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The American University in Cairo
School of Global Affairs and Public Policy

RELIGIOUS TOURISM IN EGYPT: A CASE STUDY ANALYSIS

A Thesis Submitted to the

Public Policy and Administration Department

in partial fulfillment of the requirements for the degree of
Master of Public Policy and Administration

By

MOHAMED MOSTAFA AMIN ALI

May 2013

The American University in Cairo
School of Global Affairs and Public Policy
Department of Public Policy and Administration

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MOHAMED MOSTAFA AMIN ALI

Supervised by Professor HAMID ALI

ABSTRACT

Egyptian tourism has seen cases of rise and fall. The difference in the numbers of tourists from both inside and outside Egypt leads to the difference in the revenues generated by tourism and consequently affects the rate of growth in Egypt. This study aims at shedding light on the elements of religious tourism and identifying the possibility for Egypt to occupy a leading position among the religion tourism. This study compares Egyptian tourism revenues with the revenues achieved by some top-ranking countries. The steps Egypt has to follow, in order to achieve the desired progress and a reasonable ranking, are also discussed. In addition, some interviews and visits to some tourist companies were conducted in order to identify the religious tourism programs they offer and clarify their role in the development of the tourism industry in Egypt. This study aims also at finding out the role of the Egyptian government, the Ministry of Interiors and ordinary citizens in the development and progress of religious tourism in Egypt. It also clarifies the difference in the views of religious political parties in Egypt on religious tourism.

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1- Introduction

Tourism is one of the main activities practiced by humans, across the gender or age. Tourism has many positive effects on the psychological state of man as they remove the pressures resulting from routine work or the economic and political environmental surrounding. One of aphorisms common among Egyptians for ages is that travel has seven benefits. Ancient Egyptians knew tourism and expressed it in their drawings on the temple walls and archaeological pillars.

There are many definitions of Tourism. The World Tourism Special Organization defines tourism as “a set of activities practiced by people who are traveling to different places outside their homes in regular trips of no more than one year; these activities include business, recreational, religious and cultural behavior.

Tourism can be divided into many sectors according to the purpose. For instance, there are relaxing tourism, health care tourism, transit tourism, visiting tourism and professional tourism (Cosmescu,2005). Also according to the destination, tourism is classified into domestic tourism and international tourism. In the global market of tourism, there are organized tourism, semi-organized tourism and unorganized tourism. Tourism is divided according to the number of tourists into two types: individual tourism and group tourism; in some cases, the group may be one extended family.

Tourism is further classified by duration into three kinds: tourism for a short period like a trip for one day, tourism for a long duration like a tour for one month, and tourism for a very long time like a tour for one year (Minciu, 2004). To move to various places, tourists use many means of transportations like planes, cars, trains, and ships.

Finally, all previous types of tourism are different in purpose. They result in having a happy, useful and spiritual time. There are tours for health and for profit. In this research I will focus on religious tourism as an important and growing type of tourism all over the world. Then, we will investigate the status of religious tourism in Egypt and try to find out how to improve it within the Egyptian context.

2- Main Questions

Research that focused on religious tourism in Egypt is characterized by scarcity. In this piece of research, a number of questions will be answered.

- 1- What are the opportunities for the Government of Egypt to boost religious tourism?
- 2- What lessons can be learned by Egypt from the experience of India and Spain in the field of religious tourism?
- 3- What are the implications of the policies of the current ruling Islamists (“Freedom and Justice Party” and “El-Noor Party”) relevant to religious tourism?

3- Literature Review

3-1 Religious tourism in the world

Religion has a great importance in the lives of people and has a big impact on the daily life of most of the people. There are numerous religions in the world, but as population there are four major religions: Buddhism, Christianity, Hinduism and Islam. These religions are based on a set of beliefs and concepts. Most of these religions still have important ties to their early history and place of origin. Every religion leaves behind a group of relics and heritage (Rinschede, 1992). In many of these religions there is a special place of worship; for example in the Christianity the church is a place of worship and in Islam the mosque is a place of worship. The more people esteemed and are attached to their religion, the more they build houses of worship in artistic fashions that increase their attachment to these places. Believers of these religions add touches of beauty and art to their places of worship with the passage of time. Over time people are eager to visit shrines, often several times in their lives, or at least once in a lifetime. Examples include visiting Al-Aqsa Mosque, Kaaba & the Holy Mosque for Muslims and the Vatican for Catholics. Religious tourism has a great importance economically and socially. The number of Christians is 2.1 billion people and the number of Muslims is 1.5 billion and Buddhists 376 million. There are 14 million Jews while the number of Hindus is 750 million people. Holy places vary by religion. The main destination for both Jews and Christians is Israel. The river Ganges is the holy place for the Hindus, while the famous seated Buddha is the most important holy place for the Buddhists (adherents.com, 2007).

Religious tourism is an important part in the lives of Muslims. Every Muslim who is physically able must perform the Hajj once at least in her/his life or perform Umrah in Mecca. Hajj is one of the fundamental rituals of Islam; it is a basic tenet for every Muslim.

Religious tourism is the oldest type of tourism all over the world. Religious tourism has seen significant progress and improvement in visiting the holy orchards and cemeteries. Many religious groups, for example the Christian, organize tours to their respective holy places which attract about 2 million tourists a year (World Religious Travel Association) where the exchange of experiences and interests between different groups take place.

Wars and conflict relationships between countries represent the major barriers to religious tourism in the world. As a result, religious conflicts that occurred between 1950 and 1996 - and these conflicts represent about 40 percent of the conflicts between nations - lead to wars (Fox, 2004). All these conflicts helped to stop the development of religious tourism in particular and the world tourism in general. For example, as a result of terrorism and war, Palestine and the Gaza Strip and Israel lost large numbers of tourists who would otherwise have visited religious shrines (Mazumdar, 2004).

Holy religious structures, education and meditation are the most important factors that help an individual to the acquisition of religious ideals and spiritual values. Religious tourism plays a major role in the economy of each State. Generally tourists undertaking religious tourism use hotels, whether accommodation at these hotels is expensive or inexpensive.

Also some tourists use cheap places such as hostels and homes of disabled Christians. The total amounts spent on accommodation in hotels reached about 34 percent of the total tourist spending which was equivalent to about 350 Euros, but sometimes tourists spend twice of that amount (Fleischer, 2000).

Humanity has known religious tourism for thousands of years. Romans and Jews had religious and spiritual tourism in the early centuries. Historians discovered that Alexander the Great visited and spent a night in the place of the burial of Socrates. The graphics and sculpture which show pilgrimages and religious visits were found, like the statue of Isis in the island of Villa, The Temple of the Book and the memorial gifts were also created by the Romans in the 2nd century B.C. (Casson, 1999).

Africa has many tourist sites of Christendom. In Ethiopia, there is one of the oldest tourist attractions which are the church Beta Medhan Alam, one of the volcanic rock churches, which was built more than 800 years ago, and is considered one of the largest churches in the world.

3-2 The economic dimension of religious tourism

Religious tourism has become one of the most important industries and one of the most important sources of income in many countries. For example, Pilgrims and tourists are using hotels, various means of transportation and purchasing food, drinks, gifts, souvenirs, clothes, and spiritual items like figurines. All the previous elements represent a large part of the local revenues in many countries, and therefore have significant effects on GNP.

Most of the countries of religious and spiritual tourism work in coordination with religious associations to increase the number of tourism nights. Religious tourism can be viewed as a global industry of about \$ 18 billion through a number of 300 million tourists. According to the Religious Society of Travel, in 2008 North America recorded about \$ 10 billion worth of travel on religious visits. Israel is considered one of the top countries achieving growth in the number of religious tourists with estimates ranging from 1.8 million passengers to 2.4 million tourists in 2006 alone (Levit, 2008).

It's easy to measure the impact of religious tourism on the country's national income by calculating the losses that would result from the absence of such activity. Any decrease in the number of tourists and pilgrims will affect the revenues of hotels, restaurants, transportation and workers in the tourism sector. In Israel, for example, the tourism indicators fell by 56 percent between 2000 and 2001 as a result of wars, religious conflicts, violence, and border conflicts which led to a loss of nearly 2.5 billion dollars (Merzer, 2002).

Palestine also was affected by wars, especially Bethlehem and the West Bank. In April 2002, losses exceeded \$200 million as a result of Israel's blockade of Palestinian resistance for 39 days inside the Church of Bethlehem .As a result, many hotels, restaurants and shops were closed and the unemployment rate reached 60 percent at that time (Merzer, 2002).

3-3 Role of governments in promoting religious tourism

3-3-1 Vatican

In the Vatican, in partnership with the Italian government, millions of dollars were spent to improve the services offered to the tourists who visit the Vatican. As a result of that intensive care, the number of tourists who traveled to the Vatican to celebrate the birth of Christ in 2000 reached about 25 million tourists. Most of these tourists came for pilgrimage and the rest came for regular tourism. Statistics indicate that about 60 percent of the visitors on that special night stayed overnight at the Vatican (Tilson, 2001).

3-3-2 France

In addition to the Vatican, the French government in 1999 recognized that the Mont-Saint-Michel and the thirteenth century monastery were the most important tourist destinations which religious visitors come for. The French government has allocated a budget of \$ 92 million to spend on the restoration of this monastery in order to keep it in the best possible condition (Phillips, 1999).

3-3-3 Egypt

Egypt has many significant and historical mosques, for example the House Mosques- such as Al-Sayeda Zeinab Mosque, El-Hussein Mosque, Mohammed Ali Mosque (Photo 1) and Al-Hakem Beamrellah Mosque (Photo 2).

Some mosques have their owners buried in them, such as Al- Rifai Mosque where some members of the royal family are also buried (Gaballa, 2012).

Each one of these mosques refers to an era of the history of ancient Egypt. Al- Imam El- Hussein Mosque is located in Cairo, which was built in 1154 AD (549 AH), is considered one of the most beautiful mosques in Cairo (El-Fishawy, 2006). This mosque has three gates of white marble, one of these gates overlooks Khan al-Khalili, and another gate, which called 'the green door', is located beside the dome of the mosque. The construction of some mosques took many years, such as Al-Hakem Beamrellah Mosque. The construction of this mosque started in 380 AH by Al-Aziz Bellah, the Fatimid ruler who died before its completion; his son, Al-Hakem, completed the construction of the mosque in 403 AH. One of the most important mosques in Cairo is Mohammed Ali Mosque which was built inside the Citadel of Saladin, the headquarters of the modernizer of Egypt, Muhammad Ali Pasha (Ghobrial, 2011). This mosque is known as Al-Marmar Mosque due to the type of marble which was used in its construction.

As Mohammad Ali finished repairing Citadel of Saladin and the establishment of schools and palaces, he decided to build a mosque in which prayers take place; he also wanted the mosque to be his burial place. To achieve this goal, he ordered a Turkish engineer, Youssef Bouchnak, to design a Turkish-style mosque. The construction began in 1830 and lasted until the death of Muhammad Ali in 1845 and he was buried in the tomb inside the mosque. During the reign of Khedive Abbas Pasha I, the inscription of gates and works of marble were completed (Ghobrial, 2011). During the reign of Said Pasha (1845), an annual official celebration used to be held for five nights, which represented five occasions. Khedive Ismail established brass doors and toilets for the mosque and he built walls around it. Al- Azhar Mosque is one of the most important mosques in Egypt and the most famous mosque in the Arab and Islamic countries.

Al-Azhar is a mosque and University at the same time and it is one of the most ancient Fatemid monuments in Egypt. ("Al-azhar Al-Sharief," 2010). In the reign of the Fatemid Caliph Al-Mu'ez, Al-Azhar was established by Gawhar El-Saklaby more than one thousand years ago in order to spread Islam according to the Shiite sect. However, Egyptian Muslims follow the Sunni sect. The construction of the mosque began in 970 AD and ended in 972 AD.

