

A Future Vision for the Development of Services Provided to Pilgrims who Visit Mecca Historical Landmarks

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Abstract

This research seeks to create a vision for pilgrim services at Mecca Historical Landmarks. From this main objective, the following sub-objectives are to identify the characteristics of pilgrims who visit the Historical Landmarks in Makkah Al-Mukarramah, the reasons they visit, the awareness, knowledge, and educational services provided, and the extent to which these services meet the pilgrims' needs. The study also examines pilgrim issues at Mecca Historical Landmarks. This study used the descriptive methodology based on the social survey method and non-probability sampling to study a chance sample of 192 pilgrims who visited Mecca Historical Landmarks. The investigation used a questionnaire from Rabi' al-Awwal to Rajab 1443 AH. The research found that pilgrims visit Al-Tana'im Mosque, Hira Cave, and Al-Ma'alla Cemetery most. Islamic history, Sharia, faith, and personal interests are the main reasons they visit Historical Landmarks. The results also showed that the most important issues facing pilgrims visiting Historical Landmarks are the lack of an electronic application, the lack of security and safety measures, the lack of guiding signs, the practise of some bad habits by some pilgrims, the lack of hygiene in the landmarks, and the geographical difficulty of some landmarks like (Cave of Hira, Cave of Thawr, Jabal al-Rahma). Infrastructure, security, and commercial services were also the most important landmark services. The results reveal that numerous Historical Landmark visitor services need to be improved, including (religious services, educational services about the historical landmark, awareness services, tourist guide services, health services, transportation services, media and advertising services, services for people with special needs).

Keywords: Umrah Performers, Historical Landmarks, Makkah Al-Mukarramah.

Tob Regul Sci. TM 2022;8(1): 2477-2502

DOI: doi.org/10.18001/TRS.8.1.185

Research problem

Since ancient times, Saudi Arabia has provided comfort and protection to pilgrims and Umrah pilgrims so they can complete the rites in peace and tranquilly, believing in its religious, moral, and national responsibilities to them. Oil and the Kingdom's development revival have shown great interest in Makkah Al-Mukarramah, Al-Madinah Al-Munawwarah, and the two Holy Mosques. Real proof may be best. Since the late King Abdulaziz bin Abdul Rahman Al Saud, may God rest his soul, monarchs have prioritised pilgrimage, Umrah, and the Two Holy Mosques. The Kingdom of Saudi Arabia and its 2030 vision under the Custodian of the Two Holy Mosques, His Majesty King Salman bin Abdulaziz Al Saud, and his loyal Crown Prince, His Royal Highness Prince Muhammad bin Salman, is seeing a numeric and qualitative increase in pilgrim and Umrah interest. Where this interest expanded at the service level, administrative and organisational level for Hajj and Umrah, and academic and scientific level, to address pilgrims and Umrah performers' issues, correct them using sophisticated scientific methodologies, and meet all their needs.

Saudi Arabia values its historical and ancient monuments because they attract tourists and boost the strong Saudi economy. To preserve the Kingdom's cultural, historical, and civilizational heritage, future generations should learn about its historical and archaeological sites. The Kingdom values historical and archaeological monuments as Muslims' qiblah and seat of revelation.

Vision 2030 AD requests that UNESCO treble the Kingdom's historical and archaeological sites. The Saudi National Tourism Authority added four UNESCO World Heritage Sites in seven years (Al-Sadawi, 2016 AD).

The current research interest in developing a future vision for the development of services in the Historical Landmarks in Makkah Al-Mukarramah is reflected in the fact that many of them lack many services, the noticeable rise in visitors due to its connection with Islamic history and the fragrant biography of the Prophet, and the attention of the Kingdom of Saudi Arabia. Scholars tackled this vital study topic. The literary and scientific history of studies and scientific research related to the Historical Landmarks in Makkah Al-Mukarramah displays a noticeable lack of such studies, scientific research, and monument services development. Thus, this inquiry was one of Makkah Al-most Mukarramah's important cultural, civilizational, and religious heritage issues.

Research Objectives:

The Main Objective of the Research: The current research stems from a main goal, which is to reach a future vision for the development of services provided to Umrah pilgrims visiting Historical Landmarks in Makkah.

Sub-Objectives: From the main objective of the research, a number of sub-objectives are derived, which are as follows:

- 1- Identify the characteristics of pilgrims visiting the Historical Landmarks in Makkah Al-Mukarramah.
- 2- Identify the reasons that invite pilgrims to visit Historical Landmarks.
- 3- Identify the awareness, knowledge and educational services provided to pilgrims in the Historical Landmarks in Makkah Al-Mukarramah.
- 4- Identify the extent to which the services provided in the Historical Landmarks in Makkah meet the needs of visitors to the monuments.
- 5- Identify the problems faced by pilgrims and Umrah pilgrims in the Historical Landmarks in Makkah Al-Mukarramah.
- 6- Develop a proposed vision on how to develop services provided to pilgrims and Umrah pilgrims in Mecca Historical Landmarks.

