variety of cultural, socio-political, religious and economic drives (Chemin, 2012: 267).

Table 3. Number of Turkish Hajj (Fixed Date Pilgrimage) and Umrah (Individual Pilgrimage) Pilgrims by Age Groups in 2016

	Hajj (Fixed Date Pilgrimage)			Umrah (Individual Pilgrimage)		
<i>Age Groups</i>	<i>Total</i>	<i>Male</i>	<i>Female</i>	<i>Total</i>	<i>Male</i>	<i>Female</i>
Total	57,041	25,960	31,081	443,487	188,656	254,831
<20	268	148	120	25,608	13,191	12,417
21-25	120	53	67	12,828	5,793	7,035
26-30	328	134	194	17,381	8,385	8,996
31-35	864	379	485	23,026	12,379	10,647
36-40	2,017	965	1,052	29,823	15,461	14,362
41-45	3,139	1,476	1,663	33,484	16,212	17,272
46-50	4,192	1,836	2,356	36,446	15,269	21,177
51-55	7,457	3,158	4,299	49,980	18,402	31,578
56-60	9,413	4,189	5,224	50,592	17,978	32,614
60+	29,243	13,622	15,621	164,319	65,586	98,733

Source: Republic of Turkey Presidency of Religious Affairs, Statistics, (2016).

Tourism for religious purposes is probably as old as religion itself and as a result it is the oldest type of tourism. In many Muslim nations, Islam is the foundation of society. Islamic law principles support tourism policy, development objectives, management, and the operation of the industry. Consequently, it is evident that Islam has an influence on the type of tourism development and marketing in the majority of Muslim countries (Farahani and Eid, 2016:146). The role of religion in the globalized world has been changing rapidly. Further technology and accelerated information flows (Editor's note - see paper by Qurashi & Sharpley in this Journal issue) combined with urbanization and growing prosperity have led to new forms of religious expression. Much of this religious expression is taking a commodified form, in which Muslims selectively consume Islamic products from an expanding spiritual marketplace rather than following the settled patterns of behaviour of their parents and grandparents (Fealy, 2008:15-16).

Commodities for Pilgrims on Destination

Brown (1983:88-90) has argued that most of the studies on religion and travel, focus on the movement of masses to holy sites which are named as pilgrimage sites. Nonetheless, the movement of commodities away from shrines linked with extended networks of

exchange was often more significant. Separately, specific to tourism and its sub-category of religious tourism, it could be argued that the increasing presence of contemporary branded touristic commodities in religious destination and in the lives of pilgrims promotes issues like commodification of the pilgrimage journey, its objective and subjective authenticity and the weakening of spiritual experience and values (Qurashi, 2017:90). For example, souvenirs and artefacts as commodified forms of religion are an important part of the tourism activity itself. Because, while on holidays, tourists tend to acquire memorable tangible reminders of their special time, in the form of souvenirs and artefacts (Anderson and Littrell, 1995; Gordon, 1986; Hashimoto and Telfer, 2007; Swanson, 2004; Swanson and Horridge, 2006; Trinh, et al., 2014).

Comparably, in Saudi Arabia trading activities during Hajj and Umrah bring higher incomes each year. Many shops sell food, dates, perfumes, prayer mats and other souvenirs. In 2014 pilgrims performing Hajj spent over 500 million US dollars on souvenirs (SME Times News Bureau, 2014). Although many of these products and souvenirs were made in countries like China, their price can be very high in relation to their quality and the majority of pilgrims consider them as blessed souvenirs. It is a very common tradition for Hajj and

Figure 2. Books and Materials Given to Hajj Pilgrims by Presidency of Religious Affairs

Source: Republic of Turkey Presidency of Religious Affairs Brochure of Hajj (2018).

Umrah pilgrims to obtain blessed souvenirs from Saudi Arabia for their family and relatives back home. For example, the maximum free baggage allowance for charter Hajj and Umrah flights starts from 20 kg, with 30kg and even 40 kg allowed with higher cost flights (Air Arabia, Iran Air, Turkish Airlines etc). The limited baggage allowance may not be enough for pilgrims. Therefore, perhaps after a pilgrimage, religious stores in the origin country could be a good solution for pilgrims unable to obtain souvenirs as gifts from the holy lands.

Commodities for Pilgrims on Tourist Generating Country

Since Hajj and Umrah are once-in-a-lifetime experiences for the majority of people, the importance of prompt and thorough preparation cannot be over-emphasized. There is a significant expenditure of money, time, and physical effort necessary for the pilgrimage to be fulfilling and meaningful.