Egypt has many monuments marking the Christian Holy Family during their thirty-month holy journey into Egyptian territory to escape from the oppression of the Romans. This journey left behind it churches, monasteries and tombs of great historical importance because it is the link between the Egyptian arts in Pharaonic times and Greco-Roman times from a side and the Islamic times from the other side (El-Beltagui, 2011). These monuments are frequented by tourists, Christians and Muslims alike. Coptic monuments spread in many parts of Egypt such as Cairo, Sinai, Fayoum, and the oases. Most of these antiquities are located in the region of ancient Egypt at the Fortress of Babylon.

The size of this zone is about a half kilometer squared and was built to protect the Roman military and located inside six Coptic churches like the famous 'Hanging Church' which is visited by both foreign and Arab tourists annually. This church is located at the highest fort rising, 13 meters above the ground, and inception dates back to the fifth century AD (El-Beltagui, 2011). The main reason for the fame of the Hanging Church is that it became the headquarters of the Apostolic See, for instead of Alexandria, in the eleventh century AD at the days of Patriarch Khrstod Los. This lasted for about two centuries.

The Hanging Church (Photo 3) is one of the oldest churches in Egypt which was originally a Pharaonic temple and then turned into a church which has been having religious services regularly until now. The Church of Our Lady was established in 865 AD and it is located in Bani Hassen alley and its structures are covered with domes of bricks based on marble columns.

The Girls Nuns Monastery, located in the northern side of the fort, is one of the places that have religious significance to Christians who visit and seek healing blessings, from the martyr of this monastery, especially with neurological and mental diseases.

Cairo is not the only place which contains Coptic tourist areas, but there are many other places like Sinai. Sinai has been one of the most important tourist attractions for the Christian monks since the early Christian eras. These monks established many monasteries and churches in the valleys of Sinai and the most famous one is St. Catherine's Monastery, which is located at the bottom of Mount Sinai (Dunn, 2011). This monastery is the most famous tourist attractions in Sinai which attracts tourist groups from all over the world, which generates an income of 10 million pounds annually. The monastery was built in the sixth century AD and it is still one of the greatest monuments of Christianity in Egypt and the world. It has a great wall which surrounds several internal buildings next to each other and sometimes go up to four floors that have paths and corridors retort. It was established in 432 AD at the order of Empress Helena, mother of Emperor Constantine, and was completed during the reign of Emperor Jusytian in 545AD to be a stronghold for the monks of Sinai and it was named in the following ages as St. Catherine's Monastery (Dunn, 2011).

The governorate of Fayoum has number of ancient churches and monasteries that were established in the Roman era. The most famous of these monasteries is Al-Azab Monastery or the Blessed Virgin Mary which includes an old church, a modern church, and a shrine for Bishop Abraam and a museum. There is the Archangel Monastery which goes back to the third century AD; the monastic life in this monastery continued from the fourth century until the 19th century.

Coptic monuments in Upper Egypt were renovated at different points in time from the first century of Christianity; and the most important monument so far is the Monastery of Ammonius which is known as the monastery of martyrs (Atiya, 1991). This monastery is considered one of the most important Coptic monasteries in Upper Egypt because of its wealth of decorative tasks showing the trappings of the old Fresco and its Baptism.

In addition to Islamic and Christian monuments in Egypt, there is a wide range of Jewish temples. Temple of Heaven's Gate, located in 17 Adly Street in downtown Cairo, is one of the most remarkable Jewish temples in Egypt that is well kept by restoration and maintenance operations (Romney, 1971). There are many tourist groups of Jews who come to Egypt because it still represents the memories of their ancestors who lived here. A group of wealthy Jews and Musiry's family contributed in establishing this temple which was designed by the Jewish architect Morris Kattary. This temple of luxury features, resembling other temples that were built in poor neighborhoods, was opened in 1905 AD. The temple was restored the first time in 1980 by the Supreme Council of Antiquities with the participation of both the Israeli Cultural Center and the Jewish community in Egypt.

Yen Ezra Temple is the most famous and important temple located at the end of the Coptic churches in Ancient Cairo (Fustat Area). The Egyptian government gave attention to this area and restored it to convert to a tourist attraction. The temple is named after Ezra the writer, one of the greatest Jewish rabbis, and it is known as the Temple of the Palestinians, or El-Shawwam Temple. Researchers and modern Jews know it as Genizah Temple relative to the famous documents of Genizah that were found in 1890 (Jackson, 2012).

There is a very deep well in the back of this temple where Jews believe that the mother of the child Moses was hiding him. Saferdim (Eastern Jews) or Ashkenazim (Western Jews) visit Ben Ezra Temple as it is the most important synagogue in Egypt.

There are some synagogues in Alexandria also, such as Eliyhau Hanavi Temple (Photo 4) which is located on Al-Nabi Daniel Street. Eliyhau Hanavi is one of the oldest and most famous temples of the Jews in Alexandria (Shefler, 2012). It was built in 1354 and it was bombed by the French campaign on Egypt when Napoleon ordered bombing to set up barrier shooting artillery between Com-El-Dekka Fort and the sea, and it was rebuilt again in 1850 under the guidance and contribution of the family of Muhammad Ali Bash. There are also a group of small Jews temples like Green temple, Castro temple, and the Ashkenazi Nazah Israel temple (Shefler, 2012).

3-3-4 Jordan

In Jordan, the government built and opened a large garden with area of 25 acres in order to accommodate visitors who come to visit the archaeological sites of Christianity, which numbered 17 in 2000. This park is on the side of the Jordan River next to the archaeological site which is believed to be special to Jesus. The Council of Antiquities and Tourism in Jordan hosted Catholic journalists and accompanied them to visit the park and relics. Moreover, the council covered this event to create publicity about tourist places in order to attract more tourists (McCloskey, 2003). In Jerusalem and under the patronage of King Hussein in 1994, the place of The prophet Mohamed's footprint in his ascension to heaven was redecorated by 24-carat gold. This place is close to the Dome of the Rock and the Islamic Mosque of Al-Aqsa (McCloskey, 2003).

3-3-5 Iraq

Iraq is one of the major countries that contain Islamic monuments and historical mosques. The Iraqi land contains the tombs of many of the prophets before Islam as well as many of the companions of Prophet Mohammed, peace is upon him. Iraq represents a combination of the Shiites and Sunnis. Shiite Muslims exist in many cities such as Najaf, Karbala and Kufa (Religious Tourism, 2011).

Al-Rawda Alhaidariya (Photo 5) or the ‘Shrine of Imam Ali’ is a religious shrine located in the holy city of Najaf, where the tomb of Ali bin Abi Talib, the first of the twelve Imams - peace be upon them - exists. There is a library in Najaf which includes many valuables and ancient manuscripts. After the martyrdom of Imam Ali (AS) in 40 AH, he was buried beside Prophets Adam and Noah (peace be upon them) and then became the source of science and cultural and religious radiation for all Arab and Islamic countries (Alwan, 2008). This holy spot witnessed during its long history proceedings of urban growth after discovering Imam Ali’s Shrine. So, Al-Rawda Alhaidariya was topped by a golden dome in a manner that befits to the status of this holy place. Now, the Shrine of Imam Ali sends peace in the hearts of visiting Muslims.

Buratha Mosque (where Buratha means in old Syriac “Son Wonderland or Land Isa”) is one of the venerated shrines and holy sites for both Muslims and Christians alike, and it is one of the oldest mosques in Baghdad in the history of Islam even a century and eight years before the foundation of the capital of the Abbasids (Revivalism, 2012). The Buratha was one of the Christian monasteries where monk Habar was retired and then embraced the Islamic Religion and moved with Imam Omar Ibn El-Khattab to the center of the Islamic Caliphate (Kufa). Later, it was turned into a mosque which is still known as Buratha Mosque in 37 AH (Revivalism, 2012).

Caliphs Mosque (Photo 6) is Located in the middle of the Calipha street in Shorja Zone where any visitor can see a newly decorated mosque with an archaeological minaret which is a part of Dar Al-Calipha Mosque or the mosque of the palace. This mosque was built by Al- Moktafy Bellah, the Abbasid Caliph in (289 to 295 AH / 902-908 AD). The Minaret existing today dates back to the year (678 AH / 1289 AD). There are older minarets which had been built by an Iraqi

architect in (479 AH / 1086 AD). Today's minaret rises to 33 m above the ground level while its base has twelve sides with perimeter of 20.64 m (Blair, 2011).

Kufa mosque: The first foundation and building of this mosque is thought to have been performed by Prophet Adam (AS); this mosque is located in the city of Kufa. This mosque is booming with many galleries and shrines of prophets and saints, which included the platform and praying place of Imam Ali (AS). This is the place where he was martyred while performing the Morning Prayer; this place is called the Shrine of Imam Ali (AS).

Iraq has all the elements of tourist attractions such as natural and human resources. Iraq is the land of history and civilization for thousands of years. In addition to the presence of many lakes and water bodies, the Tigris and Euphrates Rivers run through Iraq's land before they join and pour in the Gulf. All the above elements have led to the presence of many types of tourism: leisure tourism, therapeutic tourism and hunting tourism. Iraq has embraced many different religions and there are many shrines and tombs, a proof of the multiplicity of religions which represent the cornerstone of religious tourism (Beckwith, 1999).

Iraq has many shrines of the prophets of Jews, Christians and Muslims beside many of the important shrines and temples of Yazidis and Sikhism. Tourists seeking religious tourism in Iraq will find sites of the distinctive and unique places which attract more than a million Muslims from all over the world. In spite of all these tourist sites, Iraq has not used the optimal opportunities so far. The main reasons that led to the lack of growth of tourism in Iraq are the deterioration of roads and transportation, as well as the weakness of services provided for tourists and lack of human resource development.

There are no mass marketing campaigns to introduce the tourist attractions in Iraq; this is because of the weakness of post-occupation governments which do not give priority to such affairs. Moreover, wars and political problems reduce the potentials of countries where tourism represents a permanent source of income (Walker, 2004, p.6).

3-3-6 USA

In the United States, domestic flights with a religious dimension got the attention of the government as well as the attention of businessmen who were hoping to achieve significant gains from these visits. According to Travel Industry Association of America, in 1998, the report mentioned that 28% of the adult travelers who travelled for 100 miles or more were for religious purposes, and the number of these tourists was about 43 million people.

In Florida, the number of pilgrims and visitors reached more than 30 thousand pilgrims to attend the Greek Orthodox celebrations during the biggest Epiphany in, Jan. 6, 2001. Moreover, a directory containing 3000 Christian sites in America was issued last year. The previous lists had been issued by the US government in cooperation with the church because they know the importance of religious tourism in achieving a high income. The U.S. government relies on advertising and promotional campaigns to promote religious tourism as well as sectarian religious ceremonies.

Quite a number of religious festivals in Tarpon Springs and St. Augustine bring large numbers of visitors and tourists to attend these ceremonies. Cooperation between the church and state in the field of tourism led to an increase in the trust between the government and church, which led to the improvement of the quality of life within the community. This was one of the most important gains and goals of religious tourism.

3-4 Religious conferences and conventions

Religious conferences and conventions are quite popular in the travel market in many parts of the world, especially in North America. This kind of tourism has a significant effect on the number of tourists in the world. In 2006, for example, 17,000 religious events took place with 15 million people, according to a report of the Association. International Religious events can attract a million tourists in each group, such as World Youth Day.

According to the Religious Conference Management Association, the meeting of millions of individuals in one place during a specific time will result in the highest possible earnings. These earnings are achieved for all sectors of the industry, which include tourism companies, airlines and hotels. This association held 51 events a year; thousands of visitors attend these meetings and events in order to attain the objectives of such assembly.

3-5 Importance of tourism to the national economy

In the latest report of the World Tourism Organization which was issued in January 2013, the number of tourists all over the world reached one billion tourists in 2012 (Figure 1) . This number of tourists achieved 9% of the general domestic production for all countries in the world, grossed \$ 1.2 trillion of exports, 6% of total world trade, 8% of the exports of developing countries, and provided a job of every 12 jobs. All these figures illustrate dramatically the importance of tourism not only for the developing countries but also for all the countries in the world (UNWTO, 2013).