Research questions:

The Main Question of the Research: “What is the future vision for the development of the services provided to pilgrims who visit Historical Landmarks in Makkah Al-Mukarramah?”

Sub-Questions: From the main question of the research, a number of sub-questions are derived, which are:

- 1- Who visits Makkah Al-Historical Mukarramah's Landmarks?
- 2- Why do pilgrims visit Historical Landmarks?
- 3- How does Makkah Al-Historical Mukarramah's Landmarks educate pilgrims?
- 4- How well do Makkah's Historical Landmarks serve visitors?
- 5- What are pilgrims' and Umrah pilgrims' issues in Makkah Al-historical Mukarramah's landmarks?

Research Importance:

- 1- The current research is crucial because it addresses one of the most pressing concerns facing the Saudi leadership, government, and people: servicing pilgrims and Umrah pilgrims. Since ancient times, Saudi Arabia has prioritised this issue as a religious, patriotic, and moral duty to be carried out in the best way.
- 2- The theoretical knowledge and field results from the current research will increase the scientific library with various scientific knowledge about Historical Landmarks in Makkah Al-Mukarramah and how to build services for pilgrims and Umrah performers who visit them.
- 3- A huge number of pilgrims and Umrah performers visit Historical Landmarks, which are diverse and multicultural.

4- The current study evaluates visitor services in Makkah Al-Mukarramah Historical Landmarks. This improves their awareness services.

5- The Ministry of Hajj, the Presidency of the Two Holy Mosques, academic institutes interested in Hajj and Umrah concerns, rafting institutions, and others are affected by the current research. Thus, it will encourage state officials and institutions to improve pilgrim services.

Previous Studies:

1 -Hussein (1438 AH): The study examined visitors to the Prophet's Mosque's understanding of Medina's tourism attractions. It also sought feedback on a smart phone app to promote Madinah's tourist attractions. The study found that most of the sample visited religious tourism sites in Madinah, including (Al-Baqi, Uhud Mountain, and the Green Dome). It also showed that most research participants agreed to create a smart phone app to promote Madinah's tourist attractions. The report advocated building a symbolic ticket system for tourism attractions to become one of the Kingdom's economic pillars in line with its 2030 strategy.

2 -Youssef et al. (1438 AH): The study classified pilgrims' perspectives on the Grand Mosque's economic, social, urban, security, and technological services in 1435, 1436, and 1438 AH Umrah seasons. The study's most noteworthy finding was pilgrims' satisfaction with awareness, religious direction, security, and public transportation in Makkah Al-Mukarramah. The surveys also showed contentment with restroom wait times and displeasure with Internet services. The study suggested boosting Makkah public transit, missing people centres, Internet services, banners, guidance panels, and religious awareness for low-educated people.

3 -Al-Jamal et al. (1438 AH): The study identified the most relevant demographic, sociological, and economic features of pilgrims during Ramadan. The majority of respondents are married, average age 41, and over a third are university graduates. More than half of them work in the business sector, more than a quarter work in the government sector, one third speak Arabic as their native tongue, and the typical Umrah journey costs (approximately 4350 riyals). The majority of respondents chose Hira cave, Thawr cave, Al-Ma'ala cemetery, and holy sites as their second-most-interested historical sites. The study found that pilgrims' ceremonial issues are (the level of cleanliness in Mecca, means of transportation within Mecca, mistreatment of officials inside Mecca, the phenomenon of beggary, lack of information and guiding panels).

4 -Bin Yahya (1438 AH): The study focused on respectable Hajj preparation and qualifying programmes before pilgrims arrived in the Kingdom. Malaysia pioneered intense Hajj preparation programmes. The report also noted that certain Islamic

countries do not care about such training programmes, which leads to numerous negative expressions and behaviours that endanger pilgrims. The worst, most barbaric Hajj behaviours (sleeping in the holy sites, which leads to crowding and stampede, the phenomenon of beggary and pickpocketing, poor treatment of pilgrims with charitable feeding). The study also found many unfavourable habits that Hajj organisers should address, such as avoiding crowds, hurrying ceremonies, and using routes not meant for pedestrians. These practises need standards to teach pilgrims. Thus, the study advocates pilgrim awareness and rehabilitation through therapy before and after arrival to avoid unfavourable effects.

5-Qazzaz and Khan (1436 AH): The study examined the Prophet's Mosque's electronic boards and how pilgrims could best use them when visiting the Two Holy Mosques. One third of respondents did not pay attention to the digital boards, and half did not discuss the awareness message. The report recommended enormous digital boards at the Prophet's Mosque's main entrances and courtyards. It also advised employing short, direct messaging and many languages on guidance and awareness boards, such as Urdu, Turkish, Arabic, English, French, Malay, and others.

