AN INVESTIGATION INTO THE OVERALL IMPACT OF THE SEASON OF HAJJ ON THE ECONOMY OF MAKKAH

With Special Investigation Into

THE TRADE OF CONSUMER GOODS

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بسم الله الرحمن الرحيم

IN THE NAME OF ALLAH,
MOST GRACIOUS,
MOST MERCIFUL

DECLARATION:

This work has not previously been accepted in substance for any degree and is not being concurrently submitted in candidature for any degree.

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TRANSLITERATION OF ARABIC WORDS AND NAMES

All Arabic words, names and places have been transliterated and italicised except for the well known Places and Names e.g., Makkah, Hajj .. etc. The following table shows the system which has been followed in transliterating the letters of the Arabic alphabet:

Constant:

أ	' (*apostrophe*)	ز	z	ق	q
ب	b	س	s	ك	k
ت	t	ش	sh	ل	l
ث	th	ص	ṣ	م	m
ج	j	ض	ḍ	ن	n
ح	ḥ	ط	ṭ	ه	h
خ	kh	ظ	ẓ	و	w
د	d	ع	' (*inverted apostrophe*)	ى	y
ذ	dh	غ	gh		
ر	r	ف	f		

Vowels:

Vowels were inserted when there is a distinctive need to verify one uncommon word that can be misread.

Short vowels:			Long vowels:	
ـَ	(*fatḥah*)	a	ا	ā
ـُ	(*ḍammah*)	u	و	ū
ـِ	(*kasrah*)	i	ي	ī

ABSTRACT

Over the years, the season of Hajj has always represented the major source of living not only for the people of Makkah, but for the whole region of *Ḥijāz*. In the years preceding World War II and before the oil was discovered, Hajj was the economic backbone of the whole Kingdom of Saudi Arabia. However, after the economy of the country became dependent on the revenues of the oil, at the end of the World War II, the revenues of Hajj became a substantial influential factor, boosting the commercial activities of the private sectors in Makkah, and hence developing the entire economy of the city.

The objective of this study is to investigate and evaluate the overall impact of the season of Hajj on the economy of Makkah with special investigation on the trade in consumer goods.

In pursuing this objective, the study has employed both library and empirical researches. The library research was adopted in the investigation of the overall effect of Hajj on the economy of Makkah, while the empirical research was conducted to investigate the effect of Hajj on the trade in consumer goods. A large survey was carried out on two samples: 484 shopkeepers and 434 pilgrims (consumers) in three major areas within Makkah, namely the *Ḥaram* Area, *Ma'ābdah* Area and *'Azīziyyah* Area. The collected data from these samples were analyzed in the computer with the aid of the SPSS programme.

The investigation concerning the overall effect of Hajj on the economy of Makkah focuses mainly on the private sectors, namely the Hajj service industries i.e., *Ṭiwāfah* Establishments (Pilgrims' Guilds), housing industry and transport industry, and the industrial sector. With respect to the effect of Hajj on the trade in consumer goods, the investigation focuses on the shopkeepers in terms of types and characteristics of the shopkeepers involved in the trade in consumer goods, the significance of the location selected by shopkeepers during Hajj, their motives for trading in Hajj, their purchasing decisions relating to prices, quality, quantity and variety when they supply their goods. In relation to the consumer goods supplied by the shopkeepers, the investigation focuses on their types, characteristics i.e., origins, source of supply, types of sale. It also covers some related issues i.e., official procedures for trading in consumer goods, utilization of advertisements and employment in the trade in consumer goods. In addition, the effect of Hajj on the commercial renting business within the context of the trade in consumer goods is also investigated.

Concerning the pilgrims (as consumers), the study focuses on their socio-economic and demographic characteristics, their purchasing criteria with respect to necessary and supplementary goods, their opinions on the market of goods and their attitudes towards their treatment by the shopkeepers and finally their expenditure profile and the major factors influencing it.

ACKNOWLEDGEMENTS

"One who is not grateful to human beings, will not be grateful to God"

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DEDICATION

To My Son, Mohammad

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CHAPTER: ONE.

1. INTRODUCTION

Pilgrimage to Makkah is the fifth pillar of Islam, falling in the last month of the Islamic calendar i.e., *Dhul Ḥijjah;* millions of Muslims travel annually from every corner of the world to Makkah in order to perform this obligatory Islamic injunction, the Hajj. These large numbers of pilgrims expend large sums of money during their stay in Makkah on food, gifts, transport, accommodations and other services. In fact, the extent of their spending every year makes a visible and substantial contribution to the boom and the development of the private sectors, which consequently contributes significantly to the growth of the entire economy of the city.

There is a vast amount of literature about many aspects of Hajj in terms of its history, religious aspects, administration etc. However, the economic aspect of Hajj as such has not been fully investigated. In recent years there have been some studies on some economic aspects of Hajj , but mostly dealing either with the effect of Hajj on the macro-economy of the country or dealing with the Hajj from a geographical and environmental point of view. Yet, the effect of Hajj on the economy of the host city, Makkah, as such, has been a neglected area.

In this study, therefore, an attempt will be made to consider this matter, namely the effect of Hajj on the economy of Makkah.

1.1 PURPOSE OF THE STUDY:

The purpose of the study is to carry out a general investigation into the overall effect of Hajj on the commercial activities run by the private sectors in Makkah, Saudi Arabia. Further, a special investigation will be carried out into the effect of Hajj on the trade in consumer goods as a commercial activity representative of other economic activities. More specifically, the main objectives of the study are enunciated as follows:

1.1.1 Impact Of Hajj On The Economy Of Makkah:

The aim here is to evaluate the economic impact of Hajj on the main economic sectors in Makkah, namely the service industry and industrial sectors, as well as to identify the sector that is mostly influenced by the season of Hajj. The data for this part of the study will be based on the literature available in libraries as well as sources and materials published by official bodies.

1.1.2 Impact Of Hajj On The Trade In Consumer Goods In Makkah:

The impact of Hajj on the trade in consumer goods will be investigated at three levels; shopkeepers, consumer goods and pilgrims. The objectives are as follows:

As For The Shopkeepers (As Sellers):

1) To identify the types of shopkeepers involved in the trade in consumer goods during Hajj, and to describe and compare their characteristics i.e., nationality, age, level of education and occupation.

2) To assess the significance of the location for trading in consumer goods during the season of the Hajj.

3) To explain and discuss the motives of the shopkeepers for trading in consumer goods during Hajj, as well as their opinions on the Hajj as an important commercial season.

4) To analyze the shopkeepers' purchasing decisions regarding prices, quality, variety and quantity when they buy (or supply) consumer goods. Their purchasing decisions on each item of prices, quality, variety and quantity will be statistically examined with some selected independent variables, as follows:

a) Location of market: the markets have been located in three areas, namely the Central Area (*Ḥaram* Area), *'Azīziyyah* Area and *Ma'ābdah* Area. The purpose here is to inquire whether there is a significant relationship between the shopkeepers in different locations and their decisions regarding prices, quality, quantity and variety, and their locations.

b) Period of activity: as annual or Hajj time activity. The aim here is to investigate if there is a significant difference between the annual and the Hajj time shopkeepers in terms of their decisions regarding each of prices, quality, quantity and variety.

<u>*As For The Trade In Consumer Goods:*</u>

5) To identify the types of consumer goods supplied in the Hajj market and describe their characteristics e.g., origins, source of supply, types of sale etc. Other related issues

such as official procedures for trading in consumer goods, utilization of advertisements and employment in the trade of consumer goods will be also analysed .

6) To assess the impact of Hajj on the commercial renting industry in the context of the trade of consumer goods.

As For The Pilgrims (As Consumers):

7) To identify and analyse the socio-economic and the demographic characteristics of the pilgrims purchasing the consumer goods.

8) To identify the pilgrims trading in consumer goods during the season of Hajj, and explain their motives.

9) To determine and analyse the pilgrims' purchasing criteria with respect to necessary and supplementary goods. Also, pilgrims' opinions on the market of consumer goods and their attitudes towards their treatment by shopkeepers will be discussed.

10) To determine the expenditure profile of the pilgrims with respect to consumer goods, and explain the variations in their expenditure in the light of some selected demographic and socio-economic variables.

1.2 STUDY AREAS:

The study will be carried out on three areas (markets) as representative models for the city of Makkah. These areas are as follows:

1- Central Area of Makkah (*Ḥaram*): It is the area surrounding the Holy Mosque. It has been selected because it is the most active commercial centre and the area where the residential density exists during Hajj.

2- *Ma'ābdah* Area: this area is nearly half-way between the Holy Mosque and the Holy places. It has been selected because it is a major road which leads to the Holy places.

3- *'Azīziyyah* Area: this area is one of the modern areas in Makkah, and contains many commercial centers. It has been selected because it is near the Holy places.

These different places have been deliberately chosen in order to facilitate a comparative analysis and spatial evaluation of the effect of Hajj on the trade in consumer goods.

1.3 RESEARCH HYPOTHESES::

Due to the fact that the study discusses several aspects of the trade in consumer goods during Hajj season, the research hypotheses will be confined to only one aspect, namely the shopkeepers' purchasing decisions regarding prices, quality, variety and quantity, as follows:

1- There is a significant relationship between shopkeepers' decisions on prices, quality, quantity and variety, and their locations. That is, the shopkeepers in the *Ḥaram* Area consider significantly quantity and variety in their decisions when they supply the consumer goods, while the shopkeepers in the *Ma'ābdah* and '*Azīziyah* areas consider significantly quality and prices.

This hypothesis is based on the assumption that the *Ḥaram* area is the most densely populated area by pilgrims and this results in a high and diverse demand for a wide range of consumer goods. This therefore is reflected in the shopkeepers' decisions in this area as they supply the consumer goods in large quantities and with a wide range of variety in order to increase their sales and satisfy the needs of the pilgrims.

In contrast, *Ma'ābdah* and *'Azīziyah* areas are less populated by pilgrims, and the locals are the main consumers of goods. As a result, the shopkeepers are concerned more with the prices and the quality.

This hypothesis will be tested by chi square.

2- There are significant differences between annual and Hajj time shopkeepers with respect to their decisions regarding prices, quality, quantity and variety. That is, the Hajj time shopkeepers tend to consider <u>prices</u>, <u>quantity</u> and <u>variety</u>, while the annual shopkeepers are significantly concerned only with the <u>quality</u> of the goods.

This hypothesis is based on the assumption that the purchasing decisions of the Hajj time shopkeepers are mainly governed by the motivation of the high profitability of Hajj and by the constraint of the shortness of the Hajj period time. Therefore, the Hajj time shopkeepers, in order to maximize their gross profit within these two parameters, tend to buy (supply) their goods in large quantities, wide variety or assortment and with relatively low prices. In contrast, the annual shopkeepers are free of the constraint of the limited period of Hajj, but may still be motivated by the profitability of Hajj. As a result, they buy (supply) their goods with more concern for good quality so that they can sell them in

Hajj season or if not, goods with high quality are in demand all year round.

1.4 ORGANIZATION OF THE STUDY:

Since the objective of the study is to investigate the overall effect of Hajj on the economy of Makkah with special investigation into the trade of consumer goods, the main body of the research has been divided into the following chapters:

Chapter One: Introduction:

This chapter is mainly intended to give a brief outline of the study; its main objective, study areas and the hypotheses. It also provides a brief account about Hajj.

Chapter Two: Influential Geographical And Human Factors On The Economy Of Makkah:

This chapter provides general background information about the state and the conditions affecting the economy of Makkah. Since the location and the physical features of Makkah remarkably influence its economic life, it is the researcher's belief that this aspect should not be ignored in any study relating to the economy of Makkah. Therefore, within this chapter we will discus the geographical factors i.e., location, physical characteristics, climate and to what extent they affect the economic activities. The second part of the chapter will focus on the human factors in the form of the economic and the development plans, and to what extent they alleviate the negative effect imposed by the geographical factors on the economy of the city.

Chapter Three: The Overall Effect Of Hajj On The Economy Of Makkah:

This chapter is devoted to investigate and evaluate the overall effect of Hajj on the economy of Makkah. In this chapter, we will investigate the major economic industries that are significantly influenced whether directly or indirectly by the season of Hajj. Initially, the chapter will investigate the indirect effect of Hajj on the structure of the economy of Makkah through the government's expenditure on Hajj-related issues. Thereafter, attention will be drawn to the direct effect of Hajj on the major operating economic sectors, namely Hajj service industry i.e., pilgrims' guilds, housing and the transport industries, and the industrial sectors.

Chapter Four: Survey Research Methodology:

This chapter describes the survey methods and the procedures used in collecting the data from the samples, shopkeepers and pilgrims, and the data analysis with respect to the investigation of the trade in consumer goods.

Chapters: Five, Six, Seven and Eight:

These chapters are devoted to the discussions and statistical analyses of the data collected from the samples, shopkeepers and the pilgrims for the purpose of investigating and evaluating the effect of Hajj on the trade in consumer goods.

Chapter Nine: Conclusions:

This concluding chapter contains the conclusions derived from the whole study in two major parts. Presented in the first part are the conclusions derived from the study of the effect of Hajj on the whole economy of Makkah. The second part contains the conclusions derived from the special investigation into the effect of Hajj on the trade in consumer goods.

1.5 THE SEASON OF HAJJ (THE PILGRIMAGE TO MAKKAH):

Hajj is the fifth of the five fundamental duties (known as pillars of Islam) that every Muslim is required to observe. The other pillars are (i) Profession of faith - to profess that there is no god but Allah and Muhammad is His Prophet, (ii) Performing the daily five prayers, (iii) Giving alms - *Zakāh*, and (iv) Fasting in the month of Ramadan. However, the performance of Hajj is obligatory, at least once in a lifetime, for every Muslim, male or female, who is mentally, financially and physically fit. The Muslim who is of responsible age, in fairly good health and is financially capable and secure must perform Hajj at least once in his or her lifetime[1]. Financial ability here means that the Muslim should have enough provision to cover his own expenses and pay his outstanding debts and provide for the welfare of those of his family he is leaving behind.

1.5.1 The Rites Of Hajj:

Hajj consists of an essential series of rites which must be performed in sequence in Makkah and the nearby holy places i.e., *'Arafah** , *Muzdalifah* and *Mina.* They must be performed between the eighth and the thirteenth days of *Dhul Ḥijjah* - the twelfth month of the Muslim lunar year.

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[1] - Hammudah Abdalati. Islam In Focus. The International Islamic Federation Of Students Organisation (Kuwait) in cooperation with The Islamic Foundation, UK. 1978. p.110.

1- Donning The Ritual Of *Iḥrām*:

This is the first step in performing Hajj. It refers to the state of consecration or ritual purification in which pilgrims put on two special garments. This ritual must be performed at special stations (known as *Mawaqīt*) before entering Makkah.

2- Performing The Rites Of *Ṭawāf* And *Sa'y*:

On arrival, pilgrims proceed directly to the Holy Mosque in Makkah to perform first *ṭawāf* - walking seven times in a counter-clockwise direction around the Holy House (*Ka'bah*). This *ṭawāf* is called arrival *ṭawāf* (*Ṭawāf al-Qudūm*). After the pilgrims complete the rite of *ṭawāf*, they perform the rite of *sa'y* where they walk between *Ṣafa* and *Marwah*, two small hills nearby the *Ka'bah* about 400 meters apart, a total of seven one-way trips.

3- Going To *Mina* And *'Arafāt*:

It is a customary (*Sunnah*) on the advent of the eighth day of *Dhul Ḥijjah* that pilgrims head for *Mina* and stay there for the whole day - called Watering Day (*Yawm al-Tarwiyah*) where they perform the five prayers. On the following day, ninth day, all pilgrims must move to *'Arafah* and stay there until sunset. This day is called the Standing Day (*Yawm al-Wuqūf*). According to all Muslim scholars, the Standing Day in *'Arafah* is the main pillar of Hajj, otherwise Hajj would not be valid[2]. In *'Arafah*, there is a mount

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• - Also known as *'Arafāt*.

[2] - Sayyid Sābiq. Fiqh al-Sunnah. (Arabic version). Dār al-Turāth al-'Arabi. Cairo. 1365 AH. v:1. p. 549. Also, Dr. 'Ali Al-Ghāmdi. 'Ikhtiyārāt Ibn Qudāmah al-Fiqhiyyah. Dār al-Madani. Jeddah. Saudi Arabia. 1986 (1407 AH) v:1. P595.

known as the Mount of Mercy (*Jabal al-Raḥmah*) at which the Prophet Mohammed delivered his farewell sermon during his pilgrimage.

4- Moving Towards *Muzdalifah*:

At the sunset of the ninth day (Standing Day), pilgrims proceed en masse from *'Arafah* towards *Muzdalifah*, a place located a few miles from *'Arafah* en route to *Mina*. This mass move towards *Muzdalifah* is called *Nafrah* or *'Ifāḍah* (rushing or pouring forth) as hundreds of thousands of pilgrims, most of them in motor vehicles, rush head-long for *Muzdalifah*. At this place, pilgrims stay the whole or most of the night and perform the prayers of *Maghrib* and *'Ishā'*. They also hunt around for stones, small pebbles, for use on the following days.

5-The Return To Mina And Stoning The *Jamarāt*:

From *Muzdalifah*, pilgrims move, at the dawn of the tenth day or any time after midnight of the ninth day, towards *Mina* where they stay three days, known as *'Ayām al-Tashrīq*. There, the pilgrims perform the rite of *Ramy* i.e., the stoning of the three concrete pillars called *Jamarāt*, each one with seven pebbles. These three pillars represent the Devil, and the throwing of the pebbles symbolises the pilgrims' repudiation of evil. On the first day, the tenth day, pilgrims throw seven pebbles only at the largest pillar (known as *Jamrat al-'Aqabah*), while on the following two days all three pillars are stoned, each one with seven pebbles.

6- *Ṭawāf al-'Ifāḍah*:

After stoning the first pillar on the tenth day, pilgrims head again to the Holy Mosque to perform the rite of *Ṭawāf al-'Ifāḍah.* The procedure is roughly the same as the arrival *ṭawāf* (*Ṭawāf al-Qudūm*). After the completion of this rite, pilgrims are free from all *'Iḥrām* restrictions, and they go back to their daily routine. Then, they return to *Mina* and stay three days to complete the rite of *Ramy*.

7- *Ṭawāf al-Waḍā'* (Farewell *Ṭawāf*):

The final rite of Hajj is the *ṭawāf al-Wadā'* (Farewell *ṭawāf*). This is obligatory for the Non-Makkan residents, and is performed just before the pilgrims leave Makkah. Its procedure is the same as the arrival *Ṭawāf* and the *'Ifāḍah Ṭawāf*. At this point, all rites of Hajj are completed and pilgrims may go to Madinah to visit the Holy Mosque of the Prophet, though this is not obligatory.

In the Hajj of 1995, a total of 1,041,203 external pilgrims performed Hajj. This figure may be doubled if the internal pilgrims are included. However, it is observed that the number of the external pilgrims has been increasing since 1993. That is, in 1993 the total external pilgrims were 992,813, and in the following year (1994) they increased to 995,611, an increase with 0.28%. In 1995, the number again increased by 4.6%. Based on these figures, it can be predicted that the number of the external pilgrims will continue to increase from year to year. In fact, this large number of pilgrims pouring into Makkah every year brings about a sharp rise in the demand for food, other consumer goods, transportation, health care, religious guidance and accommodation. Such high and sudden demand for such goods and services encourages every economic resource in the city to participate in the supply of goods and services in the Hajj market.

CHAPTER: TWO

ECONOMY OF MAKKAH: INFLUENTIAL GEOGRAPHICAL AND HUMAN FACTORS:

CHAPTER: TWO

2. ECONOMY OF MAKKAH: INFLUENTIAL GEOGRAPHICAL AND HUMAN FACTORS.

2.1 INFLUENTIAL GEOGRAPHICAL FACTORS.

Geographical Characteristics:

2.1.1 Location.

Site and situation:

The purpose here is to evaluate the importance of the location as an influencing factor on trade. From an economic point of view, the geographical location can contribute either positively or negatively to the industrial and commercial activities of the city. This importance can be discerned when considering the structure of the land. For instance, a city with a high percentage of flat land can facilitate commercial movement and industrial production, while uneven or mountainous areas block the process of trade. In a flat land, it is noticed that the price of ($1m^2$) is high, and this results in increasing the prices of lands and houses. On the other hand, this increasing price may be an obstacle against small businesses that require a certain amount of lands and buildings.

Also, the commercial significance of the location emerges when considering other advantages and facilities that surround the place such as proximity to sea ports and airports, and easy access to major routes. All these facilities play a serious role in advancing and prospering the commercial activities.

In terms of factors such as the above, the location of Makkah enjoys some advantages and lacks others.

Basically, Makkah is located on 21° 25' North of the Equator and 39 44' 30'' East of Greenwich. The city is situated in an extremely arid, barren valley among the *Sirat* Mountains on a surface largely consisting of crystalline, igneous and metamorphic rocks[•], as well as some of granite. Also the area contains granitic rocks of the pre-Cambrian Age[1]. This sort of structure does not seem to be promising for the future of the economy, especially for the owners of manufacture because their buildings may be threatened in the long term. However, given the whole geography of the region, Makkah is part of the western edge of the Arabic Plateau that stretches along the western coasts of the Red Sea. The rocks of this plateau go back to the pre-Cambrian Age that contains very solid granitic rocks. This type of rock is considered to be strong enough to resist climatic

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• - Igneous rocks are kind of rocks, formed from molten magma, such as basalt and grantic. Metamorphic rocks are igneous or sedimentary rocks, changed by heat, pressure, or chemical action within the Earth.

1- See:

- Adnan Yafi: Management of some large logistical problems of Hajj (the Muslim Pilgrimage to Makkah and the holy Areas). A Ph.D. dissertation presented to the University of Texas. 1983. p.6
- Ahmad Kamal: The Sacred Journey: Being Pilgrimage to Mecca. London: George Allen & Unwin Ltd. 1961/1964. p.3.
- Abubaker A. Baqader: Leisure and Social Change in the City of Mecca. Thesis, University of Wisconsin at Madison, 1978.p. 14.
- Ghazy Makky: Spatial Structure of Pilgrim Housing in Mecca, Saudi Arabia. Thesis, Michigan State University, 1976. p.22.

changes. The only disadvantage in this structure is that there are some rifts and cracks that have to be avoided when constructing heavy multistory buildings.

Makkah also enjoys a strategic location, being located in the western region of Saudi Arabia, approximately 40 miles (70 km) from the large seaport of Jeddah on the Red Sea[1]. Furthermore, it enjoys easy access to many other coast seaports and harbours. Some of these accessible seaports are listed in Table 2-1.

TABLE 2-1: SEAPORTS LOCATED NEARBY MAKKAH[2].

NAME	LOCATION	DIRECTION	DISTANCE	TYPE
1-King Fahd Industrial Seaport	Yanbu	N-W	385 km	Industrial
2-Yanbu Commercial Seaport	Yanbu	N-W	385 km	Commercial
3-Jizan Seaport	Jizan	S-W	819 km	Commercial
4- Farasan Seaport	Farasan	S-W	819 km	Commercial
5- Dhiba Seaport	Dhiba	N-W	*	Commercial
6- Al-Khuraybah Harbour	Khuraybah	*	*	Fishing
7- Al- Wajh Harbour	Wajh	N-W	639 km	Fishing
8- Al-Lith Harbour	Al-Lith	S-W	175	Fishing
9- Rabigh Harbour	Rabigh (north-west)	N-W	148 km	Fishing
10- Qunfidhah Harbour	Qunfidhah	S-W	*	Fishing
11-Al-Qahmah Harbour	Qahmah	*	*	Fishing
12- Amlaj Harbour	Amlaj	N-W	*	Fishing

- Information Unavailable.

Makkah is linked to most of these seaports and harbours by a modern network of highways, which facilitate the movement of the goods from and to the markets of Makkah. This position has benefited the city continuously since the old days. It stood at

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- Arther N. Strahien: Introduction to Physical Geography. New York: Wiley. 1973. pp. 422-49.
[1]- Adnan Yafi. op cit. p.6.
[2]- Zaki M.A. Fārsi: Makkah Al-Mukarramah: City and Hajj Guide. Holy City Municipality Publication. Saudi Arabia. (n/d). p.56.

the half-way point on the commercial caravan route between Yemen, in the South, and Syria, in the North[1]. Nowadays, it is connected by six important highways leading to Jeddah in the west, to Madinah in the north-west, to Taif in the south-east and to al-Laith in the south.

The regional roads to and from Makkah are primarily designed to cope with the peak load during Hajj and are under-used at other times[2]. Remarkably, this network of roads has created significant access to the city from all directions and this has given the city a significant commercial position in the region.

2.1.2 Physical Geography of Makkah (the Relief).

This section deals with the physical features of Makkah and evaluates this structure, and the extent to which it affects the trade of Makkah, because the physical structures of any city must have a great influence on the degree to which the city can benefit from its economic, social, political and religious characteristics, but before discussing and evaluating those features as influencing factors, we need to throw some light on the nature of the physical characteristics of Makkah.

[1]- Ghazy Makky: Mecca The Pilgrimage City. A Study of Pilgrim Accommodation. Hajj Research Centre. King Abdul Aziz University. Jeddah, Saudi Arabia. London, Groom Helm Publisher. 1978.p.21.
[2]- Majdi Hariri: Housing in Central Makkah: The Influence of Hajj. Unpublished Ph.D. thesis. University of Newcastle. 1986.p.6.

The city of Makkah is star-shaped in a mountainous area with the Holy Mosque in the centre. It lies amid a complex of mountains and alluvial valleys. The Holy Mosque is located in a low part of the city called *'Ibrāhīm* Valley at an elevation of 277 meters above sea level. Such topographic conditions impose strong physical constraints on residential development and cause many problems during the rainy season as most areas suffer from floods[1]. The worst affected area from floods, during the rainy season, is the Central area, where the Holy Mosque stands, because it is situated in the middle of the wide *'Ibrāhīm* Valley, surrounded by the highest mountains. Although parts of these mountains have been demolished, for residential and transport purposes, they still retain their characteristics. In 1978 *Makky*[2] described the numerous mountains of Makkah that have unique historical and physical characteristics as follows:

2.1.2.1 " *Ḥirā'* Mountain:

Also known as (Light Mountain). It is located to the north-east of Makkah. It rises to an elevation of about 634 meters above the sea level, and has rough slopes in all directions. This mountain contains the famous cave, facing the Holy Mosque, where the Prophet Muhammad (peace be upon him) used to meditate before the revelation. In this cave, the Prophet (peace be upon him) received the first message of the revelations that

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[1]- Ibid. p.14.
[2]- Ghazy Makky: Mecca: The Pilgrimage City. op cit.pp. 32-33.

were to become the Holy *Qur'an*. Muslims, particularly pilgrims, now visit the cave as a historical place.

2.1.2.2 *Thawur* Mountain:

This mountain is located to the south of Makkah; its peak rises to an elevation of about 759 meters. It contains the cave in which the Prophet (peace be upon him) and his friend *'Abu Bakr* (the first caliph) hid from the people of Makkah when they were migrating to Madinah.

2.1.2.3 *'Abū Qubays* Mountain:

This mountain is located to the east of the Holy Mosque with a peak rising to an elevation of about 372 meters; it slopes roughly towards the east and the north-east where the peak of *Khandamah* Mountain rises to an elevation of 420 meters.

2.1.2.4 *Qal'at 'Ijyād* Mountain:

This is located to the south-east of the Holy Mosque between *'Ijyād* and *Masfalah* streets and rising to an elevation of 406 meters sloping gently towards the North. This mountain is named from the castle that is located at the peak of the mountain, also facing north towards the Holy Mosque.

2.1.2.5 *'Umar* Mountain:

The name is used for the northern parts of the mountain chain that is parallel to the *Qal'at 'Ijyād* mountain chain. It rises to an elevation of 380 meters. It is very densely settled, especially on the parts facing the Holy Mosque.

2.1.2.6 *Ka'bah* Mountain:

This mountain is located to the north-west of the Holy Mosque; it rises to an elevation of 340 meters and slopes gently in all directions.

2.1.2.7 *Qa'yqa'ān* Mountain:

The mountain is part of a complex mountain chain that has several names depending on the specific location. The best known name for this mountain is *Hindi* Mountain. It rises to an elevation of 427 meters and slopes steeply toward the east, south-east and the west.

2.1.2.8 *Dhākhir* Mountain Chain:

This mountain chain lies to the north of the Holy Mosque and rises to an elevation of about 426 meters. The peak of this mountain chain is located in the northern part of the chain at 442 meters and slopes abruptly toward the east.

Other mountains are also found, namely: *Ṭanṭabāwi*, *Quz al-Nakkāsah*, *Umm 'Arfān*, *Al-Khbar*, *Al-Ḍibā'*, *Al-Wadā'ah*, *Al-Daraj* and *Al-Sarfah*. These are scattered throughout the city[1].

Therefore, it is quite evident that the territory of Makkah is mostly characterized by such mountainous and rough areas, and it becomes more rough as one approaches the

Central Area (*Ḥaram* Area). Such difficult physical conditions have shaped the outlook of the city and the type of constructions used. In addition to this physical effect, the estate market has been greatly affected as a result of shortage of flat land, since every commercial business requires flat land to enable it to enjoy all the services and utilities, like transportation, electricity, water supply, telephone etc., supplied by the government. For this reason, the prices of flat land, in some areas such as the Central Area and the surrounding lands, are extremely high, both for residential and for commercial use. Even for those who suggest taking advantage of the hill sides, by levelling part of these hills, the price is still high, because the cost of demolishing, ranging from 250-300 SR. per hour, will eventually be added to the price of the levelled land.

However, since the Saudi era began, huge spending, estimated in 1403-1404 AH (1983-84) as high as 3 billions SR[1], has been incurred to increase the flat land available for commercial and residential purposes as much as possible. And this, to some extent, has lessened the impact of the physical constraints, at least in the Central Area.

To conclude, one could confirm that there appears to be a strong relationship between physical features and commercial development. In the case of Makkah and its physical geography, commercial activities are evidently hindered and not developing rapidly. But,

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[1]- Dr. 'Aḥmad Shiqiliyyah. Aṣinā'ah fī Makkah al-Mukkaramah. Makkah Chamber for Commerce & Industry. Makkah. Saudi Arabia. 1407 (A.H). p.33.

in spite of all these influencing geographical factors, Makkah has much flat land which is suitable for industrial and commercial activities. Some of this flat land is natural and in the form of valleys, such as: *'Ibrāhīm* Valley, *Ṭu'ay* Valley, Makkah Valley, *Masfalah*, *'Ijyād*, *Al-Sayl*, and *Al-Tan'īm* Valley. The built-up areas have stretched along these valleys.

Besides the flat land, spreading out along the valleys mentioned above, there is another pattern of wide flat spaces, which are also suitable for commercial establishments, scattered among the mountains. This expansion was due to the exceptional rapid growth of Makkah in size. Through the ages, the city has witnessed a considerable boom in its growth. It has expanded in all directions to include more flat areas, some of which are known today as: *'Azīziyyah*, *Daqm al-Wabar*, *al-Manṣūr*, *al-Ruṣayfah*, *al-Nuzhah*, *al-Ẓāhir*, *al-Ma'ābdah*, *al-'Adl*, *al-Ghassālah*, *al-'Umrah* and *al-Tan'īm*. By the end of 1987, Makkah had expanded to a total of 11700 hectares[2], and expected to reach 21330 hectares in 2005.

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[1]- Fu'ād Tawfīq: Awḍā' Takhṭīṭ al-'Iskān 'ala Sufūḥ al-Jibāl bi Makkah. Research submitted to the Seminar of the Arabic City and Its Islamic Characteristics and Traditions, held in Madinah (Saudi Arabia) from 24-29 of Rabī' al-Thāni. 1401 A.H.p.127.

[2]- Report on the urban growth of Makkah. Ministry of Municipal and Rural Affairs Deputy of Ministry for planning of cities. Amānat al-'Āṣimah. 1407 A.H. pp.60-62.

2.1.3 Climate:

One of the important geographical influences, on economic development is the climate i.e., temperature, wind, rain, pressure and moisture. This strongly affects the human's way of life, for example, the way people dress, the kinds of houses they live in, and the kinds of food that farmers can grow. Weather and climate largely determine where humans can live, what shelter and clothes they need, and what food is available to them. The chief elements of weather, apart from air pressure, are temperature, moisture, rain and wind. Humans, however, can control the effects of climate in some respects. For example, central heating and air conditioning make buildings more comfortable to live and work in, whatever the weather.

Thus, weather conditions, from an economic point of view, influence both the consumer and the producer's behaviour. For the consumer, it determines the nature of his/her needs. For example, in regions with high temperature, the consumer tends to require certain types of commodities such as air conditioners, light clothes, soft drinks, sunglasses etc., while his/her demand for heaters, wool clothes and the like is low and there is a converse pattern for those living in cold regions. Based on this criterion, the producer tends to supply or produce what consumers demand and this eventually has its own effect on the markets.

Therefore, to evaluate the effect of climate on the economy of a town like Makkah, we should throw some light on its weather with some details about the climate records.

Comprehensive climatic data are only available for a short period in Makkah. The single meteorological station in the city began to operate only from 1970[1].

Generally speaking, Makkah's weather is very hot and dry during the summer; the heat is intense, frequently exceeding 48 C (120 F) in the shade. In winter, the weather tends to be warm with a moderate temperature of an average minimum of 18 C. However, it drops sometimes to an absolute minimum of 10.6 C. In some years there is little, if any, rainfall; however, some areas especially the central area (*Ḥaram* Area) have been flooded by excessive rain, which has caused considerable damage. Such occurrences are infrequent; the last damaging rains happened in 1968[2].

2.1.3.1 Temperature:

The average annual temperature is about 31.0 C, and this may be due to the following reasons: (i) The remote location of Makkah from the effects of the sea; (ii) The high mountains surrounding the city; (iii) Makkah is within the tropical boundaries in which the sun light is perpendicular at midday during the summer. The average temperature, according to the Makkah Meteorology Station in 1992, is given below[3]:

1- Meraj N. Mirza: The Impact of Selected Physical Factors on Settlement Development in Makkah, Saudi Arabia. Unpublished M.Sc thesis. Eastern Michigan University, U.S.A. 1979. p.97.
2- Ghazy Makky: Mecca The Pilgrimage City.op cit. p.33.
3- Statistical Year Book. Ministry of Finance and National Economy, Central Department of Statistic. (The 28th issue). Saudi Arabia. 1992. pp. 43-47.

TABLE 2-2: AVERAGE TEMPERATURE (MAX/MIN, MAX, MIN, ABSOLUTE MAX AND ABSOLUTE MIN) IN MAKKAH (1992).

Av. Temp.	Max/Min	Max	Min	Absolute Max	Absolute Min
Jan	21.2	27.6	16	32.7	11
Feb	20.5	27.3	14.5	33.4	**10.2**
Mar	25.7	33.2	19.7	39	13.6
Apr	29.7	37.5	22.2	42	17.4
Ma	32.8	40.2	25.9	44.4	20.3
Jun	35.2	43.3	27	**47.8**	24
Jul	34.7	41.8	27.9	45.2	25.5
Aug	34.2	41.3	27.7	44	23.4
Sept	34	41.8	27.2	46.3	25
Oct	31.6	40.3	24.1	44	21.6
Nov	26.5	33.1	21.1	36.4	18
Dec	23.5	29.7	18.3	36.2	13.4
Average	29.1	36.4	22.6	41	18.6

These meteorological records give a general picture of Makkah's weather throughout the year. The absolute maximum temperature record was 47.8 C and the absolute minimum was 10.2 C.

For the average temperature of the seasons, see the table below[1]:

TABLE 2-3: AVERAGE TEMPERATURE OF SEASONS (MAX. AND MIN.)

Seasons	Average Max.	Average Min.
Spring	38 C	26 C
Summer	42 C	32 C
Autumn	38 C	26 C
Winter	32 C	18 C

[1]- Consultants Preliminary Report. Makkah Meteorology Station. Dār Al-Handasah. 1983. p.15.

Based on these records, Makkah's weather appears to be very hot throughout the year except in the season of winter that falls in Nov., Dec., Jan. and Feb. Such high temperatures could affect the duration for storing commodities, goods and the raw materials. It also affects the employees, in shops and manufacturers, in terms of physical and mental exhaustion.

2.1.3.2 Rainfall:

Because comprehensive records about the annual precipitation in Makkah were not available for long time, we must rely on the available data provided by the Meteorological Station of Makkah and other contemporary sources. Some records were provided for the period (1966-1970)[1] in the following table:

TABLE 2-4: RAINFALL FROM 1966-70. IN MILLIMETERS.

Year	Jan	Feb.	Mar	Apr.	May	June	July	Aug	Sept.	Oct.	Nov.	Dec.	Av.
1966	-	-	-	-	-	-	-	-	11.8	-	74.6	-	86.4
1967	-	-	-	-	-	-	-	3.3	1.0	-	58.8	2.0	96.1
1968	3.0	5.3	-	99.5	-	19.0	1.0	-	-	-	49.2	25.0	202.0
1969	240.8	16.0	4.5	4.5	3.5	-	-	-	-	26.0	24.0	-	319.3
1970	63.5	-	-	-	-	-	-	-	-	23.0	-	22.8	109.3
Av.	61.5	4.3	.9	20.8	.7	3.8	.2	.7	2.7	9.8	41.3	10.8	157.2

To conclude, the table shows that the average annual rainfall in Makkah is not constant, but varies from year to another. For example, the average in 1966 was 86.4 mm, and gradually increased (with a varying percentage) in the following three years, while it

[1]- Office of Municipal Affairs, Makkah, Saudi Arabia.

declined sharply in 1970 down to 109.3 mm. Likewise, for the monthly average, the amount of rainfall varies depending on the season. The heaviest rainfall was in Nov., Dec., Jan and Apr. (41.3, 10.8, 61.5, 20.8) respectively.

It is worth mentioning, however, that the entire rainfall for a month may occur within a few days, causing flash floods (See for example the records of 1991 and 1992 in table (Table 2-5):

TABLE 2-5: DISTRIBUTION OF RAINY DAYS AND AMOUNT OF RAINFALL BY MONTHS IN MAKKAH 1991 AND 1992)[1].

Month	1991		1992		Total	
	No. of Rainy Days	Amount of Rainfall (mm)	No. of Rainy Days	Amount of Rainfall (mm)	No. of Rainy Days	Amount of Rainfall (mm)
January	10	48.8	6	66.7	16	115.5
February	2	0.2	3	3.5	5	3.7
March	6	9.3	0	0	6	9.3
April	0	0	0	0	0	0
May	2	2.3	0	0	2	2.3
June	0	0	0	0	0	0
July	0	0	0	0	0	0
August	0	0	5	46.2	5	46.2
September	0	0	4	0.8	4	0.8
October	4	15.1	4	18.1	8	33.2
November	2	6.9	10	40.7	12	47.6
December	4	15.3	3	64.8	7	80.1
Total	30 days	97.9 mm	35 days	240.8 mm	65 days	338.7 mm

The table shows remarkable points regarding the rainfall distribution by months; the rainfall sometimes occurs within days in a single month and then stops for few months, as

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[1]- Statistical Year Book. 1992. op cit. pp. 38, 51.

noticed in Jan. (1991) where it rained for 10 days and a few days in the following three months, and then stopped for four months until Oct., where again rain occurred for 4, 2, and 4 days in Oct., Nov., and Dec. Likewise, in 1992 it rained for 9 days in Jan. and Feb, whereas it then stopped for five months. To draw a conclusion from table (4) and (5), we notice that the winter season is the only wet season. Of the winter months, January seems to have the heaviest rainfall.

Therefore, rainfall in Makkah is very rare and does not occur regularly. The most expected times of the rainfall are in the winter season. The rain, however, may not fall for years. Despite the scarcity of rainfall, Makkah has always been threatened by flash floods; sometimes the entire rainfall for a season occurs within one or two days. Such destructive floods have been a serious danger to the commercial and urban areas especially the central district. Flooding problems are actually observed more along the main roads that lead to the Holy Mosque, as most of these roads lie within the flood plains[1]. Around 86 flood incidences have been recorded to have hit the city of Makkah[2]. Makkah, however, has recently witnessed a major development in all aspects. For coping with the flooding problems, sewerage networks were developed almost alongside the water distribution

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1- Makkah Region Planning and Development Project. Ministry of Municipal and Rural Affairs. Dār al-Handasah. Consultants Preliminary Report. Riyadh, Saudi Arabia. 1983. p.74.

2- Mohammed Ṭāhir Al-Makky: Kitāb al-Tārīkh al-Qawīm li Makkah wa Bayt Allah al-Karīm. (Four Volumes). Maktabat al-Nahḍah al-Ḥadīthah. Makkah. 1385 A.H. V:2.p.193. Also: Taqi al-Dīn al-Māliki: Shifā' al-Gharām bi 'Akhbār al-Balad al-Ḥarām. (Two Volumes). Dār al-Kitāb al-'Arabi. Beirut. 1405 H/ 1985. V2. p.422.

network[1]. In addition, serious studies, on flooding drainage system, have been planned. The objectives of these studies are to develop the quality of the existing system and to cover all the urban areas of Makkah. At the present time, the first stage of the drainage system project has been completed, as the drainage pipes have laid in most areas such as *'Azīziyyah* Street and its off-roads, *al-Manṣūr* Street, *al-'Utaybiyyah* Area, *Umm al-Jūd* and *Qaṣr al-Ḍiyāfah* Street[2].

2.1.3.3 Wind direction, Pressure and Humidity:

In the summer, Central Asia has a low pressure belt because the sun becomes perpendicular to the Tropic of Cancer (23.5 N), and this influences the Arabian Peninsula. In contrast, the Indian Ocean and the Mediterranean Sea both have high pressure zones. As a result, Makkah is influenced by the northwesterly, northeasterly and occasionally southwesterly winds (See Table 2-6).

The northwesterly winds are mostly dry because no large water bodies are present to serve as sources of water vapour. The northeasterly winds are also dry because they pass over the desert region of the Arabian Peninsula. The monsoon winds blow from the south-west and cause occasional summer rainfall.

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[1]- Majdi M. Hariri. op cit. p.228.

[2]- Zuhayr Kutbi: Taṣrīf Miyāh al-'Amṭār bil 'Āṣimah al-Muqadasah. First Ed. 'Amānat al-'Āṣimah al-Muqadasah. Makkah. 1408 H (1988). pp. 27-28.

In the winter: the Arabian Peninsula comes under a high pressure belt that is located in the Atlantic Ocean and the Northern Sahara. Consequently, Makkah is influenced by the north-eastern trade winds and the north-western winds. The north-eastern trade winds do not affect Makkah much since the mountains prevent them from reaching the city. The north-western winds bring occasional wet storms from the Mediterranean Sea.

TABLE 2-6 : THE PREVAILING WIND (DIRECTION GRADES AND SPEED IN KNOTS) 1992[1].

Direc- tion	Jan.	Feb.	Mar.	Apr.	May.	Jun.	Jul.	Aug.	Sept	Oct.	Nov.	Dec.
	180	180	180	180	180	180	180	180	180	180	180	180
Ave. Speed	4	4	5	5	4	3	3	3	3	3	3	4
Air Pressure	1014	1015.4	1011.5	1008.6	1006.8	1003.7	1003.6	100	100	1009	1012	101

A Knot equals 1.2 miles or 1.9 km per hour.

The humidity in Makkah varies from one season to another, depending on the climatic conditions in the region. The highest percentage of humidity occurs in January, November and December, while the lowest in September, July and August (see: Table 2-7).

TABLE 2-7: RELATIVE HUMIDITY ACCORDING TO METEOROLOGICAL STATION OF MAKKAH IN 1992[2].

	Jan	Feb.	Ma	Apr.	May	Jun.	Jul.	Aug.	Sept	Oct.	Nov.	Dec.	Av.
A.R.H	64	54	45	38	42	36	38	35	49	50	55	60	47
M.R.H	96	85	84	69	79	69	75	72	80	92	92	92	82
L.R.H	34	16	15	9	14	9	14	14	16	12	18	23	16

A.R.H= Average Relative Humidity. M.R.H= Maximum Relative Humidity. L.R.H= Lowest Relative Humidity.

[1]- Statistical Year Book. 1992. op cit. pp. 39-42.
[2]- Statistical Year Book. 1992. op cit. pp. 35-37.

2.1.3.4 Water Resources in Makkah:

Due to the scarcity of rain and the shortage of underground water, Makkah's inhabitants obtain water either from government-owned resources or from a number of private wells in and around the city. At the present time, Makkah depends on the following resources:

1- *Zamzam* Water:

This water is pumped from a well called *Zamzam* and located within the Holy Mosque. It is believed to have been found by the Prophet *Ismā'īl* (peace be upon him). Later, it was re-dug by the grandfather of the Prophet Muhammad (peace be upon him) and it has been supplying water since then. Although it tastes slightly bitter, Muslims, especially pilgrims and visitors, consume a large amount when performing Hajj or *'Umrah* because of its religious value.

This well has undergone many developing processes over the years. In recent years, the well has been developed and provided with modern facilities. Nowadays, the water is easily available everywhere in the Holy Mosque; people can even obtain the water outside the Mosque through taps installed outside the Mosque.

2- *'Ayn Zubaydah* (*Zubaydah* Spring):

This historical water source is one of the three oldest underground waters in Saudi Arabia. The other two sources are (i) *'Ayn al-Zarqā* in Madinah and (ii) *'Ayn al-'Azīziyyah* in *Wādi Fāṭimah* - *Fāṭimah* Valley. It is said that this spring was established, in 174 H - 798 AD, by a woman called *Zubaydah* - the wife of the Caliph *Hārūn Al-Rashīd* - and the spring was named after her.

It is located in *Wādi al-Nu'mān* (*al-Nu'mān* Valley) east of Makkah. This spring was canalized to transfer the water in pipelines to the city of Makkah. In addition, another two water sources, taken from wells in the *'Ābdiyyah* and *Rahjān* valleys, were diverted to join *Zubaydah* pipelines in order to supply Makkah with enough quantity of water.

3- *'Ayns Wādi Fāṭimah* (Springs of *Fāṭimah* Valley)

These springs are located in the *Fāṭimah* valley northwest of Makkah. This valley used to supply Makkah and Jeddah at the same time, but after establishing water desalination plants in Jeddah, all water resources in the *Fāṭimah* valley were diverted to Makkah. The source of water in the *Fāṭimah* Valley comes from a number of springs and wells, as follows:

(i)- *'Azīziyyah* Spring: The ancient name is *'Ayn al-Jadīdah.* It was built during the period of King *Abdul Aziz*, Father of the present King. Its water reached Makkah in 1951 by Ministry of Finance Authority.

(ii)- *Al-Matīg* Spring: Its water reached Makkah in 1957 by Ministry of Finance Authority.

(iii)- *Sulah* Spring.

(iv)- *Al-Qshāshiyyah* Well[1].

Those springs and wells of the *Fāṭimah* Valley are considered to be a very important water source for the city of Makkah. But the exhaustion of this source and it being diverted away has negatively affected the cultivated area within the valley. The local inhabitants used to depend on this valley as a source to their farming and plants. Today, it is noticed that the cultivated areas in and around the *Fāṭimah* Valley are decreasing since this water is restricted to drinking only. Otherwise, such a cultivated area would have been a significant source of agriculture products to the market of Makkah.

4- Desalination Plant:

Due to the shortage of water resources in Makkah and the increasing consumption of water during Hajj and *'Umrah,* the government had decided to launch a project of refining water from the Red Sea. This huge project was established in *Shu'ayibah* Coast, 100 km southward - old seaport of Makkah. It was constructed and completed in several stages which took 52 months (4 years and 4 months)[2]. The total cost of this desalination project was $ 575 million. This desalination Plant was constructed to refine water with a maximum capacity of 40 million gallons per day and to supply Makkah and Taif with 25 mg* and 15 mg respectively. Its actual production started on 21 Jun. 1988, by the present king in a ceremony held at one of its distribution stations, *Fatḥ* Station No: 2, in the *Nu'mān* Valley[3]. In 1988 the first production was 10005 m^3 and went up to 23658 m^3 in 1989. Since then its production has been increasing every month in order to meet the increasing demands for water by locals and pilgrims.

TABLE 2-8: QUANTITY OF WATER DESALINATED THROUGH DESALINATION PLANT FOR MAKKAH BY MONTHS [4].

In m^3

MONTH	QUANTITY	MONTH	QUANTITY
1	718	8	1995
2	656	9	2942
3	1207	10	2709
4	1325	11	3636
5	1219	12	3886
6	1913		
7	1452	TOTAL	236658

2.1.3.4.1 Additional Projects concerning water supply and sewerage network:

In addition, Makkah has been given special attention by the government in the Master Development Plans. Concerning the improvement of water and sewerage network, the government has achieved a number of projects, costing many millions of SR, to ensure

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[1]- Alternative Urban Strategies. Regional and Town Planning Dept. p.59., and data from the Ministry of Agriculture, via Ghazy Makkay. op cit. p.38.

[2]- Ukaz Newspaper. No: 6516. 8/7/1404 H. (1984). p.2.

* - The total consumption for Makkah is estimated 5 mg daily. This will save 20 mg as a resource to unexpected needs in future.

[3]- Ukaz (Daily newspaper). op cit. No: 8018. 21 Jun. 1988. pp. 10-11. Also: Magazine of Municipalities, quarterly issues, Ministry of Municipal and Rural Affairs. Saudi Arabia, No: 15. Aug. 1988. pp. 14-20.

[4]- Statistical Year Book. op cit. p.362

that the special needs of the inhabitants of Makkah and the pilgrims are served. Some of these achievements are as follows:

1- Construction of Water Tanks: This project is intended to collect and store water for the normal needs of the locals and the pilgrims during Hajj season. Around 20 Water Tanks, in various sizes, have been constructed throughout the city. The total capacity of these Tanks is more than 100,000 m^3 and most of them were built on hillsides within the city. For the pilgrims, many Water Tanks were constructed in the Holy Places (*Mina*, *'Arafāt*, *Muzdalifah*) with a total capacity of 432,000 m^3.[1]

2- Extending the water supply network to *Mina* and *'Arafāt* at a cost of SR. 17.6 million or $ 4.7 million.

3- Construction projects in Makkah to improve the water supply network costing a total of SR 221.25 million or $ 59 million.

4-Construction of wells to increase the water resources at a cost of SR. 3.4 million or $1 million.

5- Free distribution of drinking water during Hajj and Ramadan seasons:

[1]- 'Aḥmad al-Ghazāwī. Makkah al-Mukarramah fi Shadharāt al-Dhahab lil Ghazāwī. Edited by Dr. 'Abdul 'Azīz al-Ghāmdi et al. Published by Nādi Makkah al-Thaqāfi. Makkah. 1405 H. p.57. Also: 'Ibrāhīm A. Kayfi: Makkah al-Mukarramah. General Administration for Youth Welfare. Riyadh. 1988.

Due to the increasing demand for drinking water during Hajj, *'Umrah* and Ramadan times, a factory for refining water was established by the order of King *Fahad* and at his expense. The purpose of this factory is to refine water, which is distributed in small packs, during Hajj and Ramadan, as a charitable gift to all Muslims.

The factory was established in (1404 H, 1984) in the *Rahjān* Valley, Southeast Makkah. The total production of the factory in the first year was 2.5 million plastic packs, the capacity of each pack is 1 liter. Its production was increased year after year until it reached, in 1408 H- 1988, 30 million plastic packs[1]. During Hajj, the water is distributed throughout the Holy places at the Distribution Centre. During Ramadan, it is only distributed around the Holy Mosques in Makkah and Madinah[2].

TABLE 2-9: NUMBER OF PLASTIC PACKS DISTRIBUTED DURING HAJJ TIMES (1984-88)[3].

Year	At Holy Mosque	Entrances of Makkah	'Arafāt	Muzdalifah	Mina	Total
1404/1984	235,000	-	148,000	-	1,640,000	1,640,000
1405/1985	2,000,000	435,000	675,000	150,000	3,850,000	7,110,000
1406/1986	2,200,000	440,000	1,100,000	570,000	4,298,000	8,608,000
1407/1987	2,000,000	500,000	1,750,000	750,000	5,300,000	10,300,000
1408/1988	2,552,000	550,000	2,500,000	1,250,000	6,438,000	13,290,000
Total	8,987,000	1,925,000	6,173,000	2,720,000	21,526,000	**41,331,000**

1- Fayṣal A. al-'Amūdi: Maṣāni' Ta'bi'at Miyāh Khādim al-Ḥaramayan al-Sharīfayn (King Fahad). A research paper presented to the Seminar of Transportation in Hajj. 5-7 July 1988. Organized by the Ministry of Transportation in coordination with the Ministry of Hajj and 'Awqāf. p.35.

2-Ibid. p.34.

3-Ibid.p.35.

This water source has much helped in coping with the rapid needs of water at Hajj times. In a special study conducted by the H.R.C. this water source was the largest amount, among other sources, distributed in the Holy Places as well as was easily available to all pilgrims[1].

Due to these multi-million development projects, Makkah has become able to cope with the increasing demands for water by the locals and the pilgrims. Remarkably enough, the large-scale water network has made the water available to every one's doorstep. Not only this, but even the commercial areas, such as shopping centres, industrial areas and good manufacturers, obtain water for commercial uses through this network.

Makkah, then, obtains its water through two sources, and consumes yearly: (i) From the valleys a total quantity of 26,300,000 m^3. (ii) From the desalination Plant a total of 27,000,000 m^3. The next table shows the growth of the number of subscribers and the total quantity of water consumed in Makkah during the period of 1403-1412 A.H (1983-1992)

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[1]- Dr. Sulaymān Māliki and Dr. Sa'ad 'Uwnāl : A study on availability of water in the Holy Places from the pilgrims' point of view in 1408 H- Historical and survey study. Hajj Research Centre Makkah. 1409 H. (1989). p.47.

TABLE 2-10: QUANTITY OF WATER CONSUMED AND NUMBER OF SUBSCRIBERS ,11403-12 A.H (1983-92)[1]

(Quantity in thousand m^3).

	1983	1984	1985	1986	1987	1988	1989	1990	1991	1992
Qt. Of water	33,531	22,610	27,872	31,498	25,964	27,664	--	51,501	53,590	49,932
No of Sub	8,286	8,560	12,725	21,531	25,155	31,335	--	35,236	46,812	46,200

Qt = Quantity of water consumed.
No. of Sub = Number of Subscribers at End of Each Month.
(--) Not available.

The consumption of water, however, may vary from one season to another. In the seasons of Hajj and Ramadan, the consumed quantity of water may equal a whole year's consumption. More development projects are under way to link the remote and new built-up areas with the existing network system. Those areas, however, can still obtain water by trucks that brings the water from wells located in the surrounding valleys* .

2.1.4 Summary:

In the previous section, we have reviewed geographical characteristics as influencing factors on the economy of Makkah. It is quite clear that the mountainous location of Makkah has, to some extent, influenced not only its commercial growth but stretched to all its aspects.

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[1]- Statistical Year Book (1992). op cit. p. 298.

* - The cost per full tank truck is about 75 SR. in normal times, while during Hajj times the cost goes up to 150 SR. This rise is observed as an effect of Hajj; the owners of the trucks increase the price because of the traffic jams. Sometimes, the truck takes the whole day to fetch one tank of water. For this reason, most people living in such areas get enough quantity of water before the season of Hajj begins. (Through interviews with a number of households and the writer's observations)

Due to the mountainous location of Makkah, which is in fact surrounded by mountains from all directions, the city is considered to be geographically isolated from the neighboring regions. Such regional isolation is deemed to reduce the commercial relationships with the outsiders. As it happens, however, Makkah has never been considered to be isolated from other regions. Since the first settlement by the Prophet *Ismāʻīl* and His mother *Hājar*, Makkah has been always the favored destination of all Muslims. Despite its rigid physical features, people continued, over the times, either to settle or to visit the Holy Mosque. Makkah, then, has gained this importance not because of its geographical location but from being, for Muslims, the holiest spot on the face of the earth. Beside its holiness, Makkah today has, to some degree, overcome the difficulties imposed by the mountains, with the setting up of a modern roads-network. This network has linked Makkah with other regions and made the remote markets and the seaports easily available to the markets of Makkah.

As for the physical features, the city used to live under the severe influence imposed by its topographic conditions. Nowadays, such conditions have less impact as multi-millions have been spent in developing the city. As explained earlier, the city witnessed major development projects with regard to demolishing parts of the mountains especially in the Central Area, for transportation, commercial or residential purposes. Since 1985, the government spent a total of 301,468,000 SR, only for asphalting roads[1]. These development projects have provided the city with more flat spaces that have clearly reduced the effect of the physical features in Makkah.

Concerning the climate conditions, Makkah was found to be within a hot area in almost every seasons. Some historians have remarked that the season of summer in Makkah lasts eleven months and the winter is only one month[2]. The annual average temperature is 30.7^{0}C (87.3 F). Such hot weather occurs because: (i) Makkah is located away from the effects of the sea. (ii) It is surrounded by high mountains, and this prevents the winds from penetrating the city. (iii) Makkah is within the tropical boundaries.

In a nutshell, Makkah is a hot city with:

1- A temperature ranging between 20 - 52^{0}.

2- A total average annual rainfall of 157.2 mm.

3- An average relative humidity between (0 - 10 %).

Such weather elements are considered to be influencing factors on economic growth and commercial activities in terms of the following:

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[1]- Madinah Magazine: Mashrū'āt Ḍakhmah li Taṭwīr 'Umm al-Qura. No:79. 1990. p.68.
[2]- Mohammed Rafī': Makkah fī al-Qarn al-Rābi' 'Ashar al-Hijri. Published by Nādi Makkah al-Thaqāfi. Makkah. First Ed. 1981. p.18.

1-Under such weather the duration, for storing consumption goods, particularly food commodities and drinks in the market, will be reduced. And this becomes extremely important specially during the peak-seasons such as Hajj times and Ramadan. For avoiding this influence, huge amounts of electricity, in some commodities stores, are to be consumed and continuously turned on . In consequence, such an effect leads either to a rise in the prices of commodities, which damage quickly such as food, or to adopting commercial activities other than such fast-damaged commodities.

2- In such high temperatures, the industrial machines at manufacturers lose some of their life span. This requires regular and continuous maintenance which means an increase in the cost of production. This will eventually increase the prices of the goods produced by these factories. Also, the employees and labourers working in factories get quickly exhausted because of the heat. And this leads to an increase in the cost of manpower and a reduction in the working hours.

3- Because of the nature of the physical geography, Makkah suffers from a shortage of water. For this, Makkah obtains huge quantities of water from neighbouring valleys through either pipelines or trucks. This consumption of water may double during Hajj times and the month of Ramadan. In consequences, all water resources, in the surrounding valleys and villages, are diverted to Makkah. And this has reduced the cultivated areas in these valleys; consequently, the agriculture products are severely affected.

2.2 INFLUENTIAL HUMAN FACTORS:

In this section, we will review the factors, adopted or caused by human beings, while have had an influence on the commercial growth of Makkah.

2.2.1 Government Economic Policy:

The economic policy adopted by the government is regarded as the most powerful factor that has a direct impact on economic development. Before discussing the economic policy conducted by the government in Makkah, it is important to understand the development plans and the planning process, for the whole country, through which the economic policy is conducted.

2.2.1.1 The Planning Process:

It is the purpose of this section to explain how the planning process operates within the country, and to summarize the objectives of the Five Year Development Plans which have been implemented. Up to now, there have been Six Development Plans, each of which is based on a five-year period.

TABLE 2-11: THE FIVE-YEAR DEVELOPMENT PLANS IN SAUDI ARABIA[1].

MASTER DEVELOPMENT PLANS	HIJRAH YEAR	GREGORIAN YEAR
First Development Plan	1390-1395	1970-1975
Second Development Plan	1395-1400	1975-1980
Third Development Plan	1400-1405	1980-1985
Fourth Development Plan	1405-1410	1985-1990
Fifth Development Plan	1410-1415	1990-1995
Sixth Development Plan*	1415-1420	1995- 2000

- Information unavailable.

Such plans are the primary instruments of development in the country. As conceptual frameworks the Five Year Development Plans represent structural designs for society's development; as organizational frame works they provide guidelines for implementation. While all government agencies are involved in the planning process, the key role is assigned to the Ministry of Planning, which is responsible for the preparation and coordination of all sectoral plans at the national level. The Five Year Plan is prepared in accordance with the guidelines of the national development strategy, as approved by the Council of Ministers. In specific terms, the Five Year Plan contains: (i) Plan Document, which outlines the medium term economic policies and development strategy, (ii) Operation Plans for each Ministry and public agency, which set all government expenditure and development programmes. Therefore, both Plans, the Plan Document and the Operation Plan, integrate the structural priorities and the directions of the economy as well as the development and expenditure programmes of the country. The

[1]- Fouad Al-Farsy: Modernity And Tradition: The Saudi Equation. Kegan Paul International. London. 1990. p.145.

latter become the guidelines for the annual budgets which function as the main annual instrument of economic policy.

For various public sectors, this combined system of Five Year Plan and annual budget determines the level and pattern of expenditure, with all the associated implications for the progress and direction of sectoral development.

For the private sectors, the system defines the regulatory and economic framework in which they operate. Moreover, the Five Year Plans provide orientation for the private sectors on the likely course of the economy, on related government policies, and on potential business opportunities[1].

2.2.1.2 The Objectives Of The Five Development Plans From 1390-1415 A.H (1970-1995)[2]:

The Development Plans contain many elements covering every aspect of life at all levels in the country. Of these, some objectives affect, whether directly or indirectly, the commercial development of Makkah or the western province. The purpose of this section is to summarize the objectives of the First, Second, Third, Fourth and Fifth Development

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[1]- Ibid. pp. 145-147.

[2]- This section is based on various government publications; see, for example, Fouad Al-Farsy. op cit. pp. 147-170. Ministry of Industry & Electricity: Progress and Achievements. Published by Tihama. Without date and page numbers. Ministry of Planning; Achievements of the Development Plans (1970-92). Saudi Arabia. Saudi House for Consulting Services(SHCS). Dalīl 'al-'Istithmār 'al-Ṣinā'i. 1990. 8th ed. Saudi Arabia. pp. 72-147.

Plans, and to explain, in a brief way, with some discussion where necessary, the objectives set for developing Makkah:

2.2.1.2.1 Religious Objectives:

Islamic and moral values have been the foremost elements within all the Development Plans. For this, Makkah as a holy city is supposed to be planned and developed and its full Islamic values are given especial consideration. In practical terms, however, the value of some religious aspects in Makkah such as old Mosques and traditional spots seem to have diminished, as demolishing and constructing projects have been implemented throughout the city. This may be justified on the ground that the city needs to be developed in all aspects in order to cope with recent pilgrimage's difficulties.

2.2.1.2.2 Economic Objectives.

Economic objectives were given great emphasis, as a second priority, through all the development plans. Such objectives may be summarized as follows:

1- Increasing the growth rate of gross domestic product (GDP).

2- Developing human resources so that all elements of society can contribute more effectively to production and participate fully in the process of development.

3- Diversifying the national economy base into productive sectors, particularly agriculture, industry and mining, and reducing dependence on oil sectors, as a main source, through increasing the share of other productive sectors in GDP.

4- Enlarging the Saudi manpower base and upgrading their productivity in all sectors through reducing reliance on foreign manpower.

5- Developing non-petroleum industries throughout the country by establishing various industries such as canning, minerals, water supply, cement, glass, lumber, fisheries, marble, cotton weaving, leather and synthetics.

6- Establishing an adequate infrastructure to give the private sectors the opportunity to undertake many of the economic tasks of the government.

7- Considering a balanced economic and industrial development as between the different regions of the country.

8- Encouraging the economic and industrial development through an advertising policy showing the exact prices of the refined-petroleum products and the natural gas. Such policy should be cleared and based on the presence of surplus reserves so that national manufacturing benefits from such products at cost price.

9- Emphasizing maximum utilization of the country's minerals resources by encouraging the foreign companies and national investment capitals holders.

2.2.1.2.3 Industrial Objectives.

Due to the importance of the industrial sector in developing the economic base, the government appears to have given special attention to its industrial policy throughout all the Development Plans. In 1394 AH (1974), the government released a separate statement showing the principles of the industrial policy adopted by the government. The rationale behind such a statement was the desire of the government to give the private sectors the opportunity to get maximum economic benefit from the industrial development programmes. It was also aimed at informing businessmen within the country of the basic principles of industrial policy. The objectives of the policy were defined as follows:

1- The policy aims at encouraging and expanding the range of conversion industries and industries based on agriculture. That is because the outputs of these fields shall contribute to the national income, and create working opportunities that will lead to a rise in living standards for both society and individuals.

2- the principle of free competition prevailing among commercial and industrial institutions is the foundation of economic activity in the country. The awareness of the government of this fact makes it believe that, to realize the objective of industrial development, it will have to give, somewhere along the line, these private institutions full freedom to shoulder the responsibility of carrying out industrial projects. To implement this purpose, the government shall offer all the support and aid required in all the phases of carrying out industrial projects by private sectors and businessmen who wish to acquire profits and who are prepared to accept the consequences of success and failure.

3- The government considers that competition promotes the interest of consumers as the best way to motivate private industrial establishments to select profitable and suitable projects that absorb the purchasing capacity of the market which are characterized by their low costs of production. This will lead to fixing prices of products within fair and reasonable limits for both producer and consumer. The government will not allow harmful foreign competition such as dumping competitions.

4- The government provides businessmen, who are willing to contribute to the industrial development, with the necessary figures and data concerning industry fields. Also, the government will from time to time, publish information about feasible projects for which investments are possible, as well as any other useful information in this respect.

5- The government is prepared to offer different financial and attractive incentives to all industrial sectors in a manner that makes all projects successful in terms of ideas and management. These incentives include the following:

A- Offering loans and capital participation on the basis of easy and attractive terms.

B- Assisting businessmen in establishing industrial companies among them with further assistance in their organization.

C- Assistance in the selection of the industrial projects, the preparation of the economic feasibility studies and the evaluation thereof.

D- Offering the financial and technical aid required for operating factories.

E- Exemption of machinery, equipment and raw materials from customs fees.

F- Exemption shares of foreign partners in projects, capitals from taxes imposed on company profits.

G- Giving priority to national products in government purchases.

H- Imposing customs tariff on competing foreign products so as to protect the local products.

I- Granting plots of lands in the industrial zones for erecting factories.

J- Providing the necessary support to train Saudi workers.

K- Rendering assistance in exporting the national products.

6- Applying the principle of industrial licensing for projects in which the invested capital or the number of workers or the volume of productive capacity go beyond certain limits.

7- The government will sponsor and establish the great scale industrial projects that cannot be undertaken by the private sector alone. The purpose of this policy is to give the private sector the opportunity to contribute to them according to their potential, and to sell its shares in these projects to the public at the appropriate time.

8- The government will exert its efforts to avoid resorting to the imposition of quantitative restrictions or fixing the prices as a means of implementing its industrial policy.

9- The government will recognize the right of the private sector operate in the industrial fields, to invest, select and manage the economic resources including manpower working in this field as long as it is within limits that do not contradict the existing regulations.

10- The government will avoid imposing any restrictions to the movement of fund transfer to or from the Kingdom. For this, it welcomes the entry of foreign capital and the advent of foreign experience to the industrial sectors in the country.

11- The government will provide all public utilities and the infrastructure that are requisite to the development of economically feasible industries.

2.2.1.3 Major Government Agencies Involved in Industrial and Economic Development[1]:

In this section, we will identify the government agencies and organizations responsible for industrial and economic development. A brief introduction, explaining the main responsibilities of each body, is also given:

2.2.1.3.1 Ministry of Agriculture and Water.

This body is mainly responsible for implementing the economic plans and programmes concerned with agriculture, water supply development, desalination, irrigation and conservation of scarce water. The body is also in charge of animal resources, fisheries, grain silos and locust control. Further, under the Department of Economic Studies and Statistics, the Ministry is responsible for granting licenses to commercial projects for which technical and economic feasibility studies have been prepared, and which are usually financed by the Saudi Arabian Agricultural Bank.

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[1]- Ibid.

2.2.1.3.2 Ministry of Commerce.

The role of this body comprises foodstuff quality control, consumer protection, the registration of companies and commercial agents, labelling regulations and standards. For implementing its tasks, the Ministry has many branches in all major cities. In 1989, 18 branches of the Ministry were recorded, and they are located in *Abha, Ar'ar, Bahah, Buraydah, Dammam, Hail, Hufuf, al-Jawf, Jeddah, Madinah, Makkah, al-Majmaah, Najran, Jizan, Tabuk, Taif, Aunayzah* and *Yanbu.*

In Makkah, there are several agencies functioning as representative departments of the Ministry of Commerce. The Branch of the Ministry in Makkah carries out the role of the Ministry and is responsible for the commercial activities in the area of Makkah in terms of:

1. Granting licenses to the commercial projects established in the region, in cooperation with other official bodies such as Municipality and Civil Defense Administration.

2. Issuing and registering commercial registrations for commercial agencies in the region.

3. - Monitoring stores of basic commodities held within the city and exercising control over prices.

4. Calculating the quantities that must be imported to ensure continuous availability especially during Ramadan and Hajj seasons.

For maintaining good quality of products for local and international markets, the Ministry has an organization in Makkah called Saudi Arabian Standards Organization (SASO). The main objectives of the SASO are to protect the local consumer against substandard quality and to enhance the export potential of national products. It also determines and enforces approved standards of services, facilities, utilities and products within Makkah.

For commercial disputes, the Ministry has a committee; its main function is to settle any commercial disputes that occur between commercial institutes and contractors, in association with the Chamber of Commerce & Industry, according to the regulations set by the Ministry.

2.2.1.3.3 Ministry of Industry and Electricity

Despite all the government agencies in all levels i.e., ministerial and organizational levels which are interrelated and involved, in a way or another, in the process of economic and industry development, the Ministry of Industry and Electricity remains the first and the directly responsible body for industrial development. The main objectives of the Ministry are:

1. - Achieving balanced and constant development in the industrial sector in the different regions of the country.

2. - Creating a suitable climate to protect and encourage national manufacturing so that the government achieves all the pre-planned projects in this important sector.

3. - Adopting the necessary policies and measures for developing the rural and remote areas of the Kingdom so that they achieve suitable economic and industrial development.

For implementing such objectives, the Ministry is divided into three divisions, each of which is headed by a deputy Minister and responsible for certain duties. The first one is concerned with industrial affairs, the second is for electricity affairs, the third is for administration and financial affairs. Because industrial and economic development is our concern in this section, we will concentrate only on the industrial affairs. The Division of Industry Affairs implements its objectives through committees and administrations, as follows:

- Foreign Capital Investment Committee. The purpose of this committee is to consider foreign investment license applications and make decisions on them for submission to the Minister for ratification; recommend penalties for projects violating FCIL (Foreign Capital Investment Law).

- Committee For Land Distribution In Industrial Areas. Its function is to make decisions on the allocation of industrial plots and the extent of such plots in industrial estates and cities.

- Industrial Licensing Committee. It makes decisions on applications for industrial licenses and reviews policy measures relating to licensing.

- Exemption Committee. It makes decisions on applications for exemption under the Law for the Protection and Encouragement of National Industries; review policy measures relating to industrial protection.

- Foreign Capital Investment Administration. It administers FCIL and services the Foreign Capital Investment Committee; evaluates and licenses foreign investment projects; liaises with other Ministries and Government Agencies on matters pertaining to foreign investment.

- Industrial Licensing Administration. This is to evaluate and license new industrial projects or the expansion of existing projects (in association with FCIB for foreign investment projects); follow-up on the establishment and operation of projects.

- Engineering and Projects Administration. It plans, designs and supervises the construction, operation and maintenance of industrial estates; approves plans and designs for factories of licensed projects to be set up in industrial estates, with assistance from the Saudi Consulting House (SCH).

- Industrial Protection And Encouragement Administration. It is to administer the Law for the Protection and Encouragement of National Industries, by evaluating and granting concessions on tariffs and other forms of protection and encouragement.

- Industrial Statistics And Data Administration. It develops and maintains statistics of industrial establishments, including a quarterly list of licensed projects; it conducts regular surveys.

- Industrial Cities Administration. It administers the industrial cities and estates; it evaluates requests for plots in these estates and cities.

2.2.1.3.4 Other Agencies Supporting Economic & Industrial Development:

In addition to the above governmental bodies involved in industrial and economic development, there are some other agencies, attached to different Ministries, which support the process of economic and industrial development. The objectives of these agencies have been to back up the projects of both public and private sectors either in terms of financing, consulting or management. The following table gives some details about the agencies and their functions:

TABLE 2-12:: OFFICIAL AGENCIES INVOLVED IN INDUSTRIAL DEVELOPMENT[1].

Government agencies	Function	Notes
Saudi Consulting House(SCH)	Providing Consultancy Services In Industry Sector	A
Saudi Arabian Basic Industries Co.(SABIC)	Petrochemical Manufacturing	A
Royal Commission for Jubail & Yanbu	Hydrocarbonic Manufacturing	A
PETROMIN	Multi-purpose Manufacturing	A
ARAMCO	Oil Refining	A
SAMARIC	Oil Refining & Marketing	A
Grain Silos & Flour Mills Org.(GSFMO)	Agriculture Industries	A
Public Corporation Of Electricity	Electricity Service	B
Saudi Arabian Standard Org.(SASO)	Legislating Commodity Standards	B
King Abdul Aziz City For Science & Technology(KACST)	Industrial & Agriculture Research	B
Chambers Of Commerce & Industry Council Of Saudi Chambers	Banking Industry & Commercial Information	C
Engineering Consulting Committee	Engineering Research	C
Saudi Exports' Development Centre	Activating Exports	C
General Organization For Technical Education & Vocational Training	Improving Manpower Skills	C
Dept. Of Observation & Environment Protection	Protecting The Environment & Maintaining The Natural Resources	B
National Industrialization Company	Establishing Advanced Industries	C
Saudi Corporation For Investment	Establishing Industrial Projects	C
Madinah Company For Industrial Investment	Investment In Industrial Activities In Madinah	C
National Company For Industrial Operation & Service	Conducting Maintenance, Operation and Service Activities	C
Gulf Corporation For Industrial Investment	Industrial Investments In Gulf States	C
Saudi Company For Industrial development	Petrochemical & Consumption Commodities Manufacturing	C
Saudi Company For Industrial Exports	Abroad Marketing For Local Industrial Products	C
Saudi Industrial Development Fund(SIDF)	Financing Industrial Projects Of Private Sector	C
General Investment Fund(GIF)	Financing Commercial And Productive Projects Of Public And Private Sector	B
Real Estate Development Fund(REDF)	Providing Free Interest-Loans For Citizens To Build Houses, Offices ..etc.	C
Saudi Arabian Agricultural Bank(SAAB)	Financing Farmers To Develop Agriculture Sector	C

(A) Agencies directly involved in public sector development.(B) Agencies involved in public and private sectors' development.(C) Agencies involved mostly in the private sector.

[1]- Dalīl 'al-'Istithmār 'al-Ṣinā'i. 1990. op cit. pp. 80-147

It appears from the functions of the agencies, that the government's industrial policy aims to assign non-petroleum industrial projects, such as foodstuff, agriculture products etc., to the private sector, while the government sector is to be responsible for developing the petroleum industrial projects. These government's agencies work and implement their objectives in coordination with each other and within the limits of the ultimate national and economic principles.

2.2.1.4 The Effect of The Development Plans on Makkah:

Makkah, as one of the Kingdom's main cities, and as the holiest place, has been a target for development at all levels and in all aspects of all government's Development Plans. Because we are particularly concerned with economic policy, we will measure and discuss the effect of such economic policy on the city of Makkah through the following:

2.2.1.4.1 Industrial Development.

On the whole, the industrial sector in the Kingdom may be considered as relatively novel vis-a vis commercial activities. The industrial structure falls into two groups as follows:

1- The Basic Industries Sector:

This sector includes projects established and managed by the Saudi Company for Basic Industries (SABIC) that are predominantly hydrocarbon oriented. Also, it includes the heavy minerals industry. These industries require investment of considerable capital and involve massive power consumption. The materials resulting from refining oil and processing gas are the raw materials for such industries. The petrochemicals manufactured by these projects are prime export products.

2- The Conversion Industry Sector[1]:

This sector includes:

(a)- Factories licensed by the Ministry of Industry & Electricity and owned by the private sector. Most of the projects within this sector are set up by loans from the Saudi Industrial Development Fund (SIDF). The main products of these industries are directed primarily to the local markets. The government grants these private sector investors attractive financial incentives such as: (i) leasing lands at nominal prices in industrial areas and (ii) allowing the use of power supplies and utilities at reasonable prices. Loans are granted by the Saudi Industrial Development Fund (SIDF), and priority is given to such factories' products.

(b)- Small factories (Workshops) involved in repair work and producing commodities on a small-scale. Such workshops are licensed by local municipalities and obtain commercial registration from the Ministry of Commerce or its branches. Hence, the

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1- The conversion industry sector is based on light projects that convert or remanufacture the raw materials and the half-manufactured products into complete or almost complete manufactured products eg, foodstuff, building materials etc. (Also called supplementary industries). While the basic industries sector is based on heavy projects that abstract and manufacture pure raw materials such as iron ore, steel etc, the basic industries sector also aims to assist the conversion industries in providing supplementary and finished products.

follow-up process with respect to the activities of these factories or workshops is not under the control of the Ministry of Industry & Electricity. The financial requirements of such factories are limited to the availability of operational capital and raw materials rather than to their needs for equipment and installations. The financing of these factories is very often provided by the owners of such factories. Sometimes, however, they get loans from the Saudi Loan Bank (SLB).

As for industrial development, in line with the government's economic strategy, the industry sectors in both the basic industry sector and the conversion industry sector have been the key element for diversifying the economy into other productive sectors. Further, to reduce dependence on the production of oil as a primary source of national income and to reduce the country's need for imported goods, the government has encouraged the development of a wide range of manufacturing industries. This policy, however, controls industrial development in all regions of the country.

In the following pages, we will look at various aspects of this industrial development and provide statistics that give some measure of the industrial development in Makkah as compared with the other cities, keeping in mind that our concern here is to discuss the industrial development of the conversion industry sector which covers the factories licensed by the Ministry of Industry & Electricity and the small factories or the workshops licensed by the local municipalities.

The industrial development, then, can be understood by looking at the following:

2.2.1.4.1.1 *Industrial Estates*

In pursuit of the balanced regional development policy, and in an effort to stimulate the industrial sector, eight adequately developed industrial estates have been established, with different general utilities and services necessary for the establishment of factories, at Riyadh, Jeddah, Dammam, Qassim, Al-Hassa and Makkah. The rationale behind establishing industrial cities in certain areas is an economic decision that has social ramifications. For this, one of the principles of the first strategic base of the Fourth Development Plan indicated the necessity of selecting development centres in areas capable of containing and supporting the productive project to attract inhabitants of surrounding areas lacking growth potential. On this ground, a selection has been made of new industries, their distribution and the construction of the supporting industrial utilities so that industries would benefit from environmental advantages, as well as enjoying the industrial integration and correlation designed to reduce costs and increase productivity.

Up to 1992, these industrial cities encompassed a total area of 33.7 million m^2, with a total cost of around SR 1900 million[1].

Although these industrial estates are different in size, quality and services provided, they have several common principal characteristics that may be summarized as follows:

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[1]- Achievements Of the Development Plans (1970-1992)- Facts & Figures. Ministry of Planning, Saudi Arabia. (n/d) p.44.

1- Each area of Industrial State is divided into plots of sizes to meet the requirements of different industries. Each lot is provided with all basic utility services such as electricity, water, telephone, sewage, rainfall drainage.

2- Industrial Estates furnish various services to existing factories. Some of them include workshops rendering technical services.

3- The Department of Industrial Estate at the Ministry of Industry & Electricity is in charge of supervising all the Industrial Cities in the country.

4- In each Industrial Estate, there is an administrative staff tied up with the Ministry of Industry and Electricity, supervising the Estate and following up its projects.

2.2.1.4.1.1.1 The general Objectives Of The Establishment Of Industrial Estates:

The development of industrial estates is considered as one of the basic means of speeding up the wheel of industrial development throughout the country. It allows project owners, wishing to participate in the industrial fields, to obtain land lots for the construction of their factories within the estate in return of symbolic and nominal rentals at the rate of (8) Halalah (One Saudi Riyal = 100 Halalah) for a square meter.

2.2.1.4.1.1.2 Advantages & Services Of Industrial Estates:

Each industrial estate contains the following:

1- Public utilities and services such as:

- Water network.
- Sewage network.

- Rainfall drainage.
- Electric power network.
- Telephone communication network.
- Paved and lighted roads inside these estates.

2- Services of a technical workshop exist in the industrial estate for the fabrication of spare parts needed by the factories.

3- Basic Services such as:

Bank, Post Office, Police Station, Medical Clinic, Mosque and Civil Defense Centre.

4- Land for housing workers at symbolic rentals equals to 8 Halalah for a square meter.

Concerning the city of Makkah, the industrial estate was established out of the *Ḥaram* Zone, on the road to Madinah, north Makkah, so that the city avoids environmental pollution and the noise caused by the factories. Besides, Makkah has another two small industrial estates:

1- Industrial *Karā* Estate that is located out of the *Ḥaram* Zone, on the road to Taif, south east Makkah.

2- Industrial *Shumaysi* Estate that is located out of the *Ḥaram* Zone, on the road to Jeddah, west Makkah.

These two minor industrial zones are considered to be secondary estates, and both of them support the main industrial city to meet the needs of the city. The different locations of the three industrial estates were deliberately chosen to avoid transport difficulties and to facilitate the movement of products to and from the factories.

2.2.1.4.1.1.3 Growth Of The Area Of Makkah Industrial Estates :

Due to the importance of these industrial estates and acknowledging its key role in the development of the industry sector, the industrial estate of Makkah has undergone a considerable developmental process. By the end of the first Development Plan (1970-75), the total area of the industrial estate of Makkah was around 700,000 m^2, and this had doubled up to 1200,000 by the end of the second development plan (1975-80). As the policy of industrial development was increasingly emphasized in the third development plan, the total area of the industrial estate of Makkah went up to 2,120,000 m^2 by the end of 1985. During the fourth Development Plan (1985-90), major development changes took place in the industrial sector as greater emphasis was again put on speeding up the development of the industry field and expanding the industrial infrastructure throughout the country. In consequence, by the end of 1986 the total area of the industrial estate of Makkah increased up to 4.5 m^2. (See: Table 2-13).

The following comparative table shows the phases of growth of the industrial city of Makkah compared with other major cities:

Table 2-13: Growth Of Industrial Estate Area Of Makkah Over Three Development Plans, In Comparison With Other Major Cities[1].

City	First Plan (1970-75)		Second Plan (1975-80)		Third Plan (1980-85)		1986		Total	
	Area m^2	%	Area m	%	Area m	%	Area m^2	%	Area m^2	%
Riyadh	450,000	7.4	4,950,000	33.4	12,390,000	36.5	1,447,000	10.2	19,237,000	25.1
Jeddah	1,040,000	17.1	4,040,000	27.3	7,860,000	23.2	213,000	1.5	21,013,000	27.4
Dammam	2,710,000	44.7	3,600,000	24.3	9,400,000	27.7	11,170,000	79.4	26,880,000	35.0
Makkah	**750,000**	**12.3**	**1,200,000**	**8.1**	**2,120,000**	**6.2**	**430,000**	**3.0**	**4,500,000**	**5.8**
Qassim	580,000	9.5	500,000	3.3	1,060,000	3.1	360,000	2.5	2,500,000	3.2
Hufuf	530,000	8.7	500,000	3.3	1,040,000	3.0	439,000	3.1	2,509,000	3.2
Total	6,060,000	99.7	14,790,000	100	33,870,000	100	14,059,000	100	76,639,000	100

[1]- Fourth Development Plan(1405-10). Ministry Of Planning. Saudi Arabia. p.229.

Figure 2-1: Growth Of Areas Of Industrial Estates In Some Cities From 1970 Until 1986.

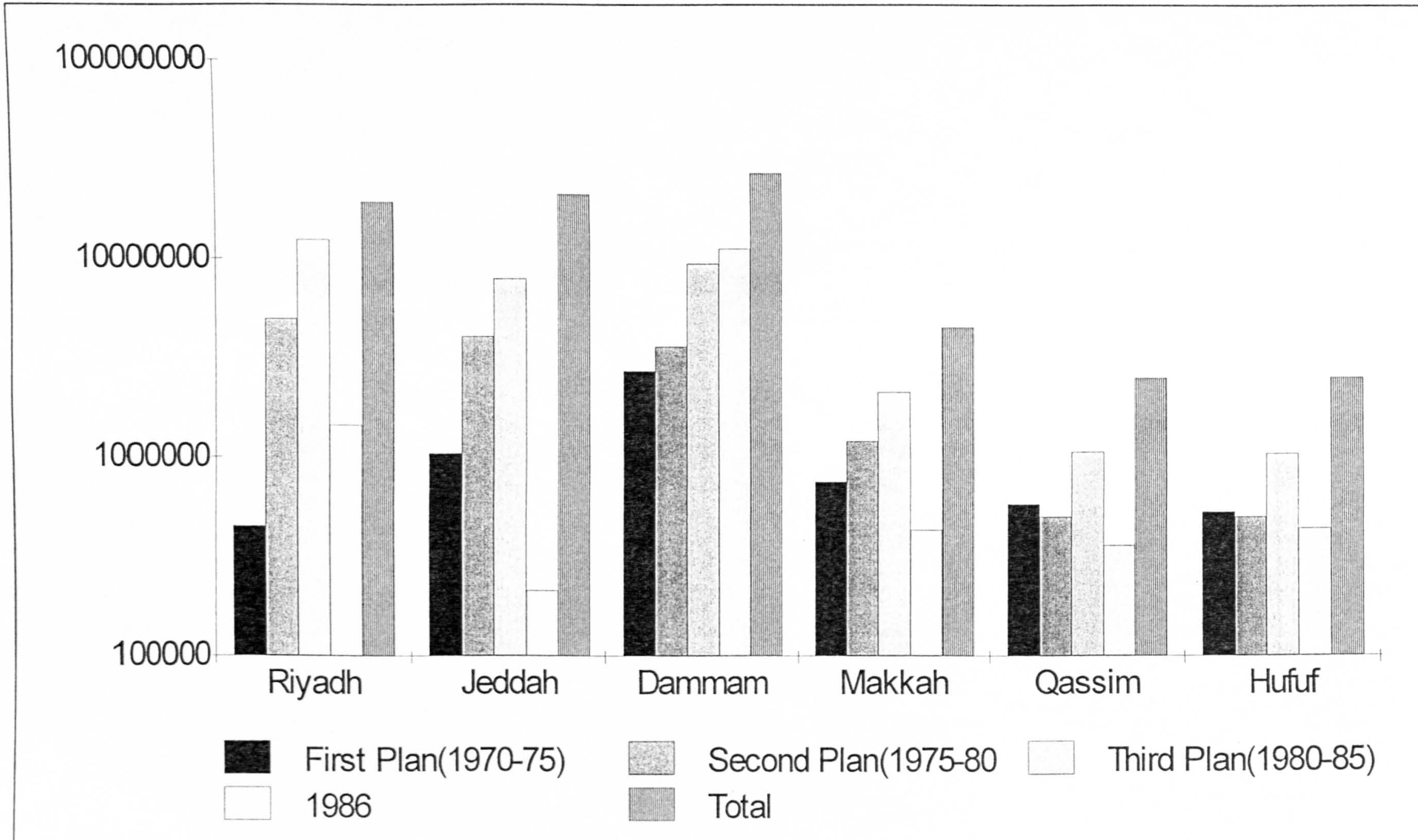
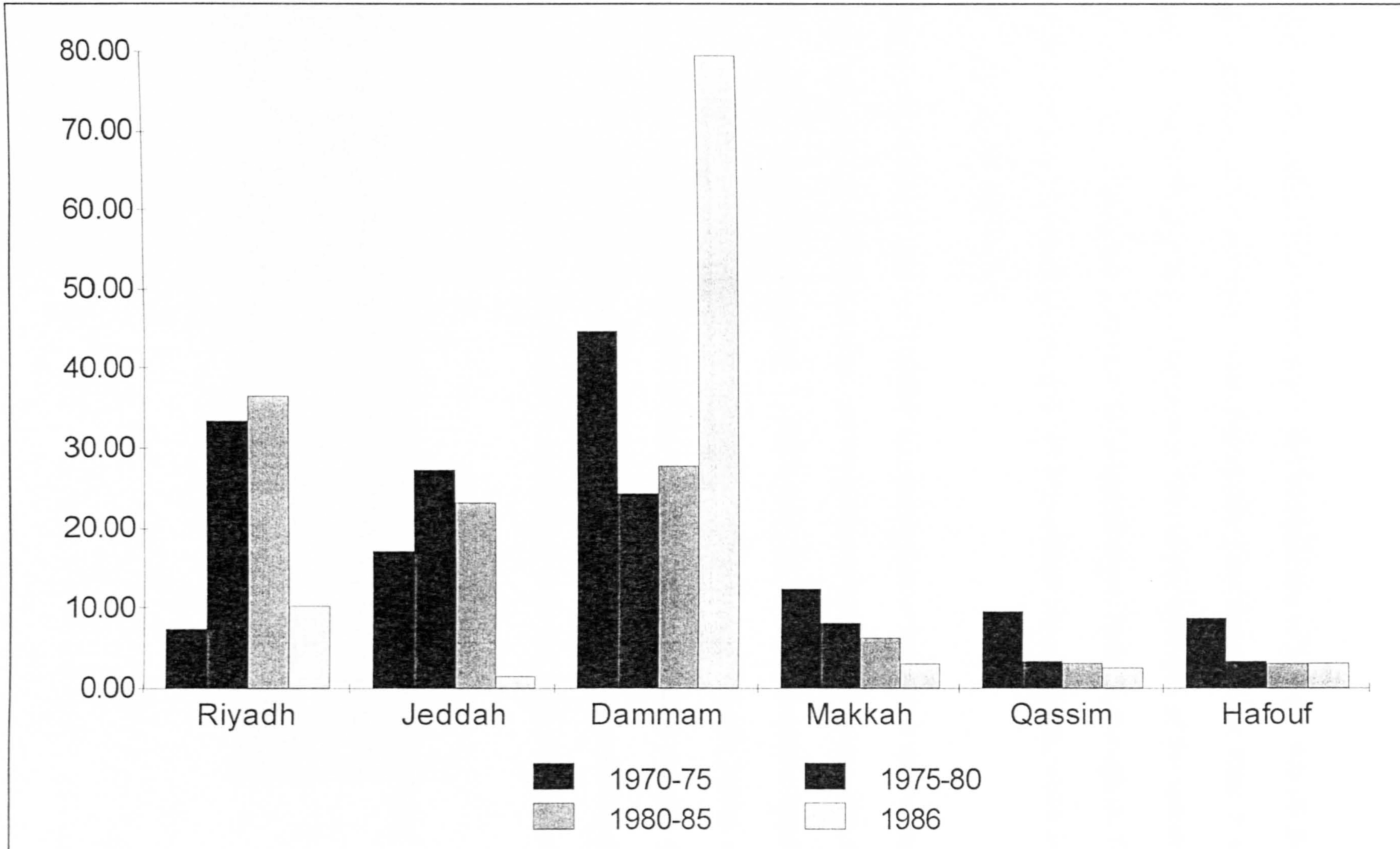


FIGURE 2-2: PERCENTAGE OF GROWTH OF INDUSTRIAL ESTATES IN SOME CITIES (1970-86).



As shown in Table 2-13, the total area of the industrial city of Makkah was the third largest area among the main Saudi cities through the First Development Plan: it was estimated for 750,000 m^2 , representing around 12% of the total area of the industrial estates. It is worth noticing that the area of the industrial city of Makkah, through the first Plan (1970-75), was twice as big as the area of the industrial city of Riyadh, which later became much bigger than the first.

Although the industrial city of Makkah did develop over the period of the three Development Plans(1970-85), its average growth is seen to be slow compared with, for example, Riyadh, Jeddah and Dammam. In Table 2-14, the average growth for Makkah over the three Plans is 8.92% that is less than half of the average of Riyadh, Jeddah and Dammam respectively. The fast growth of the latter cities may be due to the fact that these cities were planned to involve heavy industrial projects such as petrochemical manufacturing, while the estate in Makkah is considered to be for light manufacturing such as foodstuff and the like.

TABLE 2-14: PERCENTAGE OF GROWTH OF INDUSTRIAL AREAS IN SOME MAJOR CITIES (1970-86)[1]

Development Plans	Riyadh	Jeddah	Dammam	**Makkah**	Qassim	Hufuf
First Plan (1970-75)	7.43	17.16	44.72	**12.38**	9.57	8.75
Second Plan (1975-80)	33.47	27.32	24.34	**8.11**	3.38	3.38
Third Plan (1980-85)	36.58	23.21	27.75	**6.26**	3.13	3.07
Average	25.8	22.6	32.3	**8.9**	5.4	5.1

Figures are based on table 2-13.

[1] - Figures are based on table 2-13.

2.2.1.4.1.2 The Saudi Industrial Development Fund (SIDF).

A good indication of industrial development in Makkah is the loans disbursed by the SIDF. The Saudi Industrial Development Fund (SIDF), which was set up in 1974, is a government agency charged with the responsibility of providing a source of funds to private sector industries and public utility companies.

This fund was established as a financial machinery affiliated to the Ministry of Finance and National Economy to support and develop the national industrial sector in the all regions of the country. It has, therefore, played a fundamental role in expanding the base of locally manufactured products by offering interest-free medium and long range loans, in addition to the consulting services required in the administrative, technical, marketing and financial spheres.

Since the SIDF was established at the beginning of the Second Development Plan 1974, its total loans was SR 35 million, and this went up sharply to SR 6.5 billion by the end of the Plan 1980. This sharp rise, however, started to decline gradually at the end of the Third Development Plan (1980-85) as the total amount of loans was recorded as SR 1 billion in 1985-86 - at the start of the Fourth Plan (1985-1990). This decline is believed to have been due to the world's economic recession at that time which influenced the economy of Saudi Arabia.

At any rate, this financial source has contributed to the growth of the number of factories and workers in the Industrial Estate of Makkah and in the western region as a whole . The following table displays the regional distribution of the factories financed by the SIDF.

TABLE 2-15: NUMBER OF FACTORIES AND WORKERS FINANCED BY SIDF UP TO 1992 CLASSIFIED REGION-WISE AND TYPE OF INDUSTRY[1].

INDUSTRY ACTIVITY	NO. OF FACTORIES						NO. OF WORKERS					
	C	W	E	S	N	Total	C	W	E	S	N	Total
Foodstuff Industry	104	**121**	66	14	14	319	7140	**9829**	6075	922	283	24249
Textile Ready-made Clothes & Leather Industries	33	**23**	13	0	1	70	4578	**2483**	788	0	23	7872
Furniture & Wood Product Industries	39	**21**	26	0	2	88	3260	**1482**	2218	0	106	7066
Paper Products, Printing & Publication Industry	56	**48**	29	5	3	141	2940	**3690**	3085	71	74	9860
Chemical Industry & Plastic Products	107	**108**	113	7	8	342	9327	**14124**	16049	189	180	39869
Chinaware, Ceramic, Clay, Glazed glass Products & Building Material Industry	155	**94**	103	45	12	409	15165	**8872**	8159	1941	310	34447
Basic Metallic Product Industries	3	**3**	2	0	0	8	114	**617**	2351	0	0	3082
Metallic product & Machinery & Equipment Industries	251	**164**	148	14	9	586	16822	**12055**	13738	308	315	43238
Other Industries	21	**23**	8		0	52	1538	**1209**	308	0	0	3055
Transport & Storage Industries	7	**8**	4	1	1	21	1595	**207**	142	41	8	1993
Total	776	**776**	512	11	2075	2036	62479	**54568**	52913	3472	1299	174731
% To Total	38.1	**30.1**	25.1	4.1	2.4	100	35.7	**31.2**	30.2	1.9	0.7	100

C: Central Region. W: Western Region. E: Eastern Region. S: Southern Region. N: Northern Region.

[1]- Industrial Statistical Bulletin For 1992. Ministry Of Industry & Electricity : Deputy Ministry For Industrial Affairs. Saudi Arabia. 1992. pp.9-21.

Table 2-15, shows the extent of the SIDF's contribution to the industrial development in all Saudi regions. In consequence, the total number of factories in the whole regions, increased up to 2036 factories by the end of the Fourth Development Plan. In line with this growth, the number of workers reached 174,731. For the Western region, the total number of factories has risen up to 613 representing 30.2 per cent of the total number of factories in the country, with a total of 54,568 workers representing 31.2 per cent out of the grand total of workers.

The table also shows that most of those factories are centered in the three major regions- the Central, Western and Eastern regions. These factories are completely supported and financed by the SIDF and involve different manufactured products. Metal and building materials appear to be the dominant products of most factories as the total number of such factories was 586 and 409 respectively, and most of these factories are located in the Central region. Foodstuff industries appear to be small in number within the central and eastern regions, whereas 121 factories are dispensed in the Western Region with a percentage of 37.9 out of the grand total of 319 factories.

Concerning the contribution of the SIDF to the number of factories established in the city of Makkah, the following table gives comparative statistics in relation to the number of factories in some major cities including Makkah.

Up to 1986 the number of productive factories in Makkah had reached a total of 52 factories, representing 2.84% of the total number of factories (1827) in the whole country (see: Table 2-16). Most of these 52 factories are located in the main Industrial estate which is located north of Makkah - on the way to Madinah, and the others are located in *Shumaysi* and *Karā'* Industrial estates.

Although the percentage of the factories in Makkah to the total number does not mach the overall industrial development in other cities, its industrial and commercial activities do not seem to be affected since it is close to the city of Jeddah where 470 factories are established.

TABLE 2-16: NUMBER OF FACTORIES IN MAKKAH AND SOME MAJOR CITIES.

The Industrial Estate	No. Factories	%	The Industrial Estate	No. Factories	%
1-Riyadh	556	30.43	9-Hail	21	1.14
2-Jeddah	470	25.72	10-Al-Jouf	6	0.32
3-Dammam	466	25.50	11-Tubuk	21	1.14
4-Makkah	**52**	**2.84**	12-Arar	5	0.27
5-Madinah	54	2.95	13-Jizan	24	1.31
6-Qassim	56	3.06	14-Najran	11	0.60
7-Hufuf	50	2.73	15-Taif	24	1.31
8-Khamis Mushait	11	0.60	Total	1827	100

2.2.1.4.1.3 Real Estate Development Fund (REDF).

Another indication for the industrial development of Makkah is the contribution of the loans offered by the REDF to the development of the city. The Real Estate Development Fund was founded by royal decree in 1394 A.H. (1974) as a financial institution under the auspices of the Ministry of Finance and National Economy. It was assigned the task of enhancing the development of the private sector in the field of Housing and Commercial Development through granting short-term loans to the citizens[1].

The main objectives of this Fund are to provide two types of loans:

1- Private loans: Long-term, interest-free loans are provided to middle and low income Saudi citizens to enable them to obtain suitable and decent homes. These loans should not exceed 70 per cent of the total cost of the building, with an upper limit of SR 300,000 per loan. Each citizen is allowed to obtain only one loan in his or her lifetime. The upper limit of loans varies from one place to another; in major cities, the loans are limited to SR 300,000, in medium size towns they are limited to SR 250,000, and in small villages they are limited to SR 200,000.

2- Investment Loans: Medium-term, interest-free loans are provided to citizens willing to construct multi-unit projects for commercial investment. These loans should not exceed 50 per cent of the building cost, with an upper limit of SR 10 millions. The main objectives of the investment loans are:

1- To increase the availability of housing units.

2- To give national investors the opportunity to participate in the construction of large housing complexes.

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[1] - Real Estate Development Fund (Annual Report). Ministry of Finance and National Economy. Saudi

3- To help Saudi investors establish housing and office complexes, commercial compounds, business centres and commercial markets[1].