The World Tourism Organization divided the religious tourist visits into two types: the first is visiting the holy places of spirituality and worship, and to perform Hajj and Umrah. The second is to visit the cultural and architectural heritage of religious buildings, or for education. The following table illustrates the number of religious tourists in the most famous countries of religious places.

Table (1) Religious Tourists

Activity	Country	Visitation
Pilgrimage for the Hajj	Saudi Arabia	2.5 million annually
Visits to the holy shrines of Najaf and Karbala	Iraq	5 million (2005)
Pilgrimage to Kumbha Mela	India	75 million (2001)
Pilgrimage to Lourdes	France	6 million (2005)
Tours of Vatican sites	Italy	220,000 – 250,000 annually
Medjugorje	Bosnia-Herzeg.	800,000 – 1 million

Source: UNWTO

Figure (1)



3-5-1 Egypt

According to UNWTO, the year 2010 was very successful year for the Middle East in the tourism sector. During this year, the international tourist arrivals ratio has increased in most of regions around the world. For example, in Egypt the ratio increased by 18% more than 2009, but in Syria the increase reached 40%, while in Jordan reached 20% and in Lebanon 17%.

Tourism represents a large part of the foreign trade not only in Egypt but also in the whole world. According to statistics from the Egyptian Ministry of Tourism, during the period from 2000 to 2006 tourism was one of the most important sources of the Egyptian income. The total income from tourism barrier 5 billion U.S. dollars, where income amounted as follows:-

2000	4300
2001	3000
2002	1800
2003	4584
2004	6125
2005	6767
2006	7079

The numbers of tourist arrivals to Egypt during those years allowed Egypt to get the rank of 25th in the world's top tourism destinations and all this data are clear in table 2 (UNWTO, 2005).

Table (2) World's Top Tourism Destinations

Rank	Series	International Tourist Arrivals (million)		Change (%)		Market share 2004*	Population 2004 (million)	Arrivals per 100 of population	
		2003	2004*	2002/2003	2003/2004				
World		693	764	-1.9	10.2	100	6,377	11	
1	France	TF	75.0	75.1	-2.6	0.1	9.8	60	124
2	Spain	TF	50.9	52.4	-2.8	3.1	6.9	40	138
3	United States	TF	41.2	46.1	-5.4	11.8	6.0	293	17
4	China	TF	33.0	41.8	-10.4	26.7	5.5	1,299	4
5	Italy	TF	39.6	37.1	-0.5	6.4	4.9	58	64
6	United Kingdom	VF	24.7	27.8	2.2	12.3	3.6	60	50
7	Mexico	TF	18.7	20.6	-5.1	10.5	2.7	105	21
8	Turkey	TF	13.3	16.8	4.3	26.2	2.2	69	26
9	Germany	TCE	18.4	20.1	2.4	9.5	2.6	82	29
10	Russian	TF	20.4	19.9	-3.9	-2.7	2.6	144	244
11	Austria	TCE	19.1	19.4	2.5	1.5	2.5	8	14
12	Canada	TF	17.5	19.2	-12.6	9.2	2.5	33	57
13	Malaysia	TF	10.6	15.7	-20.4	48.5	2.1	24	67
14	Ukraine	TF	12.5	15.6	19.0	24.9	2.0	48	33
15	Poland	TF	13.7	14.3	-1.9	4.2	1.9	39	39
16	Hong Kong	TF	9.7	13.7	-9.5	41.1	1.8	7	214
17	Greece	TF	14.0	13.3	-1.5	-5.0	1.7	11	125
18	Hungary	TF	12.2				1.6	10	122
19	Thailand	TF	10.1	11.7	-7.3	16.4	1.5	65	18
20	Portugal	TF	11.7	11.6	0.5	-0.8	1.5	11	110
21	Netherlands	TCE	9.2	9.6	-4.3	5.1	1.3	16	61
22	Saudi Arabia	TF	73	8.6	-2.4	17.0	1.1	26	2007
23	Macao (China)	TF	6.3	8.3	-3.9	31.9	1.1	0	33
24	Croatia	TCE	7.4	7.9	6.7	6.8	1.0	4	176
25	Egypt	TF	5.7	7.8	17.1	35.7	1.0	76	10

Source: World Tourism Organization (UNWTO) ©

(Data as collected by UNWTO for TMT 2005 Edition)

In 2002, tourism represented 40 percent of the non-commodity exports and also represented 11.3 percent of GDP in Egypt in addition to 26 percent (figure2) of Egypt's revenues from foreign currency.

Egypt welcomed a million tourists in July 2012 and this figure was 8.3% more than it was in July, 2011 (936,000 tourists), but this figure could not reach the number of tourists in the same month of 2010.

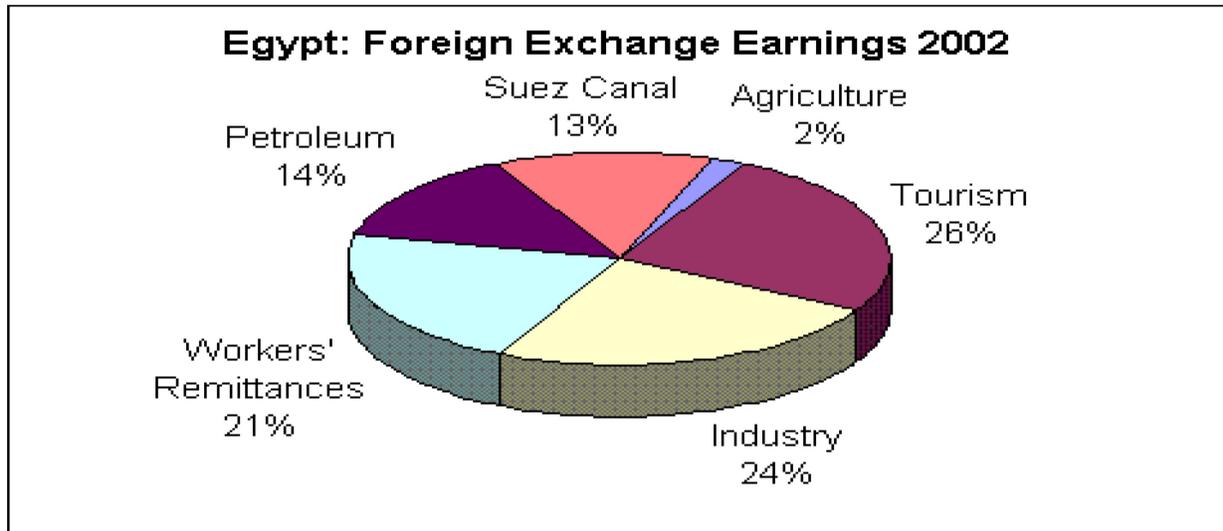
Tourists who come to Egypt are from different nationalities; Western Europe is in the first place, Eastern Europe is in the second place, and the countries of the Middle East are in the third place. The total number of tourist nights reached 11.4 million tourist nights.

Table (3): Tourism contribution to the Egyptian economy

	2009/2010	2008/2009	2007/2008	2006/2007
Tourism revenues (US\$/m)	11591.3	10487.6	10826.5	8183.0
Growth rate (%)	12	1.3	21.5	13.2
Contribution to GDP (%)	9	4.0	4.1	3.5

Source: Monthly statistical bulletin – different issues. Ministry of Economic Development

Figure (2)



In 2010, The Egyptian tourism achieved the highest rate of tourists' arrival in this decade. According to the Central Agency for Public Mobilization and Statistics(CAPMS), the number of Arab tourists who arrived in Egypt in 2010 reached 2.09 million tourists, with an increase of 11.3% compared to 2009 (1.789 million tourists). Libya took the first place of the Arab tourists who arrived in Egypt in 2010; the next was Saudi Arabia, then the Sudan followed by Jordan. The number of touristic nights spent by those Arab tourists was 14.3 million nights in 2010 compared to 13.8 million nights in 2009(CAPMS, 2011). Table (4) shows the development that has occurred in the field of tourism within ten years through increasing the number of visitors as well as the significant increase in the numbers of the touristic nights.

Table 5 compares the number of tourists who came every month to Egypt in 2012 and 2011 as well as the tourist nights and the money spent by tourists in the same periods. From this table, it is clear that there is an increase in the number of tourists in 2012, compared to their number in

2011; it's clear also that tourists come in larger numbers in the winter months compared to the summer months.

This increase in tourist arrivals in winter months is due to the fact that most tourists come from Russia and European cold countries while the weather in Egypt is quite warm.

Table (4) Egypt:

Year	Tourist Arrivals (In millions)	Tourist nights (In millions)	Tourist Income (In billions)	Average No. Of Night
1998	3,5	20	2,5	5,7
1999	4,8	31	3,8	6,5
2000	5,5	33	4,2	6,0
2001	4,6	30	3,7	6,5
2002	5,2	33	3,6	6,3
2003	6	53	4,4	8,8
2004	8,1	82	6,0	10,1
2005	8,6	85	6,8	9,9
2006	9,1	89,3	7,6	9,8
2007	11,1	111,5	9,5	10,0
2008	12,8	129,2	11,0	10,1

Source: Central Bank of Egypt

Table (5) Tourists in Years 2011-2012

Month	Number of Tourists			Number of Tourist Nights of Departures		
	2011	2012	% Change	2011	2012	% Change
January	1,147,962	820,066	28.6	12,412,806	10,574,827	-14.8
February	210,971	753,451	257.1	4,529,697	8,309,013	83.4
March	535,111	926,784	73.2	4,140,278	10,184,003	146
April	800,458	1,047,188	30.8	6,689,847	12,090,500	80.7
May	708,784	845,642	19.3	7,359,693	9,848,220	33.8
June	731,601	849,521	16.1	7,758,524	9,439,709	21.7
July	935,585	1,013,654	8.3	10,600,145	11,432,072	7.8
August	907,257	1,037,785	14.4	10,883,901	11,987,241	10.1
September	917,354	993,781	8.3	15,936,174	12,067,311	-24.3
October	1,077,081	1,163,043	8	10,991,567	13,151,678	19.7

Source: (CAPMS, 2013)

Table 6 shows the sources of foreign currency in Egypt during the period from 1993 until 1998. This table shows the extent of the importance of tourism as an important source for the provision of this foreign currency where the participation rate of tourism in this source ranged between 17% in 1993 and 24% in 1998 of the total receipts of foreign currency. It also shows the positive effect of tourism on other sources of income, such as the Suez Canal, the oil industries and agricultural products.