6 -Esawy (1436 AH): The study sought to identify the General Presidency of the Affairs of the Grand Mosque's media products, their form and content, and visitors' knowledge of the Presidency's educational programmes. The majority watched media. It also showed that the most essential reasons for watching media are to learn about religion, safety, security, and Makkah Al-historical Mukarramah's sites. The poll also found that respondents most often watched media in awareness offices inside and outside Haram and on campus roads. It also suggested that media materials should focus on (religious, guiding, awareness-raising, warning, historical, security, safety and organisational topics). The poll also found that slightly less than half of respondents were satisfied with presidential media items.

7- Qazzaz (1436 AH): The study assessed pilgrims' health awareness and health campaign attitudes. The top five pilgrim education sources were found to be (newspapers, satellite channels, Saudi radio, health books, Twafa institutions, and finally the Internet). The study also found that pilgrims prefer to travel via (social networking sites ranked first, websites ranked second, newspapers and magazines ranked third, satellite channels ranked fourth, and brochures ranked fifth). More than two thirds of respondents got Hajj health awareness SMS via mobile phones and social media. The report advocated translating awareness programmes into all foreign languages to assist all nations.

8 -Hijazi (1418 AH): The research developed Holy Land instructions and deviated from service emblems. All nationalities sought thorough information about their destination. It also showed that some countries enjoy visiting areas with photos. One of

the most essential suggestions is to use coloured boards and symbolic and formal guidance instead of verbal. The report advised adding service symbols and notices in all pilgrimage sites.

Fourth: Commenting on the Previous Studies:

Previous studies helped define the research problem and goals. Previous studies evaluated the Grand Mosque's pilgrim services, such as the study of (Youssef et al. 1438 AH). (Brahmin et al., 1438 AH) and (Ghazzawi 1438 AH) examined the quality of Grand Mosque facilities and services. These studies largely evaluate the quality and evaluation of services given by the General Presidency of the Two Holy Mosques in Makkah and Madinah. However, no previous study has focused on building a future vision for pilgrim and Umrah services in the Historical Landmarks in Makkah Al-Mukarramah, hence the current research is important to address this issue.

First: Research Concepts

1) The Concept of Umrah.

Umrah is defined from the legal point of view as "visiting the Sacred House of God (the Grand Mosque in Mecca) to perform special rituals such as circumambulation, sa'i and shaving (Al-Jaza'iry 1415 AH, 19). p. 256)

Umrah means "visiting," and Umrah people perform it. Most jurists define Umrah as entering Ihram, circumambulating the Sacred House, and Sa'i "running" between Safa and Marwa. The capable Muslim must perform umrah at Makkah Al-Grand Mukarramah's Mosque (Ministry of Awqaf and Islamic Affairs in Kuwait 1990, 66)

Umrah is not timed like Hajj. It is absolute, unlike Hajj, which is defined by months (al-Sharif 1425 AH, 8). God said, "ḥajj is [during] well-known months,[75] thus whomever has made ḥajj obligatory upon himself therein [by entering the state of iḥrām] must refrain from sexual relations, disobedience, and disputing. Allāh sees your goodness. Take provisions, but fear of Allāh is preferable. Fear Me, wise one." (197)

Umrah can be defined procedurally in this research as:

- (1) The visit that an individual makes to the Holy Mosque in Makkah for the purpose of performing the rituals of Umrah
- (2) The visit to perform Umrah includes visiting some historical and religious landmarks in Makkah Al-Mukarramah for the purpose of Ihram or for religious or educational purposes.

2) The concept of Historical Landmarks:

Countries make great efforts to preserve the national and popular heritage by paying attention to the historical sites and landmarks that they embrace as one of the most important factors for preserving the culture and civilization of society, as well as the components of contemporary civilization for any society where it represents the material and moral heritage that is transmitted from generation to generation (Al Suwadani 2012, 1). Despite countries' best efforts,

archaeological and historical sites face many issues, including encroachment on buildings, facilities, and archaeological sites, lack of facilities and services in Historical Landmarks, which makes them unsuitable for visitors and tourists, traffic congestion near historical areas, lack of preservation of historical sites, and misuse of historical sites through neglect (Mohieddin and Abu Ghazaleh 2010, 334, 336)

Archaeological historical sites are homogenous spaces that are marked by a specific characteristic or features and may be within the bounds of one or more unit areas, giving the landmark or historical site special features that differentiate it from others (Al Suwadani, 2012 AD). Al-Tuni and Nasmal (1997AD, 22) define historical and archaeological sites as: Areas of heritage and architectural importance that focus on places of cultural worth and are distinguishable from the rest of the city by their rich heritage and architectural contents.

UNESCO defines historical archaeological sites as: All buildings, squares, and heritage sites that represent a human settlement in a civilised or rural context and are known for its historical, urban, aesthetic, social, and cultural importance (Al Suwadani 2012 AD). Historic landmarks are ancient structures and locations with a particular historical, architectural, and cultural character that meet one or more of the requirements for archaeological areas, such as buildings, squares, gardens, streets, sites, and others (Mohieddin and Abu Ghazaleh, 2010 AD, 330).