Due to the low percentage of the investment loans awarded by the Fund, and the shortage of figures and statistics concerning the number of loans disbursed in Makkah, it is difficult to give a clear picture of the extent of the Fund's contribution to the industrial development. Only a few indications of the investment loans in the city of Makkah are available. Based on the results of a housing survey conducted in 1983 within the Central Area of Makkah, 12.2 per cent of the houses were built by loans from REDF and 64 per cent of them were from private loans and 36 per cent from investment loans of which 83 per cent were found to be along major roads[2]. In addition, a huge commercial project, in the area of *'Awālī* a modern area located 10 km on the way to Taif, was financed by the Fund through investment loans. The purpose of this project was to construct villas within a plot of land to be presented for sale[3]. Besides, the Fund has contributed to some projects in Makkah such as car parks, showrooms, exhibitions and executive offices.

In the field of private loans, the Fund has indirectly contributed to and geared up the housing markets. And since the housing market in Makkah plays an important role in the

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Arabia. 1992. p. 12.

[1] - Dr. Ṣaliḥ Al-Shamrānī. 'Athār al-Da'm al-Ḥukūmi fi Numū Qitā'yy al-'Iskān wa al-Ṣinā'ah fi Ba'd al-Mudin al-Sa'ūdiyyah.. Published by Nādi Makkah Al-Thaqāfi Al-'Adabi. No. 75. Makkah. Saudi Arabia. 1411 A.H. (1991). p.21.

[2]- Majdi Hariri. Housing In Central Makkah: The Influence Of Hajj. op cit. p.262.

[3]- Dr. Ṣaliḥ Al-Shamrānī. 1411 A.H. (1991). op cit. p.21.

city's economy, especially during Hajj, it is worth indicating the REDF's contributions in this field through private loans.

Due to the fact that the main objective of the REDF is to provide private housing loans, the percentage of such loans has exceeded 95 per cent of the total loans value[1].

Since the establishment of the REDF in 1974 until 1993, the total number of private loans awarded extended to (388,371) loans amounting to SR (101.5) billion. And this had resulted in (461,395) housing units throughout the country by the end of 1993[2]. As the statistical reports published by the REDF contain only general figures covering the total number of loans and housing units throughout the country since its establishment, it is difficult to work out the figures relating to the city of Makkah. Only some relatively out of date figures are available indicating the number of housing loans and the number of housing units provided by the REDF to Makkah residents.

The following table displays the growth of the number of housing loans given to Makkah residents, over a period of time, in comparison with the total number of loans in the western region and in the whole country (See table: Table 2-17). Based on this table, there appears to be a fluctuation in the number of loans throughout the eight years from 1975 to 1983. Such fluctuation affects the number of loans not only in Makkah, but in the

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[1] - Real Estate Development Fund. op cit. p. 13.
[2] - Ibid. p. 13.

whole country. The total number of loans in Makkah, however, represents around 5 per cent to the total number in the country, and around 28 percent to the Western region. Compared to the W. Region, Makkah seems to have received third of the total number of loans awarded by the Fund.

TABLE 2-17: GROWTH OF LOANS IN MAKKAH, WESTERN REGION AND THE KINGDOM FROM 1975-83[1].

FISCAL YEAR	**No. of loans in Makkah**	No. of loans in W. region	No. of loans in Kingdom
1975-76	**1,811**	4,371	34,189
1976-77	**2,555**	7,547	46,955
1977-78	**198**	924	3,832
1978-79	**1,049**	4,674	34,407
1979-80	**719**	4,317	33,190
1980-81	**1,258**	4,565	28,593
1981-82	**1,638**	5,124	31,133
1982-83	**1,281**	4,914	**
Total	**10,509**	36,436	212,299

** Data not available.

More recent figures indicate that the total number of private loans in Makkah amounted around (16,887) loans by the end of 1989, offering a total of 20,895 housing units which can accommodate up to 105,000 persons.(See: Table 2-18).

TABLE 2-18: NUMBER OF LOANS AND HOUSING UNITS AWARDED BY REDF IN MAKKAH, WESTERN REGION AND THE OTHER REGIONS UP TO 1989[2].

AREAS	NO. OF LOANS	%	NO. OF HOUSING UNITS	%
Makkah	**16,887**	**4.89**	**20,895**	**5.04**
WESTERN REGION	53,785	15.57	64,542	15.57
REST OF THE KINGDOM	345,287	79.54	414,344	79.39

[1]- Majdi Hariri. op cit. p.262.
[2]- Figures are compiled and calculated by the writer from Dr. Ṣāliḥ Al-Shamrāni. op cit. p.27.33.

As shown in the above table, the percentage of loans distributed in the city of Makkah is around 5 per cent to the total loans in the whole country, and 31 per cent to the total loans for the Western region. And since the Western Region includes many major cities such as Jeddah, Taif and many other towns, the number of loans within Makkah is relatively high. And this indicates that the city enjoys a high growth rate of housing market amongst the region.

Based on tables 2-17 and 2-18, it is possible to figure out the growth in the number of housing units built by the REDF in Makkah throughout the eight years (1975-83) as in table 2-17 and up to 1989 as in table 2-18. Since the total number of loans in the Kingdom (see: Table 2-18) is 345,287 and the total number of housing units is 414,344 then each loan would represent 1.2 housing units. Therefore, the growth of both numbers, loans and housing units, from 1975 until 1989 in Makkah would be as follows:

TABLE 2-19: GROWTH OF NUMBER OF LOANS AND NUMBER OF HOUSING UNITS (1975-89) IN MAKKAH, WESTERN REGION AND THE KINGDOM[1].

FISCAL YEAR	NO. OF LOANS			NO. OF HOUSING UNITS		
	Makkah	Western Region	Kingdom	**Makkah**	Western Region	Kingdom
1975-76	**1,811**	4,371	34,189	**2,173**	5,245	41,027
1976-77	**2,555**	7,547	46,955	**3,066**	9,056	56,346
1977-78	**198**	924	3,832	**238**	1,109	4,598
1978-79	**1,049**	4,674	34,407	**1,259**	5,609	41,288
1979-80	**719**	4,317	33,190	**863**	5,180	39,823
1980-81	**1,258**	4,565	28,593	**1,510**	5,478	34,312

[1]- Figures For No. Of Housing Units from 1975-76 until 1982-83 for Makkah, W. Region and The Kingdom, are calculated by the writer through multiplying the number of loans, of each year, and 1.2 together, as 1.2 was suggested to represent the number of housing units for each loan.

FISCAL YEAR	NO. OF LOANS			NO. OF HOUSING UNITS		
1981-82	**1,638**	5,124	31,133	**1,966**	6,149	37,360
1982-83	**1,281**	4,914	**	**1,537**	5,897	**
1983 up to 88	**6,378**	17,349	132,988	**7,654**	20,819	159,586
Total	**16,887**	53,785	345,287	**20,266**	64,542	414,340

** Data not available.
The underlined figures are those which are calculated to represent the unavailable.

Based on the figures in tables 2-17, 2-18 and the calculated figures in table 2-19, we can give a rough picture about the effect of the REDF on the development of the housing market in Makkah. By the end of 1989, Makkah had already received a total number of 16,887 loans resulting in the construction of 20,266 private housing units all over the city. This contribution has been a major factor in extending the size of the city and creating further built-up areas in the outskirts of the city, and this is an effective and dynamic factor in the expansion of the local housing market. Its contribution is far more noticeable in the modern areas, such as *al-'Awāli*, *al-'Azīziyyah*, *al-Sharāi'*, *al-Tan'īm* and *al-Ruṣayfah*, than the areas inside the city. The reason why the REDF has made less contribution in the Central Area, may be due to two factors: (i) Most of the buildings in the central area were built before the establishment of the REDF; (ii) Most of the landowners in that area are wealthy and loans are only given to those who do not own any accommodation.

2.2.1.4.2 Agricultural Development.

In the agricultural field the situation in Makkah is entirely different from other cities. Apart from the western region, the city of Makkah has never been considered as a city producing agricultural products nor containing fertile lands that could be suitable for large-scale agricultural projects, and therefore never included in the strategy of the Agricultural Development Plans. Reasons for this may be justified by the following:

1- The rigorous physical geography:

The nature of the physical features of Makkah is extremely rigid and will never be suitable for any agricultural activities that could make the city self-sufficient in such products.

2- The shortage of water resources:

Most of the water resources in Makkah and in the surrounding valleys are almost dry and do not yield enough water for cultivating agricultural lands in a large scale. The few running resources in the valleys are fully used, beside other resources derived from remote areas, for drinking purpose by the inhabitants and pilgrims during Hajj.

3- The high temperature:

The average temperature in Makkah is high in almost all seasons. This factor does not encourage investment projects in farming activities in the area as most agricultural plants do not grow in such high temperatures.

4- Increasing expansion of urban areas:

Makkah as being the holiest Muslim city in the world, has been the target for settlement by every Muslim, inside and outside of the country. As the number of such settlers is increasing, especially from the rural areas around the city, the urban areas have dramatically expanded in all directions engulfing and stretching over the surrounding spaces which used to be lands for farming activities. This is noticed as more flat lands being continuously transferred into plots for residential and urban purposes. As a result, the growth of this sector in Makkah is steadily decreasing in comparison with other sectors.

5- Commercially-Oriented demography of Makkans:

In addition to the above, the majority of the inhabitants of Makkah tend either to work in the public sectors or to set up commercial businesses. Those who are originally of non-Saudi origins, whose early ancestors migrated and settled in Makkah, have mostly been involved in commercial and craftsmanship activities for a long while, and became later professional in such businesses. Those of Saudi origin, the majority are noticed to tend towards government employment, while others are found in commercial activities. Such demographic characteristics have played a leading role in creating a socio-economic profile tending to the more profitable commercial activities rather than the traditional agricultural activities.

Based on the previous factors and this commercially-oriented demographic profile, Makkah may not be an encouraging area for conducting agricultural projects. For this reason, it is nearly dismissed from large-scale agricultural plans within the Agricultural Development Plans .

However, Makkah, though itself out of such plans, still benefits from the agricultural development plans covering the surrounding areas and the Western region in general. Those areas, which are very rich in agricultural products and cultivated lands, receive high attention in all development plans. Of these places, the city of Taif which is located around 88 km east of Makkah and linked to it with two modern dual carriage ways which facilitate the movement of agricultural products to the local markets of Makkah. Also the city of Jeddah, located 72 km west of Makkah and linked to it with two modern dual carriage ways, is considered in the Agriculture Development Plans beside its surrounding areas.

To evaluate the agriculture development in the surrounding areas to Makkah and the Western Region as a whole, we should consider presenting comparative statistics for the W. Region and the Kingdom in the following points:

1. Agricultural Products and Cultivated Lands:

The total amount of cultivated lands of agricultural crops, summer and winter plants in the Western Region was recorded around 67,806 hectares (ha) in 1989, representing 5 per cent of the total area 1,326,256 ha in the Kingdom in that year. In 1990, the cultivated lands increased to 119,332 ha, an increase of 76 per cent, representing almost 9 per cent of the total lands 1,379,185 ha in the Kingdom for the given year. But in 1991, the area decreased by 9 per cent, representing only 8 per cent of the total area 1,442,748 ha in the Kingdom for the given year.

TABLE 2-20: GROWTH OF THE CULTIVATED LANDS OF CROPS IN W. REGION AND THE KINGDOM (1989-91)[1].

	1989		1990			1991		
	W. Region	% to Kingdom	W. Region	% Change	% to Kingdom	W. Region	% Change	% to Kingdom
Cultivated Lands	67806	5 %	119332	+ 76 %	9 %	108463	- 9 %	8 %

Area in Hectares.
Percentages and figures are compiled and calculated by the writer.

Based on the above table, the total cultivated land in the Western Region is extremely low compared with the other regions in the Kingdom. However, despite the fact that the cultivated land in the W. Region is relatively limited, its production contributes significantly in the total production of the Kingdom. Specifically, Millet, Sorghum and Sesame represent the major products of the region (See: Table 2-21).

TABLE 2-21: GROWTH OF CROPS PRODUCTIONS IN THE W. REGION COMPARED WITH THE KINGDOM FOR (1989-91)[1].

Products	1989		1990			1991		
	W. Region	% to Kingdom	W. Region	% Change	% to Kingdom	W. Region	% Change	% to Kingdom
Cereals	21,716	0.5 %	40,150	85 %	1 %	41,251	3 %	1 %
Wheat	3,674	0.1 %	7,610	107 %	0.2 %	8,535	12 %	0.2 %
Millet	4,023	37 %	6,250	55 %	67 %	6,885	10 %	69 %
Sorghum	12,510	10 %	24,240	94 %	14 %	22,066	- 9 %	14 %
Maize	295	7 %	420	42 %	10 %	492	17 %	10 %
Barley	500	0.1 %	290	- 42 %	0.07 %	392	35 %	0.09 %
Sesame	714	19 %	1,340	88 %	85 %	2,881	115 %	84 %

Production by Tons.

As shown in the table above, in 1989 the production of millet contributed to the production of the Kingdom by 37 per cent, and this percentage had doubled to 67 per cent

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[1]- Statistical Year Book. 1992. op cit. p. 519.

in 1990 with a rise in production by 55 per cent from the previous year. In 1991, the contribution increased to 69 per cent of the Kingdom production, but with a lower rise in the production than the previous year, as it was recorded as only by 10 per cent. In the same manner, the production of sorghum contributed to the Kingdom production by 10 per cent in 1989, and although the production increased by 94 per cent in 1990, its contribution to the Kingdom was only 14 per cent. This may indicate that there was a major development for this product in other areas in the Kingdom. In 1991, the contribution remained at 14 per cent, although the production volume of the product decreased by 9 per cent. As for sesame, the Region contributed to the Kingdom by 19 per cent in 1989. This percentage had dramatically jumped to 85 per cent, along with an increase in the production by 88 per cent, in 1990. In 1991, despite the large increase in the production by 115 per cent, its contribution went down to 84 per cent. This again may have been due to a rise in the production in the other regions. It is noticed that the W. Region is the biggest producer of the sesame in the whole country as its contribution was 85 per cent in 1990 and 84 per cent in 1991, while in 1989 it was the second producer after the Area of Jizan.

Concerning the other products such as cereals, wheat and barley, their contribution to the Kingdom is still extremely low, although the production volume was increasing continuously from 1989 to 1991.

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[1]- Ibid. pp. 520-23.

2. Vegetable Products and Cultivated Lands:

The total cultivated lands for vegetable products in the W. Region was around 22,823 ha in 1989 representing 22 per cent of the total area in the Kingdom. In 1990, this cultivated area increased up to 33,651 ha, representing around 31 per cent of the total area 108,914 ha in the Kingdom. In 1991, the size of the cultivated lands of vegetable again increased to 35437 hectares, but representing 31 per cent, the same as 1990.

TABLE 2-22: GROWTH OF THE CULTIVATED LANDS OF VEGETABLES IN W. REGION AND THE KINGDOM (1989-91)[1].

	1989		1990			1991		
	W. Region	**% to Kingdom**	W. Region	% Change	**% to Kingdom**	W. Region	% Change	**% to Kingdom**
Cultivated Lands	22,823	**22 %**	33,651	47 %	**31 %**	35,437	5 %	**31 %**

Area in Hectare (ha).
Percentages and figures are compiled and calculated by the writer.

Based on the table above, it is observed that the size of the cultivated lands of vegetables is growing from one year to another as well as its percentage of contribution to the overall cultivated lands in the Kingdom.

Concerning the production of vegetables, we notice that the region seems to be specialized in certain vegetables and therefore producing them in large quantities which finally lead to a large contribution to the total production in the Kingdom. These vegetables are tomatoes, marrow, aubergine, okra and carrots. Production of tomatoes in the region was 72836 tons representing around 18 per cent in 1989, and despite the fact that the production decreased by 4 per cent in 1990, its contribution remained at 18 per cent. In 1991, the production increased by 13 per cent but its contribution to the total production of the Kingdom again remained on 18 per cent, which may be due to a fluctuation in tomatoes production in other regions in the Kingdom. Similarly, the marrow production in the region was 10,824 tons representing around 21 per cent of the total in 1989; this production went up by 38 per cent in 1990, representing 26 per cent to the total. In 1991, its contribution remained at 26 per cent, although the production increased by 7 per cent. As for the aubergines production, in 1989 the region produced 28,398 tons representing 47 per cent, almost half of the total production by the Kingdom, but in 1990 the production went down by 23 per cent and subsequently its contribution decreased to 37 per cent. In 1991, although the production slightly increased by 15 per cent, its contribution decreased to 36 per cent.

As for the okra, the production in 1989 was 4,028 tons representing 13 per cent of the total, and this decreased by 11 per cent as well as the contribution to 12 per cent in 1990. In 1991, despite the fact that the production went up by 29 per cent, its contribution remained at 12 per cent which could again be due to an increase in other regions' production. The same thing applied to carrots; its production in 1989 was 4,581 tons representing around 25 per cent to the total, and in 1990 it decreased by 28 per cent to

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[1]- Ibid. p. 523.

contribute only 16 per cent. In 1991, its contribution remained at 16 per cent, although the production increased by 13 per cent.

As for potatoes, dry onions, cucumber, melons and watermelons, the region does not seem to produce such products in large quantities, therefore the contribution of such products to the total production of the Kingdom did not exceed 12 per cent over the three-years period (See: Table 2-23).

TABLE 2-23: GROWTH OF VEGETABLE PRODUCTIONS IN THE W. REGION COMPARED WITH THE KINGDOM FOR (1989-91)[1].

Products	1989		1990			1991		
	W. Region	%to Kingdom	W. Region	% Change	% to Kingdom	W. Region	% Change	% to Kingdom
Tomatoes	72,836	18 %	69,810	- 4 %	**18 %**	78,538	13 %	**18 %**
Potatoes	50	0.1 %	930	1760 %	**1 %**	797	- 14 %	**1 %**
Marrow	10,824	21 %	14,950	38 %	**26 %**	16,048	7 %	**26 %**
Aubergines	28,398	47 %	22,008	- 23 %	**37 %**	25,379	15 %	**36 %**
Okra	4,028	13 %	3,546	- 11 %	**12 %**	4,557	29 %	**12 %**
Carrots	4,581	25 %	3,300	- 28 %	**16 %**	3,720	13 %	**16 %**
Dry Onions	1,590	12 %	0	0 %	**0 %**	0	0 %	**0 %**
Cucumber	9,715	11 %	7,176	- 26 %	**9 %**	8,837	23 %	**9 %**
Melons	9,368	7 %	40	- 99 %	**.03 %**	48	20 %	**.03 %**
Watermelons	28,344	7 %	26,268	- 7 %	**7 %**	27,620	5 %	**7 %**

Production by Tons.
Percentages and figures are compiled and calculated by the writer.

[1]- Ibid. pp. 524-29.

3. Other Agricultural Products:

In addition to the above products, the W. Region also produces other products such as fruits, citrus fruits and grapes. Those products, however, do not contribute largely to the total production of the Kingdom (See: Table 2-24).

TABLE 2-24: GROWTH OF PRODUCTION OF OTHER AGRICULTURAL PRODUCTS BY W. REGION AND THE KINGDOM (1989-1991)[1].

Products	1989		1990			1991		
	W. Region	% to Kingdom	W. Region	% Change	% to Kingdom	W. Region	% Change	% to Kingdom
Dates	40,638	8 %	41,755	3 %	8 %	44,022	5 %	8 %
Citrus Fruits	4,560	17 %	1,340	- 71 %	5 %	1,487	11 %	5 %
Grapes	2,118	2 %	4,780	126 %	5 %	5,175	8 %	5 %

Production by Tons.
Percentages and figures are compiled and calculated by the writer.

Based on the previous table, the W. Region produced 8 per cent of the total dates production by the Kingdom for the three years (1989-1991). This percentage remained nearly constant from 1989 to the end of 1991, although the size of the production was continuously increasing. Concerning citrus fruits, the production in 1989 represented 17 per cent of the total production, but in the two following years, 1990, 1991, the production went down sharply by 71 per cent in 1990, representing only 5 per cent of the total, and in 1991 despite the fact that the production slightly increased by 11 per cent, its contribution to the total remained at 5 per cent with no change. Finally, the production of

[1]- Ibid. pp. 531-33.

the grapes in 1989 was 2118 tons representing around 2 per cent of the Kingdom, and this went up continuously through 1990 and 1991.

4. Agricultural Projects:

Concerning large-scale agricultural projects, the share of the W. Region is quite low and does not meet the region's needs, especially when considering the size of the region, the population and the availability of wide cultivated lands. The only active projects in the region are mainly for producing honey (See: Table 2-25). Therefore, the region seems to lack large-scale agricultural development, especially in the principal agricultural products such as wheat and other crops.

TABLE 2-25: GROWTH OF AGRICULTURAL PROJECTS IN W. REGION AND THE KINGDOM (1988-1991)[1].

Projects	No. of Project in 1988		No. of Project in 1989		No. of Project in 1990		No. of Project in 1991	
	W. Region	In Kingdom	W. Region	In Kingdom	W. Region	In Kingdom	W. Region	In Kingdom
Wheat Projects.	0	808	0	993	0	998	0	998
Greenhouses Projects	2	369	4	369	4	367	4	389
Honey Projects.	167	495	95	539	95	539	20	381

Figures are compiled and calculated by the writer.

5. Poultry and Livestock:

Concerning poultry products, the W. Region is deemed to be the second producer in the Kingdom in terms of size of production; the region of *Qasim* is considered to be the

[1]- Ibid. pp. 540-43.

first producer. More specifically, the poultry production by the region represents a third of the total production by the Kingdom with a slight change from one year to another. In 1989, the production contributed to the total production by 31 per cent, and slightly went down to 26 per cent in 1990, and this again increased to 27 per cent in 1991 (See: Table 2-26). This means that poultry is developed which subsequently makes the region self-sufficient in such product.

TABLE 2-26: GROWTH OF POULTRY AND LIVESTOCK PRODUCTION IN W. REGION AND THE KINGDOM(1989-1991)[1].

	1989		1990			1991		
	W. Region	% to Kingdom	W. Region	% Change	% to Kingdom	W. Region	% Change	% to Kingdom
Poultry	66,459,792	**31 %**	57,164,237	- 14 %	**26 %**	58,355,809	2 %	**27 %**
Goats	606,415	**19 %**	642,136	6 %	**19 %**	629,072	- 2 %	**19 %**
Sheep	704,617	**11 %**	927,950	32 %	**15 %**	946,414	2 %	**14 %**
Cows	12,983	**7 %**	16,140	24 %	**8 %**	16,405	2 %	**8 %**
Camels	88,463	**22 %**	80,135	- 9 %	**20 %**	81,312	1 %	**20 %**

-Percentages and figures are compiled and calculated by the writer.
-Production By head.

The table also indicates development in livestock products, mainly goats and camels as their contributions were 19 per cent, 22 and 20 per cent respectively. Other livestock products, however, seem to be relatively low compared with other regions in the Kingdom.

[1]- Ibid. pp. 533-35.

6. Poultry and Livestock Projects:

The share of the W. Region for poultry and livestock is focused on the chicks projects. The purpose of such projects is to produce chicks within the broiler projects. The production of the W. Region of chicks represents nearly one fourth of the total production compared to the other regions in the Kingdom, although the broiler projects are relatively low compared with the whole Kingdom production (See: Table 2-27).

TABLE 2-27: GROWTH OF POULTRY AND LIVESTOCK PROJECTS IN W. REGION AND KINGDOM (1988-1991)[1]

Projects	No. of Projects in 1988		No. of Projects in 1989		No. of Projects in 1990		No. of Projects in 1991	
	W. Region	% to Kingdom	W. Region	% to Kingdom	W. Region	% to Kingdom	W. Region	% to Kingdom
Eggs	13	11 %	13	11 %	12	10 %	13	12 %
Broilers	21	7 %	21	7 %	18	6 %	18	6 %
Chicks	5	21 %	7	26 %	7	25 %	7	25 %
Sheep	10	12 %	6	8 %	1	2 %	1	2 %
Calves	1	20 %	0	0	0	0	0	0
Raw Milk	0	0	0	0	0	0	0	0
Milking Cows	0	0	0	0	0	0	0	0

Percentages and figures are compiled and calculated by the writer.

As seen in the previous table, other projects for eggs, sheep, calves, raw milk and milking cows are quite low. This indicates that such products are to be supplied from other regions' markets which may lead to relative high prices in the markets of the W. Region.

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[1]- Ibid. pp. 536-38.

7. Saudi Arabian Agricultural Bank (SAAB).

Another good indicator of the agricultural development in the region is the Saudi Arabian Agricultural Bank known as SAAB:

Basically, the SAAB was established in 1382 AH. (1962) and it started effectively its operations from the fiscal year 1384-85 AH. (1964-65). The main objective of the Bank is to support and develop the Agriculture Sector throughout the country. This is implemented by granting loans to provide all the needs of agricultural production such as agricultural machinery, engines, pumps, fertilizers, grains, drilling wells and help in all the different agricultural projects, such as dairy, green houses, fruits, dates, bee-keeping equipment, chicken farming, poultry, husbandry and others[1]. Beside all that, the SAAB provides loans to establish buildings, storage tank and silos for grain. In a nutshell, the objectives of the Bank cover the following:

1- The provision of water including drilling wells, the provision of irrigation equipment, engines, pumps, piping, electric motors and suction hoses.

2- Various agricultural projects.

3- Agricultural machinery and their accessories.

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[1]- Twenty Ninth Annual Report 1412/1413 AH (1992-93). Saudi Arabian Agricultural Bank. Kingdom Of Saudi Arabia. p.17.

4- Agricultural Fixtures, i.e. labourers housing, water storage, fuel stores, sunshades for equipment and materials.

5- Other necessities for agricultural production, i.e. fertilizers, seeds and plowing, wax, bee's food, transplant trees and mountain terraces in the mountainous areas[1].

1. Distribution of Branches and Offices of the SAAB.

To implement those credit services, the Bank has 13 branches and 57 offices spreading all over the country. The differences between branches and offices were due to agricultural area characteristics which serve the area of cultivable land, economic aspects, population density and prevailing social circumstances. The spatial distribution of the branches and offices was designed in accordance with the agricultural importance of the areas. Table 2-28 shows that the Western Region has two branches, out of thirteen branches in the whole country, representing 15.38 per cent of the total branches. Those two branches in the W. Region operate as headquarters and implement the credit services demanded by the farmers through nine offices scattered in different areas in the region. The Branch of Jeddah operates through two offices, one in Jeddah itself and another in al-Qunfudhah. The Branch of Taif is noticed to cover a larger area through seven offices serving the following:

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[1]- Ibid. pp. 17-21.

(1) The area of Taif. (2) al-Bahah. (3) Bishah. (4) Trubah. (5) Raniyah. (6) Balqarn. (7) al-Khurmah. It is worth noticing that the Branch of Taif is the second branch in the country in terms of number of offices, while the first one is the Branch of Riyadh which has eight offices. The further the number of offices in an area, the better the indication of cultivable lands.

TABLE 2-28: DISTRIBUTION OF BRANCHES AND OFFICES OF SAAB IN W. REGION AND THE KINGDOM[1].

SAAB	Western Region				Kingdom	Total
	Jeddah	**Taif**	**Total**	**% to Grand Total**		
Branches	1	1	2	15.38 %	11	13
Offices	2	7	9	12 %	48	75

Percentages and figures are compiled and calculated by the writer.

2. Type of Agricultural Lands served by the SAAB in W. Region and the Kingdom.

However, the quantity of lands in W. Region served by the SAAB is quite small in comparison with other regions in the Kingdom. Table 2-29 reveals that the percentage of cultivated areas in W. Region served by the Bank's Loans is only 1.31 per cent, and for the barren lands was less than 1 per cent. This regional imbalance means two things, first, either the function of the Bank in W. Region is inadequate or , second, the farmers in this area tend not to rely on the Bank for their agricultural activities.

[1]- Ibid. p.62..

TABLE 2-29: AREAS SERVED BY THE SAAB IN W. REGION AND THE KINGDOM, DURING THE FISCAL YEAR 1412/13 (1992/93)[1].

Area In Donum	W. Region				Kingdom	Total
	Jeddah	Taif	Total	% to Grand Total		
Cultivated	1319	3213	4532	**1.31 %**	339178	343710
Barren	5308	5667	10975	**0.76 %**	1427251	1438226

Percentages and figures are compiled and calculated by the writer.

3. Type of Activity Served by the Loans of the Bank in W. Region and the Kingdom.

Based on the loan categories, the Bank provided loans to only 353 traditional farmers in the W. Region in the Fiscal Year 1992/93, which represent less than 10 per cent of the total number of 3619 loans in the whole country, although the traditional farmers constitute the majority of the Bank clients at 83 per cent[2]. The major area served in the region was the fishing field; 106 out of 482 loans were granted to fishermen in Jeddah. The Agricultural projects and Honey-Bee Keepers represent 0.77 per cent and 1.38 per cent respectively (See: Table 2-30).

TABLE 2-30: NUMBER OF LOANS DISTRIBUTED BY CATEGORIES IN THE W. REGION AND THE KINGDOM IN THE FISCAL YEAR 1412/13 (1992/93)[3].

Categories	W. Region				Kingdom	Total
	Jeddah	Taif	Total	% to Grand Total		
Traditional Farmers	70	283	353	**9.75 %**	3266	3619
Agricultural Projects	1	0	1	**0.77 %**	128	129
Fishermen	106	0	106	**21.99 %**	376	482
Honey-Bee Keepers	0	2	2	**1.38 %**	142	144

[1]- Ibid. p.55.
[2]- Ibid. p.21.
[3]- Ibid. p.56.

4. Type of Loans Granted by the Bank in W. Region and the Kingdom.

The number of loans granted by the Bank to farmers and investors throughout the country in 1992/93 was 4374 loans amounting SR. 775 m. The share of the W. Region was 462 loans of Medium-Term Loans representing 11.10 per cent out of 4161 loans (See: Table 2-31).

TABLE 2-31: TYPE OF LOANS GRANTED BY THE SAAB IN W. REGION AND THE KINGDOM DURING THE FISCAL YEAR 1992/93[1].

Type of Loans	W. Region				Kingdom	Total
	Jeddah	Tiaf	Total	% to Grand Total		
Short-Term Loans	-	-	-	0 %	213	213
Medium-Term Loans	177	285	462	11.10 %	3,99	4161

Percentages and figures are compiled and calculated by the writer.

5. Objectives of Loans Served by the Bank in W. Region and the Kingdom.

As the credit aims to satisfy the farmers needs for agricultural production requirements and facilities, the Bank loans have served different areas of agricultural activities. The share of the W. Region of such facilities was mostly centred on engines, pumps, agricultural machinery, piping, well drilling, offshoots, orchard offshoots, plastic shades, fishing boats and bee-hives. We find that the most required agricultural needs in the Region deal, in most cases, with traditional farmers, in the areas covered by the Branch of Taif, and fishermen activities in the Jeddah area (See: Table 2-32). Compared with the

[1]- Ibid. p.31.

figures for the Kingdom, the portion of the W. Region does not indicate serious agricultural development or at least in the given year.

TABLE 2-32: NUMBER OF LOANS BY OBJECTIVES GIVEN BY THE BANK IN W. REGION AND THE KINGDOM DURING 1992/93[1].

Purposes of Loans	W. Region				Kingdom	Total
	Jeddah	Taif	Total	% to Total		
Engines	59	235	294	12.60 %	2038	2332
Pumps	59	232	291	12.25 %	2084	2375
Electric Dynamo	-	-	-	0.00 %	24	24
Sink Pumps	-	5	5	3.10 %	156	161
Electric Generator	-	-	-	0.00 %	87	87
Booster Pumps	-	-	-	0.00 %	110	110
Agricultural Machinery	247	542	789	8.97 %	8004	8793
Piping	163	2427	2590	9.34 %	25137	27727
Irrigation Equipment	2	1	3	0.31 %	964	967
Well Drilling	40	150	190	11.13 %	1517	1707
Offshoots	2134	-	2134	6.27 %	31858	33992
Orchard Offshoots	-	280	280	16.54 %	1412	1692
Mount Terrace	-	-	-	0.00 %	264	264
Silos	-	-	-	0.00 %	26	26
Plastic Shades	-	213	213	05.71 %	3515	3728
Fishing Boats	254	-	254	23.30 %	836	1090
Bee-Hives	-	190	190	4.34 %	4180	4370
Agricultural Productions	1	-	1	0.77 %	128	129

Percentages and figures are compiled and calculated by the writer.

6. Finance for Agricultural Projects in the W. Region and the Kingdom.

As explained in the previous section, the W. Region lacks large-scale projects especially for broilers, greenhouse and wheat, we find again that the share of the region in such projects is zero for 1992-93. The region, however, shared with other regions in dates

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[1] - Ibid. p.50.

and fruits projects; out of five projects, assigned to date and fruits products, the region had one project in Jeddah area, representing 20 per cent of the total projects in the Kingdom (See: Table 2-33).

TABLE 2-33: FINANCE FOR AGRICULTURAL PROJECTS IN W. REGION AND THE KINGDOM DURING THE FISCAL YEAR 1992/93[1].

Projects	W. Region				Kingdom	Total
	Jeddah	Taif	Total	% to Grand Total		
Broilers	0	0	0	0	1 1,500,000	1 1,500,000
Milk Forage	0	0	0	0	2 7,369,111	2 7,369,111
Barley & Product	0	0	0	0	112 105,203,634	112 105,203,634
Green Houses	0	0	0	0	4 9,286,289	4 9,286,289
Wheat & Forage	0	0	0	0	2 4,391,837	2 4,391,837
Fruit & Dates	1* 1,065,186	0	1 1,065,186	20 % 31.82 %	4 2,282,087	5 3,347,273
Honey Bee	0	0	0	0	1 277,518	1 177,518
Fishing & Gear	0	0	0	0	2 1,325,595	2 1,325,595

Percentages and figures are compiled and calculated by the writer.
*- Number of Projects.

7. Loans For Different Agricultural Machinery.

Regarding loans for agricultural machinery, the region was provided with 789 loans out of 8768, representing around 9 per cent of the total loans distributed in the Kingdom. These 789 loans were granted to serve different types of agricultural machinery in

[1] - Ibid. p.52.

different areas in the region. Of these 179 loans were granted to provide prongs openers; 53 loans were distributed in the Jeddah area and 126 in the Taif area. This number of loans represents only 13 per cent of the total loans distributed in the Kingdom for the same purpose.

For ploughs, the region was provided with 332 loans representing again 13 per cent of the total in the Kingdom. 251 of them were granted in the Taif area, and only 81 in Jeddah. For the balers, the region was provided with 60 loans representing around 11 per cent of the total in the country for the same purpose. For ploughing machines, the total loans granted in the region represent 10 per cent of the total. Finally, 113 loans were granted to the region for the purpose of collection forage, and this represents 12 per cent of the total in the Kingdom (See: Table 2-34). Other types of agricultural machinery were served in the region, but with a low percentage compared with the other regions.

TABLE 2-34: LOANS FOR DIFFERENT TYPES OF AGRICULTURAL MACHINERY DISTRIBUTED IN W. REGION AND THE KINGDOM (1992-93)[1].

Types of Agricultural Machinery	W. Region				Kingdom	Total
	Jeddah	Taif	Total	% to Grand Total		
Tractors	0	0	0	0	7	7
Prongs(Line Ch.) Openers	53	126	179	13 %	1,191	1,370
Fore Blades	0	0	0	0	155	155
Trailers	0	0	0	0	196	196
Leveling Coulters	0	0	0	0	595	595
Ploughs	81	251	332	13. %	2,261	2,593
Balers	35	25	60	11 %	477	537
Forage Harvesters	28	19	47	8 %	543	590

[1]- Ibid. p.53.

Types of Agricultural Machinery	W. Region				Kingdom	Total
	Jeddah	Taif	Total	% to Grand Total		
Combined Harvesters	1	0	1	0 %	458	459
Ploughing Machine	31	23	54	10 %	490	544
Collection Forage	17	96	113	12 %	796	909
Hole Drillers	0	0	0	0	60	60
Sowing Machine	1	0	1	0 %	524	525
Harrowers	0	2	2	5 %	36	38
Fertilizer Sprayers	0	0	0	0	12	12
Shovels	0	0	0	0	173	173
Spraying Motors	0	0	0	0	5	5
Total	247	542	789	9 %	7,979	8,768

Percentages and figures are compiled and calculated by the writer.

8. Agricultural Subsidies:

Concerning subsidies for agricultural purposes, the region seems to have received a very low amount of subsidies compared with other regions. As shown in Table 2-35, the total amount of subsidies provided to the region represents only 1.4 per cent of the total subsidies in the Kingdom. However, most of the subsidies granted to the region were to serve poultry raising equipment which represents 48 per cent, almost half of the total subsidies granted in the Kingdom. This may prove that the region plays an important role in the total production of poultry in the Kingdom, as stated early in this section (See: Table 2-26).

TABLE 2-35: SUBSIDIES DISTRIBUTED IN W. REGION AND THE KINGDOM (1992-93)[1].

Subsidies	W. Region				Kingdom	Total
	Jeddah	Taif	Total	% to Total		
Engines & Pumps	602,892	3,370,155	3,973,047	1 %	404,290,966	408,264,013
Agricultural Machinery	1,972,219	3,196,106	5,168,325	2 %	259,909,293	265,077,618
Poultry Raising Equipment	0	422,007	422,007	48 %	449,611	871,618
Transportation of Cows Imported	0	0	0	0 %	3,688,462	3,688,462
Total	2,575,111	6,988,268	9,563,379	0.0 %	668,338,332	677,901,711

Percentages and figures are compiled and calculated by the writer.

To draw a conclusion based on all the statistics given in this section, and to measure the effect of the Agricultural Development Plans on the agriculture in W. Region, we shall consider the size of cultivated lands and production of each product and its growth over a period of time as well as the projects implemented.

Based on these criteria, we find that, although the W. Region is considered to be one of the biggest regions in the country, it has a relatively low percentage of overall cultivated lands compared with other regions. As shown in table 2-36, in 1989 the overall cultivated lands for all agriculture products in W. Region was only 13.5 per cent out of the total lands in the Kingdom. But in 1990 this small percentage jumped to 20 per cent, representing a fifth of the total lands in the Kingdom. In 1991, it decreased to 19.5 per cent. Such an amount of cultivated lands, in a region like W. Region, appears to be very

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[1]- Ibid. p.59.

low especially considering its vast size and the fertility of most of its soil. However, this shortage of cultivated lands could be explained by the following:

1- Most of the region extends over a chain of mountains called *Sarawāt* which has difficult topographical features, and hence the cultivated lands are limited.

2- A small amount only of the available cultivated lands is utilized.

Regarding crop production, the region seems to contribute with a reasonable percentage in the total crop production of the Kingdom. As indicated in table 2-36, in 1989 the contribution of the region was around only 10 per cent, and increased to over 25 per cent in 1990 and 1991, representing more than a quarter of the total production in the Kingdom. This contribution, however, is mainly based on certain types of products, i.e., millet, sesame and sorghum, while other products such as cereals, wheat, maize and barley are produced in relatively low amounts as compared with other regions. This shortage of production of such agricultural products may be due to the fact that the large-scale projects in the region are mainly centred on other products such as honey (See: Table 2-25).

TABLE 2-36: PERCENTAGES OF GROWTH OF CULTIVATED LAND AND AGRICULTURE PRODUCTION IN W. REGION COMPARED WITH KINGDOM THROUGH 1989-91[1].

Growth of land and production	1989	1990	1991
Cultivated Lands	13.5 %	20 %	19.5 %
Crops Production	10.5 %	25.3 %	25.4 %
Vegetables Production	14.6 %	20.7 %	12.5 %
Other Agriculture Production	9 %	6 %	6 %
Poultry & Livestock Production	18 %	17.6 %	17.6 %

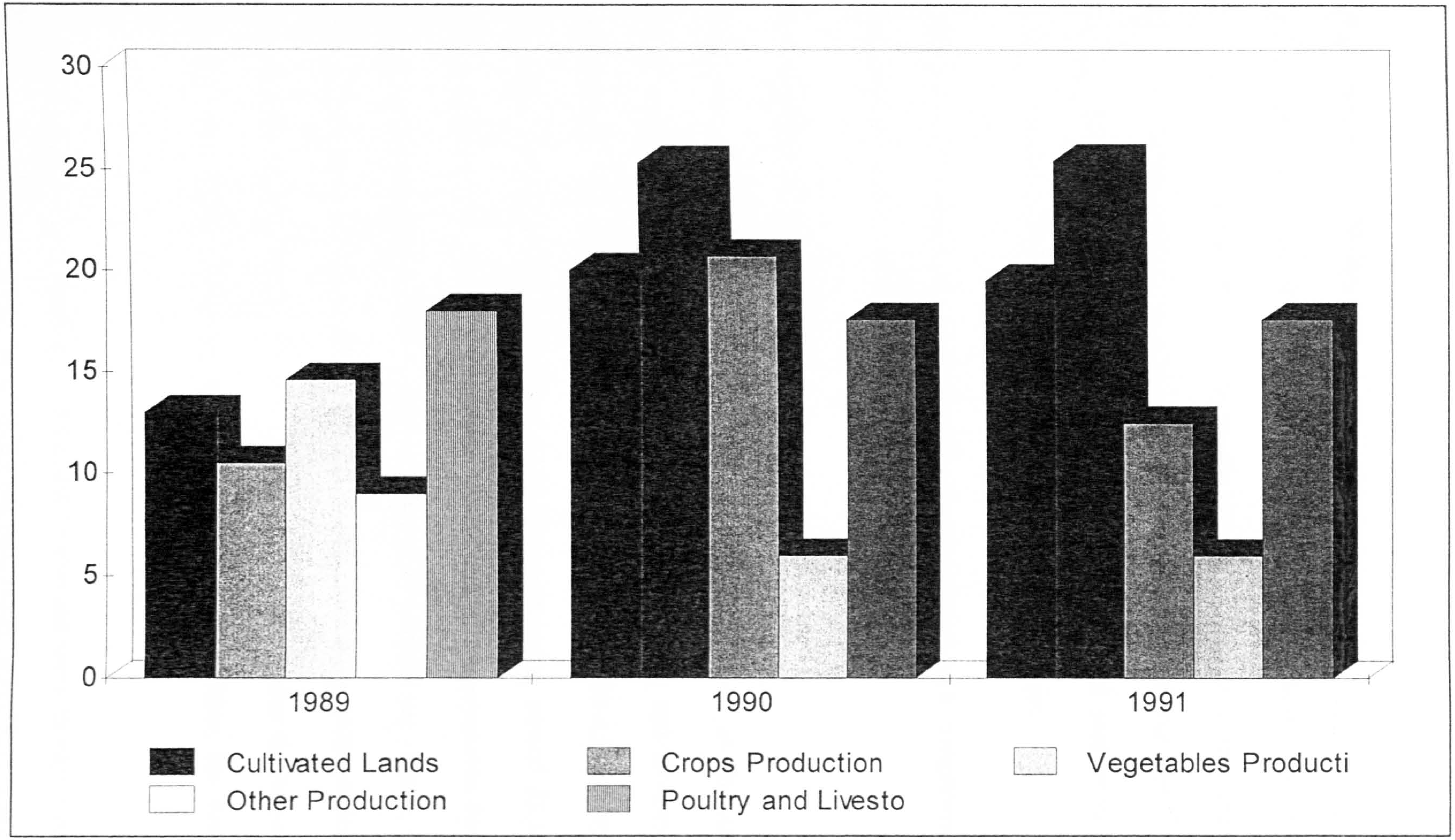
As for vegetables, we notice that the size of production in the region varies from one year to another. In 1989, the region contributed only 14.6 per cent, while in 1990 the production went up around 21 per cent which in 1991 decreased to 12.5 per cent (See: Table 2-36). It is also noticed that the size of the production of tomatoes, marrow, aubergines, okra and carrots seems to be increasing along with the expansion in the cultivated lands. Anyway, such development may not refer to the effect of the Agricultural Development Plans, because the greenhouse projects, through which vegetables are produced, are relatively few (See: table 2-25).

In contrast, the size of production of poultry and livestock, except cattle products, in the region appear to be nearly constant at a certain level. As seen in table 2-36, the production of the region was fluctuating between 17 and 18 per cent of the total country production. This stable percentage of production may be a result of the number of projects achieved throughout the region and the vast seasonal market of these products, particularly in Ramadan and Hajj. For this, the region is considered as the second largest

[1]- The figures in this table are based on tables 20-24, and 26.

producer in the Kingdom, and this reflects the effect of the Development Plans in this regard.

FIGURE 2-3: PERCENTAGES OF GROWTH OF CULTIVATED LAND AND AGRICULTURE PRODUCTION IN W. REGION COMPARED WITH KINGDOM THROUGH 1989-91.



2.2.2 Population And Manpower

Population and manpower are regarded to be powerful dynamic factors not only in shaping the economy but also in influencing social characteristics. From an economic point of view, population and manpower are the main sources of experience and labourers which are required in every economic activity. The size of population also determines the volume of markets, and forms producers and consumers.

For this, in this section we will discuss the population and manpower as influencing factors on the economy of Makkah.

2.2.2.1 Population Of The W. Region:

We shall first of all consider the whole West Region[1], also known as Emirate of Makkah, of which the city of Makkah is the administrative centre, and services the most populated and largest region in the Kingdom. In general, by 1410 A.H (1990) the Saudi population in the region was around 2,568,488 representing around 23.5 per cent of the total population of the kingdom[2](See: Table 2-37). The population density in the region was estimated in 1408 A.H (1988) around 17 persons per (1km^2), with an increase by 8.9 per cent compared to 1400 A.H (1980) when the population density was only 15.6 persons per (1km^2)[1]. For this, the region is regarded, after the Region of Jizan, as the most densely populated region in the Kingdom. Further, the average

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[1]- The W. Region or the Emirate of Makkah services around 23 cities and towns. Its major cities are Makkah, Jeddah and Taif.

[2]- Khutat al-Tanmiyah al-Khāmisah (The Fourth Development Plan, 1410-15 A.H (1990-95): Makkah Region Report). Ministry of Planning. Saudi Arabia. Unpublished report. (n/d) p.13.

density of population in the region is much higher than the average density of population of the Kingdom which is estimated around 4.16 persons per $(1km^2)$[2].

TABLE 2-37: SAUDI POPULATION IN W. REGION AND SOME MAJOR CITIES IN 1405/1410 A.H (1985/1990)[3].

City	1405 A.H (1985)		1410 A.H (1990)		Growth Rate
	Population	% to Total	Population	% to Total	
Jeddah	636,134	30.17	799,740	31.14	4.68
Makkah	512,488	24.31	637,528	24.82	4.46
Taif	507,381	24.07	612,845	23.86	3.85
Others (20 cities and towns)	452,072	21.45	518,375	20.18	2.77
Total	2,108,075	100	2,568,488	100	
% to Kingdom		23.3 %		23.5 %	

As indicated in the table, in 1405 A.H (1985) the total Saudi population, excluding foreign nationalities, was 2,108,075 and increased by around 22 per cent in 1410 A.H (1990), reaching 2,568,488. Since the foreign nationalities are not included in these figures, the high increase in the population over the five years proves that the region enjoys a high growth rate of population (the difference between birth rate and death rate). It is also noticed that the most populated cities in the region are Jeddah, Makkah and Taif. These cities have nearly 80 per cent of the total population in the region. This may be due to the availability of services, public utilities and the opportunities of jobs in those cities which would draw people from other cities and towns.

1- Ibid. p.13.
2- Ibid. p. 13.
3- Ibid. p. 14.

2.2.2.2 Population Of Makkah:

Basically, the population composition of Makkah is distinctively different from that of any other city in the Kingdom. This unique structure is due to the continuous immigrations which, started even before the dawn of Islam and continued up to this century.

2.2.2.2.1 Immigration Into Makkah:

In fact, since the advent of Islam and as its message began to reach all over the world, Makkah began to fill up not only with the settlers, but also with pilgrims who came and stayed over the years up to the present time.

The main motives of the immigration at that time are thought to be for economic and religious purposes, but the latter were the dominant motive for most immigrants as many people liked to travel to the Holy city for either teaching or learning religion[1].

More new immigration waves are noted to have taken place at the outset of this century. This time, the motives of immigration to Makkah were not only based on attraction factors to Makkah like religious purposes, but also involved eviction factors in the immigrants' home countries such as political instability, civil wars and poverty ..etc.

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[1]- Dr. Muhammad Al-Siryāni. Makkah al-Mukaramah: Dirāsah fi al-Taghayyur al-Sukāni 1394-1403 A.H (1974-83). Published by Nādi Makkah al-Thaqāfi. Makkah. Saudi Arabia. 1407 A.H (1986). p.4.

According to some historical account, we learn that since the First World War the social structure of Makkah has had to absorb many waves of such immigrants. The first wave of immigrants into Makkah came after the *Bolshevik* revolution; as so many people of *Bukhāra* from the post Soviet Central Asia and more other refugees fled from all parts of the ex-USSR, escaping from the Communist Russian rule, and settled in Makkah[1]. The Russian refugees were immediately followed by Turkish refugees who were fleeing the *'Atā Turk*'s introduction of secularism in Turkey. The second wave came after the division of the Indian Subcontinent into two states. Many people, not wishing either Indian or Pakistani nationality, came and settled in Makkah. The third wave to Makkah was an influx of Indonesian immigrants seeking religious education and escaping from the population pressures in Indonesia. Remarkably enough, these Indonesian communities have contributed significantly to the development of Makkah as many of them are industrious and skillful[2]. The fourth wave of immigrants came from East and West Africa - Ethiopia, Somalia Eriteria and Sudan. Many people of these areas came and settled in Makkah to escape the persecution in their countries.

Beside these multi-national communities, Makkah received many immigrants from the Southern and Northern Yemen as some historical records assign their immigration into Makkah to a period even before Islam. Their numbers increased particularly

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[1]- Mohammed Jamil Brownson. Mecca: The Socio-economic Dynamics of the Sacred City. Hajj Studies. Vol:1. Edited by Ziauddin Sardar and M. A. Zaki Badawi. Croom Helm London for the Hajj Research Centre, King Abdul Aziz University, Jeddah. pp. 124-25.

[2]- Ibid. pp. 125-26.

during the anti-colonial struggle. Now they are known as *ḥaḍārim,* from Aden or Southern Yemen, and Yemeni, from Northern Yemen, communities. The *ḥaḍārims* are primarily merchants and currently play a great role in the commercial business not only in Makkah but in the whole Western Region. The immigrants from the Northern Yemen are mostly labourers, craftsmen, farmers, merchants and Islamic scholars. In fact, many *ḥijāzī* citizens of Saudi Arabia are originally of Yemeni background; this is best noticed in the very many names of Yemeni origin among prominent families involved in trade activities[1].

As a result of such external immigration waves flowing into Makkah over the years, the social structure of the population of Makkah consists of 35 nationalities from all over the Muslim World[2]. This mixture of population, representing almost all walks of life, has had a great impact on the social and economic aspects of the city. The economic effect is best illustrated by the old manufactures and craftsmanship activities that have existed in Makkah for a long time.

In the last few decades, such external immigration waves, flowing from Muslim countries, have ceased as a result of the government's restrictions imposed on permanent immigration. Instead, temporary immigration, in the form of labourers, has been allowed[3]. However, as the external immigration ended, other immigration waves started to flow into Makkah but from the internal areas surrounding Makkah and the

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1- Ibid. p. 126.
2- Dr. Muhammad Al-Siryāni. 1407 A.H (1986). op cit. p.21.
3- Ibid. p.22.

other regions of Saudi Arabia. According to some surveys carried out in 1391 A.H (1971) on the population in terms of birth place, around 18 per cent of the total family heads in Makkah were found to be born out of the city of Makkah - but within Saudi Arabia. This figure shows that the internal immigration into Makkah has been remarkably high. But these internal immigration waves have, gradually, begun to decrease. In 1403 A.H (1983), another survey was conducted and revealed that only 8 per cent of the total family heads in Makkah were born out of Makkah[1].

2.2.2.2.2 Growth Of Population:

As a result of the old external immigrations and the increasing presently internal immigrations into Makkah, the population has developed tremendously over the years. In the following table, we will show estimates of the population growth according to various sources given by *Siryāni*, and *Al-Ḥibshi*.

TABLE 2-38: ESTIMATED POPULATION GROWTH IN MAKKAH THROUGH 1250-1425 A.H (1834-2005)[2].

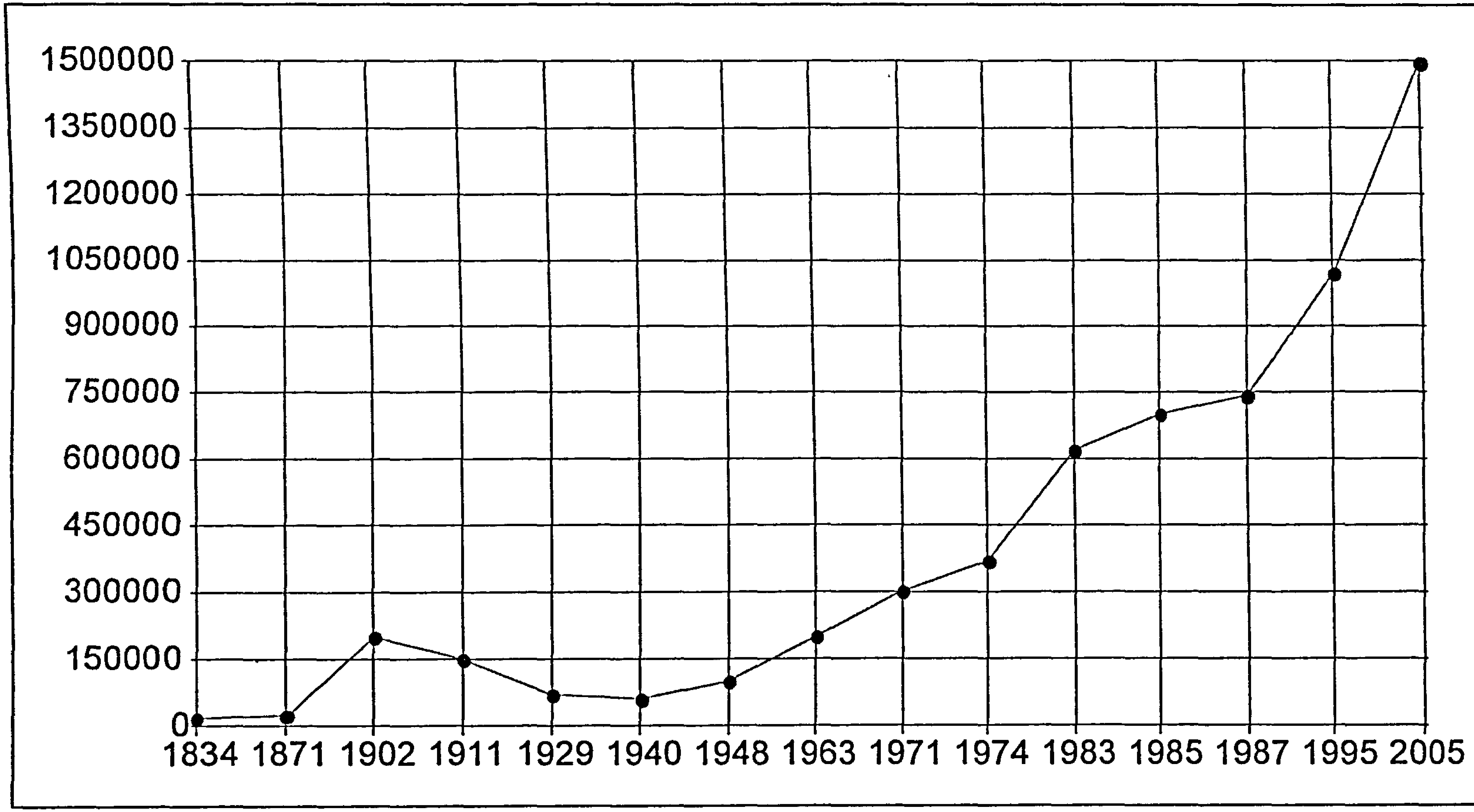
Year	Estimated Population	Year	Estimated Population
1250 (1834)	18,000	1391 (1971)	301,000
1288 (1871)	25,000	1394 (1974)	369,395
1320 (1902)	200,000	1403 (1983)	618,500
1329 (1911)	150,000	1405 (1985)	700,900
1348 (1929)	70,000	1407 (1987)	742,000
1359 (1940)	60,000	1415 (1995)	1,020,000
1368 (1948)	100,000	1425 (2005)	1,496,000
1383 (1963)	200,000		

1- Ibid. p24.

2- The figuires are based on Al-Siryāni (1986), op cit. pp. 13-16, and Sanā' Al-Ḥibshi. "'Āthār al-Ḥajj 'Ala' al-'Istikhdāmāt al-Tijāriyyah bi Madīnat Makkah al-Mukkaramah". Unpublished Master thesis submitted to Geography Dept. Umm Al-Qura University . Makkah. Saudi Arabia. 1993. pp. 75-78.

Although some of these estimates are not based on reliable sources, they give a rough picture of the growth line of Makkah population over a long period of time.

FIGURE 2-4: ESTIMATED POPULATION GROWTH IN MAKKAH, 1250-1420 A.H (1834-2000).



CHAPTER THREE

THE OVERALL EFFECT OF HAJJ ON THE ECONOMY OF MAKKAH:

CHAPTER: THREE

3.THE OVERALL EFFECT OF HAJJ ON THE ECONOMY OF MAKKAH.

3.1 INTRODUCTION:

Makkah, as the holy place of Islam and the centre of Pilgrimage, contains the Great Holy Mosque and the holy places - *Mina*, *Muzdalifah* and *'Arafāt.* The pilgrimage takes place every year as the fifth pillar of Islam, and Makkah has always been and will remain the centre to host ever increasing numbers of pilgrims coming from all parts of the world. This pilgrimage as a religious event takes place at the end of every Islamic Calendar year• . It has been already noticed that it has not only an influence on the social structure, but also a major impact on commercial activities. Although officially the period of pilgrimage, within which pilgrims are allowed to stay in Makkah, has been reduced, the pilgrimage still constitutes the greatest and the largest single period of commercial activities during the whole year, somewhat analogous to the Christmas season in Western countries.

The economic impact of Hajj, however, can be considered according to its effect on the public and private sectors of the country's economy. But since the discovery of oil, which freed the country from economic dependence on pilgrimage, the economic

• - The rituals of Hajj start on the day of *'Arafah* - the ninth day of *Dhul Ḥijjah*, which is the twelfth and the last month in the Islamic Calendar, although most pilgrims especially those coming from abroad arrive earlier to visit the Holy Mosque and to attend the eighth day in Mina known as *Tarwiyah* Day.

impact of Hajj has become far more marked on the commercial activities conducted by the private sector in Makkah, in particular.

Indeed, the season of Hajj has become the most powerful and dynamic factor not only in activating the commercial businesses of the private sector in the city of Makkah, but also in activating the commercial movement in cities and areas such as Jeddah, Madinah and Taif, where pilgrims pass through or stay for a while. For the city of Jeddah, it becomes commercially active for two reasons; (i) as being the destination point at which pilgrims, coming by air, sea and land, would spend some time in preparation to travel to Makkah. (ii) Jeddah has a large seaport through which the markets of Makkah obtain most commodities and goods, and this brings about more commercial movement in the local markets of Jeddah.

Madinah is another city that also has a share of the economic impact of Hajj as most pilgrims pay a visit to the Mosque of the Prophet and other religious sites of interest, before performing Hajj. In recent years, in the case of almost every pilgrim who comes from abroad, he or she would never leave the country without visiting al-Madinah, especially considering that a trip to Madinah can be made in a few hours by land and less than an hour by air. The same applies to the city of Taif because it has a local airport at which pilgrims, coming by air from different areas in the Kingdom, can land and stay for a while for shopping. Additionally, all the areas, through which pilgrims, coming from different destinations, pass on their way to Makkah, are somehow commercially activated as a response to the season of Hajj.

It is sufficient to point out here that as a consequence of the event of Hajj, a considerable number of people, not only in Makkah itself but in the Western Region as a whole, are employed full time, or at least full time during the Hajj.

Therefore, the season of Hajj in the city of Makkah, in particular, has become the most profitable season for business persons to invest their capital in various commercial activities. Not only the business persons who benefit from the season of Hajj, but almost all the residents in Makkah, Saudis and non-Saudis, will halt their usual activity and participate in one way or another in this commercial season.

As the effect of Hajj on the private sector in Makkah, mainly, lies in the expenditure incurred by pilgrims during their stay in the city, the Hajj service industry seems to be the industry benefiting most directly from Hajj.

In view of the difficulty of obtaining reliable and accurate statistics in respect of the overall expenditure incurred by pilgrims on the service industry during Hajj time, some simple figures based on the numbers of pilgrims and fees for Hajj services, may give a rough picture of its magnitude. For instance, in the Hajj of 1995, around 1,041,203 pilgrims came from abroad, and assuming 50% of them were sponsored by *muṭawwifīn*[♦], each pilgrim then paid SR 444, or a total of SR 231,146,844 (roughly $ 61,639,158) as fees to the *muṭawwifīn* (Pilgrims' Guilds)[1], and SR 450 or a total of SR 234,270,450 (roughly $ 62,472,120) as fees to Motorcar-Syndicate. These fees paid for the services provided to pilgrims by the *Ṭiwāfah* guilds, including

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♦ According to some studies conducted by the Hajj Research Centre, roughly between 40% to 50% of the total pilgrims are sponsored by *Muṭawwifīn.*

transportation services. In total, an amount close to SR 465,417,294 or $ 124,111,278 is spent yearly only for such services within the market of the Hajj service industry.

The economic impact of Hajj on the private sector extends far beyond the Hajj service industry. Other economic sectors, such as industrial and trade sectors, are also significantly influenced by the season of Hajj. To measure the effect of pilgrimage on such industries, we will review, in this chapter, the existing economic sectors in Makkah and we will discuss their commercial activities in relation to the influence of Hajj.

3.2 SERVICE INDUSTRY:

The service industry here includes all services provided to pilgrims, namely accommodation, transportation and pilgrims' guidance. Also, we will consider the service provided by the government with respect to Hajj, and its effect on the economy of Makkah. And since these services are provided on a wide-scale during Hajj, we will discuss and analyze them under their sectors.

3.2.1 GOVERNMENTAL SERVICES:

The services provided by the government for pilgrimage have become a very important element in motivating the economic activities in Makkah. Since the Kingdom of Saudi Arabia has become a wealthy oil-producing country, the pilgrimage has changed from a source of government revenue to a major area of government spending - something like a gigantic continuing public works project. However, the

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[1]- Instructions of Hajj. Ministry of Hajj and *'Awqāf.* Saudi Arabia. 1982.

reasons for such spending are mainly for the care and welfare of the pilgrims, and to improve the Hajj services. At the present time, the main government expenditure on Hajj can be considered to be of three types:

1- Spending on infrastructural projects; this includes spending on (i) Continuous constructions such as the enlargement and maintenance of the holy shrines, roadworks, tunnels, water systems, airports, seaports and health services. As these constructions need continuous maintenance, more money is also spent to keep them in operation. (ii) Temporary constructions that are put up just before Hajj and demolished after Hajj such as fabricated units and tents in the holy places; *Mina*, *Muzdalifah* and *'Arafāt*. These temporary constructions are either demolished after Hajj or kept for next Hajj, and both require spending too.

2- Spending on Hajj services such as extending security, providing water supply and electricity.....etc.

3- Spending on salaries and allowances for people employed in the government agencies involved in Hajj.

It is sufficient to indicate here that such huge spending on infrastructural projects would bring about a sharp rise in the demand for manpower and products required in the process of such projects. As for spending on people employed in the governmental agencies which are involved in Hajj, it would increase their gross income which in turn leads to an increase in the purchasing power for those employees and labourers. All these; the demand for manpower and products as well as provision and accommodations for workers, would increase and bring about effective demand in the markets of consumer goods and services which, in turn, would require an increase in the supply by the producers. This, on the whole, would motivate the trade of Makkah not only in Hajj time but also in the rest of the year.

But, due to the lack of detailed and comprehensive statistics for such spending especially on the people employed during Hajj, some figures were collected to indicate a rough picture of the magnitude of the government expenditures on Hajj.

Based on the 1977 figures (See: Table 3-1), more than SR 2 billion (roughly $ 500 million) was spent just for Hajj services and development infrastructure projects. And this increased nearly SR 5 billion by the end of 1982. Additionally, based on the Municipality of Makkah figures, over SR 700 million (roughly $180 million) was spent on Hajj-related services for the period of 1985-90. Of these spending, huge money was spent on expropriation of lands for the purpose of widening roads, construction of car parks around the Holy Mosque, construction of slaughterhouses, waste and refuse disposal incineration, landscaping and expansion of the Holy Mosque. Other large spending was also spent on related-Hajj services such as construction of ablution places for pilgrims, public markets, naming streets, squares and bridges for pedestrians. For improving the cleaning services during Hajj, a substantial portion of spending is directed for cleaning works in Makkah and the holy sites, for the whole duration of Hajj, 24 hours a day.

It also indicates that an estimated amount of more than SR 200 million (approx. $53 million) was again spent for the same purpose for the period of 1990-95. Other massive spending with a total exceeding SR 7 billion have been spent on various developments and infrastructural projects, but without dates. Of this, around SR 3.5 billion for developing the area of *Mina* such as constructing roads, bridges, tunnels, and leveling the rigorous ground...etc.

On the whole, it is estimated that the total spending on related-Hajj services and development projects has nearly reached as much as SR 16 billion (over $ 4 billion) (see: table 3-1)[1].

Another major area of huge government's spending is that for developing the area of *Mina* which is the first destination for pilgrims among the other holy places. And since *Mina* could not easily accommodate the increasing number of pilgrims, the government carried out comprehensive studies which finally resulted in setting up what so called today the administration of " *Mina* Development Project". This administration was established in 1395 A.H. (1975) and attached to the Ministry of Housing and Public Works. Its main function is to carry out studies and implement development projects in *Mina* so that it could cope with the continuously increasing number of pilgrims. Over 3 billions have been spent to finance the developing projects carried out in *Mina*[1]. As a result of such projects, the pilgrim residential areas increased from 1.5 m^2, as it was in 1974, to around 4.6 m^2 with utilities services provided. For facilitating traffic flow, major projects were implemented to construct integrated system of roads, flyovers and tunnels linking *Mina* with other areas. Other projects were in operation for constructing large water tanks, drainage networks and toilet facilities. More important was the construction of *Al-Mu'ayṣim* Model

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[1]- Madinah Magazine . Issue No: 79. 1990. p.68.

Slaughtering House with a capacity of 1.5 million animals for sacrifice made by pilgrims.

Therefore, for implementing such services projects, the magnitude of spending would be far more than anyone could conceive. The total government spending allocated only for developing *Mina* was in the neighborhood of SR 2.5 billion in the late Five-Year Master Plan[2].

On aggregate, since 1973, the overall spending on Hajj services in Makkah has mounted nearly SR 16 billion (around $ 4.2 billion) (see: Table 3-1). However, this overall figure is probably conservative since there is no comprehensive record for all government spending on Hajj.

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[1]- Madinah Magazine. Issue No: 104. 1994. p.84.
[2]- Ibid. p. 76.

TABLE 3-1: TOTAL SPENDING ON PROJECTS AND HAJJ SERVICES (1973-1995)[1]. IN S.R.

PURPOSE OF EXPENDITURE	TOTAL COST (1973-77)	TOTAL COST (1978 - 82)	TOTAL COST (1985 - 89)	TOTAL COST (1990 - 95)	TOTAL COST OF UNDATED PROJECTS *	TOTAL
PAYMENT FOR EXPROPRIATION	0000000000	0000000000	213,262,000	121,865,000	1,000,529,516	1,335,656,516
ROADWORK	1,408,109,000	2,416,940,000	246,743,000	54,725,000	1,000,724,171	5,127,241,171
RAINFALL DRAINAGE SYSTEM	302,500,000	302,500,000	36,674,000	4,822,000	00000000000	646,496,000
PUBLIC GARDENS AND PARKS	0000000000	0000000000	79,366,000	3,077,000	91,000,000	173,443,000
DEVELOPING MARKETS	0000000000	0000000000	7,191,000	996,000	000000000	8,187,000
PUBLIC CONSTRUCTION	0000000000	0000000000	10,767,000	15,000,000	561,000,000	586,767,000
PUBLIC UTILITIES	0000000000	0000000000	11,287,000	7,906,000	0000000000	19,193,000
FEASIBILITY STUDY OF PROJECTS	0000000000	0000000000	12,623,000	7,906,000	0000000000	20,529,000
OTHER PROJECTS	229,005,000	325,483,000	92,038,000	21,748,000	1,500,000,000	2,168,274,000
Mina DEVELOPMENT PROJECT	446,571,000	1,820,429,000	00000000	00000000	3,561,075,000	5,828,075,000
TOTAL	2,386,185,000	4,865,352,000	709,951,000	238,045,000	7,714,328,687	**15,913,861,687**

(*)- The dates of projects are not provided but within the period of 1973-95.

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[1]- Figures were taken from:
-Sanā' Al-Ḥibshi (1993). op cit. p.93.
-'Abdulmuḥsin Āl-'Ishaykh: Dirāsah li Āthār al-Ḥajj 'ala al-Mistawa al-Kulli fi al-Iqtiṣād al-Sa'ūdi. Unpublished Masters thesis submitted to the Faculty of Islamic Law, Dept. of Islamic Economics. Umm Al-Qura University. Makkah. Saudi Arabia. 1985. p.126.
- Madinah Magazine. op cit. pp. 64-77.

By looking at the above table, we find that huge spending is continuously and increasingly spent for the Hajj service industry, an industry which would not otherwise exist. For this purpose, the government spending on services and projects goes directly to the pockets of the private sector, such as companies implementing the projects, labourers working in such companies and also the manufacturers that produce products needed in these projects. Based on the same table, the average spending, for the given period, on Makkah is estimated at over SR 795 m a year ($ 212 m). This amount goes to the market of Makkah in the form of gross income to the private sector or to those companies executing such projects.

To sum up, the impact of such spending on projects and services of Hajj on the economic of Makkah can be measured as follows:

1- Even though such spending is a burden on the Saudi economy, it benefits the city of Makkah in terms of establishing proper and adequate infrastructure utilities, which is a major factor in prospering economic activities.

2- Increasing the aggregate demand on manpower and products needed in implementing the projects.

3- Encouraging the private sector to adopt such business and take advantage of such profitable development projects.

4- Offering a great opportunity for businessmen to invest more in industrial projects that produce all products demanded by the companies working on development projects

5- Increasing the demand on some services that are required in implementing development projects such as transport, communication, accommodations for workers...etc.

6- Enabling those companies to develop their administrative and management skills, and to gain better experience in their business.

7- Increasing the demand on consumption goods and other necessary goods by the labourers and people working in such companies, since this will expand the markets of those goods and commodities.

3.2.2 HOUSING INDUSTRY:

The housing industry in Makkah has become one of the most profitable commercial ventures not only during Hajj time, but through the year. Strictly speaking, renting during Hajj appears to yield far more than renting in the rest of the year. This is due to the excessive demand for accommodation by pilgrims during Hajj.

Since the pilgrims should stay in Makkah until they complete the rites of Hajj and since most of them arrive early in Makkah, especially those who come from remote distance, the demand on housing and accommodation reaches its highest level during Hajj.

As observed, the length of stay of pilgrims in Makkah defines the duration of the peak demand period. On average, the length of stay of pilgrims in Makkah was estimated to be one month. However, there appears to be a significant relationship between the period of stay and the travel mode of pilgrims. Pilgrims who travel by land tend on the whole to arrive the latest and leave the earliest; their stay would be around two weeks. Air pilgrims also tend to stay relatively short periods; their estimated stay is around three weeks. In contrast, pilgrims who travel by sea generally appear to stay the longest period, as they arrive early before Hajj. So, given this pattern of length of stay in Makkah and the long-term trend of decline in the share of pilgrims traveling by sea, it can be expected that there will be some reduction in future in the duration of the peak housing demand period in Makkah[1].

At any rate, there is still a high demand on accommodation during Hajj, and this is thought to be mostly caused by two factors. One is the continuously increasing number of pilgrims performing Hajj every year. The second is the relative shortage of accommodation available in the city which is due to the lack of flat land for residential use.

In recent years, the highest demand was noticed in 1983, as the total number of pilgrims exceeded 2.5 million in that year alone. And this tremendous number of pilgrims was crammed into a city with a population of more than 600,000 inhabitants with its

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[1]- Ḥafiz A. Pāsha', et al. Pilgrim Housing in Makkah. Unpublished survey on pilgrim accommodation in Makkah in 1403 AH, carried out by the Hajj Research Centre, King Abdul Aziz University, in cooperation with the Applied Economics Research Centre, University of Karachi, Pakistan. Vol:I. 1403 AH (1983). pp. 4-5.

limited residential spaces. The number of pilgrims, however, has declined since then, and remained fluctuating between 1.3 to 2 million. In fact, this reduction in numbers is due to a deliberate policy taken by the government of Saudi Arabia; the policy has been aimed at reducing and restricting the number of pilgrims by controlling the numbers of non-Saudi residents who may perform a repeat Hajj[1].

In spite of this, the city of Makkah still has to accommodate, sometimes, more than four times its normal population at once. As the number of pilgrims increases, the demand for accommodation arises. And this has resulted in a boom and expansion in the housing market. Also, this great demand for accommodation in a very short period of time brings about a sharp rise in the rental cost. Sometimes, the cost of rent, during Hajj alone, exceeds the cost for the whole year. The cost of rent per dwelling, however, has been proven to be influenced by other variables. *Makky* concluded that the rent per accommodation, in Hajj, is influenced to some degree by the following variables; (1) Distance from the Holy Mosque, (2) Quality of accommodation, (3) Accommodation size and (4) The accessibility to the Holy Mosque[2].

In 1986, *Majdi* added that the cost of accommodation is also affected by the road hierarchy, building type and the property tenure[3].

1- Bill Morrison. Makkah: Planning and the pilgrimage city. Recorded lecture given in the Centre for Middle Eastern Studies, School of Oriental and African Studies. London. February 1985. Via Majdi Hariri. op cit. p.188.

2- Ghazy Makky. Mecca: The Pilgrimage City. A study of pilgrim accommodation. Hajj Research Centre, King Abdul-Aziz University, Jeddah, Saudi Arabia, London, Groom Helm Publisher. 1978. p.83.

3- Majdi Hariri. op cit. p.221.

Renting during Hajj time is considered to be the major source of income for low income household and as a secondary source of income for others. It represents around 72 per cent of the total income of the household who rent their dwellings during Hajj[1]. Because of this, most households, especially in the centre of the city, tend to rent their dwellings or buildings only during Hajj while remaining vacant for the rest of the year. Others tend to rent out their properties to non-pilgrims provided they evacuate the buildings a few days before Hajj season to enable the property to be rented during Hajj. Even the small families who occupy and live in their own houses take advantage of Hajj by providing as much space as they can to be rented for pilgrims. Also, the whole year tenants, who live in rented houses, divide the dwelling into two units, one for the tenant and the other to be rented to pilgrims.

3.2.2.1 TYPES OF ACCOMMODATIONS RENTED DURING HAJJ:

Due to the profitability of the lodging to pilgrims, the housing services have developed and expanded in order to meet the high demand for accommodation during Hajj. At the present time, the housing activities can be divided as follows:

1- Private-owned Properties :

One of the housing industries that provides accommodation during Hajj is the private section of houses that are owned by the residents. Such houses are mainly occupied by the owners or sometimes by tenants who rent it for the whole year. Most of these houses are

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1- Comprehensive Development Plan for Makkah Region - The present situation. Ministry of Municipal and relatively recent, less than ten years old. This type of house represents around 42.2 per cent of the total houses in Makkah. The old buildings, aged more than fifty years, represent only 3.3 per cent. And the rest has been classified within a range of one to fifteen years old[1]. In the Central Area, the residential buildings are characterized as:

1- Traditional buildings.

2- Improved or extended traditional buildings.

3- Modern apartment buildings.

4- Hotels[2].

However, most of the old and the tall buildings are found in the Central Area surrounding the Holy Mosque, while the modern and the relatively less tall buildings are scattered away from the Central Area in areas such as *'Azīziyyah* and *'Awāli.*

As pointed out in the previous section, renting out such houses during Hajj represents a major source of income for low income landlords. The houses of this type most in demand during Hajj are those which are located within the Central Area as they have easy access to the Holy Mosque. As a result of this excessive demand in the Central area, it is widely noticed that almost all the landlords in this area tend to take advantage of the opportunity of Hajj and rent out their properties to pilgrims, mostly at high rental cost.

Rural Affairs. Saudi Arabia. 1404 AH. pp. 68-69.

1- Report on the urban growth in Makkah. Municipal of the Holy Capital. Ministry of Municipal and Rural Affairs, Deputy Ministry for Planning Cities. Kingdom of Saudi Arabia. 1987. p. 9.

2- Majdi Hariri. op cit. p.128.

Since it is nearly impossible to control the housing rentals, especially during Hajj, these landlords can exploit the pilgrims by increasing the rental cost as much as they wish.

2- Commercial Housing Units:

These units are multistory large blocks and contain furnished / unfurnished flats and rooms. The main purpose of these blocks is to be rented to pilgrims in the form of flats and rooms. It is also rented to non-pilgrims, people who come to Makkah to perform *'Umrah* (Minor Hajj), in the rest of the year. Some of them are also in use all year round. In fact, the main encouraging factor for the emergence of this type is its high profitability at all the religious seasons like the month of Ramadan. Besides, the risk of investing in such projects is extremely low as they do not require costly labour nor managerial staff. Also, the simplicity of the official procedures, for building such blocks, is considered to be another encouraging factor, although some regulations were introduced in 1989 to ensure satisfactory services in such buildings[1].

At the present time, we notice that such buildings have developed vertically (increase in the number of stories of a building) and horizontally (further expansion in the number of buildings throughout the city, mostly along major roads). Up to 1994, the total number of these buildings had risen to 346 housing units scattered mostly within the centre of the city. 323 units are located in the Central Area or *Ḥaram* district, 10 units are in *'Azīziyyah* and 13 units are in *Ḥafāyr*. The total capacity of these buildings is 17,991

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[1]- Sanā' Al-Ḥibshi. op cit. p.85.

rooms, 4,116 flats, 462 suites and 4 villas (see: Table 3-2). The prices and quality of service provided by these units vary according to the location, or the proximity to the Holy Mosque, and the facilities available such as transport to the Holy Mosque and the airport, and organizing tours to some religious sites ..etc.

TABLE 3-2: TOTAL COMMERCIAL HOUSING UNITS AND THEIR CAPACITY OF ROOMS, FLATS, SUITES AND VILLAS, BY 1994[1].

NO. OF HOUSING UNIT	NO. OF ROOMS	NO. OF FLATS	NO. OF SUITES	NO. OF VILLAS
346	17,991	4,116	462	4

3- Hotels Industry:

Another type of housing industry available in Makkah is the hotels. It was not until 1352 A.H (nearly 1932) when the first sign of a hotel service emerged in the city of Makkah[1]. Although the hotel industry has been in business for sixty three years, they are still small in number and less competitive than the housing market. Not only this, some small hotels have been noticed either to close down or to turn into other business such as buildings renting rooms and apartments. According to an official report released in 1982 by the Branch of the Ministry of Commerce in Makkah, there were 28 hotels with 2284 rooms, and 6 more hotels under construction with 959 rooms. By 1994, this number has declined to only twenty relatively small hotels, with a total capacity of 2641 rooms, 86 flats, 561 suites and 5 villas. Eighteen of them are located within the Central District

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[1]- Sa'ad 'Iddīn 'Uwnāl, et al. Directory for pilgrims' housing in Makkah. Hajj Research Centre. Umm Al-Qura University. Makkah. Saudi Arabia. 1994.

(*Ḥaram* Area) and the other two outside the Central Area; the Intercontinental Hotel in *Umm Al-Jūd*, on the old Makkah-Jeddah Road, and *al-Wāḥah* Hotel is located in *al-Ḥafāyar,* which is adjacent to the Central Area (see: Table 3-3).

TABLE 3-3: HOTELS INDUSTRY IN MAKKAH[2].

NAME OF HOTEL	CAPACITY				CATEGORY	LOCATION
	ROOM	FLAT	SUITE	VILLA		
1-'Ijyād	418		35		(5) STARS	*'Ijyād*
2-Imān	108				-	*'Ijyād*
3-Ḥaram	90		92		(4) STARS	*'Ijyād*
4-Blāza	107		15		(4) STARS	*'Ijyād*
5-Shubra	80		80		3rd CLASS	*'Ijyād*
6-Shuhadā'	329		95		(5) STARS	*'Ijyād*
7-Ka'ki	148				-	*'Ijyād*
8-Intercontinental	148		20	5	(5) STARS	*Umm al-Jūd*
9-Hilnan	429		209		1st CLASS	*'Ijyād*
10-Najd	117		5		1st CLASS	*Al-Ghazah*
11-Qaṭān	31	9			3rd CLASS(A)	*Shi'b'āmir*
12-Zahrat Makkah	54		10		2nd CLASS(B)	*Al-Shāmiyah*
13-Alṣafā' Aljadīd	72				2nd CLASS(B)	*Al-Shāmiyah*
14-Qaṣr al-Qāhirah		22			-	*Al-Shāmiyah*
15-Zahrat al-Qaṭān	47				-	*Al-Qarārah*
16-Zayni 'ārif	28				(2) STARS	*Al-Marwah*
17-Al-'Anṣār	134				2nd CLASS(B)	*Al-Shubaykah*
18-Makkah Hotel	229				2nd CLASS(A)	*Al-Shubaykah*
19-Abrāj al-Mubārak		55			-	*Ḥārat al-Bāb*
20-Wāḥah Hotel	72				-	*Al-Ḥafāyir*
TOTAL	2,641	86	561	5		

(-) No label stated.

As a matter of fact, the hotel industry in Makkah is not noticed to be widely spread in comparison with the other housing industries. Maybe this is due to the following reasons:

1- Mohammad Ṭāhir Al-Kurdi: Kitāb al-Tārīkh al-Qawīm li Makkah wa Bayt Allah al-Karīm. Maktabat al-Nahḍah al-Ḥadīthah. 1385 AH. Makkah. Saudi Arabia. p. 133.

2- Sa'ad 'Iddīn 'Uwnāl, et al. op cit.

1- Since the pilgrims constitute the greatest part of the demand for accommodation and since most of them are from low income classes, the aggregate demand then would be in favour of the housing sector which provides accommodation at low cost, such as in those buildings providing rooms and flats. Because of this, the demand for hotel services, during Hajj, is relatively low, naturally, with some exceptions from the small percentage of high income pilgrims.

2- The shortage of spaces in the Central Area has resulted in a sharp rise in the land cost; at the present time 1 m^2 costs SR 300,000. Consequently, to establish a hotel in such an area would require a very high capital to meet the high price of land, given the necessity for sufficient space for hotel services such as car park and other facilities. Therefore, unless a major company adopts such a project, it is neither practical nor profitable project for small business.

3- The competitive rentals, in the housing market, offered by other accommodation sources, i.e. commercial housing units which are scattered throughout the city and provide furnished and unfurnished flats and rooms, the private renting properties.

For those previous reasons, investing in the hotel industry does not appeal to businesspersons. Instead, they opt for investing in more profitable and less costly residential projects such as the building units which yield profits not only in Hajj but also in other religious seasons, i.e. Ramadan and *Rajab*, during which Muslims tend to perform *'Umrah* or visit the Holy Mosque. Also such buildings do not require many employees or qualified staff, which the hotels need.

3.2.2.2 EFFECT OF HAJJ ON RENTS:

Due to the high demand for accommodation during Hajj, the rents - for all types of accommodation - are noticed to increase remarkably. The effect of Hajj on rents becomes quite clear when we compare the average annual rent cost with the Hajj rent cost. The difference between the two rental costs , during Hajj and through the rest of the year, is quite clear as shown in Table 3-4.

It is worthwhile, however, to notice that the actual rents, upon which we have calculated the average, were provided by the people working in these places. For this reason, the figures provided by these people may not be accurate as they would be conservative and cautious in revealing their actual prices.

Nevertheless, these figures may, at least, give a rough picture about the major difference in the rental cost between Hajj time and non-Hajj time. As previously pointed out, the highest demand for accommodation is found in the case of commercial housing units. And this high demand brings about a sharp rise in the rent cost for each unit; room, flat and suite during Hajj. The average of the daily rent in non-Hajj time, for the room, flat and suite is around SR 96, 184 and 165 respectively; in Hajj time these rents increase dramatically to SR 284 for the room, 908 for the flat and 1755 for the suite. Also, we notice among these rentals that the rental cost for the suite is the most affected during Hajj time, as its rent increases by 964 per cent , while the other rents increase by 196 per cent for the room and 393 per cent for the flat (See: Table 3-4).

In comparison, the hotel industry seems to be less affected by Hajj. The average rental cost, during non-Hajj time, is SR 234 for the room, and SR 532 for the suite. During Hajj time, the rents increase by only 67 per cent for the room - SR 397 - and by 61 per cent for the suite - SR 855 (see: Table 3-4).

TABLE 3-4: COMPARISON OF THE AVERAGE RENTAL COST* DURING HAJJ AND NON-HAJJ TIMES[1].

	COMMERCIAL HOUSING UNITS			HOTELS		
	NON-HAJJ RENT VALUE	HAJJ RENT VALUE	% CHANGE	NON-HAJJ RENT VALUE	HAJJ RENT VALUE	% CHANGE
ROOM	96	284	196 %	234	397	67 %
FLAT	184	908	393 %	N/A	N/A	N/A
SUITE	165	1755	964 %	532	855	61 %

(N/A): Not applicable.
Figures and percentages are compiled and calculated by the writer•.

However, apart from the hotels, the commercial housing units mostly charge for the whole period of Hajj rather than renting on a daily basis.

3.2.2.3 EFFECT OF HAJJ ON THE SPATIAL DISTRIBUTION OF THE HOUSING INDUSTRY:

As the high demand, by pilgrims, on accommodation is understandably found near the Holy Mosque, the majority of the housing industry is densely located within the Central district which has easy access to the Holy Mosque. As noticed above, 93 per cent of the

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[1]- The actual rents, during Hajj and in the rest of the year, for each accommodation were taken from Directory for pilgrims' housing in Makkah. op cit.

• - Note: the rental cost given in the table represents the average rent during Hajj and the average rent in the rest of the year for each accommodation unit. The average of each one, Hajj and non-Hajj rental cost, commercial housing units were found within the Central Area, while the remaining 7 per cent are scattered in *'Azīziyyah* and *al-Ḥafāyir* which are also close to the Central Area.

The same effect applies to the location of the hotels, as 18 of them or 90 per cent are located in the Central Area, while only two hotels or 10 per cent are found in Umm *al-Jūd* and *al-Ḥafāyir* areas (See: Table 3-4).

4- Makkah Company for Construction and Development:

Due to the high demand for accommodation, triggered by the influence of Hajj, the housing industry in Makkah has developed in different patterns. The commercial housing units represent a unique pattern in the market of the housing industry. Another pattern based on large-scale projects has also been introduced to the housing sector. This has resulted in the formation of commercial companies to implement such large-scale projects as massive residential and commercial buildings.

In the late eighties, a joint-stock national company corporation (known as Makkah Company for Construction and Development) was born to undertake the huge residential and commercial projects in the Central Area - near the Holy Mosque. It is estimated that the total capital invested by the company was, in 1991, as much as SR 1.5 billion (roughly $ 400 million) shared by tens of thousands of national citizens[1].

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was calculated by adding all the rents of each unit and then the total was divided by the number of the units.

1- Fi Khidmat Ḍiyūf al-Raḥmān. Ministry of Information. Under Sharikat Makkah li al-'Nshā' wa al-Ta'mīr. A booklet published by Dār Al-Mawsū'ah Al-'Arabiyyah. 1991. p. 41.

The main objective of this company is to re-construct and develop the areas surrounding the Holy Mosque and to make full and efficient use of the limited spaces available in the area, by implementing such projects as residential and commercial buildings. In such buildings, Islamic architectural design is fully taken into account in order to preserve the Islamic and the traditional values of the Holy City, as well as to be in perfect harmony with the design of the Holy Mosque.

The first project implemented by the company was a massive residential and commercial centre in the vicinity of the Holy Mosque. Its construction began in 1989 and was completed by the end of 1994 and came into operation in mid 1995. The project consists of:

1- Main building of which the first three floors were designed mainly for shopping purposes and provided with the necessary facilities. In total, it contains around 1,000 shops of which 430 shops have already been rented out.

2- A residential area containing 12 housing towers with a total capacity of 764 housing units. These units are different in terms of size, height and design, and they are divided into apartments of single-room units, two-room units and four-room units.

3- 67 two-floor villas of various sizes.

4- An eleven-storey hotel containing around 620 rooms and suites. On 27th April 1994, a contract was signed with the International *Hilton Group Company* to operate the hotel, with Muslim staff, for ten years. In return, the company will receive 17 per cent of the net profit[1].

It is observed that the most encouraging factor behind the creation of this huge company - Makkah Company for Construction and Development - was the profitability of the Hajj season and other religious seasons during which the demand for accommodation reaches its peak. According to the chairperson of the administration of the company, a feasibility study has been conducted for building more similar projects in the same area[2].

Although it seems too early to measure the role of this project in the housing industry, one can appreciate the long-term effect on shaping the whole patterns of the existing housing industry. More likely, the major challenge will be felt by those of small-scale buildings which provide apartments and rooms. Therefore, as the supply of accommodations increases the rental cost will eventually decrease.

1- Al-Tijārah wa al-Ṣinā'ah. Makkah's Chamber of Commerce & Industry. A monthly published magazine. No: 12. July 1994. pp. 4-6.
2- Ibid. p.4.

1- External view of the complex.

2- View from the complex over the Holy Mosque.

3- Internal views (Shopping areas).

3.2.3 RELIGIOUS SERVICES:

The main guilds which provide religious services to pilgrims during Hajj are:

(1) *Ṭiwāfah* Establishments which are based in Makkah and the United *Zamāzimah* Office being under the supervision of the *Ṭiwāfah* Establishments.

(2) United *Wukalā'* Office in Jeddah.

(3) United *Adillā'* Office in Madinah.

In this section, we will discuss the impact of Hajj on these guilds focusing on its economic aspects, with a brief historical account. Also, we will highlight the historical growth of fees and revenues, by giving further details.

3.2.3.1 EFFECT OF HAJJ ON PILGRIMS' GUILDS:

With the increasing significance of Hajj over the years, the service industries adopted by these guilds have taken several forms. In the very beginning, services were exclusive to religious guidance and provided only for such eminent figures as kings, rulers, princes and rich people. Later, the services developed to include other services such as accommodation, foodstuffs and all physical needs, which all became available for any pilgrim who wished to take advantage[1].

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[1] - For more details about the outset of the Hajj service industry, see: David Edwin Long. op cit. pp. 38-72. Snouck Hurgronje, Arabic version. 1990. V: II. op cit. pp. 87-99. 'Aḥmad 'Subā'i. 1983. Vol: II.

3.2.3.1.1 INSTITUTIONALIZATION OF PILGRIMS' GUILDS:

Over the years, the profession of serving pilgrims had undergone very many institutional changes and different administrations. In early times, serving pilgrims was almost the only beneficial business for the whole region. Nearly all Makkans participated, whether as *muṭawwifīn* or as employees working with *muṭawwifīn*. At that time, such service was not governed by any official authority nor was it subject to specific regulations. But, later, due to the expansion in the number of pilgrims and their increasing demands for more services, pilgrimage became much more administrative and subject to certain rules most of which were based on long-inherited traditions. As a result, *muṭawwifīn* formed tightly knit sub-guilds whose ranks were closed even to other bona fide *muṭawwifīn*. Each sub-guild was responsible for specific nationalities of pilgrims. Over each one was appointed a head called *Shaykh al-Mashā'ikh* (the main chief). At the head of the entire guild was the *Shaykh al- muṭawwifīn* (head *muṭawwif*)[1]. This *Shaykh al- muṭawwifīn* was a link between the *muṭawwifīn* and the authorities - representing the *muṭawwifīn's* interests with the authorities, and helping the authorities in implementing the regulations over the *muṭawwifīn*. The *Shaykh al- muṭawwifīn* also had the responsibility to decide who could join the profession; this was later to be approved and granted license by the authorities[2]. As for the *wukalā'* and *adillā'*, their divisions and the

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op cit. p.579. Mohammed Rafī'. Makkah fī al-Qarn al-Rābi' 'Ashar al-Hijri . Manshūrāt Nādi Makkah al-Thaqāfi. 1981. pp. 167-173.

[1] - David Edwin Long. 1973. op cit. p.43.

[2] - Mohammed 'Umar Rafīq. 1981. op cit. p.171.

working relationship were almost identical to those of *muṭawwifīn*, with sub-guilds divided by nationality and appointed *Shaykhs* as guild masters.

Such a framework has been subject to several changes due to the succession of different governments over the years. The final draft of the framework of the guilds appeared when the region of *Ḥijāz* was taken over by the King *'Abd al-'Aziz*. In 1926, a royal decree was issued setting forth the first comprehensive regulations for the Hajj service industry including the functions of the guilds[1]. From that time up to the early 1960s, the administration of the Hajj service was under a special committee called (*Lijnat 'Idārāt al-Hajj*) - The committee on the Administration of the Hajj - affiliated to the *Ḥijāz* Ministry of Interior, which included Departments of Public Health, Public Instruction, Posts and Telegraphs, Maritime Health and Quarantine, Public Security, *Sharī'ah* Courts and Municipalities[2]. In June 1934, the *Ḥijāz* Ministry of Interior was abolished and the administration of Hajj came under the Ministry of Finance[3]. In 1372 A.H. (1952), and under the control of the Ministry of Finance, the administration of Hajj gained more authority and became a Directorate-General of Hajj supervising the guilds of *muṭawwifīn*, *adillā'*, *zamāzimah*, and the Motorcar Syndicate[4]. Later, the Directorate-General of Hajj

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[1] - David Edwin Long. 1973. op cit. p.57.
[2] - Ibid. p.84.
[3] - Ibid. p.85.
[4] - Ibid. p.91. Also, see Sanā' Al-Ḥibshi. op cit. p.92.

was joined with the semi-autonomous Directorate-General for (*Waqfs*) - Endowments - which had also been under the control of the Ministry of Finance[1].

As the importance of managing and administrating the Hajj service was continuously increasing, a more authoritative and more independent governmental body was assigned to it. In 1381 A.H (1960), the two, Directorate-General of Hajj and the Directorate-General for endowments were raised, for the first time, to a ministry level as Ministry of Hajj and (*Waqfs*) - Endowment - to take direct and full responsibility for Hajj affairs and management.

Therefore, the Ministry of Hajj and Endowment undertook the task of the regulation of the Hajj service industry. Thus, each Hajj guild as well as the Hajj transportation syndicate came under the Directorate's purview[2].

To cope with the increasing affairs of Hajj, and to intensify and concentrate the role of the Ministry of Hajj and Endowments on the Hajj service industry, two major committees were established to deal with the other affairs of Hajj and make recommendations. The first was the Supreme Hajj Committee established in 1381 A.H (1960) and headed by the Minister of the Interior[3]. Its members included the Ministers who had direct responsibility

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[1] - Ibid. p. 91.
[2] - Ibid. p. 91.
[3] - Majdi Hariri. 1986. op cit. p.85. Also, 'Abdulmuhsin Āl-'Ishaykh. Dirāsah li Āthār al-Hajj 'ala al-Mustawa' al-Kuli fi al-'Iqtisād al-Sa'ūdi. Unpublished Master thesis submitted to Faculty of Islamic Law and Islamic Studies. Umm Al-Qura University. Makkah. Saudi Arabia. 1985. p.93.

with Hajj[1]. Under this Committee was formed a second one namely the Central Committee for Hajj chaired by the Amir of the Western or Makkah Region[2].

As for the Ministry of Hajj and Endowment, it remained directly responsible for the Hajj service industry. At the present time, the Ministry acts only as a ministry of Hajj, while the affairs of endowments have been affiliated to another Ministry. As for the Hajj guilds, under the Ministry of Hajj, it ended up with the new organized-system established in 1398 A.H (1978), and known today as the system of establishments.

In fact, this system was a result of a series of experimental methods, aimed at achieving a high level of efficiency and providing better services as well as eliminating both exploitation of pilgrims and violation of the service regulations. Prior to the introduction of the system, the guild of *Ṭiwāfah* used to be based on a casual method in terms of the number and the nationality of pilgrims that each *muṭawwif* would take. In other words, pilgrims used to have freedom to choose the *muṭawwif* they wanted. The *muṭawwif*, therefore, used to deal with brokers who could bring him as many pilgrims as possible. This method had involved exploitation, and the quality of services provided by the *muṭawwif* was frequently much less than the standard. Because of this, another system was introduced to replace the former one. Each *muṭawwif* under the new system was given a number of pilgrims through assigned committees. Later, a system based on

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1 - Ibid. p.85.
2 - Majdi Hariri. 1986. op cit. p.86. Also, 'Abdulmuḥsin Āl-'Ishaykh. 1985. op cit. p.93.

averages was introduced, and each *muṭawwif* was assigned a specific average as well as a maximum and minimum number of pilgrims that he should not exceed[1].

This system, based on averages, continued for a while until 1399 A.H (1979), when the first experimental establishment of *Ṭiwāfah*, for the pilgrims from Europe and America, came into being. Following that, the other guilds began to adopt the present system of establishments, one after another, as follows[2]:

TABLE 3-5: ṬIWĀFAH ESTABLISHMENTS IN MAKKAH.

A.H / AD	No. of *Ṭiwāfah* Est. for	Notes
1402 / 1982	1- Turkish pilgrims	Joined with European & American Est.
1403 / 1983	2- Iranian pilgrims. 3- South Asian pilgrims(Pakistan, India)	
1404 / 1984	4- Non-Arab African pilgrims. 5- Other Southeast Asian pilgrims.	
1405 / 1985	6- Arab countries' pilgrims.	

At the present time, all the establishments function within a systematic framework supervised by the Ministry of Hajj. Each establishment is based on a managerial system such as staff board and several committees as follows:

1- Committee for financial issues.

2- Committee for administration affairs.

3- Committee for planning and follow-up.

4- Committee for supervising the lands, in the holy places, and the tents.

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1 - Special edition for Hajj and Holy Places. Madinah Magazine: Supplementary to a daily newspaper. Issue No: 87. 1411 AH. (1991). p. 106.

2- Ibid. p.106.

5- Committee for housing in Makkah and the holy places.

6- Committee for public administration.

7- Committee for transporting pilgrims to the holy places and back to the airport.

8- Committee for receiving pilgrims and registering their passports[1].

3.2.3.1.2 Commercialization of Pilgrims' Guilds:

Along with the process of institutionalizing the pilgrims' guilds, the activities conducted by these guilds have gradually become a more commercially oriented service than a purely religious service, as it used to be. In the past, the main function of the guilds was confined to religious guidance and every *muṭawwif* used to seek only rewards in the hereafter for helping the pilgrims. In fact, such religious guidance had resulted in forming a unique image of the *muṭawwif* among their pilgrims. The *muṭawwif* was, in the view of pilgrims, a pious person who served pilgrims, not for worldly interests, but only for the sake of God. For this, pilgrims used to address the *muṭawwif* with certain religious titles derived from the services he provided. The Turkish pilgrims looked at the *muṭawwif* as a *dalīl* (guide). The Indian pilgrims called him *Mu'alim* (teacher). The Indonesian pilgrims called him *Shaykh*[1].

Later, however, as the *muṭawwif* was found to provide more services such as accommodation, transport as well as helping pilgrims in all their physical needs, the pilgrim would pay his *muṭawwif* unspecified amounts of money for these services on

[1] - Ibid. p.107.

their departure. Afterwards, a large number of people became involved in and dependent on the *Ţiwāfah* business either as *muţawwifīn* or employees. In addition, the establishments adopted all the services that pilgrims needed throughout their stay in the Kingdom. For this, fees have been set for each service provided for pilgrims.

Thus, having the services and their fees set and regulated, the function of the establishments has gradually turned to commercial services. At the present time, they are considered to be the most active commercial institutes in the market of services during Hajj.