Table (6) : Principal Sources of Foreign Exchange Earnings (\$ Million)

Fiscal Year	93/94	%	94/95	%	95/96	%	96/97	%	97/98	%
	Value		Value		Value		Value		Value	
Tourism receipts	1,779	17.1	2,298	18.0	3,009	25.6	3,646	28.1	2,941	24.4
Workers' remittances	3,489	33.6	3,455	27.1	2,991	25.5	3,354	25.8	3,660	30.4
Suez Canal Dues	1,99	19.1	2,058	16.1	1,885	16.1	1,848	14.2	1,777	14.8
Petroleum exports	1,362	17.1	2,175	17.0	2,226	18.9	2,577	19.8	1,728	14.4
Other Exports										
Agriculture	275	2.3	616	4.8	321	2.7	271	2.1	244	2.0
Manufacturing	1,233	10.8	2,166	17.0	1,314	11.2	1,304	10.0	1,685	14.0
Total	10,129	100	12,770	100	11,745	100	13,002	100	12,034	100

Source: Central Bank of Egypt

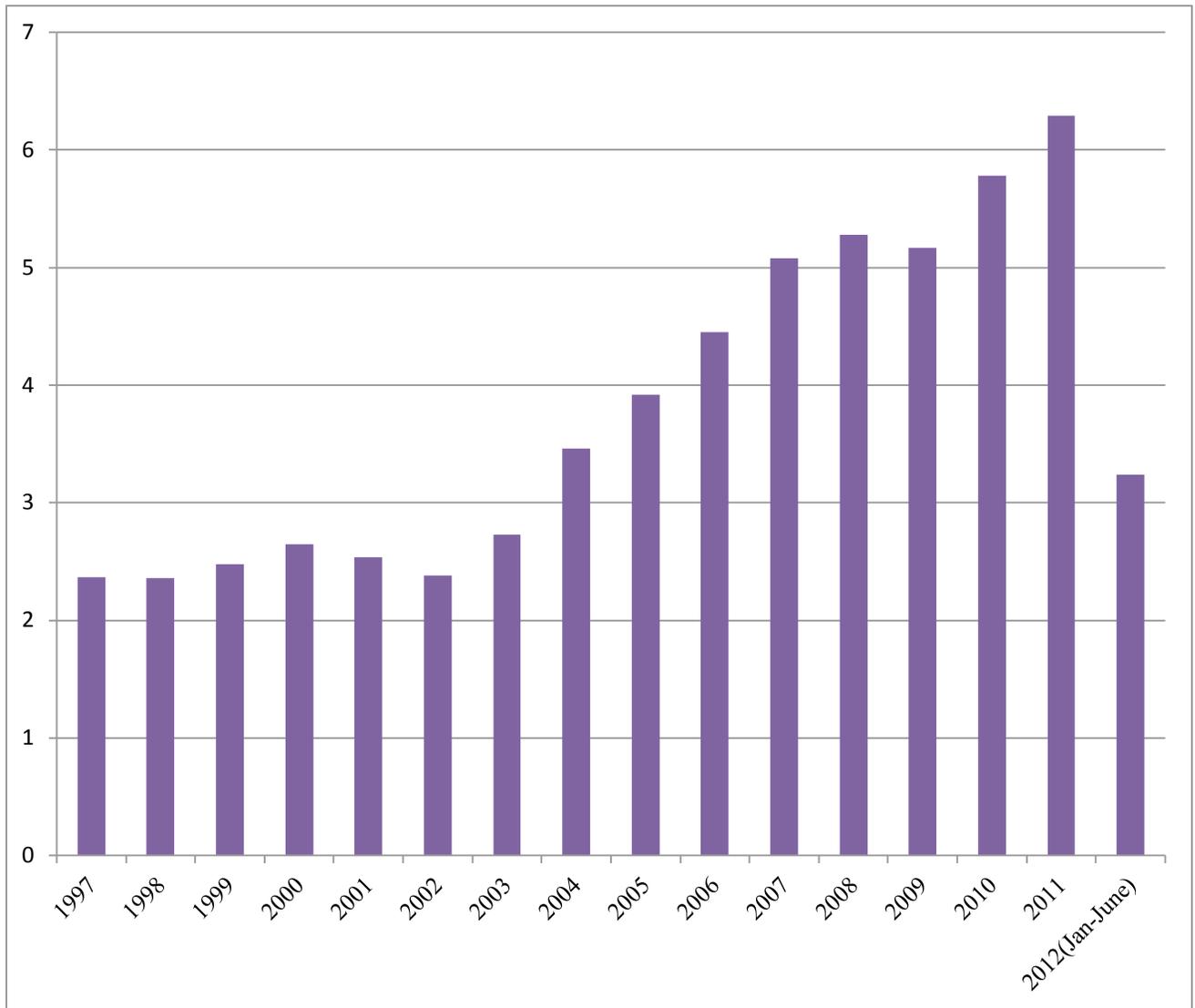
3-5-2 India

India is one of the countries which have permanent and fixed religious tourism programs; it takes an advanced place on this scale among countries of the world. Human needs change from time to time and go away from the routine of life and work to the state of spiritual and psychological serenity (Kaur, 1985). Religious tourism in India supports the previous argument. In India, there are many religious places which attract many visitors from inside India or from all over the world. India is a place of many religions; for example, there are Buddhism, Sikhism, Christianity, Hinduism, and Islam . Each of these religions has sacred places of its own, for example, Rishikesh is the holy place for Hindus and it is located in the highest mountains of Himalayas. In India, there is a large group of shrines and graves visited by tourists, such as Vaishno Devi; this place is considered the highest religious shrine in the world; it rises about 5,200 feet above sea level. The Hindus walk up all this distance in singing hymns of their religion (Jafari,1987). The Sikh Temple is located on the River Ganges where the warm water springs are used in the treatment of many diseases. Moreover, there is a beautiful church, which is considered a convent, in Goa called St. Monica. This church had got a great care of the king and it was known as the Royal Chapel to some people. The increase in the number of tourists in India is a result of the government efforts to organize the tourism industry; in addition, there has been a change in the pattern of tourists and in finding ways for the convenience of pilgrims and visitors. (Shinde,2008).

India is known as the cradle of Buddhism in the world as well as by the presence of Taj Mahal (Photo11) one of the Seven Wonders of the World. There are efforts exerted by the Indian government in order to increase the number of foreign tourists visiting India, in addition to the desire of many people to visit holy places like Buddha Statue and the River Ganges; all of that led to the increase in the number of tourists coming to India. This increase appears clearly in Figure 3, where the numbers doubled in one decade and rose from 2.37 million tourists in 1997 to 5.28 million in 2008. The global economic crisis in 2008 led to a decline in the number of tourists in 2009, but it rose again until it reached 6.29 million tourists in 2011.

Tourists spend money during their stay in any country; the increase in the number of tourists leads to an increase in the income earned by the country. Table 7 shows the increase in the income from 10,511 million dollar in 1997 to 77,591 million dollar in 2011; this increase is a result of the increase in the number of tourists.

Figure (3) Foreign Tourist Arrivals in India (In million)



Source: Bureau of Immigration, Govt. of India

Table (7) Foreign Exchange Earnings (FEE) from Tourism in India, 1997- 2011

Year	FEE from Tourism in India(in thousands dollar)	<u>Percentage (%)</u> Over the previous year
1997	10511	4.6
1998	12150	15.6
1999	12951	6.6
2000	15626	20.7
2001	15083	-3.5
2002	15064	-0.1
2003	20729	37.6
2004	27944	34.8
2005	33123	18.5
2006	39025	17.8
2007	44360	13.7
2008	51294	15.6
2009	53700	4.7
2010	64889	20.8
2011	77591	19.6

Sours: 1- Reserve Bank of India, for 1997-2011

2-Ministry of Tourism, Govt. of India

3-5-3 Spain

Spain became one of the oldest countries in the tourism industry which is progressing from day to day and has been going on for many years to achieve significant economic goals. According to the report of the Spanish government, the revenue generated from tourism covers from 75% to 100% of the deficit in the balance of payments in Spain. Check tourism highest rate of foreign currency in the country that reflected on the gross domestic product in Spain. Tourism achieved the highest growth rate in the Spanish economy, with an annual growth rate of about 7.1% (Zhou, 2000). As a result of this fast growth, tourism attracts annually more investments, whether domestic or foreign for this large sector, which represents the activities of the tourists within the country, such as procurement, transport and accommodation in hotels of great value in the total income of the country. Damages which result from the presence of these numbers of tourists that increase from year to year, such as pollution and deterioration of the infra-structure, are nothing compared with the huge revenue from their presence in Spain. Import, export, employment, education, foreign currency and the standard of living are directly affected by any increase in the level of national income derived from the increasing number of tourists and the growth in the tourism industry.

Table 8 shows the number of tourists who arrived in Spain in the period from 2001 to 2010 and compares these numbers to the income from these tourists. The significant increase in the number of tourists occurred from 2001 to 2008 when the global economic crisis took place; a large decline happened followed in 2009. There was a slight increase in 2010 compared to 2009, but this increase did not reach the numbers of 2008. The increase in numbers led to an increase in the income which rose from 33 billion dollar in 2001 to 70 billion dollar in 2008.

Table (8) Tourist Arrivals- Spain

Year	Number (In thousands)	Tourist Income (In millions)
2001	48,565	33,829
2002	50,330	32,656
2003	50,853	43,863
2004	52,429	49,996
2005	55,913	53,066
2006	58,004	57,543
2007	58,665	65,020
2008	57,192	70,434
2009	52,177	59,539
2010	52,677	58,810

Source: Institute for Tourism Studies (IET)

4- Methodology

This study is based on qualitative analysis, through interviews with a group of tourism companies, a group of tourists, and an interview with a responsible person in the Egyptian Ministry of Tourism.

According to the report issued by the State Information Service (SIS) of Egypt in 2012, the number of tourism companies working in Egypt is 1409 companies. There are a couple of ways to choose a sample of these companies to be studied; these are random sampling and geographical sampler (cluster sampling). The companies selected are distributed on all the governorates of Egypt. The ministry of tourism issues a list of these companies every year and samples have to be chosen from this list. However, as I worked in the field of tourism for ten years, I know some managers in some of these companies and, through those persons, I selected the following representative companies, which are in different provinces and achieve a large success and fame. Travco is one of the largest tour operators in Egypt; its main center is located in the province of 6 October. Isis Company for Tours, where I had worked for about five years, is located in Giza Governorate. Alpha for Tourism is located in Cairo; Welfare Company is in downtown Cairo as well as Golden Tours Company which has many branches within Cairo. In these companies, the chairman of the board and the managers responsible for pricing and advertising were interviewed.

In addition, the interviews were conducted with fifteen people working in hotels, Nile cruise, and companies of food supply for hotels. According to Miles and Huberman (1994), there are many methods of data analysis in qualitative research, for example Taxonomy, Induction, Event Analysis, Metaphorical Analysis, and Topology (which I used). We used structured questionnaire for Egyptian tourist industries to discuss followings:-

- 1 - What is the number of tourists who deal with the company every year?
- 2 - Does the company operate domestic tourism, international tourism or both?
- 3 - What are the nationalities of the tourists who deal with the company?
- 4 - What are the tourist programs submitted by the company for tourists?
- 5 - Are there any programs offered for religious tourism by the company?
- 6 - Is there interference from the government in determining the quality of your programs?
- 7 - How can the religious tourism programs be developed?
- 8 - What are the obstacles facing tourism in Egypt in general and religious tourism in particular?
- 9 - Has tourism been affected by the emergence of the Islamic movement in Egypt recently?
- 10 - In your opinion, are there solutions to the problems of tourism in Egypt?
- 11 - What questions can be asked to develop this research further?

Furthermore, Turkey was chosen to be the case study where there are many similar elements between Turkey and Egypt. In terms of location, Turkey is located on the Mediterranean and part of its land is in Asia. There are many of archaeological sites, mosques, churches and other temples in Turkey. In terms of weather, Turkey has a pleasant climate most of the year. Turkey has a great, long, and multi-cultural history, just like the Arab and European civilizations. All the previous elements are common in both Egypt and Turkey, but The most common elements is the rule of the Ottomans to Egypt, which began in 1517 and lasted for nearly 300 years.

Upon the arrival of foreign visitors to Egypt, they are required to fill out an entry customs & immigration form which contains too many data; for example, passport number, name, nationality and reason for the visit and length of stay in Egypt also the address of residence in Egypt. Then all this data is placed in the computer of the Ministry of Interiors in a special database for this purpose. When visitors leave Egypt, they are required to fill out an exit customs & immigration form which contains data similar to the entry form. These forms are used to determine the number of tourists coming to Egypt and the period of stay for every one of them; they are also used to determine tourist nationalities. These data is then analyzed to find out more countries to visit Egypt. So, the Ministry of Interiors is one source of relevant information.

The second source where we can get statistics about tourists is the Central Agency for Public Mobilization and Statistics (CAPMAS); this source shows expenditures of tourists who visit Egypt.