Based on the above, Historical Landmarks represent a cultural, civilizational, and economic stock of great value for peoples and societies, and they are the most prominent witness to society's civilization and history. Awareness of their historical, cultural, religious, and economic value is one of the most important and prominent factors for their preservation and development.

The Historical Landmarks can be defined procedurally in this research as:

- (1) The areas, sites, buildings and facilities of historical, civilizational, cultural and religious value in Makkah Al-Mukarramah.
- (2) The historical sites in Makkah Al-Mukarramah are represented in: (Hira Cave, Thawr Cave, Jabal Al-Rahma, Al-Tana'im Mosque, Al-Hudaybiyah, Al-Ma'ala Cemetery, Makkah Al-Mukarramah Library).

Second: Theoretical Framework on Historical Landmarks:

Mecca

The Grand Mosque, which houses the Kaaba, Muslims' qiblah and the site of Hajj and Umrah, makes Mecca the holiest city for Muslims (Khadra, Sami 149 AH). God said: Indeed, the first House [of worship] erected for mankind was that at Bakkah [Makkah]—blessed and a direction for the worlds. It shows Abraham's position. Entering the aram is safe. The people owe Allāh a pilgrimage to the House if they can get there. But whomever disbelieves (refuses)—then indeed, Allāh is free from the worlds (96-97).

Makkah is known as Bakkah, Umm al-Qura, the honest nation, the secure sanctuary, the sacred land, the sanctuary of God Almighty, Islam, and the old abode (Khadra 1419 AH). God

Almighty made Mecca the cleanest spot on earth and the Qibla for Muslims from east and west. God Almighty said: We have seen your face going toward heaven, [O Muhammad], and We will surely turn you to a qiblah you will like. Face al-Masjid al-arām. Wherever you are, pray toward it. The Jews and Christians who have received the Scripture know that it is from their Lord. Allāh knows their deeds (Al-Baqara, verse 144). Fighting was outlawed in Mecca because God Almighty made it sacred when He created the universe. Historical stories state that the angels erected the Grand Mosque, then Adam, peace be upon him (Muqbil 1429 AH).

This research highlights Makkah Al-diverse Mukarramah's and different historical landmarks. The research team applied the present search to only twelve landmarks: Hira Cave, Thawr Cave, Mount Arafat, Al-Tana'im Mosque, Al-Hudaybiya Mosque, Al-Bay'a Mosque, Al-Mash'ar Al-Haram Mosque, Al-Ma'ala Cemetery, Makkah Library, Kaaba Cloth Factory, Al-Haramain Exhibition, and Ain Zubaydah. The Historical Landmarks were chosen for research based on these criteria: (religious importance, historical importance, geographical location, and the turnout of pilgrims and Umrah performers to visit them). It is crucial to note that we presented Dar Al-Arqam and Al-Raya Mosque as major Historical Landmarks in the theoretical framework, but they were excluded from the research due to their geographical location. This section lists Makkah Al-historical Mukarramah's landmarks by location., which are as follows:

Historical Landmarks:

Visit Historical Landmarks for social, cultural, and historical reasons. The visit is partly religious. Ancient pilgrimages visited multiple sites. They visited their gods thousands of kilometres in China. Christian pilgrimages to Jerusalem and Bethlehem were followed by Islamic pilgrimages to Makkah and Madinah, which remain one of the most important religiously motivated travel movements today (Omeish 2015, 29). Religious tourism is the oldest type of tourism, and tourists usually come from inside or outside the region to learn about religious and archaeological sites and landmarks. This type of tourism has a psychological factor and an incentive to get to know the holy sites and the religious beliefs and spirituality associated with them to perform certain religious rituals, such as visiting Makkah Al-Mukarramah for Hajj or Umrah (Omeish 2015 , 29). Pilgrims and Umrah performers visit historical landmarks due to their historical significance and tourist appeal.

Historical Landmarks in Makkah:

1-Hira Cave (Jabal Al-Nour)

Hira Cave is one of Makkah Al-most Mukarramah's important historical and Islamic landmarks because it embraced the Messenger, may God bless him and grant him peace, before receiving the divine message. It was also where Gabriel, peace be upon him, revealed the prophethood to Muhammad, peace be upon him (Islamic Awareness Magazine, 2003 AD). Mount Hira', east of Mecca to the north, is where the Messenger of God worshipped (Al-Biladi, 1400 AH, 82). In Jabal Al-Nour, Hira Cave is an ascending mountain cut off the slope, resembling a barren rock