Due to the commercial significance and the role of the *Ţiwāfah* Establishments in the market of Makkah, another type of similar establishments has been adopted. While the original *Ţiwāfah* establishments serve the pilgrims coming from abroad, the other *Ţiwāfah* Establishments have entered the market to serve internal pilgrims, pilgrims coming from different parts of the Kingdom. This type of establishment can be run by individuals while each *Ţiwāfah* establishment for external pilgrims is shared and run by more than *muţawwif.* These establishments are also supervised by the Ministry of Hajj and operate during the season of Hajj much in the same way as the *Ţiwāfah* establishments for external pilgrims. They provide services such as transportation by air or coaches from the cities of the Kingdom to Makkah and Madinah as well as inside the

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[1] - Sāmi. M. 'Ainqāwi: Ta'līq 'la Taţwīr Mihnat al-Ţiwāfah. Hajj Research Centre (HRC). (n\d). p.3.

holy places, accommodation in Makkah, Madinah and the holy places. Provision of meals is also provided by some of the establishments.

In terms of conditions for obtaining a license, there are some differences between the two types of establishments. These conditions can be summarized as follows[1]:

1- Each establishment has to obtain a license from the Ministry every year to conduct the business.

2- Each establishment has to deposit SR 100,000 to obtain a license at the Ministry of Hajj.

3- No establishment is allowed to serve any pilgrim coming from abroad.

4- No applicant or any of his members is involved in the other *Ṭiwāfah* Establishments for external pilgrims.

3.2.3.1.3 Growth of Fees of Pilgrims' guilds:

From the time that the Hajj service industry came into existence, guiding and serving pilgrims have always been the major source of income for the Makkans especially the *muṭawwifīn* who were directly responsible for and serving pilgrims. With the passage of time this seasonal living source has become very important and crucial to the whole economy of Makkah. The revenues of the services provided for pilgrims have been subject to, and influenced by the economic and political situation. Prior to the discovery of the oil, the revenues earned from Hajj services was the economic backbone for the

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[1] - Dr. Fawāz Al-Dahās, Dr. Hāshim Ḥariri: Dirāsah Taqwīmiyyah li 'Awḍā ' al-Mu'sasāt al-Tijāriyyah al-Sa'ūdiyyah alati Takhdim Ḥujjāj al-Dākhil. A survey curried out on the Commercial Establishments for internal pilgrims. Hajj Research Centre (HRC). Umm al-Qura University. Makkah. Saudi Arabia. 1408 AH. pp. 39-42.

region. During the *Ottoman* and *Hashimite* eras, the Hajj service system was under governmental administration and is reported to have been greatly exploited. The financial exploitation of Hajj was based on the taxes imposed by the government on the *muṭawwifīn*. This used to be conducted through the issuing of licenses to the *muṭawwifīn* for serving pilgrims. The *muṭawwifīn* would, then, raise the fees of services on pilgrims. This situation continued until the revenue of oil production came into effect.

Afterwards, the fees of the services were set, although they were subject to some periodical changes. In 1367 A.H (1947-8), the fee for the combined services of a *muṭawwif, wakīl* and *zamzami* was SR 74.5 out of a total fee of SR 401.5 which included SR 200 as government taxes, and SR 127 as payments for certain religious endowments[1]. The breakdown for the service fee of the SR 74.5 was:

TABLE 3-6: FEES OF *ṬIWĀFAH* SERVICES IN 1367 A.H (1947-8)[2].

SERVICE	FEES IN SR
Muṭawwif	51
Zamzami	3.5
The agent in Jeddah (today known wakīl)	7
Accommodation rent in Jeddah for two nights	2
Rates for porters who carry the luggage on arrival and return	4
A servant rate	0.5
Chief of muṭawwifīn and his committee	4.5
Poor muṭawwifīn	0.5
A chief agent in Jeddah	1
A chief agent in Makkah	0.5
Total	SR 74.5

[1]- 'Abdulmuḥsin Āl-'Ishaykh . 1985. op cit. p.76.

[2]- Pilgrim Tariff for the season 1367 A.H (1948). Hajj Magazine (Supplement to al-Hajj). An Islamic Monthly Review. Second year. V:3. Also, cited by: David Edwin Long. 1973. op cit. p.58.

From the above, we can conclude that the portion of the pilgrim's guild from the overall revenues, at that time, was only 18.6 per cent, while the large portions were for the government with 49.8 per cent, and the religious endowments with 31,6 per cent.

In the following year 1368 A.H (1949), the fee of SR 74.5 was cut down to SR 58.5[1]. It is noticed that the *dalīl's* services in Madinah were not included in the fee at that time. This was, maybe, because of the long distance between Makkah and Madinah, and the lack of fast transportation; as a result, pilgrims tended not to visit Madinah in large numbers. Also, from 1367 A.H (1948) to 1385 A.H (1965) the rent for a tent in the holy places was arranged by the pilgrims with the owners of the tents.

In 1385 A.H (1965), however, the fee of *dalīl's* services in Madinah was set as SR 10 as the number of pilgrims increased and the internal transportation improved. In the same year, 1965, the fee for services rendered by the *muṭawwif*, *wakīl*, *zamzami* and their helpers was fixed at SR 74 making a total SR 84 with the fee for services rendered by the *adillā'* in Madinah[2].

In 1371 A.H (1951), all the direct taxes earned by the government and the payments for the endowments were abolished, except a tax paid for health services (sanitation tax) which was later also abolished in 1381 A.H (1961)[3].

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[1]- David Edwin Long. 1973. op cit. p.58.
[2]- Ibid. p.61.
[3]- Hajj Magazine. 1371 AH. Sixth year. V:4. p.191.

It was not until 1393 A.H (1973) that all the Hajj services were separately regulated and set. As shown above, in 1367 A.H (1947-8) the fee for the *ṭiwāfah* services as a whole was set at SR 74.5 and reduced to SR 58.5 in the following year, and in 1385 A.H (1965) went up to SR 84 after adding the *adillā'* fee of SR 10 . Probably, this situation continued until 1392 A.H (1972). In this year, the rental cost for a tent in *'Arafāt* and *Mina* was set at SR 30, totaling SR 114 with the *ṭiwāfah* services of SR 84 (See: Table 3-7). This increased the *ṭiwāfah* revenues by 35.7 per cent compared to 1385 A.H (1965). In 1394 A.H (1974) - the rental cost for the tent in the holy places increased from SR 30 to SR 50, giving a rise in the total revenues of *ṭiwāfah* of 17.5 per cent. In 1395 A H (1975), the *ṭiwāfah* revenues went up again by 84.3 per cent as both fees increased to SR 147, for *ṭiwāfah* services, and SR 100, for renting a tent. This remained with no changes in 1396 A.H (1976). In 1397 A.H (1977), the fee for *ṭiwāfah* services sharply increased and stabilized at SR 294, whereas the rental cost for a tent in the holy places remained at SR 100. This increased the total revenue received by the *Ṭiwāfah* establishments by 59.5 per cent.

From 1409 A.H (1989) until 1414 A.H (1994), the fee for *ṭiwāfah* services has still been SR 294, while the rental cost for a tent in *'Arafāt* and *Mina* increased to SR 150 as it included other additional services such as electricity, furniture, security and cleaning. It also included the fee for carrying the pilgrim's luggage on arrival and return[1].

[1]- Special edition for Hajj and the holy places. Madinah Magazine. Supplementary to a daily newspaper. No: 104. 1414 AH (1994). p.54.

Today, the total fees for the *ṭiwāfah* services and the rent in the holy places is SR 444; they have to be paid as *ṭiwāfah* fees and are collected by the *wakīl* in Jeddah, and are later distributed among the other establishments.

TABLE 3-7: HISTORICAL GROWTH OF FEES FOR SERVICES BY ṬIWĀFAH ESTABLISHMENTS SINCE 1367 A.H (1947-8) UP TO 1414 A.H (1994)[1].

YEAR	*Ṭiwāfah* Services	Rent for a tent in *'Arafāt* and *Mina*	Total	Change %
1367 / 1948	74.5	-	74.5	-
1368 / 1949	58.5	-	58.5	- 21.4
1385 / 1965	84	-	84	+ 43.5
1392 / 1972	84	30	114	+ 35.7
1393 / 1973	84	30	114	0
1394 / 1974	84	50	134	+ 17.5
1395 / 1975	147	100	247	+ 84.3
1396 / 1976	147	100	247	0
1397 / 1977	294	100	394	+ 59.5
1398 / 1978	294	100	394	0
1399 / 1979	294	100	394	0
1400 / 1980	294	100	394	0
1401 / 1981	294	100	394	0
1402 / 1982	294	100	394	0
1409 /1989-1415 / 1995)	294	150	444	+ 12.6

As shown in the above table, the growth rate of the fees for *ṭiwāfah* services has increased tremendously over the last forty years. However, such a continuous rise in the services' fee does not necessarily mean an actual increase in the revenues of the *Ṭiwāfah* establishments. The prices' inflation and the economic situation were major factors behind the changes in the services' fee.

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[1]- Figures are based on:
- David Edwin Long. 1973. op cit. p.58.
- 'Abdulmuḥsin Āl-'Ishaykh. 1985. op cit. p.79.
- Madinah Magazine. N:104. 1994. op cit. p.54.

3.2.4 TRANSPORT INDUSTRY:

The transport industry in Makkah is another active sector, which is directly influenced by the Hajj, since pilgrims require transportation services between Jeddah, Madinah and Makkah, and between the holy places: *Mina*, *Muzdalifah* and *'Arafāt*. The Hajj transport industry has always been active even before the introduction of the modern mechanized travel in the region of *Ḥijāz*. Prior to 1924, the transportation was almost exclusively by camel caravan[1]. Because these means of travel were a profitable activity, especially during Hajj time, most inhabitants of *Ḥijāz* were involved in it. They used to rent their camels to pilgrims as they travelled between Jeddah, Madinah and Makkah. They became also organized into guilds, similar to those of *muṭawwifīn*, *wukalā'* and *adillā'*, which later came under Saudi regulations in 1926[2]. In the Hajj tariff for 1949, the camel fares were set as follows[3]:

Camel Transport Fares:	(Pound Sterling)	(Indian Rupees)
Jeddah - al-Madinah and return	£ 5	RS 67
Makkah - *'Arafāt - Mina* and return	1.5	20
Jeddah - Makkah and return	1	13

Fare for camel does not include the *shuqdhuf as this will have to be rented separately with the following rates for each person:**

	(Saudi Riyals)
Jeddah-Makkah	4
Makkah-Jeddah	4
Makkah- *'Arafāt - Mina* and return	6
Jeddah or Makkah to al-Madinah and return	15

[1]- David Edwin Long. 1973. op cit. p.73.

[2]- Ibid. p.74.

[3]- Al-Hajj: Pilgrim Tariff for the season 1367 A.H (1948). op cit. p.91. Also quoted by David Edwin Long. 1973. op cit. p.74.

* - The *shuqdhuf* was a large covered sedan platform atop a camel, designed for carrying passengers, particularly Hajjis.

A few years later, camel travel began to die out as automobiles such as trucks, lorries and buses began to spread and be used for internal travel. Gradually, the use of such automobiles in Hajj transport became commercially intensified, a trend which later resulted in the establishment of private transportation companies in the region.

Actually, the modern Hajj transportation system began at the end of World War II. In 1946, and for the purpose of transporting pilgrims, the government established the Arabian Transport Company which was given the concession for public transport and transportation of pilgrims as well. Later, as the transport system began to develop and the demands on the transport services continuously increased, especially during Hajj, more private transport companies became involved. In 1948, the *Bākhashab* Transport Company was established as the first private transport company which later on became a major Hajj carrier. In 1372 A.H (1952), another private transport company called *Al-Maghrabi* Transport Company was launched exclusively to provide transport services to pilgrims during Hajj season[1].

In the same year and due to expansion of the transport services evolved by the season of Hajj and in order to ensure that transport services were properly and efficiently provided during Hajj, the Saudi government established the "*Al-Naqābah al-'Āmah li Siyyārāt*" (Public Syndicate for Motorcars) in 1952[2]. It was created to have exclusive

1- Interview with the founder of the company in: Al-Tijārah wa al-Ṣinā'ah. Makkah's Chamber of Commerce & Industry. No: 11. Dhu al-hijjah 1411. pp.44-48.

2- Fi Khidmat Ḍiyūf al-Raḥmān. Ministry of Information. Dār al-Mawsū'ah al-'Arabiyyah li al-Nashir wa al-Tawzī'. 1411 AH (1991). p.50.

rights to carry foreign pilgrims to and from the Holy Places through private transport companies under its supervision. The Syndicate can be joined by any private transport company and each one is given a certain number of seats. It also distributes the tasks of overland transport services among the private companies under its supervision, in addition it reviews and plans operations and available resources ahead of time before the Hajj season.

By 1972, another two private companies were established and joined the Syndicate for Hajj transportation mainly, *Tawfīq* Transport Company and *'Abdul'Aziz Ka'ki* Transport Company[1]. In 1974, there were five private transport companies under the Syndicate's supervision, with a total capacity of 5,507 vehicles and 141,342 seats (See: Table 3-8)[1].

TABLE 3-8: TOTAL PRIVATE TRANSPORT COMPANIES IN 1974.

NAME OF COMPANY	SEDANS		BUSES		OPEN-TOPPED BUSES		GRAND TOTAL	GRAND TOTAL
	Vehicles	Seats	Vehicles	Seats	Vehicles	Seats	Vehicles	Seats
Al-Maghrabi	191	1209	219	8864	165	7256	575	17329
Al-Tawḥīd	623	3213	198	8420	111	4884	932	16517
Al-Tawfīq	528	2976	614	25948	250	10600	1392	39524
Al-'Arabia	866	4726	605	25292	490	21512	1961	51530
Al-Ka'aki	342	2006	153	7240	152	7196	647	16442
Total	2550	14130	1789	75764	1168	51448	5507	141342

In 1979, and due to the increasing number of pilgrims and the need for more transport services, the government established the Saudi Public Transport Co. (SAPTCO) which now has the exclusive concession for the transport services among the cities of the

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[1]- David Edwin Long. 1973. op cit. p79.

Kingdom. The company also participates, to a large extent, in Hajj transportation under the control of the Public Syndicate[2]. The government owns 30 per cent of the total capital of the company, while the rest is owned by the private sector[3]. Because of its large involvement in Hajj, the company has tremendously developed in terms of size of manpower, number of buses and trucks, constructed stations and mechanical workshops. At present, the company runs more than 1520 buses of different sizes and makes, with a size of work force exceeding 2600 employees. During Hajj, as arranged with the *Ṭiwāfah* establishments, the company provides for pilgrims the following transport services:

1- Transport services at the entrances of Makkah as no small cars are allowed to enter the city.

2- Transport services in Makkah and the holy places, *'Arafāt*, *Muzdalifah* and *Mina*.

3- Private hiring services in the holy places.

4- Transport services at the Pilgrims' Cities in Jeddah and Madinah.

5- Transport services to historical sites in Makkah and Madinah.

The effect of Hajj on this transport company has become obvious since recent regulations have banned small cars from entering Makkah and the holy places for certain days during Hajj. Thus, the SAPTCO seems to have the lion's share in pilgrims' transport. Some published figures reveal that in Hajj 1979 - the year in which the company was established - it managed to transport over a million pilgrims, to and from

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1- Hajj Studies. V:1. Edited by Ziauddin Sardar and M.A.Zaki Badawi. Croom Helm London for Hajj Research Centre, King Abdul Aziz University, Jeddah. p. 97.
2- Madinah Magazine. No: 87. op cit. p.120.
3- Ibid.

Makkah, the holy places and Madinah. In 1981, as the company provided more buses and the number of seats in the Syndicate increased, it managed to transport around 9.4 million pilgrims.

At present, the company designates thousands of buses solely for Hajj transport, and transports millions of pilgrims every year between Makkah, the holy places and Madinah[1]. By 1989, the total number of transport companies, including the SABTCO, involved in Hajj transport under the control of the Syndicate had risen to 13 companies, with a total capacity of around 6,982 vehicles with 326,495 seats (See: Table 3-9).

TABLE 3-9: TOTAL PRIVATE TRANSPORT COMPANIES UNDER THE CONTROL OF THE SYNDICATE BY 1989[2].

Name of Company	Air-conditioned Vehicles		Non Air-conditioned Vehicles		G.M.C Vehicles		Grand Total	
	V	S	V	S	V	S	V	S
1-Khuqayr	186	9,300	45	2,025	0	0	231	11,325
2-Makkah	191	8,845	60	3,000	0	0	251	11,845
3-Maghrabi	919	45,954	651	29,596	0	0	1,570	75,550
4-'Undulis	158	7,633	10	430	0	0	168	8,063
5-Internal Transport Co.	121	5,316	218	9,044	53	401	392	14,761
6-Dallah	593	21,178	79	3,480	16	132	688	34,790
7-Madinah	137	6,850	70	3,220	0	0	207	10,070
8-Tawfīq	80	3,516	955	41,872	93	873	1,128	46,261
9-Umm al-Qura	50	2,634	110	5,418	0	0	160	8,052
10-SAPTCO	144	6,897	0	0	0	0	144	6,897
11-AL-Ka'ki	284	13,463	761	32,624	0	0	1,045	46,087
12-S. Al-Ka'ki	748	42,592	0	0	0	0	748	42,592
13-Al-Ḥaramayn	230	10,022	0	0	20	180	250	10,202
Total	3841	184,200	2959	130,709	182	1586	6,982	326,495

V: Vehicles. S: Seats.

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[1]- Fi Khidmat Ḍiyūf al-Raḥmān. op cit. p.32.

[2]- Mahmūd Kisnāwi and Ḥamzah Māliki. Dirāsah 'an Ārā' al-Ḥujjāj Ḥawl Dawr al-Mamlakah fi Tanḍīm al-Hajj. A survey presented to Hajj Research Centre. Umm al-Qura University. 1409 AH. p.173

By 1991, the total capacity of these thirteen transport companies increased to 7,500 vehicles with 350,000 seats. The size of manpower working in these companies reached 15 thousands workers as drivers, technicians and administrators[1]. In addition, the beneficial effect of Hajj on the transport industry is not confined only to those transport companies but also expands the market of transport services for inhabitants such as taxi drivers, who offer transport services in their private cars, and the car rental companies.

3.2.5 GROWTH OF FEES FOR SERVICES BY HAJJ TRANSPORT INDUSTRY:

Since the modern automobiles replaced the old traditional transport in the Hajj transport industry, the Hajj transport fairs had been subject to changes. In 1377 A.H (1957), the Administration of Hajj Issues under the Ministry of Finance set the Hajj transport tariff as SR 292.5 for the whole trip back and forth within Hajj areas, Jeddah, Madinah, Makkah and the holy places by small cars (taxis). For large cars (buses), the rates for the same trips were SR 147.5 (See: table 3-10).

TABLE 3-10: HAJJ TRANSPORTATION RATES IN 1377 A.H (1958)[1].

Types of trip	By small cars (Taxis)	By large cars (Buses)
Jeddah-Makkah and return	45	22.5
Makkah-*'Arafāt*-*Mina* back and forth	67.5	35
Jeddah-Madinah and return	180	90
Total	292.5	147.5

In 1397 A.H (1977) the transport fares for buses were doubled at SR 150 for Makkah-Madinah and return, SR 100 for Makkah-*'Arafāt* and return and SR 45 for Makkah-

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[1]- Ibid. p.51.

Jeddah and return[1]. This meant that each pilgrim had to pay a total of SR 295 for all trips in Hajj areas, twice as much as it was in 1377 A.H (1957). Such Hajj transport rates remained constant until modern vehicles were involved in the transport industry along with the increasing number of pilgrims which resulted in a rise in the Hajj transport fares. In 1403 A.H (1983) the High Committee for Hajj Transportation reset the Hajj transport fares as follows:

TABLE 3-11: HAJJ TRANSPORT FARES IN 1403 A.H (1983)[2].

Types of trip	Air-conditioned buses	Non air-conditioned buses
Jeddah (Yanbu)-Madinah-Makkah	225	172.5
Jeddah-Makkah or the opposite	30	22.5
Makkah- *'Arafāt* and return*	120	100
Total	375	295

- The fares also apply to G.M.C vehicles.

This means each pilgrim, coming through either Yanbu or Jeddah who wants a full package to travel to Madinah, Makkah, holy places and return, has to pay a total of SR 375 for air-conditioned buses, or SR 295 for normal vehicles (non air-conditioned buses), while the pilgrim who wishes to travel only either from Jeddah or Yanbu to Makkah including the holy places and return pays a total of SR 150 for the air-conditioned buses or SR 122.5 for non air-conditioned buses.

In the same year the Committee set Hajj transport fares for uncovered vehicles at SR 120 for Jeddah-*Juḥfah*-Makkah trip, SR 20 for Jeddah-Makkah trip, SR 200 for Madinah-Makkah, and SR 120 for Makkah- *'Arafāt* and return[3].

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[1]- Ibid. p.174.

In 1405 A.H (1985) and due to increasing demand on the Syndicate vehicles, the availability of and more modern vehicles and the rise in the price of cars, the transport fares within Makkah and the holy places for each pilgrim were set as follows:

TABLE 3-12: HAJJ TRANSPORT FARES WITHIN MAKKAH AND THE HOLY PLACES IN 1405 A.H (1985)[4].

Route Direction	Non air-conditioned vehicles	Air-conditioned vehicles	Uncovered vehicles*
Makkah- *'Arafāt*- Makkah	150	180	180

*Uncovered vehicles are air-conditioned buses but with no roof. They were provided as many pilgrims, particularly from Iran, would have no covering over their heads.

These transport fares - within Makkah and the holy places - have remained unchanged until today. Thus, the Hajj transport tariffs at the present time look like this:

TABLE 3-13: HAJJ TRANSPORT FARES FROM 1405 A.H (1985) TO 1414 A.H (1994)[5].

HAJJ TRANSPORT FARES	By non air-conditioned vehicles	By air-conditioned vehicles	By uncovered vehicles	By small cars (G.M.C)
Jeddah (Yanbu)-Madinah-Makkah or the opposite	172.5	225	225	260
Makkah-Holy places and return	150	180	180	180
Makkah-Jeddah and return	22.5	30	30	40
Total	345	435	435	480

Therefore, pilgrims arriving at Jeddah or Yanbu who wish to visit Madinah as well pay a total of SR 345 for non air-conditioned vehicles, or SR 435 for air-conditioned vehicles, or SR 480 for small cars (G.M.C). Without visiting Madinah, they pay a total of SR 172.5

1- Ibid. p.175.
2- Ibid. p.175.
3- Ibid. p.175.
4- Ibid. p.176.
5- Ibid. pp. 89-90.

for non air-conditioned vehicles, or SR 210 for air-conditioned vehicles or SR 220 for small cars (G.M.C).

To review the series of changes in Hajj transport tariffs, we notice that due to the economic situation and the type and price of vehicles provided in the Syndicate, the Hajj transport rates have dramatically changed over the last forty years. As shown in Table 3-14, we notice that in 1957 each pilgrim had to pay, on average, for the whole trip - Jeddah (Yanbu), Madinah, Makkah, the holy places and back to Jeddah - around SR. 220. In 1977, the average fare increased to SR. 295, with a rise of 34 per cent. In 1983, the average increased again to SR. 353 but with a less percentage, 20 per cent. From 1985, the average increased to SR. 424, but with the same percentage 20 per cent (See: tables 11/12).

TABLE 3-14: HISTORICAL GROWTH OF HAJJ TRANSPORT FARES FROM 1377 A.H (1957) TO THE PRESENT TIME 1414 A.H (1994)[1].

HAJJ TRANSPORT FARES	1377 A.H (1957)		1397 A.H (1977)	1403 A.H (1983)			From 1405 A.H (1985) Until the present time 1414 A.H (1994)			
	Auto-buses	Taxis	Auto-buses	Air-cond. Buses	Non air-cond. buses	Uncovered buses	Air-cond. buses	Non air-cond. buses	Uncovered buses	Small cars G.M.C.
Jeddah-Madinah and return	90	180		225	172.5					
Jeddah(Yanbu)-Madinah-Makkah				(225)	(172.5)		225	172.5	225	260
Jeddah-Makkah and return	22.5	45	45	30	22.5	20 (120) via Juhfah	30	22.5	30	40
Makkah-Holy places and return	35	67.5	100	120	100	120	180	150	180	180
Makkah-Madinah and return			150			200				
Total fare per pilgrim	147.5	292.5	295	375	295	340 (440)	435	345	435	480
Average fare per pilgrim	220		295	353			424			

[1]- See tables 5,6,7 and 8.

3.2.6 HISTORICAL GROWTH OF OVERALL FEES OF HAJJ SERVICE INDUSTRY:

Since the service industry became under the government regulation, the fees for these services have been subject to several changes over the times. Such changes have, of course, influenced the revenues received by the service industry. Therefore, in the next table we will review the changes in the fees of all Hajj services since 1367 A.H (1948) with some intervals in between.

TABLE 3-15: HISTORICAL GROWTH OF FEES OF THE SERVICE INDUSTRY FROM 1367 A.H (1948) TO 1414 A.H (1994)[1]. IN S.R

Years	*Tiwāfah* services			Housing Industry			Transport Industry			Total fees	
	Fee	% change	% to total	Fee	% change	% to total	Fee	% change	% to total	Total	% change
1367/1948	74.5	-	-	-	-	-	-	-	-	-	
1368/1949	58.5	- 21.4	-	-	-	-	-	-	-	-	
1377/1958	58.5	00	15.4	100	00	26.4	220	00	58.1	378.5	00
1385/1966	84	+ 43.5	20.7	100	00	24.7	220	00	54.4	404	+ 7.5
1392/1973	114	+ 35.7	26.2	100	00	23	220	00	50.6	434	+ 7.4
1393/1974	114	0	26.2	100	00	23	220	00	50.6	434	00
1394/1974	134	+ 17.5	24.1	200	+ 100	36.1	220	00	39.7	554	+ 27.6
1395/1975	247	+ 84.3	25.5	500	+ 150	51.7	220	00	22.7	967	+ 74.5
1396/1976	247	0	32.2	300	- 40	39.1	220	00	28.6	767	- 20.6
1397/1977	394	+ 59.5	36.1	400	+ 33.3	36.7	295	+ 34	27	1089	+ 41.9
1398/1978	394	0	34.5	450	+ 12.5	39.5	295	00	25.8	1139	+ 4.5
1399/1979	394	0	33.1	500	+ 11.1	42	295	00	24.8	1189	+ 4.3
1400/1980	394	0	33.1	500	00	42	295	00	24.8	1189	00
1401/1981	394	0	33.1	500	00	42	295	00	24.8	1189	00
1402/1982	394	0	30.5	600	+ 20	46.5	295	00	22.8	1289	+ 8.4
1403/1983	394	0	29.2	600	00	44.5	353	+ 19.6	26.2	1347	+ 4.4
1404/1984 to 1415/1995	444	+ 12.6	25.9	840	+ 40	49.1	424	+ 20	24.8	1708	+ 26.8

[1]- Figures were taken from tables: 7 and 14 . For Housing Industry, the fees are based on estimates: the estimates for the period of 1392(1973)-1403(1983) are based on 'Abdulmuḥsin Āl-Ishaykh . 1985. op cit. p.79. From 1404(1984) to 1414(1994), the rental cost s are based on the average rent in table: 4.

From the above table, we notice the following:

1- The fees for the *ṭiwāfah* services have been increasing since 1367 A.H (1948), with different percentage changes each time. The major increase was found in 1395 A.H (1975). In that year the fee was raised to SR 247 with an increase of about 84 per cent. Two years later, 1397 A.H (1977), the fee again went up to SR 394 or with an increase of about 60 per cent. For the following six years, the fee remained unchanged. In 1404 A.H (1984) the fee was raised to SR 444, but again remained unchanged until 1414 A.H (1994). Most of these changes in the fees of the *ṭiwāfah* services were due to the addition of more services.

To compare the *ṭiwāfah* fees with the whole service industry, we notice that its percentage changes up and down within a range between 15-36 %.

2- With regard to the housing industry, we notice that although the rents given in the table are based on estimation, we observe some gradual growth over the years. From 1377 A.H (1958) to 1393 A.H (1974), the rent per pilgrim was averaged as SR 100. In the next year, the average increased by 100 per cent, and again by 150 per cent in the following year. The only decline was observed in 1396 A.H (1976) as the average went down by 40 per cent. Since then the average has gradually been increasing. However, these averages may not represent the real situation of the housing market during Hajj since there is no government control on the rental cost.

3- Concerning the transport industry, the fee per pilgrim was averaged as indicated in table 14. The average fee is noticed to be the most constant among other fees. From 1377 A.H (1958) to 1396 A.H (1976) the average fee was constant at SR 220. In 1397 A.H (1977) it increased to SR 295 and remained unchanged until 1402 A.H (1982). In 1403 A.H (1983) it increased again to SR 353. Also, in the next year it increased to SR 424 but remained constant until 1414 A.H (1994).

3.2.7 HISTORICAL GROWTH OF OVERALL REVENUES EARNED BY HAJJ SERVICE INDUSTRY:

One of the most remarkable indications, of the effect of Hajj on the service industry, can be measured by the historical growth and the volume of revenues earned by those who provide the services to pilgrims. Table 3-16 shows the historical growth of the revenues accrued to the service industry i.e., *ṭiwāfah* guilds, housing and transport industries.

In respect of the *ṭiwāfah* guilds, the table reveals that the first revenues (in 1367/1948) accrued to them was SR 5,633m, and that increased gradually over the years up to 1415/1995, except for few years i.e., 1974, 76, 80, 82, 85, 88, 91 and 93 where it fell by 6%, 20%, 6%, 3%, 7%, 21%, 13% and 2% respectively. These fluctuations, however, may have been due to the changes in the regulations, the services' fees and the number of pilgrims as well as the introduction and the exclusion of some services over the years. The table also indicate that the highest percentage increase recorded was in 1392/1973 where the total revenue jumped from SR 24,705m in 1385/1966 to SR 73,550m in 1392/1973, an increase by 198%. The highest total revenue ever received by the *muṭawwfīn* was SR 462,294m in 1415/1995. Based on the regulated fees of services (see: Table 3-15), it can be stated that since the fees for the *ṭiwāfah* services were almost fixed at SR 444 since 1404/1984, any further fluctuations afterwards would be attributed mostly to the changes in the number of pilgrims.

In relation to the revenues accrued to the housing industry and the transport industry, the table interestingly shows almost the same pattern as in the case of the *ṭiwāfah* revenues in terms of the percentage changes in the accrued revenues. This similar pattern possibly due to the similar changes in the fees regulations. However, we observe that both of the housing and the transport industries began to earn revenues from 1377/1958, and this clearly indicates that these two services were not officially regulated before that date.

The highest percentage increase in the revenues accrued to the housing industry was in 1394/1974 where it jumped from SR. 60,775m in 1393/1974 to SR 183,755m in 1394/1974 with an increase of 202%. The highest revenue ever earned was also in the same year as the *ṭiwāfah* guilds (1415/1995), totaling SR 874,610m.

As for the transport industry, the highest percentage change in its revenue occurred in the same year as the highest change of the *ṭiwāfah* guilds' revenue i.e., 1392/1973 as the revenue sharply increased from 64,705m in 1385/1966 to SR 141,940m in 1392/1973, with an increase by 119%. Similar to the *ṭiwāfah* and the housing industries, the highest revenues received by the transport industry was in 1415/1995 where the revenue accrued at SR 441,470m. As a matter of fact, the high revenues earned by these industries in that particular year (1415/1995) was obviously due to the large number of the external pilgrims, who came from abroad. In that year (1415/1995), only the total external pilgrims amounted 1,041,203.

In comparison between the three industries in terms of their shares of the total revenue received by the Hajj service industry, we generally observe that before the fees were relatively stabilized namely before 1404/1984, their proportions varied up and down from year to year. As for the *ṭiwāfah* guilds, their share ranged from a minimum of 15% in 1377/11958 to a maximum of 36% in 1397/1977. While, the proportion of the housing industry ranged from a minimum of 22% in 1385/1966 to a maximum of 52% in 1395/1975. Whereas the share of the transport industry ranged from a minimum of 22.75% in 1395/1975 to a maximum of 58.12% in 1377/1958. We also notice that the transport industry, in general, had the highest shares over the period of time from 1377/1958 up to 1404/1984, followed by the housing industry and the *ṭiwāfah* guilds respectively.

However, since 1404/1984 when the fees of the services were relatively fixed, the proportion of each industry to the total revenue has been constant with the highest proportion (49%) by the housing industry, followed by the *ṭiwāfah* guilds with the second largest(26%), and finally with 24.82 by the transport industry as the lowest proportion (see: Table 3-16).

TABLE 3-16: HISTORICAL GROWTH OF TOTAL REVENUES OF HAJJ SERVICE INDUSTRY FROM 1367 A.H (1948) TO 1414 A.H (1994)[1]. IN S.R MILLIONS.

YEAR	TIWĀFAH SERVICES			HOUSING INDUSTRY			TRANSPORT INDUSTRY			TOTAL SERVICE INDUSTRY	
	Revenue	% Change	% to total	Revenue	% Change	% to total	Revenue	% Change	% to total	Total	% change
1367/1948	5,633			-	-		-			5,633	
1368/1949	5,795	3	-	-	-		-			5,795	3
1377/1958	12,238	111	15	20,919	0	26	46,023	00	58.12	79,181	1
1385/1966	24,705	102	22	24,911	19	22	64,705	41	40.85	114,323	44
1392/1973	73,550	198	26	64,518	159	23	141,940	119	50.69	280,009	145
1393/1974	69,284	- 6	26	60,775	- 6	23	133,706	- 6	50.69	263,765	- 6
1394/1974	123,116	78	24	183,755	202	36	202,130	51	50.69	509,002	93
1395/1975	220,959	79	26	447,286	143	52	196,806	- 3	22.75	865,052	70
1396/1976	177,602	- 20	32	215,712	- 52	39	158,188	- 20	28.68	551,503	- 36
1397/1977	291,291	64	36	295,727	37	37	218,099	38	27.09	805,118	46
1398/1978	327,112	12	35	373,606	26	40	244,919	12	25.9	945,658	17
1399/1979	339,832	4	33	431,260	15	42	254,443	3	24.81	1,025,536	8
1400/1980	320,279	- 6	33	406,446	- 6	42	239,803	- 6	24.81	966,528	- 6
1401/1981	346,470	8	33	439,684	8	42	259,413	8	24.81	1,045,568	8
1402/1982	336,300	- 3	31	512,133	16	47	251,798	- 3	22.89	1,100,232	5
1403/1983	395,540	18	29	602,346	18	45	354,380	41	26.21	1,352,268	23
1404/1984	408,333	3	26	772,523	28	49	389,940	10	24.82	1,570,798	16
1405/1985	378,181	- 7	26	715,479	- 7	49	361,146	- 7	24.82	1,454,807	- 7
1406/1986	380,382	1	26	719,643	0.5	49	363,248	0.5	24.82	1,463,274	0.6
1407/1987	426,411	12	26	806,724	12	49	407,203	12	24.82	1,640,339	12
1408/1988	338,663	- 21	26	640,714	- 21	49	323,408	- 21	24.82	1,302,785	-21
1409/1989	343,904	2	26	650,630	2	49	328,413	2	24.82	1,322,948	2
1410/1990	367,292	7	26	694,878	7	49	350,748	7	24.82	1,412,919	7
1411/1991	319,725	- 13	26	604,885	- 13	49	305,323	- 13	24.82	1,229,934	- 13
1412/1992	449,078	40	26	849,607	40	49	428,846	40	24.82	1,727,534	41
1413/1993	440,808	- 2	26	833,962	- 2	49	420,952	- 2	24.82	1,695,724	- 2
1414/1994	442,051	0.2	26	836,313	0.2	49	422,139	0.2	24.82	1,700,503	0.2
1415/1995	**462,294**	4.6	26	**874,610**	4.6	49	**441,470**	5.6	24.82	**1,778,374**	4.6

[1]- Figures are based on table: 3-15, and the total revenues were calculated by multiplying the service fee and the number of pilgrims for the corresponding year.

3.2.8 HAJJ SERVICE INDUSTRY AND EMPLOYMENT:

It is quite noticeable that as a result of Hajj, a considerable number of people in Makkah become employed full time, or at least full time during Hajj, in an industry which without Hajj would never exist. It is also noticed that while some other public sectors, for instance the oil industry, may have a higher payroll, more people are employed in providing services for pilgrims, either full time or part time, private or government employees, than any other commercial activity in the country. Such a high level of employment may be motivated by the fact that these people are involved in Hajj industry service either for financial gain or as a religious duty. However, it is noticeable that most people tend to work in Hajj service industry for financial gain than as a religious duty. This assumption is believed to be substantially true since the salaries and wages in these service industries are doubled, or even more, than in any other season.

As for the *Ṭiwāfah* establishments, the labour and work force employed in it may represent the largest number in the service industry. It is noticed that after the introduction of the new system of establishments, the number of *muṭawwifīn, wukalā'* and *adillā'*, and the employees have increased as the size of the administration of the establishments expanded. For example, in 1967 the number of *muṭawwifīn* families in Makkah was estimated around 800 members[1]. When the system of the establishments was introduced, the total number of *muṭawwifīn* and their partners totalled around 4,156, and

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[1]- David Edwin Long. 1973. op cit. p.152.

the *adillā'* in Madinah was around 1,375, which were all later divided into six groups to represent the nationalities of the pilgrims[1]. In addition to these numbers involved in *ṭiwāfah* and *adillā'* establishments, there are more employees and staff working in the administration of these establishments. At present, the *Ṭiwāfah* establishments operate in much the same way as any such large commercial firm. The vast administration sections of each establishment, the numerous members of *muṭawwifīn* involved, and the large scale of services and requirements have all led the establishment to organize its financial budget on a large scale. In 1991, for instance, the *Ṭiwāfah* establishment for the South Asian pilgrims presented its budget for the pilgrims' services, size of labour and workforce, their spending on training or maintenance and developing its various programmes...etc., as follows:

TABLE 3-16: BUDGET OF SOUTH ASIAN PILGRIMS' ESTABLISHMENT IN 1989[1].

PROGRAMME ITEMS	EXPECTED SPENDING	% TO THE TOTAL BUDGET
Pilgrims' Services	100,100,000	96.07 %
Improving Functional Body	240,000	0.23 %
Administration and Management	801,202	0.77 %
Support Services	1,885,000	1.8 %
Improving Services' quality	1,104,000	1.05 %
Maintenance	80,000	0.08 %
Total	104,210,202	100 %

From the above table, we notice that the main part of the establishment's budget is for the pilgrims' services, which represents for instance, more than 96 per cent of the total budget of the above establishment. And since the pilgrims' services take place only for

[1]- Majdi Hariri. 1986. op cit. p.95

the period of Hajj, the *Ţiwāfah* establishments would, hence, employ as many people as possible for Hajj season in order to fulfill such services.

Also, more opportunities of seasonal employment are offered as each establishment demands larger staff to run their own administrative issues such as financial administration, telecommunication, managerial issues, technical affairs, maintenance programmes. In addition, during the season of Hajj, each *Ţiwāfah* establishment employs a large number of people to perform a wide range of tasks designated to various committees such as:

(1)-Central Committee for Reception and Transport Pilgrims.
(2)-Central Committee for Housing in Makkah
(3)-Central Committee for Information & Health Services & Public Administration.
(4)-Central Committee for Transport in the Holy Places and the Departure.
(5)-Central Committee for the Accommodation in the Holy Places.
(6)-Central Committee for Religious Guidance & Computer Division.
(7)-Central Committee for Supervision & Follow-up.

For this, the establishments enroll huge number of employees, sometimes, for few months in preparation for the season of Hajj. Such employees are employed either in office work or in field work to serve and accompany pilgrims. Recently, the establishments began to employ people with high academic qualifications so as to benefit from their professional and educational experience. Also, since the establishments offer health services, they employ a staff of medical doctors and nurses to provide health

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[1]- Dirāsah 'an Ārā' al-Ḥujjāj Ḥawl Dawr al-Mamlakah fī Tanḍīm al-Ḥajj. 1409 A.H. op cit. p.143.

services for pilgrims. On the other hand, they employ a wide range of qualified people from universities education institutes to serve and communicate with pilgrims speaking different languages[1].

Since there are no published figures about the size of the staff employed in such establishments, it would be very difficult to estimate the actual numbers employed every year. However, it has been estimated that in 1967 the total number of employees attached to the Hajj service industry was as high as 15,000 to 20,000[2]. However, given the multifunction of the present *Ṭiwāfah* establishment, the previous rough estimation might be rather conservative compared to the actual size of the manpower and the labour force employed in providing services for pilgrims.

Furthermore, the *Zamāzimah* United Office is another major service industry area which increases the level of employment during Hajj. Since the purpose of this office is to provide *Zamzam* water for pilgrims at all pilgrimage areas, a great number of people is employed, in most cases 24 hours a day. In fact there are several factors why *zamāzimah* Guild employs more people and requires more larger staff. First is the continuously increasing numbers of pilgrims which need to be served and supplied with *Zamzam* water. Second is the new system of the guild which created more administration and expanded the framework of the guild in such a way as to require more employees.

1- Madinah Magazine. No: 87. 1991. pp. 114-17.
2- David Edwin Long. 1973. op cit. 152.

Since the *zamāzimah* guild has been regulated into a collective group similar to that of *Ṭiwāfah*, it has established 14 branch offices scattered as follows: (1) Two reception offices, one located on Makkah-Jeddah expressway and the other on Makkah-Madinah expressway. Both offices operate 20 days before Hajj for pilgrims coming to Makkah or visiting Madinah before performing Hajj. (2) Another two branch offices are located in the same places but operate some days after Hajj as pilgrims leaving Makkah for Jeddah on their return home, or leaving Makkah for Madinah in the case of those who wish to visit the Prophet Mosque after Hajj. (3) 10 branch offices located within Makkah to serve pilgrims while performing Hajj[1]. Also, the headquarters office which is located in Makkah administers a number including a committee called the Committee for seasonal employment. This committee is in charge of the employment during the season of Hajj and estimates the size of manpower required every season. The other committees are: (1) Committee for purchases, (2) Committee for supervision and follow-up, (3) Committee for communications, and (4) Committee for loading trucks with *Zamzam* water for *'Arafāt* and *Mina* days[2].

Therefore, to implement such numerous tasks, the *Zamāzimah* United Office recruits a large workforce every season either as servants to distribute *Zamzam* water to pilgrims at

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[1]- Al-Tijārah wa al-Ṣinā'ah. Monthly magazine issued by Makkah's Chamber of Commerce & Industry. No: 12. May/June 1994. pp. 16-18.

[2]- Ibid. p.18.

their accommodation or to work in the branch offices. In Hajj 1414 A.H (1994), for instance, a total of 500 people were employed as servants, technicians and supervisors[1].

In the same manner, the transport industry is believed to embrace a large percentage of employees in Hajj time. As pointed out, due to the increasing number of pilgrims and the improvement in the road system, the services industry have tremendously developed, and hence more private companies have joined in. In addition, the transport companies. especially the SAPTCO, provide special services during Hajj season including airport services, transportation between cities, services to pilgrimage cities in Madinah and Jeddah, services to small car parks in Makkah, intensive local transportation services from Makkah, *Mina, 'Arafāt, Muzdalifah* and return. Because of such an active seasonal market for transport services, all the transport companies, under the control of the Syndicate, would extend their transport services by supplying more buses. This means an increase in the demand for workers in the form of drivers, drivers' assistants, supervisors, technicians ..etc. In Hajj 1991, for instance, the SAPTCO alone provided 1035 buses, only to meet pilgrims' services. Along with this, around 2125 workers were employed as drivers, drivers' assistants, mechanics and supervisors[2]. And since the SAPTCO is the company most involved in Hajj transport services, it provides, on average, one thousand buses for Hajj every year, and hence transports, on average, over 10 millions pilgrims

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1- Ibid. p.18.
2- Madinah Magazine. 1991. No:87. op cit. p.121.

every year[1]. Based on this, the number of workers employed every Hajj is numbered in thousands.

What is true for the SAPTCO is also mainly true for the other private transport companies. In fact, most of the other transport companies are seen to operate only in the season of Hajj while remaining out of business for the rest of the year. Because of this, these seasonal companies can form the major areas for employment as they can employ a complete staff of workers, in contrast to SAPTCO which has its own employees working all year round.

On the whole, the overall number of workers and employees in the Hajj transport service can be appreciated from the total capacity of the Public Motorcars Syndicate as being in charge of Hajj transport. It is, therefore, indicated that by 1991, the total number of transport companies was 13, with employees totalling 15 thousand[2].

1- Fi Khidmat Ḍiyūf al-Raḥmān. op cit. p.32.
2- Ibid. p.51.

3.3 INDUSTRIAL SECTOR:

The industrial structure in Makkah is mainly based on the conversion industry sector which depends on: (i) Factories licensed by the Ministry of Industry and Electricity and owned by the private sector, and (ii) Small factories or workshops licensed by the local municipality and the Ministry of Commerce. The first type of factory is mostly located in an industrial estate and small zones or at the edge of the town, and mostly based on projects set up by loans from the Saudi Industrial Development Fund (SIDF). The main manufacturing products of these factories are basically confined to light products, such as foodstuff, building materials, textiles and clothes, leather products...etc., which are intended primarily for the local markets. The second type, small factories (workshops) are mostly distributed within the city, and based on small-scale projects. The main function of such workshops is concentrated on repair work, handicraft activities and producing commodities but on a small scale. The financing of these workshops is often provided by the owners of the workshops, and sometimes they get grants from the Saudi Loans Bank (SLB) provided they agree to complete their training at the Public Institute of Technical Education and Vocational Training (PITEVT).

In general, the industrial field in Makkah is considered to be in its early basic stages as compared to other sectors. In fact, the industry sector is adversely and strongly influenced by the nature of the physical conditions of the city. Clearly, the geographical factor stands as an obstacle against any significant industrial development. The difficult physical features of Makkah, as discussed earlier, have been a major problem not only for industrial activities but also, to some degree, for any economic activity as the availability of flat land is limited and mostly used for residential or other purposes. However, the recent industrial development throughout the Kingdom has, to some extent, helped in reducing the effect of such geographical constraints on the industry sector of Makkah[1].

In addition to the industrial development adopted by the government, there is another relevant factor which must be taken into consideration, namely the effect of pilgrimage which is our main focus in this section.

As a matter of fact, the whole economic activity of Makkah appears to be more influenced by the seasonal markets of the religious events such as Hajj and Ramadan. And since such markets mostly require commercial activities and service industries, we observe that the industrial activities in Makkah have become less and are hardly influenced directly by the market of Hajj. Accordingly, the industrial sector in Makkah has shown no sign of serious development over the Development Plans periods, especially when compared with other major cities. For this, we notice that the percentage of land use for industrial purposes in Makkah represents only 2.5 per cent of the total land use for other purposes, and this represents from 0.5 per cent to 5.5 per cent as compared to the land use for industrial purposes in other cities in the Kingdom[2].

1- For more details, see chapter two.

2- Makkah Region, Comprehensive Development Plans: Existing Conditions; Land Use and Activities Patterns". Ministry Of Municipal And Rural Affairs. 1405 AH. p.52.

Besides, the major industrial characteristics in Makkah are observed to be as follows:

1- Its industrial structure is mainly based on small factories and workshops.

2- Most of the invested capital is rather limited.

3- Most of the industrial projects are based on light manufactures and fast-consumed commodities.

4- The manpower working in such factories and workshops is generally unskilled.

Despite all this, the economic base of Makkah cannot be said to be completely devoid of any industrial importance. On the contrary, throughout history Makkah was known to be the cradle of many commercial activities based on traditional craftsmanship activities. In addition, the majority of Makkans were well known as experienced in various craft activities such as carpentry, goldsmith, leather products and dairy produce etc. These craft activities were passed on generation after generation and this led to some of these families being called after their craft business. Similar to the *Ṭiwāfah*, each craftsmanship has a leader called (*Shaykh Ṣinā'ah*), Leader of manufacture, chosen by the people involved in the craftsmanship. In 1407 A.H (1987), there were around 15 craftsmanship, each headed by a *Shaykh* as follows:

TABLE 3-17: MAJOR HANDICRAFTS AND THEIR SHAYKHS IN MAKKAH[1].

NAME OF HANDICRAFT (MANUFACTURE)	NAME OF ITS SHAYKH (LEADER)
1- IRONSMITH	MOHAMMED KIDWĀN
2- ROSARIES MAKING	KHALĪL RAFĪ‘
3- GOLDSMITH	MOHAMMED FĀRSI
4- TAILOR	MOHAMMED JALĀL
5- ‘IQĀL (BLACK CORD PUT ON THE HEAD)	ABDULLAH ABU Al-RĪSH
6- CHEWING-GUM	‘ALĀ’ IDDĪN ’ABŪ AL-NAJA’
7- BRICKS	SULIYYMĀN AL-BAYṬĀR
8- CARPENTRY	’AḤMAD AL-NAḤĀS
9- COPPER	ḤASAN BASYŪ NI
10- CLAY	‘ALI SHARĪF
11- BAKERY	‘ABDULLAH KA‘KI
12- PRINTING	ṢĀLIḤ JAMĀL
13- SILVERSMITH	’AḤMAD BADIR
14- PASTRY MAKING	‘ABBĀS ’ĀSHI
15-COTTON MANUFACTURE	‘ABDUL ḤAMĪD QAṬĀN

At the present time, recent developments in Makkah have played a leading part in the breakdown of traditional environmental activities and economic patterns. Some of traditional crafts and manufactures have been driven out of business, while some other old manufactures not only managed to survive, but have developed tremendously with involved modern technological equipment. On the whole, contemporary economic activities in Makkah have become much more organized and developed. The manufactures have been provided with all necessary facilities, and localized in one place - industrial estate - out of the city so that the various factories share all utilities and the city avoids pollution and noise.

1- Dr. Aḥmad Shiqiliyyah. Al-Ṣinā‘ah fi Makkah Al-Mukaramah. Makkah's Chamber of Industry & Commerce. Dār al-Thaqāfah Printing Press. Makkah. 1407 AH. p.143.

To understand the present situation of the industrial sector in Makkah, we shall briefly review its industrial localization.

3.3.1 INDUSTRIAL LOCALIZATION.

Before the emergence of the industrial estates, the manufacturing workshops in Makkah were scattered throughout the city; each tradesman had his workshop near his business or shop. After the establishment of industrial estates, those workshops were attracted and moved out to three industrial estates where all the industrial facilities and utilities are available - one is a modern estate and the other two relatively small industrial zones. These industrial areas were deliberately localized out of the *Ḥaram* zone of the city for a number of reasons:

1- Such location being out of the *Ḥaram* zone of the city enables the factories to benefit from Non-Muslim experts who are not allowed to enter the *Ḥaram* Zone.

2- The city avoids the pollution the and noise caused by the factories.

3- Since all the factories are working in one place, they can cooperate and share the industrial infrastructure available on the estate, and can be easily supervised as well.

The following is a brief account of these industrial zones:

1- The main Industrial Estate:

This estate is a modern industrial city, established in 1392 A.H (1972) and improved in 1404 A.H (1984). It is located in the outskirts - north of the city mainly, on the

Makkah-Madinah expressway. It is fully equipped with all facilities required for the establishment of factories. The area on the estate is divided into lots of different sizes to meet the requirements of different industries. Each lot is provided with all basic utility services such as electricity, water, telephone, sewage and rainfall drainage. Other services are also available such as Bank, Post Office, Police Station, Medical Clinic, Mosque, Civil Defense Centre and an Administrative Staff tied up with the Ministry of Industry and Electricity to supervise and follow up the projects on the estate. Up to 1405 A.H (1985) the total number of factories in the industrial estate was 11 factories[1]. By 1994, the number of factories has increased to 33 factories - 17 licensed operating productive factories, 6 licensed factories under construction, and around 10 licensed factories on the way to be constructed[2].

TABLE 3-18: TOTAL NUMBER OF FACTORIES IN THE MAIN INDUSTRIAL ESTATE OF MAKKAH IN 1985-1994.

INDUSTRIAL ACTIVITIES	NO. OF FACTORIES IN 1985	NO. OF FACTORIES IN 1994
FOODSTUFFS INDUSTRY	1	5
TEXTILES & READY-MADE CLOTHES INDUSTRY	2	1
WOOD PRODUCTS INDUSTRY	1	1
PAPER, PRINTING & PUBLICATION PRODUCTS	0	2
METALLIC INDUSTRIES	2	3
BUILDING MATERIALS INDUSTRY	2	2
PLASTIC PRODUCTS INDUSTRY	1	4
FURNITURE & HOME PRODUCTS	2	6
OTHER INDUSTRIES	0	9
TOTAL	11	33

[1]-Ibid. p.50.

[2]- Makkah Industrial City Plot. Ministry of Industry & Electricity; Deputy Ministry For Industrial Affairs. Makkah Industrial City. Administration Centre. Second Ed. 1994. Also, quoted by Eng. Abdullah Qurashi, the Chairman of the Administration of the Industrial Estate, in *al-Tijārah wa al-Ṣinā'ah.* op cit. No:9. Mar. 1994. p.23.

As shown in the previous table, we find that the industries of foodstuff, plastic products, furniture and home products and the other industries have increased in number to 5, 4, 6, 9 respectively. While no major changes were found regarding textiles, wood products, paper products, metallic products and the building materials, it is clear that the products of the industries that have increased are, either directly or indirectly, linked with the Hajj. For example, the foodstuffs are found to be the main commodities demanded in the market of Hajj, and therefore, such profitable products are influenced and, to some extent, encouraged by the season of Hajj. In addition, other products demanded in the housing market, such as furniture and domestic items are indirectly encouraged by the season of Hajj as the accommodation is in high demand by the pilgrims.

2- *Shumaysi* Industrial Zone:

This industrial zone was established before the main industrial estate. It is located out of the city - west of Makkah on the Makkah-Jeddah expressway. It is designed mainly for the basic and hard products industries. By 1985, the total number of the factories was around 5 hard products factories such as cement, pre-fabricated concrete and metallic products.

3- *Kara* Industrial Zone:

This is another industrial area, located also in the outskirts of the city - south-east of Makkah mainly on the Taif-Makkah expressway. It is bigger than the *Shumaysi* Area and it contains more hard products industries. It has 8 factories specializing in heavy concrete and building materials products, as well as asphalt industries. Most of its industries are owned by the *Kara* Company - a national company specializing in the construction industry[1].

TABLE 3-19: TYPES OF MANUFACTURING IN SHUMAYSI AND KARA ZONES.

TYPE OF INDUSTRIES	*SHUMAYSI* ZONE	*KARA* ZONE
PRE-FABRICATED CONCRETE. & CEMENT PRODUCTS	1	0
PLASTIC CONCRETE	1	0
METALLIC PRODUCTS	1	1
READY CONCRETE	0	2
ASPHALT PRODUCTS	0	1
BUILDING MATERIALS PRODUCTS	0	1
OTHER PRODUCTS	2	3
TOTAL	**5**	**8**

Presumably, those two industrial zones - *Shumaysi* and *Kara* - were set up only to serve and meet the demands of the companies implementing large-scale projects such as projects of infrastructural development. Therefore, such products have no direct relations to the market of Hajj. In addition, a number of plots have been assigned to serve the main industrial estate. Due to the shortage of flat land, these plots have been localized in different areas as follows:

1- *Wasīq* Plot which is on the Makkah-Jeddah expressway.

2- Two plots - No 1 and 2 - for light manufacturing, motor exhibition, workshops and warehouses, and they are on the old Makkah-Jeddah Road.

[1]- Al-Ṣinā‘ah fi Makkah Al-Mukaramah. op cit. pp. 50-52.

Apart from the manufactures in these industrial places, there are many more different manufactures and workshops scattered within the city of Makkah. These manufactures appear to be distinctive in terms of uniqueness and traditional value. Such manufactures are produced so as to serve the special demands and the needs of the inhabitants. In the next section, we will highlight the main manufactures adopted by the Makkans.

3.3.2 MAJOR MANUFACTURES IN MAKKAH[1]:

In addition to the manufactures in the industrial areas, we find that some varied simple manufactured goods are produced, on small-scale, and supplied in the local markets of Makkah, and they are as follows:

1- Carpentry and Furniture manufacture:

This type of manufacture appears to be one of the oldest manufactures in Makkah[2]. It started as a hand-made craft with traditional and simple tools, and later developed to become a more sophisticated manufacture based on electrical machines. The first carpentry workshop based on an electrical machine was found in 1358 A.H, 57 years ago. The number of these workshops increased to around 32 shops spread throughout small areas of Makkah. The main products of these workshops are office and home furniture, decorated wooden windows and doors as well as wooden roofs. This manufacture has helped in preserving Islamic architectural values as its products have become

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[1] - Most of this section is based on Shiqiliyyah. 1407 A.H. op cit.

[2]- Muḥammad Maghrabi. Malāmiḥ al-Ḥayiāt al-'Ijtimā'aiyyah fi al-Ḥijāz fi al-Qarn al-Rābi' 'Ashar lil Hijrah. First ed. Jeddah. Tahāmah Li al-Lnasher. 1402 AH. p.139.

characterized with the art of Islamic architecture. This art can be now seen in most private buildings especially in the central area as most buildings' windows are covered with *Rawushān* materials. However, this type of manufacture, which supports such Islamic value, has begun to fade out in some modern areas of the city and be replaced with western-oriented materials such as aluminum materials. For this, there should be more large-scale investment directed on such products in order to expand its market and to preserve the Islamic architecture identity.

2- Foodstuffs and beverage manufacture:

This manufacture includes dairy products, ice and ice-cream products, fruit juices, grinding cereals and oil squeezing manufactures. Due to the importance of such products, in a high temperature region, we find some of these products are said to have existed quite long time ago, and remained up to the present time. For the dairy, its products are noticed to be widely available in the food markets throughout the year. Because these products are manufactured, by individuals, in different areas, it is difficult to present accurate statistics for their number and capacity. Concerning the ice and ice-cream products, they are manufactured within the city and in some small factories located in the outskirts. As these products are in high demand, not only in the off-peak season but also during Hajj time, its products are available in large quantities. The factories that manufacture ice are scattered throughout the city and in 1985 were recorded as 5 factories, most of them located out of the city. These products (ice and ice-cream) in particular are always in extremely high demand all year round, especially during Hajj when there are more consumers in the high temperature.

In addition to this manufacture, there are other different products of the same type, manufactured in the city . Of these, cereal grinding is also quite common and has been among the Makkans for such a long time. In the past, the Makkans used to grind cereals' products such as wheat, millet, sorghum, either by hand or with some basic and traditional tools. These traditional tools were replaced with some mechanical machines and later the electrical machines which were more effective and more productive. By 1985, there were around 11 electrical machines for grinding cereals, most of which were found in the central area. In the recent years, however, these products have begun gradually to decline as the imported cereals have become available in the markets.

Beside the cereals, oil squeezing was another common manufacture among Makkans. The main product of this is to abstract the oil of sesame. This product is used for producing sweets as well as for cooking and medical purposes. Although, this product was developed by using electrical dynamo, it has disappeared in the face of the imported oils, and there remains only one producer.

On the whole, the total number of factories producing foodstuffs and other related products comprised, in 1985, around 61 factories scattered in some old areas and at the edge of the city (See: Table 3-20)

TABLE 3-20: TYPE AND NUMBER OF FOODSTUFF MANUFACTURES IN MAKKAH.

TYPE OF MANUFACTURE	NO. OF FACTORIES
1- SWEET PRODUCTS	3
2- GRINDINGS & SQUEEZERS	11
3-FRUIT & VEGETABLES STORING	1
4- ICE PRODUCTS	5
5-PASTS & MACARONI PRODUCTS	2
6- BAKING & OVEN UNITS	25
7- DAIRY PRODUCTS	3
8- JUICE PRODUCTS	4
9- MINERAL WATER PRODUCTS	6
10- TEA PACKING UNITS	1
TOTAL	61

Although such products represent the main and the essential commodities in demand during Hajj, we find some of them have begun to decline, and some are not based on a large-scale production. Because of this, it is suggested, these manufactures should be revived and encouraged in order, on the one hand, to save its traditional value as being a historical manufacture, and on the other to compete with its imported counterparts.

3- Metallic manufacture:

This manufacture is of two types, copper metallic and iron metallic. Both types are believed to be recent manufactures in Makkah. The copper metallic manufacture is relatively old as it was so important, for the Makkans, especially in making cooking utensils based on copper. Anyway, this kind of manufacture had completely disappeared by 1360 A.H (1945) and been replaced with the second type - iron metallic. Since then, the iron metallic manufacture has become the main source of metallic products such as cooking and kitchen utensils, pots and pans. And later, this manufacture improved and expanded as a result of the development of the construction sector which requires such products. For this, it came to be produced in well-developed workshops spread throughout the city. In recent years, these workshops have begun to produce more varied metallic products e.g., metallic windows, doors, wardrobe, tables, wires etc. By 1985, the number of workshops producing metal products reached 63 workshops in the city, although they vary in production capacity and manpower size.

TABLE 3-21: TYPE AND NUMBER OF METALLIC MANUFACTURES IN MAKKAH.

TYPE OF MANUFACTURES	NO. OF WORKSHOPS
1- ALUMINUM PRODUCTS	52
2- METALLIC TOOLS	4
3- METALLIC FURNITURE	6
4- METALLIC SCREWS & WIRES	1
TOTAL	**63**

4- Building material manufactures:

Beside the building materials produced in the industrial zones, there are more factories and laboratories, on an small-scale, that also produce different building materials such as bricks, concrete, sands and ceramic products. Those manufactures are located in different areas within the city, and some of them still use traditional equipment. Up to 1985, their numbers amounted to 34 different building materials manufactures. Such manufactures were encouraged by the increasing demand for building materials.

TABLE 3-22: TYPES AND NUMBER OF BUILDING MATERIALS MANUFACTURES.

TYPE OF MANUFACTURE	NO. OF FACTORIES & LAB.
1- READY CONCRETE	6
2- CERAMIC PRODUCTS	7
3- FAB. PRODUCTS	1
4- SAND PRODUCTS	2
5- BUILDING BRICKS	16
6- ASPHALT PRODUCTS	2
TOTAL	**34**

5- Binding and Plastic products manufactures:

This type of manufacture is not as common as the previous manufactures. The workshops producing such products numbered only 12 in 1985. It is said that the first workshop was established in 1382 A.H (1962), and was mainly producing plastic products such as bags and plastic cases. And later, 5 workshops were established to produce mainly such plastic products and others such as folders and binders.

TABLE 3-23: TYPE AND NUMBER OF BINDING AND PLASTIC MANUFACTURES.

TYPE OF MANUFACTURE	NO. OF WORKSHOPS
1- BINDING	6
2- VARIOUS FOLDERS	1
3- PLASTIC BAGS	5
TOTAL	**12**

6- Textiles and Tent manufactures:

The main products of these manufactures are ready-made clothes and designing tents with their accessories and embroidery. It is worthwhile to notice that the Makkans were well known in needlework manufacturers particularly hand-made clothes and embroidering. Traditional clothes used to be made by handwork with some simple tools. Because of its traditional value, they were in demand not only in Makkah, but also in the markets of Jeddah and Taif. At the present time, these manufactures seem to be out of business, in turn, modern factories have been established to produce the local-fashion clothes. By 1985, there were around 539 manufacturers dealing with such business, 99 per cent of them were located inside the city (See: Table 3-24).

TABLE 3-24: TYPE AND NUMBER OF TEXTILES AND TENT MANUFACTURES.

TYPE OF MANUFACTURE	NO. OF WORKSHOPS AND FACTORIES
1- TEXTILES & READY-MADE CLOTHES	8
2- DESIGNING TENTS AND THEIR ACCESSORIES	1
3- EMBROIDERY PRODUCTS	320
4- DYEING UNITS & IRONING CLOTHES	210
TOTAL	539

<u>7- Other major manufactures:</u>

In addition to the previous manufactures, there is another group of workshops producing, on a small-scale, different types of manufactures. Most of them are based on small-scale projects to meet local demand. Of this, a total of 32 workshops, mainly dealing with carpentry and furniture manufactures, it spread in different areas in the city. Also, there are around 34 workshops producing and designing different styles of decor for domestic and commercial purposes. Further, there are more factories and workshops some of which are claimed to have existed a long time ago. For instance, there are several traditional manufactures dealing specifically with clay products, in the form of pots and water containers, and some traditional perfumes such as incense products. Moreover, there exist a range of traditional manufactures' products such as leather products - leather shoes and slippers - and jewelry products (See: Table 3-25).

TABLE 3-25: TYPE AND NUMBER OF OTHER MAJOR MANUFACTURES IN MAKKAH.

TYPE OF MANUFACTURE	NO. OF WORKSHOPS OR FACTORIES
1-PHOTOCOPYING UNITS	9
2-CARPENTRY FURNITURE PRODUCTS	32
3- DECOR PRODUCTS	34
4- CLAY PRODUCTS	2
5- PAPER PRODUCTS	2
6- PERFUME PRODUCTS	1
7- LEATHER PRODUCTS	49
8- PRINTING & PUBLICATIONS PRODUCTS	15
9- JEWELRY PRODUCTS	8
TOTAL	152

8- The *Kiswah* manufacture (*Ka'bah* Cloth)[1]:

This manufacture is conducted completely by a government-owned factory. The factory solely produces a large piece of cloth called *Kiswah*. This *kiswah* is produced once every year to cover the Holy House - Cubic-shaped house - in the middle of the Holy Mosque. Although this manufacture has no relation with industrial business, it has a religious and traditional dimension which gives Makkah more spiritual values. Historically, the *Kiswah* is believed to go back to the time of the Prophet *'Ismā'īl* as he was the first one to cover the Holy *Ka'bah* with a cloth. Since then, the *Kiswah* was provided either by a Muslim leader or through donations from pious Muslims. The first *Kiswah* factory was established in 1357 A.H (1938) with a decree by King *Abd al-'Aziz* after he took over the region of *Ḥijāz* (West Region)[2]. In 1392 A.H (1972), a new factory, equipped with modern machines, was built on a flat area of 100 donums out of the city, on the old Makkah-Jeddah way, and came into operation in 1395 A.H (1975) as the first *Kiswah* was manufactured[3]. The number of employees working in the factory is around 200 Saudi workers. Even though the factory is using modern machines, the traditional hand-work is still involved. The *Kiswah* consists of 54 pieces amounting 2650 square meter, with some of Kur'anic verses written on them. A total of 670 kg of natural silk is

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1- *Kiswah* is the black brocade and gold cloth covering the *Ka'abah* - the holy stone structure or house in the centre of the Holy Mosque in Makkah toward which all Muslims face while praying.

2- A bulletin issued by the Ministry of Information. Saudi Arabia. Dār al-Mawsū'ah Al-'Arabiyyah. 1991. p.53

3- Ibid. p. 53.

used in making the materials of *Kiswah.* The total cost, of each *Kiswah* which is made every year, is SR 17,000,000 (approximately U$ 4.6 m)[1].

To sum up, by 1985 the number of factories and workshops producing various manufactures in Makkah had reached a total of 862 factories and workshops scattered inside and at the edge of the city and in the industrial zones[2]. Although these factories and workshops are mostly based on small-scale projects, many of their manufactures seem to be directed to the market of Hajj such as foodstuffs, ready-made clothes, perfume and jewellry products. More recently, however, there have been more manufactures tending towards the seasonal markets of the religious events such as Hajj and Ramadan. For example, a new factory has been established to produce souvenir presents and gifts for pilgrims to give to their families and relatives, on their return home. Another one is also said to be in operation to produce plastic containers filled with *Zamzam* water so that pilgrims can easily buy this holy water and take it back home. For the same purpose, a new factory has been set up to produce prayer mats, towels, sun umbrellas and *'Iḥrāmāt* - the two pieces cloths worn when performing Hajj or *'Umrah*[3].

3.3.3 SUMMARY:

Although the industrial sector, as a whole, is less influenced by the season of Hajj, we have noticed that quite a few manufacture products are mainly directed to serve the

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1- Ibid. p.56.
2- Al-Ṣinā'ah fi Makkah Al-Mukaramah. op cit. p. 87.
3- Sanā' Al-Ḥibshi. op cit. pp. 97-98.

market of Hajj. But since such manufactures are mostly based on workshops, they appear unable to compete against their counterpart products of foreign manufacture in the market of Hajj.

So, to improve the existing industrial activities especially with respect to the workshops in terms of performance, administrative and production efficiency, and to make them more effective during Hajj time, the following suggestions may help in this respect:

1- Since the workshops are commonly adopted for industrial purposes, there should be a special development programme for developing and maintaining these workshops.

2- Simplifying the conditions of establishing factories or workshops since most of the owners of these workshops are craftsworkers.

3- Offering financial and mechanical support so that the investors could modernize their workshops and take advantage of modern technological equipment.

4- Offering special industrial land with the necessary utilities so as to achieve full coordination and cooperation among the workshops.

5- Encouraging the manufactures that are highly demanded in the market of Hajj.

3.3.4 PROSPECTS FOR INDUSTRIALIZATION IN MAKKAH:

As noticed from the review of the industrial sector in Makkah, one can understand that the industrial strategy adopted for the city of Makkah has been aiming at the same purposes as of that in any other city of the kingdom. This industrial policy, as highlighted in chapter two, was laid down to realize certain national objectives, with great emphasis on diversifying the economy of the kingdom into multi-productive sector, and encouraging the private sectors to participate more effectively in the industrial field. Thus, to achieve such an objective, a central industrial policy was drafted and then applied to the major cities of which the city of Makkah was one. As a result, huge industrial zones were established in the major cities. Other incentives such as land in industrial zones, loans and technical assistance have become available for investors.

Although, such an industrial policy is the chief tool for industrial development, some other considerations relating to the nature of trade of each city - major demands of local markets, seasonality of commercial activity and traditional craftsmanship - have somehow been neglected in the long-term objectives of the industrial policy.

As for Makkah, it is observed that the religious seasons such as Hajj, *'Umrah* and Ramadan have not been taken into account in the industrial policy for the city. Some neglected aspects relating to the economics of Hajj and other religious seasons can be revealed as follows:

3.3.4.1 Special Goods Demanded In The Religious Seasonal Markets.

While the main concentration is on manufacturing the goods demanded by the year-round markets, the commodities demanded specifically during the religious seasons are given less attention. Because of this, most products, supplied for Hajj or Ramadan seasons, are mainly imported either from abroad or from manufacturers in other regions in the Kingdom.

For instance, the products most in demand in Hajj are mainly foodstuffs, some light goods bought for gifts back home and items relevant to religious rituals i.e., *'Iḥrāmāt*, rosaries (prayer beads), *Siwāk* (a small stick used for cleaning the teeth), slippers, umbrellas, prayer rugs. Also pilgrims purchase large quantities of luxury consumer goods because they are either unavailable or highly taxed in their home countries.

Unfortunately, despite an industrial zone which manufactures many items, most of the items demanded mostly by pilgrims are still found to be of foreign manufacture. For example, in the survey conducted in Hajj 1414 A.H (1994) a large percentage of shops were found to sell foreign manufactures, mainly children's toys, fabrics, ready-made clothes, electronic items, leather products and prayer mats/rosaries (See: table 3-26).

TABLE 3-26: PERCENTAGE OF SHOPS SELLING IMPORTED/LOCAL AND MIXED ITEMS.

TYPES OF SHOPS	PERCENTAGE OF SHOPS SELLING		
	Imported	Local	Mixed
Children's toys	36 %	13 %	51 %
Fabrics	54 %	5 %	41 %
Ready-made clothes	52 %	4 %	44 %
Electronic items	44 %	8 %	48 %
Leather products	38 %	10 %	51 %
Prayer mat/rosaries	26 %	5 %	69 %

In addition, it is also noticed that although there are some factories producing for these markets items such as rosaries, *'Iḥrāmāt* (garments used in Hajj and *'Umrah*), prayer mats and the Saudi *Thawub* (the national clothes), they encounter strong competition from similar products, in the markets, imported from countries such as China and Taiwan.

Probably, the reasons for the competition encountered from the foreign manufactures include; (i) The economic policy in the country follows free economic policy and open markets which encourage Saudi tradesmen to contract with foreign firms for the supply of such commodities, and (ii) Compared with the local manufactures, the manufacturing cost of the foreign products is quite low because of the cheap labour employed in, and the huge capital invested in such foreign firms. In addition, a large percentage of the raw materials used in the local manufactures are imported mainly from abroad; this would increase its production cost and make it difficult to compete with the imported products.

In order to encourage the local supply of such commodities most in demand in the seasonal markets such as Hajj and Ramadan, there should be serious improvements in the industrial field so as to provide all types of goods for the markets of such religious events.

This can be achieved by setting up an economic feasibility study of producing such items and evaluating the aggregate demand on each item in the seasonal markets. This task may be implemented by the Consultant Investing Firms in the city and then presented to the investors.

To support and help the local manufactures, which are challenged by the foreign products, there ought to be consideration given to the manufacturing cost of the product. In this regard, the writer believes that the following suggestions might be helpful:

1- Increasing the capital invested in the factories that produce such challenged products.

2- Intensive and regular training courses for national employees in order to minimize the size of the foreign manpower employed in these factories. This would reduce the production cost because the foreign workers would cost the manufacturer more than the nationals in terms of high salary, transportation, accommodation, health service and other facilities which have to be provided for them.

3- Facilitating important raw materials such as textiles, spun yarns and plastic materials that are needed for manufacturing products such as clothes, prayer mats, *'Iḥrāmāt* and leather products. Since such raw materials are sufficiently available in some neighbouring countries, it would be useful to establish co-companies with these countries in order to facilitate the supply of such raw materials with low prices for the local factories.

3.3.4.2 Industrialization Of The Sacrificial Animals.

Another neglected aspect is the animals which are annually slaughtered for sacrifice in huge numbers. Since most pilgrims offer sacrificial meats during Hajj* , the number of animals sacrificed every year may run over a million.

In fact, a few years ago the issue of the animals being slaughtered for sacrifice was one of the most difficult logistical problems confronting the government. The key issue lay in how to cope with this large number of animals being slaughtered and left in the street, which later to be buried or burnt. In addition, this was a major factor in bringing about a massive environmental pollution in the city, the government used to spend huge money only to eliminate the disposals of the slaughtered animals. In 1400 A.H (1980), the government spent around SR 10,550,000 only to get rid of the unwanted parts of the slaughtered animals[1].

It was also felt, from an economic point of view, that it was a yearly exhaustion in the national economy as millions of hard currency was spent to import the animals, and other millions spent for feeding and transporting them. All these used to end up without any genuine practical benefit. For this reason, intensive and comprehensive long-term studies

* - The animals slaughtered for sacrifice during Hajj (10th-13th of *Dhul Ḥijjah*) are of three types; (1)- *Hadi* which is obligatory on the pilgrims performing Hajj in forms of *Qirān* or *Tamatu'* ,(2) *Fidiyah* which is also obligatory on pilgrims who violate some Hajj rituals, and (3)- *'Uḍḥiyah* which is optional and offered by any pilgrim who wish to do so.

1- Dirāsah 'an al-'Aḍāhi wa Mada al-'Istifādah Minha'. Hajj Research Centre. A survey curried out on how to make good use of the sacrificial meat. King Abdull Aziz University. Jeddah. Saudi Arabia. (n/d) p.9.

were launched and eventually came up with a historical project in 1983[1]. The project resulted in constructing an automatic slaughtering house, known today as (*Al-Mu'ayṣim* Model Slaughter House) in an area of 150,000 m^2, with a capacity of 1.5 m animals, in order to provide sacrificial meat for distribution to the poor throughout the Muslim World. The project operates in cooperation with the Islamic Development Bank which is responsible for the supply of animals, selling coupons to pilgrims, transporting and distributing the meat in the Muslim World.

Due to the success of the project, the government has spent around SR 316 millions for developing and constructing more automatic slaughter houses, as follows:

TABLE 3-27: TOTAL COSTS OF THE PROJECTS OF THE MODEL SLAUGHTER HOUSES[2].

PROJECTS	DATE OF PROJECT	TOTAL COST
MU'AIŞIM SLAUGHTER HOUSE	1983	154,000,000
AUTOMATION OF SLAUGHTER HOUSE NO: (1) AND (2)	1986	70,000,000
DEVELOPING SLAUGHTER HOUSE: (1) AND (2)	1987	15,000,000
UPGRADING THE EQUIPMENT OF NO: (1) INTO FREEZING EQUIP.	1988	21,000,000
INSTALLING FREEZING EQUIP. IN NO: (1) AND (2)	1989	40,000,000
FEASIBILITY STUDY OF INSTALLING SLAUGHTERING EQUIP. FOR CAMELS AND COWS	NO DATE	13,000,000
FEASIBILITY STUDY OF CONSTRUCTING ANOTHER MODEL SLAUGHTER HOUSE	NO DATE	3,000,000

Now, each animal is slaughtered and cleaned, then frozen, if not taken by the pilgrim, with nitrogen liquid in huge stores.

1- Madinah Magazine. No: 87. 1991. op cit. p.92.
2- Madinah Magazine. No: 104. 1994. op cit. p.63.

However, having solved part of the problem as to how to benefit from the left-over slaughtered animals, there is still another issue that remains unresolved. On slaughtering the animal, part of it such as skin, blood, bones, horns, heart, liver, and the bowels are taken out to be buried. Economically, such leavings could be used as raw materials for useful manufactures such as woollen, leather and fodder manufacture. The availability of such raw materials could reduce the manufacturing cost of similar products whose raw materials are imported from elsewhere. However, there have been no serious attempts at conducting projects in this respect. The only attempt was found in 1400 A.H (1980) by a tannery place, although it was in Jeddah. The tannery was used to buy the animals' skins, SR 6 for a sheep skins and SR 30 for a cow skins, to make leather products[1].

To make an economic use of such sacrificial animals, the writer believes that a thorough feasibility study on the profitability of such materials would, on the one hand, open a new commercial activity to the tradesmen of Makkah, and enhance the industrial activities in the city, on the other.

As hundreds of thousands of animals, sheep, cows and camels, are slaughtered every year, their skins, dry blood, bones, horns and bowels which are left unused, constitute potential raw materials which can be used for manufacturing other products on demand. This commercial opportunity can be thoroughly exploited with a better management and cooperation between the organization in charge. First of all, it is quite important to launch

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[1]- Dirāsah 'an al-'Aḍāḥi wa Mada al-'Istifādah Minha". Hajj Research Centre. op cit. p.22.

a wide promotion, among investors, about the actual volume of this potential raw materials and being easily available to them immediately after Hajj. Such promotion can be organized by the Administration of the Project and the Islamic Development Bank through annual meetings with the concerned investors. Alternatively, the Chamber of Makkah can play a crucial part in revealing the importance and the profitability of conducting manufacture based on such raw materials.

3.3.4.3 Reviving And Improving The Traditional Manufactures.

Along with the holy shrines, Makkah has always been known for its commercial activities and traditional crafts. Due to the lack of other living resources, the people of Makkah were encouraged to adopt other activities of which the craftsmanship activity was quite common. Having become skilled and familiar with such activity, their succeeding generations inherited over the years the profession which later became an important economic activity in the market of Makkah. This commercial feature has given Makkah an economic advantage as being different from other cities. Based on this argument, to preserve such historical legacy, presented in its traditional craftsmanship activity, and to encourage the skilled people involved in this activity, Makkah should receive special and distinctive attention in any economic plan.

Given the existing industrial plan for the city of Makkah, one can hardly notice any serious attention to the traditional activities. In the last few years, a number of these traditional activities have vanished in the face of the industrial strategies which concentrate on the modern industrial products, on the one hand, and on the manufactures based on large-scale capital, on the other. Besides, the conditions of adopting industrial projects and obtaining land in the industrial city, seem to be complicated in terms of official procedures, and beyond the financial resources of people whose traditional activities are inherited from their ancestors and now based on small-scale projects.

The difficulty and the complexity of such industrial conditions appear, for example, in the conditions for obtaining a land in the industrial state. As published by the Ministry of Industry and Electricity, some of these conditions state:

(1)- The factory should be characterized with a high degree of modern automation with respect to machinery and the method of fabrication.

(2)- Lots of lands in the industrial estates shall not be allocated except for factories that will be using modern technical methods that cope with the conditions of industry in the Kingdom.

(3)- Leasing lands for workshops, crushers and the like shall not be allowed[1].

Since most traditional activities are conducted within the city in small workshops and with traditional machinery, there appears no chance at all to take advantage of the industrial facilities in the industrial state. Because of this, most of such activities have

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1- Progress and Achievements. Industry & Electricity. Tahāmah for Advertising, Public Relations & Marketing. Saudi Arabia. (n/d).

been either driven out of business or replaced with similar activities using modern technology[1].

To revive such old traditional activities, some of the following recommendations may be helpful:

1- Encourage the people who are involved in such activities by giving them a chance to run their projects either in the industrial estate where they have access to the necessary industrial facilities, or on special land equipped with the necessary facilities.

2- Otherwise, simplifying and relaxing the conditions for obtaining a land in the industrial state - allowing them to use their own traditional machinery with which they are familiar.

3- Granting them industrial loans with special and simple conditions, since most of their activities are conducted in small-scale range.

4- Establishing committees supervised by the "Makkah Chamber for Industry and Commerce" to monitor their activities and hold periodical meetings with them to discuss and solve the difficulties confronting them.

5- Establishing an annual exhibition during the season of Hajj for the traditional manufactures, and arrange with the *Ṭiwāfah* Establishments for pilgrims to see such traditional crafts.

[1]- Sanā' Al-Ḥibshi. op cit. p.97.

6- Encouraging the craftsmen to revive their traditional crafts such as textiles spinning, rosaries making, scabbards products and clay materials.

7- Establishing special markets for their manufactures. Also it would be useful to import craftsmen from the Arab countries in order to benefit from their experience and skills.

8- Encouraging craftsmen to produce some manufactures with religious value for pilgrims such as sculpturing some religious sites i.e., Holy Mosque, Holy *Ka'bah*, *Zamzam* well, *Ibrāhīm* stone, Mercy Mountain...etc. Such crafts would be greatly in demand especially during Hajj season[1].

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[1]- Some of these suggestions have been indicated by 'Abdulraḥmān Faqīh - Head of Makkah's Chamber of Commerce & Industry. See: Al-Tijārah wa al-Ṣinā'ah. Makkah's Chamber of Commerce & Industry. No: 12. July 1994. op cit. p.12.

CHAPTER FOUR

SURVEY RESEARCH METHODOLOGY:

INTRODUCTION
PURPOSE OF THE SURVEY
COVERAGE OF THE SURVEY
SURVEY METHOD AND DESIGN
QUESTIONNAIRE DESIGN AND DEVELOPMENT
SURVEY SAMPLE AND SAMPLING
STAGES AND PROCEDURES OF THE FIELD WORK
DATA ANALYSIS

CHAPTER: FOUR.

4. SURVEY RESEARCH METHODOLOGY

4.1 INTRODUCTION:

As summarized by *Winston* and *Jackson* (1995), surveys are defined as a method of collecting information by having respondents complete a questionnaire[1]. Some other social scientists define the survey research as a method by which we can obtain information, for example, about individuals' characteristics and study the relationship between social variables. In this regard, *Herbert* and *Bruce* (1977) indicate that:

> *"Survey research permits us to study public opinion as well as attitudes. It can also be used to obtain factual information. Academic surveys emphasize explanation of attitudes. Not only is there variety in the types of questions which can be explored with surveys, but there are a variety of survey designs that can be used to accommodate different substantive needs and problems if those problems are anticipated in the planning of the surveys. Survey research can therefore be a flexible technique for ascertaining information about people."*[2]

Thus, conducting a survey for collecting and analyzing data is a very important part in any social science research. It is essential to know how, for example, shopkeepers make their decisions when they buy (or supply) consumer goods to sell in the Hajj market; what

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1- Jackson and Winston. Methods: doing social research. Prentice Hall. Canada Inc., Scarborough, Ontario. 1995. p.104.

2 - Herbert F.W. and Bruce D.B. Survey Research and Data Analysis. W. H. Freeman and Compan, San Francisco. 1977. p.16.

they consider most when they buy the goods regarding prices, quality, quantity or variety? And what factors affect their decision making in this regards? On the other hand, with respect to the pilgrims, what their attitudes are towards the consumer goods supplied in the Hajj market by the shopkeepers, and the extent of their satisfaction or dissatisfaction with these consumer goods in terms of prices, quality, quantity and variety, and what are the factors influencing their attitudes?. Such information is essential before it is possible to give any recommendation or suggestion concerning them, and this is the important role of the survey in social studies.

Therefore, since it is not practical to obtain the required information from every shopkeeper and pilgrim, a survey was carried out on a sample of both shopkeepers and pilgrims to represent the whole of the target populations. In social science, sampling has advantages over a complete coverage of the whole population. Some of these advantages have been pointed out and summarized by *Moser* and *Kalton* (1996), as follows:

1- Sampling saves money. It is obviously cheaper to collect answers from 400 families than from 3,000.

2- Sampling saves labour. A smaller staff is required both for fieldwork and for tabulating and processing the data.

3- Sampling saves time. It was, in fact, for this purpose that sampling was first used with the Census of Population. In 1951, one per cent of the completed Census schedules were extracted at the analysis stage in order to prepare advance tabulations, which were then made available within 12 to 18 months. The scale of these censuses is so enormous that formerly it had taken many years to publish the results, by which time they had inevitably lost some of their interest.

4- A sample coverage often permits a higher overall level of accuracy than a full enumeration. Smaller numbers allow the quality of the field staff to be at a higher level; more checks and tests for accuracy can be afforded at all stages; more care can be given to editing and the analysis.

5- Finally, fewer cases make it possible to collect and deal with more elaborate information from each.

These are all advantages that flow from dealing with smaller numbers in contrast to what is receivable regarding a complete coverage. What gives statistical sampling an advantage over any other methods is that, when the estimates of the population characteristics are made from the sample results, the precision of these estimates can also be gauged from the sample results themselves[1].

4.2 PURPOSE OF THE SURVEY:

The purpose of many surveys is mainly to provide information and data for researchers interested in testing models and hypotheses in fields as diverse as economics, sociology, and psychology. It is aimed either to explain or describe a specific phenomenon which is being studied. But, whichever is the case, the purpose of conducting a survey is to explain and test the relationships between a number of variables or to assess the influence of various factors upon some phenomena[2]. In an academic context, researchers can use survey data to test hypotheses and study causal relationships between variables[3].

Therefore, the purpose of this survey is to serve the specific research objective which is to study the effect of Hajj on the trade of consumer goods through investigating a number of variables relating to the shopkeepers, pilgrims and consumer goods themselves.

4.3 COVERAGE OF THE SURVEY:

As the purpose of the research is to study the impact of Hajj on the trade of consumer goods, the survey was designed to cover two types of populations (target populations), *viz.* (i) Shopkeepers, and (ii) Pilgrims.

Since the first important steps in any survey research are to define the population being analyzed e.g. its geographical, demographic and other boundaries, and to decide whether the population should be fully or only partially covered, the following sections will define the survey populations and the survey areas with more details:

1- C.A. Moser and G. Kalton. Survey Methods in Social Investigation. 2nd ed. Dartmouth Publishing Company Limited. England. 1996. pp. 57-8.

2- Ibid. pp. 2-3.

3- Ronald Czaja and Johnny Blair. Designing Surveys: A Guide To Decisions And Procedures. Pine Forge Press. A Sage Publication Company. California. 1996. p.5.

4.3.1 Definition Of Survey Populations:

1- **Shopkeepers.** The population of shopkeepers to be studied refers to any individual who is found, during the Hajj season of 1414 A.H (1994) in the city of Makkah, to sell any type of consumer goods in any type of shops. The population, therefore, would include two groups of shopkeepers; (i) Annual shopkeepers: those who sell the consumer goods all year round including, of course, the time of Hajj, and (ii) Only Hajj time shopkeepers: those who sell the consumer goods during Hajj time only. It has been determined that those shopkeepers are to be selected from three major areas; (i) The *Ḥaram* Area or the Central area of Makkah, (ii) The *Ma'ābdah* Area, and (iii) The *'Azīziyyah* Area (See: Survey Areas:).

This defined population of shopkeepers is only partially covered by selecting a representative sample from these defined areas as above. Therefore, shopkeepers in areas other than the defined areas are excluded.

2- **Pilgrims.** The population of pilgrims to be studied refers to any individual who is found in Makkah to perform the rites of Hajj, 1994. This population is also partially covered by selecting a representative sample. This sample was also selected from the same areas as in the case of the sample for the shopkeepers. It should be noted, here, that children who are in the company of their families who perform Hajj were excluded from the sample.

4.3.2 Survey Areas:

As indicated in the previous section, the representative samples of the shopkeepers and the pilgrims to be surveyed are selected from pre-determined areas, and they are defined with some details of location characteristics, as follows[1]:

1- The *Ḥaram* **Area** (Also known as the central area of the city of Makkah). It represents the heart of the city where the Holy Mosque stands. It includes all the main areas which surround the Holy Mosque i.e., *al-Qushāshiyyah, Sūq al-Llayl, al-Qarārah, al-Naqā', al-Shāmiyyah, Jarwal, Ḥārat al-Bāb, al-Shubaykah, al-Masfalah* and *'Ijyād.*

The *Ḥaram* area is a mountainous area and characterized with commercial strips on the ground floors of the houses. Nearly all the ground floor use along major roads is commercial. Shops are found even in access roads and lanes[1].

The survey, then, was conducted in the major, access roads and the lanes that contain shops or shopping centres.

2- The *Ma'ābdah* **Area**. This area is situated nearly 3.5 km, north-east of the *Ḥaram* Area. It also stands almost half way between the *Ḥaram* Area and the Holy Areas (*Mina, Muzdalifah* and *'Arafāt*). The area is relatively less mountainous than the *Ḥaram* Area, containing more flat land. This area is also characterized by a series of shops stretching

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1- The geographical boundaries of the areas are based on Makkah Map produced by Zaki Farsi. City map and Hajj guide of Makkah. Prepared by the Municipality of Makkah.

along the major roads and the access roads as well as some purpose-built shopping centres.

The survey was carried out to include as much as possible of all these shopping areas i.e., in major roads, access roads and the shopping centres.

3- The *'Azīziyyah* **Area**. This area is mostly flat and regarded as one of the most modern areas in the city. It is located approximately 6 km, east-south of the *Ḥaram* Area, and is adjacent and linked to the Holy Area of *Mina* with a tunnel. It also stretches along the major roads leading to the Holy Areas of *Muzdalifah* and *'Arafāt*. The major road in this area is *al-'Azīziyyah* Road around which most of the residential spots and commercial activities are clustered. As the area has lots of flat land, it contains many modern purpose-built shopping centres scattered along the major road.

The survey in this area was conducted in the main road as well as in the access roads included the different shopping centres.

The rationale for the selection of the different areas was to distinguish the locational differences and characteristics of the consumer goods conducted in these different areas during Hajj. Further, it was aimed to measure the effect of Hajj on the shopkeepers' buying decisions with respect to prices, quality, variety and quantity, in these different areas.

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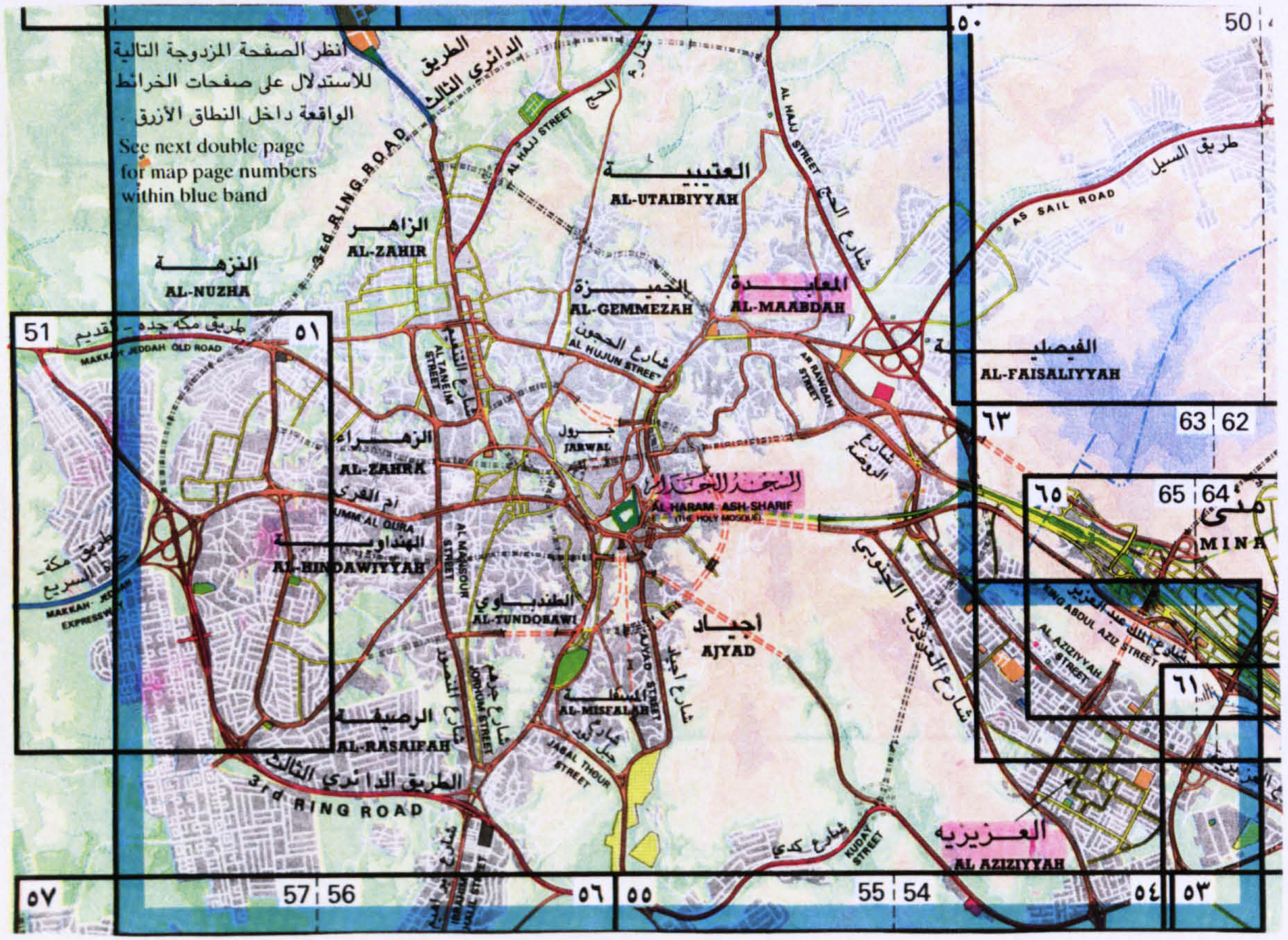
[1]- Ministry of Municipal and Rural Affairs. Makkah Region Comprehensive Development Plans. V.5: Land

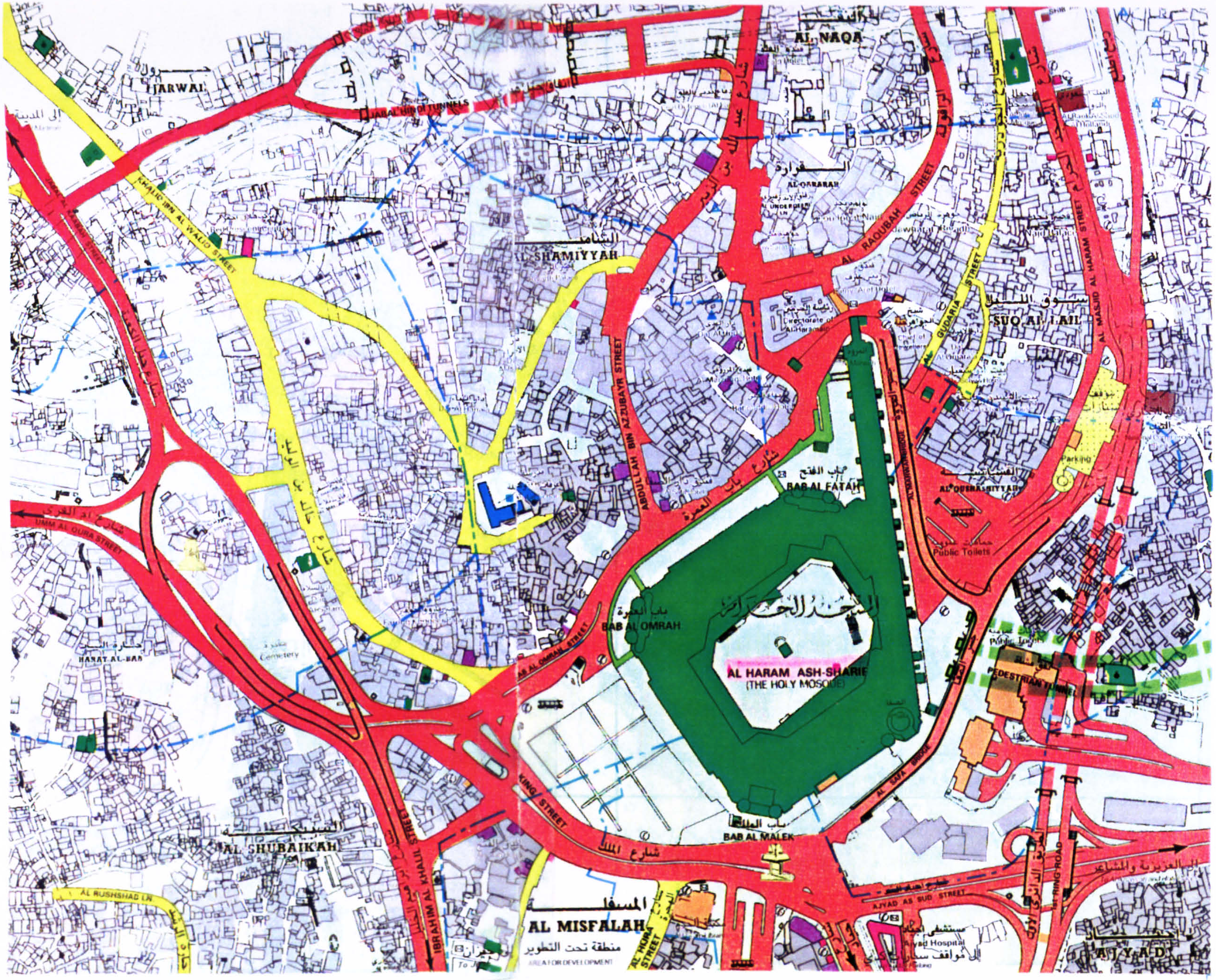
These specific areas were chosen for the following reasons; the *Ḥaram* Area is the oldest part in the city and contains the Holy Mosque which is therefore regarded as the most active commercial area with the highest density of pilgrims in the city. The *Ma'ābdah* Area was selected to represent a different area with relatively less commercial activity and density of pilgrims. It is also an important area as it stands halfway between *Ḥaram* and the Holy Places. The *'Azīziyyah* Area was also selected to represent the modern areas in Makkah.

use and activity patterns. Saudi Arabia. February 1985. pp. 26,38. Via Majdi Hariri. Housing in Central Makkah: the influence of Hajj. 1986. p.29. op cit.