The Central Bank of Egypt determines the average spending for services provided to tourists as well as the goods purchased. Tourism has a direct impact on the Egyptian economy and this effect appears in the total spending of tourists inside Egyptian territory (Tohamy and Swinscoe).

In order to measure the impact of tourism on the national economy, there should be standards and systematic framework to put tables and statistics and this is known as *The Tourism Satellite Account (TSA)*. We must differentiate between the amounts spent by the Egyptians on tourism in Egypt, this is known as domestic tourism, and what foreigners spend on goods and services within the borders of Egypt, which provides foreign currency. Foreign currency within the country has a significant effect on the balance of payments and explains to a large extent the progress of the country's economy.

4.1 Case Study: Turkey

4.1.1- Introduction:

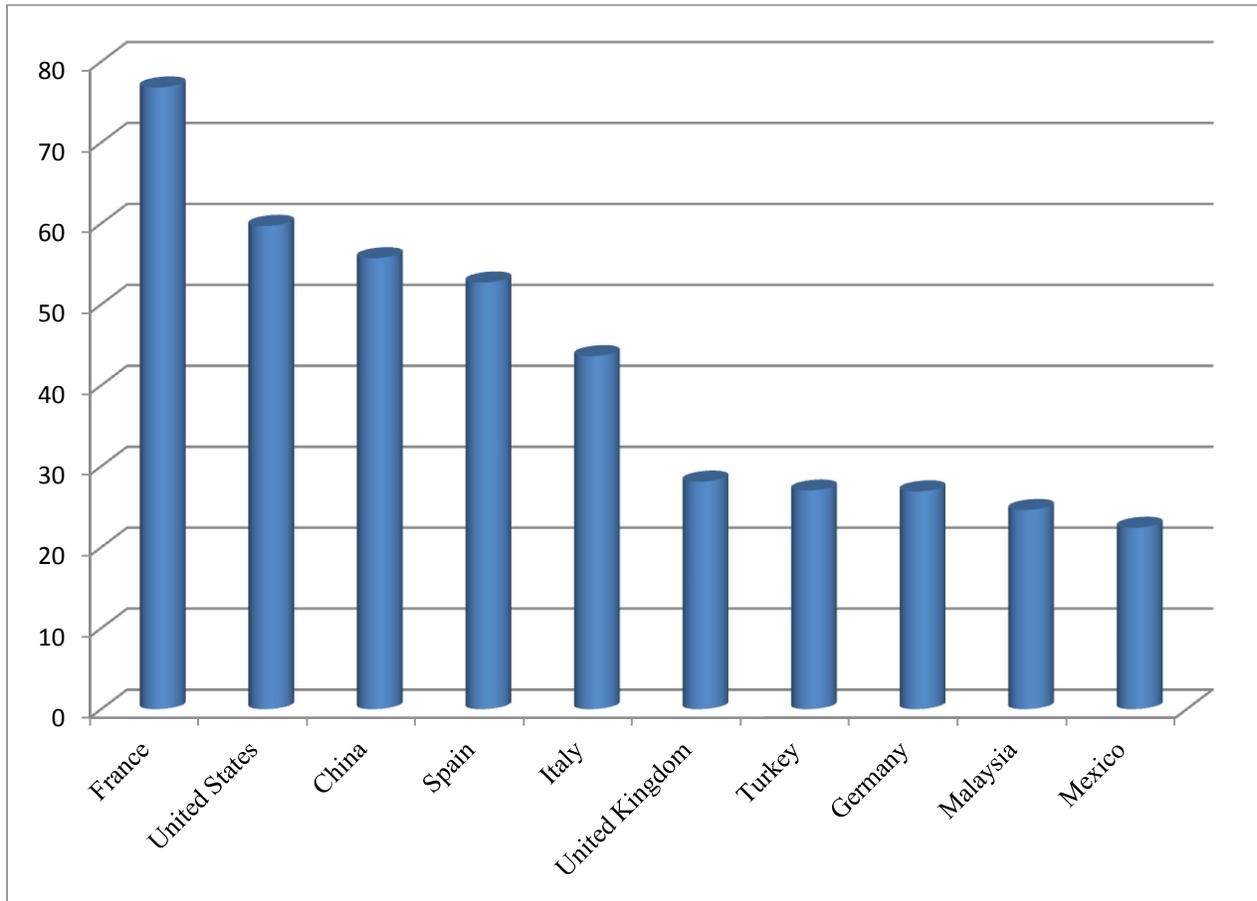
Turkey is occupying a very advanced status in the field of international tourism as the number of tourist arrivals reached about 31 million tourists in 2011(Comsa, 2011). Mass tourism has played a major role in the development which tourism has witnessed in Turkey and has led to the seventh place of the world tourism rank in 2010. Various tourist activities and enormous infrastructure were concentrated in Istanbul, as a result of the positive outcome of the development of tourism, as well as all the regions bordering the Mediterranean Sea. But most of other Mediterranean countries were unable to reach the same progress in tourism achieved by the Turkish coast. On the other hand, that led to a disparity between the provinces of Turkey in the field of development (Guitart, 1982).

Arguably, in the long-term the sustainability of mass tourism is very difficult; so Turkey must find other alternatives to be able to attract the largest number of tourists. Religious tourism is one of the most important of these alternatives which has great potential for development (Sharpley & Sundaram,2005). Southeast Anatolia, the southern region of the Black Sea, and the southern shores on the Mediterranean are the places that contain religious and cultural sites which can achieve great tourism development.

Turkey is located at the confluence of two continents: Asia and Europe; this site is a bridge to different civilizations and cultures. Citizens leave large groups of legacies and relics behind them when they leave their places of living and go somewhere else. These transitions formed the Turkish history, which is a mixture of successive empires. It's a great history which the Turks are proud of. There is about 97% of the Turkish territory located in Asia and known as Anatolia, while the rest of the land (representing 3%) is in the continent of Europe and known as Thrace. Turkey has great beaches on the Mediterranean Sea as well as on the Black Sea. There are eight countries surrounding Turkey which are Georgia, Armenia, Iraq, Syria, Iran and Azerbaijan.

According to the data issued by the World Tourism Organization (UNWTO, 2011), Turkey is considered one of the most important countries in the world in the international tourism field. Turkey was ranked the seventh country in terms of the number of international tourists who arrived in Turkey in 2010 and this is illustrated in Figure 4. Table 9 shows the order of the top ten countries in terms of achieved revenues from tourism in 2010; Turkey ranks tenth in this table. Figure 4 and Table 9 define the importance of tourism for Turkey, and that is one of the most important reasons why Turkey has been selected as a model to be well studied by Egypt if it is seriously willing to achieve progress in the field of tourism.

Figure (4) Top countries in the world for international tourist- arrivals



(Source: UNWTO, 2011)

Table (9) Top countries in the world for international tourism- receipts

Rank	Country (2010)	Int. tourism receipts (In billions)	Average spending (In dollars)
1.	United States	103.5	1,733
2.	Spain	52.5	996
3.	France	46.3	602
4.	China	45.8	822
5.	Italy	38.8	890
6.	Germany	34.7	1,290
7.	United Kingdom	30.4	1,082
8.	Australia	30.1	5102
9.	Hong Kong	23.0	1,150
10.	Turkey	20.8	770

(Source: UNWTO, 2011)

In 2008, when the global economic crisis occurred, the subsequent partial collapse in the growth of tourism took place in most countries of the world. But this decline occurred in Turkey in 2009, while in 2010 tourism recovery was satisfactory. At the level of incoming tourism the increase reached 5.7% compared to 2009 in the numbers of tourists arriving to Turkey.

The increase reached 10% in 2011 compared to 2010; it reached up to about 31.5 million tourists according to the Ministry of Culture and Tourism, 2012; according to the report issued in the year 2011, more than 81% of the tourists coming to Turkey visited the five cities of Antalya, Istanbul, Adnerh, Mugla and Izmir. The remainder, which amounts to 19%, has visited other Turkish cities (76 City). Turkey has a long history of different civilizations and different religions including Judaism, Christianity and Islam.

I- Istanbul

According to the reports of international tourism organizations, Istanbul is considered one of the areas where most tourists arrive from all over the world. Every year, many groups of tourists visit Istanbul which has a balance between these tourists because it is a meeting point between the continents of Europe and Asia.

It is important to note that Istanbul is one of the largest cities in the world which allows tourists to choose from many tourist offers. Istanbul attracts different types of tourists annually; some of them come for shopping; while others come to enjoy the long beaches.

On the other hand, some tourists come to visit archeological sites and religious areas. In addition to the exciting festivals and concerts, there are also various religious and cultural events to be held throughout the year. With regard to religious tourism in Istanbul, there are many places which can be visited, particularly in Marmara Region (Davenport, 2009). But we cannot be sure that all visitors to these areas get there for religious reasons only, but some of them may be visiting places of historic and aesthetic values.

The government is investing millions of dollars to make Istanbul the center of religious tourism (Hürriyet Daily News, 2011). There are archaeological sites in Istanbul which representing the three religions the world's most famous Islam, Christianity and Judaism. For example, the city's historic mosque represents Islamic architecture.

There are also Greek churches and churches for the Protestants and Catholics. The Jews have entered the country from Spain 500 years ago and were welcomed by the people of the country and set up their own temples to practice their prayers. The following are the most important religious sites in Istanbul:

1- Haghia Sophia (Photo 7)

We can say that this is the only place in the world that is used in the worship of the celestial religions, one after the other, without being demolished and built anew. The building was used as a church where prayers were held for a period of 916 years and then was used as a mosque for a period of 481 years by Sultan Mehmet El-Fatih and in 1934 it was converted into a museum visited by Muslims and Christians alike. At the beginning this building was a church that was made of wood and was called by the main church and the construction was made by the emperor Theodosius, but it passed through several stages of arson and theft until it reached its final status and its name was changed to Haghia Sofia.

This museum features exquisite architectural design as well as there is a wonderful dome with 56 meters height and this great height makes it included in the list of UNESCO World Heritage (Brosnahan, 1989).

2- Blue Mosque

This mosque is considered the most famous mosques in Turkey and it is located in front of the Museum of Hagia Sofia directly. It consists of six beautiful minarets which was built by Mohamed Agha during the period from 1609 to 1616 on the orders of Sultan Ahmet I in a yard which bears the name of the Sultan. When the constructions of this mosque were completed, only the sultans (Ottoman) and their family members were allowed to pray in the mosque. There are 260 windows, in the four walls of the mosque, to allow light and heat into the mosque courtyard. The walls of the mosque were lined blue and white in a beautiful harmony where blue covers the lower part of the walls, so the Europeans called it the Blue Mosque. In the month of Ramadan every year lights are lit between the minaret and the walls to show all the graphics on the walls and also the sound and light show is held for tourists (McDonagh, 2001).

3- Ayoub Mosque:

Ayoub Mosque is one of the holiest mosques in Istanbul and possibly in Turkey. The name of this mosque returns to one of the companions to the Prophet of Islam, peace be upon him, and this companion died in 670 during the Islamic conquest of Constantinople. This mosque is located outside the city limits and close to the famous place known as the Golden Horn.

4- Nusretiye Mosque:

The establishment of this mosque took place in the 19th century; it is located in an area called Tophane. The design of this mosque is a model known widely between Turks and the family of Balyan. There is a large fountain in the middle of the mosque made of marble and there are 12 water taps which adorn the walls of the mosque as well as columns with writings in Arabic

calligraphy. There are ten columns in the mosque in addition to the pulpit and all are made of marble (Pars, 1990)

5- Dolmabahçe Mosque

This mosque is located at Dolmabahçe Palace in its southern part. This palace is located on the Bosphorus Strait and designed by a group of senior engineers from Balyan family. The engineers who built this mosque used the Baroque- style to decorate it in a very beautiful design.

Since this mosque is a part of the palace, the sultan and senior state officials used to pray there. In this mosque there are circular windows giving a shape of peacock's tail. There is a large chandelier, hanging in the middle of the ceil, which is made of crystal in addition to the pulpit and the Mihrab made of the finest marble (Levine, 2004).