wall. Soft dirt precedes the cave entrance. The cave fits two people (Bahaa El-Din, 1976 AD, 75-76). Its length is 281 m. (Abd al-Ghani and Abd al-Ghani, 1432 AH, 96). Al-Qurtubi said Allah honoured three mountains with three prophets: Mount Al-Judi with Noah, Mount Sinai with Moses, and Mount Hira with Muhammad, peace and blessings be upon them (Ibn Al-Diya', 2004 AD, 121). Our Prophet Muhammad worshipped in the Cave of Hira, far from other places (Ibn Al-Diya', 2004 AD, 122). Mountain climbing takes an hour and a quarter. It is accessible via concrete stairs and white dyes or arrows. Healthy, strong people should climb it in the morning or late afternoon to avoid slipping and falling (Al-Yusuf, 1423 AH, -75). Visitors, pilgrims, and Umrah pilgrims to Mecca see the Cave of Hira as a symbol and landmark. The cave of Hira is the first landmark visitors to Mecca see, linking the earth to the sky and annihilation to survival. Hira awakens the senses, evokes emotions, and reminds them that the Greatest Messenger was climbing to the top of the mountain to escape misguidance, loss, and seek guidance. This does not mean that visitors should believe it is good or bad or that they can worship it, but it is an invitation to provoke feelings (Al-Zahrani, 2007 AD 78-80). The Messenger's worship shows his patience, perseverance, and endurance when ascending to the cave and worshipping there for a month each year. Its top opening, where he could see the Kaaba, is now closed. The Grand Mosque minarets can be seen through a right-side opening (Al-Yusuf, 1423 AH, 75-76). Hira Cave holds two to three people. The Messenger worshipped alone in it. Hira is completely dark. The Messenger, may God bless him and grant him peace, sat there for 3–5 days. Gabriel, peace be upon him, covered the horizon with his wings to reveal the first verses of the Noble Qur'an in this cave (Al-Hawshan 1992, 38-39).

2- Thawr Cave

The Prophet and his companion Abu Bakr al-Siddiq, may God be pleased with him, were sheltered in the cave of Thawr from the polytheists in Makkah al-Mukarramah during their migration from Mecca to Medina (Islamic Awareness Magazine, 2003 M). Thawr Mount south of Makkah Al-Mukarramah (Khadra, 1419 A.H., 13 and Al-Baladi, 1400 A.H., 57). The cave is beneath Mecca. The cave of Thawr is known as Aba Thawr after Al-Bakri. God made this mount a fortress for the Prophet (Ibn Al-Diya', 2004 AD, 125-128). The Prophet's refuge made the mount sacred. Since then, followers of the Prophet have visited and entered it (Al-Baladi, 1400 AH, 57).

Thawr's hollow rock can hold twenty men. The cave door is narrow and a metre or a half high from the inside. Only crawlers can enter. Asma' bint Abu Bakr and Abdullah Ibn Abi Bakr brought food and news to the Messenger of God, may God's prayers and peace be upon him, and Abu Bakr for three days. After hiring an expert to guide them to Medina, the Prophet and his companion left the cave and rode two she-camels to Medina. The first year of migration began on Rabi' al-Awwal (Al-Omari, 2016 AD, 108). Ajyad, Bakhsh, and Keddi lead to the cave. Jabal Thawr is 795 metres tall and the cave is 3 km from the Haram. Muslims visit this mount for remembrances and honour since the Messenger, may God's prayers and peace be upon him, sought refuge there (Al-Biladi, 1400 AH, 57).

Islam's spread outside Makkah Al-Mukarramah began at the Cave of Thawr, one of the Prophet's most significant events. Abu Bakr Al-Siddiq's important Islamic role was accompanying the Prophet on his migration. God ordered the Prophet to emigrate to Medina to preach to all nations after the polytheists rejected his message. Abu Bakr Al-Siddiq saw the infidels at the cave door and grieved not for himself or his life, but for the religion they were about to defeat with their unbelief (Abu Odeh, Odeh, 1975 AD, 60-62). The Prophet, peace and blessings of God be upon him, and his companions did not visit the cave of Thor or its mount with the intention of worshipping during Al-Qadaa Umrah or after the conquest of Makkah (Ibn Baz, 1983AD, 41).

Al-Rahma Mount (Mount Arafat) is 21 km from Makkah Al-Mukarramah and outside the Haram. It borders Al-Haram on the east and covers (10.4 km²) (Miqdadi, 2010 AD, 72-74). 1.5 km from Mount Arafat is Namira Mosque (Abdul-Ghani and Abdul-Ghani, 1432 AH, 112). Its back is inside Arafat, but pilgrims cannot stand in front of it. Arna Valley borders western Arafat. Sheikh Abu Zaid says this mount has two names, Jabal Elal and Jabal Arafat (Miqdadi, 2010 AD, 72-74). Al-Yusuf (1423 AH) said Al-Rahma Mount has several names, including (the mount of supplication, the mount Al-Ell, the mount of pedestrians, and the mount of Arafat). Arafat is flat land in the form of a wide field surrounded by a mountain range in the form of a large arc. Wadi Wasiq and Wadi Arna at Jabal Saad form its northern border. It borders Wadi Arna, the southern mounts of Arafat, and the eastern mounts of Arafat Square. Pilgrims must stand within the boundaries or on the Mount of Al-Rahma because Arafat is a standing place (Al-Omari, 2016 AD, 84-88).