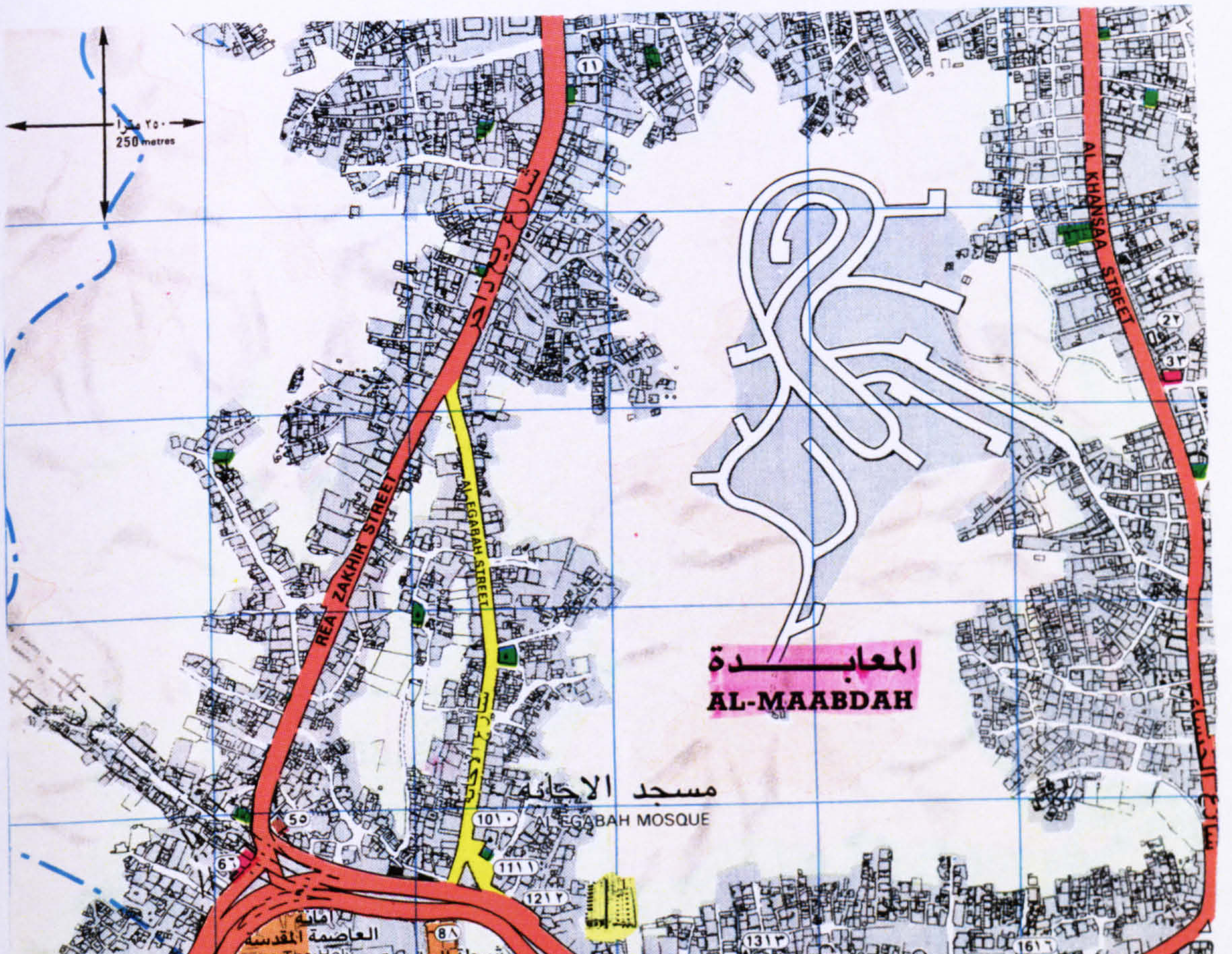
MAP (1): THE CITY OF MAKKAH (THE SURVEY AREAS ARE HIGHLIGHTED)



MAP (2): SURVEY AREA (1): ḤARAM AREA



MAP (3): SURVEY AREA (2): MA'ĀBDAH AREA



MAP (4): SURVEY AREA (3): 'AZĪZIYYAH AREA

4.4 SURVEY METHOD AND DESIGN:

Usually, in social surveys the methods for collecting information and data about the survey population can be attained by a number of methods. Briefly, the common methods are (i) Documentary sources such as historical documents, statistical reports, records of institutions and other sources through which a mass of information about the populations studied by social surveys is available, (ii) Observation which is called the classic method of scientific inquiry. This method is based on direct observation of phenomena through the eyes rather than the ears and voice.(iii) Questionnaires; this method is based on questioning people about e.g. their demographic, social and economic characteristics etc., or about their opinions of, for example, capital punishment or new issues relating to taxes etc., or about their daily behaviour e.g. how often they go shopping every week, how often they read a particular newspaper etc. Thus, the attainment of information and data through this method is based on what the people say[1].

However, the questionnaire method can be adopted in a variety of ways. The major ways are; (a) Mail questionnaires, through which respondents receive and return the questionnaires by mail, and this type is a feasible approach when the population under study is widely and thinly spread, and the funds available are limited[2], (b) Individually delivered questionnaires which are delivered to the respondents by the researcher, (c) Group-administrated questionnaires by which the respondents complete the

[1]- For more details see: C.A. Moser and G. Kalton. 1996. op cit. pp. 238-256.
[2]- Ibid. p.257.

questionnaires in group settings, (d) Personal interview, also referred to as face-to-face interviews through which information from respondents is usually collected by interviewers[1]. This can also be either through structured interview, which is a questionnaire that is read to the respondents, or an interview schedule, which outlines the areas that are to be probed by the interview[2].

Apart from a few disadvantages associated with the interview method such as the cost and the amount of time used, it is thought to be the best method for collecting data and information from respondents[1].

Although the above survey methods for collecting data and information appear different in their natures, a combination of any of these is also possible. However, each one of these methods has a distinctive set of advantages and disadvantages, any method selected should be suitable with the requirements of the survey.

In connection with this survey, personal or face-to-face interviews were deemed to be the most appropriate method and were used for collecting the data from the shopkeepers and the pilgrims since the disadvantages such as the cost and time constraints were controlled.

For the purpose of increasing the response rate, questionnaires in the form of structured interviews were the main method employed for both samples, shopkeepers and

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1- Ronald Czaja and Johnny Blair. 1996. op cit. p.42.
2- Jackson and Winston. 1995. op cit. pp.121-2.

pilgrims. For the sample of pilgrims, questionnaires in the form of structured interviews were successfully completed for the following reasons: (1) Their questionnaires were short, only 22 questions; (2) Each questionnaire took only 15 to 20 minutes to be completed, (3) Pilgrims were interviewed during convenient times, at which they were expected to be walking or shopping around, (4) The type of the survey was thought to be in the pilgrims' interest since part of it deals with their attitudes towards consumer goods, (5) Each one of the students (interviewers), who distributed the questionnaires, was assigned only 6 questionnaires daily, 3 for pilgrims and 3 for shopkeepers, which can be completed easily.

In relation to the sample of shopkeepers, the situation was relatively different. Despite every effort was being made to maintain face-to-face interviews with every sample member, some questionnaires in some cases were preferably left with the sample members, which were collected later, for the following reasons; (1) Some shopkeepers were seen to be entirely preoccupied during Hajj, especially in such congested places as the *Ḥaram* Area, and hence they had not enough time to complete the questionnaires at that time, (2) The shopkeepers' questionnaires were relatively long (52 questions), (3) The estimated time for completing a single questionnaire was relatively long, 35-40 minutes, (4) Some sample members, shopkeepers, were not found in their shops when the interviewers called, in this case the questionnaires were left with the shop assistants in order to be handed to the shopkeepers, and finally (5) Some shopkeepers were found less

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[1]- Ronald Czaja and Johnny Blair. 1996. op cit. p.47.

willing to co-operate during working time for unknown reasons, and hence it was useful to give them the questionnaires so that they could fill them out at times most convenient to them.

Therefore, whenever such situations were confronted, the interviewers were instructed to leave the questionnaires with the sample members. Such procedures were important in our survey in order; (1) To maintain a high rate of cooperation by all types of respondents, (2) To minimize the refusal rate and to increase the response rate as much as possible, and finally (3) To obtain the interview from the selected sample member without putting pressure on him / her.

Apart from the structured interview method used in the field work, some interview schedules were also employed in the early stages in order to collect some secondary data from some government organizations and other agencies in Makkah e.g. the Municipality of Makkah, Chamber of Commerce and industry, the Ministry of Commerce (Branch of Makkah) and the Hajj Research Centre.

4.5 QUESTIONNAIRE DESIGN AND DEVELOPMENT:

As indicated above, the survey instrument for interviewing the shopkeepers and the pilgrims in this research was mainly the questionnaire, which is made up of a series of set questions and either provides a space for an answer or offers a number of fixed alternatives from which the respondents make a choice[1]. A good questionnaire design is extremely important in any survey. In this regard, *Winston* and *Jackson* (1995) state that:

> *"A well-designed questionnaire does not impose on the patience of the respondent. It should be possible to move through the questionnaire rapidly, without becoming bored, and without having to reread questions because of ambiguity. An easy-to-complete questionnaire is more likely to be filled out successfully"*[2].

The above guidelines were taken into consideration in the survey questionnaire in terms of design, type of questions, questions' order, wording of questions, format and presentation so that respondents would complete them easily.

Basically, since the survey was to cover two samples, shopkeepers and pilgrims, two types of questionnaires were prepared with, of course, relatively different designs for each so as to serve the purpose of the survey from each sample.

In general, the contents of each questionnaire were concerned with <u>factual questions</u> e.g., respondent's age, occupation, education level ...etc., and <u>opinions and judgment questions</u> e.g., pilgrims' attitudes to and the shopkeepers' buying decisions with respect to prices, quality, variety and quantity of the consumer goods. Each one was also classified into several sections dealing with different topics and variables.

1- Jackson and Winston. 1995. op cit. p.104.
2- Ibid. p.368.

With respect to the shopkeepers' questionnaire, it contained 53 items (or questions) in five sections dealing with major information such as their social-economic characteristics, their motives in trading during Hajj, types of goods sold, duration of their business, their buying decisions with respect to prices, quality, variety and quantity of the goods they supply in Hajj and non-Hajj times, ownership of the shops and the rental cost of the shops (See Appendix).

In relation to the pilgrims' questionnaire, it contained 22 items (or questions) in four sections dealing with their demo-socio-economic characteristics, their opinions in some consumer goods-related issues and their expenditure patterns. And since pilgrims are of different languages each question was written in Arabic and English (See Appendix).

The types of questions and the scales in both questionnaires were carefully selected in order to obtain the most precise measurement possible and to be appropriate for analysis purposes. The types of questions used in the two questionnaires are as follows:

1. *Pre-Coded, Single And Multi-Choice Questions*: this was the main type of question used in both questionnaires. The respondent here was given a limited number of answers from which to choose only one answer in the case of single-choice questions, and one or more in the case of multi-choice questions. The single-choice questions were used with most factual questions e.g., questions on age, occupation, education, nationality ... etc., and with questions requiring answers like "yes" or "no" e.g., shopkeepers' buying decisions with respect to each of the prices, quality, variety and quantity. Whereas the multi-choice questions were used for opinion questions or in

cases where more than one answer could be given e.g., questions regarding pilgrims' opinions with respect to difficulties encountered with shopkeepers ..etc. In such types of questions, all possible answers were presented. However, in cases where there was not sufficient room to list all possible responses, the category of "Other .. specify" was included as a final category.

2- *Open-Ended Questions*: the respondent here was given freedom to answer the question or to offer some suggestion or opinion without pre-set categories being provided for the answer. The use of this type in both questionnaires was limited only in questions about e.g., pilgrims' income, rental cost of shop for shopkeepers and the final question in each questionnaire which requested the respondents to provide any suggestions or comments regarding the consumer goods.

3- *Presence-Absence Questions*: this type of questions requests the respondents to check off items in a list do or do not apply to them by answering "yes" or "no" in most cases[1]. Such questions were mainly assigned to the shopkeepers, when asked about their decisions regarding prices, quality, quantity and variety of the consumer goods they buy for Hajj market. Each one of the above items was put as a presence-absence question with the two fixed responses of "yes" and "no". The aim here was to measure the shopkeeper's attitude towards each item of these; prices, quality, quantity and variety, in their buying decisions. Thus, each shopkeeper would answer each one either

[1] - Ibid. p.374.

with yes or no. Another advantage of using this type of questions was also realized in the process of coding the data as the presence or the "yes" response was coded as (1) and the absence or the "no" response was coded as (0). This technique was useful in the data analysis which involved statistical tests on these items or variables. That is, each variable was subsequently assigned two scores; (0) for the absence response and (1) for the presence response. By this, the variable can be statistically tested against other variables with various measurements such as ordinal and ratio as well as nominal.

With respect to ordering questions, format and presentation, a number of common rules in social surveys were followed. The first task was to begin with introducing the study to the sample members, informing them who is doing the study?, who is sponsoring it?, what the study is about?, and what will be done with the study results?. This information were conveyed to respondents through the cover letter in the self-administered questionnaire or through the interviewer's introduction in face-to-face interview. In both cases, all shopkeepers and pilgrims' questionnaires had a cover page with the Hajj Research Centre endorsement and with some notes assuring the confidentiality of the information given. As for ordering the questions, consideration was given to starting with questions that are easy to answer mainly, background information questions, items that reflect the respondent's place of birth, gender, age, occupation, nationality, education level. Following this information are the questions that deal with the topics of the survey. This ordering was considered so that the respondents be able to move quickly through these items and topics, creating the impression that it will take only a few minutes to complete the whole questionnaire.

In relation to questionnaire formatting, different formats were used for different types of questions in order to help the respondents answer the questionnaire rapidly. Also, the questions that have the same format were put together as far as possible. That is questions with the same manner i.e., check-one-of-the-following questions, fill-in-the-blank questions and check-as-many-as-appropriate questions were presented in sequence. This was done so that respondents get the idea that each group of questions is presented in certain manner and to be answered either by checking only one category or more than one or by filling the gap. Also, the entry of the data into the computer was considered in formatting the questionnaire. By assigning code values to each response category, which later placed to the right column of the questionnaire, had helped enormously in the process of the entering data into the computer, and saved time as well. Another issue was that some questions were only to be answered by some respondents as in the case of shopkeepers who were identified as shop owners, year round renters and only Hajj time renters. In such cases, shopkeepers were clearly guided to questions that applied to them.

With respect to the questionnaire presentation, both questionnaires were designed in a good and attractive layout e.g., quality of paper and quality of printing. In addition, for more attractiveness all the questionnaires' pages were smartly bordered, with a header part in the first page for general information i.e., questionnaire reference number, date and place of interview and name of student or interviewer, and each one had a code check in the opposite. Further, to make it very easy for the interviewers to code the responses immediately, each page had a coding column to the left in the shopkeepers' questionnaire and to the right in the pilgrims' questionnaire.

4.6 SURVEY SAMPLE AND SAMPLING:

In social science, the term of sample refers to those individuals (or units) selected for a study[1]. It was, therefore, impossible to cover the whole population of the shopkeepers in Makkah, nor was it possible to interview all the pilgrims. So, the best way was to draw representative samples to represent the populations of the shopkeepers and the pilgrims. Therefore, 500 shopkeepers and 500 pilgrims were selected from the survey areas; 200 from the *Ḥaram* Area, 160 from *'Azīziyyah* and 140 from *Ma'ābdah* Area, for each sample.

One of the obstacles faced in this survey is that there were no lists or records of the shopkeepers, neither was possible to obtain accurate number of the pilgrims at the time of the survey. Consequently, it was not possible to estimate the population size of the shopkeepers and the pilgrims, hence, it was not possible to estimate the size of each sample. Therefore, the procedure of the *sample size* and the *sample frame* were inapplicable in the survey.

However, and generally speaking the populations investigated here are the shopkeepers in *Ḥaram* Area, *'Azīziyyah* Area and *Ma'ābdah* Area, and the pilgrims in the same areas, in Hajj 1414 A.H (1994). Hence, generalization from this research must be on this population.

4.6.1 Sampling Units:

The *sample units* could be individuals, countries, products .. etc. In this survey, there are two levels of sampling. The first is the individuals or respondents' sample, representing the shopkeepers and pilgrims and, second level includes consumer goods and different locations.

4.6.2 Sampling Techniques and Procedures:

Due to the fact that there were two types of respondents, shopkeepers and pilgrims, different techniques were employed in selecting the sampling units.

As for the shopkeepers, they were divided into three strata (areas) then a random systematic sample was selected within each stratum (area). This technique which is based on *probability sampling procedure* were employed in order to ensure the randomness of the sample by providing each unit (shopkeeper) in the population an equal chance of being selected for participation in the study as well as to increase its representation to the population. These procedures were conducted with the help of appropriate maps. Thus, the sampling procedures with respect to shopkeepers started with obtaining a recent and appropriate map for each area. In deciding from where the students start selecting the shopkeepers, the furthest point of each area from the Holy Mosque was determined as the

[1] - Jackson and Winston. 1995. op cit. p. 395.

starting point of sampling. These starting point were determined and marked in each area map and given to each students. So, from the starting point the student selected every fifth shop on the major roads, whether on the left or the right side, as moving toward the Holy Mosque. Whenever the fifth number became inappropriate e.g. closed or no one was available, an alternative was given to the two shops before, if not the two after it. In cases of multi-story shopping centre the count starts from the entrance on the right hand on the ground floor, and the count starts again for the first floor on the right side. Thus, the same procedure continues for the rest of the floors. This was done along the major roads in each area. For stratified analysis against road types in each area, 30 per cent of each assigned area questionnaires were distributed in the access roads. That was 60 forms for the *Ḥaram* Area, 42 forms for the *Ma'ābdah* Area and 48 forms for the *'Azīziyyah* Area. The same sampling procedure was followed, starting at the corner from which the access road begins.

In relation to the pilgrims sample, the sampling technique and procedure were different. Due to the fact that there were no lists or addresses through which pilgrims sample can be selected. Neither maps would have been of any help to identify the pilgrims sample in the survey areas, it was then not possible to select the sample of pilgrims within each area by the same procedures as in the case of shopkeepers. Rather, a *haphazard sampling* was adopted in which individuals (pilgrims) conveniently available were approached. In implementing this procedure, various methods were adopted in sampling the pilgrims as follows: (1) At shops, sampling the pilgrims as they came out of the shop by selecting the fifth, the tenth, the fifteenth ... etc., in a systematic covering until the available questionnaire forms with the interviewer were completed. (2) At shopping centres, sampling the pilgrims as they came in by selecting the fifth, the tenth...etc., the same procedure as above. (3) When no pilgrims were available at shops and shopping centers, the interviewer sampled in streets and public places by selecting again the fifth, tenth ... etc., of the pilgrims passing by.

4.7 STAGES AND PROCEDURES OF THE FIELD-WORK:

Conducting a social survey is often deemed to be time and effort consuming jobs unless there are precedent preparations and arrangements. Such procedures become extremely important when factors such as timing and place are the main parameters within which the survey has to be done. Indeed, in this survey the time of Hajj and the place "Makkah" were the main survey parameters. Therefore, all sorts of administrative and financial problems had to be settled before the field-work begins. For these reasons, the researcher assumed that the field-work procedures should be as follows:

1- Developing the questionnaire and preparing the final design.

2- Obtaining governmental permission and financial support for conducting the survey.

3- Printing and photocopying the required number of questionnaires.

4- Selecting the University students (interviewers) to be employed in distributing the questionnaires, data collection and entering the data into the computer.

5- Choosing and preparing the appropriate maps for the study areas, in which the cases are to be selected.

7- Carrying out the field-work and data collection.

8- Coding all questionnaires.

9- Data entry and computer analysis.

10- Submitting the financial papers and technical report required by the Centre (H.R.C).

The researcher, then, managed to do most of these procedures in time. These steps are described at length in the following stages:

4.7.1 Stage (1): Preliminary Planning And Questionnaire Design - (1st Jan.-31st Mar. 1994):

This preparatory stage started 1st Jan. 1994 (18th *Rajab* 1414 A.H), nearly five months prior to the data collection. This stage began with preparing and developing the survey questionnaire in the UK. All the key decisions concerning the questionnaire design were made early in this phase. These decisions were dealing with type of population to be sampled, instrument of survey, types of information needed from the respondents, types of questions used to obtain such information and their responses categories, and method of data collection[1]. All these operations preparations were developed, finalized and approved by the supervisor. In addition, while the questionnaire were being developed and prepared, early communication and arrangements were also made with the Ministry of Higher Education in Saudi Arabia through the Saudi Educational Attaché in London. This step was important for obtaining the governmental permission to conduct the survey in cooperation with the Hajj Research Centre (H.RC) in *Umm al-Qura* University, Makkah. By the end of March (19th *Shawāl* 1414 A.H), all the above operations were completed; questionnaire design was completed, official permission were obtained and arrangements with H.R.C. was made.

4.7.2 Stage (2): Final Survey Design And Planning - (2nd Apr - 10th May 1994):

This stage started immediately after the researcher arrived in Saudi Arabia and joined the H.R.C, 2nd April 1994 (21th *Shawāl* 1414 A.H). In this stage, the researcher registered officially with the H.R.C as a member of the researchers' team so that the survey would be supported financially and given access to the facilities available in the Centre. In the first few days, other important permissions were also required from the Ministry of Interior and the Ministry of Information for security reasons and to validate the legitimacy of the distribution of the questionnaire during the Hajj time. These permissions were easily obtained through the Centre and were provided in forms of cards which later given to the students (interviewers).

[1] - See sections: 4.4 and 4.5 for the detailed process.

Also, in these few days, some further checking was also done on the questionnaire in cooperation with the staff of the Centre especially social scientists and statisticians. This resulted in some modifications with respect to coding, formatting and forms' design. Besides, the two types of questionnaires were carefully translated from English into Arabic by bilingual specialists in the Centre; the shopkeepers questionnaires were edited in Arabic and the pilgrims questionnaires were edited in Arabic and English. Next, one thousand copies of the two questionnaires were made ready for distribution, five hundreds copies of eight pages for shopkeepers and five hundreds copies of six pages for pilgrims. Each questionnaire was provided with a cover letter and labeled with the official label of the H.R.C. At this stage, it was also important to prepare and choose appropriate maps of the study areas. That was done with cooperation of both the H.R.C and the Department of Geography where three appropriate maps of *Ḥaram*, *Ma'ābdah* and *'Azīziyyah* areas were selected, and each map was marked for the starting point of sampling. Also, 50 copies were made of the original maps in order some of them to be given to the students (interviewers) and the rest to be kept handy.

Having done that, well trained fourteen university students, who were originally from different departments, were selected. The selection of these students also considered students with more experience in field work studies and speaking different languages which are needed in the pilgrims sample. In fact, that was done through the computer of the Centre as all students who dealt with the Centre had data files in the computer of the H.R.C. As a result and as recommended by the H.R.C fourteen students were selected; seven students from the "Institute of Arabic Language for Non-Arabic Speakers" so that they could communicate with pilgrims of other languages, and seven Arab students from different departments three of whom were postgraduate students. Added to this, the researcher was provided with a student as a supervisor over all the students and to be the main link between the field staff and the researcher. Subsequently, several debriefing sessions were held with the students including the supervisor to explain the nature of the survey, survey procedures, method of sampling and interview's instruction. As a result of these meetings, two students were rejected as unsuitable, and the total students were reduced to twelve interviewers. Then, a training programme was conducted for three days on these twelve students. Also, each one of them was further given a pre-designed handbook containing full instructions concerning the questionnaires and the fieldwork procedures.

The students as a work-team, were divided into three groups, each one was assigned to a specific area. Group (1) consisting of six students was assigned to carry out the interview in the *Ḥaram* Area, Group (2) consisting of three students was assigned to the *'Azīziyyah* Area, and Group (3) consisting of three was assigned to the *Ma'ābdah* Area (See: Table 4-1).

TABLE 4-1: QUESTIONNAIRES AND INTERVIEWERS ASSIGNED TO SURVEY AREAS.

SURVEY AREAS	TYPES OF SAMPLES			INTERVIEWERS ASSIGNED
	SHOPKEEPERS	PILGRIMS	TOTAL	
ḤARAM	200	200	400	6
'AZĪZIYYAH	160	160	320	3
MA'ĀBDAH	140	140	280	3
TOTAL	500	500	1000	12

Also, a member of each group was assigned as a supervisor over his group members during the fieldwork operation and was in contact with the main supervisor and the researcher for discussing any difficulties or problems that may occur.

4.7.3 Stage (3): Field-Work And Data Collection - (11th -30th May 1994):

This stage was the most crucial phase in the survey. It took twenty days, beginning from 1st to 20th *Dhul Ḥijjah* 1414 A.H (11th to 30th May 1994). At this stage, the survey team was fully instructed and equipped with questionnaires and maps. The working hours of the fieldwork were seven hours daily, from 9 am to 12 noon and then from 6 p.m. to 10 p.m. Each student was asked to complete six questionnaires daily, 3 for pilgrims and 3 for shopkeepers, as the approximate completion time for two questionnaires; one shopkeeper and one pilgrim was estimated for one hour. The field-work and data collection was carried out from 1st to 9th and then from 11th to 20th *Thul Ḥijjah.* On the *Eid* Day, 10th *Thul Ḥijjah,* almost all the shops were closed and the pilgrims were engaged in the holy places, subsequently no work was done in that day. Also, on 8th and 9th, the concentration was on the shopkeepers because the pilgrims in these days were expected to be in the holy places, in Mina on the 8th , in *'Arafāt* on the 9th and again in Mina on 10th . Therefore, these three days were compensated on the days from 11th to 20th for pilgrims and the shopkeepers. The next table shows the team schedule in the working days:

TABLE 4-2: FIELD WORK SCHEDULE THROUGHOUT THE WORKING DAYS FOR EACH INTERVIEWER.

Samples	No. Questionnaires Assigned Daily.	Estimated Completion Time per each (in minutes)	Working Days (1-20th *Dhul Ḥijjah*)
Shopkeepers	3	40 min	1 - 9, 11- 18
Pilgrims	3	20 min	1 - 7, 11- 20
Total	6	60 minutes	17 days

In the first week, there was a daily debriefing session with the interviewers between three and five after noon to collect the completed questionnaires and to go over each question in the questionnaire and all data collection activities to determine where the problems are and to propose possible solutions. However, due to the fact that the work was going smoothly and that there were some transportation difficulties for students to get to the Centre in time, the daily meetings were changed to be held every two days.

Monitoring the interviewers was also important. Therefore, the researcher performed a daily monitoring session on all the completed questionnaires, ensuring that no questions were being missed, that complete information was being obtained and all instructions were being followed. In addition, interviewers' performance was also monitored and evaluated by drawing a sheet per student and recording his performance in terms of calculating the number of samples interviewed, time of interview and number of mistakes in the data. Also, the field supervisor performed a mobile supervision on the field staff throughout the survey areas to check the students' performance and to keep in touch with the interviewers during the field-work. At this stage, the researcher was, however, engaged in the process of entering some of the completed and the checked questionnaires into the computer of the Centre.

By the 20th *Dhul Ḥijjah,* a total of 918 questionnaires, 484 shopkeepers and 434 pilgrims questionnaires, were completed and returned to the Centre (head office) and ready to be entered into the computer. As for the shopkeepers, the total questionnaires completed and returned were 484, recording a general high response rate i.e. 96.8% for all the survey areas. In fact, the response rate of each areas was quite satisfactory[1]. That was; from the *Ḥaram* Area 188 out of 200 questionnaire were completed and returned with a response rate of 94, from the *'Azīziyyah* Area all the questionnaire were fully completed and returned with 100% response rate, and finally from the *Ma'ābdah* Area 136 out of 140 questionnaire were completed and returned with a response rate of 97.1% (See: Table 4-3).

TABLE 4-3: TOTAL SHOPKEEPERS QUESTIONNAIRE COMPLETED AND RETURNED FROM THE STUDY AREAS WITH THE RESPONSE RATE.

Research Areas	No. Of Forms Assigned		No. Of Forms Received		Response rate	Not received & Incomplete	
	No.	%	No.	%		No	%
Ḥaram Area	200	40 %	188	38.8 %	94 %	12	6 %
'Azīziyyah Area	160	32 %	160	33.1 %	100 %	0	0 %
Ma'ābdah Area	140	28 %	136	28.1 %	97.1 %	4	2.8 %
Total	500	100 %	484	100 %	96.8 %	16	3.2 %

In relation to pilgrims, the total questionnaires completed and returned were 434, recording a general satisfactory response rate i.e. 86.8 % for all the survey areas. The response rate in each area was also within the satisfaction rate. That was; from the *Ḥaram* Area 185 out of 200 questionnaire were completed and returned with a response rate of 92.5%, from the *'Azīziyyah* Area 142 out of 160 were completed and returned with a response rate of 88.8%, and finally from the *Ma'ābdah* Area 107 out of 140 were returned with slightly low response rate i.e. 76.4% (See: Table 4-4).

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[1] - The satisfactory response rate in face-to-face interview is 65% and over. See: Ronald Czaja and Johnny 1996. op cit. p. 32.

TABLE 4-4: TOTAL PILGRIMS QUESTIONNAIRE COMPLETED AND RETURNED FROM THE STUDY AREAS WITH THE RESPONSE RATE.

Research Areas	No. Of Forms Assigned		No. Of Forms Received		Response rate	Not received & Incomplete	
	No.	%	No.	%		No.	%
Ḥaram Area	200	40 %	185	42.6 %	92.5 %	15	7.5 %
'Azīziyyah Area	160	32 %	142	32.7 %	88.8 %	18	11.3 %
Ma'ābdah Area	140	28 %	107	24.7 %	76.4 %	33	23.6 %
Total	500	100 %	434	100 %	86.8 %	66	13.2 %

4.7.3.1 Field-Work Difficulties:

1- Transportation difficulties: this was one of the major difficulties encountered in the field-work. In fact, this is a serious problem during Hajj time which is due to the large number of pilgrims, too many large buses and the narrowness of the streets. For this, the problem was faced as the students came to the Centre (the head office) to collect the questionnaires and as they went to the study areas. The problem was serious especially for those who live in remote areas. In solving this problem, it was suggested that all the students should travel early from their homes to get to the Centre in time. Another solution was also helpful which was that the students were assigned to the study area that is close to where they live. Regarding to the travel from the Centre to the study area, a bus was provided by the Centre to transport the students to their assigned areas.

2- Shopkeepers refusals: on the first few days some shopkeepers refused the interview on the ground that they were too busy to complete the questionnaire. To solve this problem in such cases, the students were advised to leave the questionnaires with these busy shopkeepers and collect them on the next day.

4.7.4 Stage (4): Data Coding And Reduction - (31st May - 30th June 1994):

This final stage started on the 21st *Dhul Ḥijjah* 1414 A.H and continued to 22nd *Muḥaram* 1415 A.H. in the Islamic lunar calendar. In fact, due to that there were no more staff for coding and entering the data into the computer, six of the interviewers who are experienced in this job were employed again after the field-work finished . By that time, however, around 14 per cent or 130 of the completed questionnaires were already entered into the computer of the Centre by the researcher. The remaining, 788 questionnaires were then entered by the selected students. Regarding the process of the data coding, the task was easily and quickly done due to the well-designed questionnaire in the early stage; each response was numbered and given a space for recording the selected response number in the right column which was the task of the interviewers. This, in fact, had saved a lot of time in this final stage.

In this stage, some data concerning the exchange rate for some foreign currencies were also needed to convert the value of all the foreign currencies in the pilgrims questionnaire into Saudi currency. Therefore, the researcher had to obtain a list of foreign currencies from commercial banks and later were converted into Saudi currency, at the exchange rate at that time, and entered into the computer. Thus, by the 22nd *Muḥaram* 1415 A.H (30th June 1994) the two sample questionnaires (918 completed questionnaire) were entered into two separate database files within the SPSS programme in the computer of the Centre. The total questionnaire omitted in the process of data entry were 82 out of which 16 were of shopkeepers and 66 of pilgrims questionnaires, which were either incomplete or not received.

Afterwards, the data were transferred into the researcher's portable computer in database files within statistical package (SPSS for windows). Then, before any data analysis began, the data were checked (or cleaned) to identify and correct coding and data entry errors. In this process, the coded response to each question or variable was checked for illegal code values so that each response has the assigned code value and whenever an item does not apply to a respondent a code denoting "not applicable" was assigned. Also in this process, some raw values e.g., income and expenditure values were grouped into ordinal categories. It should be also noted that some questions responses were coded according to a code book pre-designed by the H.R.C. Of these, names of areas in Makkah and pilgrims nationalities. With respect to the names of the areas, there were many codes for small areas within the survey areas and since the survey considers only three major areas, the codes were: all small areas within the *Ḥaram* Area were coded "1", areas within *Ma'ābdah* Area were coded "2" and "3" for *'Azīziyyah* Area.

As for avoiding any problems and reducing the risk of unexpected data loss, the researcher took few precautions into account before transporting the data from Saudi Arabia to the United Kingdom, and they are as follows:

A- Four copies of the original data were recorded into four floppy diskettes and later carried in two different ways. Two copies were carried in the personal hand bag and the other two with the luggage.

B- Two hard copies of data were printed and carried as above.

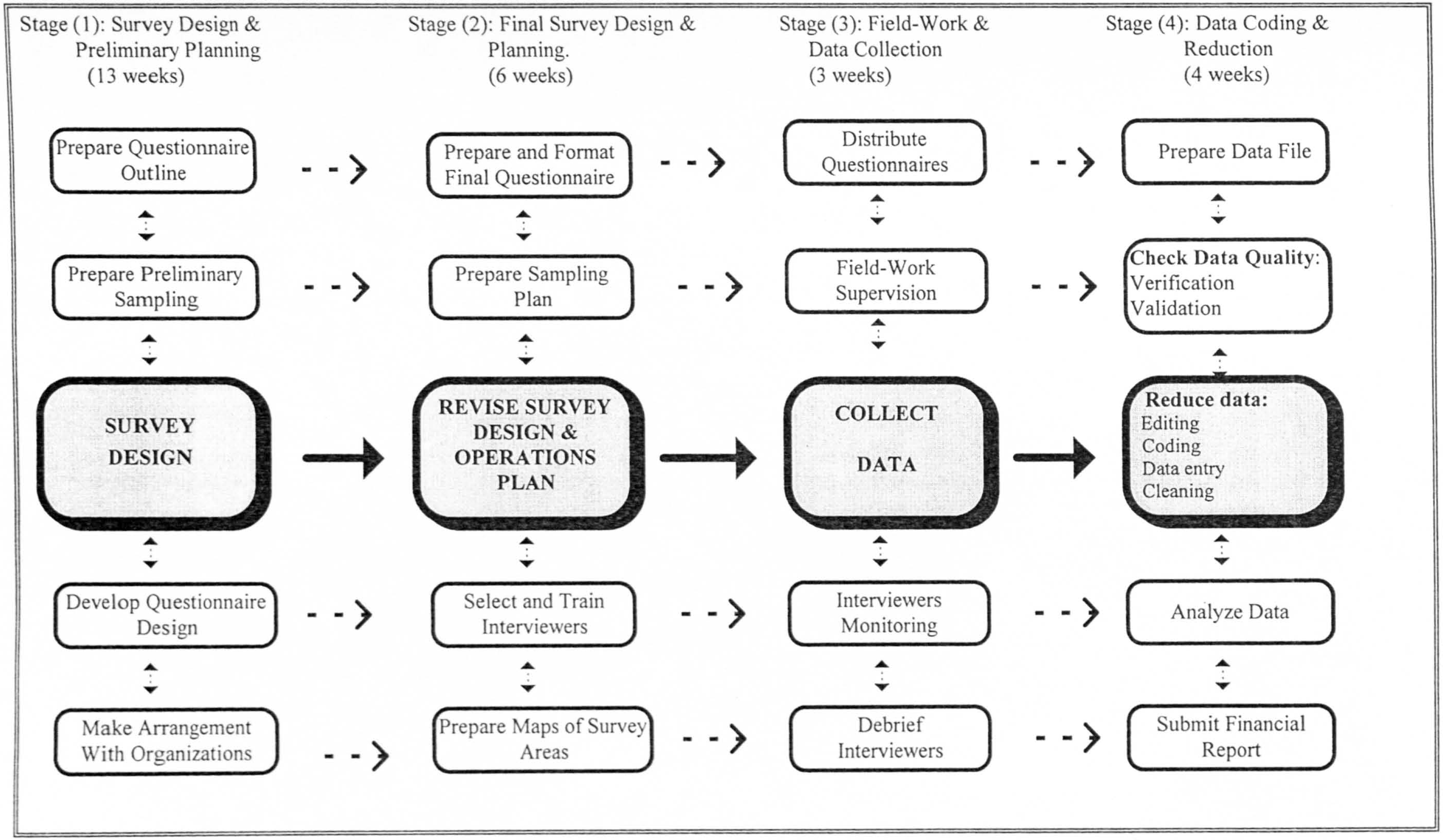
C- One copy was entered and stored into the portable micro-computer in the data file of the statistical package (SPSS for Windows).

All of these precautions were quite important in order to ensure the safe arrival of the data and fortunately nothing went wrong.

Another part of this final stage was administrative one. As required by the H.R.C, the researcher had to provide and submit some financial papers and technical reports as a proof for all expenses throughout the survey activities. That was important in order to ensure that the fieldwork fund was appropriate and within the limits and that the survey had been carried out properly. Meanwhile, the researcher was asked by the Centre to submit a preliminary report on the survey as every researcher had to do so. This task took nearly five days.

To sum up, the total amount of time spent on the survey stages was approximately six months, starting from the beginning of Jan. to the end of Jun. 1994. The actual time of the field work operation took three months. Figure 4-1, lists the major tasks in the survey stages in order.

FIGURE 4-1: THE STAGES AND THEIR TIMES INVOLVED IN THE SURVEY.



4.8 DATA ANALYSIS:

After collecting the data, entering them into the computer and obtaining the printout, the data then had to be analyzed. The powerful package of SPSS ver.6 for windows which is available in the researcher personal computer was the main package used for the statistical analysis of the survey data. It was used in determining, for instance, the mean, frequency distribution, cross-tabulation and other descriptive statistics. Other more complicated statistical measures of data such as chi square tests were also used.

In analyzing the survey data, two general statistical approaches have been used, and they are as follows:

1- Descriptive Analysis: Frequency distribution, percentages and cross-tabulation are the main forms used in this technique. The purpose of this technique was to show the characteristics of the two samples, shopkeepers and pilgrims as well as the categories of responses for the variables under consideration e.g., age, level of education and occupation .. etc.

In the context of the descriptive analysis, however, some ratio variables e.g., rental costs of shops, pilgrims income and expenditure, incidence of performing Hajj .. etc. were presented in aggregated categories.

2- Inferential Analysis: This technique was mainly used to measure the association between dependents and independents variables stated in the hypotheses. So, the strength of the relationships (test of significance) has been assessed by this technique.

Operationally, *chi square* statistical tests were used for measuring the association. This inferential technique is used in chapter eight.

4.8.1 Major Findings:

The basic findings of the samples characteristics, shopkeepers and pilgrims, with respect to some major independent variables are summarized as follows:

1- The total shopkeepers interviewed in the survey areas were 484; 38% in the *Ḥaram* Area, 33.1% in the *'Azīziyyah* Area and 28.1% in the *Ma'ābdah* Area. As for the pilgrims, 434 members were interviewed; 42.6% in the *Ḥaram* Area, 32.7% in the *'Azīziyyah* Area and 24.7% in the *Ma'ābdah* Area (see: Table 4-5).

2- Regarding the gender of the samples, the data reveal that all the shopkeepers (100%) were male and this is due to the tradition of the society as the female is not expected to practice directly such public activities. As for the pilgrims, however, the data revealed that the majority of them (85%) were male whereas the females counted for 15%.

3- With respect to the age groups of the samples, we find that the highest proportion of the shopkeepers (37%) and the pilgrims (35.3%) fall in the age group of 30- < 40 yr. The remaining of the shopkeepers; 29% were under thirty years of age and 35% were forty years and over, while the remaining of the pilgrims; 25.8% were under thirty years of age and 38.9 were forty years and over.

4- The data analysis also indicates some differences between the samples with respect to the level of education. With regard to the shopkeepers, 14% of them had no official education which may also be illiterate. However, the highest proportion of these who had schooling, more than a half, (53%) obtained only up to 9 years of schooling, a level which may be regarded as intermediate level of education. The remaining (33%) received more than 9 years of schooling i.e., 18% had the general certificate of secondary education (10-12 years of schooling) as classified in the education system of Saudi Arabia, 13% had the first degree in Universities (13-16 schooling) and 2% received higher education in Universities (17 years of schooling and over). As for the pilgrims, 42% had less than 9 years of schooling, of whom a similar proportion (14.7%) as the shopkeepers had no official schooling. The remaining, however, indicates good proportions in each category of educational levels especially in the 13-16 category where the highest proportion (27.2%) of pilgrims fall in (see: Table 4-5).

5- The occupational profile is also shown in the table which reveals that the highest proportion of the shopkeepers (43%) were found mainly businessmen, while the remaining belong to other occupations; 18% were employed in the public sectors, 10% had professions other than business and 11% were students. As for the pilgrims, the highest proportion (44.7%) of them were employed, followed by craftsmen 12.2%, businessmen 11.5%, students 8.8% and finally by farmers 7.4%.

TABLE 4-5: SUMMARIZING UNIVARIATE STATISTICS.

INDEPENDENT VARIABLES	SHOPKEEPERS		PILGRIMS	
Location of interview:	No.	%	No.	%
1) Ḥaram	188	38.8	185	42.6
2) Ma'ābdah	136	28.1	107	24.7
3) 'Azīziyyah	160	33.1	142	32.7
Gender:				
1) Male	484	100	369	85.0
2) Female	N/A	N/A	65	15.0
Age:				
1) < 20	24	5	25	5.8
2) 20 - < 30	114	24	87	20.0
3) 30 - < 40	179	37	153	35.3
4) 40 - < 50	87	18	80	18.4
5) 50 and over	80	17	89	20.5
Level of education:				
1) Zero yr. Of schooling	66	14	64	14.7
2) 1 - 6	141	29	47	10.8
3) 7 - 9	114	24	75	17.3
4) 10 - 12	89	18	91	21.0
5) 13 - 16	64	13	118	27.2
6) 17 and above	10	2	39	9.0
Level of occupation:				
1) Tradesman / Businessman	208	43	50	11.5
2) Employed	88	18	194	44.7
3) Professional	46	10	-	-
4) Student	54	11	38	8.8
5) Craftsman	-	-	53	12.2
6) Farmer	-	-	32	7.4
7) Unemployed	-	-	26	6.0
8) Others	88	18	41	9.4

CHAPTER FIVE

CHARACTERISTICS OF SHOPKEEPERS SUPPLYING CONSUMER GOODS DURING HAJJ:

INTRODUCTION.

DISTRIBUTION OF SHOPKEEPERS BY SELECTED VARIABLES.

DISTRIBUTION OF SHOPKEEPERS BY SOCIO-ECONOMIC VARIABLES.

MOTIVES FOR TRADING IN THE ACTIVITY OF CONSUMER GOODS.

OPINIONS OF SHOPKEEPERS IN THE SEASON OF HAJJ AS AN ENVIRONMENT OF CLEARANCE SALE.

CHAPTER: FIVE.

5. CHARACTERISTICS OF SHOPKEEPERS SUPPLYING CONSUMER GOODS DURING HAJJ.

5.1 INTRODUCTION:

In this chapter and the following ones, the discussions and the analyses will be mainly based on the data of the survey carried out on the trade of consumer goods including shopkeepers and pilgrims in the season of Hajj, 1994.

On the whole, the data of the survey cover three main topics, as follows:

1- Shopkeepers involved in the trade of consumers goods and they represent the suppliers or the sellers of the consumer goods. For this topic, the data cover, including other variables, the characteristics of the shopkeepers in terms of their distribution by socio-economic features and other selected variables.

2- Consumer goods as to represent the commercial activity being conducted by the shopkeepers. For this topic, the data cover, including other variables, the characteristics of the consumer goods in terms of their distribution, types, source of origins.

3- Pilgrims as to represent the consumers or the buyers of the consumer goods. For this topic, the data cover, including other variables, the characteristics of pilgrims in terms of their distribution by socio-economic variables and other selected variables.

These main topics will be presented as follows: This chapter (five), focuses on the sample of shopkeepers, chapter six focuses on the consumer goods, chapter seven will focus on the sample of pilgrims, and finally chapter eight will test some assumptions relating to the shopkeepers' purchasing decisions.

The respondents or shopkeepers surveyed were randomly selected from three different areas (locations) representing three different markets of consumer goods. Those areas are; (i) Central area (*Ḥaram* area), (ii) *'Azīziyyah* area and, (iii) *Ma'ābdah* area. In each of these areas, the shopkeepers are identified as three groups; (i) People conducting the activity in their own shops; (ii) People conducting the activity in shops rented all year round, and (iii) People conducting the activity in shops rented only during Hajj.

The selection of three different markets will help establish the similarities and differences of the three markets with respect to characteristics of consumer goods supplied during Hajj such as types of goods, quality, quantity and variety. More importantly, the three groups of shopkeepers will be discussed in each area with a comparison between each group in each market. In later discussions, however, these three types of shopkeepers will be categorized according to the period of their activity irrespective of the type of shop whether owned or rented. In other words, they will be classified into two main groups as "annual shopkeepers," those who conduct the activity all year round, and "Hajj time shopkeepers," those who conduct the activity only during Hajj time. For those who conduct the activity in their own shops will subsequently fall either into the group of annual shopkeepers or that of Hajj time shopkeepers.

5.2 DISTRIBUTION OF SHOPKEEPERS BY SELECTED VARIABLES:

Before proceeding with the socio-economic variables of the respondents (Shopkeepers), some selected variables will be considered in the distribution of the respondents. These variables are enunciated as follows:

1- **Location of market** (Research Areas); (i) Central Area or *Ḥaram* Area, (ii) *Ma'ābdah* Area, and (iii) *'Azīziyyah* Area.

2- **Type of shops**; (i) Owned shops, (ii) Shops rented all year round, and (iii) Shops rented only during Hajj time. The purpose of dividing the shops is to identify, respectively, shopkeepers as (i) Shop owners, (ii) Renters all the year round and, (iii) Renters only during Hajj time.

3- **Period of activity**; (i) Annual activity and, (ii) Only Hajj time activity. The purpose of this division is meant to indicate, respectively, (i) Annual shopkeepers and (ii) Hajj time shopkeepers.

These variables are regarded as independent factors and will be considered in the discussions and analysis of other variables such as socio-economic variables and consumer goods variables.

5.2.1 Distribution Of Shopkeepers By Locations (Research Areas):

Before working through the types of the sample, it is helpful to begin with the distribution technique of the sample used in the survey.

The total number of the questionnaire forms distributed in the three areas (*Ḥaram, ʻAzīziyyah, Maʻābdah* Areas) was 500 forms. And due to the fact that the three areas vary in terms of area size, shopping places, population density and trade effectiveness, each one was assigned a certain number of questionnaire forms. Table 5-1, shows the numbers and the percentages of the questionnaire forms assigned to and received from the research areas as well as the response rate of the sample.

TABLE 5-1: NUMBER AND PERCENTAGE OF QUESTIONNAIRE FORMS ASSIGNED TO AND RECEIVED FROM RESEARCH AREAS.

Research Areas	No. Of Forms Assigned		No. Of Forms Received		No. Of Forms Not received or Eliminated		
	No.	%	No.	%	Response rate	No	%
Ḥaram Area	200	40 %	188	38.8 %	94 %	12	6 %
ʻAzīziyyah Area	160	32 %	160	33.1 %	100 %	0	0 %
Maʻābdah Area	140	28 %	136	28.1 %	97.1 %	4	2.8 %
Total	500	100 %	484	100 %	96.8 %	16	3.2 %

As can be seen in the above table, the total number of the questionnaire forms returned was 484, showing an overall high response rate as 96.8 per cent. Out of the total forms, only 16 forms or 3.2 per cent were regarded as missing or incomplete forms. The forms returned from each area were 188, 160 and 136 from *Ḥaram, ʻAzīziyyah* and *Maʻābdah* respectively. This was quite satisfying as the response rate of the sample in each area was high, 94 %, 100 % and 97.1 % respectively.

In fact, the high response rate of the sample, whether as a whole or in each area, was very satisfactory, given the timing and the circumstances when the survey was conducted. Indeed, carrying out any kind of survey during Hajj time, especially when the Hajj is at its peak, can be time and finance consuming job. This is due to the nature and the complexity associated with the season of Hajj where every single person is busy and deeply involved either in spiritual or commercial activities. It is, therefore, very difficult to find a person to spare time for interviews. Such a situation was much encountered in the Central Area (*Ḥaram* Area) where the greater congestion and involvement are found. In this particular area, although all precaution measures were taken into account, 6 per cent (12 out of 200 forms) of the questionnaire forms assigned to the area, had to be eliminated from the analysis. This exclusion was mainly due to the fact that some of the forms were returned incomplete and others were not received. To a lesser extent, the same applied in the *Ma'ābdah* Area where four questionnaire forms were not returned and then recorded as missing. In contrast, all the questionnaires' forms distributed in *'Azīziyyah* Area were successfully completed and all returned. This was because of the nature of the area as a modern, large and flat area where the shops and markets are more organized. Besides, the area, compared to the other areas (*Ḥaram* and *Ma'ābdah*), is less congested during Hajj; this enabled the survey to be conducted smoothly.

5.2.2 Distribution Of Shopkeepers By Types Of Shops:

The data of the survey revealed that the shopkeepers conducting the activity of the consumer goods can be grouped according to the type of the shop in which they sell the consumer goods.

Basically, the shopkeepers were found to sell the goods either in their own shops or in shops rented all year round or in shops rented only during Hajj.

As may be seen in Table 5-2, the bulk of shopkeepers, 75.8 per cent (367 out of 484 respondents) were found to sell the consumer goods in shops rented all year round. And those who sell the goods in shops rented only during Hajj recorded 14.9 per cent (72 out of 484 shopkeepers), while the smallest group was of those who sell the goods in their own shops i.e., 9.3 per cent (45 out of 484 respondents).

It is noticed, then, that these shopkeepers who supply and sell consumer goods in shops rented all year round are the dominant type in the market during Hajj, whereas, the other types, owned and rented only during Hajj, represent a very low percentage compared to the former type (See: Table 5-2).

TABLE 5-2: DISTRIBUTION OF RESPONDENTS BY TYPES OF SHOPS.

Types Of Shops	Frequency	Percent
Owned	45	9.3 %
Rented All Year Round	367	75.8 %
Rented During Hajj	72	14.9 %
Total	484	100 %

5.2.3 Distribution Of Shopkeepers By Period Of Activity:

In the previous section, the respondents were represented with respect to the type of shop in which the shopkeepers conducted their activity, mainly owned shops, rented only during Hajj and rented all the year round. In this section, the respondents will be presented and distributed according to the period of their activity, as annual activity and only Hajj time activity, regardless of whether the shop is owned or rented. So, all the respondents, previously distributed as shopkeepers conducting the activity in owned and rented shops, will be classified as (i) Annual shopkeepers; those who conduct the activity of consumer goods all year round and, (ii) Hajj time shopkeepers; those who conduct the activity only during Hajj time. As for the shopkeepers conducting the activity in their own shops they will fall under either annual shopkeepers or Hajj time shopkeepers.

As a whole, the data obtained revealed that the majority of shopkeepers, 77.3 per cent (374 out of 484 respondents) were found to be conducting the consumer goods for the whole year, while the remaining shopkeepers 22.7 per cent (110 out of 484 respondents) were found to be conducting the activity only during Hajj time (See: Table 5-3).

It is then observed that the majority of the shopkeepers conduct the activity of the consumer goods for the whole year but taking an advantage of the season of Hajj. On the other hand, although the percentage of those who conduct the activity of the consumer goods only during Hajj is relatively low, it still gives an indication that Hajj represents a seasonal opportunity for investing in consumer goods, such that they represent almost 23 per cent of the sample of 484 respondents. And this could be far more if the size of the sample was bigger.

TABLE 5-3: DISTRIBUTION OF RESPONDENTS BY PERIOD OF ACTIVITY.

Period of Activity	Frequency	Percent
Annual Shopkeepers	374	77.3 %
Only Hajj Time Shopkeepers	110	22.7 %
Total	484	100 %

5.2.4 Distribution Of Shopkeepers By Type Of Shop According To Period Of Activity:

A significant relationship may be noticed when the variable of shopkeepers with respect to the type of shop; owners, annual renters and only Hajj time renter, cross-examined with the variable of shopkeepers with respect to the period of activity; annual shopkeepers and only Hajj time shopkeepers.

Based on the survey data, we notice that the period of rent does not necessarily indicate the period of activity. For example, the shopkeepers who were found to sell the consumer goods in shops rented all year round, does not necessarily mean that they conduct the activity all year round. Rather, they may conduct the activity, in these shops rented all year round, only during Hajj while they sublet the shops to other people for the rest of the year. The same possibility can apply to these shopkeepers who conduct the activity in their own shops; they might run the business of the consumer goods only during Hajj while they rent their shops out to other people for the rest of the year. However, this cannot apply to the shopkeepers who conduct the activity in shops rented only during since they run their business only during Hajj in shops rented only during Hajj.

To show the variations and the relationship between the shopkeepers with respect to the two variables, type of shop and the period of activity, we designed two tables in order to present and discuss each variable in relation to the other separately. As for the distribution of shopkeepers by type of shop in terms of period of activity, Table 5-4, reveals some significant variations within each group and between the groups. Within the group of these shopkeepers who conduct the activity in their own shops, 80 per cent of them were found to be already involved in the business not only during Hajj but also throughout the year, while 20 per cent of them indicated to conduct the business only during Hajj season. Similarly, within the group of shopkeepers running their business in shops rented all year round, the bulk of them, 92.1 per cent were found to conduct the activity throughout the year, while only small percentage, 7.9 %, of them were found to run the activity only during the season of Hajj. Apparently, these shopkeepers tend to use the shops only during Hajj while they sublet them to other people for the rest of the year or may remain unused.

As between the two groups, it appears that the highest percentage of shopkeepers running the activity of the consumer goods all year round, classified as annual shopkeepers, fall under the group of shopkeepers who rent shops all year round, representing 92.1 per cent While the shops owners, only 80 per cent of them conduct the activity all year round, classified as annual shopkeepers. In contrast, the highest percentage of shopkeepers running the activity only in the season of Hajj, classified as Hajj time shopkeepers, fall under the group of shopkeepers who use their own shops, representing 20 per cent. While those who rent shops all year round, only 7.9 per cent of them conduct the activity in the season of Hajj, classified as Hajj time shopkeepers (See: Table 5-4).

TABLE 5-4: DISTRIBUTION OF SHOPKEEPERS BY TYPE OF SHOP ACCORDING TO PERIOD OF ACTIVITY.

TYPE OF SHOPKEEPERS	OWNED		RENTED ALL YEAR ROUND		RENTED ONLY DURING HAJJ		TOTAL	
	F	%	F	%	F	%	F	%
Annual Shopkeepers	36	80	338	92.1	00	00	374	77.3
Hajj Time Shopkeepers	9	20	29	7.9	72	100	110	22.7
Total	45	100	367	100	72	100	484	100

These significant findings can be differently discerned when we look at it through the variable of period of activity; annual and Hajj time shopkeepers. Using the same manner of discussion as within and between groups, Table 5-5 shows that within the group of annual shopkeepers the highest percentage i.e., 90 % of them are those who conduct the consumer goods in shops rented all year round. While the remaining, 10 %, are those who conduct the activity in their own shops. On the other hand, within the group of Hajj time shopkeepers, some differences arise as another group of shopkeepers involved i.e., the shopkeeper who conduct the activity of consumer goods during Hajj in shops rented only during Hajj. This group, however, constitutes the highest percentage, 65.4 %, within the group of Hajj time shopkeepers. While the remaining 26.4 % and 8.2 % are counted for the shopkeepers who run the activity in shops rented all year round and the shopkeepers who run the activity in their own shops respectively.

As between the group, the shopkeepers who run the activity in shops rented all year round constitute the highest percentage, 90 %, of the annual shopkeepers, and the rest or 10 % is constituted by the shop owners. As for the group of Hajj time shopkeepers, the highest percentage of them, 65.4 %, as indicated above, is constituted by the shopkeepers who run the activity in shops rented only during Hajj. While the remaining, 26.4 % and 8.2 % are constituted by the shopkeepers who run the activity in shops rented all year round and those who run it in their own shops respectively (See: Table 5-5).

TABLE 5-5: DISTRIBUTION OF SHOPKEEPERS BY PERIOD OF ACTIVITY ACCORDING TO TYPES OF SHOPS.

TYPE OF SHOP	ANNUAL SHOPKEEPERS		HAJJ TIME SHOPKEEPERS		TOTAL	
	F	%	F	%	F	%
Owned	36	10 %	9	8.2 %	45	9.3 %
Rented all year round	338	90 %	29	26.4 %	367	75.8 %
Rented only during Hajj	00	00	72	65.4 %	72	14.9 %
Total	374	100 %	110	100 %	484	100 %

However, the variations in and the relationship between these groups of shopkeepers may be explained with more clarifications when the factor of location taken into account in the following sections.

5.2.5 Spatial Distribution Of Shopkeepers By Type Of Shop:

Taking the spatial distribution into account, these different types of shopkeepers were found to vary from one area to another.

As observed in Table 5-6, in the *Ḥaram* Area the shopkeepers who conduct the activity in their own shops were 15, and 131, 42 for those who conduct the activity in shops rented all year round and in shops rented only during Hajj, respectively. In *Ma'ābdah* Area, the types of shops were found 13, 107 and 16 as owned shops, rented all year round and rented only during Hajj respectively. Therefore, we can deduce that the prevailing type of shopkeepers, conducting the activity of consumer goods during Hajj, in the three areas are those who rent shops all year round (See Table 5-6).

TABLE 5-6: SPATIAL DISTRIBUTION OF SHOPKEEPERS BY TYPES OF SHOPS.

TYPES OF SHOPS	ḤARAM AREA		MA'ĀBDAH AREA		'AZĪZIYYAH AREA		TOTAL	
	F	%	F	%	F	%	F	%
Owned	15	8	13	9.5	17	10.6	45	9.3 %
Rented All Year Round	131	69.7	107	78.7	129	80.6	367	75.8 %
Rented During Hajj	42	22.3	16	11.8	14	8.8	72	14.9 %
Total	188	100 %	136	100 %	160	100 %	484	100 %

Therefore, taking the three areas into consideration, we notice that the highest percentage of the shopkeepers, who conduct the activity of consumer goods in their own shops, were found in *'Azīziyyah* Area, representing 10.6 per cent as compared to the same type in the research areas. This type of shopkeepers were found slightly lower in *Ḥaram* and *Ma'ābdah* areas as they represent, respectively, 8 per cent and 9.5 per cent.

This interesting variation may be explained by the fact that the area of *'Azīziyyah* is a modern place and it contains many modern shopping centres as well as being a desirable place for settlement for most people who move from congested areas such as the *Ḥaram* and *Ma'ābdah* areas. For this reason, in this area most settlers, while living in their properties, find it more profitable to conduct such activity in their own shops which are part of their properties. In contrast, the other two areas, *Ḥaram* and *Ma'ābdah*, are considered to be commercially more effective not only during Hajj but all the year round. And this helps the profitability of renting shops which leads the owners, for easier and more profitability, to rent out their shops rather than working in them by themselves. Another possible reason for such a lower percentage of the shopkeepers who work in their own shops in those two area is that *Ḥaram* and *Ma'ābdah* areas are old and characterized with high residential density mixed with commercial strips on ground floors. As a result, most of the inhabitants of the two areas prefer to rent out the whole complex, whether for residential or commercial uses, while they live in the modern areas.

For those who conduct the activity of consumer goods in shops rented all year round, we find the highest percentage, 80.6 per cent, is found in *'Azīziyyah* Area while in the *Ḥaram* Area they represent the lowest percentage, 69.7 per cent, and in *Ma'ābdah* Area they represent 78.7 per cent. This interesting findings indicate that the furthest the area from the Central Area the more shops rented all year round. It can be inferred that the renting industry in the *Ḥaram* Area may be more influenced by the commercial seasonality such as the season of Ramadan and the season of Hajj which encourage the seasonal renting more than the renting on yearly basis. While further areas such as *Ma'ābdah* and *'Azīziyyah* are not much influenced by such seasons and therefore high percentage of the renting in these areas is based on yearly basis.

As for the shopkeepers conducting the activity in shops rented only during Hajj, the findings indicate that the highest percentage of them were found in the *Ḥaram* Area, representing 22.3 per cent, while the lowest percentage was found in the *'Azīziyyah* Area, 8.8 per cent, and in the *Ma'ābdah* Area they represented 11.8 per cent. In fact, this findings again support the above inference that the Central Area is more influenced by the religious seasons.

Such a high percentage of shops rented only during Hajj time in the *Ḥaram* Area indicates its commercial significance, especially during the season of Hajj. The very high demand for consumer goods created by the large number of pilgrims in the Central Area tempts every one to trade in such activity. This, itself, would increase the rental value of shops in the area. Even the shopkeepers who rent shops all the year round, sometimes, get tempted by the high rental value and therefore, they tend to re-rent out the shops during Hajj. On the other hand, this type of shopkeepers is seen to decrease gradually the further the area is from the Central Area (*Ḥaram* Area) such as *Ma'ābdah* and *'Azīziyyah*.

5.2.6 Spatial Distribution Of Shopkeepers By Period Of Activity:

Based on the spatial distribution, it is observed that the distribution of the two types of the shopkeepers - annual shopkeepers and the only Hajj time shopkeepers - varies significantly from area to another. As shown in Table 5-7, the majority of the annual shopkeepers were found in *'Azīziyyah* Area, representing nearly 88.1 per cent. Whereas, the bulk of the Hajj time shopkeepers were concentrated in *Ḥaram* Area, representing 34.6 per cent (See: Table 5-7).

TABLE 5-7: SPATIAL DISTRIBUTION OF SHOPKEEPERS BY PERIOD OF ACTIVITY.

PERIOD OF ACTIVITY	ḤARAM AREA		MA'ĀBDAH AREA		'AZĪZIYYAH AREA		TOTAL	
	F	%	F	%	F	%	F	%
Annual Shopkeepers	123	65.4	110	80.9	141	88.1	374	77.3
Hajj Time Shopkeepers	65	34.6	26	19.1	19	11.9	110	22.7
Total	188	100	136	100	160	100	484	100

The table also reveals interesting relationships with respect to the annual and the Hajj time shopkeepers and the location. As for the annual shopkeepers, we observe that they represent the highest percentage, 88.1 per cent, in the *'Azīziyyah* Area, while they decrease as one moves towards the Central Area; they represent 80.9 per cent in *Ma'ābdah* Area and 65.4 per cent in the *Ḥaram* Area.

In contrast, we notice that the Hajj time shopkeepers represent the highest percentage, 34.6 per cent, in the *Ḥaram* Area, and they decrease as one moves away from the Central Area; they represent 19.1 per cent in *Ma'ābdah* Area and only 11.9 per cent in the *'Azīziyyah* Area.

In fact, this observed correlation between the period of activity and the location may be due to the fact that the *Ḥaram* Area becomes, during Hajj, the most densely populated area by pilgrims. This means a high aggregate demand for all types of consumer goods, which in turn means a profitable business for seasonal shopkeepers. And this is why the Hajj time shopkeepers represent the highest proportion in the *Ḥaram* Area. On the other hand, the annual shopkeepers are mostly observed in the area less densely populated by pilgrims, mainly *Ma'ābdah* and *'Azīziyyah* areas. So, the purpose of most annual shopkeepers in such areas is mainly to serve the year-round markets more than the Hajj markets.

5.2.7 Spatial Distribution Of Shopkeepers By Type Of Shop According To Period Of Activity:

When considering all the variables; location, period of activity and type of shop, the picture about the shopkeepers may look more better.

In fact, most of these shopkeepers, who conduct the activity of consumer goods only during Hajj time and who rent out their shops in the rest of the year, are mainly observed in the areas where most pilgrims stay, such as *Ḥaram* and *Ma'ābdah* areas. However, they are scarcely noticed in areas located away from *Ḥaram* such as the *'Azīziyyah* Area. As indicated in Table 5-8, the shopkeepers, who conduct the activity in their own shops only during Hajj, represent in the *Ḥaram* Area around 27 per cent (4 respondents out of 15), and around 23 per cent (3 respondents out of 13) in *Ma'ābdah* Area, and finally around 12 per cent (2 respondents out of 17) in the *'Azīziyyah* Area.

As for those who rent the shops all the year round and conduct the activity of consumer goods only during Hajj time, they represent in *Ḥaram* Area 14.5 per cent (19 respondents out of 131), and 6.5 per cent (7 respondents out of 107) in *Ma'ābdah* Area, and finally 2.3 per cent (3 respondents out of 129) in *'Azīziyyah* Area (See: Table 5-8).

TABLE 5-8: SPATIAL DISTRIBUTION OF ANNUAL AND HAJJ TIME SHOPKEEPERS BY TYPE OF SHOPS.

Type of shop	ḤARAM		MA'ĀBDAH		'AZĪZIYYAH		Total
	Annual Shopkeepers	Hajj Time Shopkeepers	Annual Shopkeepers	Hajj Time Shopkeepers	Annual Shopkeepers	Hajj Time Shopkeepers	
Owned	11	4	10	3	15	2	45
Rented all year round	112	19	100	7	126	3	367
Rented only in Hajj	-	42	-	16	-	14	72
Total	123	65	110	26	141	19	484

In conclusion, it can be asserted that the season of Hajj has an evident effect on the activity of consumer goods as well as on the way the activity is being conducted. Such an effect is seen in the types of shopkeepers and the types of shops being created during the season of Hajj; such types would not exist apart from Hajj.

However, since the study will identify the shopkeepers as annual shopkeepers and only Hajj time shopkeepers, the variable of period of activity then will be, in most cases, considered in the rest of the data presentation in this chapter.

FIGURE 5-1: NUMBER OF QUESTIONNAIRE FORMS ASSIGNED AND RECEIVED BY THE RESEARCH AREAS.

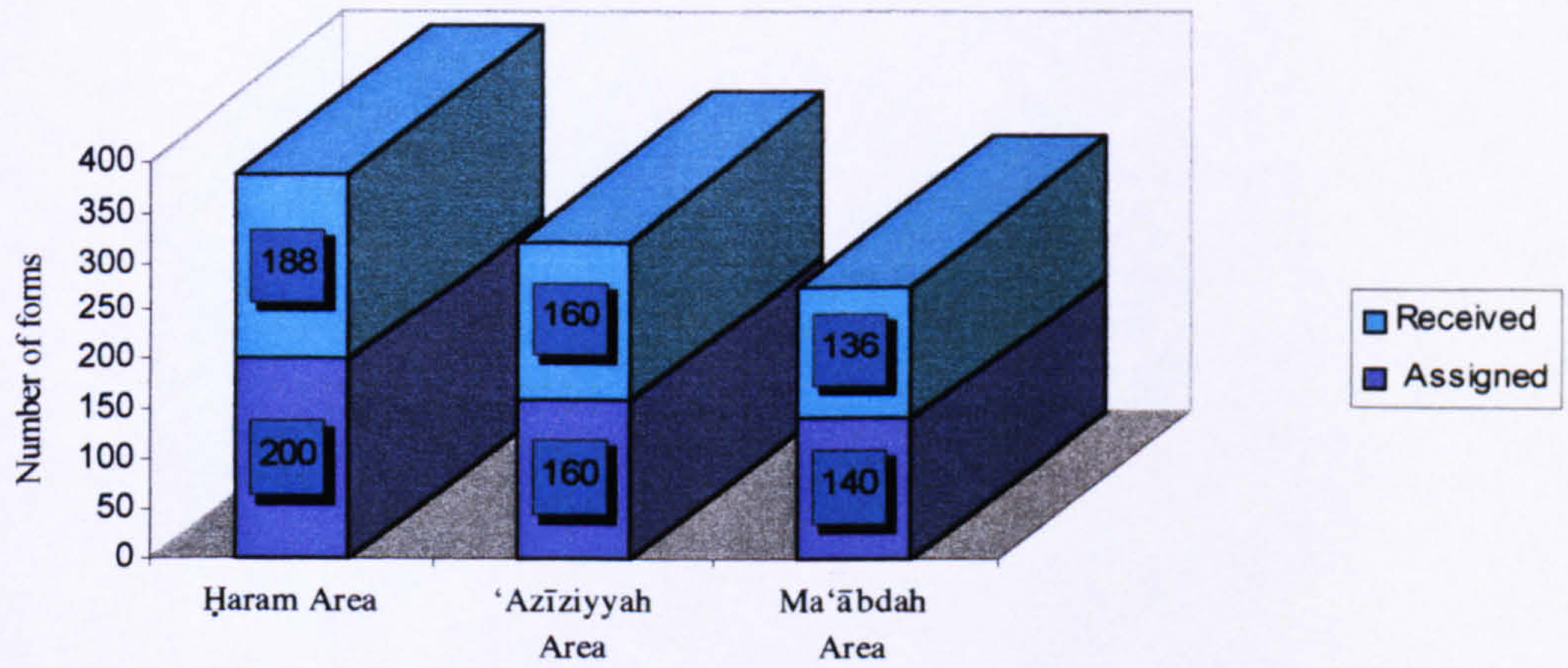


FIGURE 5-2: DISTRIBUTION OF RESPONDENTS BY TYPES OF SHOPS.

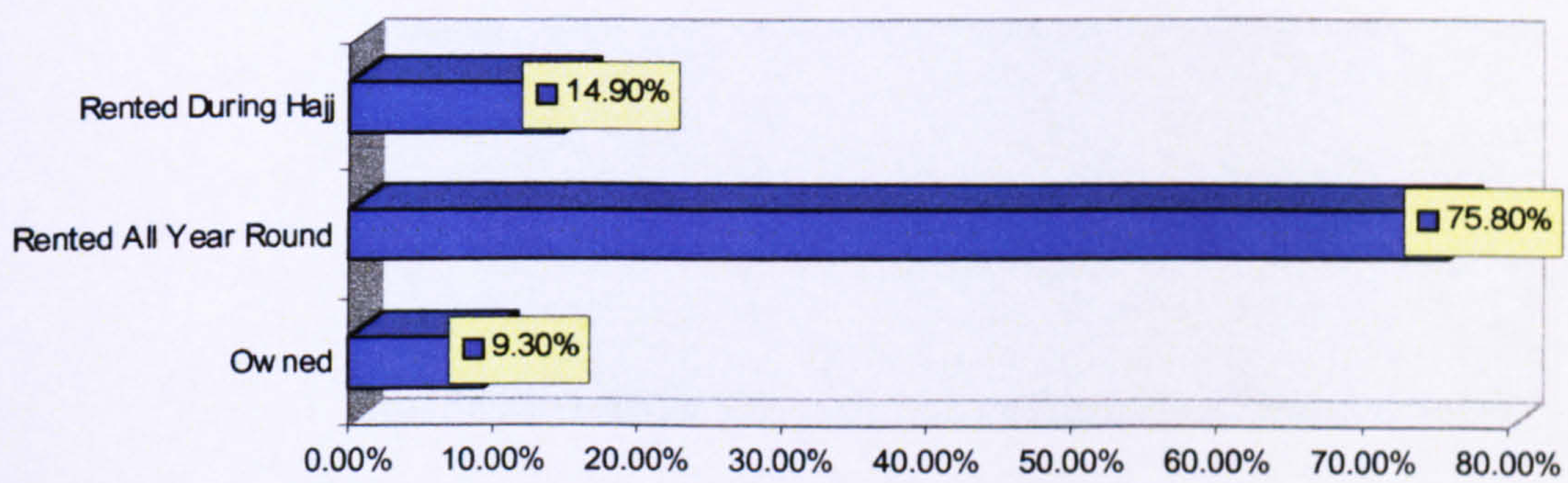


FIGURE 5-3: DISTRIBUTION OF RESPONDENTS BY PERIOD OF ACTIVITY.

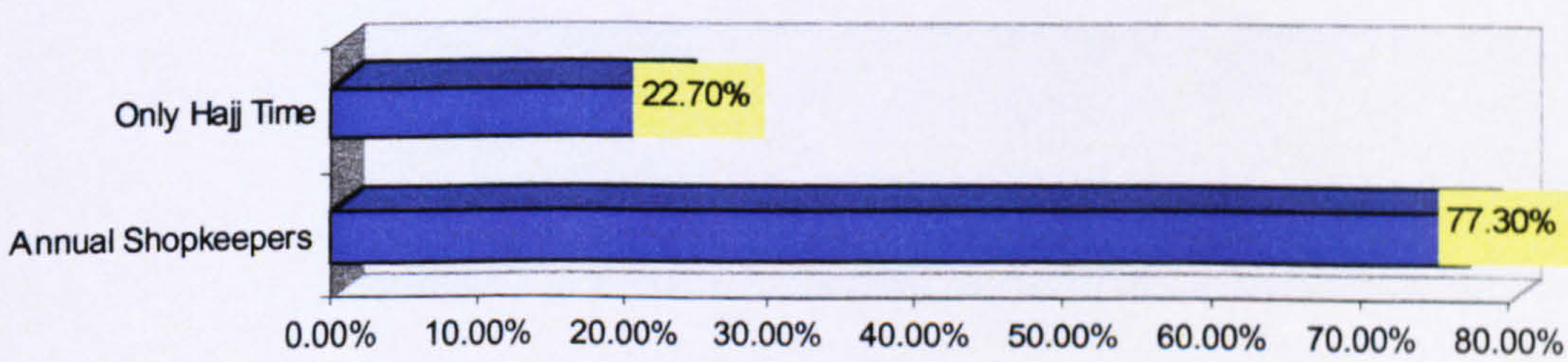


FIGURE 5-4: DISTRIBUTION OF SHOPKEEPERS BY TYPE OF SHOPS ACCORDING TO PERIOD OF ACTIVITY.

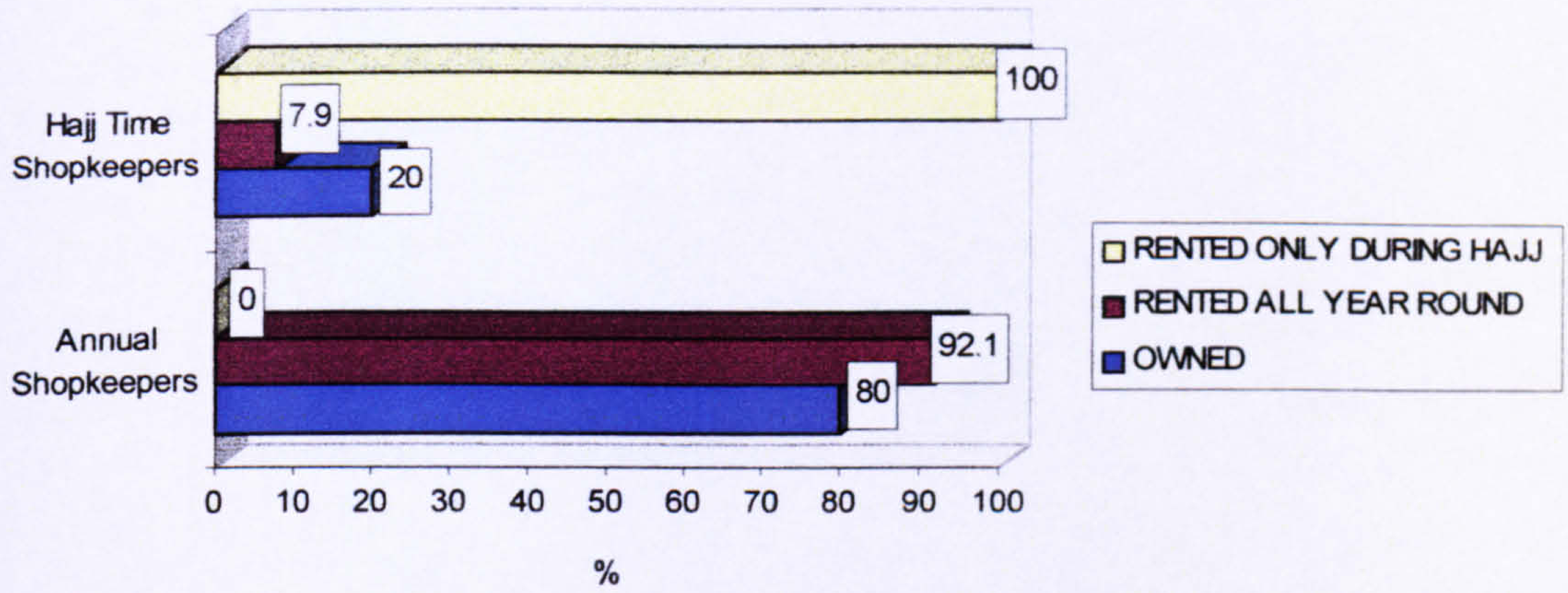


FIGURE 5-5: DISTRIBUTION OF SHOPKEEPERS BY PERIOD OF ACTIVITY ACCORDING TO TYPES OF SHOPS.

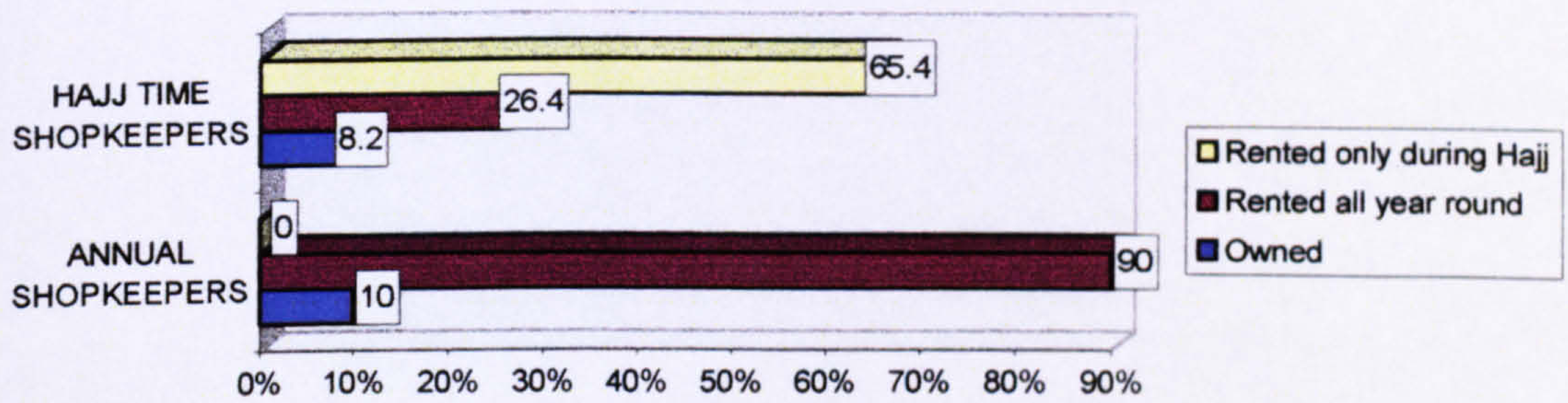


FIGURE 5-6: SPATIAL DISTRIBUTION OF SHOPKEEPERS BY TYPES OF SHOPS.

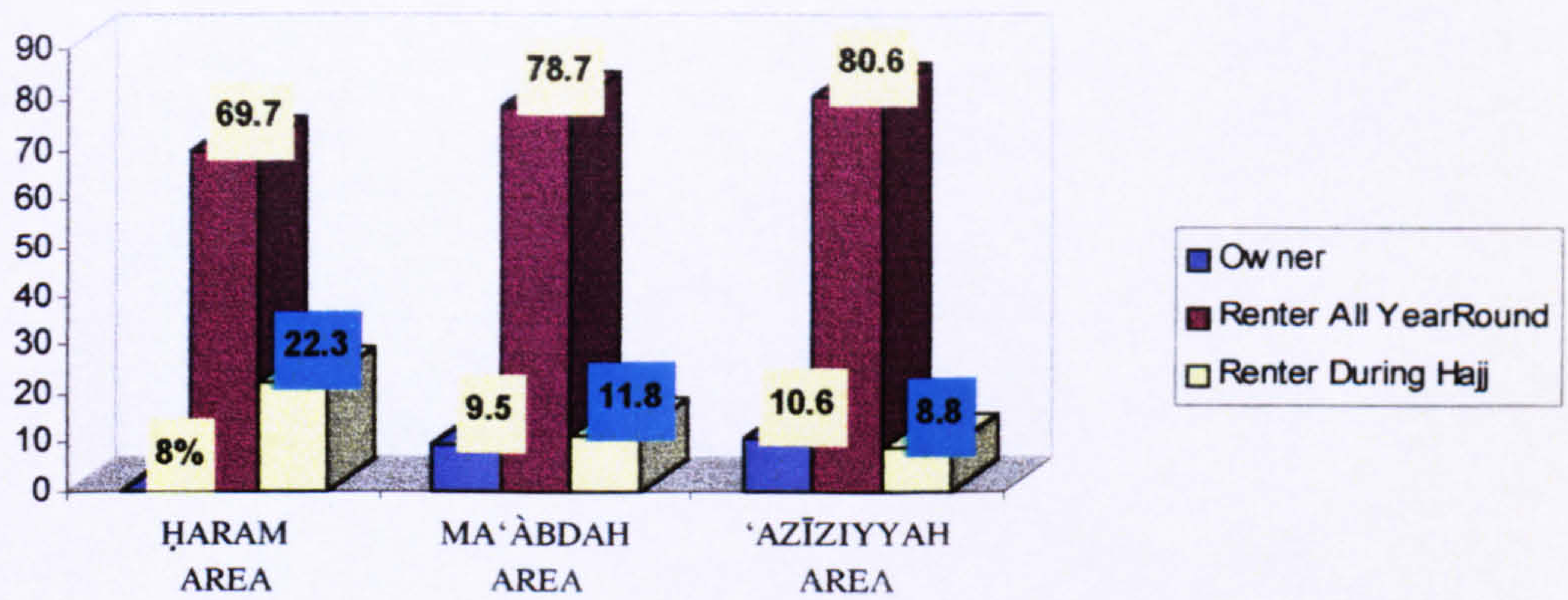
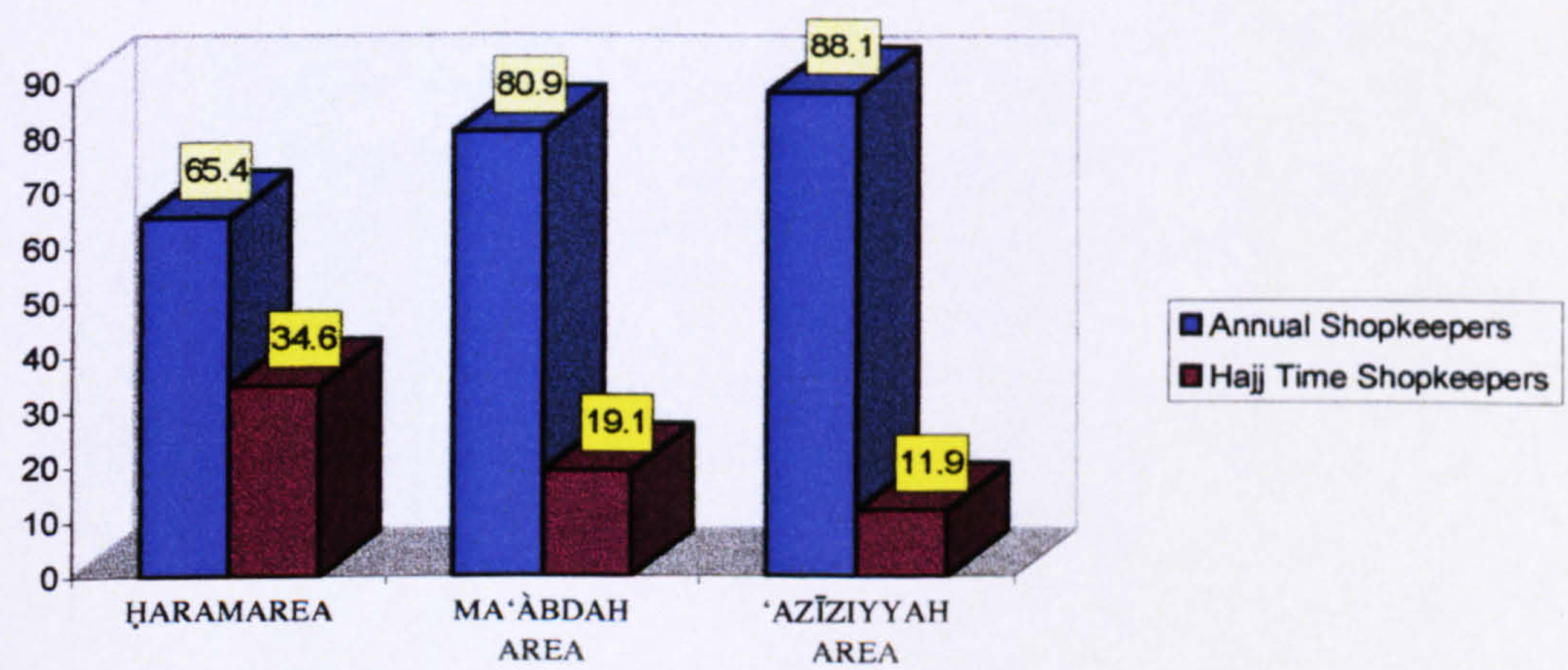


FIGURE 5-7: SPATIAL DISTRIBUTION OF SHOPKEEPERS BY PERIOD OF ACTIVITY.



5.3 DISTRIBUTION OF SHOPKEEPERS BY SOCIO-ECONOMIC VARIABLES:

In this section, we will continue analyzing the data. The focus here will be on the socio-economic profiles of the respondents (shopkeepers). It is important to indicate that the analysis of the socio-economic profile of the respondents will be discussed in the presence of the two main types of shopkeepers as annual shopkeepers and only Hajj time shopkeepers in the research areas i.e., *Ḥaram, Ma'ābdah* and *'Azīziyyah* areas.

The socio-economic variables of the shopkeepers, among others, include nationality, age, education level, occupation, period of activity, number of workers employed, type of consumer good for sale, types of sale, reason for choosing the type of commodity, motives for trading, reason for choosing the location, origin of commodity, source of supply, type of advertisements used, rental value of shops, shopkeepers' decision with respect to price, quality, quantity and variety, frequency of nationality of pilgrim dealt with.

It is worth bearing in mind that since all the respondents of the sample are expected to be male, the element of gender was dropped from the socio-economic profile. This is due to the nature of the country tradition that women are rarely involved in practising commercial activities in public. However, a very few cases of women do practice very small scale activities during the season of Hajj. According to *Sanā' Al-Ḥibshi*, around 1.4

per cent (7 respondents out of 496) were found to be females practising some small business[1].

5.3.1 Distribution of Shopkeepers By Nationality:

Since Hajj represents the most booming commercial season, a very large number of people get involved in various commercial activities. Beside the Saudis, many non-Saudis are widely observed to participate, in one way or another, in the commercial operations.

The output of the survey indicates that the majority of the shopkeepers were found to be Saudis, totalling 377 or almost 78 per cent, while the non-Saudis were 107, representing around 22 per cent (See: Table 5-9). In fact, during Hajj time, most of the government offices are closed, and this would encourage the Saudi employees to take advantage of the season of Hajj for setting up business.

TABLE 5-9: DISTRIBUTION OF RESPONDENTS BY NATIONALITY.

Nationality	Frequency	Percent
Saudi	377	78 %
Non-Saudi	107	22 %
Total	484	100 %

This indicates that Hajj offers opportunities of investment not only to the Saudi citizens but also to the non-Saudi residents who live in Makkah. In fact, according to the regulations of the country, the non-Saudis are not allowed to set up any form of business

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[1]- Sanā' Al-Ḥibshī (1993). op cit. p.147.

solely under their names. However, they are widely observed to conduct the business as partners with Saudi citizens.

According to some previous studies, most of the non-Saudis who participate in the commercial activities during Hajj are mainly Yemenis, Pakistanis, Bangladeshis, Indians and Egyptians. Other nationalities from all Muslim countries also take part but to a less extent[1].

In comparison, we notice that the majority of the Saudi shopkeepers engage in the activity of consumer goods all the year round, nearly 85 per cent (319 respondents out of 377), while those who run it during Hajj represent only 15 per cent (58 respondents out of 377). As for the non-Saudis, around 51 per cent (55 respondents out of 107) engage in the activity all the year round, whilst nearly 49 per cent (52 respondents out of 107) conduct the activity during Hajj time.

It is quite remarkable that although the total of non-Saudis (107) is far less than the Saudis (377), quite a large number of them, nearly 50 per cent, run their business only during Hajj, whereas the portion of Saudis conducting the activity only during Hajj is only 15 per cent (See: Table 5-10).

TABLE 5-10: DISTRIBUTION OF SHOPKEEPERS' NATIONALITY BY PERIOD OF ACTIVITY.

Nationality	Annual Shopkeepers		Only Hajj Time Shopkeepers		Total	
	F	%	F	%	F	%
Saudi	319	85 %	58	53 %	377	78 %
Non-Saudi	55	15 %	52	47 %	107	22 %
Total	374	100 %	110	100 %	484	100 %

1- Ibid. pp. 143-47.

5.3.2 Distribution of Shopkeepers By Age:

37 per cent or 179 respondents of the shopkeepers conducting the activity of consumer goods were aged between 31 - 40 years. The second largest group is those whose ages range between 20 and 30 year, representing 24 per cent or 114 respondents. Next come those whose age is between 41 and 50 years, representing 18 per cent or 87 respondents, and those whose age is over 50 years, representing 17 per cent or 80 respondents. Finally, those whose age is less than 20 years are the lowest percentage as they represent only 5 per cent or 24 respondents.

TABLE 5-11: DISTRIBUTION OF RESPONDENTS BY AGE.

Age Groups	Frequency	Percent
Less than 20 years	24	5 %
20-30 years	114	24 %
31-40 years	179	37 %
41-50 years	87	18 %
Over 50 years	80	17 %
Total	484	100 %

So, based on the above table, it can be inferred that the majority of these who are involved in the activity of the consumer goods during Hajj, are aged between 20 and 40 years, representing altogether almost 61 per cent or 293 respondents.

Given the period of activity, the findings do not indicate any significant differences between the ages of the annual shopkeepers and the only Hajj time shopkeepers. This can be seen in the next table as the majority of the annual and Hajj time shopkeepers are aged between 20 and 40 years (See: Table 5-12).

TABLE 5-12: DISTRIBUTION OF RESPONDENTS BY AGE ACCORDING THE PERIOD OF ACTIVITY.

Age Groups	Annual Shopkeepers		Hajj Time Shopkeepers		Total	
	F	%	F	%	F	%
Less than 20 years	17	5 %	7	6 %	24	5 %
20-30 years	83	22 %	31	28 %	114	24 %
31-40 years	137	37 %	42	38 %	179	37 %
41-50 years	69	18 %	18	16 %	87	18 %
Over 50 years	68	18 %	12	11 %	80	17 %
Total	374	100	110	100	484	100 %

5.3.3 Distribution of Shopkeepers By Level Of Education:

The bulk of shopkeepers have achieved only the intermediate level of education or lower. As shown in the next table, such a majority represents more than 66 per cent or 321 respondents. As for those who completed the secondary level, they amount to 89 respondents or 18 per cent. And those who hold a university first degree (Bachelor's degree) comprise 64 respondents or around 13 per cent. Finally, those who have obtained a higher degree in university, i.e. Master or Ph.D. degrees, regarded as above university and represent only 2 per cent or 10 respondents. Based on this, it can be stated that the overwhelming majority of the respondents, more than 86 per cent or 418 respondents of the sample, were found to have some educational background, varying from primary level schooling up to tertiary level of education. On the other hand, those who have no education at all represent a very small percentage, around 13 per cent or 66 respondents (See: Table 5-13).

Having an educational background could qualify shopkeepers in setting up commercial business based on economic know-how and a better understanding of handling economic business. By contrast, conducting a commercial activity while being illiterate or without proper education would increase the risk factor in terms of the success of any commercial adventure.

TABLE 5-13: DISTRIBUTION OF RESPONDENTS BY LEVEL OF EDUCATION.

Level Of Education	Frequency	Percent
Illiterate (No education)	66	14 %
Primary	141	29 %
Intermediate	114	24 %
Secondary	89	18 %
University	64	13 %
Above university	10	2 %
Total	484	100 %

In comparison, there seem to be no significant differences between the annual shopkeepers and the Hajj time shopkeepers. Each one has relatively the same variance as the group in terms of level of education. As seen in the next table, the majority of the annual shopkeepers and Hajj time shopkeepers were found to have achieved the primary level schooling i.e., 26 per cent (99 annual shopkeepers out of 374) and 38 per cent (42 Hajj time shopkeepers out of 110) respectively (See: Table 5-14). Similarly, the second biggest group of the annual and the Hajj time shopkeepers were observed to have completed intermediate level of education i.e., 24 per cent (or 89 annual shopkeepers out of 374), and 23 per cent (or 25 Hajj time shopkeepers out of 110) respectively. However, some slight differences between the two types of shopkeepers, are noticed with respect to the other categories of level of education.

TABLE 5-14: DISTRIBUTION OF RESPONDENTS BY LEVEL OF EDUCATION ACCORDING TO ANNUAL AND HAJJ TIME SHOPKEEPERS.

Level Of Education	Annual Shopkeepers		Hajj Time Shopkeepers		Total	
	F	%	F	%	F	%
Illiterate (No education)	44	11 %	22	20 %	66	14 %
Primary	99	26 %	42	38 %	141	29 %
Intermediate	89	24 %	25	23 %	114	24 %
Secondary	77	21 %	12	11 %	89	18 %
University	58	16 %	6	5 %	64	13 %
Above university	7	2 %	3	3 %	10	2 %
Total	374	100	110	100	484	100 %

5.3.4 Distribution of Shopkeepers By Occupation:

In the survey's questionnaire, occupation was formulated as an open-ended question and was later classified in aggregated occupational categories as shown in Table 5-15.

Due to the high profitability of conducting such commercial activities as consumer goods during the season of Hajj, a number of people of various walks of life are widely observed to take opportunity of such a profitable season by setting up business, particularly university and schools' students as well as many who are employed in public or private sectors, since all educational institutes and some government departments are closed during this season.

However, the bulk of shopkeepers interviewed were found to be actually tradesmen or businessmen and to practice the activity of consumer goods as part of their occupation. These represent the highest percentage in the sample, i.e. 43 per cent or 208 respondents. This is followed by those who are mainly employed either in public or private sectors, and those of other unspecified occupations each representing 18 per cent or 88 respondents. As for students and professionals, they represent a relatively low percentage, i.e. 11 per cent or 54 respondents and 9 per cent or 46 respondents respectively (See: Table 5-15).

TABLE 5-15: DISTRIBUTION OF RESPONDENTS BY TYPE OF OCCUPATION.

Type of Occupation	Frequency	Percent
Tradesman / Businessman	208	43 %
Student	54	11 %
Employed	88	18 %
Professional	46	10 %
Other	88	18 %
Total	484	100 %

Comparing the two types of shopkeepers in terms of annual and Hajj time only shopkeepers, generally there appears to be no significant variation in the occupation of the two groups. The dominant proportion of occupation in each group of the shopkeepers is for the category of the tradesmen and businessmen. Of the annual shopkeepers, the tradesmen / businessmen represent almost 46 per cent (171 out of 374 respondents), and around 33 per cent (37 out of 110 respondents) of the Hajj time shopkeepers. Similarly, the lowest proportion of category in both groups is that of "Professional" which represents, for the annual shopkeepers, around 10 per cent (37 out of 374 respondents), and around 8 per cent (9 out of 110 respondents) for the Hajj time shopkeepers. However, within the group of the Hajj time shopkeepers, 25 per cent (28 out of 110 respondents) were found to be employed whether in public or private sectors compared to only 16 per cent of annual shopkeepers. This provides evidence that a large portion of such people aim to take advantage of the Hajj season while they are off work (See: Table 5-16). Also, the proportion of students constitutes the third largest category in the same group, representing 14 per cent (15 out of 110 respondents), which also indicates that, while students are on holiday, they seek to participate in Hajj time (See: Table 5-16).

TABLE 5-16: DISTRIBUTION OF RESPONDENTS BY TYPE OF OCCUPATIONS ACCORDING TO ANNUAL AND HAJJ TIME SHOPKEEPERS.

Type of Occupation	Annual Shopkeepers		Hajj Time Shopkeepers		Total	
	F	%	F	%	F	%
Tradesman/ Businessman	171	46 %	37	34 %	208	43 %
Student	39	10 %	15	14 %	54	11 %
Employed	60	16 %	28	25 %	88	18 %
Professional	37	10 %	9	8 %	46	10 %
Other	67	18 %	21	19 %	88	18 %
Total	374	100 %	110	100 %	484	100 %

5.3.5 Distribution of Shopkeepers By Their Periods In Business:

Shopkeepers who conduct the activity of consumer goods appear to vary in terms of how long they have been involved in such business. Table 5-17, shows a range of periods over which shopkeepers have been conducting the business of consumer goods.

As seen in the table, 85.5 per cent of the respondents (414 out of 484 respondents) have responded, while only 14.5 per cent of them (70 out of 484 respondents) chose not to respond to this question.

As indicated in the table, the majority of these shopkeepers who responded (65 per cent or 268 shopkeepers) indicated that they had been involved in the business of consumer goods less than five years. The remaining 35 per cent (or 146 shopkeepers) indicated that they had been in such business for a variety of periods. Of these, 17 per cent (or 73 respondents) had been in the business from five years to less than ten years, 8 per cent (or 33 shopkeepers) had been from ten years to less than fifteen years, 6 per cent or (24 shopkeepers) had been from fifteen years to less than twenty years, and finally only 4 per cent or (16 shopkeepers) had been in such business for twenty years and over.

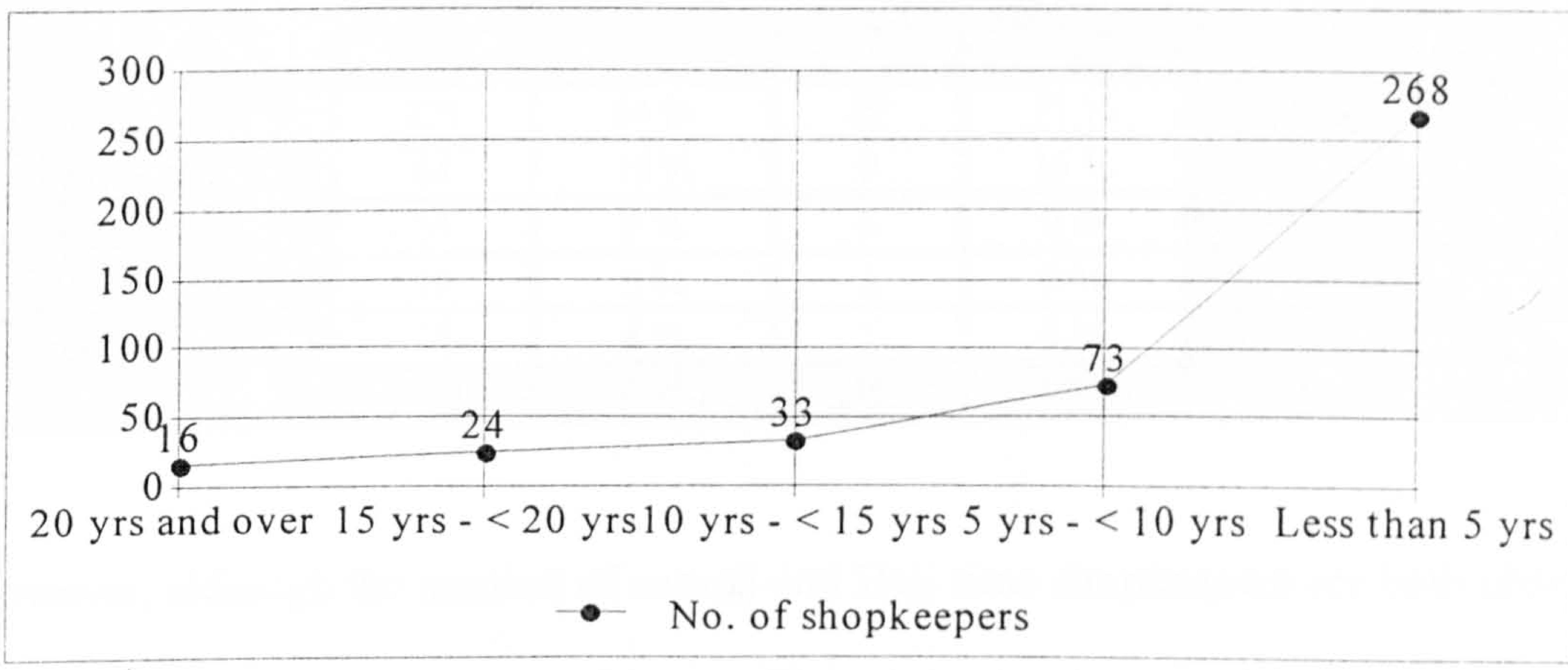
TABLE 5-17: DISTRIBUTION OF RESPONDENTS BY PERIOD OF BUSINESS.

Period of Business	Frequency	Percent
Less than 5 yrs	268	65 %
5 yrs - < 10 yrs	73	17 %
10 yrs - < 15 yrs	33	8 %
15 yrs - < 20 yrs	24	6 %
20 yrs and over	16	4 %
Total	414	100 %

Based on these figures, it may be inferred that conducting the activity of consumer goods, as a commercial activity in Hajj time, has only emerged in recent years. As illustrated in Figure 5-8, the curve, representing the shopkeepers involved in such business, generally goes up from the left bottom to the right top as the number of years decreases.