The Republic of Turkey Presidency of Religious Affairs (confirmed by one of the author's grandmothers who was a Hajji in 2017) provides pilgrims with a range of books and materials as presented in Figure 2. These books and materials are *The holy Quran*, a book entitled: *Understanding Hajj*, a book entitled: *Praying in Religious Climate*, a guide titled: *A Guide for the Hajj Traveller*, a book titled: *Tavaf and Sa'y Prayers*, a CD titled: *Living the Hajj*, one middle sized suitcase, one piece of hand luggage,

one slipper case, a Hajj identification card and its holder, five hygienic protective masks, a case for stones (which are required to perform the stoning of the devil) and each passenger receives 5 litres of holy Zamzam water. A checklist provided by the London Council of Hajj and Umrah (2018) is presented in Table 4 as another example of guidance provided to pilgrims.

Numerous studies have investigated the economic impact of religious tourism in the destination country (Ambrosio and Pereira, 2007; Evans, 1998; Dubisch, 1995, Fleischer, 2000). Nevertheless the economic impact of religious tourism in the tourist generating country is relatively less investigated. It may be hypothesized that the unique form which Hajj and Umrah form present special needs for the participants. Although Turkey's Presidency of Religious Affairs provides some books and materials, the aforementioned rituals of Hajj and Umrah may still require some further materials. Table 4 presents a detailed checklist for Hajj and Umrah pilgrimage.

Hereat, religious stores specifically supplying to the religious needs of Muslims and Hajj and Umrah pilgrims exist across the Muslim world in general and in Mugla province of Turkey in particular. This study seeks to undertake an exploratory investigation of this phenomenon by analysing a range of examples located in Mugla province of Turkey.

Table 4. London Council of Hajj and Umrah's Checklist for Hajj and Umrah

Islamic Materials	Clothes and Accessories	Toiletries and Medicines	Miscellaneous
Quran and Dua Books* Hajj/Umrah Books* Pen and Pencil Notebook Musalla (Prayer Mat)	Waist Pouch* Small Stringed Bag (For Sandals/Stones)* Ihram (2 or more Pieces) Slippers Trainers Extra Clothing Underwear, Socks Towels (2 Large, 2 Small) Napkins	Tooth Brush Tooth Paste Comb Soap (2 or more Pieces) Shower Gel and Shampoo Bottle (Simple Range are Perfume Free) Vaseline Paracetamol Plasters Nail Cutter Regular Medication Required Individually Scissors Cough-Drops Disposable Razors Cream / Balm for Cracked Skin on Heels	Money Medical Certificates- Vaccinations Spare Glasses (If necessary) Suitcase Locks and Keys Mobile Phone Mobile Phone Charger Emergency Contact Numbers Universal Adapter Spare Luggage Tags Photocopy of Passport Sunglasses Sleeping Bag Inflatable Pillow
* = Materials Supplied by Presidency			

Source: London Council of Hajj and Umrah (2017)

Methods

According to Winston (1995:104), surveys are defined as a method of collecting information through the completion of questionnaires by participants. The purpose of this study is to identify the impact of Hajj and Umrah on the trade of consumer goods in an example of a Muslim pilgrim-tourist generating (origin) country. The survey was designed to examine stores as a target population. According to the latest data from the Confederation of Turkish Tradesmen and Craftsmen (2018) there are 44,818 businesses in Mugla province. Additionally, according to former data from the Turkish Statistical Institute (2013:120), there are 18,919 ventures in the wholesale and retail trade in Mugla province. With such a great number of ventures in Mugla province, it is impossible to check them all to determine whether they are religious stores or not. Thus, in view of such a large potential research population (18,919) it was decided to use a chain referral sampling method. Firstly two religious stores were identified in Fethiye - a district of Mugla province. These were interviewed and then asked for referrals to other similar stores in the province - this form of 'chain referral sampling' is preferred because religious stores are aware of other religious stores who may possess similar traits to their competitors (Biernack and Waldorf, 1981:141). As the project proceeded, and the sample was building up, it was decided to enhance the research with a total of 17 Islamic religious stores in Mugla province.

As an exploratory paradigm was decided in analysing the survey data, descriptive analysis has been used. The questionnaire was adopted from Al Abdali's (1996:464-477) study. Frequency distribution, percentages and cross-tabulations are the main forms used in this technique. In the context of the descriptive analysis, however, some ratios were presented in aggregated categories.