4- Al-Tana'im Mosque

Al-Tana'im Mosque is a major Islamic and historical site. Lady Aisha, may God bless her, performed 'Umrah from Al-Tana'im Mosque due to its importance. Before going to the Grand Mosque, pilgrims and Umrah performers visit Al-Tana'im Mosque, one of the most important Ihram times. Aisha's mosque, may God bless her (Islamic Awareness Magazine, 2003 AD). Al-Tana'im Mosque is in Wadi Yag's northern valley between Basham and Jabal Al-Shahid. Al-Nu'man (Al-Biladi, 1400 AH, 50). In his book, Abdullah Al-Youssef called it "the name of a tree" in the desert and a valley north of Makkah. Al-Jami Al-Latif wrote that it was called Al-Tana'im because to its right is a mountain called Na'im, to its left is Naam, and the valley between them is Nu'man (Al-Yusuf, 1423 AH, 24). On the Mecca-Medina road, it borders Al-Haram.

Only those in Ihram can cross it to Makkah Al-Mukarramah, which is 6 km away. When he wanted to perform Umrah, the Messenger chose it. After the last Hajj with the Messenger 9 AH, Abd al-Rahman was ordered to take his sister Aisha to the Al-Tana'im mosque to wear Ihram for Umrah. Makkah Al-landmark. Mukarramah's (Khadra, 1419 AH, 35). Since Aisha, may God be pleased with her, started her Ihram from this place, Makkah residents took it for Umrah, which is closer to the Sacred Mosque (Al-Biladi, 1400 AH, 51, Abd al-Ghani and Abd al-Ghani, 1432 AH, 18). Makkah-based pilgrims use Al-Tana'im Mosque as a meqat. The Ministry of Hajj and

Endowments rebuilt and expanded the mosque under King Fahd bin Abdul Aziz, expanding it to (6 thousand square meters). The mosque holds 12,000 worshippers. The mosque has two floors: the upper floor for women holds 1200 women and has 500 toilets and 700 faucets for men and women. The mosque's well-built car parks can hold 1000 cars and large buses (Mali 1986 AD, 32).

5- Hudaibiya Mosque

It is northwest of the Grand Mosque on the old Makkah-Jeddah road near the former Shemis Well (Al-Yousef, 1423 AH, 31). Al-Al-Hudaybiya Shumaisi's Mosque is 25 km from Mecca's Great Mosque. It is possible to enter Ihram from it, but pilgrims usually go to Al-Tana'im Mosque, the closest to Haram, where the Prophet, peace and blessings be upon him, entered Ihram in the sixth year of the migration when he was prevented from entering Mecca. Al-Hudaybiyah was named after its humpback tree (Khadra, 1419 AH, 35). Al-Hudaybiyah marks the Haram boundary on Jeddah Road, 2 kilometres from Haram (Abdul-Ghani and Abdul-Ghani, 1432 AH, 18). Peace with the polytheists lasted ten years in the Hudaybiya mosque after the sixth year of migration, but the Quraish polytheists broke the covenant after two years, leading to the conquest of Mecca and the pledge of allegiance to al-Radwan (Khadra, 1419 AH, 35). A modern mosque was built where the pledge of allegiance was held, but it was demolished thirty-five years ago. Muslim blessings led to its demolition. Southwest of the small mosque is this mosque (Al-Yousef, 1423 AH, 31-32). "Indeed, those who pledge allegiance to you, [O Muḥammad], are actually pledging allegiance to Allāh," Allah says in the Noble Qur'an. Allah controls them. So breaking his word hurts him. And Allāh will reward him greatly if he keeps his promise. "Certainly was Allāh pleased with the believers when they pledged allegiance to you, [O Muḥammad], under the tree, and He knew what was in their hearts, so He sent down tranquilly upon them and rewarded them with an imminent conquest" The Messenger, may God's prayers and peace be upon him, concluded the Hudaybiyah Peace Treaty with the polytheists at Al-Hudaybiyah Mosque. The Prophet reconciled with Quraish, hence the name Hudaybiyah Peace Treaty. This Peace Treaty was contractual. In the two Sahihs, he went out with the Prophet, may God's prayers and peace be upon him, in the year of Al-Hudaybiyah (1500 men) and slaughtered 70 camels, one for each seven men (Al-Ammari, 2009 AD, 678-688). The Treaty of Hudaybiyah is the greatest conquest because it fulfilled the Prophet's dream of 1400 Muslims joining him. Two years after Makkah was conquered, the Prophet emerged with 10,000 Muslims. This shows that many more people converted to Islam after Hudaybiyah Treaty than before (Moses, 1983 AD, 170-172).