This is also reflected by the percentage increase in the number of shopkeepers from one period to another, i.e. 50 %, 37.5 % 121.2 % and 267 % respectively, recording an average increase of 118.9 % over all the periods. We, further, note that the importance of the activity has emerged strongly particularly in the last five years. This is indicated by the curve where it goes up quite sharply over the last five years, from only 73 shopkeepers to 268 shopkeepers with a rise of 267 % (See: Figure 5-8).

FIGURE 5-8: (GRAPH) DISTRIBUTION OF TOTAL RESPONDENTS BY THEIR PERIODS IN THE ACTIVITY OF CONSUMER GOODS.



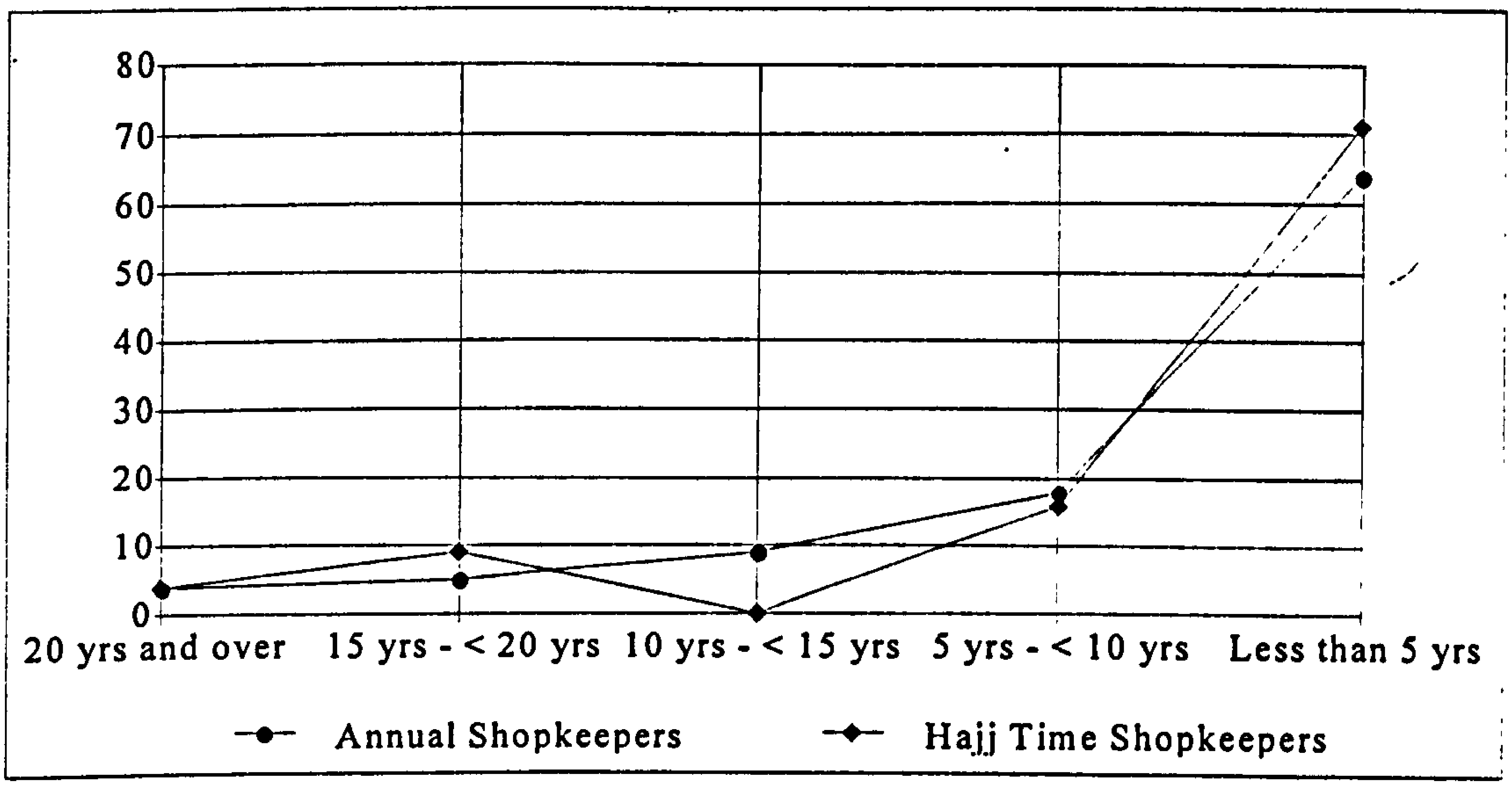
To compare the annual and the Hajj time shopkeepers, we also note a general increase for both types of shopkeepers over the periods. For the annual shopkeepers, 82 per cent (293 out of 359 respondents) were found to have been conducting the activity of consumer goods for a period of less than ten years. The remaining 18 per cent (66 out of 359 respondents) were observed to have been in the business for a period of ten years and over. For the Hajj time shopkeepers, 87 per cent (48 out of 55 respondents) indicated that they had been conducting the activity of consumer goods for a period of less than ten years, while the rest of them which represent only 13 per cent (7 out of 55 respondents) were found in the business for a period of ten years and over (See: Table 5-18).

TABLE 5-18: DISTRIBUTION OF RESPONDENTS BY PERIOD IN BUSINESS ACCORDING TO ANNUAL SHOPKEEPERS AND HAJJ TIME SHOPKEEPERS.

Period in business	Annual Shopkeepers		Hajj Time Shopkeepers		Total	
	F	%	F	%	F	%
Less than 5 yr.	229	64 %	39	71 %	268	65 %
5 yr. - < 10 yr.	64	18 %	9	16 %	73	17 %
10 yr. - < 15 yr.	33	9 %	0	0 %	33	8 %
15 yr. - < 20 yr.	19	5 %	5	9 %	24	6 %
20 yr. and over	14	4 %	2	4 %	16	4 %
Total	359	100 %	55	100 %	414	100 %

However, although the number of annual and Hajj time shopkeepers are both observed to increase in recent years, we notice that Hajj time shopkeepers have increased more than the former. This is best illustrated in Figure 5-9, although the curve of the Hajj time shopkeepers moves up and down, the major and the real increase began only five years ago as the curve went up sharply exceeding the curve of the annual shopkeepers. In fact, based on this one could draw a conclusion that Hajj appears to form a major factor in boosting the trade of consumer goods as a unique seasonal economic activity.

FIGURE 5-9: (GRAPH) DISTRIBUTION OF THE ANNUAL AND THE HAJJ TIME SHOPKEEPERS BY THEIR PERIODS IN THE ACTIVITY.



5.3.6 Distribution of Shopkeepers By Types Of Consumer Goods Supplied:

In fact, the season of Hajj represents a seasonal market for a wide range of consumer goods. Apparently, the major factors bringing about such a unique market lie in the nature of the various economic characteristics of pilgrims.

Every year, an estimated of more than a million pilgrims come from all over the world to Makkah to perform the fifth pillar of Islam, Hajj. Since these pilgrims, consumers, come from different places, they show enormous variation in their behaviour, i.e. their tastes and preferences with respect to consumer goods. So, as the demand of pilgrims for goods increases and varies according to their various tastes, we notice, in response, the supply of goods by shopkeepers also increases and varies. In this section, however, such consumer goods supplied in the market of Hajj will be presented according to the annual and Hajj time shopkeepers. This may assist in identifying the consumer goods demanded most in the Hajj market.

As shown in Table 5-19, we notice that nearly a third of shopkeepers, 28.9 per cent or 140 shopkeepers, supply mainly foodstuff and drinks. The next largest number of shopkeepers, 10.5 per cent or 51 shopkeepers, were found to supply only ready-made clothes. Whereas, the remaining shopkeepers, in varying small percentages, were found to supply other various goods as shown in Table 5-19.

Taking the breakup of the data for annual shopkeepers and Hajj time shopkeepers, we find some significant differences with respect to certain types of consumer goods. For both, the annual and the Hajj time shopkeepers, the bulk were involved as expected in foodstuff and drinks, comprising respectively 30.7 % and 22.7 %. Such consumer goods as foods and drinks are quite expected to be supplied in large quantities since they are necessary goods for every single pilgrim. Apart from food and drinks, however, there appear interesting findings between the two groups of shopkeepers. For the annual shopkeepers, we find their major supply targeted at local consumers market, as the bulk of them supply goods such as ready-made clothes, building materials and home items, representing 11.2 %, 7 % and 6.4 % respectively. In contrast, the overwhelming supply of the Hajj time shopkeepers is observed to meet the demand of pilgrims, as their main supply is concentrated on products such as presents (prayer mats, rosaries ..etc.), fabrics and ready-made clothes, electronic items, e.g. radios, tape-recorders etc., and micro-electronic items, e.g. wrist watches, tiny calculators etc. (See Table 5-19).

TABLE 5-19: DISTRIBUTION OF SHOPKEEPERS BY THE TYPE OF CONSUMER GOODS SUPPLIED.

Types Of Consumer Goods	Annual Shopkeepers		Hajj Time Shopkeepers		Total	
	F	%	F	%	F	%
1-Foodstuff \ Drinks	115	30.7	25	22.7	140	28.9
2-Only Fabrics	15	4	10	9.1	25	5.2
3-Only ready-made clothes	42	11.2	9	8.2	51	10.5
4-Fabrics \ Ready-made clothes	20	5.3	11	10	31	6.4
5-Leather products (e.g. footwear, bags, etc.)	20	5.3	5	4.5	25	5.2
6-Micro-electronic items (e.g. wrist watches, calculators, etc.)	14	3.7	5	4.5	19	3.9
7-Presents (e.g. prayer mats, rosaries, etc.)	15	4	21	19.1	36	7.4
8-Home items	24	6.4	1	.9	25	5.2
9-Building materials	26	7	-	-	26	5.4
10-Jewelry	6	1.6	1	.9	7	1.4
11-Electrical items (e.g. radios, tape-recorders, etc.)	8	2.1	6	5.5	14	2.9
12-Perfumes and cosmetics	16	4.3	2	1.8	18	3.7
13-Plastic materials	7	1.9	-	-	7	1.4
14-Stationery (e.g. books, papers, pens, envelops, etc.)	13	3.5	1	.9	14	2.9
15-Children's' toys	8	2.1	4	3.6	12	2.5
16-Fast foods (e.g. hamburgers, chips, etc.)	9	2.4	2	1.8	11	2.3
17-Fresh vegetables and fruits	16	4.3	7	6.4	23	4.8
Total	374	77.3	110	22.7	484	100

As the target of the supply of the annual shopkeepers and Hajj time shopkeepers may be identified by the type of goods they supply, this has also been indicated when the shopkeepers were asked about the reason for choosing such goods. More than 67 per cent of annual shopkeepers indicated that the reason for choosing their goods is based on the belief that such goods are the best seller throughout the year, while only 25.9 of them considered their products to be the best seller during Hajj, and the remaining, 7 per cent were undecided and responded "Do not know".

As against this, almost 94 per cent of the Hajj time shopkeepers indicated that they supply consumer goods which they believed to be the best selling goods in Hajj market, whereas only 6.4 per cent of them were undecided and responded "Do not know" (See: Table 5-20).

TABLE 5-20: DISTRIBUTION OF SHOPKEEPERS BY THE REASON FOR CHOICE OF GOODS.

Opinions Of Shopkeepers	Annual Shopkeepers		Hajj Time Shopkeepers		Total	
	F	%	F	%	F	%
Best seller during Hajj	97	25.9	103	93.6	200	41.3
Best seller all year round	251	67.1	-	-	251	51.9
Do not know	26	7	7	6.4	33	6.8
Total	374	77.3	110	22.7	484	100

Based on these observations, one could note that not all shopkeepers tend to meet the requirements of the Hajj market. As seen in Table 5-20, the overwhelming of the annual shopkeepers, or 74 per cent were not specifically appealing to the needs of the Hajj market. Furthermore, although all the Hajj time shopkeepers were expected to express an absolute tendency to satisfy the needs of Hajj market, as many as 6.4 per cent of them answered differently. Combining the two percentages, we find more than half of all shopkeepers, 58.6 per cent, have not considered the market of Hajj as a main target of their supply of consumer goods. In fact, if such a trend continues, or even remains as it is, it may result, in the future, in a high level of dissatisfaction among pilgrims with the goods supplied in the Hajj market.

5.4 MOTIVES FOR TRADING IN THE ACTIVITY OF CONSUMER GOODS DURING HAJJ:

As a matter of fact, the motives for supplying goods to pilgrims during the season of Hajj may be traced back to the early times of Islam and even to pre-Islamic periods. Based on some historical accounts, we understand that the tribe of *Quraysh* had traditional long-established customs with respect to pilgrims who came to Makkah to perform pilgrimage or to visit the holy sites. Of their many customs, there were customs known at that time as *Siqāyah* (water supply) and *Rifādah* (financial aids). Basically, *Siqāyah* means providing water for pilgrims, and *Rifādah* means offering financial aid for pilgrims who run out of provision and become financially unable to return homes. Each of these customs, *Siqāyah* and *Rifādah*, was offered by a certain family of the tribe, and both were adopted on the ground that serving and helping pilgrims is an important religious duty of the people of Makkah[1]. It is believed that Makkans regarded the assistance of pilgrims in Hajj time as the utmost important spiritual tasks thrown on their shoulders. To implement such tasks and to avoid any possible exploitation, the Makkans forbade the importation of food for the consumption of pilgrims, and instead they undertook to provide assistance and hospitality for pilgrims for the duration of Hajj[2].

1- Fu'ād 'Ali Riḍā': Umm al-Qura: Makkah al-Mukkaramah. Mu'asasat al-Ma'ārif. Beirut. 1987. pp. 146-47.

2- Ziauddin Sardar and M.A. Zaki Badawi. Hajj Studies. Croom Helm London, for The Hajj Research Centre, King Abdul Aziz University, Jeddah, Saudi Arabia. V:1. p.15.

Further, such traditional generous customs adopted by the Makkans during Hajj time are also indicated in the Holy *Qu'ran*:

> *"Do ye make the giving of drink to pilgrims, or the maintenance of the Sacred Mosque, equal to (the pious service of) those who believe in Allah and the Last Day....."*
>
> S:9. V:19

The adoption of such customs became a very unique symbol of generosity attributed to the people of Makkah, and was, therefore, passed on generation by generation. Hajj, at the present time, is observed to have turned from a purely spiritual season into a commercial one particularly for most tradesmen. For such tradesmen, financial gain is their main motive for conducting any commercial activity in Hajj time. Others, however, still consider Hajj as a purely spiritual rite and believe that serving and assisting pilgrims is a religious duty. Therefore, their motives for participating in Hajj time are mainly to implement their religious duty by helping and assisting pilgrims, disregarding any financial gains that may be obtained in Hajj time.

For all the shopkeepers, there appear to be some differences with respect to their motives for supplying consumer goods for pilgrims. Table 5-21 shows that 62.2 per cent were found to be motivated by the profitability of the season of Hajj as they claimed that Hajj represents a major source of their income. The remaining shopkeepers, 37.8 per cent, responded that trading in Hajj is a religious duty and therefore their motives for supplying consumer goods in Hajj time are solely to implement this religious duty. Based on this, one could generally assert that Hajj, from the standpoint of shopkeepers, represents a commercial season more than a pure religious season.

In the comparison between annual and Hajj time shopkeepers, some differences can be observed with respect to their motives for trading in Hajj time. The major commercially-oriented motives are observed far more in the case of the Hajj time shopkeepers than the annual shopkeepers. This is shown in the same table which reveals that the Hajj time shopkeepers represent the highest percentage, 70 per cent, among those with commercially-oriented motives in Hajj, while the annual shopkeepers represent a lower percentage, 59.9 per cent, in this respect. In contrast, the major religious-oriented motives are noticed more in the case of the annual shopkeepers than the Hajj time shopkeepers. As again shown in the table, the annual shopkeepers represent the highest percentage, 40.1 per cent, among those with religious-oriented motives, while the Hajj time shopkeepers represent a lower percentage, 30 per cent, in this respect (See: Table 5-21).

TABLE 5-21: DISTRIBUTION OF SHOPKEEPERS BY MAJOR MOTIVES FOR TRADING DURING HAJJ.

MOTIVES FOR TRADING	ANNUAL SHOPKEEPERS		HAJJ TIME SHOPKEEPERS		TOTAL	
	F	%	F	%	F	%
Major source of income	224	59.9	77	70	301	62.2
Religious duty	150	40.1	33	30	183	37.8
Total	374	100	110	100	484	100

5.5 OPINIONS OF SHOPKEEPERS IN THE SEASON OF HAJJ AS AN ENVIRONMENT OF CLEARANCE SALE:

Given that Hajj is a unique commercial season, it offers many opportunities for investment not only for those who set up business temporarily during the period of Hajj but also for those annual shopkeepers who conduct the activity of consumer goods throughout the year. Since the demand for goods increases sharply during the season of

Hajj, the annual shopkeepers would, of course, find it a good opportunity to get rid off the goods accumulated in their stocks over the year. In this sense, the season of Hajj would be a boom season providing a great relief, especially for those who might have suffered some losses in their business.

In evaluating to what extent the season of Hajj represents such a boom season for the annual shopkeepers, and to identify the types of goods that are mostly cleared in such a season, we will rely on the opinions of the 374 annual shopkeepers. As Table 5-22 shows, the majority of the shopkeepers, 54.5 per cent or 204 shopkeepers, have indicated that the season of Hajj is a good opportunity for selling all types of consumer goods accumulated over the previous seasons, and almost 17 per cent or 62 shopkeepers considered Hajj as a boom season only for certain types of goods. By contrast, 13.4 per cent or 50 shopkeepers do not find the season of Hajj any good at all (See: Table 5-22).

TABLE 5-22: DISTRIBUTION OF ANNUAL SHOPKEEPERS BY THEIR OPINIONS IN THE SEASON OF HAJJ.

SHOPKEEPERS' OPINIONS	ANNUAL SHOPKEEPERS	
	F	%
Good opportunity for selling all types of goods	204	54.5
Good opportunity for selling only certain types of goods	62	16.6
Not good opportunity at all	50	13.4
Do not know	58	15.5
Total	374	100

Therefore, based on the experience of these shopkeepers, it can be asserted that, in general, the season of Hajj does bring about sales opportunities for the consumer goods accumulated from previous seasons.

FIGURE 5-10: DISTRIBUTION OF RESPONDENTS BY NATIONALITY.

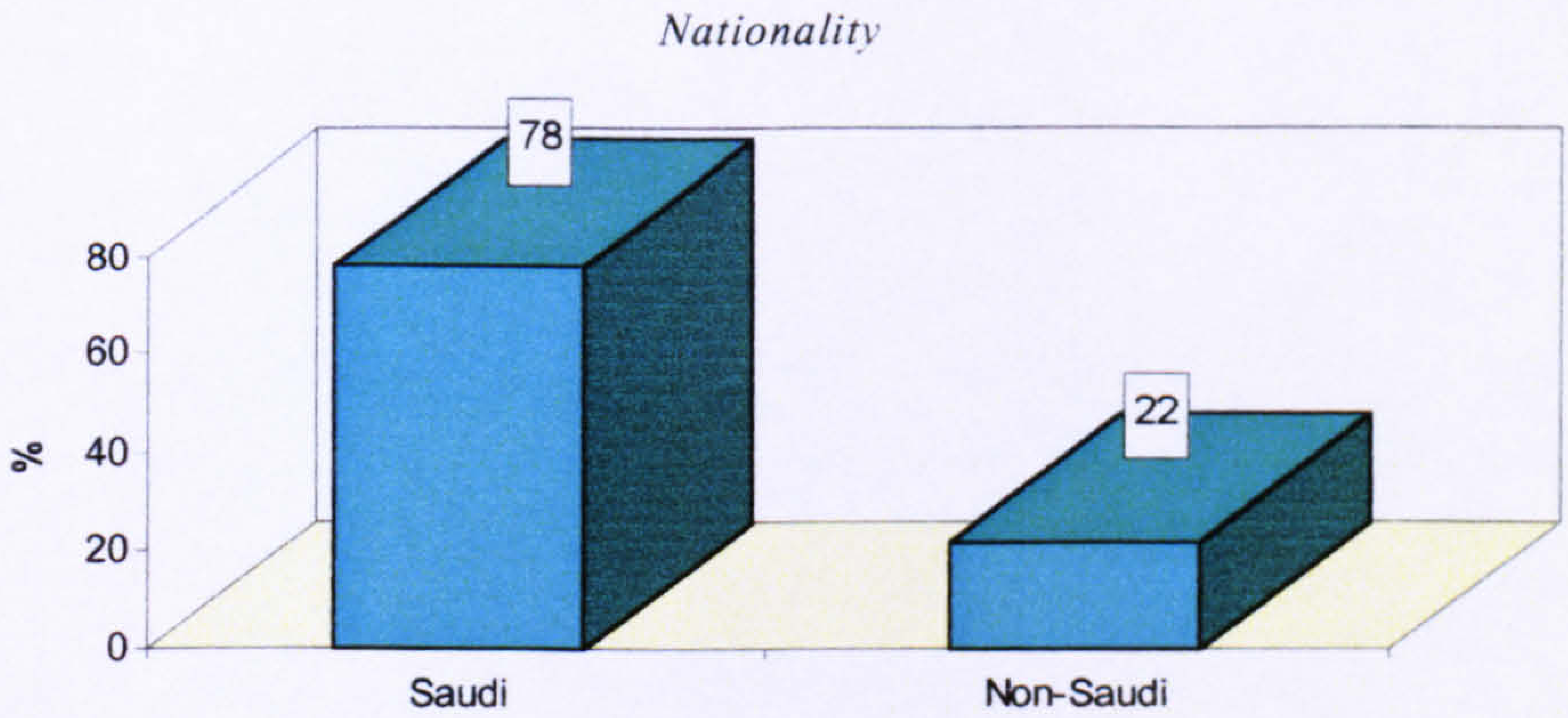


FIGURE 5-11: DISTRIBUTION OF SHOPKEEPERS BY NATIONALITY ACCORDING TO PERIOD OF ACTIVITY.

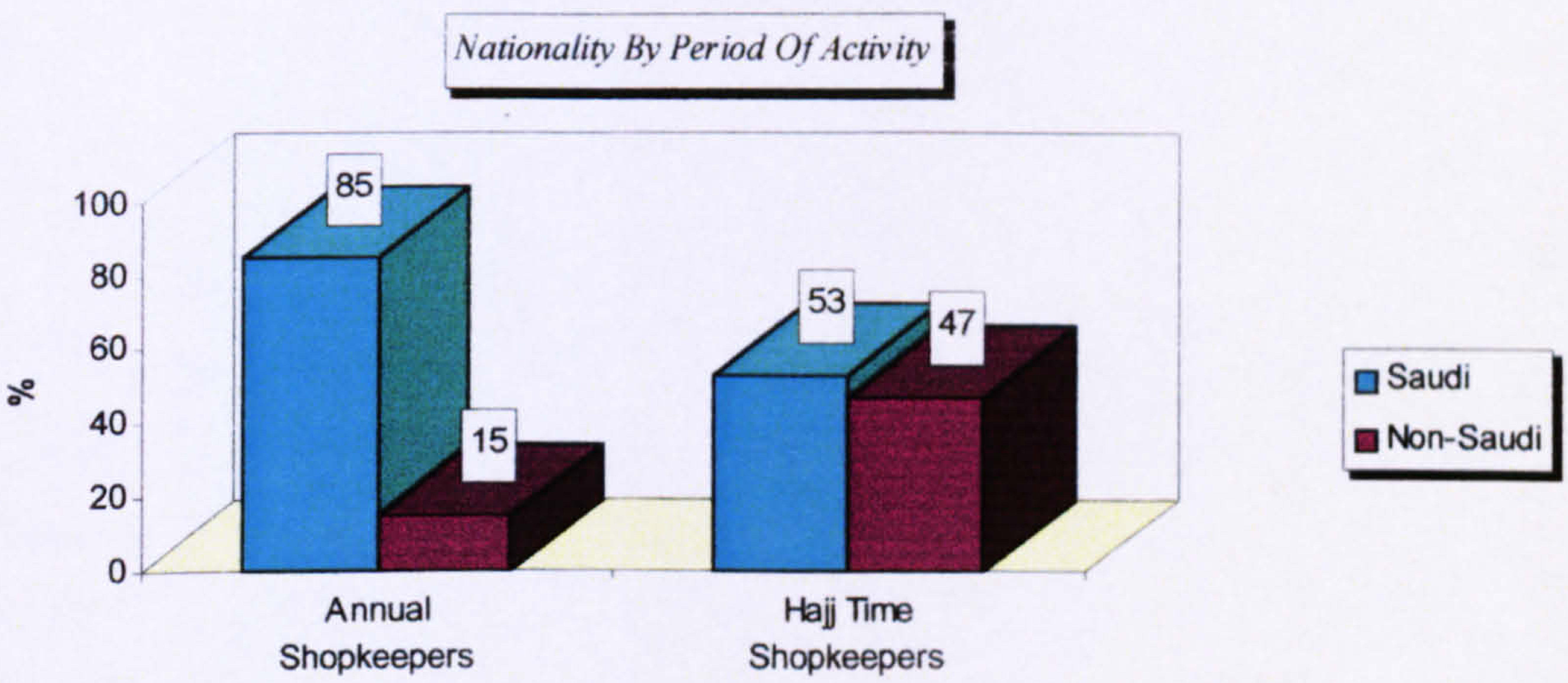


FIGURE 5-12: DISTRIBUTION OF SHOPKEEPERS BY AGE.

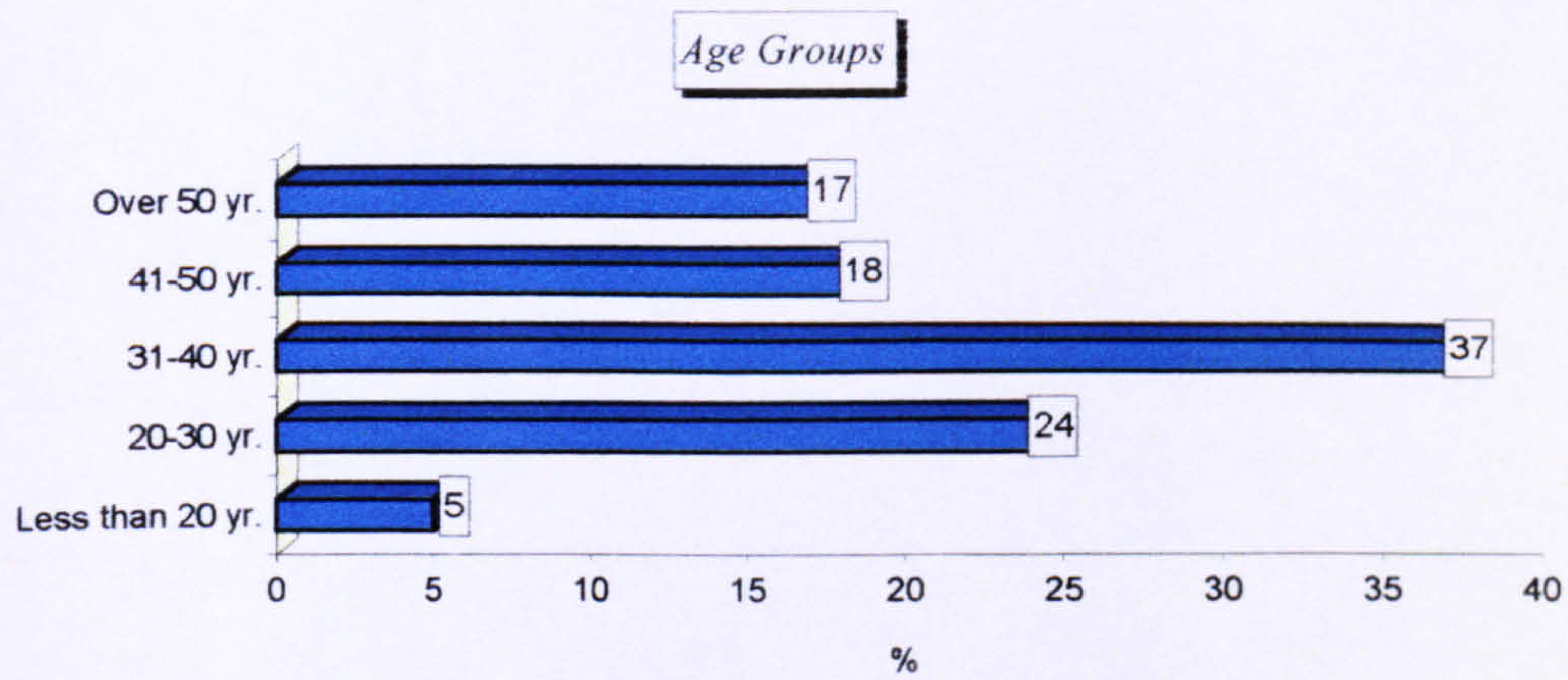


FIGURE 5-13: DISTRIBUTION OF RESPONDENTS BY AGE ACCORDING TO PERIOD OF ACTIVITY.

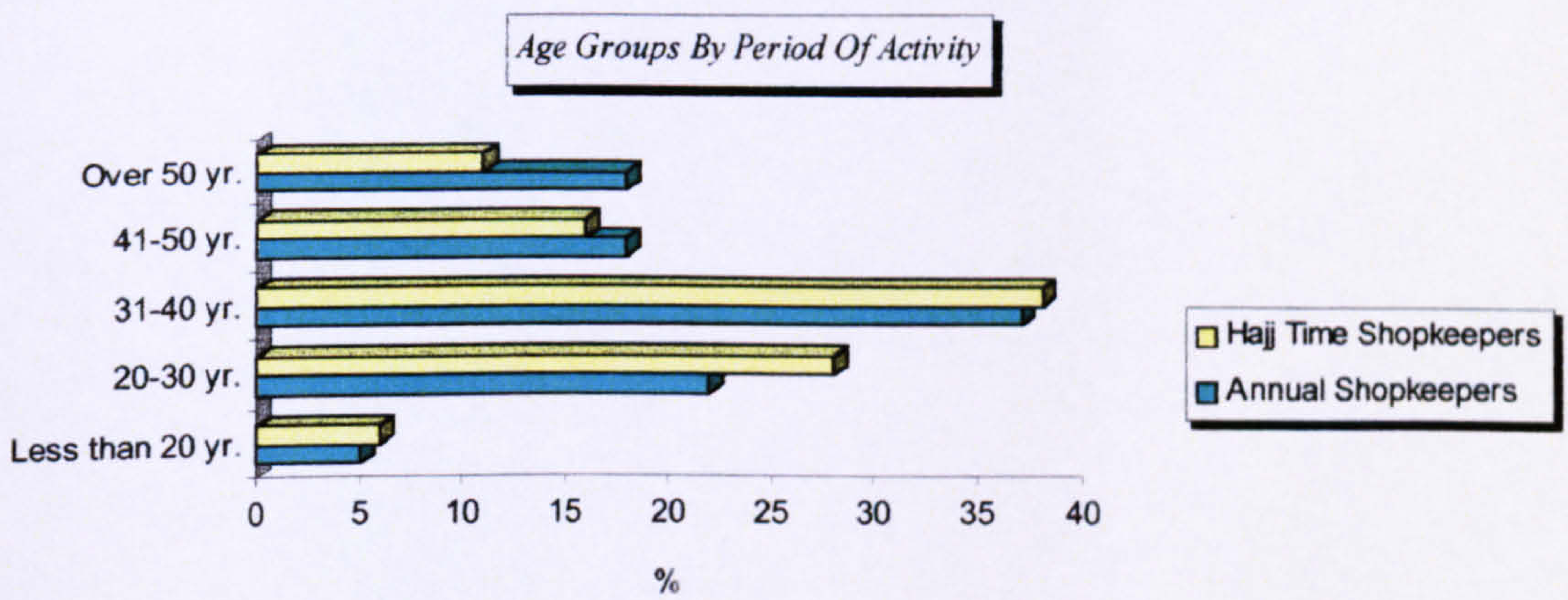


FIGURE 5-14: DISTRIBUTION OF RESPONDENTS BY LEVEL OF EDUCATION.

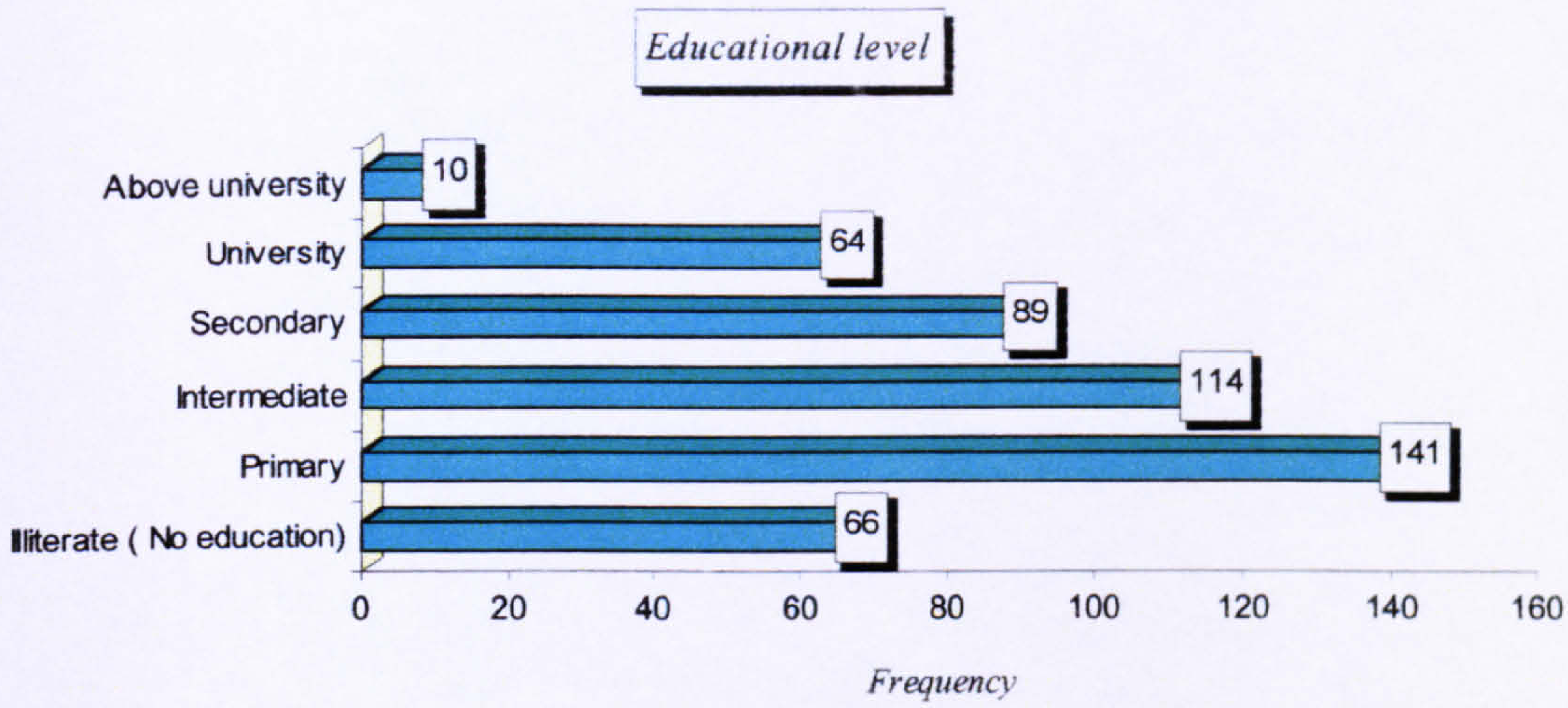


FIGURE 5-15: DISTRIBUTION OF RESPONDENTS BY LEVEL OF EDUCATION ACCORDING TO PERIOD OF ACTIVITY.

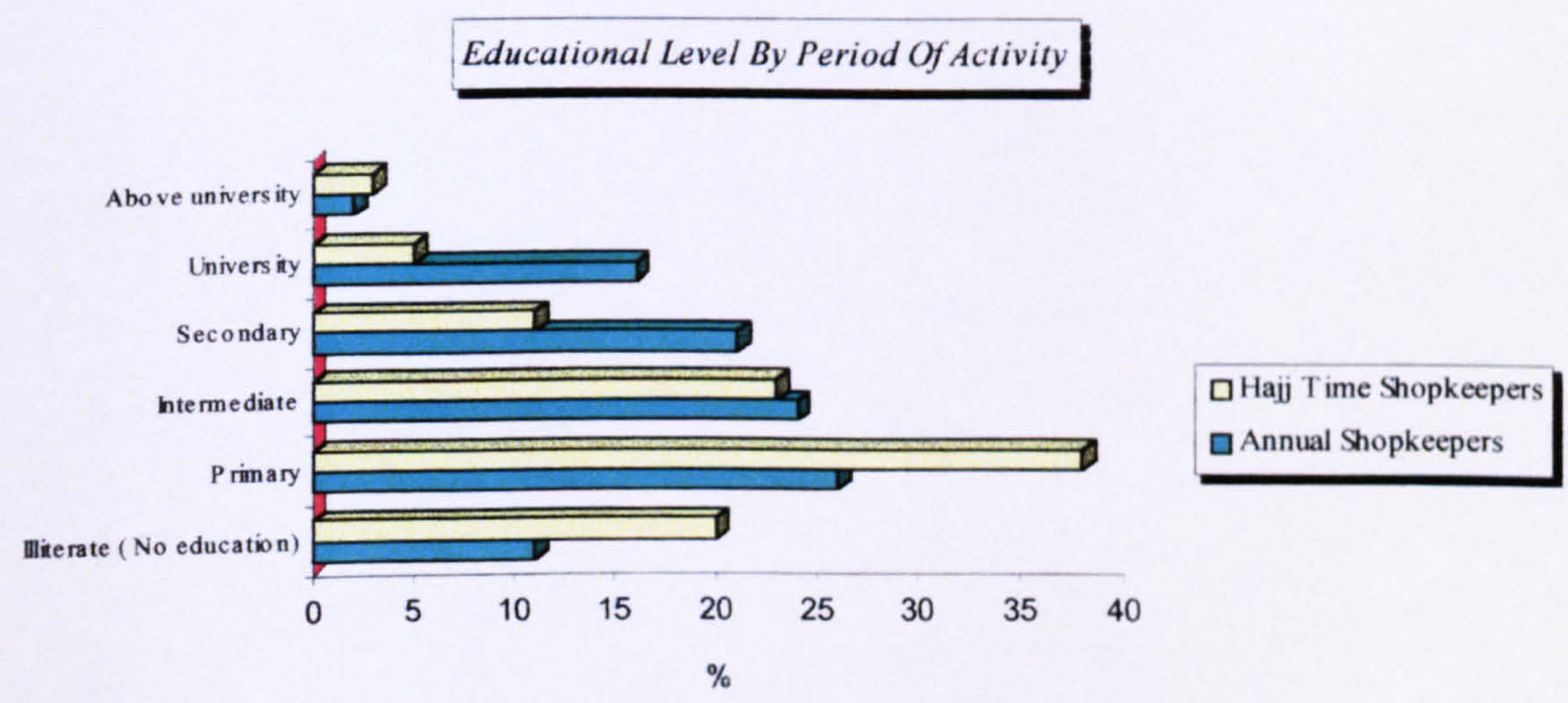


FIGURE 5-16: DISTRIBUTION OF RESPONDENTS BY OCCUPATIONS.

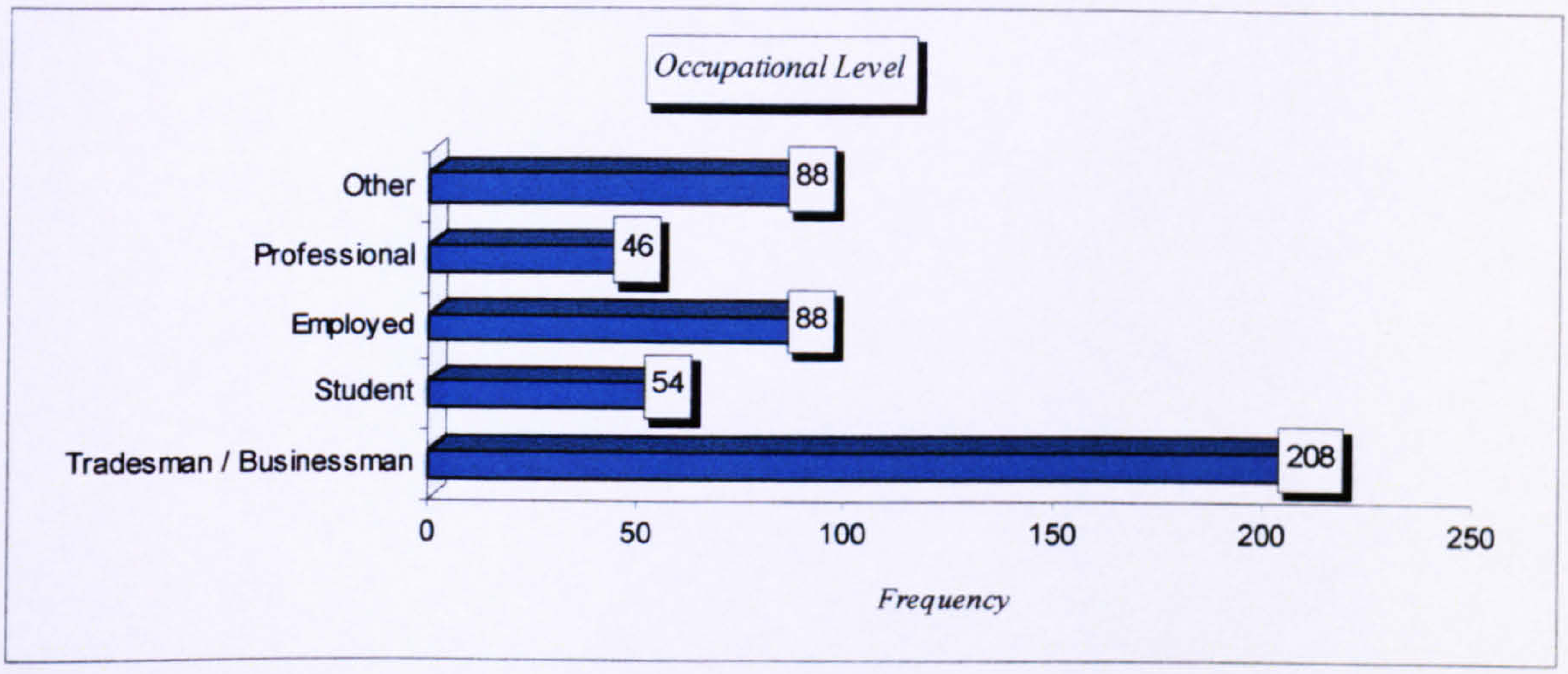
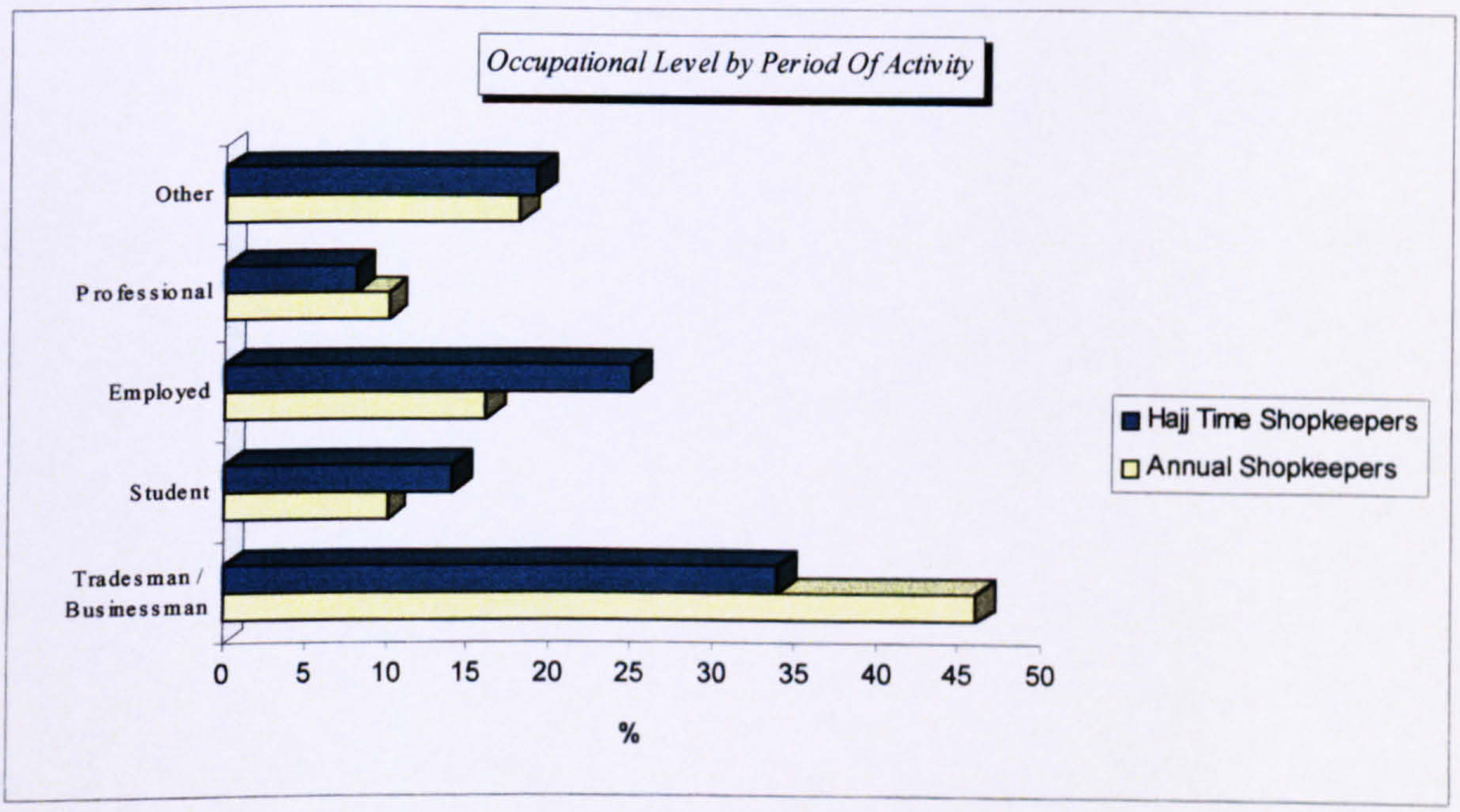


FIGURE 5-17: DISTRIBUTION OF RESPONDENTS BY TYPE OF OCCUPATIONS ACCORDING TO PERIOD OF ACTIVITY.



CHAPTER SIX

CHARACTERISTICS OF CONSUMER GOODS SUPPLIED IN THE HAJJ MARKET:

INTRODUCTION.
TYPES OF CONSUMER GOODS SUPPLIED DURING THE HAJJ SEASON.
ORIGINS OF CONSUMER GOODS.
TYPES OF SALES OF CONSUMER GOODS.
MAIN SOURCES OF SUPPLY OF CONSUMER GOODS.
OFFICIAL PROCEDURES FOR SETTING UP A BUSINESS OF CONSUMER GOODS.
SIGNIFICANCE OF LOCATION FOR CONDUCTING THE ACTIVITY OF CONSUMER GOODS.
USE OF ADVERTISEMENTS FOR CONSUMER PRODUCTS.
EMPLOYMENT AND THE TRADE OF CONSUMER GOODS.
COMMERCIAL RENTING BUSINESS.

CHAPTER: SIX

6. CHARACTERISTICS OF CONSUMER GOODS SUPPLIED IN THE HAJJ MARKET:

6.1 INTRODUCTION:

In this chapter, the discussion will proceed to present the survey findings with respect to the characteristics of the consumer goods supplied by the shopkeepers in Hajj market in the three study areas, *Ḥaram, Ma'ābdah* and *'Azīziyyah.*

From an economic point of view, the Hajj season may be considered as an annual commercial season boosting the trade of Makkah. Perhaps, one of the main factors for Hajj motivating the commercial activities in Makkah is the demand of pilgrims for goods and services. In fact, such a demand is also noticed to be positively influenced by two major factors (i) The number of pilgrims and, (ii) The duration of their stay in Makkah. The greater the number of pilgrims and the longer they stay, the higher the demand for goods and services is to be expected.

With respect to the demand for consumer goods during Hajj, it is also highly influenced by those two factors. In addition to these, there are other important factors which influence the demand for consumer goods e.g., pilgrims' tastes, preferences, purchasing power, familiarity with certain goods ...etc.

During Hajj, consumer goods, especially the non-durable products such as the foodstuffs and drinks including waters and other beverages, represent the necessary goods for pilgrims and hence they are demanded and consumed on a daily basis. Other consumer goods, which may be classified as durable goods, are also in high demand in the market. Of these, some goods are needed for religious purposes e.g., *'Iḥrāmāt* belts used with the *'Iḥrāmāt*, umbrellas, rosaries, slippers, sunglasses, wallets for keeping cash and small personal documents, *zamzam* water, prayer mats ..etc. Some other products which are in demand in the Hajj market are those which pilgrims buy as presents and gifts for their relatives when they have finished the performance of the Hajj rites and return back to their home countries. However, this aspect will be discussed in more detail in the part where the pilgrims' expenditures are presented and evaluated.

In this part, our main concern is to present and discuss the characteristics of the consumer goods being supplied by the shopkeepers, in *Ḥaram, Ma'ābdah* and *'Azīziyyah* areas, during the Hajj season in terms of types of goods, source of origins, source of supply. Other major issues associated with the trade of consumer goods during the Hajj season are also discussed. These issues include the official procedures for setting up consumer goods shops, shopkeeper's attitudes towards such procedures, entry barriers to the market of consumer goods, using advertisement for consumer goods during Hajj and the employment opportunities in the market of consumer goods.

6.2 TYPE OF CONSUMER GOODS SUPPLIED DURING THE HAJJ SEASON:

In response to such high demand for consumer goods, the city of Makkah turns into a large market for a wide range of consumer goods. Since the target consumers in the

Hajj season are mainly the pilgrims, shopkeepers will supply any type of product by which they may increase their sales and earn more profits. In fact, it is remarkable that in this season one can see the full extent of the various goods, most of which are imported from all over the world.

To illustrate the range of consumer goods supplied in the Hajj season and its distribution, Table 6-1, reveals that more than half of the shopkeepers, 51 per cent, were found to sell mainly consumer goods such as foods, drinks and clothes. The remaining 49 per cent were found to supply a wide range of various goods (See: Table 6-1). As seen in the table we notice that the most dominant consumer goods supplied in Hajj are the foodstuffs and drinks, fabrics and ready-made clothes, representing almost 29 % and 22.1 % respectively. Other goods such as presents, building materials, leather products, household items, vegetables and fruit, electronic and electric items, perfumes and cosmetics, stationery, children's toys, fast foods, jewelry and plastic product are also supplied in the Hajj season, but in far less proportion compared with the former group.

Given the spatial distribution of the types of the goods in the research areas, we notice that food and drinks are mostly found in the area of *Ma'ābdah*, 39.7%, while in *Ḥaram* and *'Azīziyyah* areas they represent only 27.7% and 21.3% respectively. Although, the sample indicates that the foods and drinks represent only 27.7% in the *Ḥaram* Area, it is constantly observed that most of the food and drinks supplied in Hajj seasons are within this area. However, this low proportion of food and drinks in the *Ḥaram* Area may have been due to the sample selection and hence it may not reflect the true situation.

TABLE 6-1: TYPES OF CONSUMER GOODS SUPPLIED IN THE HAJJ MARKET BY THE SURVEY AREAS.

TYPES OF GOODS	ḤARAM		MA'ĀBDAH		'AZĪZIYYAH		TOTAL	
	F	%	F	%	F	%	F	%
Foodstuff \ Drinks	52	27.7	54	39.7	34	21.3	140	28.9
Fabrics \ Ready-made clothes	37	19.7	23	16.9	47	29.4	107	22.1
Presents	24	12.8	5	3.7	7	4.4	36	7.4
Building materials	5	2.7	11	8.1	10	6.3	26	5.4
Leather products	10	5.3	5	3.7	10	6.3	25	5.2
Household items	13	6.9	6	4.4	6	3.8	25	5.2
Vegetables \ Fruit	13	6.9	8	5.9	2	1.3	23	4.8
Electronic items	11	5.9	5	3.7	3	1.9	19	3.9
Perfumes \ Cosmetics	6	3.2	2	1.5	10	6.3	18	3.7
Electric items	5	2.7	3	2.2	6	3.8	14	2.9
Stationery	3	1.6	3	2.2	8	5	14	2.9
Children's toys	2	1.1	2	1.5	8	5	12	2.5
Fast foods	2	1.1	6	4.4	3	1.9	11	2.3
Jewelry	4	2.1	0	0	3	1.9	7	1.4
Plastic products	1	0.5	3	2.2	3	1.9	7	1.4
Total	188	100	136	100	160	100	484	100

In other words, when such consumer goods are categorized into two main groups such as food goods and non-food goods, we observe surprisingly that the non-food goods dominate the market at Hajj time, representing 64 per cent, while the food goods represented only 36 per cent in the market. This may reflect the new trend of the shopkeepers towards how to gain more profit in the season of Hajj at a minimum cost. In the past, shopkeepers were observed to supply mainly food i.e., foodstuff, soft drinks, fast food etc., because the pilgrims used to stay for a longer period of time in Makkah and therefore the food goods were in high demand. However, in recent years and due to the fast and improved transportation, by which Hajj can be performed within only a few days, the stay of pilgrims in Makkah has become shorter than it was in the past. So, due to the short stay of pilgrims in Makkah the demand for food decreases while the demand increases for non-food goods such as presents and other goods needed in Hajj. In bringing about such changes, shopkeepers tend to supply those goods demanded by pilgrims in their short stay in Makkah.

TABLE 6-2: CONSUMER GOODS SUPPLIED IN HAJJ ACCORDING TO THE SURVEY AREAS.

CONSUMER GOODS	ḤARAM		MA'ĀBDAH		'AZĪZIYYAH		TOTAL	
	F	%	F	%	F	%	F	%
Food	67	35.6	68	**50**	39	24.4	147	36
Non-food	121	64.4	68	50	121	**75.6**	310	64
Total	188	100	136	100	160	100	484	100

In comparing the distribution of food and non-food goods in the three areas, the data reveal that the *Ma'ābdah* Area contains the highest proportion of shops, 50 per cent, selling food goods, while they represent only 35.6 and 24.4 per cent in the *Ḥaram* and the *'Azīziyyah* Areas respectively. As for the non-food goods, we notice that the *'Azīziyyah* Area has the highest proportion, 75.6 per cent followed by the *Ḥaram* Area, 64.4 per cent, and finally 50 per cent in the *Ma'ābdah* Area (see: Table 6-2).

FIGURE 6-1: TYPES OF CONSUMER GOODS SUPPLIED IN THE HAJJ MARKET BY THE SURVEY AREAS.

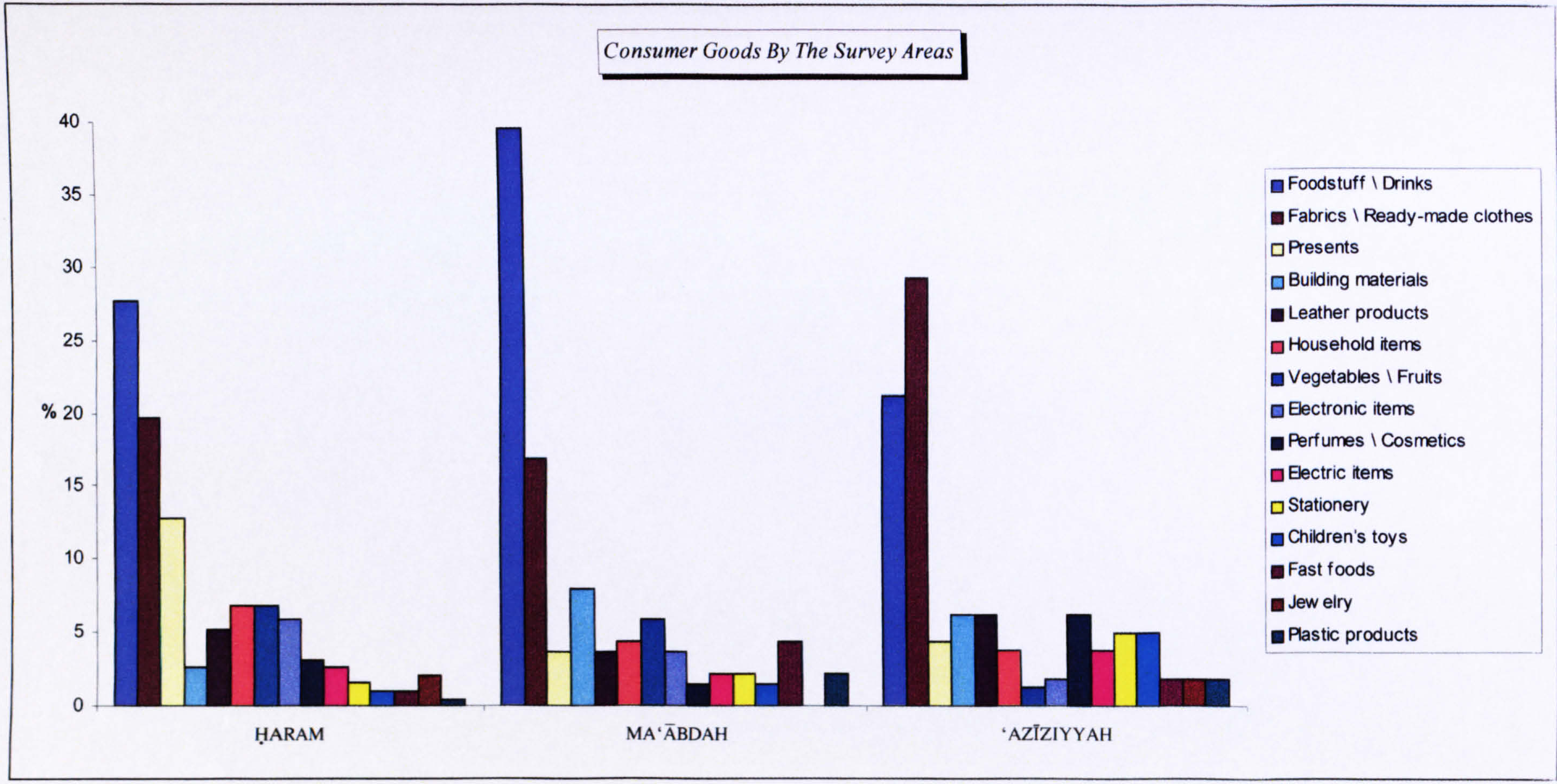
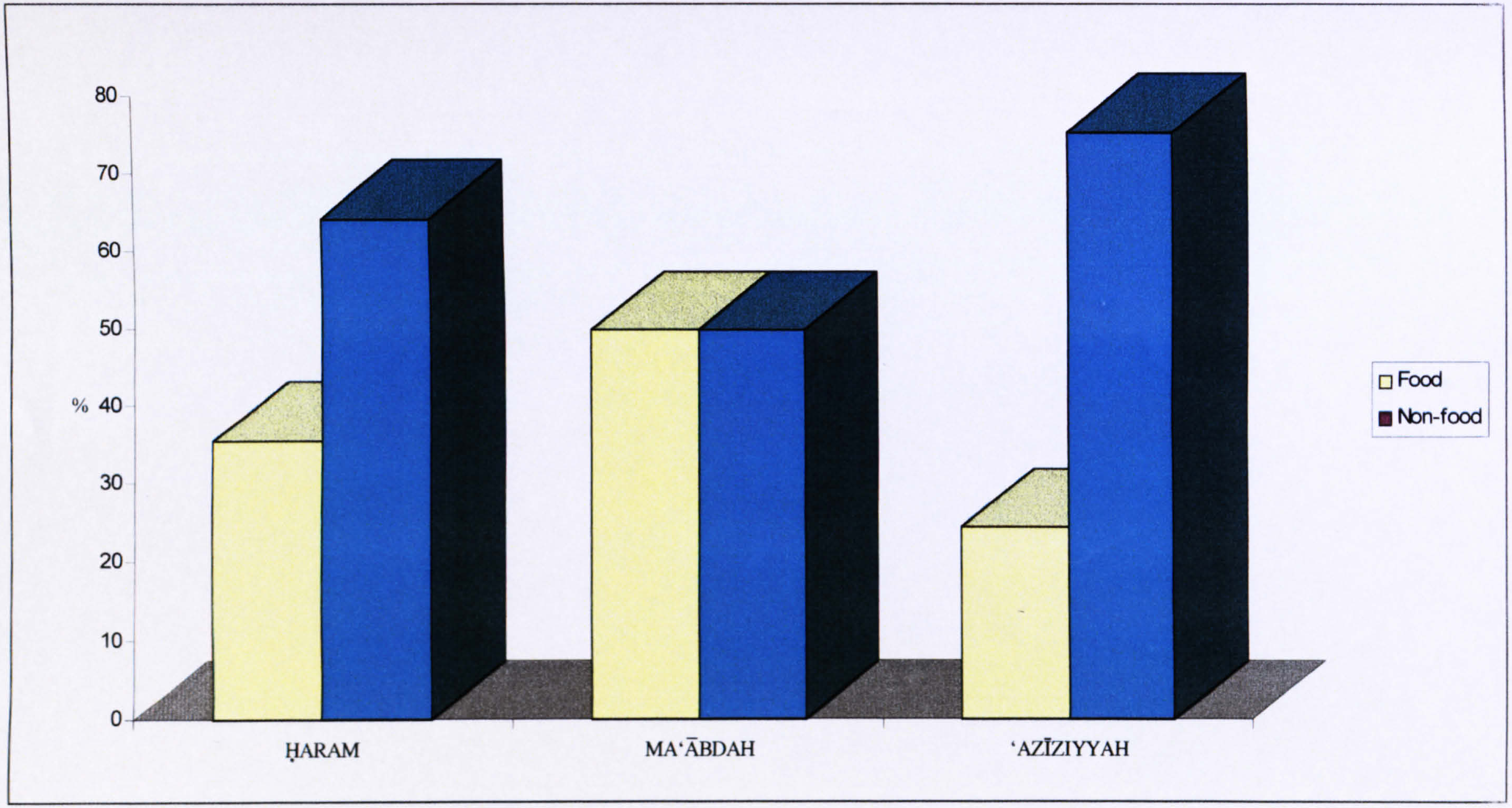


FIGURE 6-2: CONSUMER GOODS AS FOOD AND NON-FOOD GOODS SUPPLIED IN THE HAJJ MARKET BY THE SURVEY AREAS.



6.3 ORIGINS OF CONSUMER GOODS:

Due to the annual influx of large number of pilgrims the markets of Makkah become flooded with local and imported consumer goods. Since the tastes and preferences of pilgrims vary according to their background and nationalities, shopkeepers supply the goods that suit such varying preferences irrespective of the origin of the goods.

Therefore, the city of Makkah during Hajj turns into an international market whereby consumer goods of multi-origins are supplied and the consumers are multi-national. Most of these imported goods in the Hajj market are the goods bought by pilgrims for gifts back home e.g., carpets, prayer mats, wrist watches. These goods are imported from nearly all over the world. For instance, the wrist watches are mainly imported from Switzerland and Japan, some of the more expensive textiles are from Europe, but most are from Asia. On the other hand, Chinese and Taiwanese goods, because of their cheap price, are also observed to be sold in large quantities, although some of these goods are manufactured locally. In brief, the season of Hajj has an enormous impact on the import of the country.

To illustrate the extent of the effect of Hajj on the origins of the goods supplied during this period, the survey data indicate that 34.9 per cent of the shopkeepers were found to sell only imported goods, and 49.4 per cent were selling a mixture of imported and local goods. Against this, only 15.7 per cent were selling local goods (See: Table 6-3). In fact, these findings, to a large extent, reflect the general situation during Hajj time because virtually the same proportions were obtained in a previous study by *Al-Ḥibshi*. She indicated that 25.3 per cent were selling imported goods, only

15.5 per cent were selling local and 56.7% were selling goods of mixed origins[1].

TABLE 6-3: ORIGINS OF GOODS SUPPLIED IN HAJJ BY THE SURVEY AREAS.

ORIGINS OF GOODS	ḤARAM		MA 'ĀBDAH		'AZĪZIYYAH		TOTAL	
	F	%	F	%	F	%	F	%
IMPORTED	66	35.1	32	23.5	71	44.4	169	34.9
LOCAL	33	17.6	24	17.6	19	11.9	76	15.7
MIX	89	47.3	80	58.9	70	43.7	239	49.4
TOTAL	188	100	136	100	160	100	484	100

Given the survey areas, we further note that the *'Azīziyyah* Area contains the highest proportion of imported goods (44.4%), followed by the *Ḥaram* Area (35.1%) and finally the lowest proportion was in the *Ma'ābdah* Area. As for the local goods, they represent the same proportions in *Ḥaram* and *Ma'ābdah* Areas (17.6%), while they represent only 11.9% in the *'Azīziyyah* Area. With regard to the goods of mixed origins, we notice that the *Ma'ābdah* Area contains the highest proportion (58.9%), followed by the *Ḥaram* Area (47%) and finally the *'Azīziyyah* Area (43.7%) (see: Table 6-3).

6.4 TYPE OF SALES OF CONSUMER GOODS:

Other commercial industries are also observed to be activated by the season of Hajj, mainly the retail and the wholesale industries. The shopkeepers interviewed in the survey were found to be of three types; wholesale shopkeepers, retail shopkeepers and shopkeepers selling goods in wholesale and retail forms. As shown in Table 6-4, the retail industry was found to be dominant in the market as 73.8 per cent of the shopkeepers sold their goods in retail. Most of these were found in the *'Azīziyyah* Area (79%), followed by the *Ḥaram* Area (76.1%), and finally the *Ma'ābdah* Area

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[1] - Sanā' Al-Ḥibshi (1993). Op cit. p.186.

(64%). As for the wholesale, despite its activity it is mainly conducted in designated spots outside the city; it is also practised within the city during Hajj. In this regard, 8.4 per cent of the shopkeepers were selling their consumer goods as wholesale, most of them in the *Ma'ābdah* Area (14%), followed by the *'Azīziyyah* Area (6.8%) and the *Ḥaram* Area (5.8%). These wholesale shopkeepers sell goods to other shopkeepers especially those who trade in Hajj time only or to the locals who clearly buy consumer goods in large quantities before Hajj. Finally, these shopkeepers who were found to sell their goods in the two forms, were representing 17 per cent most of which were found in the *Ma'ābdah* Area (22%) followed by the *Ḥaram* Area (18.1%) and the *'Azīziyyah* Area (13.8%) (see: Table 6-4). Based on these findings, we notice that the *Ma'ābdah* Area contains the highest proportion of wholesale shopkeepers (14%) and of those who sell wholesale and retail (22%), while the *'Azīziyyah* Area contains the highest proportion of retail shopkeepers.

TABLE 6-4: DISTRIBUTION OF SHOPKEEPERS BY TYPE OF SALE ACCORDING TO THE SURVEY AREAS.

TYPES OF SALE	ḤARAM		MA'ĀBDAH		'AZĪZIYYAH		TOTAL	
	F	%	F	%	F	%	F	%
WHOLESALE	11	5.8	19	**14.0**	11	6.8	41	8.4
RETAIL	143	76.1	87	64.0	127	**79.4**	357	73.8
RETAIL & WHOLESALE	34	18.1	30	**22.0**	22	13.8	86	17.8
TOTAL	188	100	136	100	160	100	484	100

FIGURE 6-3: ORIGINS OF GOODS SUPPLIED IN HAJJ BY THE SURVEY AREAS.

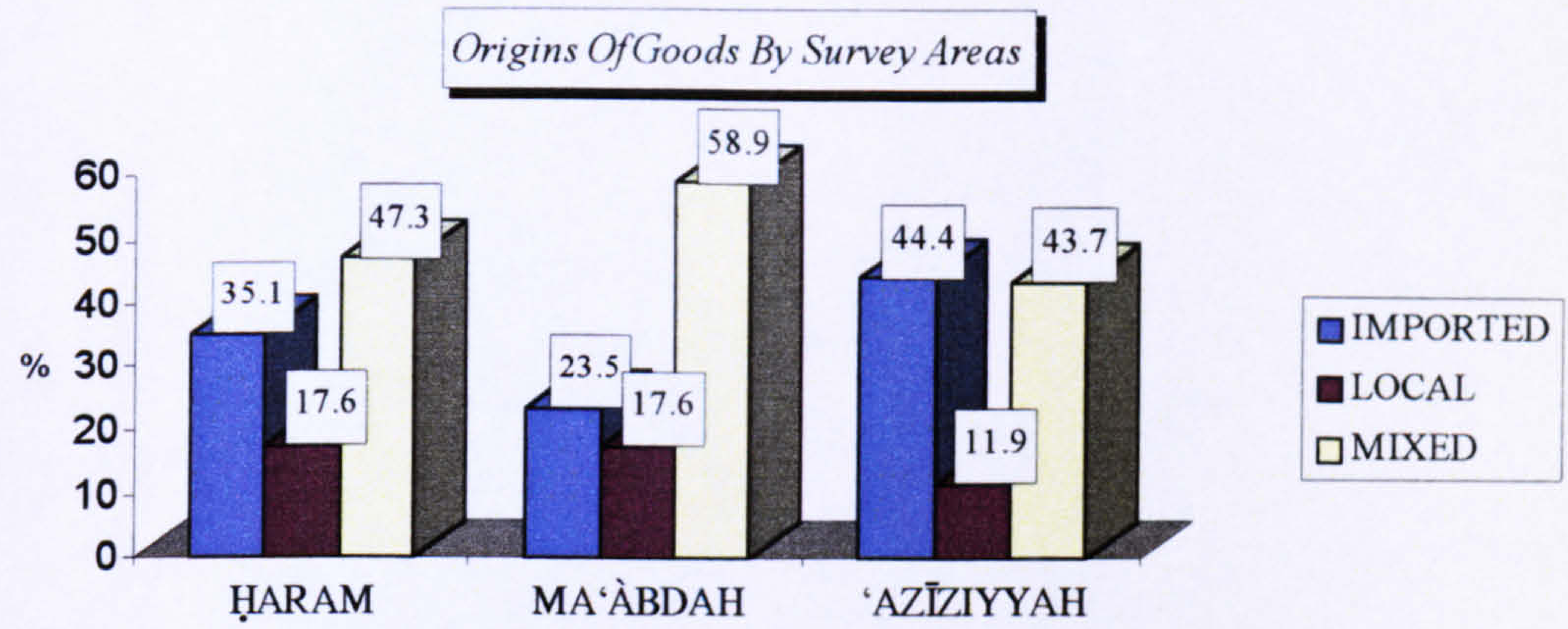
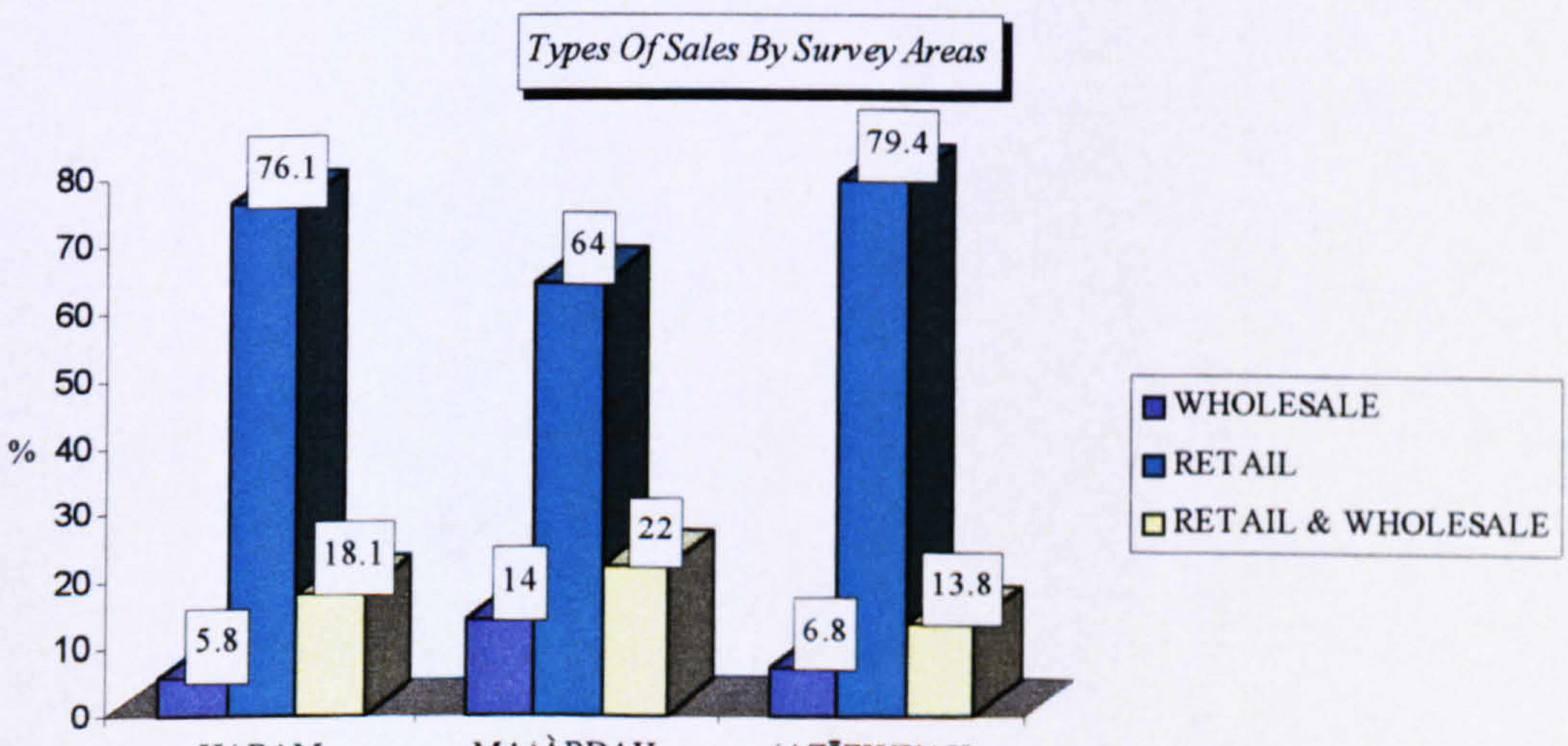


FIGURE 6-4: DISTRIBUTION OF SHOPKEEPERS BY TYPE OF SALE ACCORDING TO THE SURVEY AREAS.



6.5 MAIN SOURCES OF SUPPLY OF CONSUMER GOODS:

The shopkeepers were also asked about the main sources of their supplies. Until recently, the only consumer goods suppliers to the market of Makkah were based in the nearby city, Jeddah, mainly manufacturers, traders and regional distributors. At the present time, the recently operating industrial city of Makkah has become an important consumer goods supplier to the local markets of the city. However, apart from imported goods which have to pass through the port of Jeddah, many basic consumer goods still flow in from manufacturers based in Jeddah. Generally speaking, due to the Hajj season Makkah has become relatively self-sufficient in the supply of goods and more sources of consumer goods suppliers have emerged within its markets. As Table 6-5 reveals, we notice that shopkeepers rely on four main sources of goods suppliers, i.e. local manufacturers, distributors, some tradesmen and the wholesale market. Also, we note that the source dominating the goods supply during Hajj time are the tradesmen who are involved in the business of goods supply (34.8%) followed by the wholesale market (31.8%) and the local distributors (22.9%). Compared with these sources we surprisingly find the manufacturers of Makkah has the lowest contribution in the goods supply (10.5%).

TABLE 6-5: DISTRIBUTION OF SHOPKEEPERS BY SOURCE OF SUPPLY ACCORDING TO THE PERIOD OF ACTIVITY.

SOURCE OF SUPPLY	ANNUAL SHOPKEEPERS		Hajj TIME SHOPKEEPERS		TOTAL	
	F	%	F	%	F	%
Manufacturer	43	11.5	8	7.3	51	10.5
Distributor	92	24.6	19	17.3	111	22.9
Tradesman	121	**32.3**	47	**42.7**	168	**34.8**
Wholesale Market	118	31.6	36	32.7	154	31.8
Total	374	100	110	100	484	100

Given the type of shopkeepers, in the same table we observe that both the annual and the Hajj time shopkeepers rely mainly on tradesmen and the wholesale market for goods supply. That is, the annual shopkeepers receiving their supply from the tradesmen represent 32.3% and those relying on the wholesale market represent 31.6%. As for the Hajj time shopkeepers obtaining their supply from other tradesmen represent 42.7% and those receiving the supply from the wholesale market represent 32.7% (see: Table 6-5).

On the other hand, we also notice that the shopkeepers who rely on these sources of supply vary from one area to another within the survey areas. As shown in Table 6-6, we observe that most of the shopkeepers in the *Ḥaram* Area get their supply from other tradesmen (39.4%) and the wholesale market (31.9%), while the shopkeepers in the *Ma'ābdah* Area mainly rely on tradesmen (41.2%) and distributors (26.5%), whereas the shopkeepers in the *'Azīziyyah* Area rely on wholesale (38.1%) and distributors (25.6%) (See: Table 6-6). These variations may be due to some factors e.g., transport congestion, delivery cost, and the distance of the area from the places where the goods supply can be obtained. For instance, since the *Ḥaram* and *Ma'ābdah* areas are very congested at Hajj time, most of their shopkeepers get their supply from other tradesmen based in the same areas. While the shopkeepers in the *'Azīziyyah* Area, which is less congested at Hajj time, tend to get their supply from the wholesale market which is linked to it by a dual carriageway.

TABLE 6-6: DISTRIBUTION OF SHOPKEEPERS BY SOURCE OF SUPPLY AND SURVEY AREAS.

SOURCE OF SUPPLY	ḤARAM		MA'ĀBDAH		'AZĪZIYYAH		TOTAL	
	F	%	F	%	F	%	F	%
Manufacturer	20	10.6	11	8.1	20	12.5	51	10.5
Distributor	34	18.1	36	26.5	41	25.6	111	22.9
Tradesman	74	**39.4**	56	**41.2**	38	23.8	168	**34.8**
Wholesale Market	60	31.9	33	24.2	61	**38.1**	154	31.8
Total	188	100	136	100	160	100	484	100

FIGURE 6-5: DISTRIBUTION OF SHOPKEEPERS BY SOURCE OF SUPPLY ACCORDING TO THE PERIOD OF ACTIVITY.

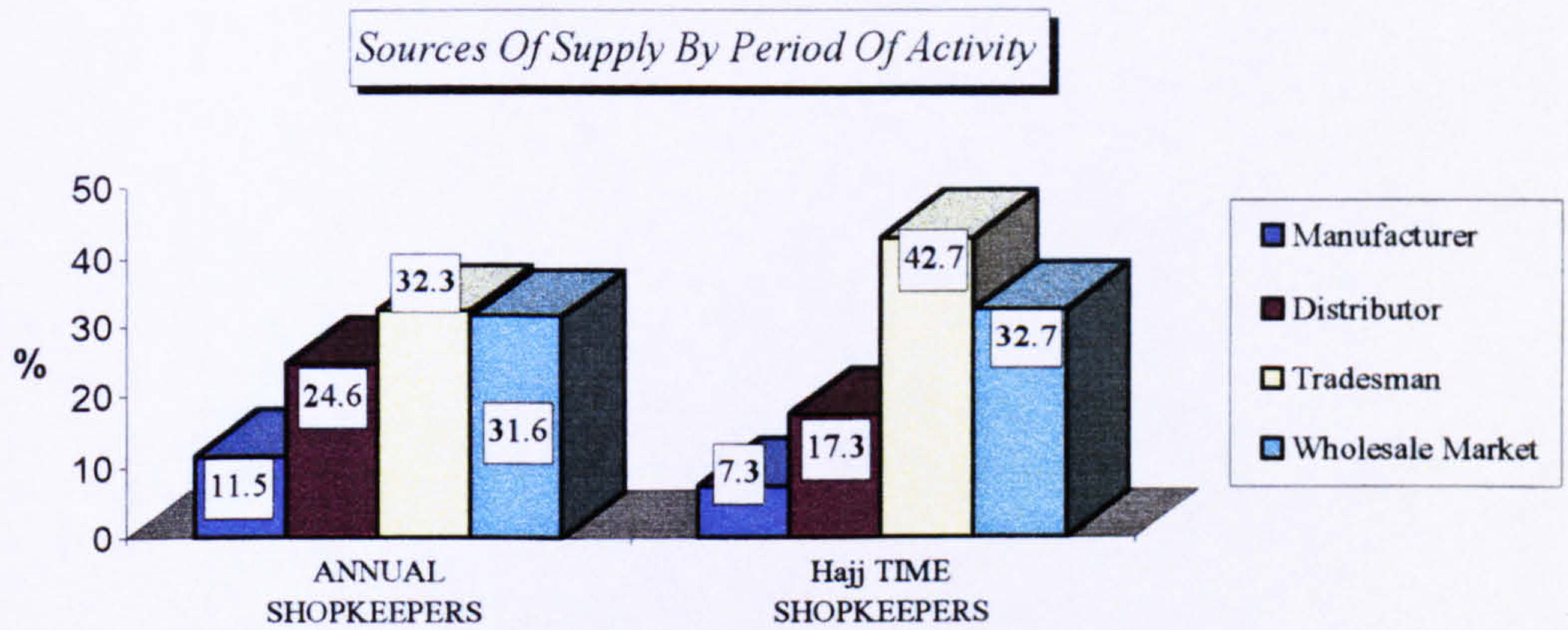
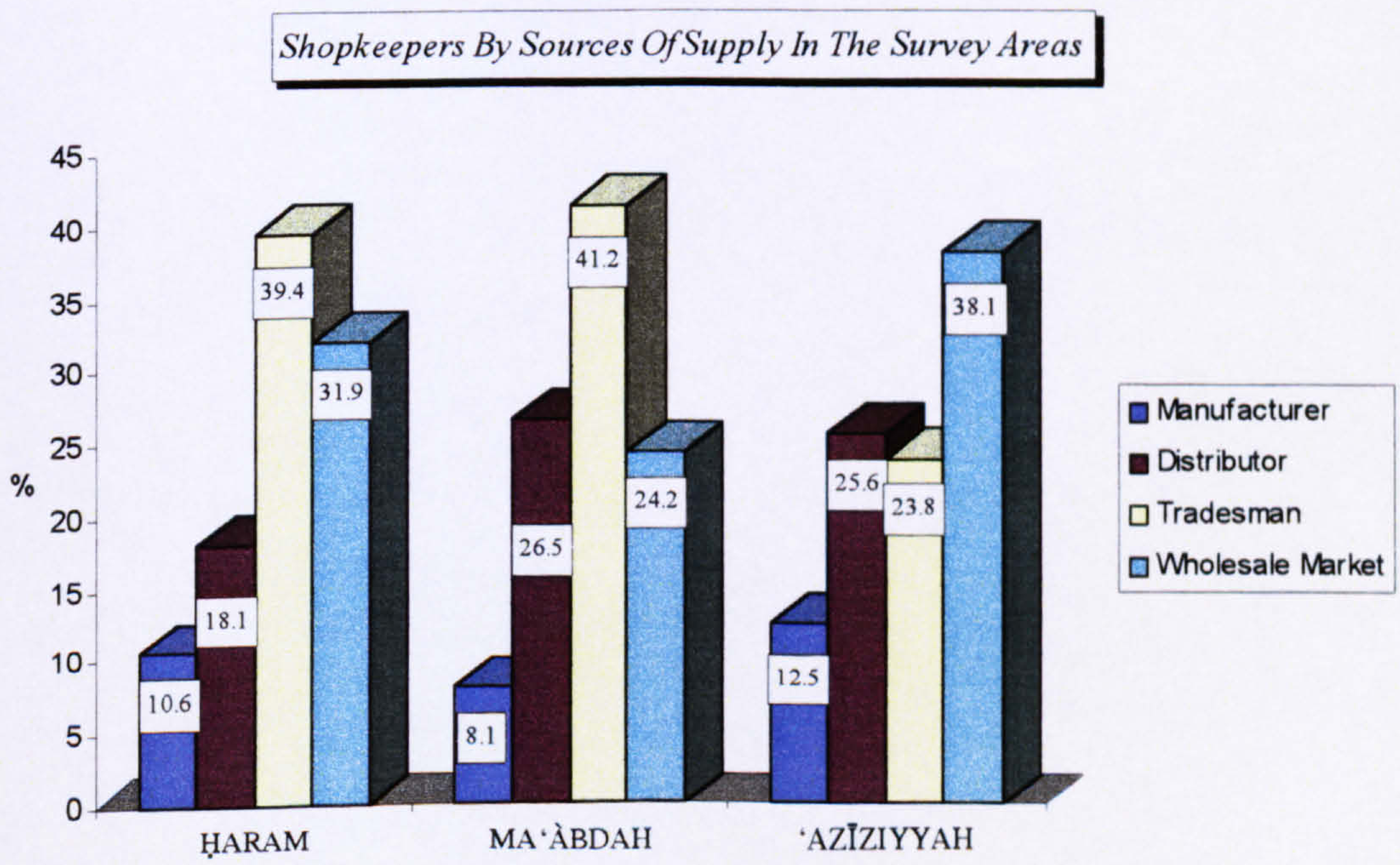


FIGURE 6-6: DISTRIBUTION OF SHOPKEEPERS BY SOURCE OF SUPPLY ACCORDING TO THE SURVEY AREAS.



6.6 OFFICIAL PROCEDURES FOR SETTING UP A BUSINESS OF CONSUMER GOODS:

The official procedures for setting up a shop for selling consumer goods constitute an entry barrier to the shopkeepers entering the consumer goods market. According to the state regulation, people who wish to set up a business have to get a license or permission from specific official departments. However, these compulsory official procedures are, to some extent, affected by the season of Hajj. In recent years, some procedures have been reduced and relaxed for businesses set up temporarily during Hajj time, although some basic conditions have to be met. Such various procedures are implemented mainly through some governmental departments i.e., the Municipality of Makkah, the branch of the Ministry of Commerce and the Department of Civil Defense.

To discover the variations in these procedures for the shopkeepers setting their business all the year round and those setting their business during Hajj time only, a multi-choice question was presented in the questionnaire containing four categories i.e., 1- The Municipality of Makkah, 2- The branch of the Ministry of Commerce, 3- The Department of Civil Defense and 4- All of them, if all departments had been consulted. Then, the shopkeepers were asked to check off the categories of the those governmental departments they had consulted. The findings are presented in Table 6-7. As shown in the table, we notice that most of the shopkeepers (81.8%) had to obtain permissions from all the governmental departments stated above, while only 18.2% of them had their business permission from the Municipality of Makkah only. Concerning the annual and the Hajj time shopkeepers, we note that 98.1% of the annual shopkeepers had to get their permission from all departments mentioned, while most of the Hajj time shopkeepers (73.6%) had their permission from the Municipality of Makkah (See: Table 6-7).

TABLE 6-7: DISTRIBUTION OF SHOPKEEPERS BY OFFICIAL PROCEDURES ACCORDING TO THE PERIOD OF ACTIVITY.

OFFICIAL PROCEDURES	ANNUAL SHOPKEEPERS		Hajj TIME SHOPKEEPERS		TOTAL	
	F	%	F	%	F	%
Municipality	7	1.9	81	**73.6**	88	18.2
All of them	367	**98.1**	29	26.4	396	**81.8**
Total	374	100	110	100	484	100

In fact, the Municipality of Makkah became the governmental body responsible for issuing licenses for the seasonal (or the temporary) businesses set up in seasons like Hajj time and Ramadan seasons[2]. However, though such special arrangements may appear simplified and easy for the seasonal business, some official complications and bureaucracies stand as an obstacle in the face of the seasonal shopkeepers. Based on the shopkeepers' opinions on these official procedures, we find that most of the shopkeepers, annual and Hajj time shopkeepers, (88.4%) had a negative attitude to such procedures, describing them as difficult or being too many or unnecessary procedures. Against this, very few shopkeepers (11.6%) responded in favour of the procedures (See: Table 6-8).

[2] - An interview with the Head of the Licenses Department in the Municipality of Makkah.

TABLE 6-8: DISTRIBUTION OF SHOPKEEPERS' OPINIONS ACCORDING TO THE PERIOD OF ACTIVITIES.

OPINIONS ON OFFICIAL	ANNUAL SHOPKEEPERS		HAJJ TIME SHOPKEEPERS		TOTAL	
	F	%	F	%	F	%
Inevitable and not difficult	47	12.6	9	8.2	56	11.6
Inevitable but difficult	264	**70.6**	78	**70.9**	342	**70.7**
Too many and should be reduced	43	11.5	13	11.8	56	11.6
Unnecessary procedures	20	5.3	10	9.1	30	6.1
Total	374	100	110	100	484	100

6.7 SIGNIFICANCE OF LOCATION FOR CONDUCTING THE ACTIVITY OF CONSUMER GOODS:

Although the impact of Hajj is observed in every part of the city of Makkah, some areas are observed to be, commercially, far more influenced by the event of Hajj, clearly because of their closeness to the Holy Mosque. In addition, some other areas are commercially active not only during Hajj time but throughout the year. It is, therefore, believed that most shopkeepers select their locations on the basis of being important either in Hajj time or throughout the year. Based on the survey data, however, there appeared to be other reasons among the shopkeepers for selecting their locations.

As for the two common reasons, table 6-9 shows that 61 per cent of the shopkeepers chose their locations since they are commercially important not only during Hajj time but throughout the year, while only 14% chose their locations on the basis that they are commercially important during Hajj time. Others were found to have chosen their locations for reasons such as owning the shop (8.1%), and because the rental cost is reasonable (16.5%). It is interesting to note that the shopkeepers who were concerned mainly with the rental cost of the shop represent a relative by high proportion compared with the other reasons. This may clearly indicate the general rise in the rental cost in the estate business of the city. For this reason, we observe a high proportion of the shopkeepers take into account the rental cost of the shop in the first place.

TABLE 6-9: DISTRIBUTION OF SHOPKEEPERS' CHOICES OF LOCATION ACCORDING TO THE SURVEY AREAS.

REASONS FOR CHOOSING LOCATION	ḤARAM		MA'ĀBDAH		'AZĪZIYYAH		TOTAL	
	F	%	F	%	F	%	F	%
An important commercial area the year round	82	**43.6**	97	**71.3**	116	**72.5**	295	**61.0**
An important commercial area in Hajj time	42	22.3	16	11.7	12	7.5	70	14.4
I own the shop	14	7.4	10	7.5	15	9.4	39	8.1
The rental cost is reasonable	50	26.7	13	9.5	17	10.6	80	16.5
Total	188	100	136	100	160	100	484	100

Within the *Ḥaram* Area, the table shows that most of shopkeepers (43.6%) consider the area to be commercially important all the year round, followed unexpectedly by those who consider the rental cost to be reasonable in this area (26.7%). Probably, these shopkeepers conduct their businesses in small shops or in the narrow lanes in the area whose rents may be relatively reasonable, whereas those who consider the Hajj season to be commercially important represent 22.3%. As for the *Ma'ābdah* Area, we find that the highest proportion of the shopkeepers (71.3%) consider the area to be commercially significant all the year round. The remaining shopkeepers consider the significance of the Hajj season (11.7%), the rental cost (9.5%) and 7.5% of them indicated that they owned the shops. With regard to the *'Azīziyyah* Area, we observe nearly the same proportions as the other areas i.e., 72.5% of the shopkeepers indicated the year round significance, 10% considered the rental cost to be reasonable, 9.5% owned the shops and finally 7.5% indicated the importance of the season of Hajj. To conclude, from these data we notice that most of the shopkeepers who consider the significance of the Hajj season were found in the *Ḥaram* Area (22.3%), while most of the shopkeepers who consider the significance of the year round are mainly found in the *'Azīziyyah* Area (72.5%) and in the *Ma'ābdah* Area (71.3%).

6.8 USE OF ADVERTISEMENTS FOR CONSUMER PRODUCTS:

Questions regarding the use of advertisement by the shopkeepers during Hajj time were also presented in the questionnaire. The purpose here is to measure to what extent the shopkeepers utilize the advertisement for their businesses in the Hajj market. Also, the types of consumer goods which the shopkeepers advertise will be identified.

Generally speaking, the shortness of the period of the Hajj season along with the advertisement cost that may be incurred, may be a discouraging factor for the shopkeepers to bear any cost for advertising their goods. Our analysis, as shown in the Table 6-10, indicates that only 16.3 per cent (79 out of 484 shopkeepers) used some means of advertisement for their goods. Most of these shopkeepers were found mainly in the *'Azīziyyah* Area (23.1%) followed by the *Ma'ābdah* Area (16.2%) and finally the *Ḥaram* Area. Based on these varying proportions, we observe that the highest proportion of shopkeepers using advertisement are found in the areas which are less influenced by the Hajj season i.e., *'Azīziyyah* and *Ma'ābdah* areas. This may be due to the fact that the *Ḥaram* Area is the most congested area for pilgrims, and therefore its shopkeepers do not need to advertise their goods, while such other areas as *Ma'ābdah* and *'Azīziyyah* are less populated by pilgrims and hence their shopkeepers need to advertise in order to introduce their goods to the pilgrims.

TABLE 6-10: DISTRIBUTION OF SHOPKEEPERS BY UTILIZING THE ADVERTS ACCORDING TO THE SURVEY AREAS.

USE OF ADVERTS	ḤARAM		MA'ĀBDAH		'AZĪZIYYAH		TOTAL	
	F	%	F	%	F	%	F	%
YES	20	10.6	22	16.2	37	23.1	79	16.3
NO	168	89.4	114	83.8	123	76.9	405	**83.7**
TOTAL	188	100	136	100	160	100	484	100

In terms of the advertising means used, there appear to be variations amongst the shopkeepers as well as between the survey areas. The results as indicated in Table 6-11 reveal that the highest proportions of shopkeepers were found to utilize the front-face of their shops (41.8%) or the public roads (35.4%) for advertising their goods. In fact, such means of advertising may seem to be quite practical and economical in the context of Hajj season. Other expensive means of advertising, however, were also utilized but by small proportions of shopkeepers. As the table reveals, we find 13.9 % advertised in the daily newspapers and 11.4 % advertised on the TV (See: Table 6-11).

TABLE 6-11: DISTRIBUTION OF SHOPKEEPERS BY MEANS OF ADVERTISING ACCORDING TO THE SURVEY AREAS.

MEANS OF ADVERTS	ḤARAM		MA'ĀBDAH		'AZĪZIYYAH		TOTAL	
	F	%	F	%	F	%	F	%
T.V	2	10	3	13.6	4	10.8	9	11.4
Daily newspapers	3	15	3	13.6	5	13.6	11	13.9
Public roads	5	25	9	**41**	14	**37.8**	28	35.4
On the shop	10	**50**	7	31.8	14	**37.8**	31	**41.8**
Total	20	100	22	100	37	100	79	100

Given the survey areas, we also observe that the highest proportions of shopkeepers in the *Ḥaram* Area utilized their shops, followed by the public roads, for advertisement, 50% and 25% respectively. In the *'Azīziyyah* Area, most shopkeepers advertised equally on their shops and on the public roads, 37.8 each. As for the *Ma'ābdah* Area, the highest proportion of shopkeepers (41%) advertised on the public roads, while those who utilized their shops represent the second largest (31.8%) in the area.

With respect to the period of activity as annual and Hajj time shopkeepers, there appears to be some slight difference in terms of the means of advertising being used mostly by each group. As shown in Table 6-12, we note that while the annual shopkeepers advertise more on the TV (11.6%) and the public roads (36.2%), the Hajj time shopkeepers advertise more in the daily newspapers (20%) and on their shops (40%) (See: Table 6-12).

TABLE 6-12: DISTRIBUTION OF SHOPKEEPERS BY MEANS OF ADVERTISING ACCORDING TO THE PERIOD OF ACTIVITY.

MEANS OF ADVERTS	ANNUAL SHOPKEEPERS		HAJJ TIME SHOPKEEPERS		TOTAL	
	F	%	F	%	F	%
T.V	8	11.6	1	10	9	11.4
Daily newspapers	9	13.0	2	20	11	13.9
Public roads	25	36.2	3	30	28	35.4
On the shop	27	**39.2**	4	**40**	31	**39.3**
Total	69	100	10	100	79	100

Taking into account the type of goods as food and non-food goods, we observe some differences between them with respect to the use of advertising means. Table 6-13 reveals that while the front-face of shops and the T.V were utilized for advertising more by the food shopkeepers, with 41.9% and 12.9% respectively, the non-food shopkeepers utilized the daily newspapers more (16.7%) for advertising their goods. However, the public roads were almost equally utilized by both groups, 35.5% by the food shopkeepers and 35.4% by the non-food shopkeepers (See: Table 6-13). Based on these results, it can be concluded that the economic impact of the season of Hajj can be also seen in the advertising industry.

TABLE 6-13: DISTRIBUTION OF SHOPKEEPERS BY MEANS OF ADVERTISING ACCORDING TO THE TYPE OF GOODS.

MEANS OF ADVERTS	FOOD		NON-FOOD		TOTAL	
	F	%	F	%	F	%
T.V	4	12.9	5	10.4	9	11.4
Daily newspapers	3	9.7	8	16.7	11	13.9
Public roads	11	35.5	17	35.4	28	35.4
On the shop	13	**41.9**	18	**37.5**	31	**39.3**
Total	31	100	48	100	79	100

FIGURE 6-7: DISTRIBUTION OF SHOPKEEPERS BY MEANS OF ADVERTISING ACCORDING TO THE SURVEY AREAS.

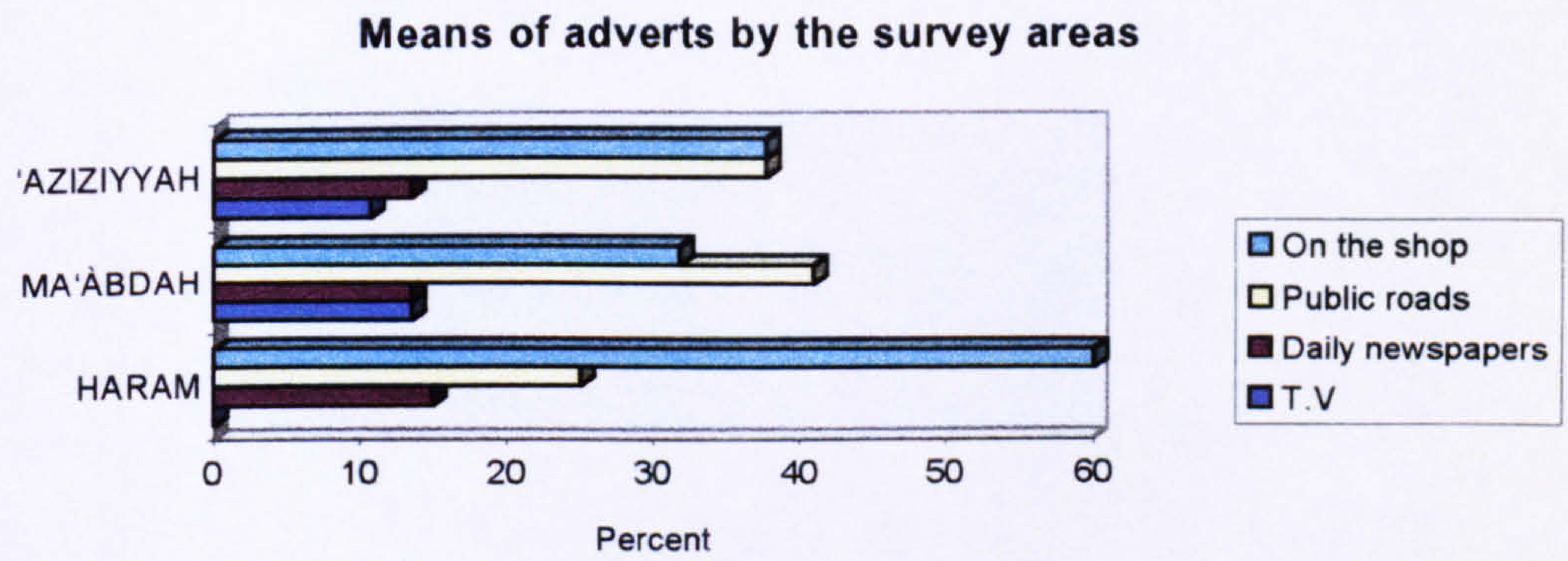


FIGURE 6-8: DISTRIBUTION OF SHOPKEEPERS BY MEANS OF ADVERTISING ACCORDING TO THE PERIOD OF ACTIVITY.