Results

Regarding the findings about the gender of the sample, all of the religious store owners are male. The output of the survey also indicates that all of the store owners are of Turkish nationality.

The analysis indicates that 35% (6) of the store owners have run their stores for 12 or more years. Respectively, 29% (5) of them have operated their stores for 8-11 years, 24% (4) of them for 4-7 years and 12% (2) of them run their stores for 0-2 years. All of store owners indicate that their stores are open for twelve months of the year.

When the names of the stores were examined, the usage of religious names is often in evidence i.e.: names such as Mecca Store; Medina Store and; Mevlana (Rumi) Store.

The investigation revealed that the store owners can be grouped according to the type of the shop in which they sell their consumer goods. Basically, the store owners sell the goods either in their own shops or in

Table 5. Distribution of Religious Stores by the Type of Consumer Goods Supplied

Types of Consumer Goods	Rented Religious Stores		Owned Religious Stores		Total	
	No	%	No	%	No	%
Food and Beverage (Date Palm etc.)	5	45	3	50	8	53
Fabrics	11	100	6	100	17	100
Clothing	9	75	4	67	13	76
Leather Goods	3	27	2	33	5	29
Micro Electronic Goods (Wrist Watches, Salaah-matic etc.)	9	82	5	83	14	82
Religious Items (Prayer Mats, Rosaries etc.)	11	100	6	100	11	100
Household Goods	0	0	0	0	0	0
Jewelry	2	18	0	0	2	12
Electronic Goods (Radio, Telephone etc.)	3	27	4	67	7	41
Perfumes and Cosmetic	10	91	5	83	15	88
Plastic Goods	4	36	2	33	6	35
Stationery (Book, Pen, Pencil etc.)	11	100	6	100	17	100
Toys	7	64	4	67	11	65
Miscellaneous (henna etc.)	4	36	2	33	6	35
Total	11	100	6	100	17	100

shops they rent all year round. 65% (11) of the store owners operate in rented stores and 35% (6) of the store owners operate in their own stores. The reason for the division of the religious stores into rented and owned operated is to gain better insight into their operation. Globally, today, the number of pilgrims is increasing in line with international tourist travel, due to a range of developments which encourage tourism and travel. It can be argued that the findings demonstrate that new religious stores are opening because of growing Hajj and Umrah pilgrim numbers. Due to the demand, new entrepreneurs are renting stores to get into the market.

As shown in Table 5, three goods are supplied by all of the stores: fabrics, religious items and stationery. The remaining goods supplied by stores are also listed in the table. It is interesting that 53% of the stores sell food and beverages; selling Date Palm is common amongst religious store since it is an important tradition for Turkish pilgrims to give palm dates and souvenirs to their family and relatives as a symbol of pilgrimage.

Based on the replies, one can see that 88% (15) of the owners when asked about selling of goods stated that

they sell all year around. 12% (2) of them, however, stated that they primarily sell goods during the Hajj and Umrah pilgrimage season.

Comparing the motives for trading religious goods, some differences can be identified. According to the findings, 76% (13) of the store owners are commercially motivated, while 24% (4) of them were motivated by religious duty. For these, the sale of sacred religious objects may motivate the store owners as they are doing a religious duty.

Store owners were asked about their opinions of the season of Hajj and Umrah. 76 % (13) of them answered Hajj and Umrah are a good opportunity for selling specific types of goods. 24% (4) of them answered Hajj and Umrah are a good opportunity for selling all types of goods. Therefore, based on the replies of these store owners, it can be asserted that, in general, the season of Hajj and Umrah does bring about sales opportunities for the certain types of consumer goods.

In relation to the origins of the goods supplied in religious stores, the data indicate that 94 % (16) the

Table 6. Means of Advertisements Used by Religious Stores

Means of Advertisements	Rented Religious Stores		Owned Religious Stores		Total	
	No	%	No	%	No	%
Mass Media (Local TV. And Local Radio)	3	27	0	0	3	18
Printed Media (Local Newspapers and Magazines)	4	36	1	17	5	29
Internet (Websites, Social Media etc.)	6	55	2	33	8	47
Printed Brochure	9	82	3	50	12	71
Advertising Sign Board	3	27	0	0	3	18
Other	0	0	0	0	0	0
Total	11	100	6	100	17	100

stores sell a mixture of imported and local goods. Only one store sells solely imported goods.