6- Ma'alla/Bani Hashim Cemetery

This cemetery is 1200 metres north-east of the Grand Mosque. Cemetery entrance is behind tree mosque. Hujun Bridge overlooks the cemetery. The part closest to Haram, where Makkah's dead were buried, is separated by Al-Hujun Street. Old cemetery in the second section. At Mount Al-base. Hujun's May God bless Khadija's tomb. Lady Amina bint Wahb, the Prophet's mother, Abu Talib, his uncle, and Abd al-Muttalib and Abd Manaf, his grandfather, are buried there.

Some of the Messenger of God's companions and supporters are buried there (Al-Yusuf, 1423 AH, 65-66). One of Makkah's oldest cemeteries is Al-Ma'ala. King Fahd bin Abdul-Aziz expanded it. This cemetery and others forbid calling on the dead, taking soil, tying horses to the door, throwing papers, money, and pills, and other heresies (Abd al-Ghani and Abd al-Ghani, 1432 AH, 124). Al-Ma'ala cemetery in Makkah Al-Mukarramah is famous for burying Islamic companions, followers, and scholars. Before Islam, Meccans buried their dead in Al-Ma'ala cemetery. The Prophet, peace and blessings be upon him, said, "How good is the alley and cemetery," so the graves were moved to the left alley. Al-Ma'alla cemetery had a wall around its tombs, some of which were Makkah's houses, such as (Bait Ibn Fahd and Al-Shaibanien). Al-Ma'ala cemetery had avenues like (Sabil Umm Suleiman). Al-Tawashi well on the cemetery's top edge was also built (Zaydan, 2011 AD - 12).

7- Makkah Library

Messenger's birthplace. Between Jabal Abu Qubais and the Night Market, east of Jabal al-Marwa. Sha'ab "Alley" Ali, inhabited by Bani Hashem or Sha'ab Ali, begins there. Due to the high population, the birthplace mosque became a library, which Muslims considered a blessing. This library has many references and manuscripts for knowledge seekers. Makkah's Abdullah Ibn Abdul Muttalib House (Al-Yusuf, 1423 AH, 48-49). Bani Hashim owns the library. Aqil bin Abi Talib took it when the Messenger, PBUH, moved to Al-Madinah, then Muhammad bin Yusuf Al-Thaqafi bought it and put it in his famous house (the House of Ibn Yusuf). After the mother of Musa and Harun, Al-Khayzaran, the wife of the Abbasid Caliph Al-Mahdi, made it a mosque in 171 AH, the Caliphs and kings continued to build and restore it until it was destroyed in its final years. King Abdul-Aziz Al Saud, Mayor of Makkah and founder of the Kingdom, ordered this mosque to be converted into a library in 1370 AH (Eid, 2014 AD). The rectangular library has two floors and measures 24 m east to west and 13 m north to south. The Ministry of Information administered the library from 1370 to 1380 AH. Until 1414 AH, it was managed by the Ministry of Hajj and Endowments. The library offers phone services for women, men, and disabled people (Balmfih, 1425 AH, 11). Ancient scientific and manuscripts are in the library (the library of Sheikh Muhammad Majid Al-Kurdi, with a collection of 4,200 titles, and the library of the literary scholar Sheikh Abdul Hamid bin Muhammad Ali Quds Al-Makki, with a number of 1600 titles, and many other holdings), (Amin, 2010 AD).

Methodological Procedures

The current research employs many methodological procedures to achieve its objectives and answer its questions, the most important of which are the nature of the research, type of research, research methodology, data collection tool, procedures of validity and reliability, data analysis, research fields and its limits.

First: Research Nature

This research is one of the quantitative research that seeks to obtain numerical data to answer its questions and achieve its goals. The research depends on current indicators that can be measured emanating from previous studies and the theoretical framework of the research, in addition to that it will be applied to visitors of Historical Landmarks in Makkah.

Second: Research Type:

The current research is a descriptive one that aims to reach a future vision for the development of services provided to pilgrims and Umrah performers in the Historical Landmarks in Makkah Al-Mukarramah.

Third: Research Methodology

The current research employs the social survey methodology by means of a non-probability sampling, as it relied on the pattern of a chance sample of pilgrims visiting Historical Landmarks in Makkah Al-Mukarramah during the period from the month of Rajab to the month of Ramadan 1443 AH. The researchers employed this approach due to the multiplicity of Historical Landmarks in Makkah and their spread over wide geographical areas, as well as the multiplicity of pilgrims and their different cultures and nationalities.

Fourth: Data Collection Tool:

The theoretical framework and previous research formed the questionnaire's many axes, as shown in: (data related to the characteristics of pilgrims visiting Historical Landmarks in Makkah, data related to the awareness, knowledge and educational services provided to pilgrims in Historical Landmarks in Makkah Al-Mukarramah, data related to the extent to which the services provided in the Historical Landmarks in Makkah Al-Mukarramah contribute to meeting the needs of its visitors, data related to the problems faced by pilgrims in the Historical Landmarks in Makkah Al-Mukarramah).

Twenty Historical Landmarks visitors were retested two weeks later to test the questionnaire's reliability. Determine the reliability coefficient and the difference between the first two tests. Each question's second test is similar.