6- Rustem Pasha Mosque

Based on the instructions from Rustem Pasha, Engineer Sinan established a mosque dubbed Rustem Pasha in 1561. This mosque consists of four schools including the School of Medicine, a kitchen and hospice dedicated to the food for the poor. The inner walls of the mosque were adorned by a beautiful painting which was made from the finest tile.

7- Eirene Church (Photo 9)

The building of this church took place in the sixth century, and it is considered one of the first churches which was built by Constantine. This church attributed to Saint Eirene, who lived in the Topkapi Palace, is one of the fewest churches that have not turned into a mosque and now it is used for concerts. There is a semi circle covered by black crosses made of mosaic and there are five rows of seats made of marble in the front area of the church resembling those of the theater.

8- Theotokos Pammakaristos Church

In 1292, in a city in Istanbul called Theotokos Pammakaristos, this church was built; its architecture represents the wonderful Byzantine art. During the period from 1456 to 1586 the Patriarch of the Greek Orthodox used this church as a place to rule the country. Sultan Murad III turned this church into a mosque called the Fethiye; then he succeeded in invading Georgia. But now the church is used as a museum containing many remnants of both the church and the mosque (Rice, 1997).

9- Askenazi Synagogue

The Jewish community in Istanbul uses a set of temples; some of these temples were built in the Roman times by the Austrian designer Askenazi; its treasury contains a handwritten copy of the Old Testament (Collins, 2010).

II- Antakya

Paleolithic saw the establishment of one of the oldest settlements in Turkey, known as Antioch. Antioch, located on the Orontes River, became a Roman province in 64 BC. This city was inhabited by different nationalities and different races including the Crusaders, the Byzantines and the Mamluks; throughout these periods it was the center of Christianity. In 1516 this city was conquered by the Ottomans who lived there and joined the Turkish Republic in 1939. Antakya silk textile and soap industries were famous; it has very fertile farm land and the most important crops are citrus, wheat and cotton. The following are the most important religious sites in Antakya.

1- Saint Pierre Church

In 1963, Pope Paul VI announced that The Church of Saint-Pierre is one of the world Christian pilgrimage sites. Many Christians consider it the first church in the world. This church is located in a cave in the mountain and there was work of some additions to the main façade of the church by the Crusaders in the eighth century. Inside the church, there is a sacred altar as well as a statue of St. Peter made of natural marble in addition to the tunnel used in cases of escape from war ("Christmas in st.," 2005).

2- Habib Neccar Mosque

This mosque is called after the name of the first messenger sent by Jesus Christ to this town. This mosque at the beginning was a pagan temple, then it was converted into a church and finally it became a mosque. This mosque was established as a mosque during the Ottoman rule in the 19th century. This mosque is located at the intersection of Kurtulus street and Kamal Pasha Avenue.

3- Charonion Antioch Statue

This statue was sculpted on the face of the mountain and it is located above the grotto of the Basilica of St. Peter's. This Statue was made to protect the country from the threat of plague, which was spreading in the town with no hope of treatment. Adverse weather factors affected the clarity of graphics on the mountain where the woman's face appears in spite of the veil over her head; on the right shoulder, there is a basket taking the shape of the lily. The statue resisted all the weather factors for 2,500 years (Downey, 1963).

III- Bursa

The first capital of the Ottoman Empire was Bursa where the population is about two million people. Bursa comes in the fourth place among the Turkish largest cities and has a long history of culture and religious beliefs (Turksat 2011). In Bursa, there are a large assortment of mosques, churches and synagogues; it is also an important center for the Jews in Turkey. Most of these temples were built hundreds of years ago, but they are in a very good condition which enables worshippers and visitors to enjoy every corner.

The Ottoman Empire left a lot of its geometries and its forms on mosques and temples of the city. The Green Mosque is one of the most beautiful and the biggest mosques. This mosque is located amid a beautiful green garden and there is a private entrance to the mosque which is made of marble; it is considered the most beautiful mosque in Anatolia (Levine, 2004). There is also a tomb in the same garden made of green turquoise tiles. The Ottomans established mosque schools to teach Muslims religion and writing on the walls of the school in the same font used in the writing on the walls of the mosque. There is also a mosque which is considered one of the most beautiful motifs of the Ottoman Empire; it was visited by the Ottoman sultan who called this mosque Hissar. The walls of this mosque were adorned by Ottoman calligraphy writing.

IV- Ephesus

This city is located in Asia and overlooking on the Aegean Sea and is one of the Seven Wonders of the World. This city has a geographical privileged presence on the Mediterranean and has mild climate, making it a tourist attraction. The ruins of the old city attract the eyes of Christians from around the world because they are linked to the movements of the Virgin Mary, St. John and St. Paul, which makes this country a religious center.

1- The Church of Mary

This church has a great history where the Synod was held and it is also known as dual church located in Ephesus. This church was built in 500 AD in a rectangular shape and is surrounded from the inside by Roman-style columns. The walls are decorated with crosses and mosaics and geometric shapes made of metals. Collected marble slabs were used for lining the walls of some other buildings in the city to add aesthetic value to the church; there are still some graves found on the northern side of the church (Karweise, 1995).

2- Isabey Mosque

This mosque was built from the wreckage of the Temple of Artemis in 1375 and it was built according to the Seljuk Turks style. This Mosque contains two domes in addition to two passages in the center of the mosque. There is a minaret made of bricks on the northern side of the mosque, while the western interface is made of marble and covered by beautiful writings of Arabic calligraphy.

3- Cave of the Seven Sleepers

This story tells that there were seven young people sleeping inside the cave, but they did not wake up until after 185 years. All Christian denominations that believe in freedom of worship were amazed by this event; after a period of time, these young people died and were buried in the same cave ((Wien: F. Deuticke, 1958) There is a paved road leading to the cave; this road is located at the east of Ephesus (Kusadasi).

4.1.2 Role of the Turkish government:

Religious tourism and cultural tourism are types of alternative tourism for Turkey. These types of tourism can be applied in many places in Turkey, such as Southeast Anatolia, where it has all the elements of successful tourism in addition to the presence of some places in the list of UNESCO. The Turkish government decided in 2007 to take some steps in order to be able to achieve progress in the field of tourism in general, particularly religious tourism. Examples include the establishment of new airports as well as the development of existing airports and building small hotels suitable for the visitors to these places. According to the Turkish Statistics Institute figures, the numbers of tourists who arrived in the year 2011 was about 36 million tourists and each tourist spent about 637 dollars, while the average was in 2010 about \$ 630 (Turksat 2007). The Turkish government succeeded in developing the infrastructure in the past ten years and these resulted in the increasing demand for the development of domestic tourism as well as foreign tourism.

Many ways have been used to attract tourists to Turkish religious places. The first way was a large advertising campaign in the United States of America to define religious sightseeing opportunities in Turkey. The Turkish Ministry of Tourism promoted the ancient Christian sites, for example Ephesians, in their ad campaign. Second, the Turkish government established a private road to the house where people believed that Virgin Mary and St. John lived. The number of tourists who visit that house is about one and half million visitors annually, which generates revenue in millions of dollars. The government signed several agreements with neighboring countries such as Russia, Iran and Syria in order to increase the number of tourists in the area of religious tourism (Seckelmann· 2002).

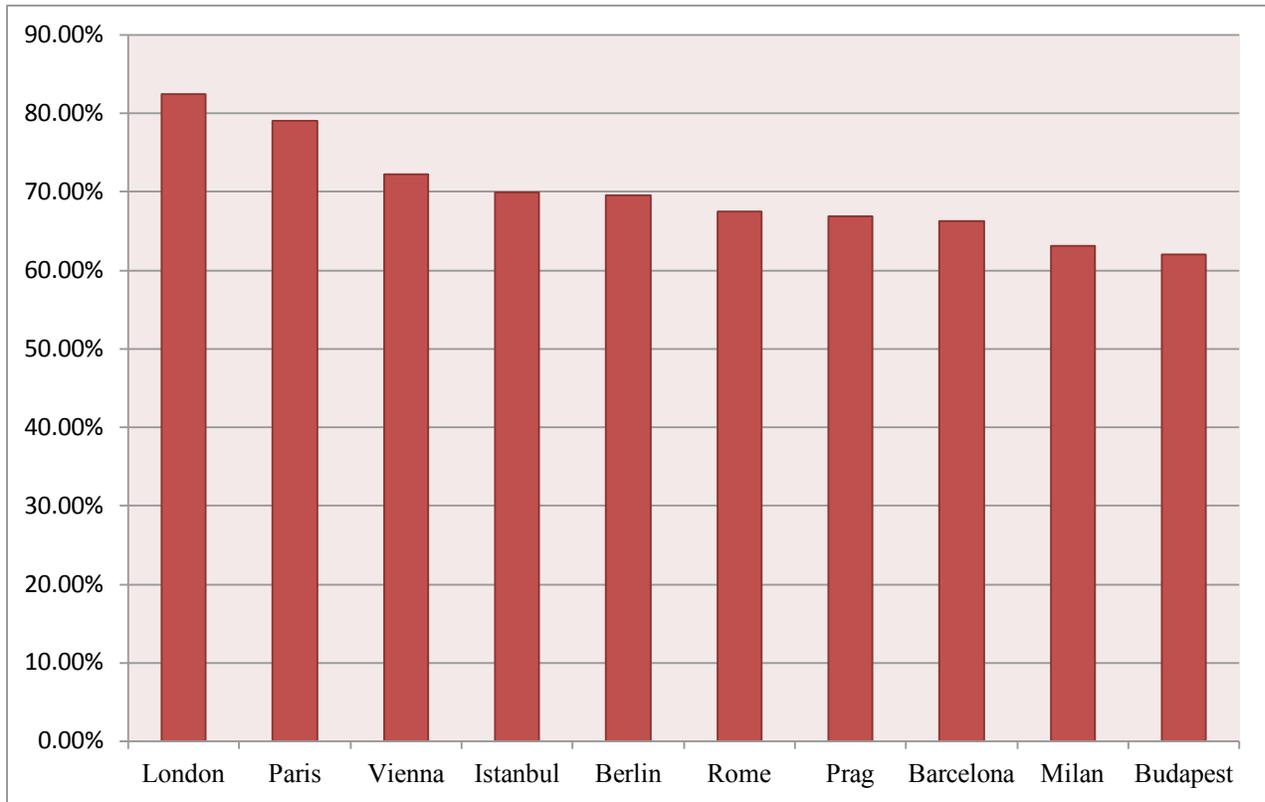
In addition to these measures the Turkish Ministry of Tourism allowed all nationalities to pray in the Armenian Church, which is located on Lake Van. That will result in increasing the number of arrivals for religious tourism in very large numbers (Davenport, 2009). The previous situation describes the important role played by the government in the field of planning so that it can be the link between different parties in the field of religious tourism (Hall, 1999). The Turkish government has been able to increase number of hotels used by tourists and started building these hotels in 1980 (Table 10). This increase in hotel number is followed by another increase in the bed number where the number raised to 567,470 beds. In 2009, the tourism sector in Turkey achieved an increase in national income that is estimated at about 10.2%, and the total number of employees in the tourism sector is 1.7 million workers which represented 7.2% of the Turkish workers (Deloitte, 2010). Government supports tourism-related business owners in the area of marketing as well as advertising campaigns in order to encourage the entry of new investors in the field of tourism. Using these policies, the Turkish government succeeded in achieving an advanced position among European countries in terms of occupancy rate in hotels in 2011 (Figure 5).