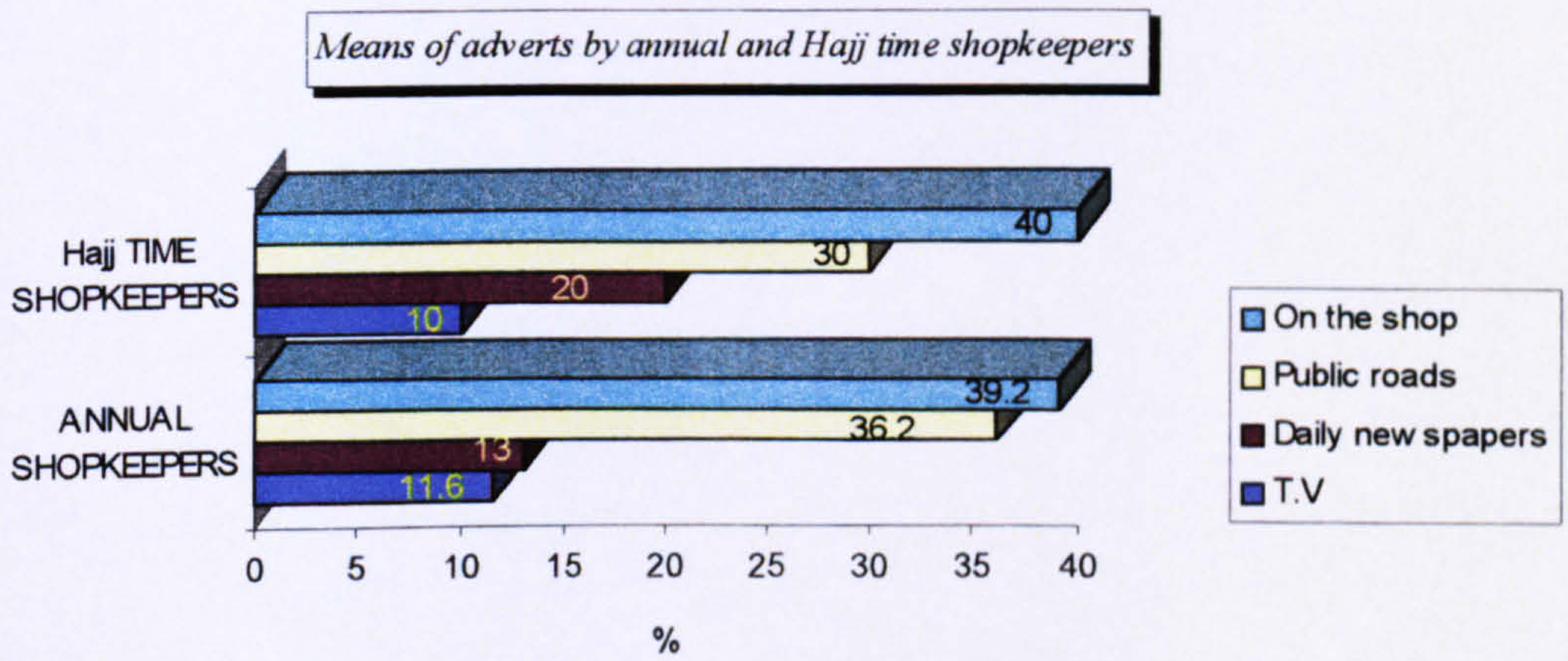
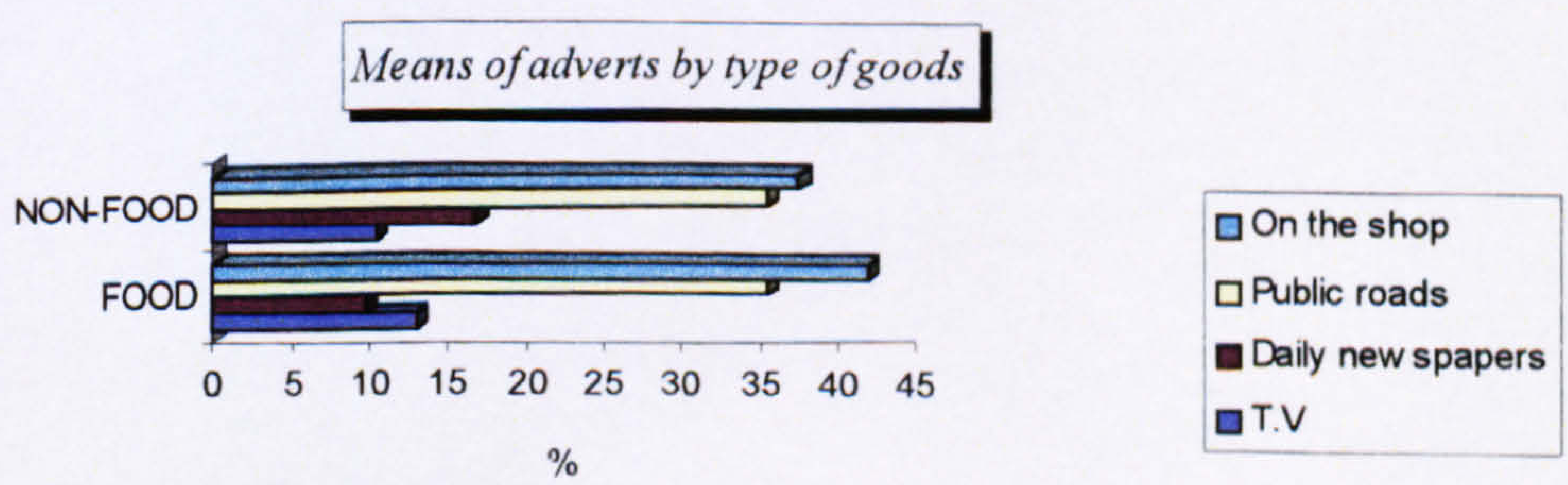


FIGURE 6-9: DISTRIBUTION OF SHOPKEEPERS BY MEANS OF ADVERTISING ACCORDING TO THE TYPE OF GOODS.



6.9 EMPLOYMENT AND THE TRADE OF CONSUMER GOODS:

One of the major economic indicators for the impact of Hajj on the economy of Makkah is the level of demand for labour during the season of Hajj. As widely observed, the season of Hajj may constitute the most dynamic factors in expanding the labour market, not only for a certain economic activity, but it is widely felt at almost all levels of activities. Obviously, the main reasons attributed to such a phenomenon can be explained by the exceptional, seasonal and huge demand for services and goods etc., resulting from the continuous increase in the numbers of pilgrims.

In meeting such excessive and varying demand, all public and private organizations involved in the Hajj operation tend either to increase the number of hours worked by their existing labour force, or to recruit other new individual workers.

At the level of the trade of consumer goods, the demand curve for labour is seen to be sloping upward as the shopkeepers tend to maximize their benefit during Hajj as much as possible. This leads to a wide range of opportunity of jobs being offered to ordinary people even, especially since qualifications and skills are not necessarily required in such business.

In fact, such a subject, labour market, is one of the major areas influenced by the Hajj season and should be given high priority in future research. It is the belief of the researcher that such a topic needs to be treated at a high level of academic research so as to evaluate the effect of Hajj on the labour market for various economic activities, as well as to identify the major factors influencing it.

However, to explore some of the extent of the effect of Hajj on the labour market for the trade of consumer goods, we will rely on the survey findings collected from a sample comprising 484 shopkeepers.

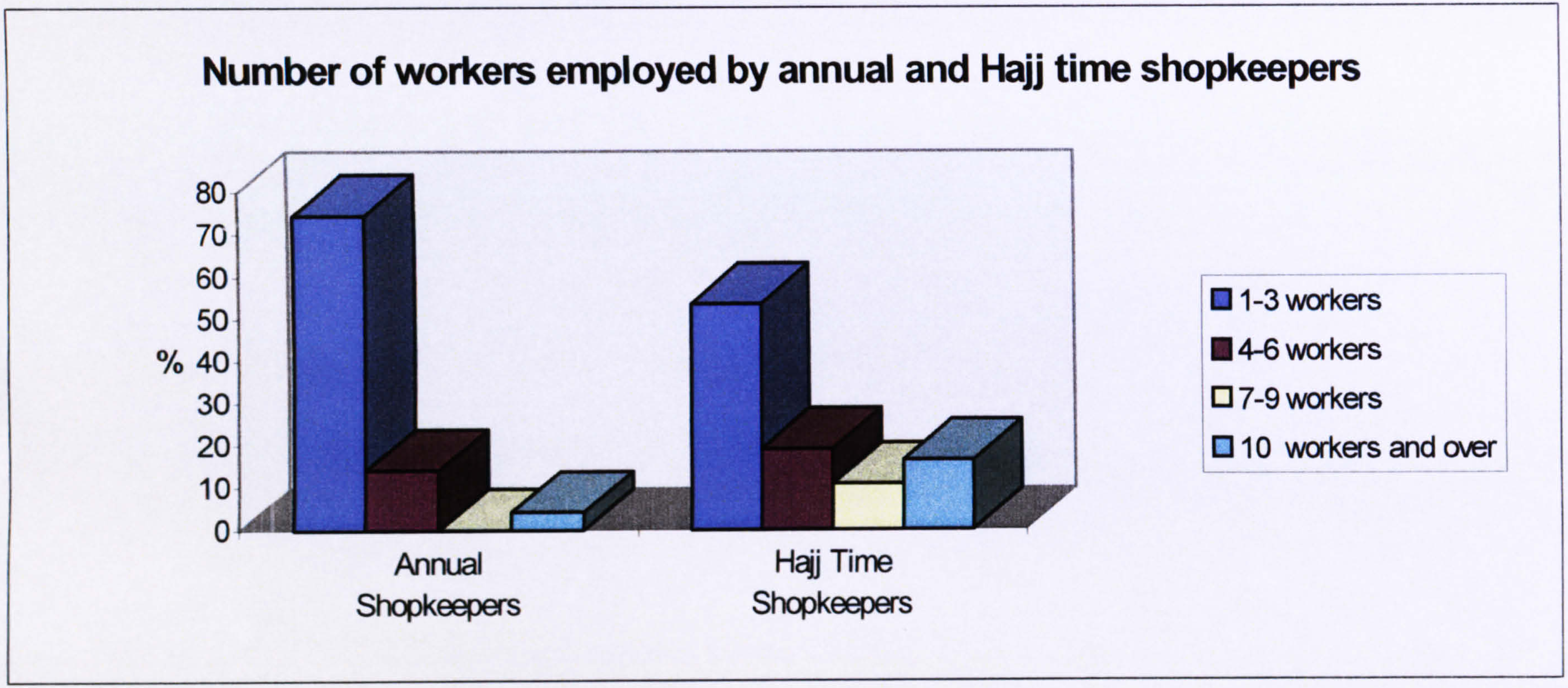
As noted in the next table, all the shopkeepers surveyed were found to recruit workers in a varying range of numbers. Of them, more than two thirds, almost 70 per cent (or 338 out of 484 respondents) indicated that they employed from one to three workers, while the remainder, around 30 per cent (or 146 out of 484 respondents), indicated that they employed additional workers. Of these, more than 15 per cent or 74 shopkeepers employed from four to six workers, 7.9 per cent or 38 shopkeepers employed from seven to nine workers and finally 7 per cent or 34 shopkeepers were found to employ ten workers and more (See: Table 6-14).

TABLE 6-14: DISTRIBUTION OF SHOPKEEPERS BY NUMBER OF WORKERS RECRUITED

NO. OF WORKERS	ANNUAL SHOPKEEPERS		HAJJ TIME SHOPKEEPERS		TOTAL	
	F	%	F	%	F	%
1-3 workers	279	**74.6**	59	**53.6**	338	**69.8**
4-6 workers	53	14.2	21	19.1	74	15.3
7-9 workers	26	7	12	10.9	38	7.9
10 workers and over	16	4.2	18	16.4	34	7
TOTAL	374	100	110	100	484	100

In terms of the annual and Hajj time shopkeepers, there appear to be some differences with respect to the number of workers recruited by each group. In the case of annual shopkeepers, the bulk of them, 74.6 per cent (279 out of 374 shopkeepers), tend to employ less than three workers. While those who employ extra workers represent only 25.4 per cent (95 out of 374 shopkeepers). It is further noted that these shopkeepers, who employ more than three workers, decrease as the number of workers increases. This is shown in the above table, 14.2 per cent employ four to six workers, 7 per cent employ seven to nine workers, and 4.2 per cent employ ten workers and more. By contrast, although the majority of Hajj time shopkeepers, 53.6 per cent (59 out of 110 shopkeepers), employ less than three workers, more than 46 per cent of them (51 out of 110 shopkeepers) employ more than three workers. Of these, 19.1 per cent employ from four to six workers, 10.9 per cent employ from seven to nine workers and, more than 16 per cent employ ten and more workers. Therefore, it can be inferred that Hajj time shopkeepers tend to employ more workers than annual shopkeepers, which in turn indicates that the season of Hajj offers more opportunities of employment.

Figure 6-10: Distribution Of Shopkeepers By Number Of Workers Recruited.



6.10 COMMERCIAL RENTING BUSINESS:

Another economic aspect associated with the trade of consumer goods is the rent of shops either all the year round or during Hajj only. In fact, this industry is greatly influenced by Hajj in terms of the length of rent, the sources of rent and the rental cost of shop. These three aspects of the renting industry will be discussed in the context of consumer goods shops according to the data obtained from the shopkeepers.

6.10.1 Effect Of Hajj On The Commercial Renting Period:

Generally speaking, the standard renting period in Makkah, as also in the whole country, is based on a twelve months contract. This is applied, in most cases, to the renting either for residential or commercial uses, as in the case of renting shops. This pattern, however, has changed tremendously for the renting for both residential and commercial purposes in the city of Makkah. At the present time, it is widely observed that the letting length, for either commercial or residential use, is based on the seasonal religious events, of which the most overwhelming religious event of the year is the Hajj. Although the period of Hajj is relatively short, a few weeks, it has become the final target for most of those who intend to let out their properties either for residential or commercial use. On this ground, the previous renting length, based on a yearly basis, has turned to a letting length based on the season of Hajj. As a result of this, the letting contract considers three periods of time; (1) Whole year contract, including Hajj time, (2) During Hajj only contract and, (3) The rest of the year contract, i.e. the whole year except the Hajj time. For the whole year contract which includes the Hajj time, the owners increase the rental cost; in some cases double rent is paid, since they are not able either to let it or use it during Hajj time. In fact, this type of letting is often associated with residential purposes, and in the case of shops, it is mostly preferred by those locals who are mainly involved in careers other than a business career. For the second one, i.e. the during Hajj only contract, it is widely used for residential and commercial purposes, and the contract is issued either by the owners or the occupiers. In the context of commercial letting, the shops' owners or the annual renters (shopkeepers) benefit from the Hajj rental value by renting out the shops to other shopkeepers, while they either use them in the rest of the year or rent them again for that period. This letting is common amongst a number of shopkeepers who rent shops for the whole year and sublet them during Hajj time. This type of letting, however, is beneficial and widely found in the *Ḥaram* Area where the demand for shops is quite high especially in Hajj time. As for the rest of the year contract, the shops' owners here use their shops during Hajj only, while they let them out for the rest of the year. This type of letting is common among those who own shops in the *Ḥaram* Area.

To find out to what extent such commercial letting types are evidently observed, the survey data (See: Table 5-2 in chapter 5) revealed that the sample members were found to be of three types; owners, all year round renters and Hajj time renters only. We also found that the all year round renters (367 shopkeepers) were the dominant shopkeepers, representing 75.8%, followed by the Hajj time renters (72 shopkeepers), representing 14.9% and finally by the owners (45 shopkeepers), representing 9.3%. These results clearly indicate the two significant periods of renting, all the year round and during Hajj only as above. In identifying more periods of renting, we asked the shops' owners about the periods of renting, if they had ever rented out their shops and the periods of renting if they had rented shops beside their own shops. Their responses as broken down in Table 6-15 indicate another significant period of letting namely all the year round except Hajj time. This was indicated by a high proportion of them (42.2%) as they had let out their shops for the whole year except during Hajj time. The remaining, 33.3% let their shops during Hajj time only, and 24.5% let their shops all the year round. On the other hand, the same owners indicated that they had rented other shops beside their own, with varying periods of letting. The two highest proportions of them (35.6%) indicated that they had rented other shops during Hajj time and for the whole year except Hajj period, followed by 28.8% who indicated that they had rented other shops for the whole year round (See: Table 6-15). Clearly, these findings, which are based on the shops' owners responses, indicate that the commercial letting contract is based on three periods of time i.e., Hajj time, all the year round and the rest of the year (the whole year except Hajj time).

TABLE 6-15: LENGTH OF LETTING AND RENTING ACCORDING TO SHOPS OWNERS RESPONSES.

PERIOD OF TIME	OWNERS LETTING OUT THEIR SHOPS		OWNERS RENTING IN OTHER SHOPS	
	F	%	F	%
During Hajj only	15	33.3	16	**35.6**
Whole year	11	24.5	13	28.8
Whole year except Hajj time	19	**42.2**	16	**35.6**
Total	45	100	45	100

Furthermore, the same question was presented to the annual renters, the shopkeepers who run their business in shops rented all the year round. According to their responses, we observe that although they were supposed to use the shops for selling goods throughout the contract period, some of them were found to benefit from the high rental values of such renting periods. As shown in Table 6-16, 25.5% of the annual shopkeepers indicated that they had sublet the shops to others either during

Hajj time or the whole year except Hajj. Of these 16.6 per cent sublet the shops during Hajj time while they used the shops throughout the rest of the year. In fact, this type of letting is mostly observed in the *Ḥaram* Area where the rental costs of shops are quite high. The remaining (9%) indicated that they had sublet the shops to others for the rest of the year while they used them during Hajj only (See: Table 6-16).

TABLE 6-16: LENGTH OF USING AND SUBLETTING SHOPS BY THE ANNUAL RENTERS.

PERIODS OF USING AND SUBLETTING THE SHOP	ANNUAL RENTERS	
	F	%
Use it all year round	273	**74.4**
Use it through the rest of year and sublet it to others in Hajj time	61	16.6
Use it in Hajj time while sublet it to others for the rest of the year	33	9
Total	367	100

FIGURE 6-11: LENGTH OF RENTING ACCORDING TO SHOPS OWNERS RESPONSES.

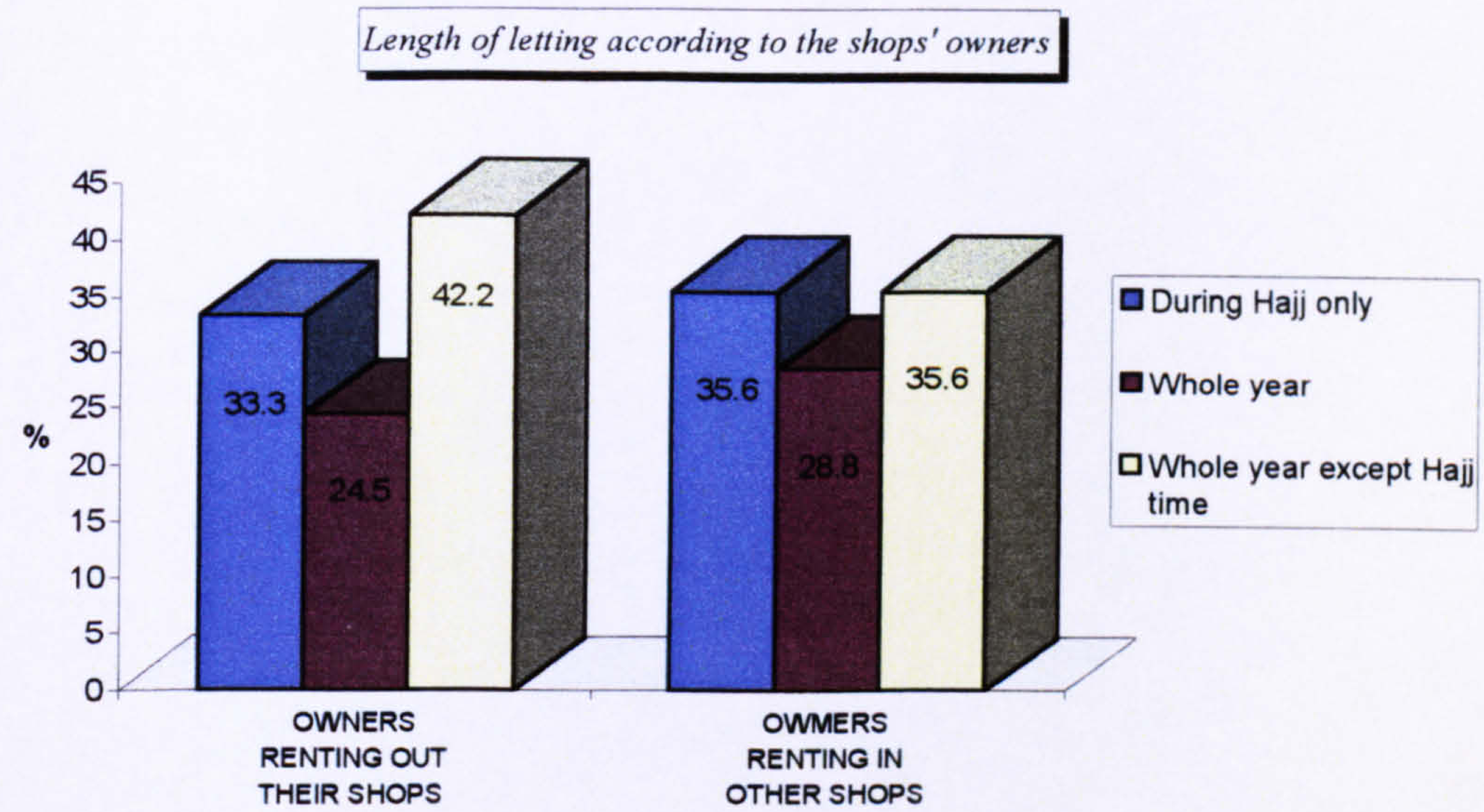
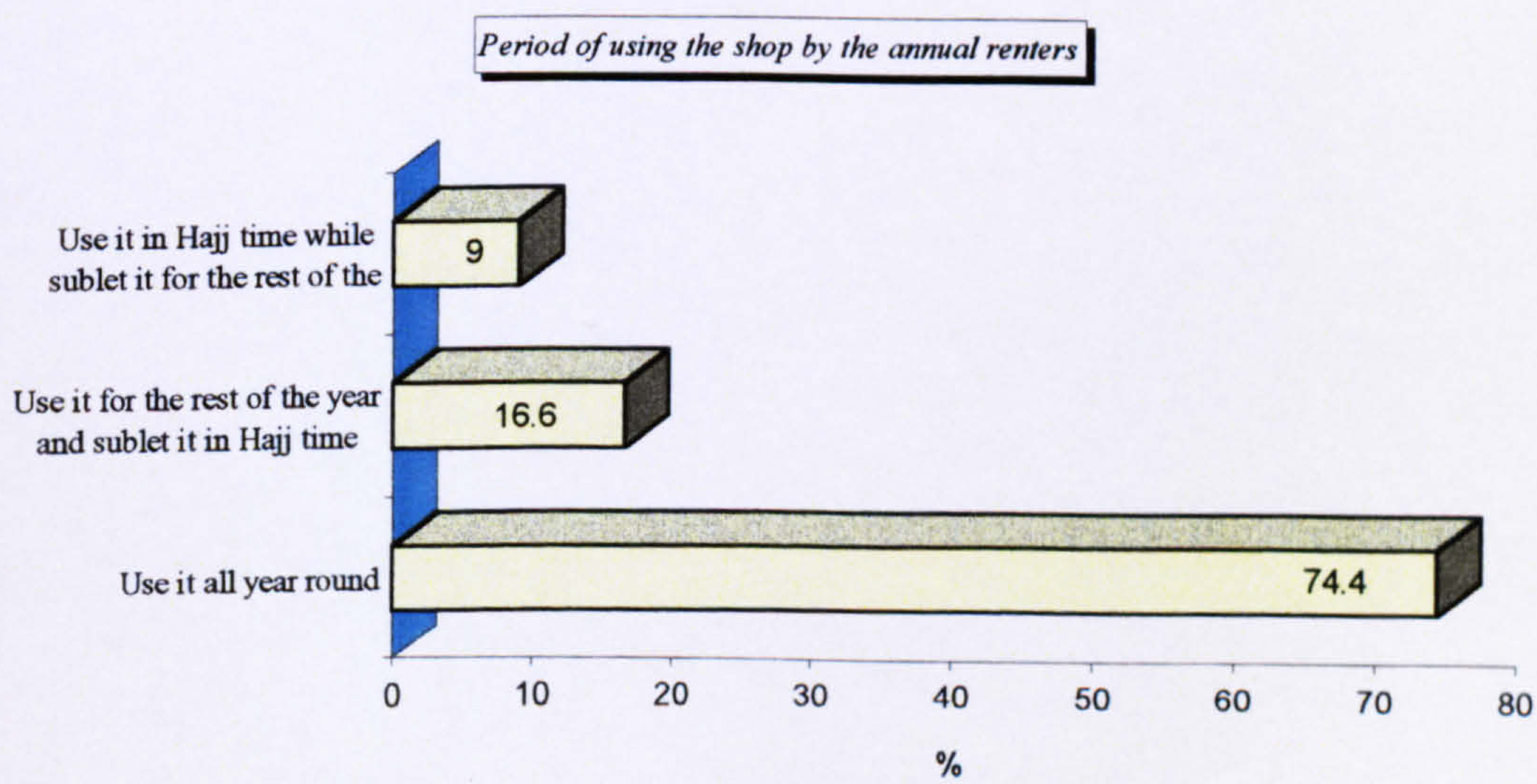


FIGURE 6-12: LENGTH OF USING SHOPS ACCORDING TO THE ANNUAL RENTERS.



6.10.2 Effect Of Hajj On The Sources Of Shop Letting :

In response to the boom in the shop renting industry during Hajj, the sources of letting also appear to vary. In addition to the estate agents, the usual source of letting, we notice that the Hajj season activates other letting sources, namely the owners of shops and the annual renters which have both recently become strong competitors to the estate agents in the renting market (see Table 6-17). In fact, the shop owners as a letting source seem to be dominating the renting market even over the estate agents.

As demonstrated in Table 6-17, we note that the overwhelming majority of shopkeepers (76%), whether annual or Hajj time shopkeepers, arranged their lettings through the owners of the shops, while those who rented through the estate agents represented quite a low proportion (17.3%) in comparison with the former. This is followed by the whole year renters as 6.2% of Hajj time shopkeepers indicated that they had rented through all year renters' shopkeepers. This small proportion of the whole year renters, however, may be significant given the fact that they sublet the shops only during Hajj time.

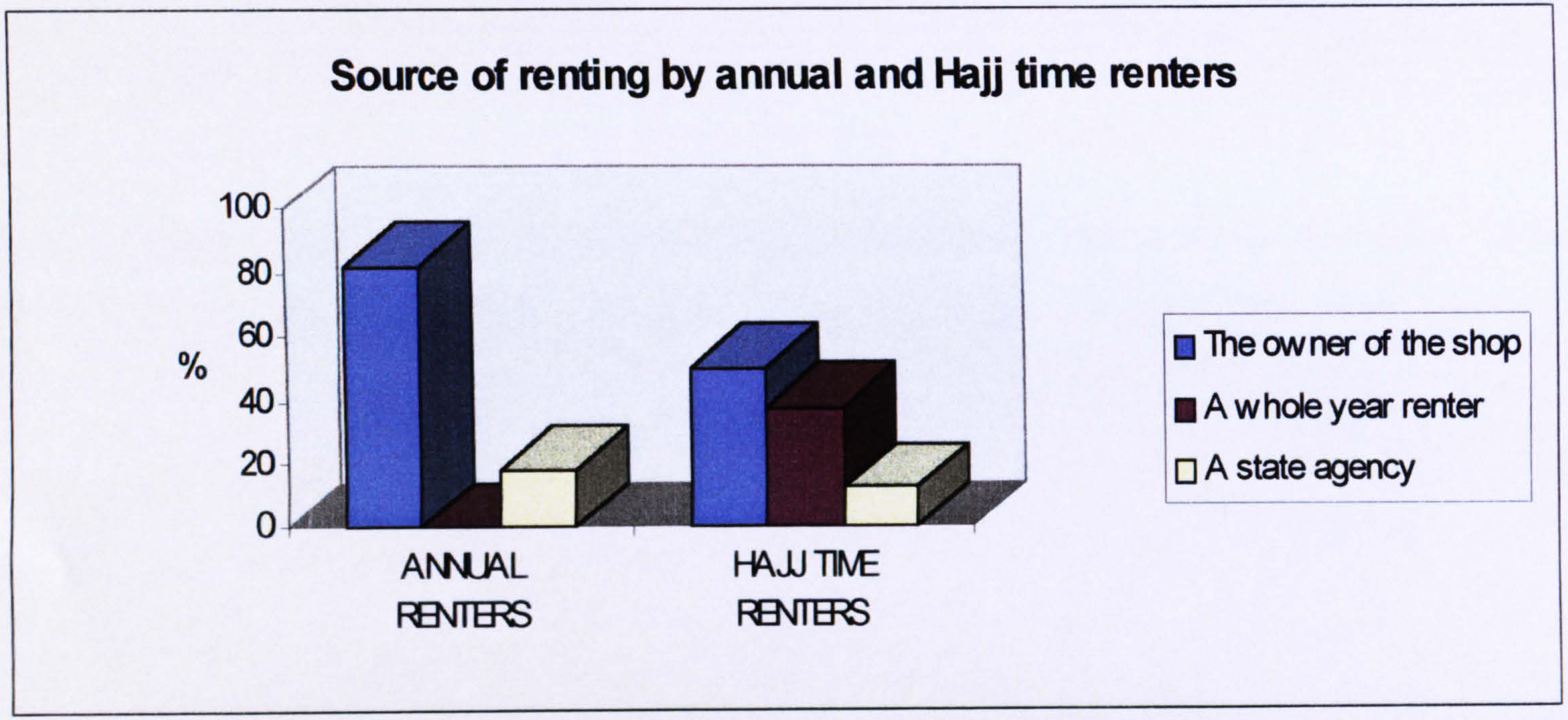
TABLE 6-17: SOURCES OF SHOP LETTING WITH RESPECT TO THE ANNUAL AND THE HAJJ TIME SHOPKEEPERS.

SOURCE OF LETTING	ANNUAL RENTERS		HAJJ TIME RENTERS		TOTAL	
	F	%	F	%	F	%
The owner of the shop	300	**81.7**	36	**50.0**	336	**76.5**
A whole year renter	0	0	27	37.5	27	6.2
A state agency	67	18.3	9	12.5	76	17.3
Total	367	100	72	100	439	100

In relation to the seasonal effectiveness of these letting sources, the data reveal that the owners of shops remain the main source of shop letting whether for the annual renters or the Hajj time renters, representing 81.7% and 50% respectively. Against this, the estate agents represent only 18.3% for the annual renters and 12.5% for the Hajj time renters. As for the whole year renters, they stand as the second important source of shop letting during Hajj season at 37.5% (see: Table 6-17).

Based on this analysis, it can generally be inferred that the season of Hajj has, to great extent, diversified the sources of shop letting, especially in the season of Hajj. It is also observed that the owners of the shops represent the dominant letting source in Hajj time and all the year round. This domination by the owners may be explained by the fact that shopkeepers tend to avoid paying other charges e.g., rent commission, bonds, imposed by the state agents. Moreover, renting privately through the shop owners or annual renters may give the renters a freedom for subletting the shops during the high rental value seasons e.g., Hajj and Ramadan.

FIGURE 6-13: SOURCES OF SHOP LETTING WITH RESPECT TO THE ANNUAL AND THE HAJJ TIME SHOPKEEPERS.



6.10.3 Effect Of Hajj On The Annual And Hajj Time Rental Cost Of The Shop:

As a matter of fact, the most noticeable effect of Hajj on the renting industry appears to be on the rental cost of the shop. Despite the fact that there is not much literature or previous data relating to the effect of Hajj on the rents of shops during Hajj, an analogous observation to the effect of Hajj on the rents of accommodation may be applied. The influence of Hajj on the rents of shops, however, can be induced from the major tendencies for renting during Hajj by a number of shopkeepers. This is demonstrated in the previous sections, as we have seen that there was great tendency for renting shops during Hajj not only by the owners of the shops but also by the whole year renters (see: Table 6-15 / Table 6-16). Indeed, the high rental cost of the shop during Hajj time is deemed to be the main motivation for renting, where in some cases the Hajj rent would exceed a whole year rent, with the short period of Hajj in mind[1]. For this, a large number of people are widely observed to prefer to rent out the shops rather than use them for selling goods, because by doing so they would earn high rent on the one hand and avoid taking the risk of running the business, on the other.

It is, however, widely noticed that the effect of Hajj is not only confined to the rental cost of the shop during Hajj time, but also affects the annual rental cost of the shop. Thus, those who rent out their shops for the whole year consider the high rental cost during the season of Hajj, which subsequently encourages them to increase the

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[1] - Personal interview with a retired shopkeeper.

annual rent. The extent of the rise in the annual rental cost is also dependent on the location of the shop.

Table 6-18 demonstrates some general comparative statistics between the annual and the Hajj time rental cost. It clearly reveals a great extent of the impact of Hajj on the rent during the Hajj time, as we observe some significant variations in their statistics. Once again, it should be kept in mind that the rental cost during Hajj time covers only the season of Hajj which lasts between a few weeks and two months at the longest.

In comparing the annual and the Hajj rental costs, Table 6-18 shows that the average annual rental cost (30,391.279 SR.) is greater than the average Hajj rental cost (24,902.778 SR.), a difference of 22%, while on the other hand the mode and the median of the Hajj rental cost are both greater than those of the annual rental cost, a difference of 66.7 % and 16 % respectively. To draw a conclusion from these statistics, some caution should be exercised with respect to the Hajj rental cost. As for the annual rental cost, the central tendencies of the values; the mode (30,000 SR.), the mean (30,391.276 SR.) and the median (25,000 SR.) are almost the same indicating a relative normal distribution of all the cases. Hence, these averages are reliable and may safely be fair representatives. They also indicate that the annual rents of shops are more stable and not directly affected by the season of Hajj. In this case, the mean would be an appropriate way to measure the average rent paid by the annual renters. Therefore, it can be inferred that the annual renters pay, on average, a rent of SR. 30,391.276 for the shop. In relation to the Hajj time rental cost, however, the measures of the central tendency are observed to be relatively far apart due to some extreme rental values, which in turn indicate instability in the Hajj rents. Therefore, the median value may be an appropriate measure to describe the average Hajj rental cost. On this ground, it can be concluded that the Hajj time renters pay, on average, SR. 29,000 for the shop. As a result of presenting the above statistics, we can deduce that the average annual rent of the shop is greater than the average Hajj rents, with a difference of SR. 1,391.3. This difference, however, does not indicate that the annual rents are more influenced by Hajj than the Hajj time rents. On the contrary, the Hajj time rents are deemed to be quite steep, given the limited period of Hajj. However, the rent of the shop during Hajj time is also motivated and determined by other factors e.g., the high quality of the shop and its proximity to the Holy Mosque.

Another aspect of the statistics shows some variations in both rental costs. As shown in Table 6-18, the range of the annual rent of the shop (SR. 119,000) is greater than that of the Hajj time rent (SR. 102,000) with a difference of SR. 17,000. It also indicates that the min. annual rent (SR. 6,000) is less than the min. of Hajj rent (SR. 8,00), whereas the max. of the former (SR. 125,000) is greater than the max. of the latter (SR. 110,000) with a difference of SR. 15,000. This broadness of the annual rent again confirms its stability. Finally, the table reveals an interesting finding relating to total annual rents and the Hajj rents. That is, while the total annual rents paid by the annual renters amounts to SR. 11,670,250 for a period of 12 months, the total Hajj time rents paid by Hajj time renters amounts to SR. 2,513,000 for a period of not more than two months. If the two sums are calculated on a monthly basis and supposing that the Hajj time rent covers two month, we find that the annual rent would amount monthly to SR. 972,520.83, and the Hajj time rent would amount monthly SR. 1,256,500 which would be greater than the annual rent by almost 30 %. This, in fact, would indicate the great extent of the effect of Hajj on the shop rent during the season of Hajj. On the other hand, it reveals the high profitability of renting shops during Hajj time as those who rent out their shops during Hajj earn much more than those who rent out their shops all the year round.

TABLE 6-18: SUMMARY STATISTICS FOR THE ANNUAL AND HAJJ TIME RENTAL COSTS OF SHOPS (IN SAUDI RIYAL).

STATISTICS OF SHOPS' RENTAL COST	ANNUAL RENTAL COST OF SHOPS	HAJJ TIME RENTAL COST OF SHOPS
CENTRAL TENDENCY:		
Mean [1]	30,391.276	24,902.778
Mode [2]	30,000	50,000
Median [3]	25,000	29,000
VARIATION:		
Range [4]	119,000	102,000
S.D [5]	20,013.697	19,580.933
Minimum [6]	6,000	8,000
Maximum [7]	125,000	110,000
Sum [8]	11,670,250	2,513,000
NUMBER OF CASES:	367	72

[1] Mean = The sum of the rental values divided by number of cases.
[2] Mode = The most frequently occurring rental cost.
[3] Median = The mid-point of rental values after being ranked.
[4] Range = The gap between the lowest and the highest rental cost.
[5] S.D (Standard Deviation) = The average amount of deviation from the mean value of the variable.
[6] Minimum = The lowest rental cost.
[7] Maximum = The highest rental cost.
[8] Sum = The total of all rental costs.

In proceeding to compare the rental costs, Table 6-19 shows other differences with respect to the number of each group falling in various ranges of rental values. As for the annual renters, more than three quarters (80.7%) of them were found to pay annual rents of less than SR. 45,000, whereas the remaining 19.3 % paid annual rents of over SR. 45,000. While, roughly two thirds of the Hajj time renters (63.9%) were found to pay Hajj rents of less than SR. 45,000, and more than a third of them (36.1%) indicated that they paid more than SR. 45,000 (See: Table 6-19).

TABLE 6-19: ANNUAL AND HAJJ TIME RENTAL COST OF THE SHOP (IN SAUDI RIYAL).

RENTAL VALUE	ANNUAL RENTAL COST		Hajj TIME RENTAL COST	
	F	%	F	%
less than 15,000	69	18.8	2	2.8
15,000 - 29,999	135	**36.8**	34	**47.2**
30,000 - 44,999	92	25.1	10	13.9
45,000 - 59,999	39	10.6	19	26.4
60,000 - 74,999	12	3.3	4	5.5
75,000 - 90,000	11	3.0	2	2.8
over 90,000	9	2.4	1	1.4
TOTAL	367	100	72	100

Given the significance of the location of the shop and its rental cost, there exists a general belief that the highest rents of shops whether during Hajj time or the year round are found in or near the vicinity of the *Ḥaram* Area. The survey analysis, however, has revealed some interesting findings relating to other areas. As shown in Table 6-20, we notice as expected that the highest annual rental costs appear in the *Ḥaram* Area, while unexpectedly the most high Hajj time rents have been found in an area other than the *Ḥaram* Area i.e., the *'Azīziyyah* Area (see: Table 6-20). An explanation of this interesting finding could be the high quality of shops in the *'Azīziyyah* Area, and this may be the reason since the area contains many modern shopping centres. Another possible reason could be the fact that the area is becoming commercially important because of the increasing residential projects in the area as well as the fact that many pilgrims are observed recently to reside in it away from the congested area of *Ḥaram*.

Table 6-20: Percentages Of Annual And Hajj Time Rental Cost Of Shops By The Survey Areas.

RANGES OF RENTAL VALUES	ḤARAM		MA'ĀBDAH		'AZĪZIYAH		TOTAL	
	Annual renters	Hajj renters	Annual renters	Hajj renters	Annual renters	Hajj renters	Annual renters	Hajj renters
Less Than 15,000	6.1	2.4	36.4	-	17.1	7.1	18.8	2.8
15,000 - 29,999	21.4	**50**	**51.4**	43.8	**40.3**	**43**	**36.8**	**47.2**
30,000 - 44,999	**29.0**	19	12.1	-	31.8	14.3	25.1	13.9
45,000 - 59,999	19.1	19	-	**56.2**	10.9	14.3	10.6	26.4
60,000 - 74,999	9.2	7.2	-	-	-	7.1	3.3	5.5
75,000 - 90,000	8.4	2.4	-	-	-	7.1	3.0	2.8
Over 90,000	6.9	-	-	-	-	7.1	2.5	1.4
Total	100	100	100	100	100	100	100	100

FIGURE 6-14: ANNUAL AND HAJJ TIME RENTAL COST OF THE SHOP (IN SAUDI RIYAL).

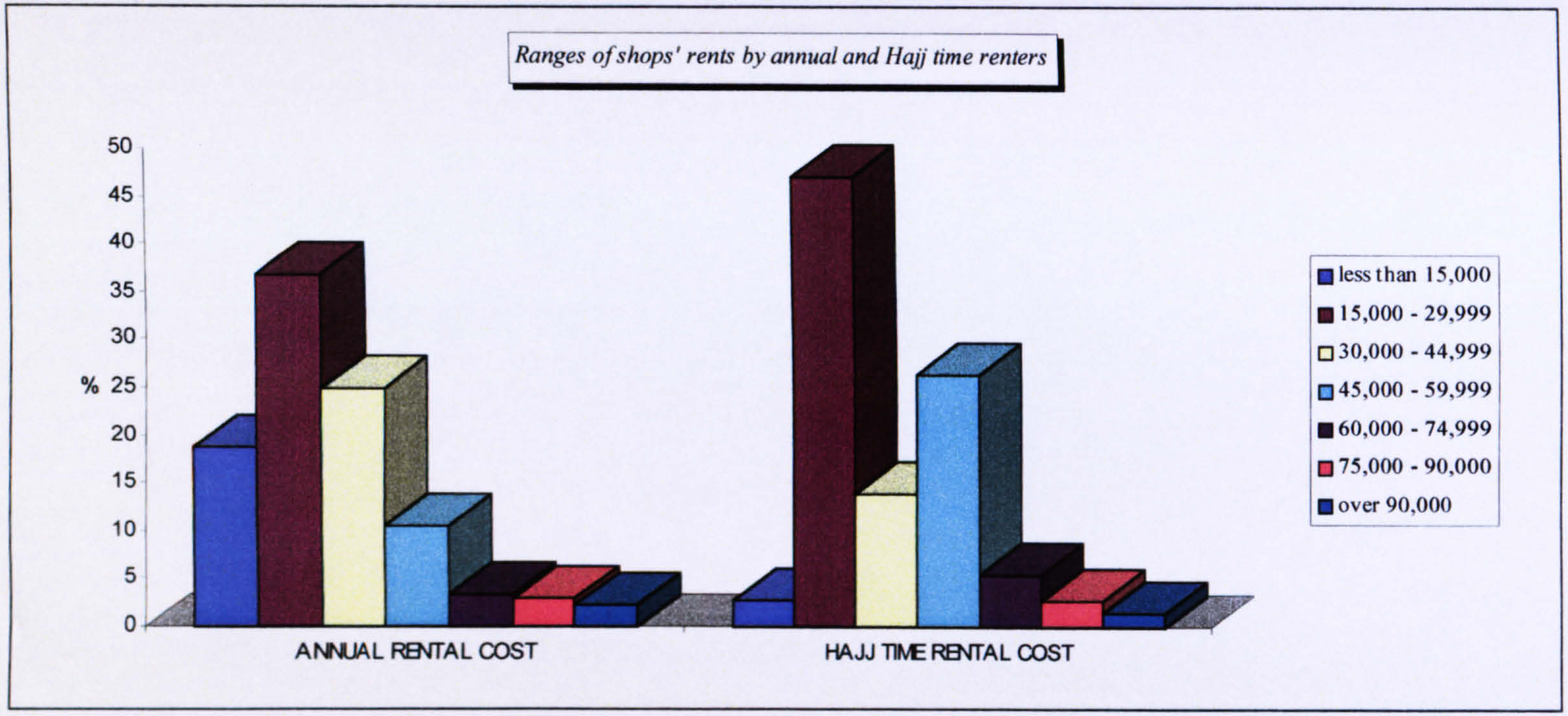
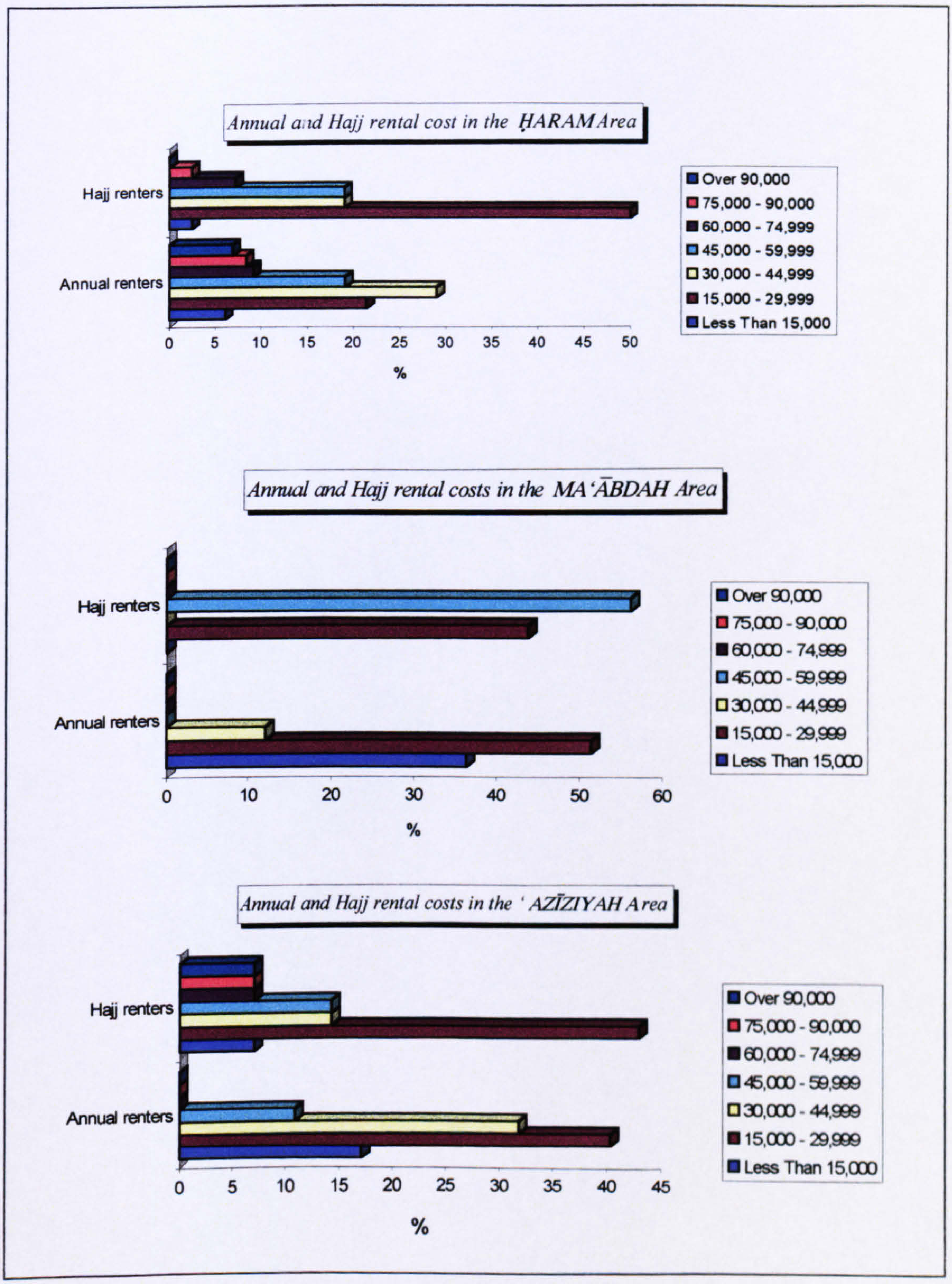


FIGURE 6-15: ANNUAL AND HAJJ TIME RENTAL COSTS OF SHOPS IN THE SURVEY AREAS.



CHAPTER SEVEN

CHARACTERISTICS OF PILGRIMS:

INTRODUCTION.
DISTRIBUTION OF PILGRIMS' SAMPLE BY THE SURVEY AREAS.
DISTRIBUTION OF PILGRIMS BY SELECTED VARIABLES.
DEMOGRAPHIC AND SOCI-ECONOMIC PROFILES OF PILGRIMS.
DISTRIBUTION OF PILGRIMS BY MODE OF PERFORMING HAJJ.
PILGRIMS TRADING IN CONSUMER GOODS DURING HAJJ.
PILGRIMS PURCHASING CRITERIA WITH RESPECT TO NECESSARY AND SUPPLEMENTARY GOODS.
PILGRIMS OPINIONS ON THE MARKETS OF CONSUMER GOODS.
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PILGRIMS EXPENDITURE ON CONSUMER GOODS.

CHAPTER: SEVEN.

7. CHARACTERISTICS OF PILGRIMS.

7.1 INTRODUCTION:

In the previous two chapters the findings of the samples of the shopkeepers and the consumer goods were presented and discussed. In this chapter, we continue to present and discuss the findings relating to the sample of the pilgrims.

Basically, the discussion here will focus mainly on the pilgrims in terms of: the socio-economic and demographic characteristics, patterns and costs of their expenditure on the consumer goods in Makkah markets. Also some other matters related to pilgrims will be presented, such as types of goods brought by pilgrims in Makkah, their purchasing criteria with respect to the necessary and the supplementary goods, their general opinions of the goods market and the difficulties encountered with the shopkeepers.

Generally speaking, the analysis of the pilgrims' characteristics e.g., their socio-economic, demographic profiles, patterns of expenditure and incomes, may provide a framework for studying the impact of various demographic and socio-economic variables on the demand for consumer goods. In addition, this analysis not only helps to analyze the current situation, but also will assist in providing some indicators regarding future growth in demand for consumer goods.

7.2 DISTRIBUTION OF PILGRIMS' SAMPLE BY THE SURVEY AREAS:

As indicated in earlier chapters, the sample of pilgrims was selected from the same areas as in the case of the shopkeepers, namely the *Ḥaram* Area, *'Azīziyyah* Area and the *Ma'ābdah* Area. The actual number of pilgrims interviewed in these areas was 434 respondents, of whom 42.6 per cent were interviewed in the *Ḥaram* Area, 32.7 per cent interviewed in the *'Azīziyyah* Area and finally 24.7 per cent interviewed in the *Ma'ābdah* Area (see: Table 7-1).

TABLE 7-1: DISTRIBUTION OF PILGRIMS BY THE SURVEY AREAS.

SURVEY AREAS	No.	%
ḤARAM AREA	185	42.6 %
'AZĪZIYYAH AREA	142	32.7 %
MA 'ĀBDAH AREA	107	24.7 %
TOTAL	434	100 %

7.3 DISTRIBUTION OF PILGRIMS BY SELECTED VARIABLES:

Before presenting the characteristics of the pilgrims, we shall present the distribution of pilgrims with respect to some selected variables. These selected variables were mainly chosen from the socio-economic and demographic variables of the pilgrims, namely the nationalities of pilgrims, their level of income and the incidence of repetition of Hajj. They will be considered, where applicable, at the presentation of the pilgrims' characteristics in this chapter.

7.3.1 Distribution Of Pilgrims By Nationality:

The data analysis reveals that the pilgrims interviewed belong to more than thirty two nationalities. As seen in Table 7-2, the most commonly participant nationalities were the Egyptians pilgrims (22.4%) followed by the Saudi pilgrims, with a lower proportion (10.6%). Other nationalities represent small varying proportions ranging from 0.5 per cent to 7.6 per cent (see: Table 7-2).

TABLE 7-2: DISTRIBUTION OF PILGRIMS BY NATIONALITY.

NATIONALITY	F	%	NATIONALITY	F	%	NATIONALITY	F	%
Egyptian	97	22.4	Turk	5	1.2	Palestinian	3	.7
Saudi	46	10.6	Yemeni	4	.9	American	2	.5
Kuwaiti	33	7.6	British	3	.7	Bangladeshi	2	.5
Pakistani	32	7.4	Guinean	3	.7	Ethiopian	2	.5
Afghani	25	5.8	Nigerian	3	.7	Jordanian	2	.5
Iranian	22	5.1	Sudanese	12	2.8	Tunisian	2	.5
Bahraini	19	4.4	Indonesian	11	2.5	Yugoslav	2	.5
Indian	19	4.4	Moroccan	11	2.5	Omani	2	.5
Mauritanian	15	3.5	Libyan	10	2.3	South African	2	.5
Syrian	14	3.2	Qatari	10	2.3	U.A.E	2	.5
Lebanese	6	1.4	Algerian	8	1.8	Others*	5	1.2
						Total	434	100

* Includes five nationalities that had only one response each.

However, for the sake of simplicity and economy of space, these pilgrims of multi-national origins can be regrouped according to their regions or nations. By grouping the pilgrims according to their regions, we have eight groups as follows: (1) *Arabian Peninsula pilgrims*, representing those of the Gulf States and Yemen, (2) *North Peninsula pilgrims*, representing those of Syria, Lebanon, Palestine and Jordan, (3) *Arab African pilgrims,* representing those of Egypt, Sudan, Morocco, Libya, Algeria, Tunis and Mauritania, (4) *Non-Arab African pilgrims*, representing those of Guinea, Nigeria, Ethiopia and South Africa, (5) *Indian Sub-Continent pilgrims,* representing those of India, Pakistan, Bangladesh and Afghanistan, (6) *South-East Asia pilgrims,* representing those of Indonesia, (7) *European and American pilgrims*; representing those of Britain, America, Yugoslavia and Turkey, (8) *Iranian pilgrims*, and (9) Others (see: Table 7-3).

TABLE 7-3: DISTRIBUTION OF PILGRIMS BY THEIR REGIONS.

REGIONS OF PILGRIMS	F	%
Arab Africans	155	35.7
Arabian Peninsula	116	26.7
Indian Sub-Continent	78	18
North Peninsula	25	5.8
Iran	22	5.1
European / American	12	2.8
S.E Asia	11	2.5
Non-Arab Africans	10	2.3
Others	5	1.1
Total	434	100

Thus, by looking at the above table, we observe that most of the interviewed pilgrims were Arabs, representing more than two thirds of the sample (62.4%), of whom 35.7 per cent were from Arab African countries, and 26.7 per cent from the Arabian Peninsula, which includes the Gulf States and Yemen pilgrims. Next to these two groups are the pilgrims coming from the Indian Sub-Continent, representing 18 per cent. The remaining groups represent very small proportions (see: Table 7-3).

Considering the nationalities distribution by the survey areas, Table 7-4 reveals that most nationalities of pilgrims found in the *Ḥaram* Area were pilgrims from Arab African countries (45.9%), i.e., Egyptians, Sudanese, Mauritanians, Moroccans, Tunisians, Libyans and Algerians, followed by pilgrims from the Indian Sub-Continent (24.9%), i.e., Pakistanis, Indians, Afghanis and Bangladeshis. In the *Ma'ābdah* Area, most nationalities were from the Arabian Peninsula countries (44.9%), i.e., pilgrims from the Gulf States and Yemen, followed by pilgrims from the Arab African countries (30.8%). In the *'Azīziyyah* Area, most nationalities were also from the Arabian Peninsula and the Arab African countries, representing 31 per cent and 26 per cent respectively (see: Table 7-4).

TABLE 7-4: DISTRIBUTION OF PILGRIMS BY REGIONS IN THE SURVEY AREAS.

REGIONS OF PILGRIMS	ḤARAM		MA ʻĀBDAH		ʻAZĪZIYYAH		TOTAL	
	F	%	F	%	F	%	F	%
Arab Africans	85	45.9	33	30.8	37	26	155	35.7
Arabian Peninsula	24	13	48	44.9	44	31	116	26.7
Indian Sub-Continent	46	24.9	10	9.3	22	15.5	78	18
North Peninsula	11	5.9	2	1.9	12	8.5	25	5.8
Iran	5	2.7	3	2.8	14	9.9	22	5.1
European / American	2	1.1	5	4.7	5	3.5	12	2.8
S.E Asia	8	4.3	3	2.8	0	0	11	2.5
Non-Arab Africans	2	1.1	1	0.9	7	4.9	10	2.3
Others	2	1.1	2	1.9	1	0.7	5	1.1
Total	185	100	107	100	142	100	434	100

FIGURE 7-1: DISTRIBUTION OF PILGRIMS BY THEIR REGIONS.

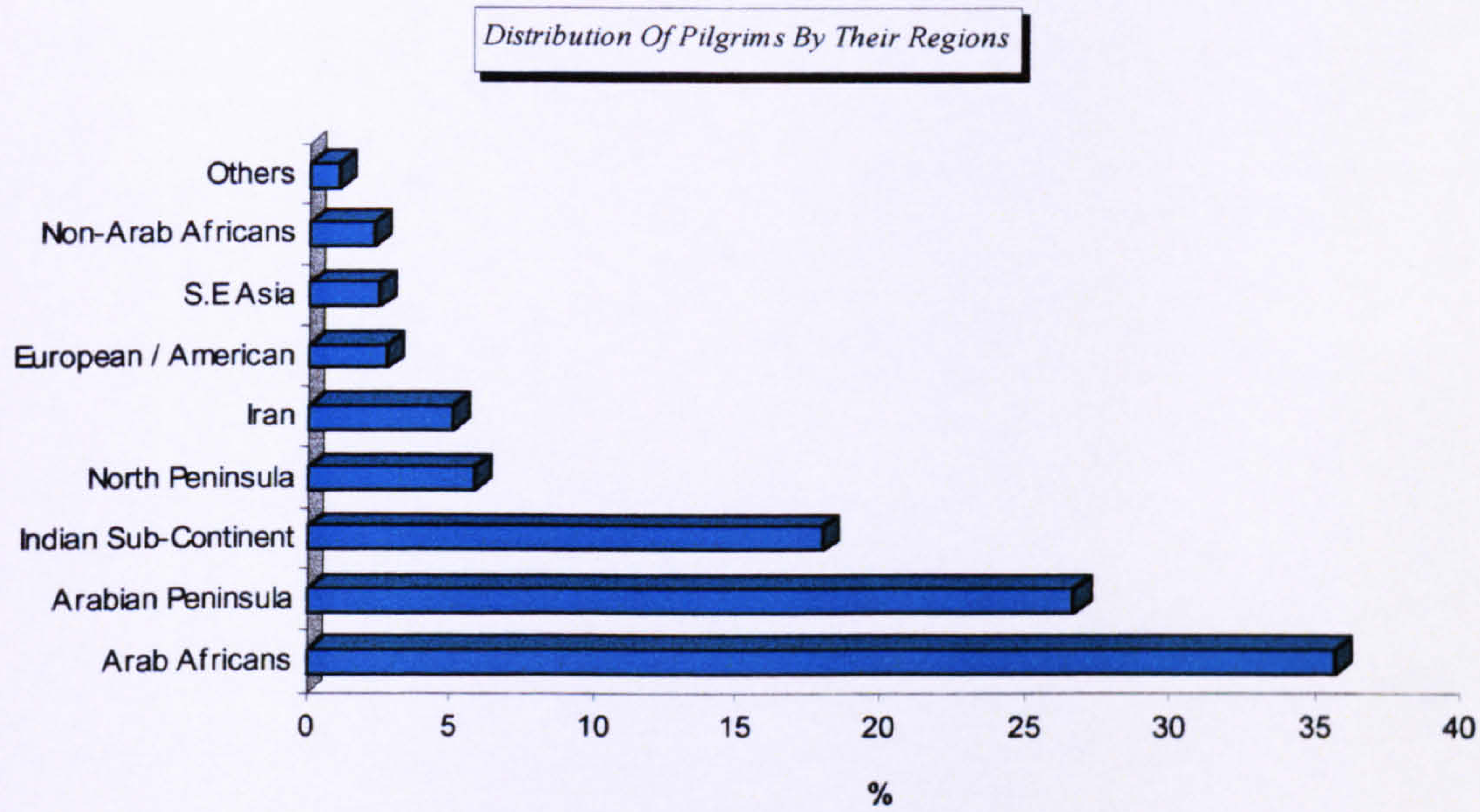
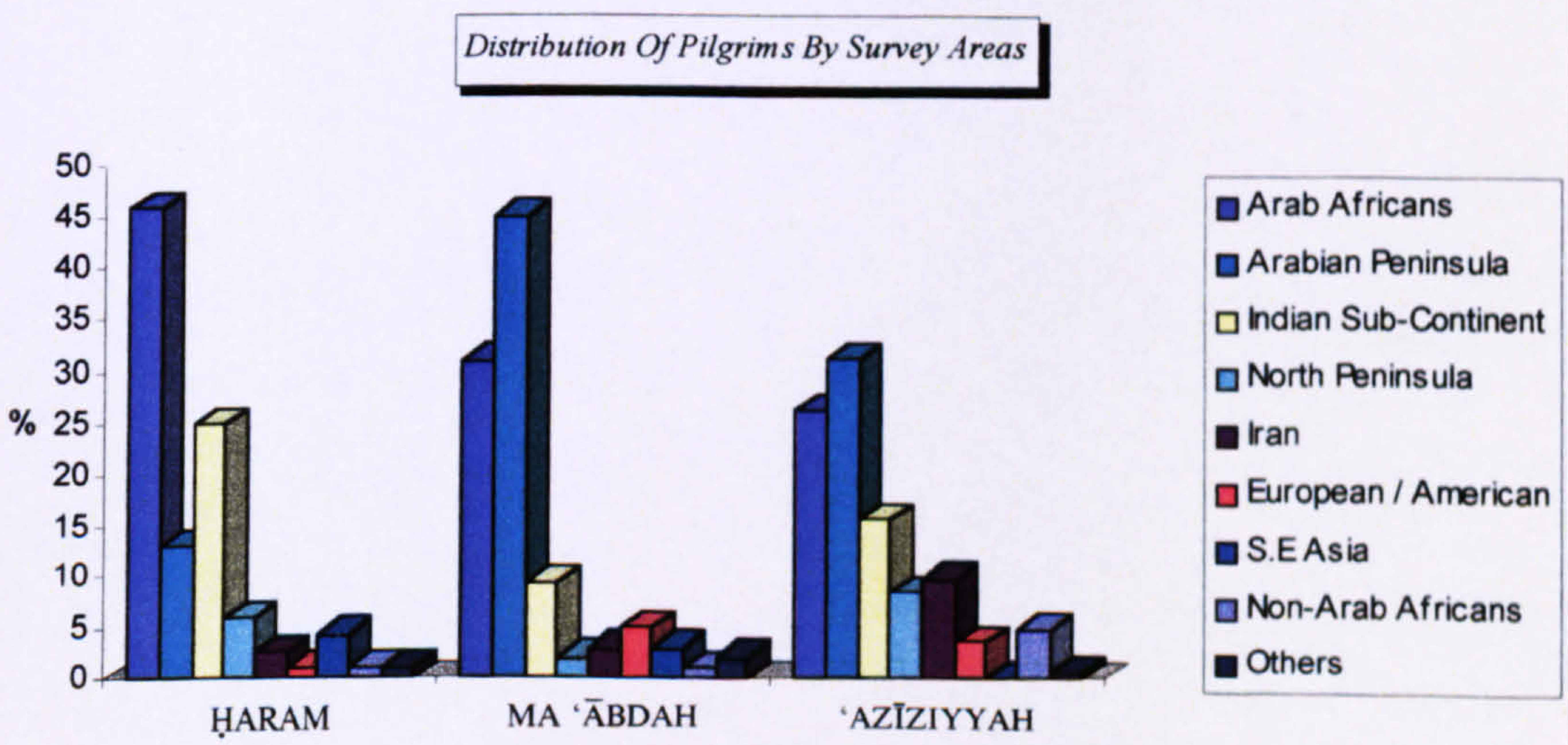


FIGURE 7-2: DISTRIBUTION OF PILGRIMS BY REGIONS IN THE SURVEY AREAS.



7.3.2 Distribution Of Pilgrims By Level Of Income:

In the overall sample, 416 pilgrims (or 96%) stated their incomes, while 18 pilgrims (or 4%) did not respond to this question. This may be due to the fact that the question of the income was an open-ended one which, required the respondents to report the exact amount of their incomes. Possibly for this reason, some respondents did not like to reveal their actual monthly incomes. The pilgrims were asked to report their net monthly incomes in their own currencies in order to obtain as much accurate data as possible. Later, these currencies were converted into the Saudi currency at the exchange rate of these foreign currencies against the Saudi currency at the survey time.

Table 7-5 presents some summary statistics about the 416 pilgrims' income. As may be seen in the table, the highest per capita income reported was equivalent to SR. 22,224, while the lowest per capita income was only SR. 30, with a range of SR. 22,194. It also indicates that the average per capita income was SR. 2,989, and the most frequent income reported (the mode) was SR. 1,000.

TABLE 7-5: SUMMARY STATISTICS FOR THE MONTHLY INCOME OF PILGRIMS (IN SAUDI RIYAL).

MEASURES OF CENTRAL TENDENCY	VALUE	MEASURES OF DISPERSION	VALUE
Mean	2,989	Variance	13596549.5
Median	1,446.5	S.D	3687.350
Mode	1,000	Range	22194
Minimum	30		
Maximum	22,224		
NUMBER OF CASES		416	

From an economic point of view, the level of income is a significant factor in determining the level of demand for consumer goods. Economists, however, consider that other factors are also influencing the demand, i.e., price, changes in prices of other goods, changes in population, changes in fashion, changes in legislation and advertising[1]. However, as far as the factor of income is concerned, the demand for goods is often positively related to income. For instance, a rise in income leads consumers to buy e.g., more clothes. Accordingly, consumers of a high level of income tend to buy more goods, which otherwise indicates a rise in their demand for goods. Therefore, in this part we will highlight the income distribution of the pilgrims interviewed and see what level of income they belong to. It is, however, important here to note that the pilgrims interviewed in our survey belong to more than thirty two nationalities and hence, the income standard may vary considerably from one country to another. So, a suggested standard, based on the range of all income values, was used to identify, roughly, the low, the middle and the high income groups of pilgrims. That was done by grouping all the income values into eleven one thousand-interval categories, starting from "up to 1000" to "over 10,000". These eleven categories were further divided into three groups, as shown Table 7-6, to show the low, the middle and the high income groups, as follows: low income group (up to SR. 4,000), middle income group (4,001 to 8,000) and the high income group (over 8,000).

On the basis of such categorization, as shown in Table 7-6, we surprisingly notice that the bulk of pilgrims, almost three quarters (74.3%) were in the low income category of up to SR. 4,000, followed by 16.1%, whose incomes were in the middle income category which ranges between SR. 4,001 and 8,000, and finally a very small proportion (9.6%) of pilgrims reported their incomes in the high income category as

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1- Alain Anderton. Economics. Causeway Press Limited. Staffordshire University. Second ed. 1995. pp.

over SR. 8,000. Based on these results, it can be inferred that most of these pilgrims were in the low income class, possibly even on or below the poverty line. This is further confirmed as we see almost half of them (45%) earn less than 1,000 or more than a half (58.2%) earn only up to 2,000. Therefore, such income distribution may have implications, especially for the demand for luxuries goods since most pilgrims are low income earners.

In fact, having such a large proportion of low income earners may not be so surprising when we consider the economic state of their home countries. As shown earlier in this chapter (see: Table 7-2), around half of the pilgrims interviewed come from relatively low income countries i.e., Egypt, India, Pakistan, Bangladesh .. etc. The remaining nationalities belong to countries which may be classified as middle and relative high income countries.

TABLE 7-6: DISTRIBUTION OF PILGRIMS BY INCOME LEVEL.

INCOME LEVEL	F	%
Up to 1,000	187	45
1,001-2,000	55	13.2
2,001-3,000	36	8.7
3,001-4,000	31	7.5
LOW	309	**74.3**
4,001-5,000	27	6.5
5,001-6,000	19	4.6
6,001-7,000	13	3.1
7,001-8,000	8	1.9
MEDIUM	67	**16.1**
8,001-9,000	8	1.9
9,001-10,000	6	1.4
Over 10,000	26	6.3
HIGH	40	**9.6**
TOTAL	416	100

18-20.

7.3.3 Distribution Of Pilgrims By Incidence Of Repetition Of Hajj

In this part, the number of times Hajj has been performed by an individual are analyzed. Although, the performance of Hajj is only required once in a lifetime, many Muslims tend to repeat the performance of Hajj more than once. The repetition of Hajj, however, shows not only the commitment to one's religion, but also reflects to some extent one's financial standing. Further, frequent performance of Hajj may tend to increase the awareness of the pilgrim of the market operations in services and goods available during Hajj season.

In this respect, Table 7-7 shows the distribution of pilgrims in terms of the number of times Hajj had been performed. As the table indicates, in general all pilgrims had already performed the rite of Hajj other than in the survey year (1994). It also indicates that more than a half (53.7%) had repeated Hajj once before, followed by 13.8% who repeated the Hajj twice. One salient feature about the table is that 12.9% of pilgrims had repeated Hajj ten times and over, while the remainder reported to having repeated Hajj from three times to nine times, i.e., 6.9% three times, 3.7% four times, 3.2% five times, 2.8% seven times, 1.4% nine times, 0.9% six times and finally 0.7% of them had repeated Hajj eight times.

TABLE 7-7: DISTRIBUTION OF PILGRIMS BY INCIDENCE OF REPETITION OF HAJJ.

NUMBER OF TIMES Hajj WAS REPEATED	F	%
1	233	53.7
2	60	13.8
3	30	6.9
4	16	3.7
5	14	3.2
6	4	.9
7	12	2.8
8	3	.7
9	6	1.4
10 and over	56	12.9
TOTAL	434	100

In fact, there are many factors which influence the incidence of repetition of Hajj. In some previous studies carried out by the Hajj Research Centre (H.R.C), in collaboration with foreign research institutes, on various nationalities, some socio-economic factors such as sex, income, occupation, level of education, as well as belonging to religious sects such as *Shias*, were found to be motivating factors for repeating the performance of Hajj[1].

7.4 DEMOGRAPHIC AND SOCI-ECONOMIC PROFILES OF PILGRIMS:

In this section the demographic and the socio-economic characteristics of the pilgrims are presented. In fact, the analysis of the socio-economic and the demographic profiles of the pilgrims cannot be ignored since these variables play an important role in e.g., pilgrims' expenditure patterns and their demand for consumer goods.

In presenting these characteristics, however, cross-analysis within pilgrims characteristics, including the above selected variables, will be used, whenever appropriate.

7.4.1 Distribution Of Pilgrims By Place Of Residence As Urban And Rural:

As seen in Table 7-8, we notice that the majority of pilgrims (55.5%) were from urban areas, and the remainder (44.5%) came from rural localities in their home countries. This predominance of the urbanites may indicate the higher saving and

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1- Ashfaq. H. Kadri. (et al) . Socio-Economic Profile Of The Pilgrims From Pakistan. Unpublished study prepared for Hajj Research Centre. Applied Economics Research Centre. University of Karachi-32. Pakistan. V:1. pp. 95-107.

financial potential of those residing in the urban areas, while on the other hand such resources may not be available to those residing in rural areas (see: Table 7-8).

TABLE 7-8: DISTRIBUTION OF PILGRIMS BY TYPE OF RESIDENCE IN THEIR HOME COUNTRIES.

AREA OF RESIDENCE	F	%
Urban Area	241	55.5
Rural Area	193	44.5
Total	434	100

7.4.2 Distribution Of Pilgrims By Sex:

The distribution of pilgrims by sex, shown in Table 7-9, reveals that most of the pilgrims are males (85%), while the females represent only 15%. Also, it indicates that most of the pilgrim males (86.3%) came from urban areas, while most of the females (16.6%) came from rural areas. We also observe that the males were predominant among the pilgrims from both rural and urban areas. This may be due to the fact that, in traditional Islamic societies, the earning members of the family, in both rural and urban areas, are mainly males and the females are therefore dependent upon them. Hence, the females receive only a residual allocation of funds for Hajj and they perform Hajj only if the supporters can afford to send them once they themselves have performed Hajj. Another reason for the dominance of males could be the fact that according to the conditions of Hajj, women have to be accompanied by *muḥram* to perform Hajj, and therefore their opportunities are less than the males.

TABLE 7-9: DISTRIBUTION OF PILGRIMS BY SEX AND PLACE OF RESIDENCE.

SEX OF PILGRIMS	URBAN AREAS		RURAL AREAS		TOTAL	
	F	%	F	%	F	%
Male	208	86.3	161	83.4	369	85
Female	33	13.7	32	16.6	65	15
Total	241	100	193	100	434	100

7.4.3 Distribution Of Pilgrims By Age:

It is a common observation that the age distribution of pilgrims favours the older generation, possibly due to the time it takes the pilgrim to save for Hajj. Our survey analysis, however, presents different distributions. As shown in Table 7-10, we notice that the highest proportion of pilgrims (35.3%) falls in the age category of 31 - 40 years, followed by two similar proportions ,20.5% and 20%, of pilgrims falling, respectively, in the category of over 50 years and the category of 20-30 years. The remaining are; 18.4% were in the category of 41-50 years and 5.8% were under twenty years of age. If the age groups are divided into two groups; one represents the young and middle aged up to 40, the second represents old age 40 and over, we would then find that more than two thirds of pilgrims (61.1%) belong to the young and middle aged group of up to 40 years, while those whose ages are more than 40 years represent only 38.9%. Consequently, we may conclude that the age distribution of our sample seems to favour the young generation rather than the old one.

As far as the place of residence of pilgrims is concerned, Table 7-10 reveals, in general, that the highest proportion of urban and rural pilgrims fall in the category of 31-40 years, representing 38.2% and 31.6% respectively. It also indicates that the highest proportion of old pilgrims (24.3%) came mainly from rural areas. Otherwise, there appear to be no significant differences between the age distribution of pilgrims coming from rural and urban areas. As may be seen in the table, we observe that the pilgrims from rural and urban areas have almost similar proportions in the age categories, except for the category of 31-40 years where the urbanites represent a higher proportion (38.2%), and the category of over 50 years where the rural pilgrims represent a relatively higher proportion (24.3%).

TABLE 7-10: DISTRIBUTION OF PILGRIMS BY AGE AND PLACE OF RESIDENCE.

AGE GROUPS	URBAN AREAS		RURAL AREAS		TOTAL	
	F	%	F	%	F	%
Less Than 20	13	5.4	12	6.2	25	5.8
20-30	51	21.2	36	18.7	87	20.0
31-40	92	38.2	61	31.6	153	35.3
41-50	43	17.8	37	19.2	80	18.4
Over 50	42	17.4	47	24.3	89	20.5
TOTAL	241	100	193	100	434	100

As for the age distribution of pilgrims by the composition, Table 7-11 indicates that highest proportion of males (39%) falls in the category of 31-40 years, followed by 20.1% in the 41-50 group, 18.7% over fifty years, 17.6% in the 20-30 group and finally 4.6% under 20 years of age. With respect to the female distribution, the table reveals that the highest proportion (33.8%) falls in the category of 20-30 years, followed directly by 30.8% over fifty years, 13.8% in the 31-40 age group, 12.3% under 20 years and finally the smallest proportion falls in the 41-50 age group. Considering our previous division; as up to 40 years for young/middle age and over 40 years for old age, we notice that the majority of both males (61.2%) and females (59.9%) may be considered young and middle aged.

TABLE 7-11: DISTRIBUTION OF PILGRIMS BY AGE AND SEX.

AGE GROUPS	MALE		FEMALE		TOTAL	
	F	%	F	%	F	%
Less Than 20	17	4.6	8	12.3	25	5.8
20-30	65	17.6	22	33.8	87	20.0
31-40	144	39	9	13.8	153	35.3
41-50	74	20.1	6	9.2	80	18.4
Over 50	69	18.7	20	30.8	89	20.5
TOTAL	369	100	65	100	434	100

7.4.4 Distribution Of Pilgrims By Level Of Education:

Generally speaking, the level of education of pilgrims may indicate to some extent their potential earning capacity and also may have a bearing on the demand for goods, services and facilities. It is generally argued that increases in the level of education lead to a greater quality consciousness and also to an awareness of market economies i.e., willingness to compromise on quality and quantity such that the price paid is the most economical , given the level of satisfaction desired. This section discusses the level of education of the pilgrims with respect to the place of residence.

First of all, due to the different educational systems in countries, the educational profile of pilgrims was prepared in terms of duration or period spent in obtaining a certain level of education. For this reason, the educational level was put into a six-category system based on years of schooling so that each category corresponds to a certain official level of education as follows:

1. Zero years of schooling = No formal education or illiterates.
2. (1-6) years of schooling = Primary level of education.
3. (7-9) years of schooling = Intermediate level of education.
4. (10-12) years of schooling = Secondary level of education.
5. (13-16) years of schooling = Bachelor level or first degree in University.
6. Above 16 years of schooling = Above bachelor level or postgraduate degrees i.e., Master and Ph.D. degrees.

It should, however, be noted that such measurement of the level of education by years of schooling may not identify the real educational qualifications in some countries.

Anyway, the distribution of the educational level of pilgrims, as shown in Table 7-12, reveals some variations in the pilgrims' proportions falling in the education categories. It can be also seen that 14.7% of the pilgrims had no years of schooling or may be considered illiterates while the remainder of them received fairly good education. Interestingly, the highest proportion amongst the educated pilgrims are those who had 13 to 16 years of education which corresponds to University graduates. In general, apart from the first and the last categories, the data indicate that in each category of educational attainment, the proportions are skewed in favour of higher educational level. For example, in the category of 1-6 years of schooling, the proportion represents 10.8%, followed immediately by the next category of 7-9 years where the proportion increased to 17.3%, and this pattern continues up to the category of 13-16 years of education.

Considering the level of education on the basis of place of residence, the table shows, as expected, that most of the pilgrims who had no education were mainly from rural areas (22.8%). As against this, most of the pilgrims of higher levels of education were from urban areas (35.7%). This is clearly observed from the data which indicate that most of the urbanites are concentrated in the categories of high education, whereas most of the rurals are dispersed in categories of lower education (see: Table 7-12). One possible reason for this may be that the pilgrims living in urban areas have access to education facilities more than those who live in rural areas.

TABLE 7-12: DISTRIBUTION OF PILGRIMS BY LEVEL OF EDUCATION AND PLACE OF RESIDENCE.

LEVEL OF EDUCATION	URBAN		RURAL		TOTAL	
	F	%	F	%	F	%
Zero	20	8.3	44	22.8	64	14.7
1-6 yrs	17	7.1	30	15.5	47	10.8
7-9 yrs	31	12.9	44	22.8	75	17.3
10-12 yrs	57	23.7	34	17.6	91	21.0
13-16 yrs	86	35.7	32	16.6	118	27.2
Above 16 yrs	30	12.4	9	4.7	39	9.0
Total	241	100	193	100	434	100

7.4.5 Distribution Of Pilgrims By Occupation:

The occupational distribution of pilgrims, as shown in Table 7-13, reveals that the overwhelming proportion of pilgrims (44.9%) were employees. The remaining pilgrims are scattered in relatively small proportions over other categories of occupations. 12.4% were craftsmen, 11.5% were tradesmen, 8.5% were students, 7.4% were farmers, 5.8% were unemployed and finally 9.4% of them indicated other occupations.

TABLE 7-13: DISTRIBUTION OF PILGRIMS BY OCCUPATIONS AND PLACE OF RESIDENCE.

OCCUPATION GROUPS	URBAN		RURAL		TOTAL	
	F	%	F	%	F	%
Employees	128	53.1	67	34.7	195	44.9
Tradesman	34	14.1	16	8.3	50	11.5
Craftsman	18	7.5	36	18.7	54	12.4
Student	24	10	13	6.7	37	8.5
Farmer	3	1.2	29	15	32	7.4
Unemployed	11	4.6	14	7.3	25	5.8
Other	23	9.5	18	9.3	41	9.4
Total	241	100	193	100	434	100

As far as the urban and the rural pilgrims are concerned, the occupation distribution indicates that the highest proportions of the employees, tradesmen, students were mainly from urban areas, representing 53.1%, 14.1% and 10%, respectively. While, as expected, the highest proportion of craftsmen, farmers and the unemployed were from rural areas, representing 18.7%, 15% and 7.3% respectively. Regarding the rural areas, however, we notice that although most of the employees were from urban areas, they represent the highest proportion (34.7%) within the rural pilgrims.

FIGURE 7-3: DISTRIBUTION OF PILGRIMS BY INCOME LEVEL.

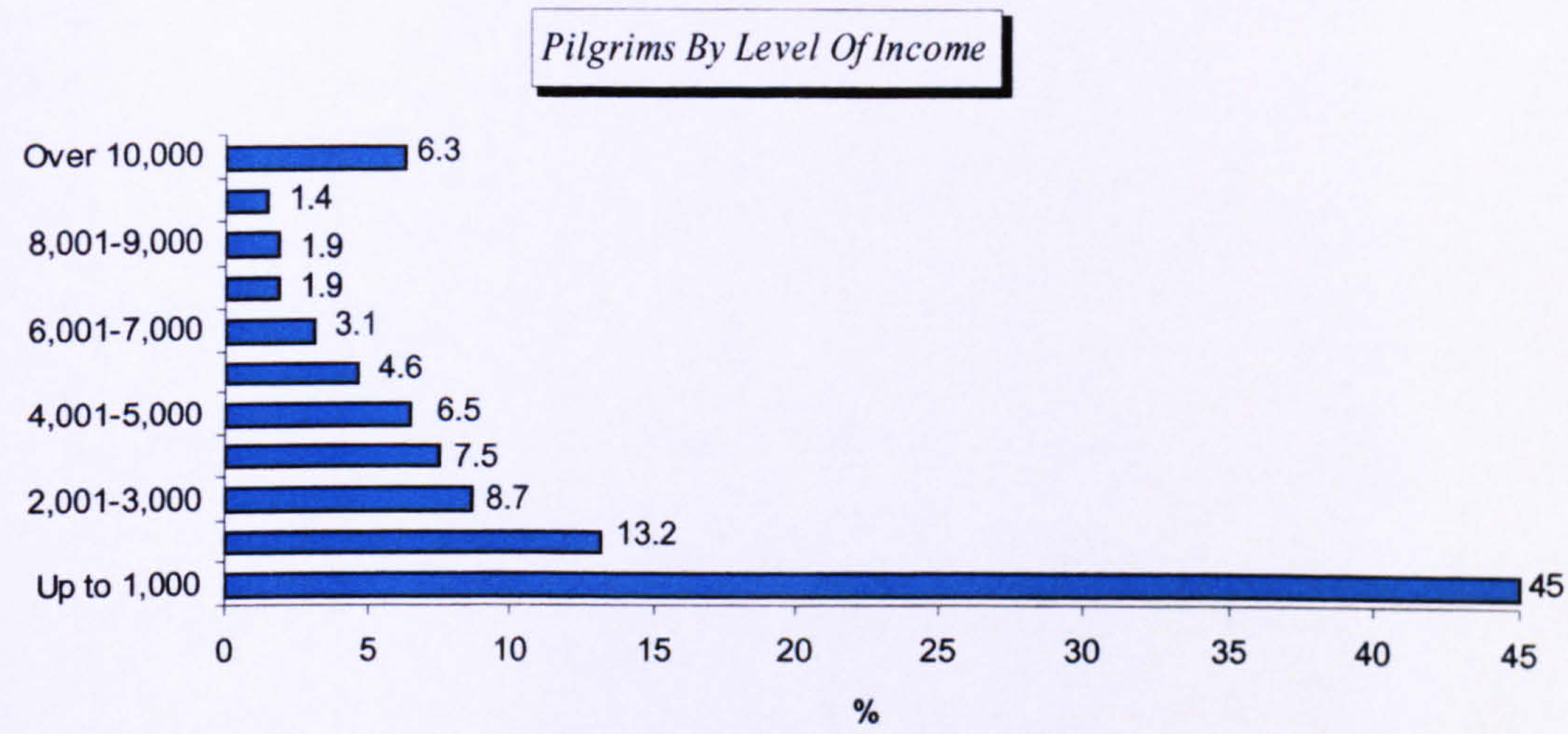


FIGURE 7-4: DISTRIBUTION OF PILGRIMS BY TYPE OF RESIDENCE IN THEIR HOME COUNTRIES.

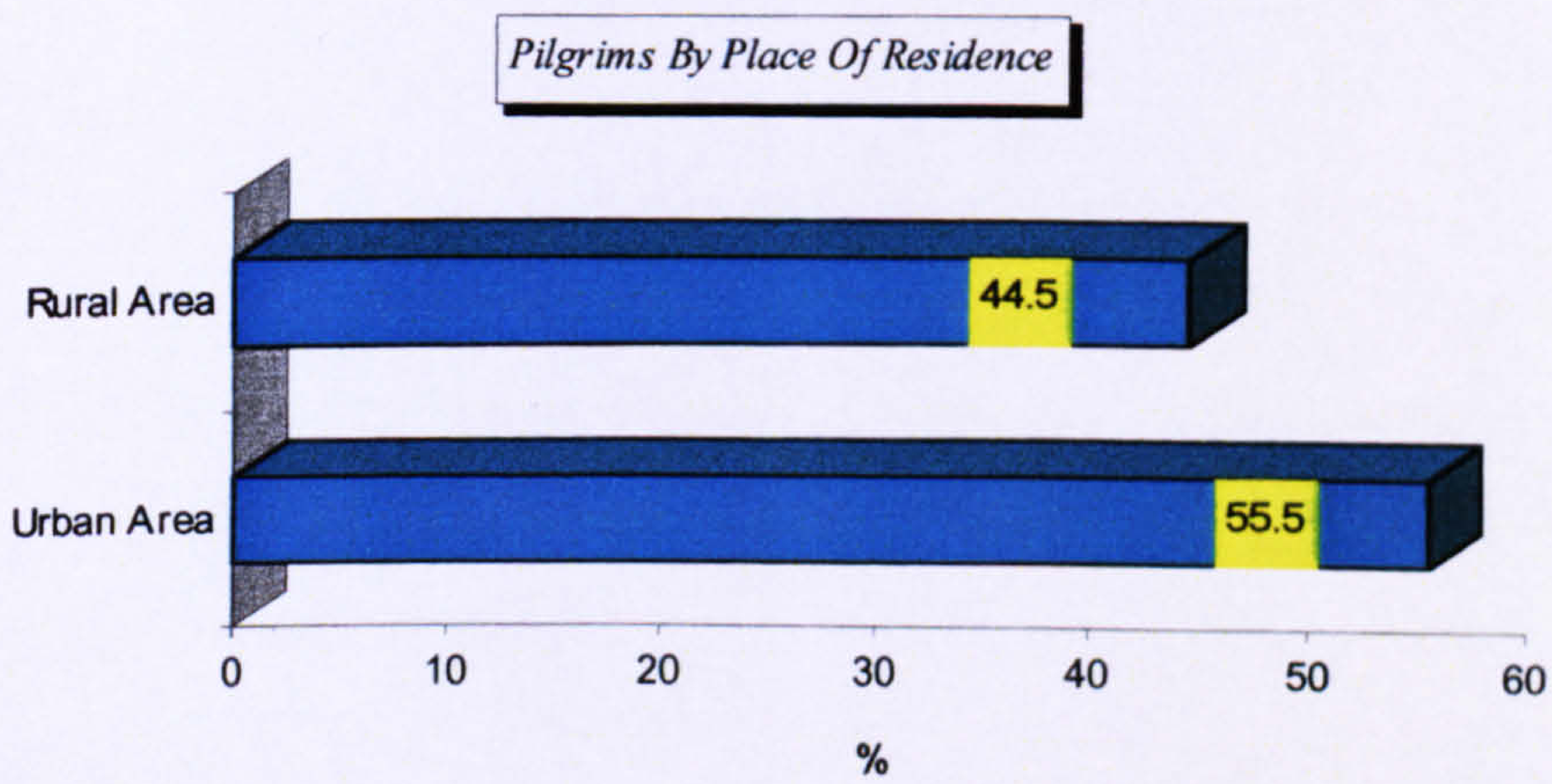


FIGURE 7-5: DISTRIBUTION OF PILGRIMS BY SEX AND PLACE OF RESIDENCE.

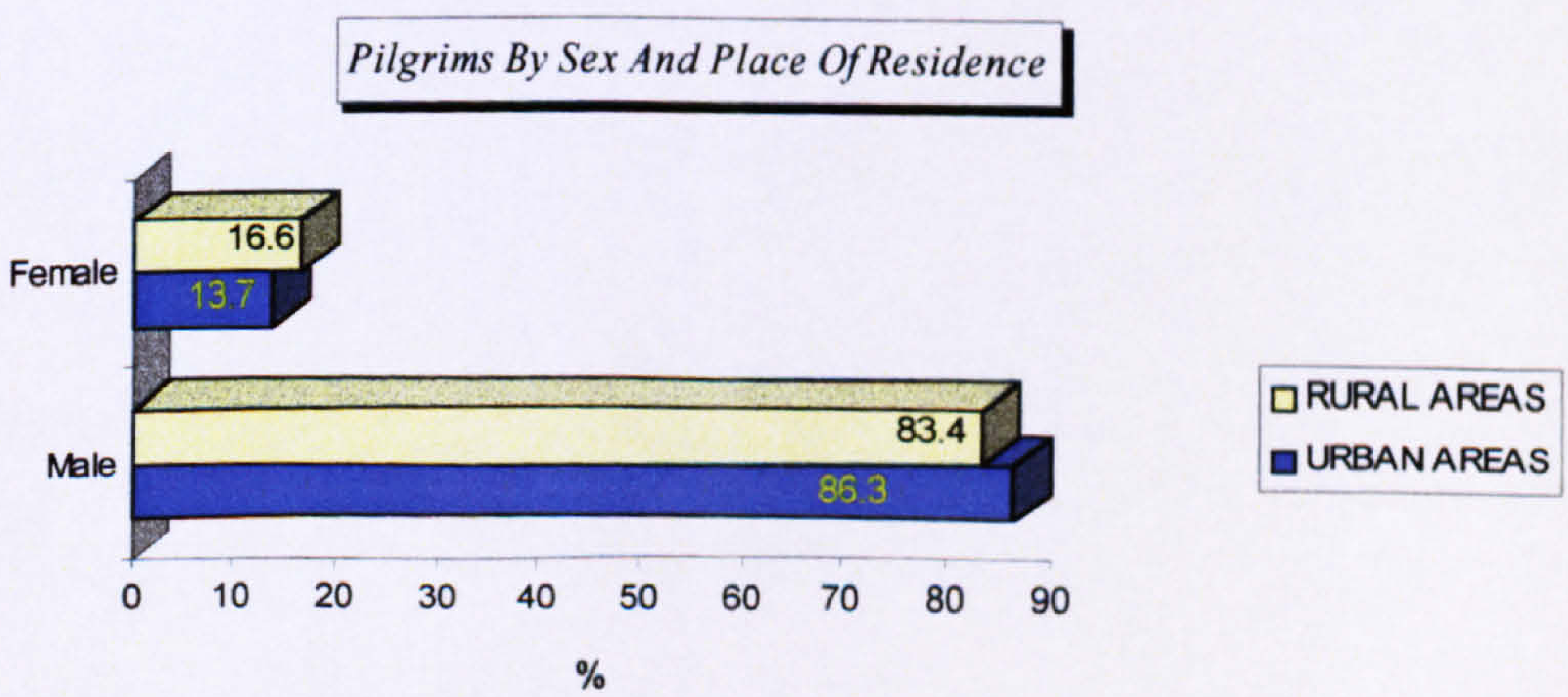


FIGURE 7-6: DISTRIBUTION OF PILGRIMS BY AGE AND PLACE OF RESIDENCE.

FIGURE 7-7: DISTRIBUTION OF PILGRIMS BY SEX AND AGE.

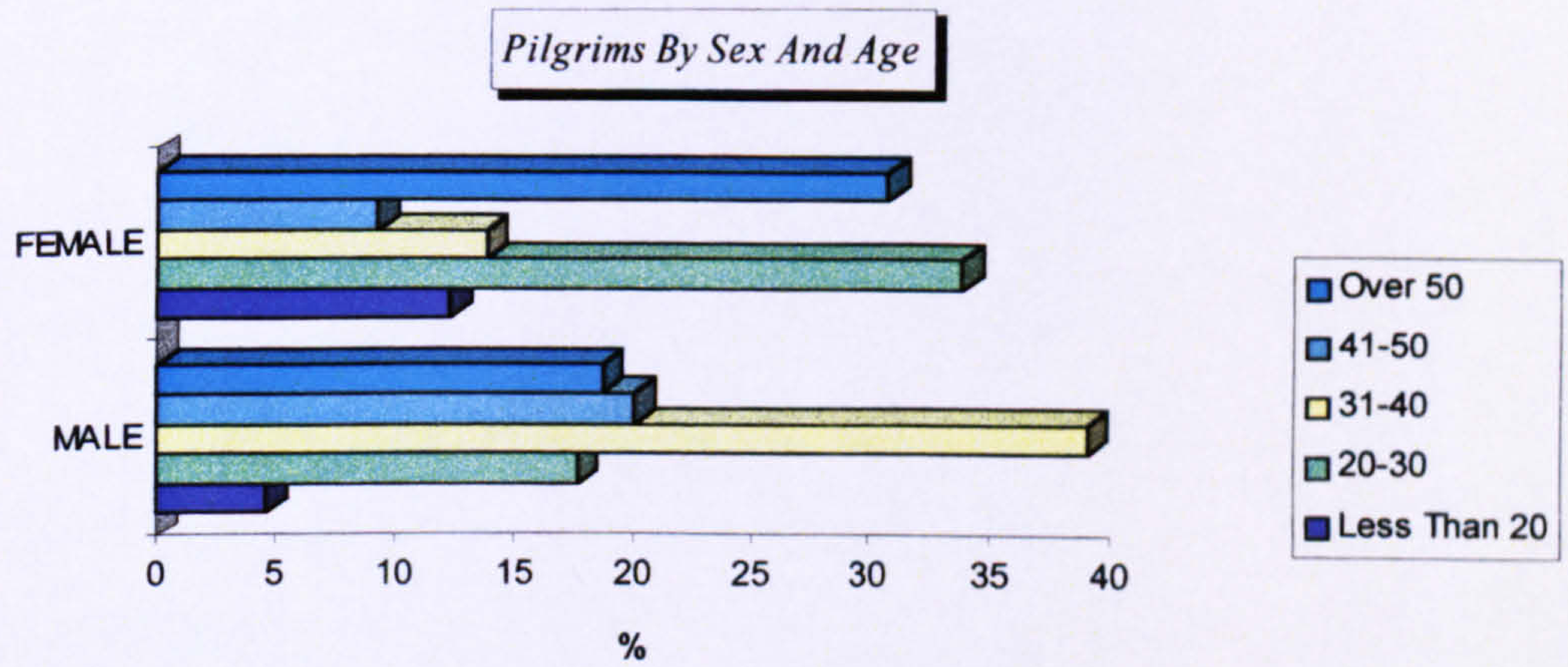


FIGURE 7-8: DISTRIBUTION OF PILGRIMS BY LEVEL OF EDUCATION AND PLACE OF RESIDENCE.

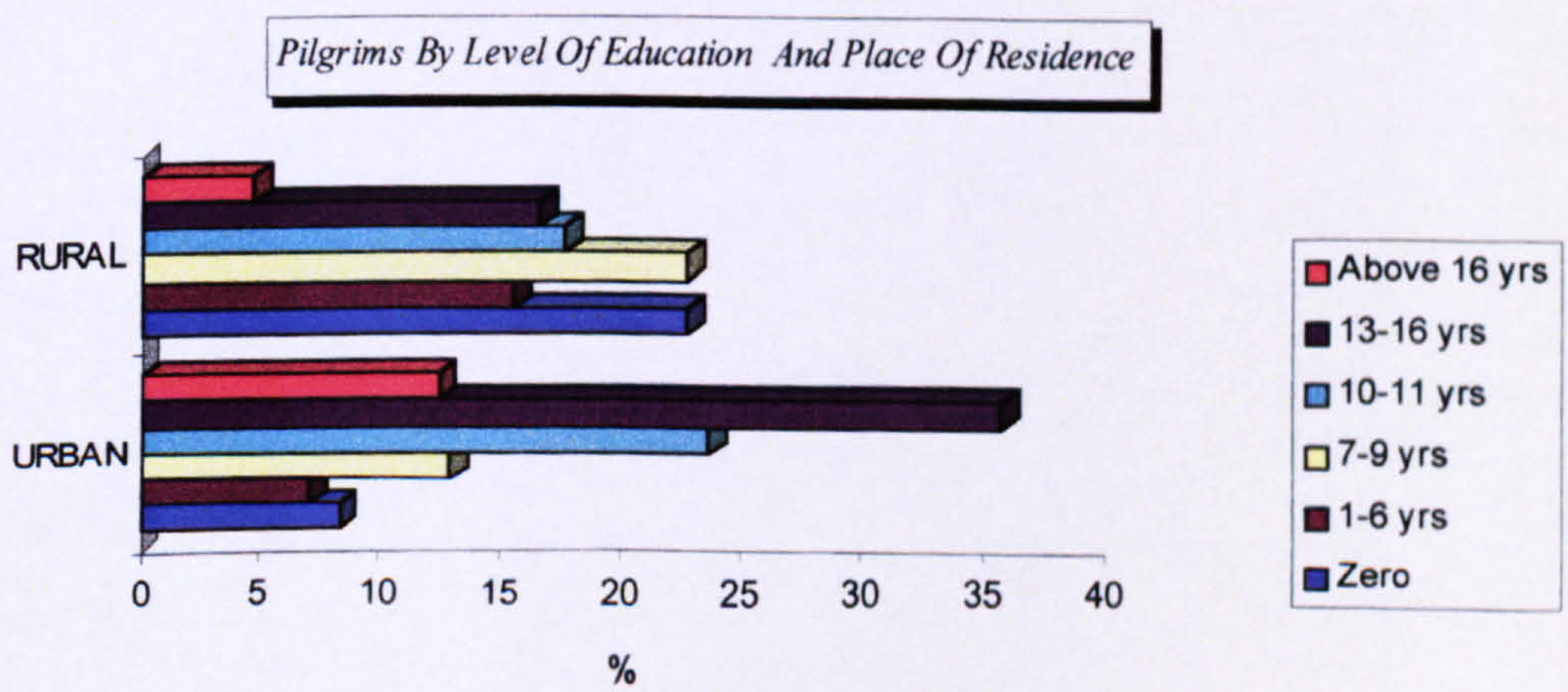
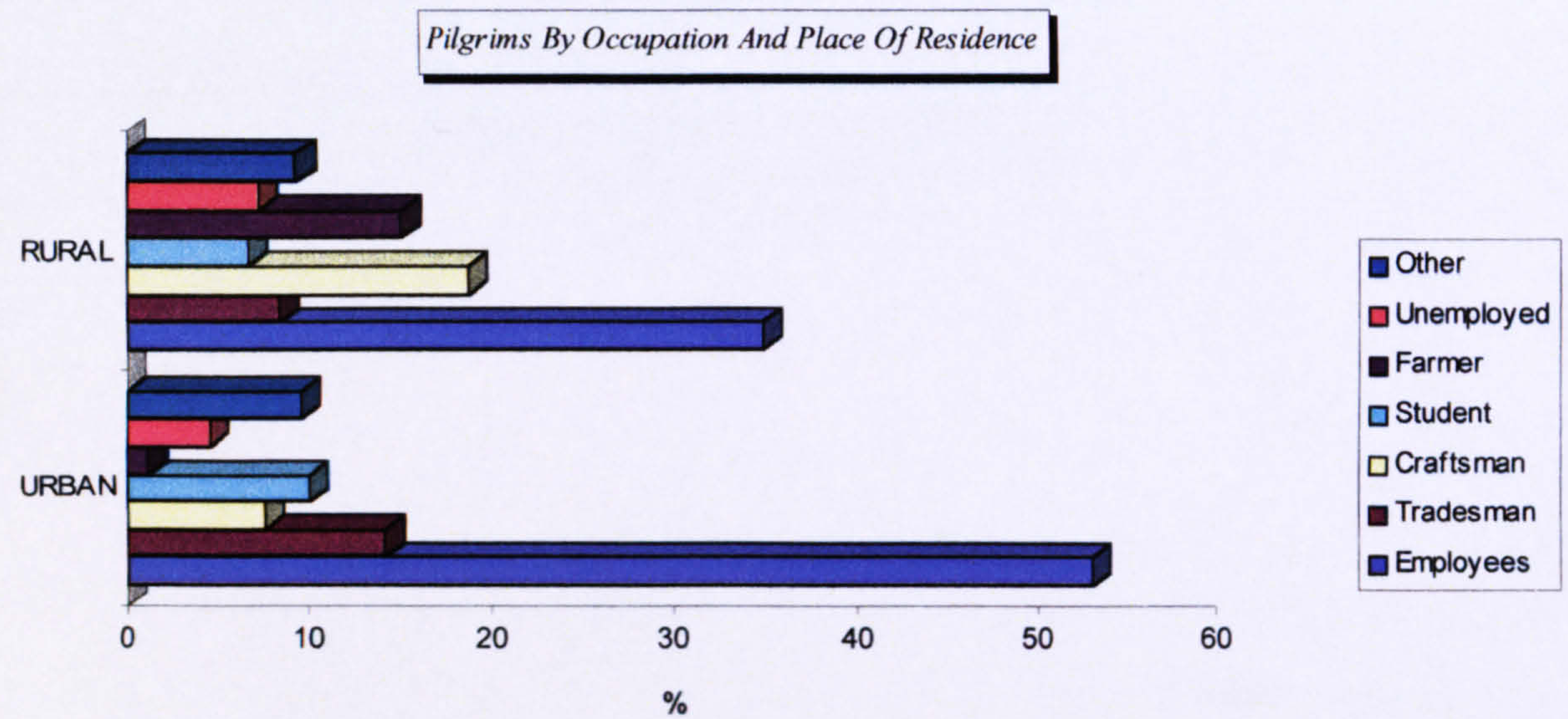


FIGURE 7-9: DISTRIBUTION OF PILGRIMS BY OCCUPATIONS AND PLACE OF RESIDENCE.