The sales structures of the stores were found to be of two types: religious stores selling in retail form and; religious stores selling goods as wholesale and retail forms. 65% (11) of the religious stores sell their goods purely in the form of retail, while 35% (6) of the businesses sell their goods in both types.

When the distribution of religious stores by the type of consumer goods supplied was examined, it was noted that religious stores rely on three main sources of goods suppliers: distributors; tradesmen and; the wholesale market. 41% (7) of them replied that they are working mostly with distributors; 35% (6) of them stated that they are mostly working with tradesmen, while; 24% (4) replied that they are working mainly within the wholesale market.

Questions regarding the usage of advertisements were presented to the various store owners. 82 % (14) of

them answered positively, while 18 % (3) of them answered negatively.

As shown in Table 6, printed brochure 71% (12), internet 47% (8) and printed media 29% (5) are the top three means of advertisement used by the religious stores.

When the distribution channel utilised by the religious store owners was examined, it is interesting to find that only 18% (3) of the stores use both direct sales and online sales, while 82% (14) prefer to only use direct sales channels.

According to the data, labour structures utilised in the religious stores identified three types of system. The first is 'only owner working' which constitutes 26% (4) of the sample. The second is 'owner and workers', where the owner works alongside paid staff, this constitutes 7% (11) while 'only workers' constitutes 12% (2) of the total respondents.

Table 7. Reasons for Choosing Location

Reasons for Choosing Location	Rented Religious Stores		Owned Religious Stores		Total	
	No	%	No	%	No	%
An Important Area Customers Shop All Year Around	3	30	2	33	5	29
An Important Area Customers Shop During Hajj and Umrah Season	4	40	3	50	7	41
I am the Owner of the Store	1	10	1	17	2	12
The Rental Cost is Reasonable	2	20	0	0	2	12
I do not Know	0	0	0	0	0	0
Total	11	100	6	100	17	100

In examining the profile of the customers of religious stores, the respondent data indicates that 24% (4) of the owners replied that their customer profile mostly consist of customers who have individual religious needs. 35% (6) of the owners replied that their customer profile mostly consists of Hajji Candidates who need items and materials for their Hajj pilgrimage. 41% (7) and the biggest proportion of the customer profile of religious stores are Umrah pilgrims who have needs on their Umrah pilgrimage. As it can be seen from the data, 76% (13) of the religious store owners indicate that their largest customer profile consist of Hajj and Umrah pilgrims.

Conclusion

In this study, research was conducted in religious stores in the Mugla province of Turkey. The study tries to provide an exploratory and investigative examination of the highly unique Hajj and Umrah pilgrimage rituals and thereby raises questions regarding the needs of pilgrims. As a specific type of tourism activity Hajj and Umrah have been implemented for at least thousand years. The ancient rites of this spiritual journey result in a unique type of tourism behaviour.

Every year thousands of people want to be a Hajj or a Umrah pilgrim, and demand travel and tourism activities to fulfil this religious duty. None of the commercial organisations need undertake advertisement activities as there is already evidence of readily motivated immense demand.

The needs and demands of large numbers of annual pilgrims from origin countries results in the development of small scale economic activities in these tourist generating locations. When the number of Islamic countries is taken into consideration together

with the growing Hajj and Umrah pilgrim numbers, the aggregate of economic activities in the tourist's country of origin is important. The majority of Islamic countries are emerging economies. Additionally, long before the start of the industrial age and mass travel in the context of tourism, Hajj and Umrah pilgrimages were an organized way of travel and tourism. Before the discovery of oil, the economy of Saudi Arabia depended on the Hajj and Umrah pilgrimages.

This example of religious tourism research, demonstrates the importance of the Hajj and Umrah pilgrimages. As can be seen in the Mugla case, Hajj and Umrah pilgrimages may be one of the main reasons for the establishment of such religious stores, owing to the ever growing pilgrim numbers and their multiplied needs.

Islam is the fastest growing religion in the world and is projected that there will bbe 2.2 billion Muslims in 2030. Because of the growing number of Muslims, the understanding of Hajj and Umrah as religious duties among them emphasises the importance of Hajj and Umrah pilgrimages. Consequently, this study may be seen as an initial attempt to provide an improved understanding of the unique aspects of this travel for the tourism sector, focused in particular on Hajj and Umrah pilgrimages

When the limitations of the study are considered, the small number in the sample must be noted. Nevertheless, as a piece of exploratory work, this project might be recognized as a starting point for further research, which is needed to be conducted in the field in other specific destinations.

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