Table (10) Total number of beds in Turkey

Year	No. of beds (Thousand)
1980	82,000
1990	490,000
2000	570,000
2011	945,000

Source: Ministry of Culture and Tourism, 2012

Figure (5) Hotel Occupancy Rates -2011



Source: World Tourism Organization

Table 11 shows the distribution of the number of international tourists who came to Turkey during the period from 2009 to 2011 as well as the percentages of those numbers changing from one year to another. The table shows that Turkey is highly dependent on the summer months to receive large numbers of tourists; the same thing is happening in Egypt. But Egypt depends on the winter months as well. In fact, the summer temperatures in Turkey are to a large extent similar to the winter's temperatures in Egypt.

Table (11) The monthly distribution of international tourist arrivals in Turkey

Month	2009	2010	2011	Rate of change 2009/2010 (%)	Rate change2010/2011 (%)
January	751,817	809,974	975,723	7.74	20.46
February	898,927	953,848	1,079,505	6.11	13.17
March	1,207,927	1,414,616	1,617,782	17.13	14.36
April	1,750,281	1,744,628	2,290,722	-0.32	31.30
May	2,718,788	3,148,337	3,283,125	15.80	4.28
June	3,263,089	3,500,024	3,780,637	7.26	8.02
July	4,343,025	4,358,275	4,597,475	0.35	5.49
August	3,760,372	3,719,180	4,076,783	-1.10	9.62
September	3,136,010	3,486,319	3,923,546	11.17	12.54
October	2,617,193	2,840,095	3,039,754	8.52	7.03
November	1,403,740	1,491,005	1,596,295	6.22	7.06
December	1,226,143	1,165,903	1,194,729	-4.91	2.47
Total	27,077,114	28,632,204	31,456,076	5.74	9.86

Source: Ministry of Culture and Tourism, 2012

4.2 Findings:

After conducting several interviews with the owners and managers of tourism companies in Egypt, the following findings have been reached:

- 1- There is no interference from the Ministry of Interior in the tourist programs for each individual company.
- 2- Every tourist company designs its own tourist programs according to its type of tourism, whether domestic tourism for the citizens and the residents of Egypt or foreign tourism for tourists who come from outside Egypt. Tourism companies operating in the tourist inflow are divided into several types: First, there are companies which act as agents for foreign companies. Second, partnerships between local companies and foreign companies on the basis of profit-sharing. Third, companies imposing a fixed amount on every tourist coming to Egypt.
- 3- Some companies design tourist programs which contain many types of tourism such as staying for five days in Hurghada then spending one day in Cairo to visit historical and archaeological places.
- 4- There are no specialized religious programs for tourists to visit religious sites in Egypt, but some companies organize some visits to these places through regular tourist trips such as visiting St. Catherine's Monastery in Sinai or Wadi El-Natron Monastery west of the Nile Delta..

- 5- Russia is one of the countries where most tourists come from to visit the beaches in Hurghada, Sharm el-Sheikh, and El Gouna, where there are many diving centers and water-skiing as well as sailing.

4.3 Egyptian tourism obstacles

Egyptian tourism has been going through a variety of crises that led to the deterioration of the tourism sector, for example:

- 1- Global financial crisis that occurred in 2008 led to the decline in the number of internal and external tourists; the decline in the number of tourists decreased by 2.4%. The cancellation of booking in hotels reached 12.8% in 2008 and reached 30% in 2009. Regarding Nile cruises, cancelled booking reached about 40% and cancelled reservations of tourism programs in Cairo amounted to about 40.6% (CAPMAS).
- 2- Egypt has seen several terrorist attacks on foreign tourists during their visits to the archaeological sites, their stay in hotels or their Nile cruise trips (Stazicich, 2004). Some of the most influential of these events on the Egyptian economy are the following:-
 - a- On October 1, 1992 a gang of gunmen opened fire at a Nile cruise with 100 German tourists on board.
 - b- On October 21, 1992 English tourists at the age of 28 were shot dead by Al-Jema'ah Al-Islamiyah (Muslim Brotherhood).

- c- During the period from 1993 to 1996 Al-Jema'ah Al-Islamiyah carried out 30 attacks on trains, Nile cruises and boats, killing 12 tourists injured many more.
- d- Four members of the Al-Jemaah Al-Islamiyah dropped bombs on a bus in front of the Hotel Europe which led to the death of 18 Greek tourists.
- e- In October 1997, the worst accident which affected the Egyptian economy in general and the tourism sector in particular took place; six terrorists attacked tourists in Luxor, killing more than fifty of them. This accident resulted in the loss of about \$1.17 billion.

Despite all these disasters, tourism was able to achieve significant material gains in 1999, when the percentage of increase in tourism revenues was about 50% compared to the previous year, 1998. The tourism revenues reached more than 4.3 billion U.S. dollars in 2000, which shows that this industry has great flexibility and also demonstrates the strength of the Egyptian tourist components. According to the report issued by the *World Economic Forum* in 2011, Egypt was ranked the 75th. in the list that contains 139 countries. This low rank was due to the sharp drop in the tourism revenues, as well as the decline in investment and foreign exchange. According to the figures of the *Central Bank of Egypt*, each increase of one million tourists visiting Egypt leads to the creation of 200,000 jobs. Of the important actions carried out by the Ministry of Tourism to promote the tourist industry is the work with the *Arab Tourism Organization* in order to increase the number of Arab tourists by adding flights between the capitals of Arab countries and both of Luxor and Aswan. Moreover, festivals and competitions, like racing motorcycles, were organized.

The former Tourism Minister, Mounir Fakhri Abdel Nour, said that the number of Russian tourists in 2012 had increased by 80% over the same period in 2011. There was an increase by 71% in the Danish tourists, about 30% of the German tourists and about 36% in the tourists from the Middle East.

4.4 The positions of religious parties in Egypt

There are different positions of the religious parties in Egypt on religious tourism. The Freedom and Justice Party, where the Egyptian President Mohamed Morsi belongs, agrees to the presence of tourists from all over the world, including Iranians who had been prohibited from visiting the religious sites of Shi'a for about 34 years. There are no restrictions on the visits by Iraqi, Kuwaiti or Bahraini tourists who are allowed to visit mosques associated with Al El Bait (Prophet's relatives). Before the revolution of January 25, the government denied access of the Iranians for these sites. On March 31, 2013 the government agreed for 58 Iranian tourists to visit Luxor and Aswan. During this visit, Essam el-Erian - senior leader of the Freedom and Justice Party - said, to Al-Ahram on Line, that the party did not see any problems as a result of allowing the Shiites to visit Egypt and its mosques. Also he assured that the Shiites will not be able to change any of the beliefs of the Sunnis in Egypt. The charge d'affaires at the Iranian embassy in Egypt assures that the Iranian tourists visiting Egypt who will reach more than 2 million annually. In contrast, The Salafi Nour Party completely rejects the entry of Iranian tourists to Egypt to visit religious sites or archaeological sites. They think that the entry of Shiites to Egypt will lead to mass destruction as happened in Iraq, Yemen and Lebanon. The Nour Party warns that Shiites performance of their holy rites in Egypt will lead to their suffering from Sunni attacks.

4.5 Comparison of tourism in Egypt and some other countries

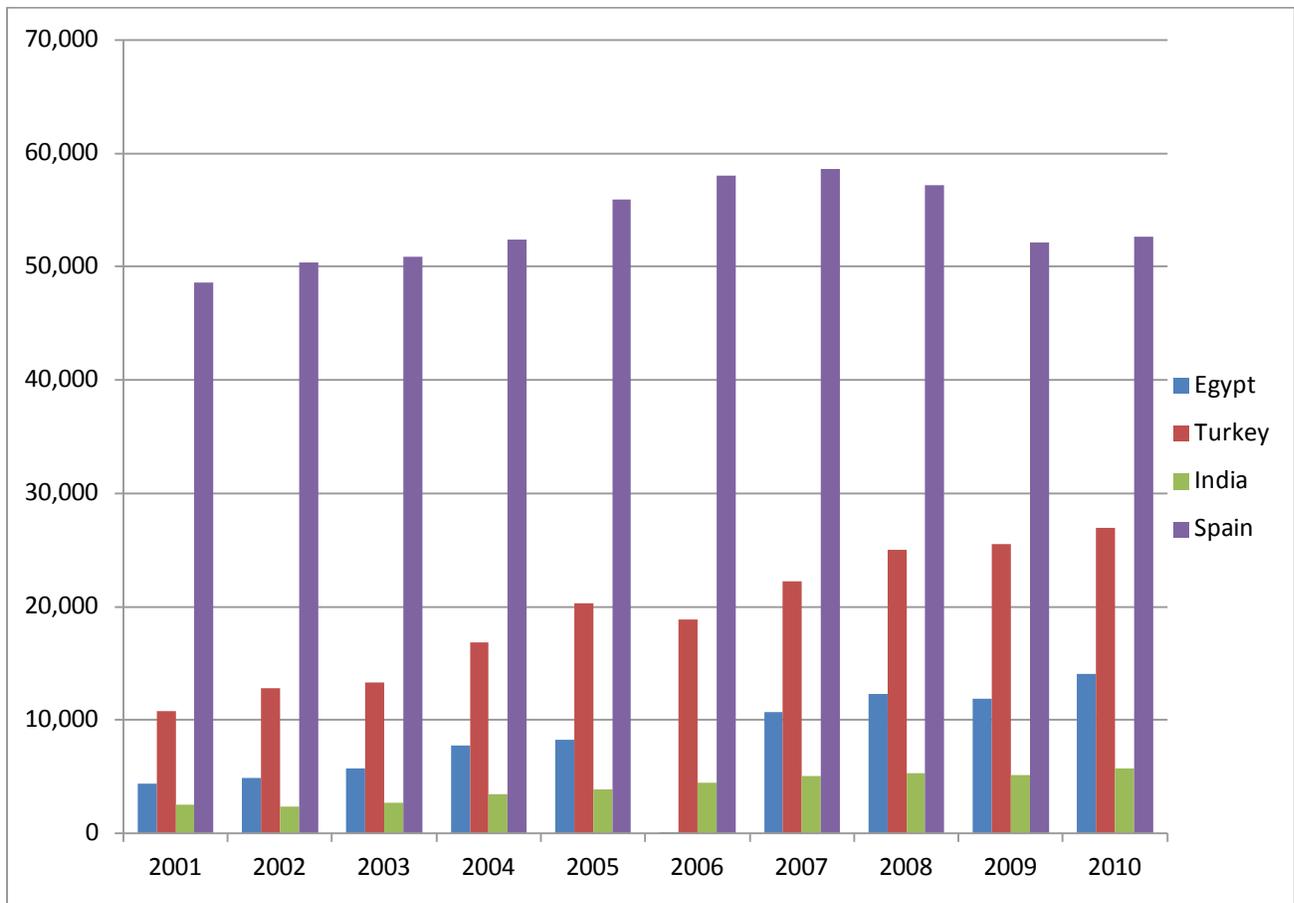
To show and clarify the extent of the importance of tourism to Egypt, Turkey, India and Spain, there must be a comparison of the numbers of tourists who arrive in each of these states as well as the amounts derived from these numbers of tourists and the growth rate in each state. From this comparison, we find that Spain has the largest number of tourist arrivals, as well as the largest cash proceeds from this industry despite the fact that Turkey is partly located in the same continent. Spain also owns the great ingredients for tourism. But, there are many factors that lead to these differences; for example, there is significant progress in the ways of advertising, as well as ways of dealing with tourists by the Spaniards.

Each of the four countries has elements of religious tourism such as religious shrines, mosques, churches and temples. Governments are interested in tourism as an important source of income and probably, in some cases, the major source; but in Egypt, there have been no programs established for religious tourism.

Some companies prepare tourist programs which serve different purposes in the same time; for example, stay four days in Hurghada followed by a day in Cairo where tourists visit some historical places such as the Pyramids and the Sphinx as well as some religious places such as Mohamed Ali's Mosque at the Citadel and the Hanging Church. Here it is difficult to specify the revenues of religious tourism in Egypt, where it is included in the total tourism revenues. But there are religious tourism programs in many countries such as Turkey; these programs are designed for religious purposes only. For example, when visiting the Seven Churches, the journey will be based on accommodation for seven nights so that the tourists visit one Church every day, and the program does not contain any other visits to any place except the Church.