7.5 DISTRIBUTION OF PILGRIMS BY MODE OF PERFORMING HAJJ:

When pilgrims come to Makkah to perform the rites of Hajj, they mostly belong to the following categories; performing Hajj individually (on their own) or with a pilgrims' guide (*muṭawwif*) or performing Hajj with a group of pilgrims e.g., families, friends or relatives. In fact, such ways of performing Hajj are deemed to have an impact on the market of the consumer goods in Makkah. Such an effect may lie in the patterns and the extent of their expenditure during their stay in Makkah. For instance, pilgrims who perform Hajj with a pilgrims' guide (*muṭawwif*) are expected to be provided with almost all they need of services and facilities e.g., accommodation, transportation, guidance etc. Sometimes, with extra fees, foods and soft drinks are also provided on a daily basis. For this, pilgrims pay their guides (*muṭawwifīn*) for all the services and goods provided to them throughout their stay. Thus, such pilgrims do not spend a great deal of money directly in the market and it is unlikely that they would extend further expenditure into the market except for small expenditure spent on certain goods for their return back home such as *zamzam* water, prayer mats, rosaries etc. So, as far as the shopkeepers are concerned, whatever those pilgrims pay to their *muṭawwifīn* for the goods provided, it cannot be assumed that such spending will eventually pour into the market of Makkah. This assumption becomes significant when the *muṭawwifīn,* especially those who provide their pilgrims with all goods and services, depend on some markets other than Makkah for their supplies.

As for the pilgrims who perform the Hajj either individually or with group of pilgrims, the situation may appear different. These pilgrims are directly involved in the market as their daily expenditure on foods, other goods and services are spent directly in the market during their stay in Makkah. Moreover, since they are the direct buyers in the market, their demand for goods and services reacts to the demand determents e.g., price, quality .. etc. More importantly, such pilgrims will be a reliable source when they express their attitudes impressions towards the market of consumer goods.

In such a context, our survey analysis reveals, as shown in Table 7-14, that the highest proportion of the pilgrims have performed Hajj with pilgrims guides (*muṭawwifīn*), representing 41.5 per cent of the overall sample, while those who performed Hajj with group of pilgrims and individually represent 34.4 per cent, and 24 per cent respectively. Based on these data, it may be concluded that a high proportion of pilgrims (41.5%) have performed their Hajj through pilgrims guides, and hence this proportion is unlikely to have a significant direct impact on the market, since most, if not all, of their expenditure goes to the basket of their *muṭawwifīn*. However, combining the other two groups of pilgrims (24%) and (34.6%), who are thought to be more effective in the market, we then notice that their total proportions (58.5%) are greater than of those who performed Hajj with pilgrims guides (see: Table 7-14).

TABLE 7-14: DISTRIBUTION OF PILGRIMS BY MODE OF PERFORMING HAJJ AND NATIONALITIES.

MODE OF PERFORMING Hajj	ALONE		PILGRIMS' GUILDS		GROUP OF PILGRIMS		TOTAL	
	F	%	F	%	F	%	F	%
ARABIAN PENINSULA	27	26	59	32.8	30	20	116	26.7
NORTH PENINSULA	5	4.8	9	5	11	7.3	25	5.8
ARAB AFRICANS	30	28.8	67	37.2	58	38.7	155	35.7
NON-ARAB AFRICANS	3	2.9	4	2.2	3	2	10	2.3
INDIAN SUB -CONTINENT	25	24	26	14.4	27	18	78	18
S.E ASIA	2	1.9	3	1.7	6	4	11	2.5
EUROPE / AMERICA	5	4.8	3	1.7	4	2.7	12	2.8
IRAN	4	3.8	8	4.4	10	6.7	22	5.1
OTHERS	3	2.9	1	0.6	1	0.7	5	1.2
TOTAL	104	24	180	41.5	150	34.6	434	100

It may be also of interest to define which nationalities of pilgrims fall into each category. As shown in the table, we notice that three regional nationalities represent the highest proportions in the three categories. The first dominant region nationalities are the Arab African pilgrims with the highest proportions of individual pilgrims, pilgrims with *muṭawwifīn* and pilgrims in groups, representing 28.8%, 37.2% and 38.7% respectively. The second dominant region nationalities are the Arabian Peninsula pilgrims with the second largest proportions in the three categories, representing 26%, 32.8% and 20% respectively. The third dominant region nationalities are the Indian Sub-Continent pilgrims with the third largest proportions in the three categories, representing 24%, 14.4% and 18% respectively. This dominance by these region nationalities is possibly due to their high proportions in the overall sample. In addition, the high proportions of the Arab African and the Indian Sub-Continent pilgrims performing Hajj individually and collectively may be due to the fact the most of these pilgrims were expatriate in Makkah or in other parts of the

Kingdom which makes it quite easy and cheaper for them to perform Hajj in such ways. In relation to the other region pilgrims, there appear no significant proportions as regards their distribution in the three categories.

7.6 PILGRIMS TRADING IN CONSUMER GOODS DURING HAJJ:

Beside the overwhelming spiritual dimension of Hajj, some commercial activities are also practised by pilgrims. Historically, commercial practices have always been associated with Hajj. In pre-Islamic time, Hajj was a major commercial environment for traders to exchange goods and for others to advertise their products amongst pilgrims. This commercial aspect continued and later was appreciated in Islam. In this respect, the Holy *Qur'an* states:

> ***"...That they may witness, The benefits (provided) for them,***
> ***And celebrate the name***
> ***Of Allah through the days.."* S:22. V:28.**

As literally explained in the version of *Yusif Ali*,: "there are benefits both for this our material life and for our spiritual life. Of the former kind are those associated with social intercourse which furthers trade and increases knowledge"[1].

Thus, such commercial aspects remained parallel to the spiritual dimension for the bulk of pilgrims over the years. At the present time, however, such economic aspects seem to have diminished, as pilgrims are hardly seen to practice economic activities while performing Hajj. In fact, this could be due to the availability of every thing pilgrims may need in terms of goods and services. Besides, some legal constraints imposed by the government may have prevented pilgrims from trading in Hajj season.

Despite all that, some cases of small commercial practices by pilgrims are still observed from time to time. For instance, during the Hajj of 1995, some groups of pilgrims, originally from the former USSR, were frequently seen, in different places in Makkah, selling a variety of goods, namely some light goods such as magnifiers, cameras, radios, rags.

In this regard, a question was presented to pilgrims in the questionnaire, inquiring about whether they brought goods with them to sell during Hajj, and if so, what were the reasons?. Interestingly, the survey results showed a very significant proportion of pilgrims, 61 pilgrims (or 14.1%) who brought some goods with them during Hajj. Although, this proportion (14.1%) is numerically small, it confirms that the material benefits in the form of commercial practices still co-exist with the spiritual aspects of the Hajj. This significant proportion also indicates that there is evident tendency amongst pilgrims towards trading while performing Hajj. The types of goods brought in by those pilgrims and their regions are shown in Table 7-15.

As may be seen in Table 7-15, the highest proportions of them are represented by two groups; those who brought some Hajj-related goods such as prayer mats and rosaries, and those who brought clothing goods such as fabrics and ready-made cloths, representing 31.1 % each. This is followed by varying proportions of pilgrims who brought different types of goods, as follows; (11.5%) foodstuffs, (9.8%) jewelry, (8.2%) electronic goods, (4.9%) footwear and leather products, and finally two

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[1]- The Holy Quran: English Translation of the Meanings and Commentary. King Fahd Holy Quran Printing Complex. Madinah. Saudi Arabia.

individual pilgrims, one who brought cosmetic goods and the other children goods (See: Table 7-15).

Also as shown in the table, most of these goods were brought by the Arab African pilgrims, representing 36.1%, followed by the Indian Sub-Continent pilgrims who represented 21.3% per cent, and then, the Arabian Peninsula pilgrims at 14.8%, North Peninsula pilgrims at 8.2%, European / American and Iranian pilgrims at 6.6% each, the Non-Arab African pilgrims at 3.3%, and finally one pilgrim from Southeast Asia and another one of the other nationalities, representing 1.6% each.

TABLE 7-15: DISTRIBUTION OF GOODS BROUGHT IN HAJJ SEASON BY PILGRIMS OF DIFFERENT REGIONS.

REGIONS OF PILGRIMS	Foods & Drinks		Clothing		Rags & Prayer mats		Jewelry		Electronic Items		Children's Items		Footwear & Leather products		Perfumes & Cosmetics		Total	
	F	%	F	%	F	%	F	%	F	%	F	%	F	%	F	%	F	%
ARABIAN PENINSULA	3	42.9	2	10.5	0	0	1	16.7	2	40	0	0	0	0	1	100	9	14.8
NORTH PENINSULA	0	0	1	5.3	2	10.5	1	16.7	1	20	0	0	0	0	0	0	5	8.2
ARAB AFRICANS	3	42.9	8	42.1	6	31.6	1	16.7	0	0	1	100	2	66.7	0	0	22	36.1
NON-ARAB AFRICANS	0	0	1	5.3	1	5.3	0	0	0	0	0	0	0	0	0	0	2	3.3
INDIAN SUB -CONTINENT	1	14.3	2	10.5	6	31.6	2	33.3	0	0	0	0	1	33.3	0	0	13	21.3
S.E ASIA	0	0	0	0	1	5.3	0	0	0	0	0	0	0	0	0	0	1	1.6
EUROPE / AMERICA	0	0	2	10.5	2	10.5	0	0	0	0	0	0	0	0	0	0	4	6.6
IRAN	0	0	3	15.8	1	5.3	0	0	0	0	0	0	0	0	0	0	4	6.6
OTHERS	0	0	0	0	0	0	1	16.7	0	0	0	0	0	0	0	0	1	1.6
TOTAL	7	11.5	19	31.1	19	31.1	6	9.8	5	8.2	1	1.6	3	4.9	1	1.6	61	100

The motives for bringing goods during Hajj times were also indicated by these pilgrims. As demonstrated in Table 7-16, almost half (47.5%) of those pilgrims, who brought goods, indicated that they brought the goods for trading while performing Hajj, followed by 45.9% of them whose motive was to advertise their products in the Hajj market. By combining these two proportions, it can be stated that 93.4% of the pilgrims who brought goods during Hajj brought it for trading purposes. And this may support the earlier statement that there is still tendency among pilgrims towards practising the material life, in the form of selling or advertising goods, as they perform the rites of Hajj. It can, however, be argued that such pilgrims do not trade in Hajj simply for gaining profit but they are more likely seek to apply the concept of combining the material life with the spiritual life of Hajj, as stated in the Holy *Qur'an*.

However, besides those who brought goods only for trading purposes, a low proportion of 6.6% indicated that they brought goods for personal use only because they were not satisfied with the goods supplied in Hajj (see: Table 7-16).

TABLE 7-16: MOTIVES FOR BRINGING GOODS BY PILGRIMS OF DIFFERENT REGIONS.

REGIONS OF PILGRIMS	FOR TRADING		FOR ADVERTISING MY PRODUCTS		NOT SATISFIED WITH THE GOODS SUPPLIED IN HAJJ		Total	
	F	%	F	%	F	%	F	%
Arabian Peninsula	6	20.7	3	10.7	-	-	9	14.8
North Peninsula	4	13.8	1	3.6	-	-	5	8.2
Arab Africans	8	27.6	11	39.3	3	75	22	36.1
Non-Arab African			2	7.1	-	-	2	3.3
Indian Sub-Continent	6	20.7	6	21.4	1	25	13	21.3
S.E Asia	1	3.4	-	-	-	-	1	1.6
Europe/America	1	3.4	3	10.7	-	-	4	6.6
Iran	3	10.3	1	3.6	-	-	4	6.6
Others	-	-	1	3.6	-	-	1	1.6
Total	29	47.5	28	45.9	4	6.6	61	100

It may also be of interest to identify the nationalities of pilgrims, in terms of regions, with respect to their motives for bringing goods in Hajj. As Table 7-16 reveals, we notice that most of the pilgrims, who brought goods for trading purposes, were Arab African pilgrims (27.6%), pilgrims from the Arabian Peninsula and the Indian Sub-Continent, representing 20.7% each, pilgrims from the North Peninsula (13.8%), Iranian pilgrims (10.3%) and finally those who came from Europe or America and S.E Asia, representing 3.4% each. The greatest number of pilgrims who brought goods for advertising in the Hajj market were also Arab Africans (39.3%), followed by 21.4% from the Indian Sub-Continent, 10.7% from each of the Arabian Peninsula and Europe or America, 7.1% from the Non-Arab African countries, and finally only one pilgrim from each of; North Peninsula, Iran and other nationalities. With respect to the pilgrims who brought some goods for personal consumption there were only four pilgrims; three Arab Africans and one from the Indian Sub-Continent countries.

7.7 PILGRIMS PURCHASING CRITERIA WITH RESPECT TO NECESSARY AND SUPPLEMENTARY GOODS:

Another important aspect of the impact of Hajj on the trade of consumer goods may lie in the pilgrims' purchasing criteria when buying goods. In this particular environment of Hajj market, numerous elements may, in ranging degrees, influence the decision process of pilgrims regarding buying consumer goods. Some of these elements are related to their socio-economic and demographic characteristics e.g., income level, age range, occupation ... etc. None of these factors can be ignored in the consumers' buying decisions. However, this section is not concerned with such background characteristics and their effect on the pilgrims buying decisions. The discussion here is concerned with the common criteria, which prevail in the market of consumer goods in Makkah, on which pilgrims make their decisions to buy goods. These criteria are also derived from the characteristics of the consumer goods i.e., price of product, its quality, being packed, being locally or foreign manufactured and goods with spiritual value e.g., goods used or consumed for religious purposes such as *zamzam* water, prayer mats, rosaries .. etc. The pilgrims' buying criteria will be presented with respect to the necessary goods which are bought on a daily basis such as food and drink, and the supplementary goods such as gifts and other durable goods bought for pleasure. The purpose here is to identify the major criteria that play a key role in the pilgrims' purchasing decisions with respect to the necessary and the supplementary goods. Furthermore, this information will help in defining the determinants of the pilgrims' demand for the necessary and the supplementary goods during Hajj time.

An analysis presented in Table 7-17 reveals that the overwhelming proportion of pilgrims considered the price as the first and foremost criterion in their purchasing decisions when buying both necessary and supplementary goods, representing 44% for the former and 44.2% for the latter. An explanation for this criterion (prices), being considered in the first place, may be due to the general rise in prices during the season of Hajj, and might be also due to the fact that most pilgrims are low income earners, which therefore makes pilgrims consider the price in the first place. Other pilgrims, however, indicated some other criteria which were given first consideration in their buying decisions for both goods, but with low proportions. That is, for the necessary goods, the second largest proportion of pilgrims (28.1%) considered first the need for the product to be of high quality, followed by 18.7% who most considered the need for the goods to be packed. In fact, the element of packing is extremely important during the season of Hajj, particularly for goods such as cooked foods and soft drinks which are sold in restaurants and take-away shops or even in mobile shops. During Hajj and even for a while after Hajj, the city of Makkah becomes dangerously polluted; obviously this pollution results from exhaust fumes from the countless motor vehicles and the waste disposals of hundreds of thousands of pilgrims. In spite of this pollution, most foods and drinks are, unfortunately, sold unpacked to pilgrims. For this reason, the proportion of pilgrims who consider first the packing may have been aware of such danger.

Following this is the 8.1% of pilgrims who were most concerned with the locally manufactured goods, and finally the lowest proportion of pilgrims most considered imported goods. Although, the last two proportions of pilgrims, who considered the origin of the goods as first criterion, are low, it clearly indicates the relative importance of the locally-manufactured goods to some pilgrims, as compared to those who considered the foreign-manufactured goods.

In relation to the supplementary goods, apart from the prices which were considered by the highest proportion of pilgrims as the first criterion, the other purchasing criteria appear to be in a different order from that relating to the necessary goods, in terms of the highest proportion of pilgrims considering each criterion. As seen in Table 7-17, the second largest proportion of pilgrims (18.4%) considered the packing of goods, followed by 13.6% who considered first locally-manufactured goods, then 13.4% were concerned with the spiritual value of the supplementary goods. Finally, the lowest proportions of pilgrims considered first quality and imported goods, representing 8.8% and 1.6% respectively.

Based on the above findings, the pilgrims' purchasing criteria can be ordered as follows; with respect to the necessary goods, the purchasing criteria are prices, quality, packing, local origin and foreign origin. As for the supplementary goods, the pilgrims' purchasing criteria are, in order, prices, packing, local origin, spiritual value of goods, quality and finally being of foreign origin (see: Table 7-17).

TABLE 7-17: PILGRIMS PURCHASING CRITERIA WITH RESPECT TO NECESSARY AND SUPPLEMENTARY GOODS.

PURCHASING CRITERIA	NECESSARY GOODS		SUPPLEMENTARY GOODS	
	F	%	F	%
Prices	191	44	192	44.2
Quality	122	28.1	38	8.8
Packing	81	18.7	80	18.4
Local	35	8.1	59	13.6
Imported	5	1.2	7	1.6
Its Spiritual Value	-	-	58	13.4
Total	434	100	434	100

7.8 PILGRIMS OPINIONS ON THE MARKETS OF CONSUMER GOODS:

In this section, the market of consumer goods is evaluated from the viewpoint of pilgrims. In fact, since pilgrims form the ultimate target consumers in the Hajj market, their opinions and attitudes towards it are quite important and therefore must be given attention. Such information, however, is valuable to shopkeepers and the planners who are concerned with the economic development in the city of Makkah.

As shown in Table 7-18, more than two thirds of pilgrims (66.8%) indicated that the market needs more supervision and better display of goods. In fact, those two requirements are the major issues which are continually observed in Hajj seasons. It is not surprising, however, that the lack of supervision and the inadequate display of goods are attributed to the implications and the conditions of the Hajj season. In a short span of time, the small city of Makkah becomes heavily congested with pilgrims and vehicles throughout the season of Hajj, bringing about traffic jams in every part of the city. This condition, therefore, stands as an obstacle to the supervision and the inspection campaigns to cover every part of the city on a regular basis. It is also observed that the inadequate display of goods during Hajj is largely due to such conditions of Hajj. Such factors as the shortness of Hajj time, the temporary and inexperienced shopkeepers, the momentary preparation before Hajj and the haphazard selection of goods by shopkeepers are all key elements held for the shop or store selling environment, such as the inadequate display of goods and in-store mismanagement.

Other pilgrims, however, expressed their opinions on other aspects of the goods market, but in insignificant proportions. As seen in the table, some pilgrims commented further on the shop environment design, as 9% of them indicated that the shops or the stores selling consumer goods lack attractive layout, and another 9% indicated that the products supplied need more advertising. Some other pilgrims commented on the market as a whole; 9% of pilgrims indicated that the market needs to be supplied with large quantities of goods, and 6.2% indicated that it needs to be supplied with a wide range of assorted products (see: Table 7-18). In fact, although these aspects were indicated by small proportions of pilgrims, they are largely attributed to the implications of the Hajj season.

TABLE 7-18: GENERAL PILGRIMS OPINIONS ON THE MARKET OF CONSUMER GOODS IN MAKKAH.

PILGRIMS OPINIONS ON THE MARKET	F	%
Needs more supervision	202	46.5
Needs better display	88	20.3
Needs better layout	39	9.0
Needs more advertising	39	9.0
Needs more quantities of goods	39	9.0
Needs a wide range of assorted goods	27	6.2
Total	434	100

To conclude from the above results, we clearly observe that the chief aspects raised by most pilgrims regarding the goods market in Makkah were, firstly, the lack of government supervision of the consumer goods which implies checking upon prices, product quality and health validity, and secondly the poor display techniques by which merchandise is presented within shops.

7.9 PILGRIMS ATTITUDES TOWARDS THE TREATMENTS OF THE SHOPKEEPERS:

Another important feature that may be critical to both of shopkeepers and planners is the pilgrims impressions and attitudes towards their treatment by the shopkeepers. As indicated in Table 7-19, we observe that the highest proportion of pilgrims (88%) surprisingly complained about being treated unkindly by the shopkeepers, whilst 9.7% complained about difficult communication with the shopkeepers because of language barriers, and 2.3% complained about the slow service.

From the above findings, it is clearly observed that the most serious complaint by most pilgrims is unkind treatment by the shopkeepers. In fact, such impolite behaviour by shopkeepers is entirely against, not only, the spirit of the Hajj, but also contradicts the basic principles of Islam. Pilgrims who come to perform the rite of Hajj and visit the Holy House and the sacred places are considered as guests of Almighty Allah, and therefore, their comfort and assistance are a duty upon the locals. It is also stressed in government policy that pilgrims should be treated with utmost kindness throughout their stay in the Kingdom.

However, the most probable explanation for the unpleasant behaviour of the shopkeepers may be due to the fact that the nature of their motives for trading in Hajj is mostly dominated with financial gain and profitability rather than fulfilling a religious duty to pilgrims (see chapter 5, section: 5-2-3). Therefore, in order to improve such treatment, shopkeepers, especially those who trade only during Hajj, should be educated through the media and the press about the importance of the treatment of pilgrims. Such awareness can also be emphasized by the authorities when granting permits and licences to shopkeepers for setting up business during Hajj.

TABLE 7-19: PILGRIMS ATTITUDES TOWARDS THEIR TREATMENTS BY SHOPKEEPERS.

PILGRIMS ATTITUDES	F	%
Bad treatment	382	88.0
Language difficulty	42	9.7
Slow service	10	2.3
Total	434	100

FIGURE 7-10: DISTRIBUTION OF PILGRIMS BY MODE OF PERFORMING HAJJ AND NATIONALITIES.

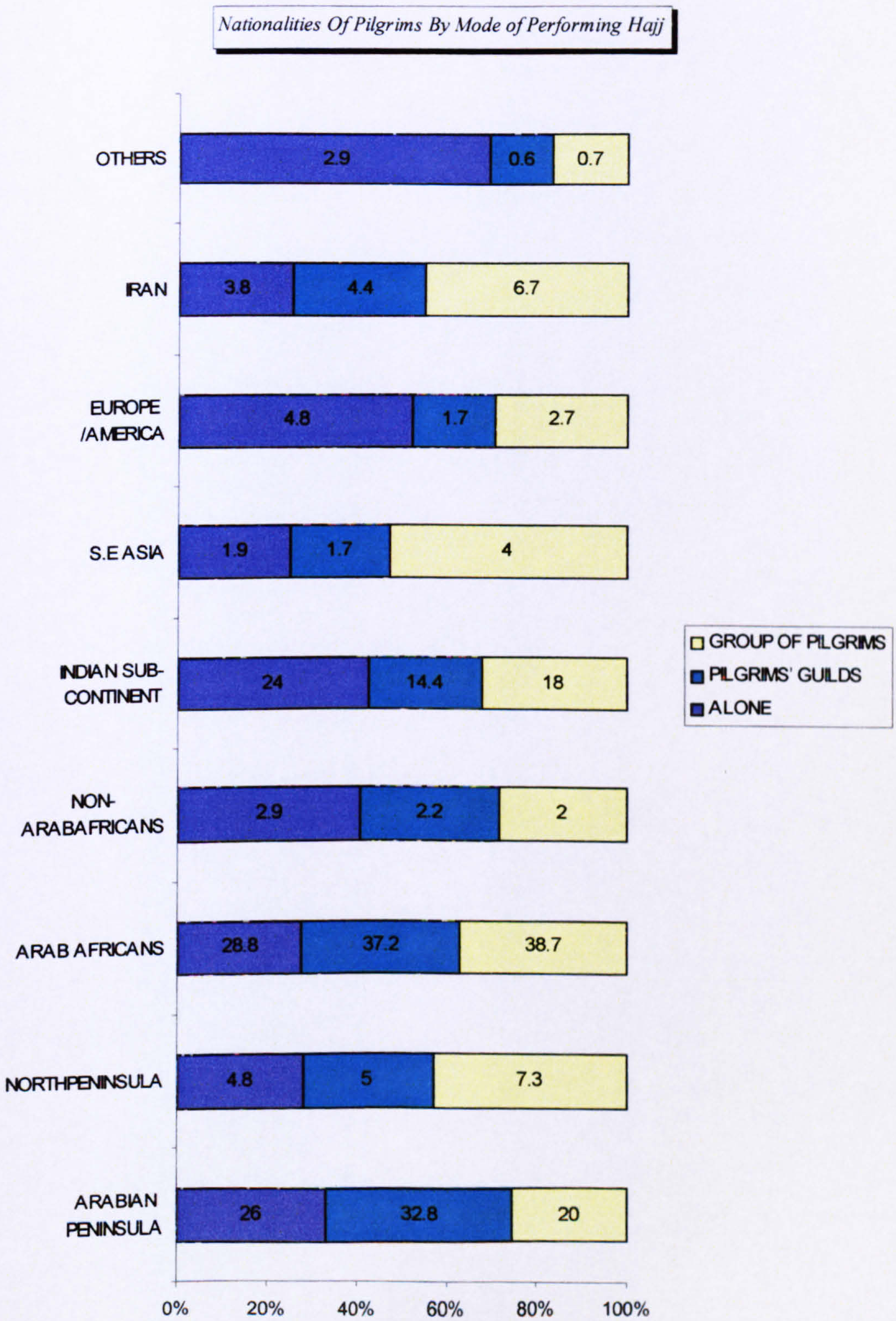


FIGURE 7-11: MOTIVES FOR BRINGING GOODS BY PILGRIMS OF DIFFERENT REGIONS.

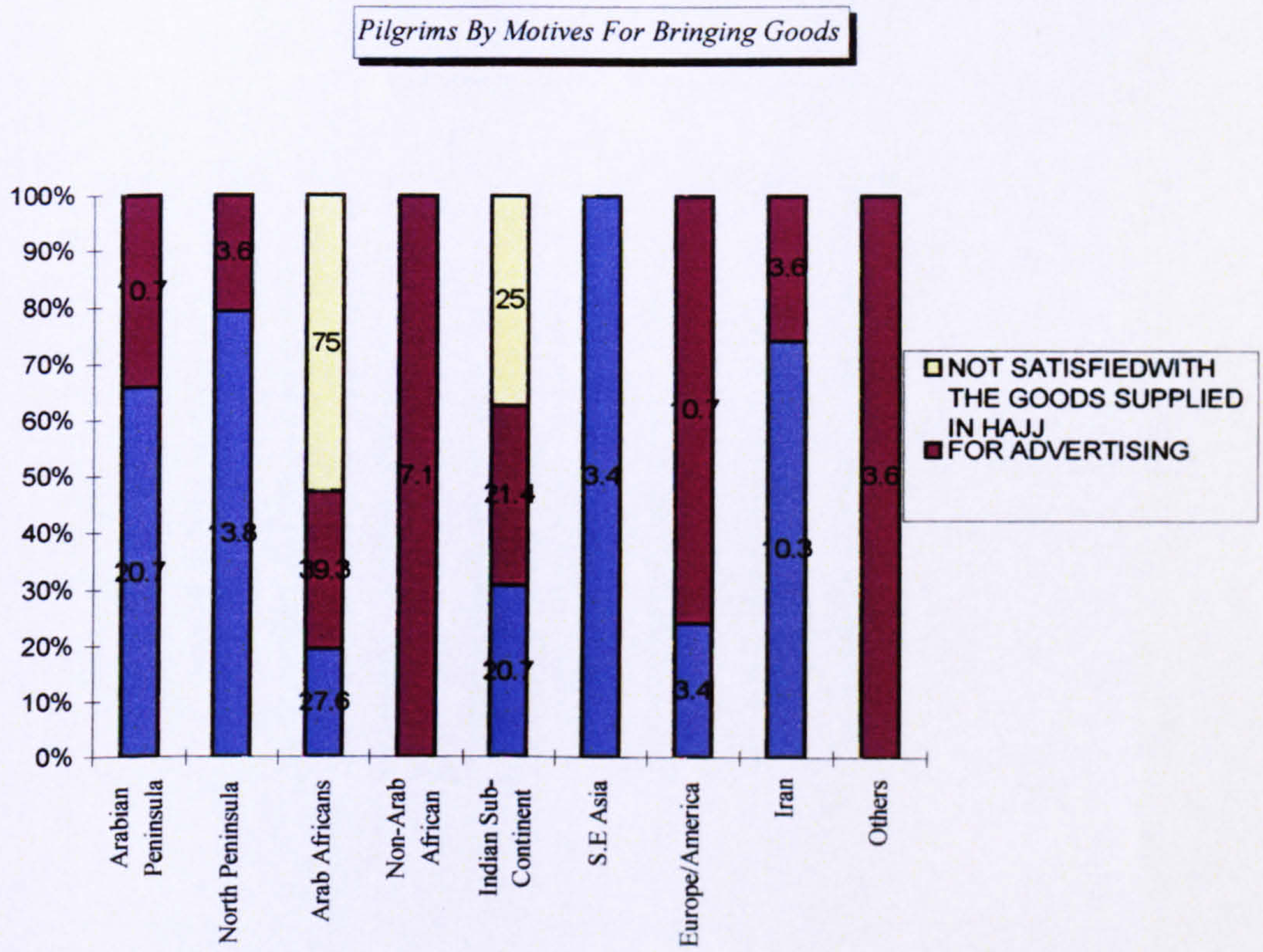


FIGURE 7-12: PILGRIMS PURCHASING CRITERIA WITH RESPECT TO NECESSARY AND SUPPLEMENTARY GOODS.

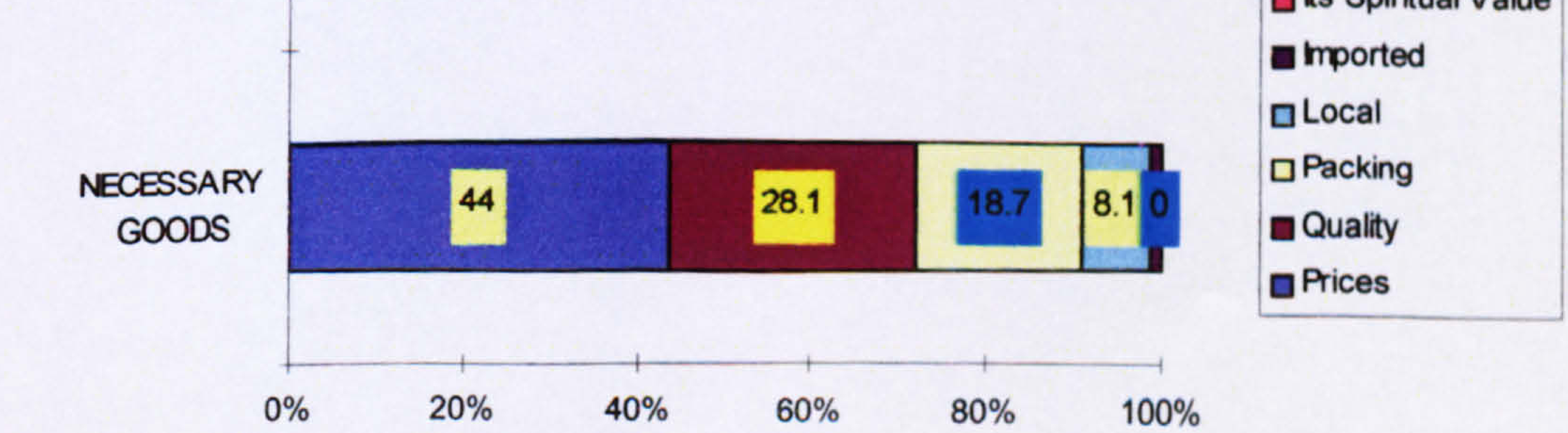


FIGURE 7-13: GENERAL PILGRIMS OPINIONS ON THE MARKET OF CONSUMER GOODS IN MAKKAH.

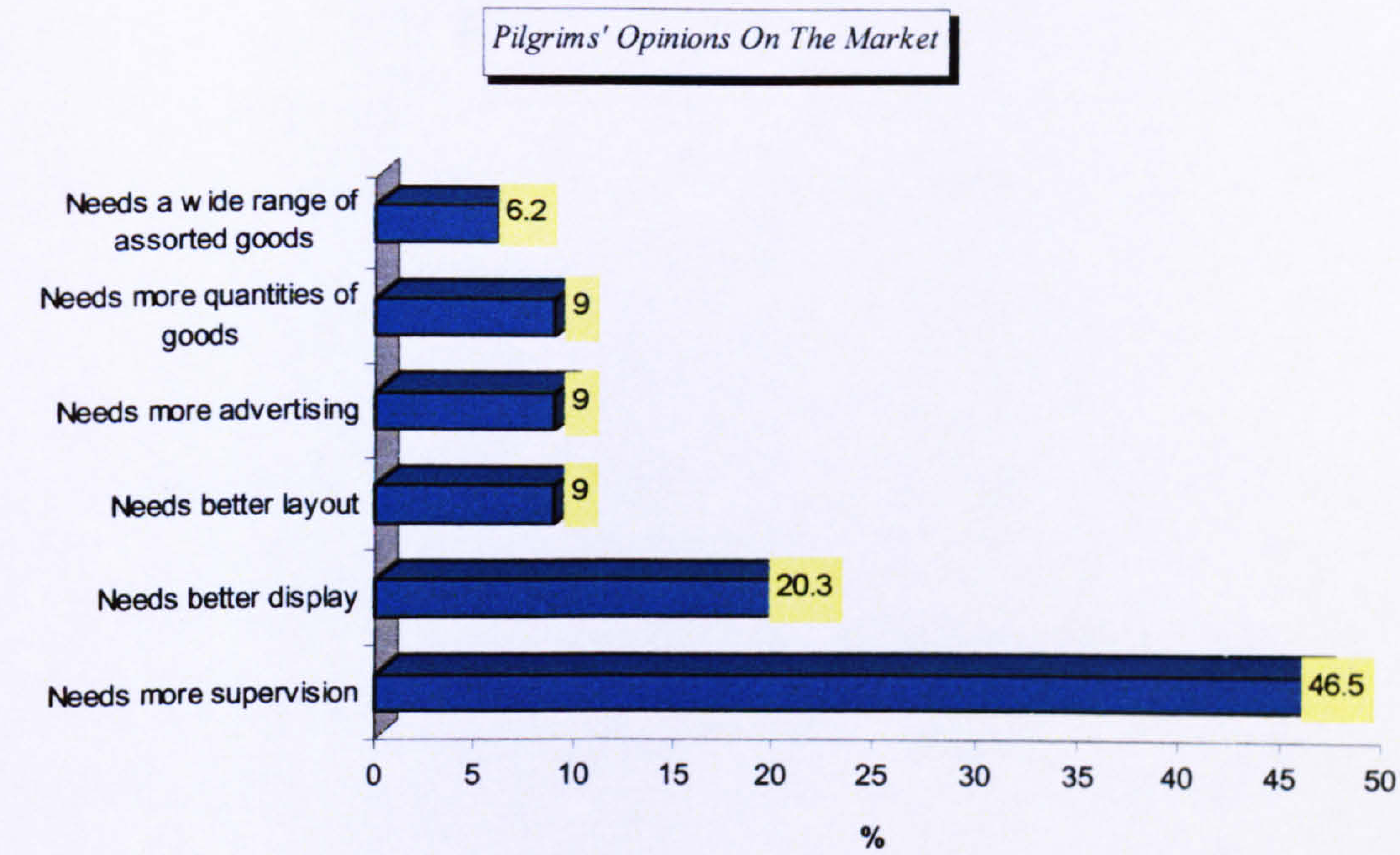
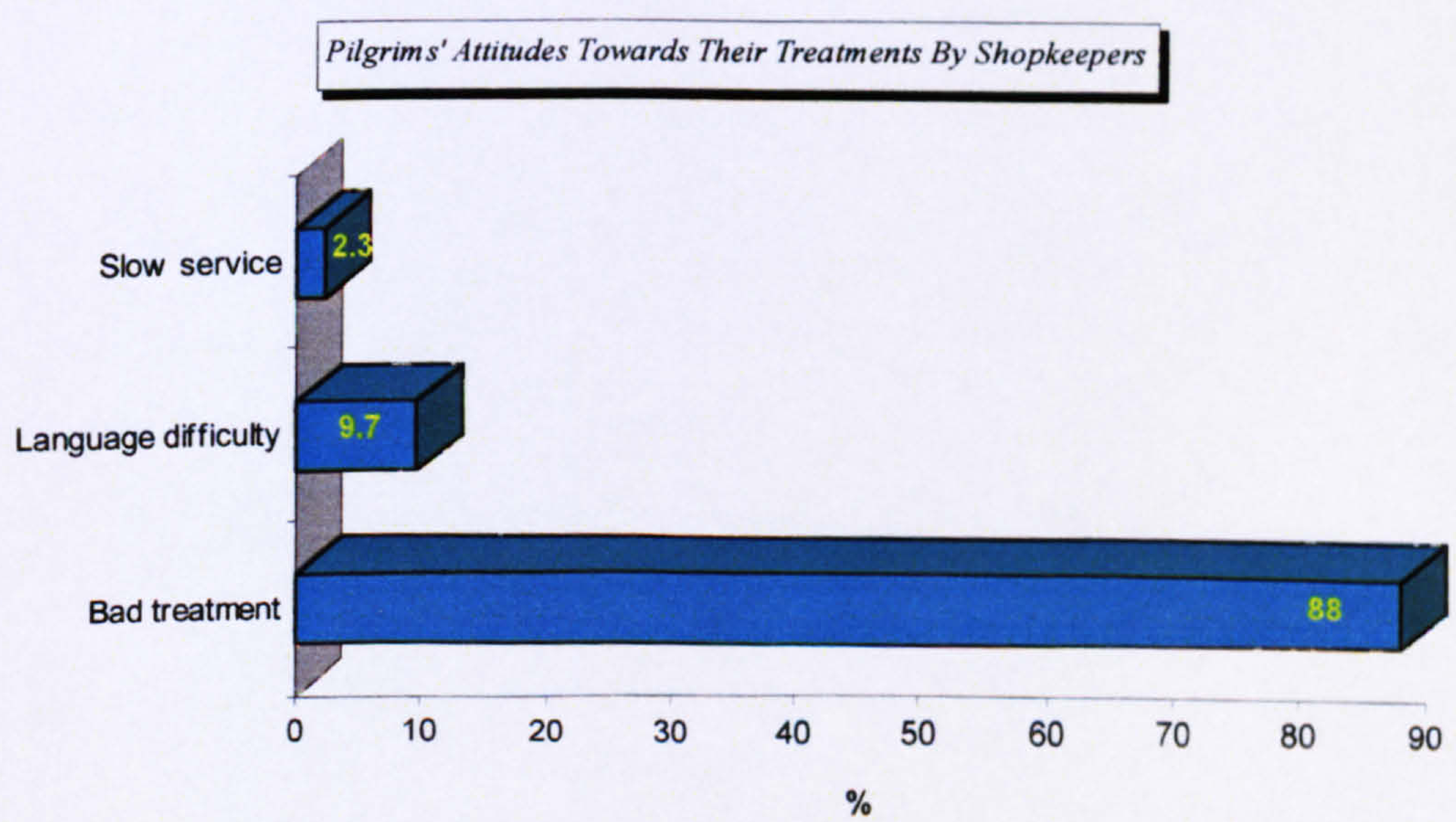


FIGURE 7-14: PILGRIMS ATTITUDES TOWARDS THEIR TREATMENTS BY SHOPKEEPERS.



7.10 PILGRIMS EXPENDITURE ON CONSUMER GOODS:

This section is important as it deals with a significant economic aspect of pilgrims i.e., their expenditure on consumer goods in Makkah during the course of Hajj. In fact, the extent of the pilgrims' expenditure is a significant indicator of the impact of Hajj on the trade of consumer goods, which also reflects the aggregate demand of pilgrims for consumer goods. The purpose of this section, therefore, is to analyze the expenditure profile of the pilgrims in terms of the total expenditure incurred by pilgrims on consumer goods in the market of Makkah, and the break down of expenditure items. Also, the influence of some selected variables, i.e., nationality, sex, pilgrims residency and mode of performing Hajj, on their expenditure profile will be examined.

Generally speaking, pilgrims expenditure on consumer goods in Makkah represents only a portion, but a significant one, of the total expenditure incurred by pilgrims from their departure to their return. These items of expenditure include the travelling costs whether by sea, air or land, expenditure on accommodation in Makkah, Madinah and the sacred places, expenditure on transport in their own countries and within Saudi Arabia, expenditure on customs duty, expenditure on animals for sacrifice. Our concern, however, in this section will focus on their expenditure only on consumer goods during their stay in Makkah.

The survey results indicate that 386 (or 88.9%) of the respondents reported their expenditure, whereas only 48 (or 11.1%) of the sample members did not provide any data relating to their expenditure. This is possibly due to the fact that some pilgrims perform Hajj in groups and their basic expenditure is the responsibility of their leaders. For this reason, it is hard for the individual pilgrim within the group to report on the expenditure break-down. The survey analysis is, therefore, based on the expenditure data given by the 386 pilgrims.

Table 7-20 presents general statistics about the total expenditure incurred by pilgrims on consumer goods. As shown in the table, the per capita average expenditure for all the sample members was SR 2,855, and this seems to be a significant average given the fact that most pilgrims were low income earners. The minimum single expenditure incurred by pilgrims was also reported as low as SR 10, whereas the single maximum expenditure was SR 25,627. The table also reveals an interesting statistic namely, the gigantic total expenditure of the pilgrims on the consumer goods which totaled as high as SR 1,021,644. On the whole, this large size of expenditure clearly indicates the effective demand by pilgrims for the consumer goods, as well as it implies that expenditure on consumer goods dominates the total pilgrims expenditure during the course of their stay in Makkah. In fact, if this per capita average expenditure was calculated for the total number of the external pilgrims (995,611)[1] who performed the Hajj in 1994, an estimate of almost SR 3 billions (SR 2,842,469,405) would be the total expenditure spent only by those external pilgrims in the market of consumer goods, and this figure would double if the internal pilgrims were taken into account.

[1] - The number of the internal pilgrims is not available for that year. However, the number of the internal pilgrims is quite often equal, if not more, to the number of the external pilgrims, those who come from abroad.

TABLE 7-20: SUMMARY STATISTICS ABOUT THE TOTAL EXPENDITURE OF PILGRIMS (IN S.R).

STATISTICS	VALUE
Mean	2,855
Minimum	10
Maximum	25,627
Range	25617
Sum	1,021,644
Number of cases	386
Missing	48

An analysis of the pilgrims expenditure with respect to individual consumer goods, as shown in Table 7-21, reveals that foodstuff and drinks represent the highest proportion of their expenditure (23.9%) as they spent SR 244,233 on them. In fact, this dominance of goods in the overall pilgrims expenditure is not surprising since food and drinks are necessaries and consumed on a daily basis. After food and drink, clothing represents the second largest proportion (18%) of their total expenditure. Next to clothing were prayer mats and rosaries, representing 11.9% of the total expenditure. As a matter of fact, these goods i.e., clothing, prayer mats and rosaries are the most commonly purchased gifts by pilgrims for relatives, friends and acquaintances back home. This is followed by a marginal proportion (11.7%) accounted for by jewelry which may be demanded either because of its high quality or being relatively cheaper than in some pilgrims' home countries. Other goods, however, claim portions of pilgrims' expenditure, but with low proportions. These include children's items, footwear and leather products e.g., bags, suitcases, wallets etc., perfumes and cosmetics, electronic items and some other goods (see: Table 7-21). The table also presents the maximum and minimum expenditure on the different consumer goods. The surprising result here is that, whereas the maximum expenditure on each item is SR 5,000 and over, the minimum expenditure on all items was reported as SR 1, 2 and 3. As for the maximum expenditure, we observe that the highest amount of money spent on a single item is SR 9,600 on clothing, while the lowest was SR 5,000 as spent on footwear and leather products.

With respect to the average expenditure, the table reveals that the greatest average expenditure was SR 1,037 as incurred on footwear and leather products, while the lowest average expenditure was SR 304 which was on electronic items. It is interesting to note here that whereas the total expenditure on footwear and leather products represents a quite low proportion (8.6%), it represents the highest proportion of the pilgrims average expenditure (SR 1,037).

TABLE 7-21: TOTAL PILGRIMS EXPENDITURE ON CONSUMER GOODS IN TERMS OF MINIMUM, MAXIMUM, AVERAGE AND TOTAL SUMS.

EXPENDITURE HEADS	MINIMUM	MAXIMUM	AVERAGE	SUM	% TO TOTAL EXPENDITURE
FOOD / DRINKS	1	8,000	795	244,233	23.9
CLOTHING	1	9,600	624	183,472	18
PRAYER MATS & ROSARIES	1	8,000	410	121,121	11.9
CHILDREN'S ITEMS	1	7,500	519	92,546	9.1
FOOTWEAR & LEATHER PRODUCTS	1	5,000	1,037	88,148	8.6
JEWELRY	1	7,000	586	119,610	11.7
ELECTRONIC ITEMS	2	5,003	304	32,885	3.2
PERFUMES & COSMETICS	3	9,001	586	82,168	8
OTHERS EXPENDITURE	1	7,000	528	57,461	5.6
TOTAL PILGRIMS EXPENDITURE	10	25,627	2,855	1,021,644	100

7.10.1 Expenditure Profile By Nationalities (Pilgrims Regions):

As a matter of fact the extent of pilgrims expenditure was found, in some previous studies, to be influenced by a number of factors. These influential factors were identified frequently as the nationality of pilgrims (in our analysis pilgrims are identified by the regions of their countries instead), place of their residence in their countries as urban or rural areas, gender of pilgrims as male or female and mode of performing Hajj as with pilgrims' guides, with group of pilgrims or being alone[1]. Therefore, in this section and the following ones, we will investigate and measure the impact of the above factors on the expenditure profile of pilgrims in terms of their total average and their average expenditure on individual items.

The expenditure profile of pilgrims with respect to their nationalities or regions is presented in Table 7-22. As can be seen from the table, it is evident that there are some differences in the total average expenditure among pilgrims of different nationalities. Of all nationalities, Iranian pilgrims were found to spent the highest total expenditure on average (SR 5,426), followed immediately by the Arab African pilgrims whose total average amounted SR 5,304, which is only 2.3% lower than the Iranians average expenditure. In fact, it is not surprising that the Iranians spend the highest amount since they are believed to be financially supported by their government. For this reason, it is noticed that they spend not only the highest amount on the goods market but also, as widely observed, pay the highest rent for accommodations. Because of this, it is common in Makkah for the suppliers of

[1] - Hajj Research Centre (HRC). Various unpublished publications and reports. Most of these studies were conducted by foreign Academic Institutes, often by University of Karachi, Pakistan, in

accommodations to prefer Iranian tenants to any other nationalities. As for the Arab African pilgrims, their total average expenditure seems to be surprising as being the second largest average. This large average expenditure, however, is possibly due to their large number in the sample.

The third highest total average expenditure (SR 4,338) was accounted for the pilgrims from the Arabian Peninsula, consisting of the gulf states and Yemen, followed by pilgrims from Europe, America and Turkey whose total expenditure on average amounted SR 3,621. By only 7.4% less, North Peninsula pilgrims came next as their expenditure totaled on average SR 3,371. The total average expenditures of the other nationalities were reported as less than SR 3,000. The lowest average expenditure amongst them was by the South-east Asia pilgrims (SR 800) and by those categorized as other nationalities, whose average expenditure was reported as only SR 556.

With respect to the per capita average expenditure of the nationalities on individual items, the table reveals that most of nationalities i.e., Arabian Peninsula, North Peninsula, Arab and Non-Arab African, European and American pilgrims spent their highest average expenditure on foods and drinks. While the other nationalities namely Indian Sub-Continent, S.E Asia, Iranian and other nationalities spent their highest average expenditure on clothing. Based on these findings, it can be inferred that the foods, drinks and clothing are the most common consumer goods demanded by pilgrims. As for the lowest average expenditure, Arabian Peninsula, North Peninsula,

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collaboration with the HRC. The aim of such studies was to analyze the impact of the demo-socio-economic characteristics of pilgrims on their expenditure profile.

Indian Sub-Continent and S.E Asia, European and American pilgrims spent their lowest per capita average on electronic items, while other nationalities were found to spend their lowest expenditure on different items. For instance, the Arab African pilgrims spent their lowest on the category of other expenditure (6.5%), the Non-Arab Africans spent the lowest proportion of their expenditure on prayer mats and rosaries, only by SR 54, while the S.E Asia and the Iranian pilgrims reported their lowest expenditure on children items (1.2%) and cosmetics (4.8%) respectively.

In conclusion, these findings clearly indicate that the expenditure profile of pilgrims varies according to their nationalities or the regions they belong to. This variation was noticed in two levels; in the total average expenditure incurred by each nationality and in the average expenditure incurred on individual goods by each nationality. Therefore, it can be pointed out that our survey analysis therein reached the same conclusion as the previous studies which proved that there is a relationship between the nationality of the pilgrim and their expenditure profile. As far as the consumer goods are concerned, it can also be concluded that since the expenditure of pilgrims varies according to their nationalities, the demand for the consumer goods is then influenced by the nationality.

TABLE 7-22: EXPENDITURE PROFILE OF PILGRIMS BY THEIR NATIONALITIES.

EXPENDITURE HEAD	ARABIAN PENINSULA		NORTH PENINSULA		ARAB AFRICANS		NON-ARAB AFRICANS		INDIAN SUB-CONTINENT		S.E ASIA		EUROPE / AMERICA		IRAN		OTHERS	
	Av.	%	Av.	%	Av.	%	Av.	%	Av.	%	Av.	%	Av.	%	Av.	%	Av.	%
FOOD / DRINKS	913	21	1022	30.3	832	15.7	716	30.1	284	13.8	127	15.9	922	25.5	721	13.3	145	26.1
CLOTHING	544	12.5	215	6.4	589	11.1	306	12.9	543	26.4	207	25.9	111	3.1	961	17.7	240	43.2
PRAYER MATS & ROSARIES	315	7.3	286	8.5	500	9.4	54	2.3	278	13.5	98	12.3	404	11.2	748	13.8	96	17.3
CHILDREN ITEMS	391	9	410	12.2	581	11	311	13.1	69	3.4	10	1.2	337	9.3	489	9	75	13.4
FOOTWEAR & LEATHER PRODUCTS	756	17.4	226	6.7	661	12.5	73	3.1	466	22.6	145	18.1	425	11.7	478	8.8	ZERO	-
JEWELRY	567	13.1	308	9.1	670	12.6	605	25.4	110	5.3	15	1.9	220	6.1	582	10.7	ZERO	-
ELECTRONIC ITEMS	213	5	60	1.8	417	7.9	64	2.6	13	0.6	25	3.1	77	2.1	340	6.3	ZERO	-
PERFUMES & COSMETICS	305	7	206	6.1	708	13.3	175	7.5	275	13.4	98	12.3	741	20.5	259	4.8	ZERO	-
OTHERS EXPENDITURE	334	7.8	638	19	346	6.5	73	3.1	21	1.0	75	9.4	384	10.6	848	15.6	ZERO	-
TOTAL	4338	100	3371	100	5304	100	2377	100	2059	100	800	100	3621	100	5426	100	556	100

7.10.2 Expenditure Profile By Pilgrims Residency; Urban And Rural Areas:

The other factor which is believed to influence the expenditure profile is the residency of pilgrims in their home countries; pilgrims coming from urban areas or from rural areas. As a matter of fact, most of the previous studies, analyzing the impact of the pilgrims' residency on their expenditure profile, were carried out on pilgrims of one nationality e.g., urban and rural Pakistani pilgrims or urban and rural Nigerian pilgrims .. etc. In this survey, however, the analysis will be dealing with pilgrims of more than one nationality. Therefore, the result of this analysis may not be comparable with such previous results.

As it can be early observed from Table 7-23, the result shows that there is no marked difference in the total average expenditure incurred by the urban and the rural pilgrims. While the total average expenditure spent by the urban pilgrims was SR 5,511, the rural pilgrims spent on average a total of SR 5,249, only with a difference of 4.9%. It is further noticed that both of the urban and the rural pilgrims almost have the same pattern of expenditure on the individual goods. Both of them have spent their highest average expenditure on footwear and leather products, and their lowest average expenditures were also spent on one type of good i.e., electronic items. Thus, the same pattern of expenditure continues for the rest of the goods (see: Table 7-23). Based on these results, the residency of pilgrims does not show a clear effect on the expenditure profile, which in turn, would not affect the demand for consumer goods.

TABLE 7-23: EXPENDITURE PROFILE OF PILGRIMS BY PLACE OF RESIDENCE.

EXPENDITURE HEAD	URBAN		RURAL	
	Av.	%	Av.	%
FOOD / DRINKS	778	14.1	819	15.6
CLOTHING	691	12.5	538	10.2
PRAYER MATS & ROSARIES	513	9.3	291	5.5
CHILDREN ITEMS	444	8.1	629	12
FOOTWEAR & LEATHER PRODUCTS	1,115	20.2	914	17.4
JEWELRY	578	10.5	597	11.4
ELECTRONIC ITEMS	377	6.8	203	3.9
PERFUMES & COSMETICS	513	9.3	679	12.9
OTHERS EXPENDITURE	502	9.1	579	11
TOTAL	5,511	100	5,249	100

7.10.3 Expenditure Profile By Sex:

In relation to the expenditure profile by sex, Table 7-24 reveals that there is a significant difference in the expenditure profile between males and females. Interestingly enough, the statistics presented in the table show that the total expenditure on average incurred by the female pilgrims (SR 7,154) is higher than of that incurred by the male pilgrims (SR 5,072) by 41%.

It is generally believed that the presence of females in a family group, performing Hajj, results in a higher expenditure as they require exclusive and private accommodation, better transport etc. This high expenditure is expected to incur upon the family head which is normally a male in a Muslim family. Despite this, our result emerges surprisingly different, showing that the females spent 41 per cent more than the males on purchasing of consumer goods.

A possible explanation for this high expenditure by female pilgrims could be the fact that most of the female respondents interviewed were financially independent from their families.

A comparison of the breakup of expenditure on the individual goods, the table also shows distinct differences between the males and the females. Whereas, as expected, the females spent their highest average expenditure (16.3%) on lady-related goods such as perfumes and cosmetics, the males spent the highest average expenditure (20.6%) on footwear and leather products. While, on the other hand, the lowest average expenditure (5.2%) incurred by females was, unexpectedly, on clothing, the males spent the lowest average (4.7%) on electronic items. As a whole, we further note that while the female spent higher proportions of their expenditure on children items, electronic items, cosmetics and other goods, the males spent higher proportions on foods, clothing, prayer mats and rosaries, footwear and leather products and jewelry.

Based on these findings, one may conclude that the sex has a very clear bearing on the expenditure profile of pilgrims.

TABLE 7-24: EXPENDITURE PROFILE OF PILGRIMS BY SEX.

EXPENDITURE HEAD	MALE		FEMALE	
	Av.	%	Av.	%
FOOD / DRINKS	775	15.3	934	13.1
CLOTHING	659	13	370	5.2
PRAYER MATS & ROSARIES	396	7.8	493	6.9
CHILDREN ITEMS	451	8.9	859	12
FOOTWEAR & LEATHER PRODUCTS	1,043	20.6	975	13.6
JEWELRY	559	11	717	10
ELECTRONIC ITEMS	239	4.7	681	9.5
PERFUMES & COSMETICS	485	9.6	1,163	16.3
OTHERS EXPENDITURE	465	9.2	962	13.4
TOTAL	5,072	100	7,154	100

7.10.4 Expenditure Profile By Modes Of Performing Hajj:

The expenditure profile has been also found, in some previous studies[1], to vary in accordance to the mode by which the pilgrims perform Hajj i.e., performing Hajj individually, with a group of pilgrims which can be a family, relatives or friends, and with pilgrims' guide (*muṭawwif*). As it may be seen in Table 7-25, the analysis shows that the pilgrims, performing Hajj with guides (*muṭawwifīn*), spent the highest total average expenditure (SR 6,740), followed by those who performed Hajj collectively (or with group of pilgrims) whose total average expenditure was SR 4,740, and finally the lowest total average expenditure was incurred by those who performed Hajj individually. As a matter of fact, the surprising finding about these results is the total expenditure incurred by the pilgrims, performing Hajj with guides (*muṭawwifīn*) being the highest. This, in fact, indicates their effectiveness in the market of consumer goods in Makkah and refutes the early assumption (in section: 7.5) in saying; pilgrims with guides are expected to spend less expenditure on the market of Makkah. A possible explanation for their high expenditure could be that those pilgrims pay their guides (*muṭawwifīn*) only for religious guidance, accommodation, transport and other services, while they, themselves, take over the purchasing of what they need of the consumer goods.

Considering the details of expenditure, it can be seen from the table that there seem to be no great differences between the three types of pilgrims. As the table shows, they spent more or less the same proportions of their expenditure on the individual goods except for the clothing where the pilgrims with guides (*muṭawwifīn*) spent noticeable

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[1] - Ibid.

lower proportion (7.6%) and the electronic items where the individual pilgrims had a very low proportion (1.2%). Thus, the proportions of expenditure incurred by the three types of pilgrims on most individual goods show only marginal differences. Therefore, it may inferred that the mode of performing Hajj is not a significant factor, influencing the expenditure patterns of pilgrims on consumer goods.

TABLE 7-25: EXPENDITURE PROFILE OF PILGRIMS BY MODES OF PERFORMING HAJJ.

EXPENDITURE HEAD	ALONE		WITH GUIDE		WITH GROUP	
	Av.	%	Av.	%	Av.	%
FOOD / DRINKS	621	14.2	931	13.8	736	15.5
CLOTHING	706	16.2	512	7.6	680	14.3
PRAYER MATS & ROSARIES	370	8.5	557	8.3	280	5.9
CHILDREN ITEMS	419	9.6	637	9.5	442	9.3
FOOTWEAR & LEATHER PRODUCTS	663	15.2	1,392	20.7	974	20.5
JEWELRY	365	8.4	722	10.7	539	11.4
ELECTRONIC ITEMS	51	1.2	543	8.1	248	5.2
PERFUMES & COSMETICS	661	15.1	726	10.8	453	9.6
OTHERS EXPENDITURE	508	11.6	720	10.7	388	8.2
TOTAL	4,364	100	6,740	100	4,740	100

FIGURE 7-15: EXPENDITURE PROFILE OF PILGRIMS BY THEIR NATIONALITIES.

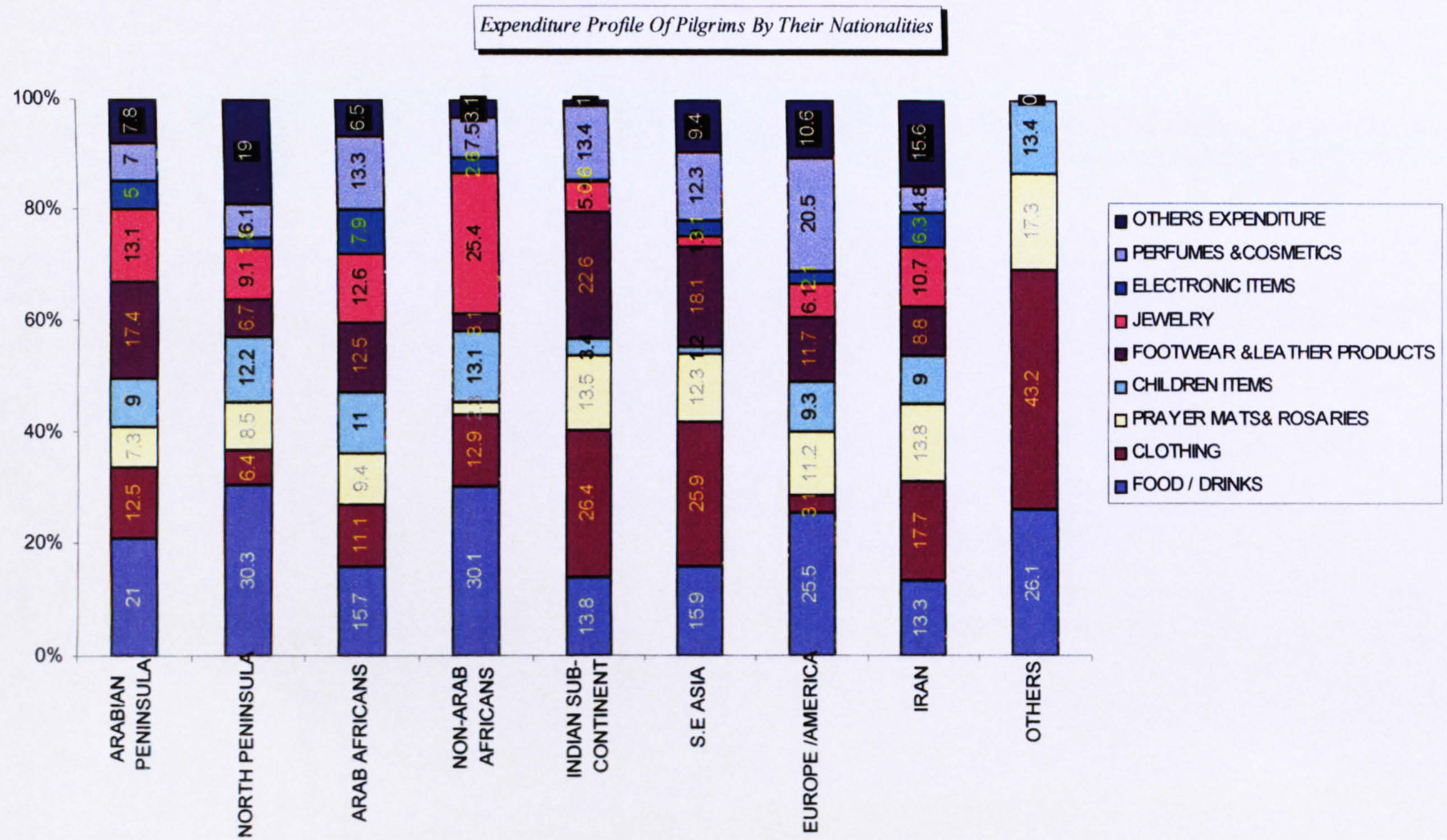


FIGURE 7-16: EXPENDITURE PROFILE OF PILGRIMS BY PLACE OF RESIDENCE.

FIGURE 7-17: EXPENDITURE PROFILE OF PILGRIMS BY SEX.

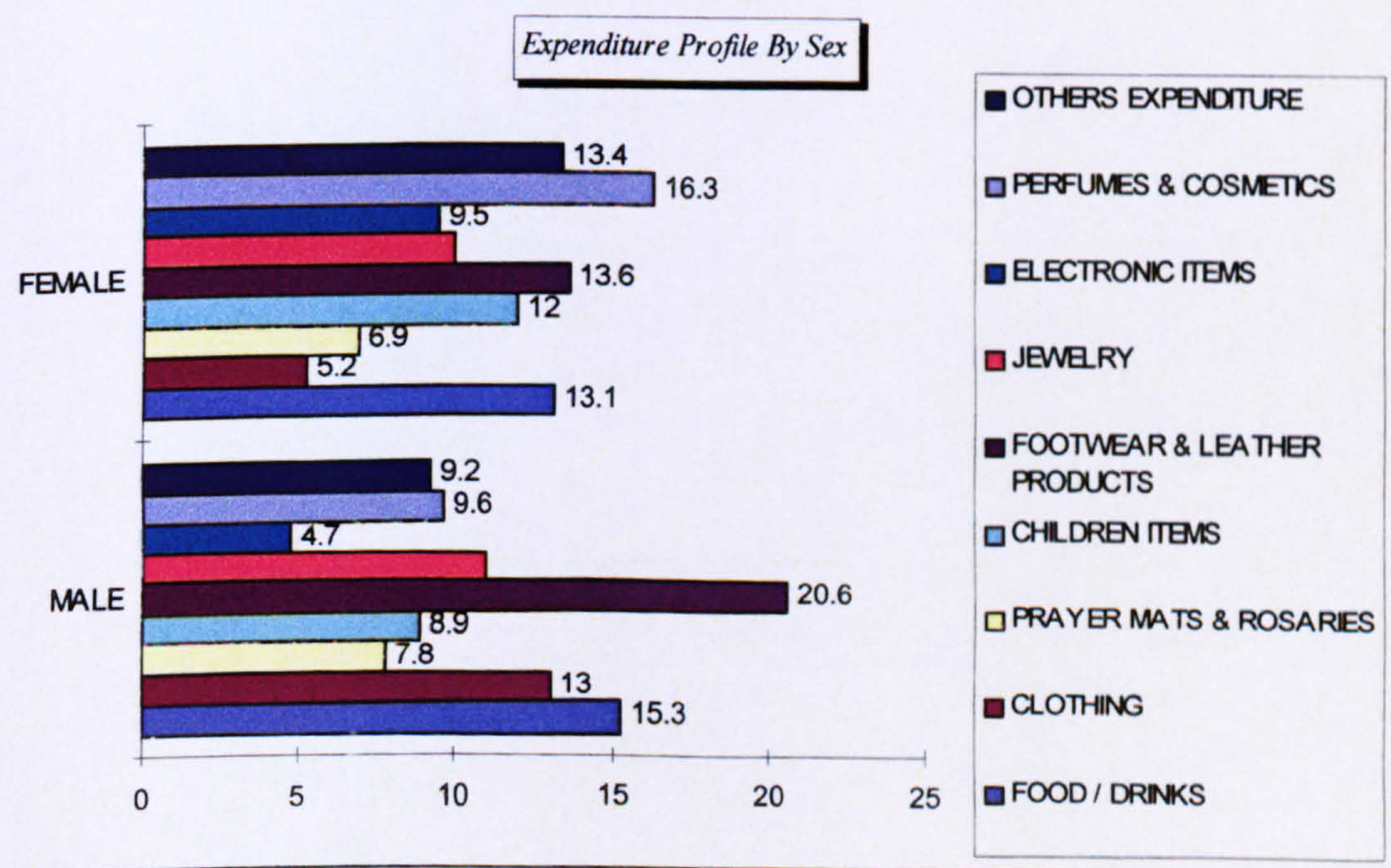
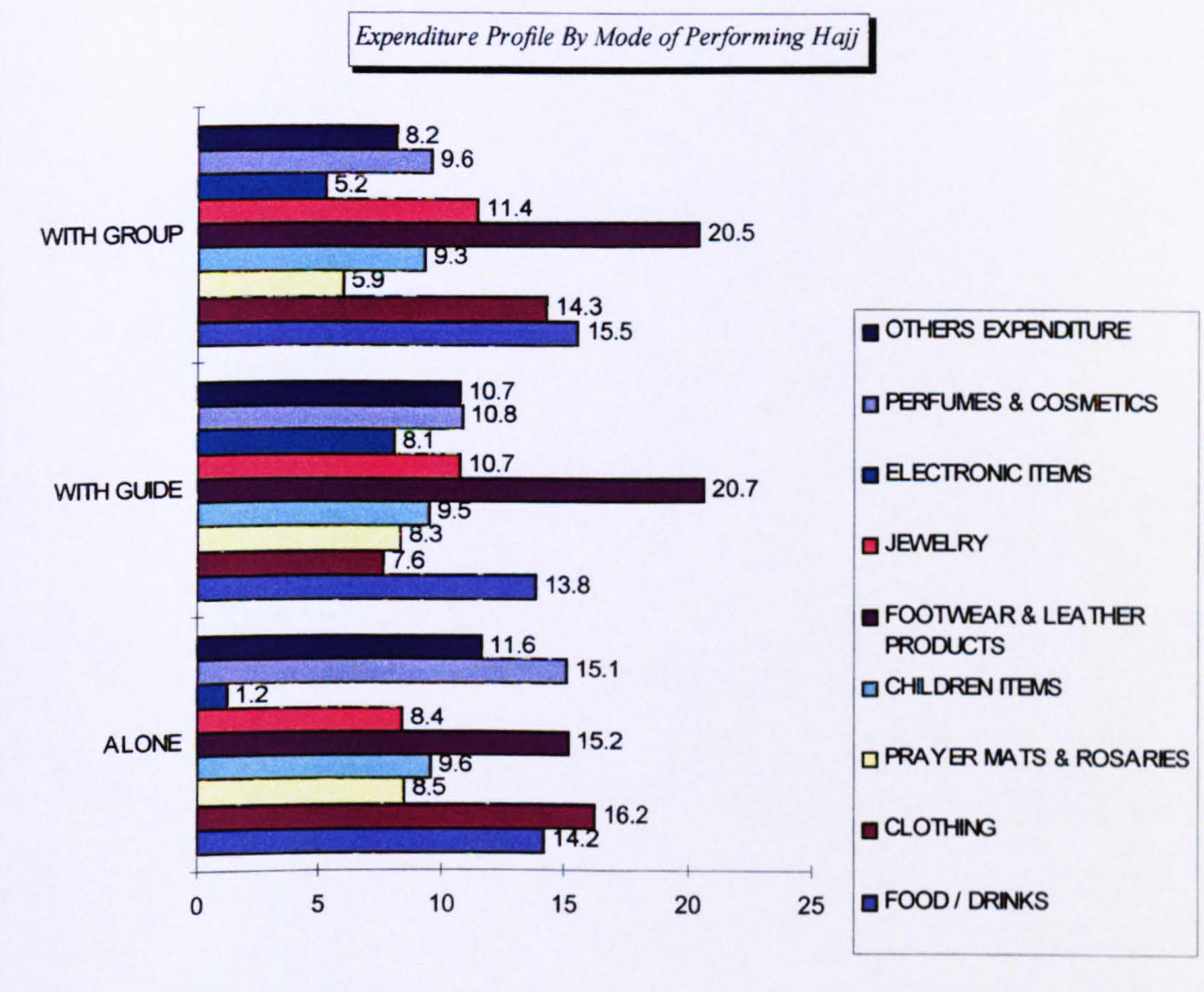


FIGURE 7-18: EXPENDITURE PROFILE OF PILGRIMS BY MODES OF PERFORMING HAJJ.



CHAPTER EIGHT

TESTING ASSUMPTION RELATING TO SHOPKEEPERS' PURCHASING DECISIONS REGARDING PRICES, QUALITY, VARIETY AND QUANTITY:

CHAPTER: EIGHT.

8. TESTING ASSUMPTION RELATING TO SHOPKEEPERS' PURCHASING DECISIONS REGARDING PRICES, QUALITY, VARIETY AND QUANTITY

8.1 INTRODUCTION:

In the last three chapters, we have discussed most of the objectives relating to the shopkeepers, consumer goods and the pilgrims. In this chapter, the discussion will concentrate on the remaining objective of the study, namely the shopkeepers' purchasing decisions regarding each of prices, quality, quantity and variety.

More specifically, in this chapter the research assumptions (the hypotheses) about the shopkeepers' purchasing decisions regarding these specific criteria; prices, quality, quantity and variety, will be analysed and statistically examined.

In fact, this aspect - shopkeepers' purchasing decisions when they supply the consumer goods during the Hajj season- is one of the important issues, relating to the trade of consumer goods in the Hajj market, that has not been fully investigated. The need for this investigation is to provide a better understanding and awareness about the shopkeepers' buying decisions when they supply goods in the Hajj market, and to ascertain the significance of these criteria i.e., prices, quality, quantity and variety in their purchasing decisions.

So, the aim here is to find out to what extent each of these criteria is significantly considered in their decisions when they supply goods for Hajj market. The reason for selecting such criteria i.e., price, quality, quantity and variety is that these criteria are widely observed to be the most common elements governing the shopkeeper decisions when they buy (supply) goods in the Hajj market. Moreover, the same criteria are one of the main issues that concern the pilgrims, as consumers.

It should, also, be noted that the significance of each criteria (treated as dependent variables) in the shopkeepers' decisions will be examined in relation to some selected variables (treated as independent variables) i.e., the location and the period of activity. In other words, an attempt will be made to examine the relationship between each criterion (the dependent variable) and the independent variables. By doing so, we will be able to ascertain the effect of these selected factors on the shopkeepers decisions with respect to each criterion.

8.2 SHOPKEEPERS' PURCHASING DECISIONS REGARDING PRICES, QUALITY, QUANTITY AND VARIETY:

Before we start, it may be useful to indicate that in any retail industry there are many further factors and criteria which may significantly engage the shopkeepers' buying decisions, some relating to the product itself, others to characteristics of the supplier[1]. Furthermore, such factors and criteria considered in a retail buying decisions within a particular country may entirely differ from those of other countries, simply due to differences in many levels e.g., culture, state of economy, trading legislation, marketing and selling environment, behavioural differences of shopkeepers etc. For these inevitable variations, whatever the factors and criteria

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1 - Peter J. McGoldrick. Retail Marketing. McGraw-Hill Book Company Europe. UK. 1990. p. 199.

identified, whether theoretically or practically, within a retail buying decisions in a particular country, should not be generalized to other countries.

Therefore, our investigation about the shopkeepers' decision should be considered in isolation of the literature and theories relating to retail buying decisions. This is on account of the following reasons, first, the study is carried out on a temporary seasonal market (Hajj) within which the consumers (pilgrims) and many of shopkeepers are also transient. Therefore, the conditions and circumstances of such a transitory market are inevitably different from any permanent market. The second reason is that our investigation concerning the shopkeepers decisions will focus only on their decisions which relate to the products themselves i.e., price, quality, quantity and variety.

As a whole, Table 8-1 presents the overall shopkeepers' purchasing decisions regarding the prices, quality, quantity and variety when they supply consumer goods during the Hajj season. As the table reveals, we notice that the price appears to be the criterion uppermost in the shopkeepers' decisions when they supply goods during the Hajj season as it scores 29%. The second important criteria considered in their decision are the quality and the variety, representing 25.5% and 25.3% respectively. While, the least considered criterion in their decisions was the quantity, representing only 20.2%.

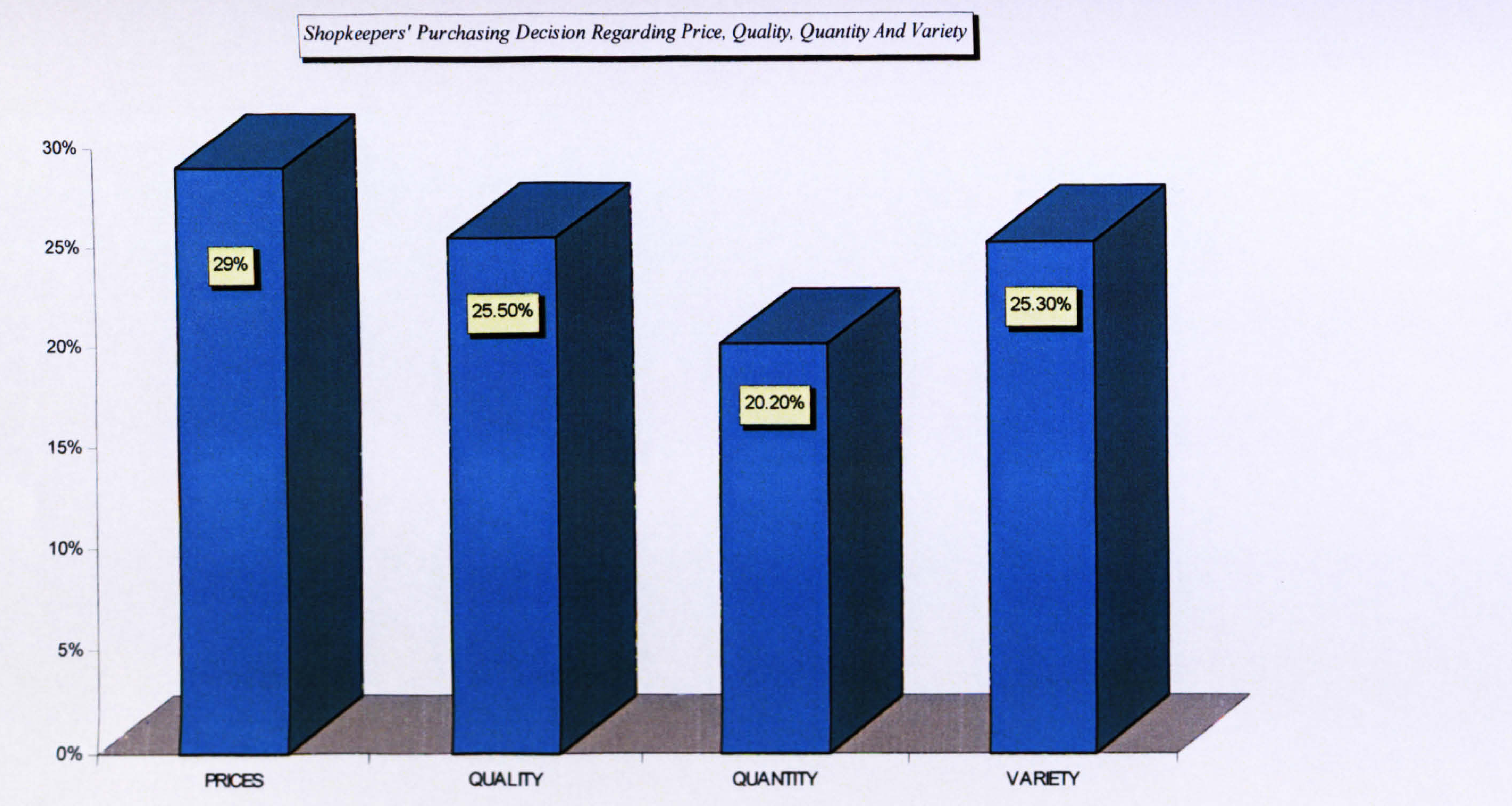
Based on these figures, it can be inferred that the most important criteria considered in the shopkeepers' purchasing decisions is first price (29%), second quality (25.5%), third variety (25.3%) and fourth quantity (20.2%). However, these results give only a rough picture about the shopkeepers' general purchasing decisions.

TABLE 8-1: SHOPKEEPERS' PURCHASING DECISIONS ON EACH ITEM; PRICES, QUALITY, QUANTITY AND VARIETY, WHEN SUPPLYING CONSUMER GOODS IN HAJJ MARKET.

CRITERIA CONSIDERED IN SHOPKEEPERS' DECISIONS	SCORES OF CRITERIA IN SHOPKEEPERS' DECISIONS	
	F	%
PRICES	204	29
QUALITY	182	25.5
QUANTITY	144	20.2
VARIETY	180	25.3
TOTAL	710	100

In the following sections, shopkeepers' purchasing decisions regarding each criterion will be examined in the light of the selected (independent) variables namely location and period of activity.

FIGURE 8-1: OVERALL PERCENTAGE OF SHOPKEEPERS' PURCHASING DECISIONS REGARDING PRICES, QUALITY, QUANTITY AND VARIETY.



8.2.1 SHOPKEEPERS' DECISIONS AND LOCATION: DISCUSSION AND ANALYSIS:

In this section, we examine separately the relationship between the shopkeepers' decisions on each criterion and the location, identified as *Ḥaram* Area, *Ma'ābdah* Area and *'Azīziyyah* Area.

8.2.1.1 DECISIONS ON PRICES AND THE LOCATION:

As can be seen in Table 8-2, the data reveal that while only 33.5% of the shopkeepers in the *Ḥaram* Area consider the criterion of price in their purchasing decisions, 47.8% and 47.5% of the shopkeepers in *Ma'ābdah* and *'Azīziyyah* respectively reported that they had considered the price. The chi-square test shows that these differences are significant (P = 0.009), and therefore it supports the hypothesis which states that the criterion of price is significantly considered in the purchasing decisions of the shopkeepers in the *Ma'ābdah* and *'Azīziyyah* areas.

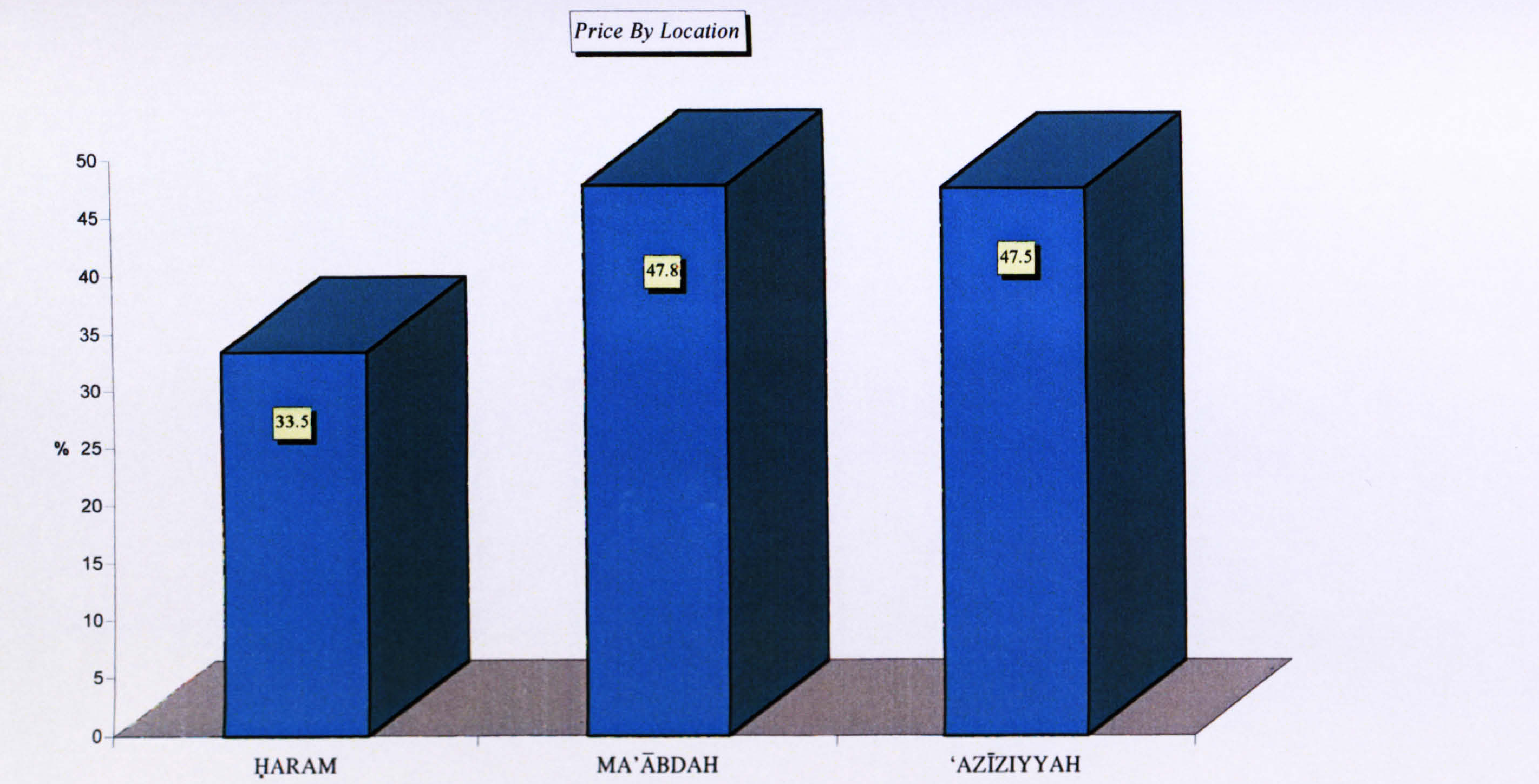
TABLE 8-2: PRICE IN SHOPKEEPERS' PURCHASING DECISIONS BY LOCATION.

	ḤARAM	MA'ĀBDAH	'AZĪZIYYAH	TOTAL
PERCENTAGE OF SHOPKEEPERS WHO CONSIDER PRICE	33.5	47.8	47.5	42.1
NUMBER OF CASES	188	136	160	484

$X^2 = 9.409$ DF = 2 P = 0.009

An explanation for these results may be, as stated in the introduction, that the *'Azīziyyah* and the *Ma'ābdah* areas are less populated by pilgrims and since the majority of the shoppers are locals, the shopkeepers would then be concerned with the price of the goods they supply to the locals.

FIGURE 8-2: PERCENTAGE SHOPKEEPERS WHO CONSIDER THE PRICE BY THEIR LOCATIONS.



8.2.1.2 DECISIONS ON QUALITY AND THE LOCATION:

In relation to the criterion of quality, Table 8-3 also reveals significant differences amongst the shopkeepers in the different locations in terms of their decisions on quality. That is, the highest proportion of the shopkeepers (49.4%) who considered the quality in their purchasing decisions are located in the *'Azīziyyah* Area, followed by 39.7% in the *Ma'ābdah* Area, and the lowest proportion was 26.1% of the shopkeepers in the *Ḥaram* Area.

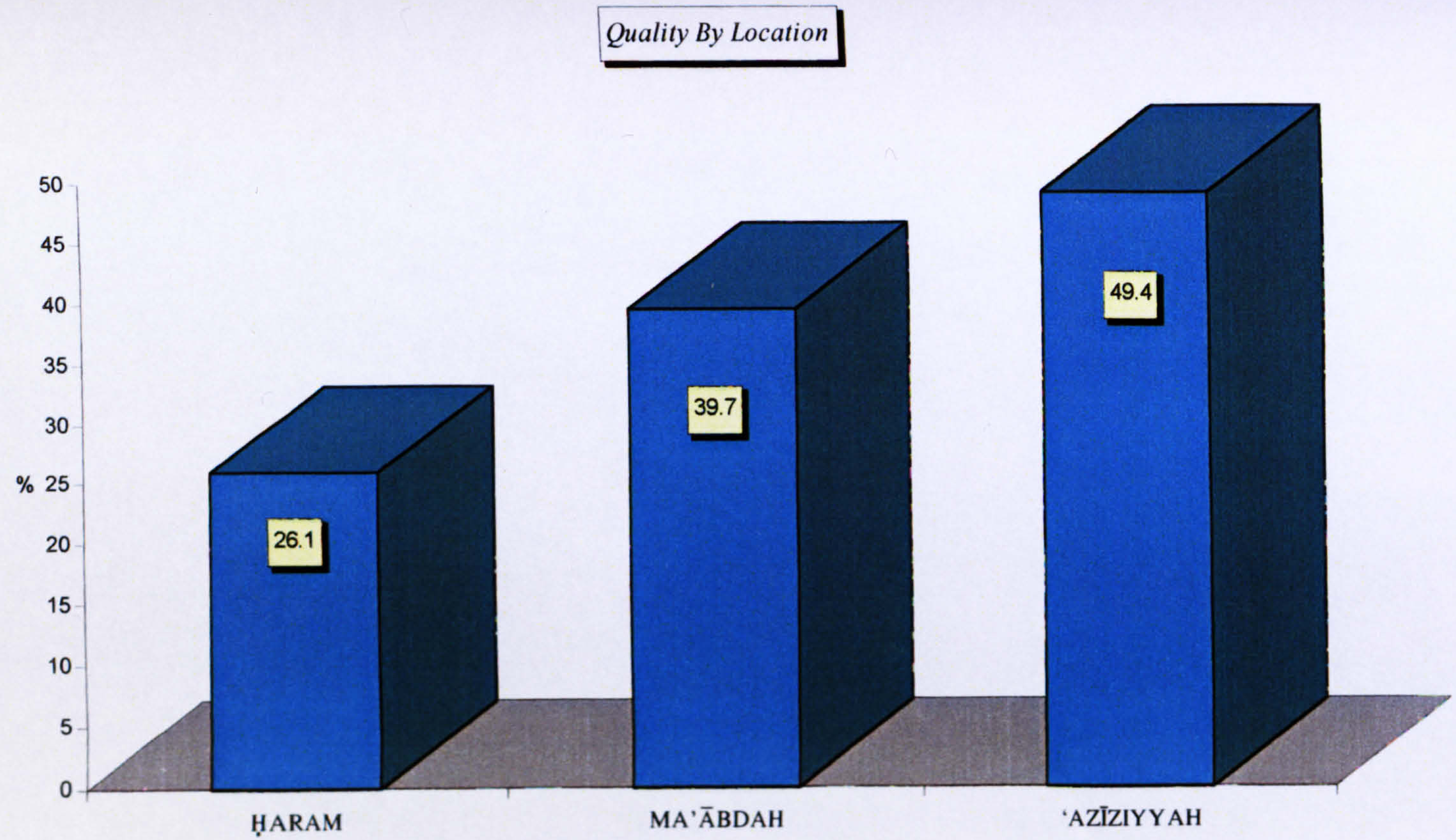
TABLE 8-3: QUALITY IN SHOPKEEPERS' PURCHASING DECISIONS BY LOCATION.

	ḤARAM	MA'ĀBDAH	'AZĪZIYYAH	TOTAL
PERCENTAGE OF SHOPKEEPERS WHO CONSIDER QUALITY	26.1	39.7	49.4	37.6
NUMBER OF CASES	188	136	160	484

$X^2=20.375$ DF = 2 P = 0.00004

In fact, the chi square test shows that these different proportions are highly significant (P = 0.00004), and therefore the data obtained support the hypothesis which indicates that the shopkeepers in *Ma'ābdah* and *'Azīziyyah* areas significantly consider the criterion of quality in their purchasing decisions. This again may be due to the same reason as in the case of the price. That is, since most of the shoppers in these two areas are locals, shopkeepers then would supply the goods of a reasonable quality in order to keep the patronage of their local customers.

FIGURE 8-3: PERCENTAGE SHOPKEEPERS WHO CONSIDER THE QUALITY BY THEIR LOCATIONS.



8.2.1.3 DECISIONS ON QUANTITY AND THE LOCATION:

As far as the criterion of quantity is concerned, the chi square test indicates also highly significant differences (P = 0.0000) between the shopkeepers in different locations and their purchasing decisions with respect to the quantity. As illustrated in Table 8-4, whereas 43.6% of the shopkeepers in the *Ḥaram* Area consider the quantity in their purchasing decisions, some 24.3% and 18.1% of the shopkeepers in *Ma'ābdah* and *'Azīziyyah* respectively indicated to consider the quantity in their decisions. In fact, these results support the hypothesis which states that the shopkeepers in the *Ḥaram* Area are more significantly concerned with the criterion of quantity when they supply goods for the Hajj market. This is largely due to the high demand by pilgrims for consumer goods in this particular area, which in turn, encourages the shopkeepers to supply their goods in large quantities.

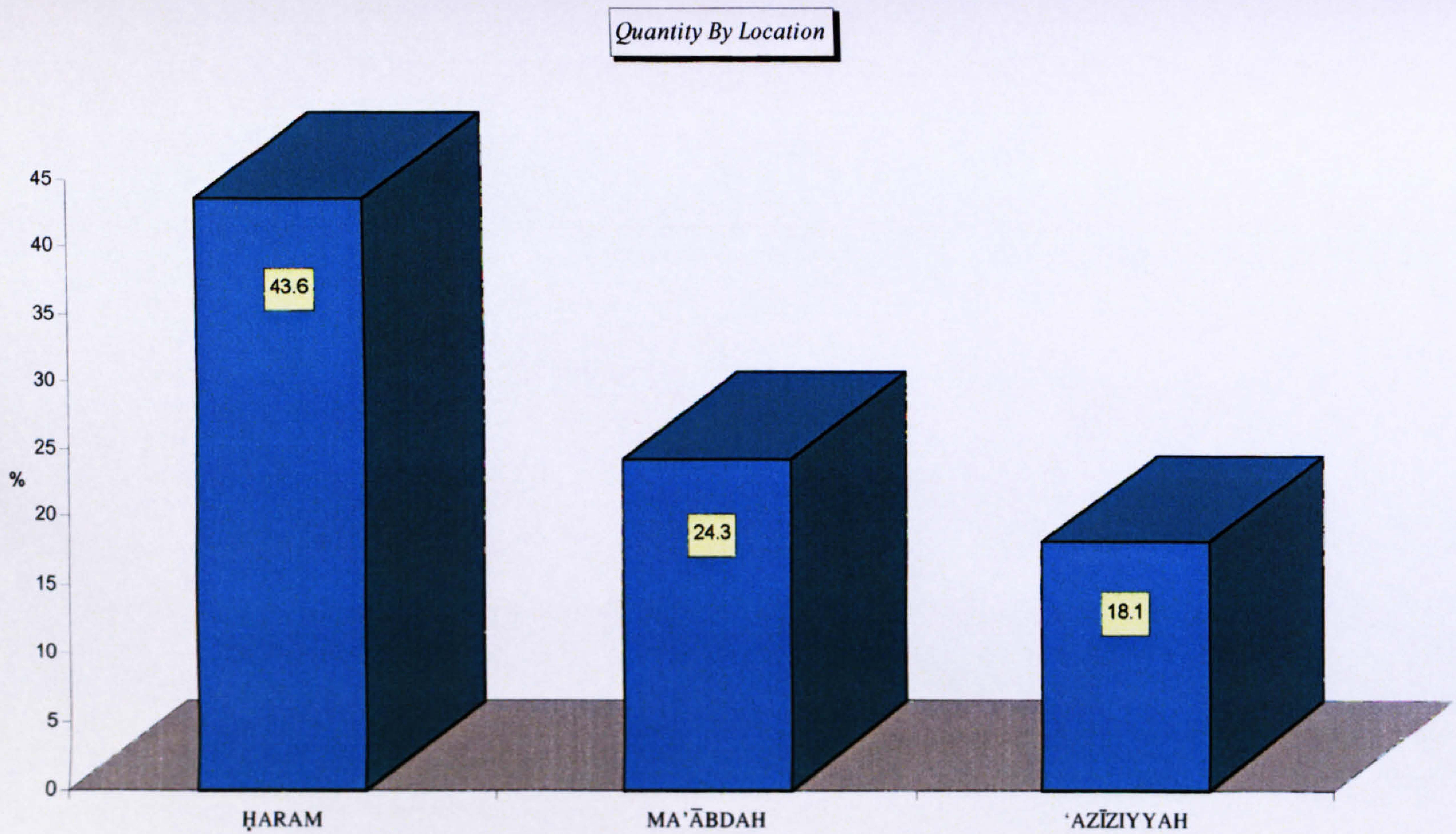
TABLE 8-4: QUANTITY IN SHOPKEEPERS' PURCHASING DECISIONS BY LOCATION.

	ḤARAM	MA'ĀBDAH	'AZĪZIYYAH	TOTAL
PERCENTAGE OF SHOPKEEPERS WHO CONSIDER QUANTITY	43.6	24.3	18.1	29.8
NUMBER OF CASES	188	136	160	484

$X^2 = 29.600$ DF = 2 P = 0.0000

With respect to the other areas, the table also reveals some marginal differences. In the *Ma'ābdah* Area, the proportion of the shopkeepers (24.3%) who consider the quantity is slightly greater than their counterpart (18.1%) in the *'Azīziyyah* Area, and this may be due to the fact that the *Ma'ābdah* Area is relatively more populated by pilgrims as compared with the *'Azīziyyah* Area which is thought to be the least populated by pilgrims during Hajj.

FIGURE 8-4: QUANTITY IN SHOPKEEPERS' PURCHASING DECISIONS BY THEIR LOCATIONS.



8.2.1.4 DECISIONS ON VARIETY AND EFFECT OF LOCATION:

With respect to the criterion of variety in the shopkeepers' purchasing decisions, Table 8-5 shows, as hypothesized that variety is significantly considered by those shopkeepers who are located in the *Ḥaram* Area (47.3%), while in the *Ma'ābdah* and *'Azīziyyah* areas, it represented only 36.8% and 25.6% respectively. The chi square test carried out on these data was also highly significant (P = .00016), and so it is concluded that there are significant (or real) differences between the shopkeepers in different areas with respect to their purchasing decision on the criterion of variety.

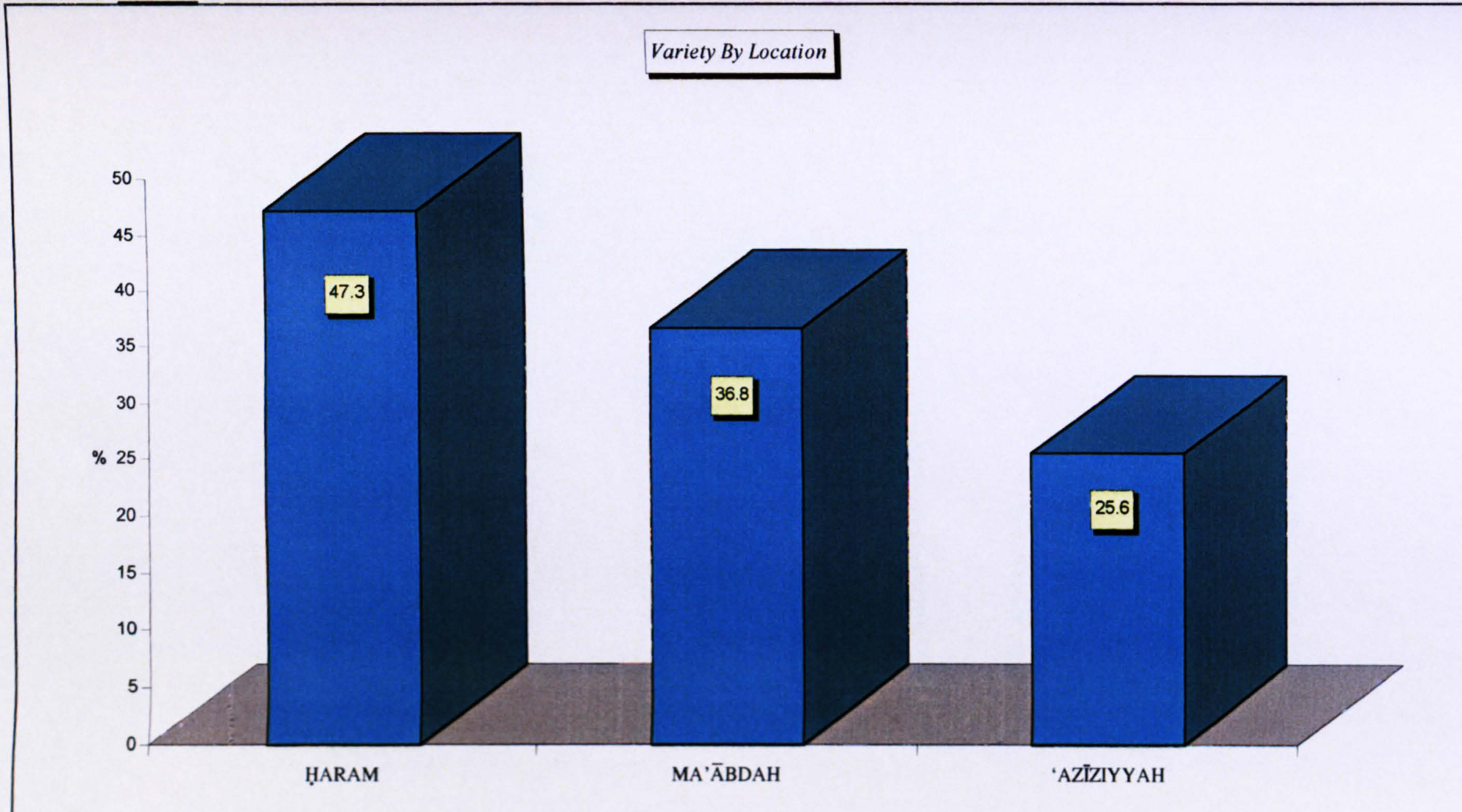
TABLE 8-5: VARIETY IN SHOPKEEPERS' PURCHASING DECISIONS BY LOCATION.