Figure 6 illustrates the big difference between the numbers of tourists in each of Turkey, Egypt, Spain and India. All of these countries have religious tourism programs except Egypt, so there is a big difference in the revenues due to the impact of tourism income. Table 12 converts figures of the tourist numbers into the cash revenues achieved. Although Egypt had a larger number of tourists than India in 2010, India's revenue was larger than Egypt's; and that happened due to the low exchange rates of tourists in Egypt this year than previous years.

Figure (6) Tourist Arrivals



Source: World Tourism Organization, Yearbook of Tourism Statistics, Compendium of Tourism Statistics and data files

Table (12) Tourism Income – (In millions)

Year	Spain	Turkey	Egypt	India
2001	33,829	10,451	4,119	3,342
2002	32,656	12,421	4,133	3,300
2003	43,863	13,855	4,704	4,560
2004	49,996	17,077	6,328	6,307
2005	53,066	20,322	7,206	7,659
2006	57,543	18,594	8,133	8,915
2007	65,020	20,942	10,327	11,234
2008	70,434	25,415	12,104	12,462
2009	59,539	25,064	11,757	11,509
2010	58,810	24,931	13,633	14,673

Source: World Tourism Organization, Yearbook of Tourism Statistics, Compendium of Tourism Statistics and data files.

Table 14 shows the ratio of the number of workers to whole citizens in each of Spain, Turkey, Egypt and India. The percentages illustrate the rapprochement between Egypt and Turkey in employment rates and this refers to Egypt that owns manpower which can be used in developing the tourism sector after conducting adequate training. But India excels in the employment rate and that is due to the high proportion of working women in India than the other countries, which affects the overall rate.

Table 15 shows the turnover of capital resulting from the investment in fixed assets such as plant and equipment and raw materials. This table shows the approach of investment rates between Egypt and Turkey in the period from 2004 to 2011.

Table (13) Growth Rate:

Country	2001	2002	2003	2004	2005	2006	2007	2008	2009	2010
Egypt	2.5	1.7	3.1	4.5	4.9	6.8	7.1	7.2	4.6	5.1
India		4.3	8.3	6.2	8.4	9.2	9	7.4	7.4	10.4
Spain		2	2.4	2.6	3.5	3.9	3.8	1.2	-3.7	-0.1
Turkey		7.8	5.8	8.2	7.4	5.3	4.5	1.1	-4.7	8.2

Source: [CIA World Fact book](#)

Table (14) Employment-to-population ratio, both sexes, percentage

Year	Spain	Turkey	Egypt	India
1994	39.2	50	46.2	55.3
1995	39.8	50	45.1	
1996	40.4	50.2	42.3	
1998	42.6	49.2	43.7	
1999	44.6	48.7	45.2	
2001	47.4	45.6	43.5	56.2
2002	47.9	44.4	40.6	
2005	52.1	41.5	46.5	57.7
2006	53.4	41.5	43.9	57.6
2007	54	41.5	45.8	57.6

Source: United Nations Statistics Division

Table (15) Investment Ratio

Year	Spain	Turkey	Egypt	India
2004	25.4	17.3	15.8	23.8
2005	29.4	19.6	17.2	28.1
2006	29.4	20.1	19.2	29.2
2007	31.1	21.5	21.2	33.9
2008	29.4	20.3	19.1	39
2009	24	16.9	19.3	32.4
2010	22.9	18	18.4	32
2011	21.7	21.8	14.8	32.8

Source: CIA World Fact book

5-Conclusion

There are several definitions for tourism, and these definitions share three main points which are: the place of the visit, the duration of the visit that should be less than one year, and the purpose of the visit which is known as the type of tourism. In fact, there are many kinds of tourism. They include, for example, beach tourism, medical tourism, conference tourism, cultural tourism, archaeological tourism, and religious tourism.

In general, tourism has a wide range of direct and indirect benefits. There are three types of tourism benefits. Economic benefits come in the first place; these benefits include the access of foreign currency in addition to the proceeds from the tourists' spending in the country. Moreover, it includes new job opportunities for the citizens and the establishment of new projects such as hotels and shops. The social benefits of tourism, which come in the second place, include raising awareness among citizens, raising both of the standard of living and the level of education as well as the resettlement of citizens near the tourist places. The environmental benefits come in the last place where it's considered one of the indirect benefits. These benefits arise from the planning for the development of the environment surrounding the tourist places, such as the expansion of the streets and lighting them, cleaning and developing the beaches, establishment of parks and gardens and preserving archaeological sites from erosion.

Religious tourism is one of the oldest types of tourism which is known to man. Religious tourism began by visiting the holy places. There are many religions in the world such as Judaism, Christianity and Islam, as well as some non-celestial religions, such as Buddhism and Hinduism.

Each of these religions has special places for the performance of rites and prayers. Both followers of these religions and the culturally-oriented individuals like to visit the holy places

and visit these religious places. Holy sites exist in most countries of the world, and their importance varies according to the numbers of followers of different religions and generally the three monotheistic religions represent the highest numbers of followers. According to the report issued by the World Religious Travel Association in 2008, the number of travelers for religious purposes amounted to 300 million tourists and the number of flights reached 600 million trips while the amounts collected from these trips totaled 18 billion dollar, which shows that religious tourism is considered as one of the largest industries in the world.

Egypt has all the elements of a successful tourism because of the mild weather, beautiful nature, archaeological sites and holy places. Egypt's modern history began in 1798 when Napoleon invaded Egypt. Egypt became in the focus of attention ever since. Then the Ottoman state, by its ruler Mohammed Ali, affected both the lifestyle and the religious beliefs of the Egyptians leaving behind it a large group of religious monuments such as mosques and castles. Therefore Egypt and Turkey are similar in many religious shrines, as well as in religious beliefs and history in addition to the geographical location and the climate. So, Turkey has been selected as a successful model for progress in the field of religious tourism. Tourism in Egypt has passed many difficulties and crises that significantly affected the number of arriving tourists.

Of these difficulties are the wars fought by Egypt in 1956, 1967 and 1973. Of these difficulties also are the attacks of the extremist religious groups on tourists in Cairo and Luxor. Of these difficulties also are the global economic crisis of 2008, which heavily affected tourism, as well as the debate taking place nowadays between the religious parties on the acceptance or rejection of the Shi'a visit to Egypt. Nevertheless, Egypt is able to pass these difficulties in the near future and tourism profits will, once more, of these difficulties also are return to the Egyptian economy.

6- Recommendations:-

- 1- The Egyptian government must carry out a series of actions to boost tourism generally, and religious tourism especially, including the development of a system of entry form for the tourists who comes to Egypt and updating existing data to include the number of days of staying, places they will visit, and the names of tourist hotels which they will stay in. I suggest that the Ministry of Interior changes the color of the tourist entry card from other purpose cards in order to facilitate the collection of data on tourists. A new electronic system to connect the Ministry of the Interiors and the Ministry of Tourism needs to be created in order to identify the strengths and weaknesses of the tourism system.
- 2- The government should adopt new policies to help boost tourism; the government of Turkey, for example, cancelled the entry visa expenses for tourists less than 18 years and more than 45 years. The Iranian government cancelled the entry visa expenses for Egyptian tourists of all ages. Such actions lead to increases in the numbers of tourists.
- 3- It is necessary to remove all stalls hawkers and beggars near religious places; otherwise they will continue to distort the beautiful image of these places (Photo 16). When such steps are taken, tourists can move freely from one place to another without interference from any one. In addition to developing the signboards showing the most important data for each religious monument, such as the name of the place, the date of establishment, the name of the person who built it, and the relevance of this place to other historical places.

- 4- Now Egypt is facing a big problem in the tourism sector; this problem is related to the prices of services. Egypt suffers from a sharp decline in price levels according to a report released by the former Minister of Tourism, Munir Abdel Nour, where the average daily expenditure of a tourist fell from 85 dollars in 2010 to less than 50 dollars in 2012. This decline resulted from the drop in numbers of tourists coming to Egypt, leading some tour operators and hoteliers to reduce the value of the services to attract more tourists. The Egyptian government cannot eliminate this phenomenon only without complete stability as well as access to the security situation in Egypt.
- 5- A range of hotels of different grades - such as the three, four, and five-star hotels – needs to be established, which allows increasing the number of beds so that tourists can stay near archaeological sites easily.
- 6- The development of the tourist map of Egypt depends on the identification of the places visited by most tourists. The development of the infrastructure of these places should be carried out according to a set timetable considering the high season of each site, whether in summer or in winter.
- 7- Advertising campaigns in international languages such as English, German, French and Chinese need to be planned for covering the most important tourist places in Egypt and the best time to visit them. In addition, tourist offices in each capital city abroad need to be established in order to supply these countries with accurate information about Egyptian tourism.

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8- Photos

Photo (1) Mohamed Ali Mosque - Egypt



Photo 2 El-Hakim Mosque – Egypt



Source: Mohamed Mostafa Amin

Photo (3) Hanging Church – **Egypt**



Photo (4) Eliyahu Synagogue - **Egypt**



Photo (5) El-Rawda El-Haydarya – **Iraq**



Source: Marsa Awam

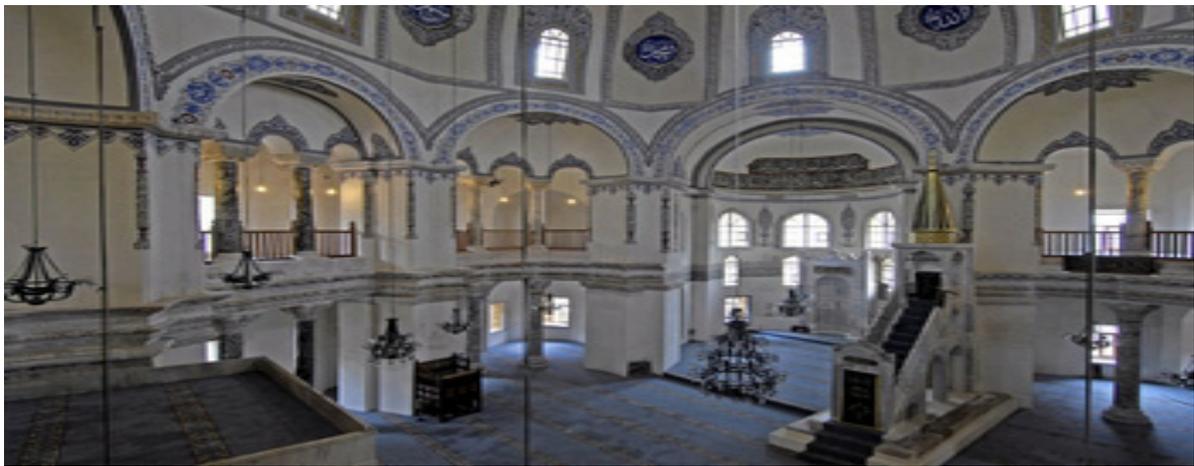
Photo (6) El-Khalefa Mosque – **Iraq**



Photo (7) Hagia Sophia – **Turkey**



Photo (8) Sts Sergius and Bacchus – **Turkey**



Source: Photo © [Dick Osseman](#).

Photo (9) Hagia Eirene – **Turkey**



Photo © [Helen Betts](#)

Photo (10) Yeni Mosque- **Turkey**



Source: Photo © [Dick Osseman](#).

Photo (11) Tag Mehal - **India**



Photo (12) Buddha- **India**



Photo (13) León Cathedral – **Spain**



Source Photo © Paradoxplace.com.

Photo (14) The tomb of Santa Eulalia - Spain



Photo © [Nathan Gibbs](http://NathanGibbs.com)

Photo (15) Cathedral of Santa Maria – Spain



Photo (16) El-Housin Mosque- Egypt



Source: Mohamed Mostafa Amin