	ḤARAM	MA'ĀBDAH	'AZĪZIYYAH	TOTAL
PERCENTAGE OF SHOPKEEPERS WHO CONSIDER VARIETY	47.3	36.8	25.6	37.2
NUMBER OF CASES	188	136	160	484

$X^2 = 17.46$ DF = 2 P = .00016

As a matter of fact, supplying goods in a wide range of variety might be the secret factor of success for many shopkeepers during Hajj season. It is evident that the shopkeepers based in *Ḥaram* consider this factor when we observe that all their goods are variant in their brands. In contrast to that, we observe that other areas which are far from *Ḥaram*, such as *Ma'ābdah*, and *'Azīziyyah* are less affected by the variations of brands factor like *Ḥaram* Area. It is also interesting to observe that the criterion of variety is significantly considered as one moves towards the *Ḥaram* Area. (see: Table 8-5).

FIGURE 8-5: VARIETY IN SHOPKEEPERS' PURCHASING DECISIONS BY THEIR LOCATIONS.



8.2.2 SHOPKEEPERS' DECISIONS AND THE PERIOD OF ACTIVITY: DISCUSSION AND ANALYSIS:

In this section, the intention is to examine the shopkeepers' purchasing decisions regarding the prices, quality, quantity and variety on the basis of their period of activity. Accordingly, they can be divided into: annual shopkeepers and Hajj time shopkeepers.

8.2.2.1 DECISIONS ON PRICES AND THE PERIOD OF ACTIVITY:

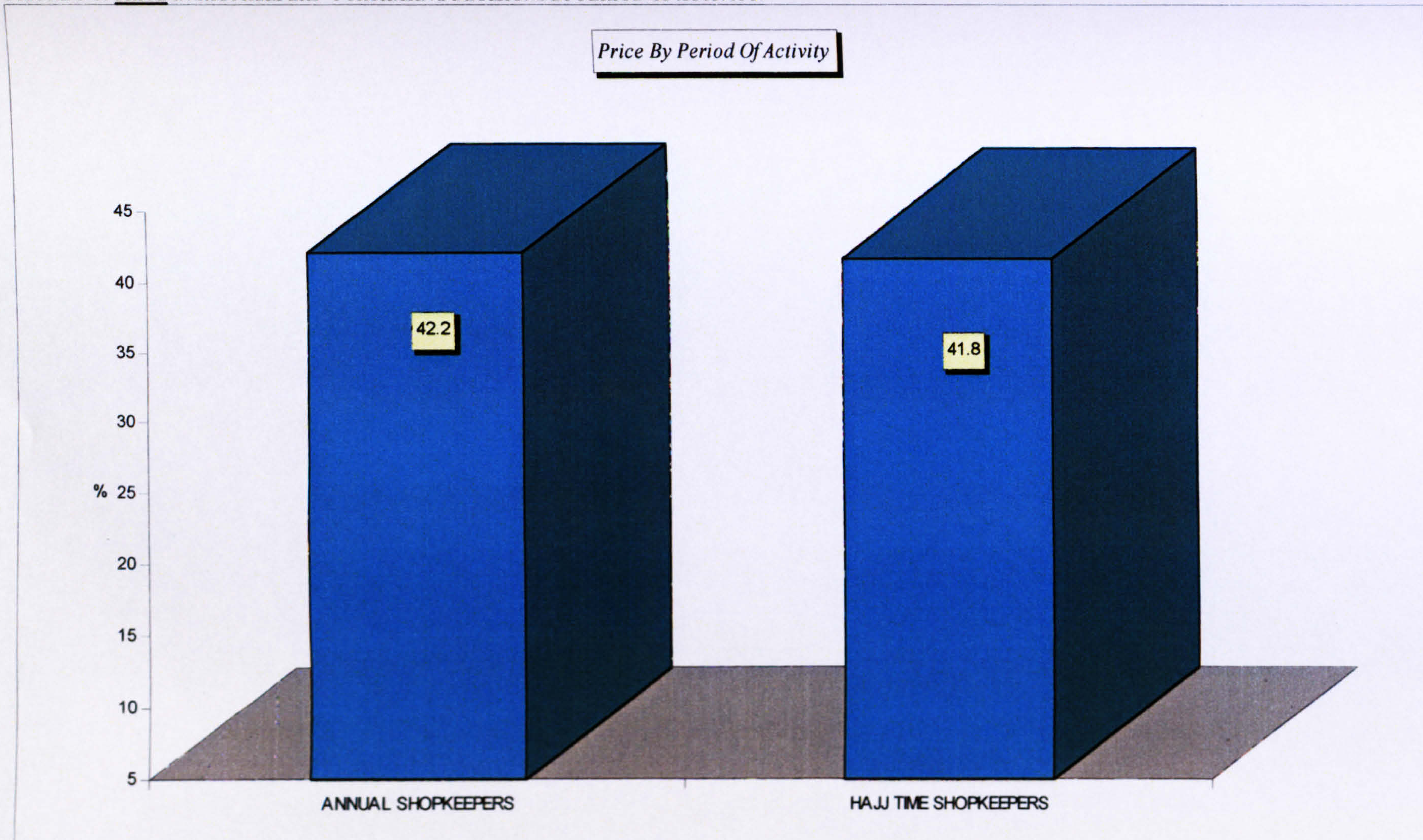
In this section, we will consider first the price in the shopkeepers' purchasing decisions. By looking at Table 8-6, it appears from the chi square test that there is no significant difference (P = .936) between the two shopkeepers with respect to their purchasing decisions on the price. We observe from the table that the difference in percentage of the shopkeepers who consider the price is marginal between those who are annual (42.2%) and Hajj shopkeepers (41.8%). This apparently refutes our hypothesis that states a significant difference between the annual and the Hajj time shopkeepers with respect to the price in their purchasing decisions.

TABLE 8-6: PRICE IN SHOPKEEPERS' PURCHASING DECISIONS BY PERIOD OF ACTIVITY.

	ANNUAL SHOPKEEPERS	HAJJ TIME SHOPKEEPERS	TOTAL
PERCENTAGE OF SHOPKEEPERS WHO CONSIDER PRICE	42.2	41.8	42.1
NUMBER OF CASES	374	110	484

$X^2 = .063$ DF = 1 P = .936

FIGURE 8-6: <u>PRICE</u> IN SHOPKEEPERS' PURCHASING DECISIONS BY PERIOD OF ACTIVITY.



8.2.2.2 DECISIONS ON QUALITY AND EFFECT OF PERIOD OF ACTIVITY:

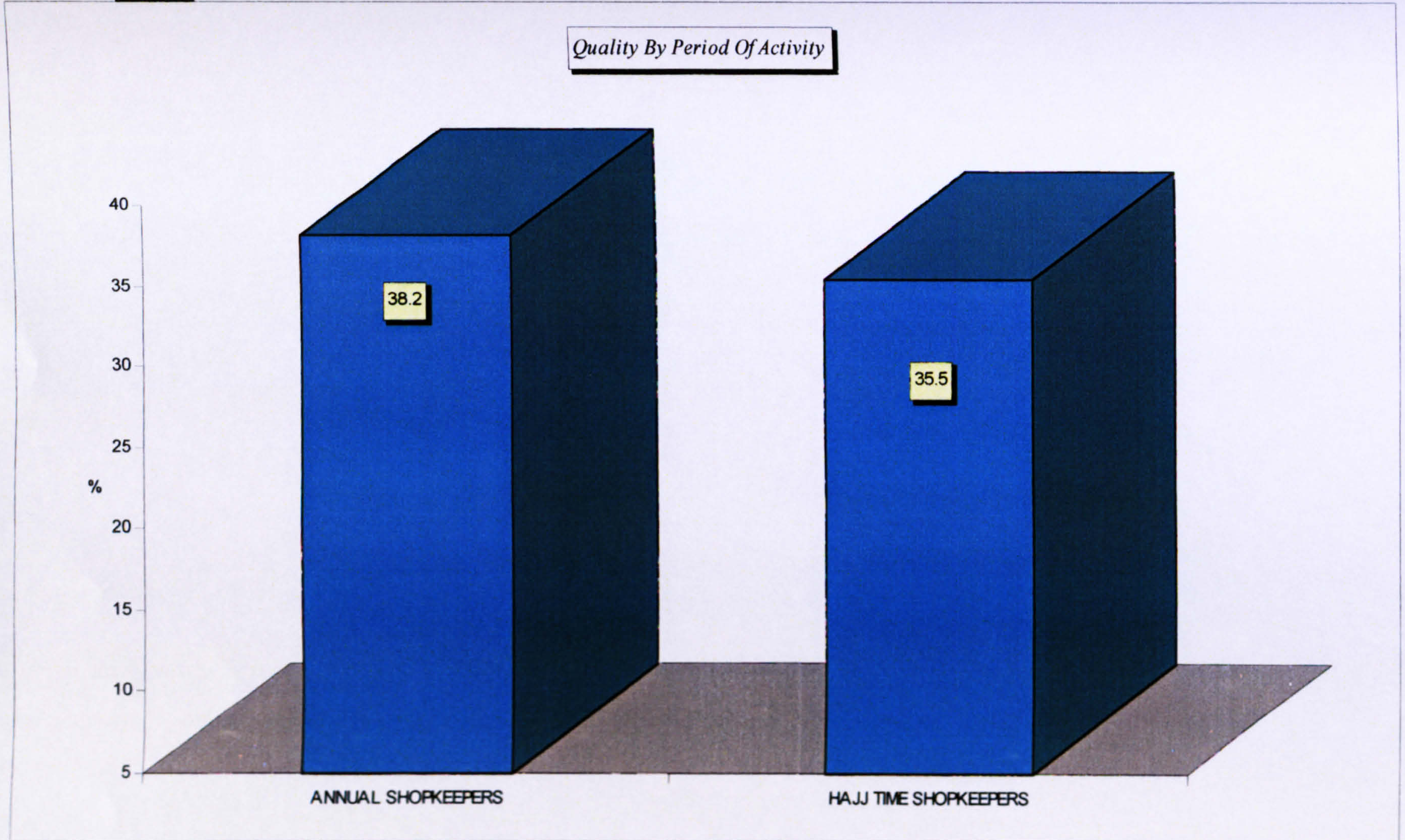
With respect to the criterion of quality in the purchasing decisions, the chi square test also shows no significant difference between the annual and the Hajj time shopkeepers, as the probability level of the test turned to be high (P = .596). By looking at Table 8-7, there appears no big difference. That is, while 38.2% of the annual shopkeepers consider the quality in their purchasing' decisions, similar proportion (35.5%) of the Hajj time shopkeepers reported doing so.

TABLE 8-7: QUALITY IN SHOPKEEPERS' PURCHASING DECISIONS BY PERIOD OF ACTIVITY.

	ANNUAL SHOPKEEPERS	HAJJ TIME SHOPKEEPERS	TOTAL
PERCENTAGE OF SHOPKEEPERS WHO CONSIDER QUALITY	38.2	35.5	37.6
NUMBER OF CASES	374	110	484

$X^2 = .280$ DF = 1 P = .596

FIGURE 8-7: QUALITY IN SHOPKEEPERS' PURCHASING DECISIONS BY PERIOD OF ACTIVITY.



8.2.2.3 DECISIONS ON QUANTITY AND THE PERIOD OF ACTIVITY:

In relation to the quantity, the chi square result shows a highly significant association (P = .000) between the period of activity and the shopkeepers' purchasing decisions on the quantity. Table 8-8 indicates that while 48.2% of the Hajj time shopkeepers consider the quantity in their decisions, only 24.3% of the annual shopkeepers reported doing so. In fact, these results support the hypothesis which states that the Hajj time shopkeepers significantly consider the quantity when they supply their goods.

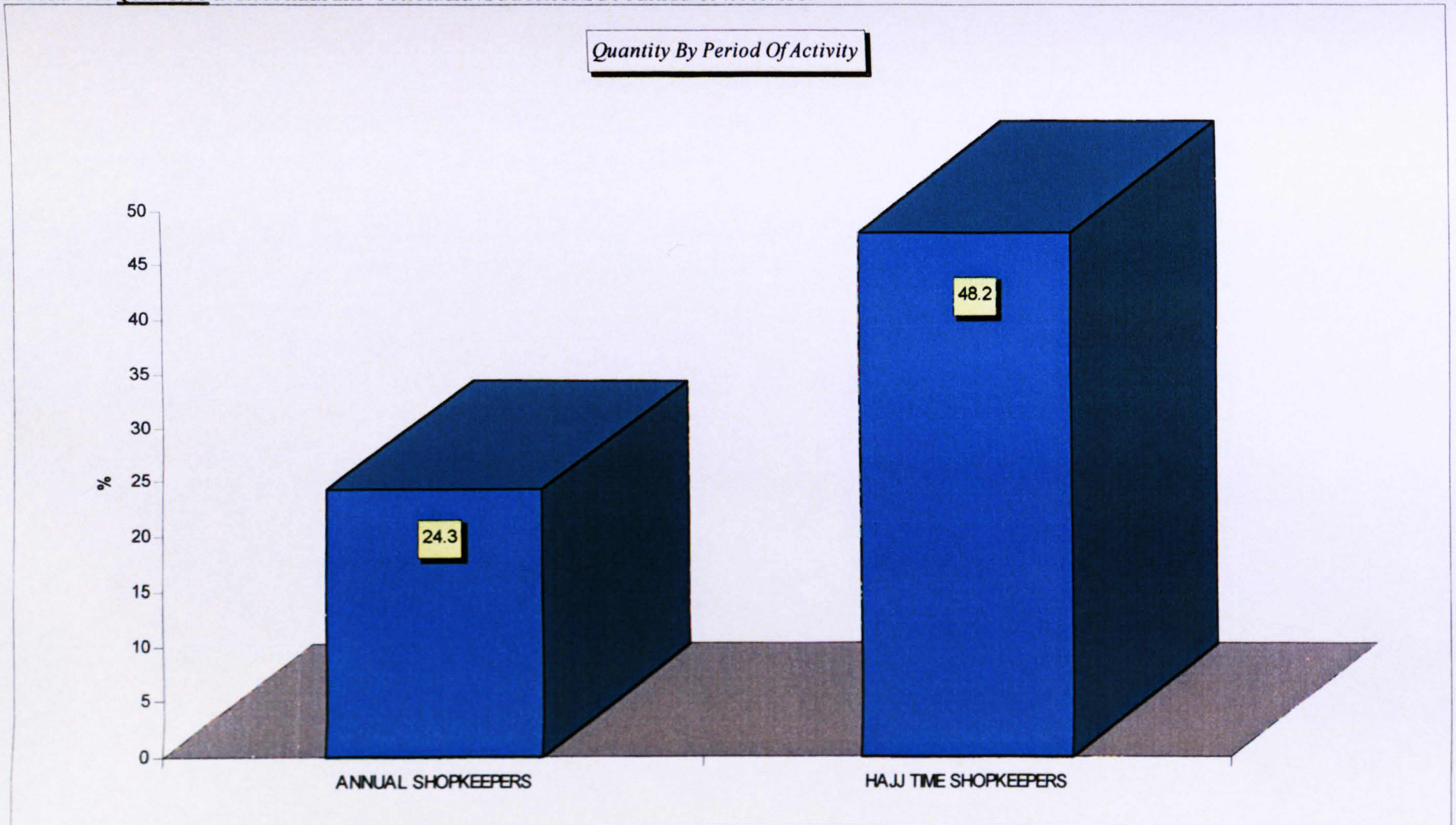
TABLE 8-8: QUANTITY IN SHOPKEEPERS' PURCHASING DECISIONS BY PERIOD OF ACTIVITY.

	ANNUAL SHOPKEEPERS	HAJJ TIME SHOPKEEPERS	TOTAL
PERCENTAGE OF SHOPKEEPERS WHO CONSIDER QUANTITY	24.3	48.2	29.8
NUMBER OF CASES	374	110	484

$X^2 = 23.134$ DF = 1 P = .000

In fact, the element of quantity appears very important for those shopkeepers who run their business only during Hajj. Since the demand for goods is quite high during Hajj, the Hajj time shopkeepers would then supply their goods in large quantities so as to take advantage of this high demand.

FIGURE 8-8: QUANTITY IN SHOPKEEPERS' PURCHASING DECISIONS BY PERIOD OF ACTIVITY.



8.2.2.4 DECISIONS ON VARIETY AND THE PERIOD OF ACTIVITY:

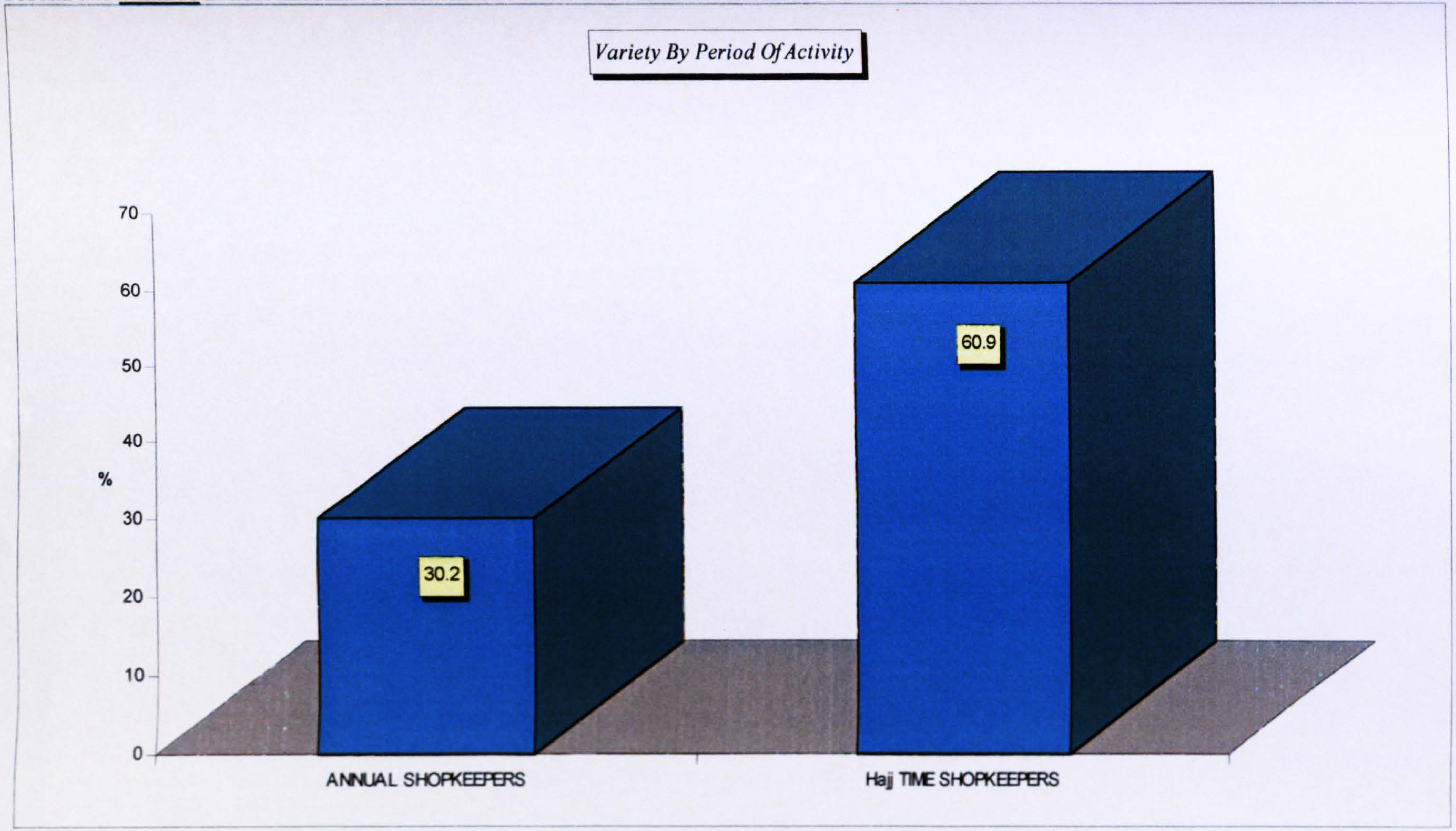
As far as the variety is concerned, we also observe significant differences between the annual and the Hajj time shopkeepers. As shown in Table 8-9, 60.9% of the Hajj time shopkeepers were found to consider the variety, while only 30.2% of the annual shopkeepers were reported to consider the element of variety in their purchasing' decisions. The chi square test carried out on these data was highly significant (P = .000), and this supports the hypothesis, stating that the Hajj time shopkeepers significantly consider the variety. Apparently, this is due to the fact that the Hajj time shopkeepers realize the varying characteristics of the pilgrims (consumers) in terms of their preferences, tastes etc., and this is reflected in their demands for goods. Therefore, in order for these shopkeepers to maximize their sales and profits, they diversify the goods they supply in the Hajj market.

TABLE 8-9: VARIETY IN SHOPKEEPERS' PURCHASING DECISIONS BY PERIOD OF ACTIVITY.

	ANNUAL SHOPKEEPERS	Hajj TIME SHOPKEEPERS	TOTAL
PERCENTAGE OF SHOPKEEPERS WHO CONSIDER VARIETY	30.2	60.9	37.2
NUMBER OF CASES	374	110	484

$X^2 = 34.285$ DF = 1 P = .000

FIGURE 8-9: VARIETY IN SHOPKEEPERS' PURCHASING DECISIONS BY PERIOD OF ACTIVITY.



8.3 SUMMARY:

To summarize the shopkeepers' purchasing decisions regarding the prices, quality, quantity and the variety, we observe the following:

1- With respect to the location, the chi square test showed a significant relationship between the shopkeepers' purchasing decisions and their locations. The data obtained revealed that the shopkeepers located in the *Ḥaram* Area consider significantly the criteria of variety and quantity in their purchasing decisions when they supply goods in the Hajj market, while those who are located further from the *Ḥaram* Area i.e., *'Azīziyyah* and *Ma'ābdah* areas, consider significantly the criteria of price and quality on their purchasing decisions as they supply the goods in the Hajj market. As far as the factor of location is concerned, we further note that the criteria of quantity and variety are more significant in the shopkeepers' purchasing decisions the closer they are to the *Ḥaram* Area and vice versa, while the criterion of quality is seen to be more significant in their purchasing decisions the further they are from the *Ḥaram* Area.

   Therefore, it can be concluded that there is a significant relationship between the location of the shopkeepers and their purchasing decisions regarding such elements as prices, quality, quantity and variety.

2- With respect to the period of activity, there were only two criteria significantly considered. These are that the variety and the quantity are significantly considered by the Hajj time shopkeepers i.e., those who run their business only during Hajj. Therefore, it can be concluded that there is a significant relationship between the factor of the period of activity and only two criteria namely, variety and quantity.

CHAPTER NINE

CONCLUSIONS:

CHAPTER: NINE

9. CONCLUSIONS.

9.1 INTRODUCTION:

The purpose of this study was to carry out an investigation into the overall effect of the Hajj season on the commercial activities run by the private sector in Makkah, Saudi Arabia, with a special reference to the trade in consumer goods.

In this final chapter, therefore, an attempt will be made to provide a summary and some conclusions that can be derived from the whole study with greater concentration on our special investigation concerning the trade in consumer goods.

For simplicity, we will present the summary and the conclusions under the two major headings of the study objectives, namely effect of Hajj on the economy of Makkah and effect of Hajj on the trade in consumer goods.

9.2 SUMMARY AND CONCLUSIONS:

The summary begins with chapter three of the study i.e., the effect of Hajj on the overall economy of Makkah. The first two chapters merely provide the background to the study.

9.2.1 HAJJ AND THE ECONOMY OF MAKKAH:

As fully discussed in chapter three, there was a clear evidence that the Hajj season has a significant effect on major parts of the economy of Makkah. This effect was examined in relation to the government expenditure on Hajj, Hajj service industry and the industrial sector, as follows:

9.2.1.1 Government Expenditure:

Initially, the study revealed that governmental spending on Hajj constitutes a substantial percentage of the government budget, and therefore imposes a severe negative effect on it. Based on some of the available data and figures, the study revealed that, over the last twenty years, an estimate of more than SR 15 billions (SR 15,913,861,687), approx. $ 4,243,696,450, has been spent in Makkah for implementing projects exclusively related to Hajj services. However, this estimate would be very conservative if we had all the data relating to total government spending in Makkah.

This continuous massive spending is mainly aimed at the care and welfare of the pilgrims by improving the Hajj services. Furthermore, the break-down of government spending showed two types of spending; spending on infrastractural projects which include regular construction, such as extension and maintenance of the Holy Mosque, roadworks, digging tunnels ..etc., and temporary constructions put up before the Hajj season such as roadworks and setting up public facilities in the holy places i.e., *Mina*, *Muzdalifah* and *'Arafah.* The other type was spending on Hajj services such as security, religious advice and propagation etc. (see section 3.2.1). In fact, although such huge spending on Hajj imposes a great burden on the government budget, it has substantially contributed to the development of the economy of Makkah. This development was evident in different fields. First, large-scale development projects resulted in developing and establishing proper economic infrastructure and public utilities e.g., roads, power-stations, water supply, drainage systems, communication networks, public constructions such as car parks, markets and shopping areas. All these utilities are vitally essential for economic activities, as they represent fixed capital equipment.

Another contribution of the government spending to the economy of Makkah was shown in the way that since the city of Makkah is the action area of these large-scale projects, its economic life will, in turn, be activated. That is, executing such massive projects in Makkah will activate and increase the demand for labour, consumer goods, building materials as well as other services such as transport, accommodation and the health services required for workers.

In fact, this continuous government spending in Makkah is completely attributed to the Hajj and would not otherwise have ever existed. It can, therefore, be concluded that the season of Hajj has an indirect effect on the development of the economy of Makkah.

9.2.1.2 Service Industry:

Within the service industry, the study revealed a significant impact of the Hajj season on the housing industry. As discussed in section 3.2.2, the effect of Hajj can be seen at many levels: the types of accommodation, the diversity in the supply of accommodation and the sharp increases in rents whether during Hajj time or all the year round. The study showed that the oldest type of accommodation involved in Hajj was private properties supplied by the owners; later the tenants in such properties were also involved in the supply of accommodation by subletting to pilgrims. It was indicated that the season of Hajj was the major source of income for this type of accommodation suppliers. In addition, our study revealed that due to the high profitability of renting during Hajj time, many tenants particularly those who are located in the central Area (*Ḥaram* Area) tend to take advantage of the Hajj season either by subletting the whole of their rented properties or part of them. Most of the owners of properties, due to the high rent during Hajj time, sometimes twice or three times the annual rent, apparently rent out their properties during Hajj only, while they keep them unoccupied for the rest of the year. This issue has been highlighted and criticized by many researchers, as it resulted in a remarkable shortage of the supply throughout the year, which in consequence led to a high increase in the annual rents in every part of the city.

The study also indicated the effect of the season of Hajj on another supply of accommodation, namely the purpose-built commercial blocks. In fact, this type has emerged recently and has been greatly profitable business not only during Hajj, but in other active seasons such as Ramadan and the holiday seasons. By 1994 and within a short period of time, their numbers have dramatically increased to 346 blocks with a total capacity of 17,991 rooms, 4,116 flats, 462 suites and 4 villas. It was also found that the spatial distribution of these blocks is significantly related to the most effective area during Hajj time i.e., *Ḥaram* Area. that is, 93% (or 323 blocks) are located in or in the vicinity of the *Ḥaram* Area, while the rest of them are located in other areas i.e., 10 blocks in the *'Azīziyyah* Area and 13 blocks in the *Ḥafāyer* Area, an area adjacent to the *Ḥaram* Area.

Another impact of Hajj on the housing industry was also identified in the formation of the "*Makkah Company For Construction And Development*", which also created another supply of accommodation in the housing market during Hajj time. It is widely believed that the creation of this company was motivated solely by the high profitability of the season of Hajj. For this motive, the company has undertaken giant residential and commercial projects, especially in the *Ḥaram* Area. As indicated in section 3.2.2, the company has executed the most spectacular residential and commercial tower ever seen in the entire city, with a capacity of 1,000 shops, 764 housing units, 67 two-floor villas and an eleven-storey hotel, comprising of 620 rooms.

In relation to the effect of Hajj on the hotel industry in Makkah, our available data revealed that the hotels' business seems to be the least influenced by Hajj within the housing industry. Although it has been in business for around sixty three years, their number has surprisingly declined from 28 hotels in 1982 to only 20 hotels by 1994. In fact, a number of reasons were presented for the lower effectiveness of the hotels business during the season of Hajj. The most probable reason was that since most of pilgrims are low income earners, they could not afford the cost of staying in hotels, and they would therefore go to the cheaper residences e.g., private properties and the commercial housing blocks. It was also indicated that the cost of constructing hotels is extremely high, especially in areas with limited space such as the *Ḥaram* Area, and this increases the risk in investing in such business. Furthermore, the emergence of the cheaper commercial blocks in different parts of the city has been a great competitor in the market.

The effect of Hajj on the rental cost of accommodation was also shown in section 3.2.2. This was examined by comparing the annual and the Hajj time rental cost in the light of some available data relating to the commercial housing units and some hotels. Based on averages, the rents of the commercial housing units (or blocks), during Hajj, were found to increase by 196% for a room, 393% for a flat and 964% for the suite. A similar pattern was also identified for some hotels located in the *Ḥaram* Area; their Hajj time rents were greater than the annual rents i.e., by 67% for a room and 61% for the suite.

The effect of Hajj on the housing industry as a whole was further examined in terms of the total revenues earned from the season of Hajj. Based on the averages of the above figures, an attempt was made to evaluate an estimate of the total revenues accruing to the housing industry as well as in comparison with other industries, i.e., *ṭiwāfah* and transport industries. The analysis shown in section 3.2.7, revealed that the housing industry receives the highest proportion of the total revenue accruing to the entire service industry since 1395/1975. Furthermore, this proportion has increased almost to half of the total revenue of the Hajj service industry (49%) since 1404/1984. In 1415/1995, the extent of its total revenue was also estimated as high as SR 874,610m (roughly $ 233,229m) out of SR. 1,778,374m (roughly $ 474,233m), the total revenue accruing to the entire Hajj service industry .

Within the service industry, the study revealed another important area which is also significantly influenced by the season of Hajj, namely the Pilgrims' Guilds (known today as *Ṭiwāfah* Establishments). Our study discussed this industry as the oldest and the central part of the Hajj services industry. It was mentioned (see section 3.2.3) that due to the increasing number of pilgrims and their demand for more and quality services, the guilds have undergone many institutional changes over the years, ending up with the present system of *Ṭiwāfah* Establishments under the control of the Ministry of Hajj. Other related guilds i.e., *Zamāzimah* in Makkah, *Wukalā* in Jeddah, *'Adillā* in Madinah as well as the Motor Syndicate in Makkah have also been organized and now work in coordination and cooperation with the *Ṭiwāfah* Establishments in Makkah.

Each *muṭawwif* in Makkah, therefore, has become a member in these *Ṭiwāfah* Establishments and in accordance with the new system he is assigned a certain number of pilgrims of one nationality or of similar characteristics and traditions. The services provided by these *muṭawwifīn* were shown to have gradually turned from being religious duties to commercial-oriented activities. In fact, the old historical role of the *muṭawwif* is contained in the word itself, which means a guide or leader. This original role, however, in the present day has almost lost its significance and has been relegated to, maybe, the "other services" category. Apparently, most of such long-existent religious duties seem to have been lost in the present day-commercial approach to the provision of services, and these old religious services (or guidance) really need to be revived for the greater satisfaction of pilgrims.

At the present time, however, apart from a little religious guidance, they provide other more commercial services such as transport, accommodation in Makkah and the Holy Places (*Mina*, *Muzdalifah* and *'Arafāt*) and sometimes even food is provided on a daily basis to pilgrims, but pilgrims are charged for each service. As far as the commercial significance of the *Ṭiwāfah* Establishments and their contribution to the economy of Makkah are concerned, the study revealed strong evidence, derived from their total revenue, that they significantly contribute to the boom of the economy of Makkah.

As shown in section 3.2.7, the extent of the sum accruing to the *Ṭiwāfah* Establishments represents the second largest proportion in the entire Hajj service industry over the last twenty years. This proportional position has remained constant at 26% since 1404/1984, representing almost a third of the total revenue of the Hajj service industry. An estimation of their total revenue was also significant evidence of the extent of their effective contribution to the economy of Makkah. For instance, in 1415/1995 the total revenue accruing to these *Ṭiwāfah* Establishments amounted almost half a billion, SR 462,294m (approx. $ 123,278). It should, however, be noted that the estimation of the total revenue of the *Ṭiwāfah* Establishments was based on the actual fees of the *ṭiwāfah* services, and hence these figures are representative of the actual total, more so than the figures in the case of the housing industry which were based only on rough averages.

Another important area in the context of the Hajj service industry which was also shown to be significantly influenced by the season of Hajj was the transport industry. This industry was fully discussed in section 3.2.4. Initially, it is shown that the transport industry during Hajj time operates in cooperation and coordination with the *Ţiwāfah* Establishments, as the pilgrims need to travel back and forth between cities i.e., Jeddah-Makkah, Jeddah-Madinah or Makkah-Madinah, as well as between areas within the city of Makkah i.e., *Mina, Muzdalifah* and *'Arafāt*. The arrangement of the transport of the pilgrims is made by the *Ţiwāfah* Establishments in coordination with the Motor Syndicate located in Makkah. Historically, the commercial transport services during Hajj were shown to have existed before the introduction of the modern mechanized transport, mostly in the form of camel caravans. It was not until 1946 that the modern transport system was introduced and since then the transport industry has been commercially significant. It is generally believed that the ever increasing number of pilgrims is largely attributed to the improvement in the transport system whether air, land or sea transport.

The study indicated that on the introduction of the modern transport system, the Hajj transport operations were organized solely by the government and hence its revenue used to go to the public treasury. Later, however, due to the increasing number of pilgrims and their demand for transport services, private transport companies were allowed and then began to participate effectively in the pilgrims' transportation. Thus, in line with the improvement in the transport system and the continuous increase in the number of pilgrims, the private transport industry was developing. The "Public Syndicate for Motorcars" - *Al-Naqābah al-'Āmah li Sayyārāt* was later established in order to take charge of the Hajj transport and to supervise the private transport companies during Hajj operations. However, it was shown that by 1974, the number of the private transport enterprises had increased to a total of five private companies, operating during Hajj, with a capacity of 5,507 vehicles and 141,342 seats. Five years later (1979), a giant 30% government-owned transport company (SAPTCO) was established in response to the increasing demand for transport services. By 1991, the number of the private transport companies had increased to 13, with a capacity of 7,500 vehicles and 350,000 seats. This huge transport industry was shown to experience a substantial boom during Hajj season. The significant effect of Hajj on the size of the transport industry is clearly observed by the fact that all these private transport companies work exclusively during Hajj, except for the SAPTCO which is given an exclusive concession to operate in the whole country throughout the year. It was also shown that the transport industry during the season of Hajj experiences a substantial boom not only in terms of the number of companies and the size of their capacity, but also in terms of some other economic aspects which are significantly activated, such as size of workforce, number of constructed stations in the major routes, number of mechanical workshops for vehicle maintenance etc. For instance, the size of the manpower in SAPTCO alone was estimated to exceed 2,600 employees.

Moreover, the study revealed another significant indicator of the effect of Hajj on the transport industry i.e., the size of the total revenue accruing from their operations during Hajj. As illustrated in section 3.2.7, although its proportion of the total Hajj service industry was greater than the *Ṭiwāfah* and the housing industries on its inception (from 1377/1958 to 1394/1974), it still represents a very significant and steady proportion at 24.82 over the last twelve years. The highest total revenue was estimated in 1415/1995 as high as SR 441,470m (approx. $ 117,725m). The declining trend of its share in the total revenue of the Hajj service industry, however, is most probably due to the frequent changes in transport fees.

As a whole within the service industry, it was observed that another major area i.e., employment is highly triggered by the season of Hajj. As shown in section 3.2.8., Hajj creates an exceptional and seasonal opportunity of employment. And since most of the governmental offices are temporarily closed during Hajj time, considerable numbers of people are observed to obtain employed, either full time or part time, mostly in the Hajj service industry. For instance, within the *Ṭiwāfah* industry the study revealed that especially after the introduction of the system of establishments, the number of *muṭawwifīn* alone had dramatically increased from 800 in 1967 to 4,156 members under the new system. Besides, since the *Ṭiwāfah* industry consists of six establishments, and each one consists of multi-administrational levels and branch offices, they enroll enormous numbers of people, whether for office work or field work with pilgrims. It was also observed that due to the new tasks imposed on the *Ṭiwāfah* Establishments, such as health services and the need for professionals to run their administrational tasks, they recruit people with high qualifications such as medical doctors, nurses, computer programmers, accountants, language interpreters to communicate with pilgrims speaking different languages .. etc. Similar employment opportunities were also observed with respect to the *zamāzimah* services. As for the transport industry, it has been indicated that the size of the manpower was estimated in 1991 as high as 15,000.

9.2.1.3 Industrial Sector:

The industrial activities in Makkah are discussed in section 3.3. The study revealed that the industrial sector in Makkah is observed to be the least influenced industry in comparison with other industries. Generally speaking, the study showed that the industrial sector is still in its embryonic stage, and largely based on conversion industry, consisting of small factories mostly located in the industrial estate and some workshops mostly located inside the city. In comparison with industrial development in other major cities in the country, the industrial sector in Makkah was found to be far less developed. This was shown through two indicators, namely the growth of the industrial area and the overall land use for industrial purposes in the whole city. As for the first one, it was observed in chapter two, section 2-2, that although the industrial estate of the city is one of the oldest estates in the country, the average growth of the industrial area over the initial three Development Plans (1970-1985) is far behind (8.92%) some other major cities e.g., Dammam (32.27%), Riyadh (25.83%) and Jeddah (22.56%). As for the overall amount of land used for industrial purposes, it was shown in chapter three, section 3-3, that the total amount of land used for industrial activities in Makkah was extremely low, representing only 2.5%, and this also represents only 0.5% to 5.5% of the total land used for industrial purposes in all the major cities. In addition, some of its industrial characteristics were considered as indicative of being less effective than the industrial activities in other major cities. For instance, most of the capital invested in industrial projects is limited and the employees working in the factories are generally unskilled.

In fact, the study suggested a number of factors to be obstructing industrial development in Makkah. These factors were identified as geographical constraints and the inadequate strategy of the industrial development plans adopted for the city of Makkah. As discussed earlier in chapter two (section 2-1), the difficult physical conditions of the city was a major and serious challenge against any significant industrial development. The lack of flat land, which is a basic requirement for industrial activities, has led to a high rise in the prices of the available flat land to a degree that many investors cannot afford even to set up small industrial businesses. The other factor which is also believed to have hindered the industrial sector of Makkah from flourishing is the application of the national economic strategies for the industrial development plans on all regions. As shown in chapter three (section 3.3.4), such economic policies have brought about evident industrial facilities in Makkah e.g., establishing industrial zones with the necessary technological equipment, incentives for investors such as granting land with nominal prices, technical assistance, long-term loans for setting up industrial projects ..etc. But these industrial facilities and incentives have been associated with complicated conditions as well as tiring official procedures. As summarized in section 3.3.4.3, some of these conditions state that any factory should be characterized by a high degree of modern automation in terms of machinery and the fabric or the structure of the building. It also shows that access to the industrial estate is only given to those whose factories are based on modern technical methods, whereas those whose activities are based on workshops and some traditional methods are not allowed. It was therefore concluded that since most of the industrial activities in Makkah are long-existent and adopted in small workshops with traditional means, none of them has, in fact, benefited from modern industrial facilities. Furthermore, since the people who are involved in such activities are mostly craftsmen, they may not be able to afford the capital cost of setting up a large-scale project. Due to these challenges it was indicated that most of the long-existent traditional manufactures in Makkah have disappeared.

9.2.2 HAJJ AND THE TRADE IN CONSUMER GOODS:

In investigating the impact of the season of Hajj on the trade in consumer goods, the study focused on the main aspects of the factors involved in the activity, namely shopkeepers as sellers, pilgrims as purchasers and the goods themselves. More specifically, the investigation with respect to these three factors was guided by the following objectives:

As For The Shopkeepers:

1) To identify the types of shopkeepers involved in the trade in consumer goods during Hajj, and to describe and compare their characteristics i.e., nationality, age, level of education and occupation.

2) To assess the significance of the location for trading in consumer goods during the season of Hajj.

3) To explain and discuss the motives of the shopkeepers for trading in consumer goods during Hajj, as well as their opinions on the Hajj as an important commercial season.

4) To analyze the shopkeepers' purchasing decisions regarding prices, quality, variety and quantity when they buy (or supply) consumer goods. Their purchasing decisions on each item of prices, quality, variety and quantity were statistically examined with some selected independent variables, as follows:

a) Location of market, namely the Central Area (*Ḥaram* Area), *Ma'ābdah* Area and the *'Azīziyyah* Area.

b) Period of activity: as annual or Hajj time activity.

As For The Consumer Goods:

5) To identify the types of consumer goods supplied in Hajj market and describe their characteristics e.g., origins, source of supply, types of sale etc. Other related issues such as official procedures for trading in consumer goods, utilization of advertisements and employment in the trade of consumer goods were also analysed.

6) To assess the impact of Hajj on the commercial renting industry in the context of the trade of consumer goods.

As For The Pilgrims (As Consumers):

7) To identify and analyse the socio-economic and the demographic characteristics of the pilgrims purchasing the consumer goods.

8) To identify the pilgrims, trading in consumer goods during the season of Hajj, and explain their motives.

9) To determine and analyse the pilgrims' purchasing criteria with respect to necessary and supplementary goods. Also, pilgrims' opinions on the market of consumer goods and their attitudes towards their treatment by shopkeepers were discussed.

10) To determine the expenditure profile of the pilgrims with respect to consumer goods, and explain the variations in their expenditure in the light of some selected demographic and socio-economic variables.

Therefore, in serving these objectives, a special survey was carried out on both shopkeepers (484) and pilgrims (434) in three major areas, namely the *Ḥaram* Area, *Ma'ābdah* Area and the *'Azīziyyah* Area. A brief summary of the survey method and procedures is as follows:

9.2.2.1 Organization Of The Investigation:

The investigation was organized in five continuous chapters, starting from chapter four to chapter eight. Chapter four is titled: Survey Research Methodology, and was included to describe in detail the method and the procedures of the data collection. It also describes the data in terms of process, presentation and analysis. Chapters five, six, seven and eight present at length the data analyses and discussions in relation to the objectives stated above. That is, chapter five discussed the objectives relating to the shopkeepers; chapter six dealt with the objectives relating to the consumer goods; chapter seven discussed the objectives relating to pilgrims, and finally in chapter eight the hypotheses about the shopkeepers' purchasing decisions relating to prices, quality, quantity and variety were statistically examined. In addition, this concluding chapter (nine) presents a detailed summary of the survey findings and conclusions, along with the summary and conclusions of the other chapters.

9.2.2.2 Methodology of the survey:

I. Population coverage: As shown in chapter four (section 4.3), the population of the survey was spread over the shopkeepers and the pilgrims in Makkah, Hajj 1414 A.H (1994). It was also indicated (in section 4.3.2) that the survey areas, from which the samples of the shopkeepers and the pilgrims were selected, are identified as the *Ḥaram* Area, the *Ma'ābdah* Area and the *'Azīziyyah* Area.

II. Sampling technique: The sampling technique used in the selection of the sample of shopkeepers in the three areas was based on *probability sampling procedure* by selecting every fifth shop, starting from the furthest point in each area from the Holy Mosque, and then moved towards the Holy Mosque. This was done with the aid of maps of the areas, and the starting point in each area was marked and given to each student (see section 4.6.2). With respect to the sample of pilgrims, a similar sampling technique was employed by which pilgrims were systematically selected in the three areas i.e., the fifth, the tenth pilgrim ..so on.

III. Data processing: The data processing was first done at the Hajj Research Centre (H.R.C) using the Statistical Package for Social Science (SPSS), and later was loaded in a personal computer.

IV. Data analysis and presentation: In chapters five, six and seven, simple statistics like frequency and percentage distributions, mean, mode and median were used where necessary. In chapter eight, along with frequency and percentage distributions, tests of association like *chi square* (x^2) were used to test the hypotheses relating to the shopkeepers' purchasing decisions.

9.2.2.3 Conclusions Of The Investigation:

In this section, we will present the conclusions of our special investigation regarding the effect of Hajj on the trade in consumer goods. However, our derived conclusions are guided by the objectives stated above:

As For The Shopkeepers:

1- As fully discussed in chapter five, it was initially evident that the season of Hajj expands the market of consumer goods as it increases the number and the types of shopkeepers who supply the consumer goods. This was clearly observed from the analysis regarding the type of shopkeepers who participated in the survey. As revealed in section 5.1.3.3, 22.7 per cent (or 110 shopkeepers) of the total sample were found as temporary (or seasonal) shopkeepers, running their business during Hajj only. In fact, since the sampling technique with respect to the shopkeepers was based on *probability sampling procedure*, this proportion (22.7%), which represents almost a quarter of the total sample, may be a reliable indicator of the expansion of the market. Therefore, it can be concluded that the season of Hajj has an evident impact in expanding the volume of the market of the consumer goods by 22.7 per cent. However, this effect in the expansion of the market was also found to be more significant as one approaches towards the *Ḥaram* Area and *vice versa*. As shown in section 5.1.3.6, the major proportion of the Hajj time shopkeepers (34.6%) was located in the *Ḥaram* Area, and this proportion decreases gradually the further one moves away from the *Ḥaram* Area; 19.1% in the *Ma'ābdah* Area and 11.9% in the *'Azīziyyah* Area as the furthest area from the *Ḥaram* Area. Therefore, it can be concluded that the effect of the Hajj is more visible in the market of the *Ḥaram* Area than in any other area.

2- Other interesting observations which suggest the effect of Hajj on the trade of consumer goods are the characteristics of the shopkeepers. As indicated in section 5.1.4, evidence was found that the season of Hajj offers an opportunity of investment not only to Saudi citizens but also to some other nationalities, mostly resident in the city of Makkah. The analysis revealed that 22% of the total shopkeepers are non-Saudis. This finding, however, was not expected since the regulation of the country does not allow non-Saudis to run businesses on their own. It was inferred, however, that most of the non-Saudi shopkeepers run the business either in partnership with Saudi citizens or run the business on their own, but officially under the names of Saudi citizens. In addition, it was further noticed that the profitability of the season of Hajj was the crucial motive for the participation of the non-Saudi shopkeepers, as seen in section 5.1.4.1, since almost half of them (47%) were found to sell goods during Hajj time only

3- As far as the educational level of shopkeepers is concerned, we unexpectedly found, in general, that the season of Hajj seems to appeal more to the people with lower education than of those with high education. In section 5.1.4.3, our analysis revealed that the major proportion of the Hajj time shopkeepers are concentrated in the low educational level categories of whom 20% were illiterate or had no formal education.

4- Another interesting aspect of the shopkeepers' characteristics is their occupation. As shown in section 5.1.4.4, the occupations of the Hajj time shopkeepers *vis-à-vis* that of the annual shopkeepers are also of some significance. As demonstrated in table 5-16, the proportions of students (14%) and employees (25%), conducting the business of consumer goods during Hajj time were remarkably higher than for their counterpart who run the business all the year round. This interesting finding suggests that the season of Hajj attracts not only tradesmen but also people of different walks of life to invest in such a bonanza business. It may be also explained that the reason for the participation of the employees and the students is that the schools and most of the government departments are closed during Hajj time.

5- The history of conducting the trade of consumer goods on a seasonal basis (during Hajj time) was also investigated. As presented in section 5.1.4.5, we observed that running this business only during the season of Hajj seems to be a recent economic phenomenon. 16% of the Hajj time shopkeepers indicated that they had been in this business less than ten years and 71% indicated that they had been in this business less than five years. Based on this trend, we can ascertain that conducting the business of the trade of consumer goods on a temporary basis (during the season of Hajj) will continue to increase in the future.

6- Another important feature that substantiates the commercial significance of the Hajj season for conducting the business of consumer goods is the shopkeepers' motives. As revealed in section 5.1.5, the overwhelming majority of shopkeepers (62.2%) indicated that they run this business because the season of Hajj represents the major source of their incomes, while only 37.8% of them indicated that they run such business as a religious duty to pilgrims. In fact, this financial-oriented motive appears to be the dominant motive of most of the present shopkeepers. In comparison, the analysis revealed that the highest proportion of shopkeepers who are motivated by the financial gain are the Hajj time shopkeepers (70%), while the highest proportion of those who are motivated by the religious duty are mainly annual shopkeepers (40.1%).

7- In investigating the commercial significance of the Hajj season from the point of view of the annual shopkeepers, the bulk of them (71.1%) indicated that the Hajj season is a great opportunity for them to sell one or more types of goods accumulated in their stocks. This may provide a clear indication that the Hajj season brings about a good opportunity to get rid of some over stocked goods for the annual shopkeepers (see section 5.1.6).

8- Another significant aspect relating to the shopkeepers i.e., their purchasing decisions regarding each of the following common criteria: prices, quality, quantity and variety, when they supply goods in the Hajj market, was also investigated. The purpose of investigating this aspect was to provide a better understanding about the shopkeepers' purchasing decisions in the Hajj market and to ascertain the influence of some factors, namely the location and the period of activity, on their decisions. This was discussed and statistically tested in chapter eight. In general, it was initially revealed that the price appeared to be the most dominant criterion in the shopkeepers' buying decisions in the Hajj market, representing 29%. The second important criteria in the shopkeepers' buying decisions were the quality and the variety, representing 25.5% and 25.3% respectively, while the quantity was the criterion considered least in their decisions, representing only 20.2%. In fact, these results may reflect the awareness of the shopkeepers about the Hajj market and the pilgrims' behaviour in terms of preferences and tastes. However, each one of these criteria was further tested against the location of the shopkeepers and the period of activity as annual and Hajj time shopkeepers. Based on the chi-square results, it was revealed that there was a significant relationship between the factor of location and the shopkeepers' purchasing decisions. The shopkeepers located in the *Ḥaram* Area were found to consider significantly variety (47.3%) and quantity (43.6%), while the shopkeepers located further from the *Ḥaram* Area namely in *M'ābdah* and the *'Azīziyyah* areas considered significantly the price and the quality when they supply goods in the Hajj market. Therefore, it can be concluded that the season of Hajj also has a significant effect on the shopkeepers' purchasing decisions when they supply their goods during Hajj time. That is, since the *Ḥaram* Area is densely populated by pilgrims more than any other area, the demand for goods is then high. Subsequently, the shopkeepers in this area are expected to be motivated by the high demand, and then they supply their goods in large quantity and with a wide range of variety. In contrast, due to the fact that the *Ma'ābdah* and the *'Azīziyyah* areas are less populated by pilgrims, the shopkeepers in those two areas were then more concerned with the price and the quality as most of their customers are locals. The effect of Hajj was also evident when considering the factor of the period of activity as annual and Hajj time shopkeepers (see section 8.2.2). The chi-square results revealed a significant association between the period of activity and the shopkeepers' purchasing decision regarding quantity and variety. In comparison with the annual shopkeepers, the Hajj time shopkeepers were found to consider significantly the quantity (48.2%) and the variety (60.9%). Also, this is attributed to the season of Hajj since the two criteria i.e., quantity and variety are significant in the market of Hajj.

As For The Consumer Goods:

9- The analysis of consumer goods is presented in chapter seven. As shown in section 6.2, the goods most supplied in the Hajj market are foodstuffs, drinks, followed by fabrics and ready-made clothes, representing 28.9% and 22.1% respectively. In fact, these types of goods appear to be the goods most demanded by the pilgrims. However, some other goods were also significantly supplied but with relatively low proportions e.g., presents such as prayer mats and rosaries, leather products, electronic items .. etc. Apart from the foodstuffs and drinks, we observed that the shopkeepers tend to supply any type of goods that pilgrims may buy as presents for their relatives and friends on their return back home. In addition, the analysis revealed a significant finding about the goods dominating the Hajj market. As shown in table 6-2, the non-food goods as a whole were dominating the Hajj market (64%) over the food goods (36%). Probably this indicates a new trend for the shopkeepers to supply more non-food goods than the food. This trend may also reflect the demand of pilgrims as they spend more on durable goods than food. It can be, therefore, stated that the season of Hajj tends to activate the market of non-food goods more than the food market. This is also evident as we observe that the highest proportion of the shopkeepers (64.4%) in the *Ḥaram* Area - the most densely populated area by pilgrims - supply non-food goods, while those who supply food represent only 35.6%. Even the areas located further than the *Ḥaram* Area were found to consider non-food goods; the shopkeepers supplying non-food goods in the *Ma'ābdah* Area represent 50% and those in the *'Azīziyyah* Area, 75.6%.

10- Another aspect of the characteristics of the consumer goods which was found to be activated is the origin of the goods. As demonstrated in section 6.3, the foreign-manufactured goods (34.9%) were the goods most supplied in the market of Hajj *vis-à-vis* locally manufactured goods (15.7%). In fact, in the light of the low productivity and effectiveness of the present industrial sector in Makkah, the market of Hajj would therefore rely substantially on the goods imported from foreign countries. Unless a proper and suitable economic strategy is set for the industrial sector of Makkah, the market of Hajj will be a mere promotional environment for various brands of products manufactured by international companies.

11- Also within the market of the consumer goods, evidence was obtained that the season of Hajj has a significant impact in diversifying the forms of selling goods by the shopkeepers i.e., selling in retail, in wholesale or a combination of the two forms; selling in retail and wholesale at once. As seen in section 6.4, the three forms of selling goods were all adopted by the shopkeepers. The majority of the shopkeepers (73.8%) were selling their goods, as expected, in retail, followed by those who were selling goods in both retail and wholesale, and finally 8.4% were selling only in the form of wholesale. In fact, the adoption of the latter two forms of selling is also significant during the Hajj time, possibly due to the fact that some shoppers, who could be local shoppers or some organizations such as *Ṭiwāfah* Establishments, tend to buy goods in bulk.

12- Our analysis revealed also that a number of sources of goods supply are significantly activated during the season of Hajj. The most significant supplier for the shopkeepers in the Hajj market are the tradesmen. In fact, the term of tradesmen in our survey refers to those who sell the consumer goods in large shops such as supermarkets. The other important goods suppliers which appear to be active in the Hajj season are the wholesale markets and the distributors, those who are granted a franchise to sell some products manufactured, whether in other regions of the country or by foreign manufacturers. Whereas the least active source of goods supply, as concluded earlier, is the local manufacturers located in Makkah. Given the annual and the Hajj time shopkeepers, we observed that the main source of goods supply is mainly the local tradesmen and the wholesale market.

13- Some negative aspects relating to the trade of consumer goods during the Hajj time are the complicated official routine and procedures that each shopkeeper has to follow in order to set up such a business. As a matter of fact, such bureaucratic procedures bring about a serious entry barrier to the market of the consumer goods. In fact, such official regulations are experienced mostly by the annual shopkeepers as 98.1% of them indicated that they had to get permission from numerous official departments i.e., the Municipality of Makkah, the Branch of the Ministry of Commerce and the Department of Civil Defence. As for the Hajj time shopkeepers, the majority of them (73.6%) indicated that they had to consult only one department i.e., the Municipality of Makkah. In any case, it appears that although some regulations have been simplified for the Hajj time shopkeepers, the majority of the annual and the Hajj time shopkeepers (88.4%) showed a negative attitude towards these compulsory regulations as they answered that the official procedures were excessive and unnecessary. Even for the Hajj time shopkeepers who have to get their business permission from only one department, they can have to go through a long bureaucratic process to get their permission.

14- The use of advertisement by the shopkeepers involved in the trade of consumer goods during the Hajj time was noticeably limited. As seen in section 6.8, those who utilized advertising represent only 16 per cent of whom only 7.9 per cent were Hajj time shopkeepers. Possibly, the shortness of the Hajj period and the potentially high cost of advertising are the major factors, discouraging the shopkeepers to advertise. Therefore, it can be concluded that the season of Hajj has no evident effect on the advertising industry.

15- In relation to employment within the context of the trade of consumer goods, the study has shown that such an area is significantly triggered by the Hajj. It has already been observed that the season of Hajj offers a wide range of employment opportunities almost in every operating body e.g., transport companies, *Ṭiwāfah* Establishments ... etc. These opportunities were also remarkably seen in the goods market. As revealed in section 6.9, we observed particularly that the Hajj time shopkeepers offer more opportunities of employment than the annual shopkeepers. In fact, the high demand for employees is largely due to the fact that during Hajj all shops open almost twenty four hours, especially in the areas where most pilgrims stay such as the *Ḥaram* and the surrounding areas.

Therefore, shopkeepers recruit more workers to work either full or part time. These opportunities of jobs are also offered to ordinary people, since no skills nor qualifications are required.

16- The season of Hajj was also found to influence significantly the renting business associated with the trade in consumer goods. This influence was substantially observed in three areas i.e., renting period of the shop, sources of shops letting and the rental cost of the shop. As analysed in section 6.10.1, we observed that due to the season of Hajj the length of the letting contract of shops, which is normally based on a twelve months basis, has become based on three periods, namely (i) Whole year contract, including the Hajj time (ii) Only Hajj time contract and (iii) The rest of the year contract i.e., all the year round except the Hajj time. On the basis of the responses given by the shops owners, annual shops renters and Hajj time shops renters, the high rental cost during Hajj was the main factor, causing such diversification of the letting periods. In relation to the sources of letting, we also observed in section 6.10.2 that the number and types of letting sources increase during Hajj. Although the official sources for letting shops are the estate agents, the majority of the Hajj time shopkeepers interviewed indicated that they had rented the shops privately either through the shops' owners (50%) or through the whole year renters (37.5%). Those who rented through estate agents represent only 12.5%. Similarly, the majority of the annual shopkeepers (81.7%) indicated also that they had rented through the shops' owners, while only 18.3% of them rented through estate agents. As for the rental cost of the shop, we clearly observed that rents of shops during the Hajj time increase sharply, which in some cases exceed the annual rents. This steep and sudden rise in the shop rent is quite significant, and clearly indicates the high profitability of renting business during Hajj time. As our statistics revealed, we observed that the most frequent rent (the mode rent) paid only for the period of Hajj was SR 50,000, while the most frequent annual rent was only SR 30,000, with a difference of 66.6%. In fact, due to the high rental costs of shops during Hajj time, we observe that some people rent shops for the whole year and they sublet them during Hajj time. However, the high rents of shops for the period of Hajj were significantly found in two major areas i.e., the *Ḥaram* and the *'Azīziyyah* areas.

__As For The Pilgrims' Profile:__

17- Most of the pilgrims interviewed came from the Arab African countries (35.7%), of whom 22.4% were from Egypt, and from the Arabian Peninsula (26.7%) of whom 10.6% were Saudis. In general, this may indicate that there is a greater tendency amongst Muslims living far away from Makkah to perform Hajj than those who live whether in Saudi Arabia or in the Arabia Peninsula as a whole. In fact, the increase in the number of pilgrims coming from distant areas is largely due to the improved means of transport whether by air, sea or land.

18- The major socio-economic and demographic characteristics of the pilgrims interviewed are shown in sections 8.3/4, and can be summarized as follows:

1- __Sex Composition__: The pilgrims interviewed were male dominated:

Male = 85%. Female = 15%.

2- Place of Residence: The majority of the pilgrims came from urban areas:

Urban pilgrims = 55.5%. Rural pilgrims = 44.5%.

3- Age: The bulk of pilgrims were generally in the middle age:

Young age (up to 30 years) = 25.8%.

Middle age (31 - 50 years) = 53.7%.

Old age (over 50 years) = 20.5%.

4- Educational Level: 14.7% of the pilgrims had no formal education. Amongst those with formal education, 36.2% had education at Universities. The remaining pilgrims are:

1-6 years of schooling = 10.8%.

7-9 years of schooling = 17.3%.

10-12 years of schooling = 21%.

5- Occupations: The majority of the pilgrims (44.9%) were generally employees. The rest of them indicated the following categories:

Tradesmen = 11.5%. Craftsmen = 12.4%.

Students = 8.5%. Farmers = 7.4%.

Unemployed = 5.8%. Other occupations = 9.4%.

6- Income Level: The majority of the pilgrims (74.3%) were low income earners:

Low income (up to SR 4,000) = 74.3%

Medium income (SR 4,001 - 8,000) = 16.1%

High income (over SR 8,000) = 9.6%

In fact, the socio-economic and demographic characteristics of individuals are considered to be significant factors, influencing their demand for and expenditure on consumer goods. More importantly, level of income and education are vital factors inasmuch as they reflect the purchasing power and the awareness of individuals in the goods market. In relation to our sample, we clearly observed that the majority of them had fairly good education, but most of them are low income earners. Therefore, it can be concluded that their demand for goods is restricted by those two parameters; the low purchasing power resulting from their low income level, and the relatively high awareness of the market conditions resulting from the fair education level they received. In addition, this may have an effect on their expenditure patterns.

19- Another important aspect relating to the pilgrims is the incidence of repetition of Hajj. As shown in section 7.3.3, more than half of them (53.7%) repeated the performance of Hajj only once. The others indicated that they had repeated Hajj more than once, of whom 12.9% performed Hajj ten times and more. In fact, the more times Hajj is performed the higher the awareness by the pilgrim about the goods market in Makkah will be.

20- It was also observed that almost half of pilgrims (41.5%) performed Hajj with *Ṭiwāfah* Establishments, while the remaining, 24% performed Hajj individually and 34.6% performed it collectively, with groups of pilgrims. Such modes of performing Hajj may also have a significant effect on their expenditure on goods particularly on foodstuffs.

21- Evidence was revealed that some pilgrims, possibly traders, take the opportunity of this religious congregation, Hajj, for selling or advertising their goods. As shown in section 7.6, 61 pilgrims, representing 14.1% indicated that they brought some goods for trading or advertising amongst pilgrims. Most of such goods brought by pilgrims are foodstuffs, clothing, rags and prayer mats. The highest proportion of them (47.5%) brought the goods for selling, and 45.9% brought their goods only for advertising. This indicates that the season of Hajj offers also opportunities of trading and promotion for the pilgrims.

22- With respect to the criteria on which pilgrims buy goods, we observed that the majority of the pilgrims consider the price as the foremost criterion when they buy necessary goods such as food or supplementary goods such as gifts. In fact, this may be due to the fact that pilgrims are mostly of low income, and the generally high prices that occur during the Hajj season. The other significant buying criteria with respect to the necessary and the supplementary goods were indicated differently. As for the necessary goods, the pilgrims' criteria were, respectively, quality (28.1%), packing (18.7%) and goods of a local origin (8.1%). As for the supplementary goods, they indicated packing (18.4%), local origin (13.6%), the spiritual value of the goods (13.4%) and the quality (8.8%). In conclusion, it can be stated that apart from the price, there are significant differences between the pilgrims' buying criteria when they buy necessary goods and when they buy supplementary goods.

23- In relation to the pilgrims' opinions expressed on the market of consumer goods, almost half of them (46.5%) indicated that the market needs more supervision, while the second largest proportion (20.3%) indicated that the goods in the shops need better display.

24- Regarding the pilgrims' attitudes towards their treatment by the shopkeepers, over three quarters of them (88%) complained seriously about unkind treatment by the shopkeepers. This unexpected attitude may be due to the limited business experience of the shopkeepers who participate only during Hajj time.

25- In respect of the pilgrims' expenditure incurred on the consumer goods, the survey analysis revealed that the per capita average expenditure was SR 2,855. The highest expenditure incurred by a pilgrim was SR 25,617. As a whole, the total expenditure incurred on consumer goods was estimated as high as SR 1,021,644. In fact, these significant statistics indicate that the pilgrims' expenditure on consumer goods represent an immense portion of their total expenditure during their stay in Makkah. Furthermore, the expenditure break down revealed that foodstuffs and drinks represent a major part (23.9%) of their expenditure heads, as they spent on them SR 244,233. In fact, their expenditure on these particular goods (foodstuffs and drinks) is quite significant since such goods are necessary and consumed on a daily basis. The second significant item which is in high demand by pilgrims is clothing, representing 18% of their total expenditure. Other goods such as prayer mats, rosaries, jewelry, children's toys and leather products are also in demand and represent a significant proportion of the pilgrims' expenditure as they buy them as presents and gifts for their families, relatives and friends on their return back home. In correlating the expenditure profile of the pilgrims with some socio-economic and demographic factors, the analysis revealed that there are significant relationships between the expenditure profile of the pilgrims and their nationalities and sex. These two factors were found to be influential factors on the pilgrims' expenditure. However, factors such as place of residence (urban and rural) and the mode of performing Hajj (with *muṭawwifīn*, individually or with groups of pilgrims) were found to be insignificant factors on the expenditure profile of the pilgrims.

9.3 GENERAL CONCLUSIONS:

Based on the foregoing summary and conclusions, the impact of the Hajj on the economy of Makkah is quite evident. The major area significantly and directly influenced by the season of Hajj is the service industry i.e., *ṭiwāfah* services, housing industry and transport services. As regards the industrial sector, the study showed no significant effect which is , as discussed earlier, due to the nature of the economic strategies set for industrial development in Makkah.

Our special investigation provided conclusive evidence that the season of Hajj also has a very significant impact on the trade in consumer goods. This evidence was obtained from the data collected from the shopkeepers and the pilgrims.

Finally, this study has also documented a substantial body of data on a number of economic activities central to the Hajj operations in Makkah. The bulk of this data, I believe, may contribute significantly to shedding light on the common economic aspects of the Hajj and its impact on the economy of Makkah.

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GLOSSARY

GLOSSARY OF ARABIC TERMS

(The meanings given below are those in which the terms have been frequently used in the texts).

- *'ADILLĀ'* (sing. *DALĪL*):
  See: Dalīl.

- *'ARAFĀT* (also known as *'ARAFAH*):
  'Arafāt is one of the holy places. It is an arid, gravely plain near Makkah where pilgrims must be standing on the 9th Dhul ḥijjah, Standing Day, in order the Hajj to be valid.

- *'AYĀM AL-TASHRĪQ* (sing. *YAUM AL-TASHRĪQ*):
  'Ayām Al-tashrīq are the three days following the day of 'Arafah. During these days, pilgrims perform the rites of ramy, ḥalq or taqṣīr, ṭawāf al-'ifāḍah and the sa'y [q.v.].

- *DALĪL* (pl. *'ADILLĀ'*):
  Dalīl is a person who serves and guides pilgrims while they are staying in Madinah.

- *DHUL ḤIJJAH*:
  Dhul ḥijjah is the 12th month of the Muslim lunar calendar. The high point of Hajj is 9th Dhul ḥijjah, the Standing Day. Dhul ḥijjah month is one of the months of Hajj.

- *'IFĀḌAH*:
  'Ifāḍah literally means pouring forth. The mass exodus from 'Arafah to Muzdalifah after sunset on Standing Day, also called the Nafrah. The term of 'Ifāḍah is also associated with the rite of ṭawāf (ṭawāf al-'Ifāḍah); the circumambulation of the Ka'abah performed on 10th Dhul ḥijjah [q.v.].

- *'IḤRĀM*:
  'Iḥrām is the state of consecration or ritual purification which has to be performed at specific stations (miqāt) around Makkah for performing Hajj or 'Umrah. The rite of 'Iḥrām is performed with washing the whole body, putting some perfume, laying off the normal clothes and putting on 'izār, declaring the intention of performing Hajj or 'Umrah or both, and praying two rak'ah if possible. 'Iḥrām also refers to 'izār [q.v.].

- *JAMRAH* (pl. *JAMARĀT*):
  The term used to designate three pillars in Mina at which stones are thrown during the Hajj ceremonies. Representing the devils or the Satan, they are the Jamrat al-'Aqabah, al-Jamrah al-Ṣughra' and al-Jamrah al-Wuṣṭa' [q.v.] which all have to be stoned by pilgrims on the Days of al-Tashrīq.

- *JAMRAT AL-'AQABAH*:
  Jamrat al-'Aqabah is the biggest pillar located in the western end of Mina towards Makkah. This Jamrah is the only one to be stoned on the 10th day Dhul ḥijjah.

- *KA'BAH*:

  Ka'bah literally means cube. It is the stone structure in the centre of the Holy Mosque in Makkah toward which all Muslims face while praying. It is covered by a black brocade and gold cloth called Kiswah [q.v.].

- *MAḤRAM*:

  Maḥaram is a husband or a relative within the prohibited degrees of marriage. Women who wish to perform Hajj or 'Umrah need to be accompanied by a maḥram.

- *MARWAH*:

  Marwah and Ṣafa' are two small hills between which the rite of Sa'y is performed, starting at Ṣafa' [q.v.] and ending at Marawah.

- *MINA*:

  Mina is one of the holy places located between Makkah and 'Arafah. It contains the three jamrah, and is the site for the observance of the feast of the sacrifice for those making the Hajj.

- *MIQĀT* (pl. *MAWAQĪT*):

  Miqāt refers to a special station at which those who intend to perform Hajj or 'Umrah must perform 'Iḥrām, the ritual of purification. There are four miqāts located in different directions around the city of Makkah.

- *MUṬAWWIF* (pl. *MUṬAWWIFĪN*):

  Muṭawwif is a person who serves and guides pilgrims from their arrival until their departure. His main function is to provide pilgrims in his care with religious guidance, transportation, accommodation and food throughout the Hajj time. Currently, muṭawwifīn are divided into six groups (Muṭawwifīn Establishments), representing the major nationalities of pilgrims.

- *MUZDALIFAH*:

  Muzdalifah is one of the holy places located half-way between 'Arafah and Mina. It is the place where pilgrims stay part or the whole night of the 9th day Dhul ḥijjah as they move from 'Arafah to Mina.

- *NAFRAH*:

  Nafrah literally means rushing. The mass exodus from 'Arafah to Muzdalifah after sunset on the standing day. Also called 'Ifāḍah.

- *RAMY*:

  Ramy is the act or process of throwing. It refers to the rite of the stoning of the jamarāt on the Days of al-Tashrīq.

- *SA'Y*:

  Sa'y literally means running. It is one of the rites for Hajj and / or 'Umrah, consisting of seven one-way trips between al-Ṣafa' and al-Marwah.

- *ṢAFA'*:

  See: Marwah.

- *SUNNAH*:

  Sunnah is the Prophet Muhammad's word and actions which are to be followed by Muslims.

- *SUQĀH* (sing. *SĀQY*):
  The term of Suqāh in Hajj includes the shepherds, those who are in charge of animals and water supplies.

- *ṬAWĀF*:
  Ṭawāf is the sevenfold circumambulation of the Ka'bah. There are generally three ṭawāfs during Hajj: ṭawāf al-'Ifāḍah, ṭawāf al-Qudūm and ṭawāf al-Wadā' (farewell ṭawāf).

- *ṬAWĀF AL-'IFĀḌAH*:
  Ṭawāf al-'Ifāḍah is one of the Hajj pillars, consisting of sevenfold circumambulation of the Ka'bah.

- *ṬAWĀF AL-QUDŪM*:
  Ṭawāf al-Qudūm is the sevenfold circumambulation of the Ka'bah performed on arrival.

- *ṬAWĀF AL-WADĀ'*:
  Ṭawāf al-Wadā' is the sevenfold circumambulation of the Ka'bah performed on departure.

- *'UMRAH*:
  'Umrah is the lesser Hajj which can be performed conjointly with Hajj, or separately any other time during the year. It involves performing the rites of 'iḥrām, ṭawāf, sa'y and shaving or cutting the hair short.

- *WAKĪL* (pl. *WUKALĀ'*):
  Wakīl means literally agent or deputy. One who looks after and serves the pilgrims in Jeddah, from their arrival until their departure for Makkah, and again at the time of their departure from the country after Hajj.

- *YAWM AL-WUQŪF*:
  Yawm al-Wuqūf literally means Standing Day. It is the high point of Hajj, falling on 9th Dhul ḥijjah. The Standing Day begins at noon and ends after sunset on the same day.

- *ZAKĀH*:
  Zakāh refers to the alms which is an obligatory donation of money, properties used for commercial uses and some foodstuffs required on yearly basis. It represents one of the five pillars ('Arkān) of Islam.

- *ZAMZAM*:
  Zamzam is the name of the holy water sprung of a well inside the Holy Mosque in Makkah.

- *ZAMZAMY* (pl. *ZAMĀZIMAH*):
  Zamzamy is a person who provides the water of Zamzam to any who wants it, at any time but particularly during Hajj. Zamāzimah has bee organized into a guild under the supervision of the Ṭiwāfah Establishments in Makkah.

APPENDICES

A-1: A sample of the questionnaire distributed to the shopkeepers (Printed in Arabic).

المملكة العربية السعودية
وزارة التعليم العالي
جامعة ام القرى
مركز ابحاث الحج

دراسة عن
اثر الحج الاقتصادي على انشطة القطاع الخاص التجارية
استبانة للتجار أثناء الحج

رقم التسلسل :
إسم الطالب :   مكان المقابلة:
تاريخ المقابلة :   وقت المقابلة:

ملاحظات:

١ ـ هذه الاستمارة تملأ من قبل صاحب التجارة وليس الموظف في المحل.

٢ ـ تتكون هذه الاستمارة من سبعة أجزاء، وهي كالتالي:

أ ـ يملأ من قبل الطالب.

ب ـ لجميع أصحاب العينة (مالك المحل، المستأجر طوال العام، المستأجر أثناء الحج فقط).

جـ ـ لمالك المحل فقط.

د ـ للمستأجر طوال العام فقط.

هـ ـ للمستأجر أثناء الحج فقط.

و ـ للجميع.

٣ ـ أخي التاجر الرجاء تحري الدقة في الإجابة، فكل معلومة تقدمها في هذا الاستبيان ستستخدم لأغراض دراسية.

٤ ـ أخي التاجر إذا لديك أي استفسار، فالرجاء الاتصال على الباحث (٥٥٧٠٥٢٩).

٥ ـ يتعهد الباحث بالسرية الكاملة لهذه المعلومات والتي لغرض البحث العلمي فقط لاغير.

شكراً لتعاونك معنا

الباحث: عابد العبدلي

جزء (أ): معلومات على الطالب أن يعبئها بنفسه:

معلومات عامة:

* اسم الحي:
* اسم الشارع:
* حالة المنطقة:

1 محلات منظمة.	2 محلات تبيع نوع واحد من السلع.
3 محلات غير منظمة.	4 محلات تبيع سلع متنوعة.

معلومات عن المحل:

١ ـ حجم المحل: 1 كبير. 2 صغير. 3 متوسط.

٢ ـ نوع المحل: 1 مبنى. 2 كشك. 3 عربة.
4 افتراش. 5 أخرى (حدد)

٣ ـ صفة الموقع:
1 مركز (أو سوق) تجاري. 2 سوق شعبي 3 أخرى (حدد):

٤ ـ صفة الشارع: 1 رئيسي. 2 فرعي.

٥ ـ نوع المبنى: 1 قديم. 2 حديث. 3 مطور. 4 أخرى (حدد)

جزء (ب): للجميع (المالك ـ المستأجر طوال العام ـ المستأجر أثناء الموسم):

معلومات عن التاجر (صاحب المحل):

٦ ـ الجنسية: 1 سعودي. 2 غير سعودي.

٧ ـ مدة النشاط: 1 طوال السنة. 2 فترة الحج.

٨ ـ عدد العمال: عمالة دائمة ١ عمالة موسمية

٩ ـ العمر: 1 أقل من ٢٠ سنة. 2 ٢٠ ـ ٣٠ سنة. 3 ٣١ ـ ٤٠ سنة.
4 ٤١ ـ ٥٠ سنة. 5 فوق ٥٠ سنة.

١٠ ـ المستوى التعليمي: 1 أمي. 2 ابتدائي. 3 متوسط.
4 ثانوي. 5 جامعي. 6 فوق الجامعي.

١١ ـ المهنة: تاجر

١٢ ـ إذا رجل أعمال، هل تزاول أنشطة تجارية أخرى ؟ 1 نعم 2 لا.

إذا كان الجواب بـ (نعم)، فما هي الأنشطة التجارية الأخرى التي تزاولها:

١٣ ـ هل لديك مصدر دخل آخر (غير دخلك من النشاط التجاري) ؟
1 نعم 2 لا.

١٤ ـ إذا لديك دخل آخر، ماهو دخلك الشهري منه، إذا أمكن:
1 محلات منظمة. 2 محلات تبيع نوع واحد من السلع.
3 محلات غير منظمة. 4 محلات تبيع سلع متنوعة.

١٥ ـ نوعية المحل:

1 ملك. 2 إيجار طوال السنة. 3 إيجار في موسم الحج فقط.

١٦ ـ نوع النشاط: 1 جملة. 2 مفرق. 3 جملة ومفرق.

١٧ ـ هل سبب دخولك التجارة أثناء الحج لأن:

1 التجارة أثناء الحج تشكل أكبر مصدر دخل لك.

2 التجارة أثناء الحج واجب ديني للحجاج.

3 أخرى (حدد):

١٨ ـ هل اختيارك لهذا الموقع:

1 لأنها منطقة تجارية مهمة طوال العام. 2 لأنها منطقة تجارية مهمة أثناء موسم الحج.

3 لأنك تملك المحل. 4 لأن قيمة الإيجار مناسبة.

5 أخرى (حدد):

١٩ ـ عند تأسيسك أو استئجارك للمحل، هل قمت بإجراءات رسمية مع:

1 البلدية. 2 وزارة التجارة.

3 الدفاع المدني. 4 أخرى (حدد):

٢٠ ـ إذا قمت بإجراءات رسمية مع أي جهة حكومية، هل تعتقد أنها:

1 إجراءات لابد منها وليس فيها صعوبة.

2 إجراءات لابد منها ولكن يوجد صعوبة في إنهائها.

3 إجراءات أكثر من اللازم وبالإمكان اختصارها.

4 إجراءات ليس لها أي داعي.

5 أخرى (حدد):

٢١ ـ مانوع السلع التي تبيعها:

1 مواد غذائية ومشروبات. 2 أقمشة.

3 ملابس جاهزة. 4 أقمشة وملابس جاهزة.

5 مصنوعات جلدية (أحذية وشنط). 6 ساعات وأجهزة الالكترونية.

7 هدايا (مسابح وسجاجيد). 8 أدوات منزلية.

9 أدوات ولوازم بناء. 10 ذهب ومجوهرات.

11 أدوات كهربائية (راديوهات، مسجلات ..). 12 عطورات وأدوات نسائية.

13 مصنوعات بلاستيكية. 14 كتب وأدوات مدرسية.

15 لعب أطفال 16 أكلات جاهزة (مطاعم، كفتيريا ... إلخ).

17 خضروات وفواكه 18 أخرى (حدد):

٢٢ ـ هل سبب اختيارك لهذه السلع:

1 لأنها أكثر المبيعات في موسم الحج.
2 لأنها أكثر المبيعات طوال العام.
3 لا أدري.
4 أخرى (حدد): ....

٢٣ ـ هل البضائع التي تبيعها:

1 مستوردة. 2 محلي. 3 مستورد ومحلي.

٢٤ ـ هل تشتري بضائعك من:

1 المصنع نفسه. 2 وكيل المصنع أو (الموزع). 3 تاجر.
4 سوق الجملة. 5 أخرى (حدد): ....

٢٥ ـ عندما تشتري بضائع لموسم الحج، ماذا تراعي أكثر:

1 الأسعار. 2 النوعية والجودة. 3 التنوع في البضائع.
4 الكمية. 5 أخرى (حدد): ....

٢٦ ـ إذا كنت تبيع بضائع تخضع لرقابة الأسعار أو للرقابة الصحية، الرجاء ذكر عدد زياراتهم للمحل بوضع علامة (   ) في المكان المناسب:

عدد الزيارات	أثناء موسم الحج		خلال السنة	
	فرقة رقابة الأسعار	فرقة رقابة الصحة	فرقة رقابة الأسعار	فرقة رقابة الصحة
١ أكثر من زيارة في اليوم				
2 زيارة يومياً				
3 زيارة أسبوعياً				
4 زيارة شهرياً				
5 زيارة كل ٣ أشهر				
6 زيارة كل ٦ شهور				
7 زيارة سنوياً				
8 لايوجد زيارة مطلقاً				
٩ فترات أخرى (حدد)				
10 لا أدري				

٢٧ ـ ماهي جنسيات الحجاج التي تتعامل معك بشكل أكبر:

1 الخليجيون.
2 العراقيون.
3 الأفارقة العرب (مصر، ليبيا، تونس، الجزائر، المغرب).
4 الأفارقة غير العرب.
5 الشام (الأردن، فلسطين، لبنان، سوريا).
6 الأتراك.
7 الإرانيون.
8 الهنود والباكستانيون والأفغان.
9 جنوب شرق آسيا (أندونيسيا، ماليزيا ... إلخ).
10 الأربيون.
11 الأمريكيون.
12 لا أدري

١

٢٨ ـ هل تستخدم إعلانات تجارية من أجل موسم الحج ؟

1 نعم
2 لا.

٢

٢٩ ـ إذا كنت تستخدم إعلانات تجارية، أين تعلن ؟

1 التليفزيون.
2 الصحف اليومية.
3 لوائح في الشوارع العامة.
4 إعلان على المحل.
5 أخرى (حدد): ....

٣٠ ـ إذا توفر لديك بضائع من بقية السنة، هل تعتبر موسم الحج:

1 فرصة مناسبة لتصريف جميع أنواع البضائع المتبقية.
2 فرصة مناسبة لتصريف نوع معيَّن من البضائع.
3 فرصة غير مناسبة لتصريف البضائع.
4 لا أدري.

جزء (جـ): إذا كان الاستفتاء مع المالك، أكمل:

٣١ ـ منذ متى تمارس هذا العمل ؟

.... 1 بالأسبوع. 2 بالشهر. 3 بالسنة.

3

٣٢ ـ هل تملك محلات أخرى غير هذا في مكة ؟

1 نعم
2 لا.

١

٣٣ ـ إذا كنت تملك محلات أخرى، هل:

1 تعمل فيها طوال العام.
2 تؤجرها طوال العام.
3 تؤجرها بقية السنة وتعمل فيها أثناء الحج.
4 تؤجرها أثناء الحج وتعمل فيها بقية السنة.
5 أخرى (حدد): ....

١

٣٤ ـ هل تستأجر محلات أو (محل) بجانب الذي تملكه ؟

1 نعم　　　2 لا.

٣٥ ـ إذا كنت تستأجر محلات (أو محل)، هل:

1 تستأجر سنة كاملة.

2 تستأجر أثناء الحج فقط.

3 تستأجر بقية السنة ماعدا فترة الحج.

٣٦ ـ هل سبق لك أن تركت عملك (أو وظيفتك) بسبب التجارة ؟

1 نعم　　　2 لا.

٣٧ ـ إذا سبق أن تركت عملك (أو ظيفتك) بسبب التجارة، هل ذلك لأن:

1 التجارة عموماً تدر دخلاً أكثر من الوظيفة.

2 التجارة في موسم الحج أكثر ربحاً من الوظيفة.

3 أخرى (حدد): ....

٣٨ ـ هل سبق لك أن أجرت محلك:

1 أثناء الحج.　　　2 بقية السنة ماعدا موسم الحج.

3 طوال العام.　　　4 لم يسبق أن أجرت.

٣٩ ـ إذا سبق أن أجرت محلك في فترة من الفترات التالية فالرجاء ذكر قيمة الإيجار (إذا أمكن):

أثناء الحج:　　　بالألف

بقية السنة ماعدا موسم الحج:　　　بالألف

طوال العام:　　　بالألف

٤٠ ـ عندما تشتري بضائع لجميع المواسم (ماعدا موسم الحج) ماذا تراعي أكثر:

1 الأسعار.　　　2 النوعية والجودة.　　　3 التنوع في البضائع.

4 الكمية.　　　5 أخرى (حدد): ....

جزء (د): للمستأجر طوال العام:

٤١ ـ هل: 1 مستأجر طوال السنة بدون شريك (أو شركاء).

2 مستأجر طوال السنة مع شريك (أو شركاء).

٤٢ ـ هل استأجرت المحل من:

1 المالك نفسه. 2 مكتب عقار. 3 أخرى (حدد):

٤٣ ـ منذ متى استأجرت هذا المحل ؟

(١٠) بالشهر.

٤٤ ـ كم قيمة الإيجار التي تدفعها، إذا أمكن ؟

( ) بالألف.

٤٥ ـ بما أنك مستأجر المحل طوال العام، هل:

1 تستثمره طوال العام.

2 تستثمره بقية السنة وتؤجره للغير أثناء موسم الحج.

3 تستثمره فقط أثناء موسم الحج وتؤجره للغير بقية السنة.

٤٦ ـ إذا سبق أن أجرت أثناء الحج فالرجاء ذكر قيمة الإيجار، إذا أمكن ؟

( ) بالألف.

٤٧ ـ عندما تشتري بضائع لجميع المواسم (ماعدا موسم الحج) ماذا تراعي أكثر:

1 الأسعار. 2 النوعية والجودة. 3 التنوع في البضائع.

4 الكمية. 5 أخرى (حدد):

جزء (هـ): للمستأجر أثناء الحج فقط:

٤٨ ـ هل مستأجر أثناء الحج من أجل:

1 أن ترفع من مصدر دخلك. 2 أن تساهم في الحج كواجب ديني.

3 أخرى (حدد):

٤٩ ـ هل مستأجر من:

1 مالك المحل نفسه. 2 مستأجر طوال العام.

3 مكتب عقار. 4 أخرى (حدد):

٥٠ ـ كم قيمة الإيجار التي دفعتها، إذا أمكن ؟

( ) بالألف.

٥١ ـ هل العائد الذي تحصل عليه يغطي قيمة الإيجار ؟

1 نعم 2 لا.

٥٢ ـ إذا العائد لايغطي قيمة الإيجار، هل ذلك:

1 لأن قيمة الإيجار عالية جداً.

2 بسبب ركود تجاري غير متوقع في هذا الموسم.

3 بسبب سوء اختيار الموقع.

4 بسبب سوء اختيار البضائع.

5 بسبب قلة الخبرة في التجارة.

6 بسبب قلة عدد ساعات العمل أثناء الحج.

7 أخرى (حدد): ....

جزء (و): للجميع:

٥٣ ـ إذا لديك أي ملاحظة أو اقتراح بخصوص الأنشطة التجارية، أذكرها في الفراغ التالي:

....

A-2: A sample of the questionnaire distributed to the pilgrims (Printed in Arabic and English.

دراسة عن اثر الحج الاقتصادي على انشطة القطاع الخاص التجارية استبانة خاصة بالحجاج		المملكة العربية السعودية وزارة التعليم العالي جامعة أم القرى مركز ابحاث الحج

Time and date of interview:
(وقت وتاريخ المقابلة):

Place of interview:
(مكان المقابلة):

Name of student:
(اسم الطالب):

1 - Nationality (الجنسية): ( )

2 - Are you residant in Makkah? (هل أنت مقيم في مكة المكرمة)

[1] Yes (نعم) [2] No (لا)

3 - sex (نوع الجنس):

[1] Male (ذكر) [2] Female (أنثى)

4 - Age (العمر):

[1] Less than 20 (أقل من ٢٠). [2] 20 - 03 (٢٠ - ٣٠)

[3] 31 - 40 (٣١ - ٤٠) [4] 41 - 40 (٤١ - ٥٠)

[5] Over 50 (فوق ٥٠)

5 - Level of Education (المستوى التعليمي):

[1] Zero (أمي) [2] 1 - 6 yrs of schooling (ابتدائي)

[3] 7 - 9 yrs of schooling (متوسط) [4] 10 - 12 yrs of schooling (ثانوي)

[5] 13 - 16 yrs of schooling (جامعي) [6] Above 17 yrs (فوق جامعي)

6 - Occupation (الوظيفة أو المهنة):

[1] Employed (موظف) [2] Tradesman (تاجر)

[3] Graftsman (حرفي) [4] Student (طالب)

[5] Farmer (فلاح) [6] Unemployed (لايعمل)

[7] Other (غير ذلك)

7 - What is your monthly net income (approximately)?:

(ماهو دخلك الصافي الشهري، تقريباً؟):

[1] Income (الدخل) ( ) [2] Currency (العملة) ( )

8 - Where do you live in your country? (أين تقيم في بلدك):

[1] city (مدينة) [2] Town (بلدة)

[3] Village (قرية) [4] (Other .. spe أخرى) ( )

9 - How many times have you performed Hajj, including this one?

(كم مرة أديت فريضة الحج، مع هذه المرة)

(.... .. ..) ٤

10 - How are you performing Hajj? (هل أنت حاج؟)

1 Alone (بمفردك)

2 With Pilgrims' Guild (مع مؤسسة طوافة)

3 With group of pilgrims (مع مجموعة حجاج)

4 Other .. specify (أخرى .. أذكر)

(........................) ٣

11 - How much money did you have with you when you arrived in Makkah?

(إذا لم تكن حاج مع مؤسسة طوافة، كم المبلغ الذي كان معك حينما وصلت إلى مكة؟)

1 Money (المبلغ) ( )

2 Currency (العملة) ( )

12 - If you are performing Hajj with a Pilgrims' Guild how much did it cost you?

(إذا كنت حاج مع مؤسسة طوافة، كم دفعت لها؟)

1 Money (المبلغ) ( )

2 Currency (العملة) ( )

13 - Did you bring commodities with you for trade in Makkah?

(هل أحضرت معك بضائع من أجل التجارة في مكة ؟)

1 Yes (نعم)

2 No (لا) ٢

If yes, what type of commodities?

(إذا كان الجواب بـ (نعم)، فما هي البضائع التي أحضرتها معك؟)

1 Food/Drinks (الأطعمة والمشروبات)

2 Fabrics (أقمشة)

3 Ready - made clothes (ملابس جاهزة)

4 Prayer mats & Rosaries (ملابس وسجاجيد)

5 Stationery & Books (كتب وأدوات مدرسية)

6 Jewelry (ذهب ومجوهرات)

7 Electronic Items (الأجهزة اللاكترونية)

8 Children's toys (لعب أطفال)

9 Footwear & Leather products (الأحذية والمصنوعات الجلدية)

10 Perfumes & Cosmetics (عطورات وأدوات نسائية)

14 - If you brought commodities with you for trade, is it because:

(إذا أحضرت معك بضائع من أجل التجارة، هل ذلك بسبب)

1 You don't have enough provision and you want to support your living during Hajj.

(ليس لديك مؤونة كافية وتريد أن تغطي تكاليف حجك)

2 You want to advertise your products among pilgrims.

(تريد أن تروج بضاعتك التي تبيعها في بلدك)

3 You are not satisfied with the commodities supplied in Hajj.

(ليس راض عن السلع التي تعرض أثناء الحج)

4 Other (أخرى .. حدد) (...............................)

15 - When you buy necessary commodities (food, drinds etc) during Hajj, what do you consider most?

عندما تشتري سلع ضرورية (أغذية أو مشروبات) أثناء الحج، ماذا تراعي؟

1 Price (السعر)
2 Quality (الجودة والنوعية)
3 Packing (التغليف)
4 Local (محلي)
5 Imported (مستورد)
6 Other (specity) (أخرى .. حدد) ....

16 - When you buy supplementary commodities such as presents etc., what do you consider most?

عندما تشتري سلع كمالية كالهدايا وغيرها، ماذا تراعي

1 Price (السعر)
2 Quality (الجودة)
3 Packing (التغليف)
4 Local (محلي)
5 Imporeted (مستورد)
6 Spiritual value (قيمتها الدينية)
7 Other (specity) (أخرى .. حدد)

17 - What did you or intend to buy from Makkah as presents?

(ماذا اشتريت أو ترغب أن تشتري كهدايا من مكة؟)

1 Clothes (ملابس/أقمشة)
2 Electronic materials (wrist watches, radio ..etc. (أجهزة الالكترونية، ساعات، راديوهات ... إلخ)
3 Prayer mats (سجاجيد)
4 Jewelry (مجوهرات)
5 Other (specity) (أخرى .. حدد)
6 Nothing (لاشيء)

18 - Do you think the markets of Makkah need:

(هل تعتقد أن أسواق مكة تحتاج إلى):

1 More supervision (أكثر رقابة)
2 Better supply (عرض أفضل)
3 Better management (تنظيم أفضل)
4 More advertising (دعاية أكثر)
5 More supply of commodities (زيادة حجم البضائع)
6 Wide variety of commodities (تنوع في البضائع)
7 Other (specity) (أخرى .. حدد)

19 - What are the major difficulties when dealing with the tradesmen?

(ماهي الصعوبات التي تواجهك عندما تتعامل مع التجّار؟)

1 Bad treatment (معاملة سيئة)   2 communication (صعوبة اللغة)

3 Slow service (خدمات بطيئة)   4 Nothing (لايوجد صعوبات)

5 Other (specity) (أخرى .. حدد) ....

ت

20 - Please estimate your expenditures, in Makkah, on the follwoing:

(الرجاء، تقدير مصروفاتك، في مكة، على الآتي): (للفرد الواحد)

	Money .R.R. (المبلغ بالريال السعودي)
1 - Prayer mats & Rosaries (مسابح وسجاجيد)	
2 - Children's Items (ألعاب أطفال)	
4 - Sacrifice (أضحية أو هدي)	
5 - Food/Drinks (مأكولات/مشروبات)	
6 - Fabrics/Apparel (أقمشة وملابس)	
7 - Jewelry (ذهب ومجوهرات)	
8 - Footwear/Leather products (أحذية ومصنوعات جلدية)	
9 - Electronic Items (wrist watches, radio ... etc. (أجهزة الالكترونية، كالساعات، راديوهات ... إلخ)	
10 - Perfumes and cosmetics (العطورات والأدوات النسائية)	
11 - Other (specify) (أخرى: أذكر)	

21 - Please give your opinion in the following commodities in terms of prices, quality, variety and availability?

(ماهو رأيك في السلع التالية من حيث أسعارها، جودتها، تنوعها وتوفرها؟)

	Food/ Drinks (الأطعمة والمشروبات)	Fast Food (أكلات سريعة، مطاعم وكفتيريا)	Fresh vegetables & Fruits (فواكه وخضروات)	Fabrics (أقمشة)	Ready-made Clothes (ملابس جاهزة)	Prayer mats & Rosaries (مسابح وسجاجيد)	Stationery & Books (كتب وأدوات مدرسية)	Jewelry (الذهب والمجوهرات)	Electronic Items (الأجهزة الألكترونية)	Children's toys (ألعاب أطفال)	Footwear & Leather products (الأحذية والمصنوعات الجلدية)	Perfumes & Cosmetics (عطورات وأدوات نسائية)
أسعارها Price												
جودتها Quality												
تنوعها Variety												
توفرها Availability												

أسعارها Price	Extremely low (منخفضة جداً) (1)	Low (منخفضة) (2)	Satisfactory (معقولة) (3)	High (عالية) (4)	Extremely high (عالية جداً) (5)	I don't know (لا أعلم) (6)
جودتها Quality	Very bad (سيئة جداً) (1)	Bad (سيئة) (2)	Satisfactory (معقولة) (3)	Good (جيدة) (4)	Excellent (ممتازة) (5)	I don't know (لا أعلم) (6)
تنوعها Variety	Very large (تنوع كبير جداً) (1)	Large (تنوع كبير) ((2)	Satisfactory (تنوع معقول) (3)	Limited (تنوع محدود) (4)	Very limited (عالية جداً) (5)	I don't know (لا أعلم) (6)
توفرها Availability	Very widely available (متوفرة بكميات كبيرة جداً) (1)	widely available (متوفرة بكميات كبيرة) (2)	Reasonably available (متوفرة بكميات معقولة) (3)	Hardly available (متوفرة بكميات محدودة) (4)	Not available (غير متوفرة) (5)	I don't know (لا أعلم) (6)

22 - If you have any comments concerning the commodities, please insert below:

(إذا لديك أي ملاحظات حول السلع، أذكرها في الفراغ التالي):

APPENDIX (B): NAMES OF INTERVIEWERS.

The names of students who worked in the data collection during the survey, May 1994.

1- ‘Abdul ‘Azīz ‘Alawān, ’Umm Al-Qura Univesity Makkah, (Postgraduate student), Department of Islamic Economics.
2- Ḥusayn Muḥammad Al-Sharīf, King ‘Abdul ‘Azīz University, Jeddah, (Undergraduate student), Department of Informatics.
3- Sālim ‘Ubyad Al-Buqamī, ’Umm Al-Qura Univesity, Makkah (Undergraduate student).
4- Bāz Muḥammad Ghulām, ’Umm Al-Qura University, Makkah (Undergraduate student), Institute of Arabic Language for Non-Arabic Speakers.
5- Mājid ‘Abdul Raḥmān Jamāl, ’Umm Al-Qura University, Makkah, Engineering College.
6- Naqīg Allah Ḥabīb Allah, ’Umm Al-Qura University, Makkah, (Undergraduate student), Institute of Arabic Language for Non-Arabic Speakers.
7- Muḥsin Ṣāliḥ Kabkabī, ’Umm Al-Qura University, Makkah, (Undergraduate student), Arabic Language College.
8- Muḥammad Zaman, ’Umm Al-Qura University, Makkah, (Undergraduate student), Institute of Arabic Language for Non-Arabic Speakers.
9- Ḥamdān Sa‘ad Al-Buqamī, ’Umm Al-Qura University, Makkah, (Undergraduate student), Arabic Language College.
10- Badr Ba Wazīr, ’Umm Al-Qura University, Makkah, Hajj Research Centre (HRC).
11- Musfir ‘Ali Al-Buqamī, ’Umm Al-Qura University, Makkah, (Undergraduate student), Department of Islamic Culture and Civilization.
12- Fauzī Al-Liḥyānī, ’Umm Al-Qura University, Makkah, (Undergraduate student), Islamic Law College.

APPENDIX (C): FIELD WORK DOCUMENTS.

C-1: A sample of the official letters sent by 'Umm Al-Qura University to the governmental organizations during the field work, explaining the purpose of the study and encouraging them to cooperate with the researcher.

بسم الله الرحمن الرحيم

المملكة العربية السعودية
وزارة التعليم العالى
جامعة أم القرى
مكة المكرمة
مدير الجامعة

UMM AL-QURA UNIVERSITY

الرقـــم : ....
التـــاريخ : ....
المشفوعات : ....

سعادة / سلمه الله

السلام عليكم ورحمة الله وبركاته :

آمل الإحاطة بأن الطالب / عابد بن عابد بن راجح الشريف مبتعث على حساب وزارة التعليم العالى لتحضير درجة الدكتوراه فى بريطانيا عن موضوع الأنشطة التجارية فى مكة وهو الآن فى رحلة علمية بخصوص رسالته .

وإنطلاقاً من مبدأ التعاون القائم بين الجامعة والمصالح المختلفة .
لذا آمل تسهيل مهمته ومساعدته فى المعلومات المتعلقه برسالته .
شاكرين لكم حسن تعاونكم .

وتقبلوا خالص تحياتى ،،،

مدير جامعة أم القرى

د. راشد الراجح

جامعة أم القرى بمكة المكرمة
مكتب مدير الجامعة

C-2: Interviews With Some Officials During The Field Work:

Photograph (a): Interview with the Head of the Branch of the Ministry of Commerce in Makkah (Mr. Zuhayr Qāḍi). 1994.

Photograph (b): Interview with the Head of Makkah's Chamber Of Commerce and Industry (Mr. Nabīl M. Quṭb). 1994.

Photograph (c): Interview with the Chairman of the Makkah's Chamber (Mr. Sāmi M. Ṭayb). 1994.