Sixth: Data Analysis

In analyzing the research data, the researchers relied on the (SPSS) program to reach quantitative results, or to extract statistical tables. The descriptive statistical method was employed, such as frequencies, percentages, arithmetic mean, and standard deviation.

Seventh: Research Fields:

- 1- Human field: the pilgrims who visit the Historical Landmarks of Makkah Al-Mukarramah frequently.

- 2- Spatial field: Cave of Hira, Cave of Thawr, Jabal al-Rahma, Al-Tana'im Mosque, Al-Hudaybiya Mosque, Al-Ma'alla Cemetery and the Library of Makkah Al-Mukarramah (old house of the Prophet Muhammad PBUH).
- 3- Time Field: The current research took a whole year, from preparing the research problem to discussing the results.

Eighth: Research Population:

The research population is divided into many sections, as follows:

1- Research population of the Historical Landmarks in Makkah Al-Mukarramah:

Determining the number of historical and archaeological landmarks in Makkah is very difficult, as there is no official statistic that determines that number. In addition, scholars and authors differed in determining the number of Historical Landmarks in Makkah. Therefore, the two researchers conducted an exploratory study to determine the number of Historical Landmarks to which the research will be applied. To determine the landmarks visited by pilgrims in Makkah, the most famous landmarks visited by pilgrims have been selected as follows: Cave of Hira, Cave of Thawr, Jabal al-Rahma, Al-Tana'im Mosque, Al-Hudaybiyah Mosque, Al-Ma'alla Cemetery and Makkah Library (old house of the Prophet Muhammad PBHU)

2- Research population of pilgrims visiting Historical Landmarks:

The questionnaire was applied to a sample of pilgrims who visit the Historical Landmarks in Makkah Al-Mukarramah, and their number is (7) Historical Landmarks. The current research targeted a sample of (192) Umrah pilgrims who visited Historical Landmarks during Umrah season (1443 AH). The non-probability sampling pattern was chosen, which is the broad sampling (chance), because it is more in line with the nature of the current research, as well as due to the difficulty of determining the research population visitors to the Historical Landmarks in Makkah. The results of field monitoring showed the differences in the number of daily visitors and the times of their visit to the landmark, so this type of sample was chosen.

Field Research Results:

Table No. (1)

It shows the personal characteristics of the male and female respondents who visited the Historical Landmarks in Makkah Al-Mukarramah

Variable	Frequency	%
Gender		
Male	135	70.3
Female	57	29.7
Nationality:		
Pakistani	30	15.6
Turkish	24	12.5

Indonesian	26	13.5
Indian	39	20.3
Bangladeshi	15	7.8
Emirati	3	1.6
Egyptian	17	8.9
Moroccan	7	3.7
Tunisian	4	2.1
Saudi	20	10.4
Sudanese	5	2.6
Syrian	2	1.0
Point of Arrival		
From outside Makkah	66	34.4
From inside Makkah	29	15.1
From other Saudi cities	97	50.5
Age		
From 21 to 30 years old	9	4.7
From 31 to 40 years old	38	19.8
From 41 to 50 years old	59	30.7
From 51 to 60 years old	66	34.4
61 years and over	20	10.4
Average age of the respondents: 47.50, standard deviation 10.047		
Education		
Intermediate	10	5.2
Secondary	39	20.3
University	107	55.7
Post-Graduate	36	18.8
Social Status		
Married	182	94.8
Divorced	10	5.2
Monthly Income		
From 1000 to 1499 dollars	9	4.7
From 1500 to 1999 dollars	49	25.5
From 2000 to 2499 dollars	49	25.5
From 2500 to 2999 dollars	66	34.4
3000 dollars or more	19	9.9
Age Group		
Outside Umrah performers	66	34.4

Visit	10	5.2
Inside Umrah performers	116	60.4
Do the Umrah services offices organize your visit to the Historical Landmarks in Makkah Al-Mukarramah?		
No	192	100

The table shows that the majority of the respondents and their percentage are 70.3% of males and 29.7% of females. The results also show that 20.3% of the total respondents who visited Historical Landmarks were Indians, 15.6% were Pakistanis, 13.5% Indonesian, 12.5% Turkish, and 8.9% Egyptian, while the lowest percentage was for Syrian respondents, and their rate was 1.0% of the total respondents

Table No. (2)

Number of scheduled days to visit the Historical Landmarks in Makkah Al-Mukarramah

Number of days	Frequency	%
One day	36	18.8
Two days	127	66.1
Three days and more	29	15.1

The table shows that more than half of the respondents indicated that the number of scheduled days to visit Historical Landmarks is two days, and their percentage is 66.1%. The lowest percentage was for those who referred to three days or more, and their percentage was 15.1%.

Table No. (3)

Historical Landmarks visited by Umrah performer in Makkah Al-Mukarramah

Landmarks	Frequency	%
Jabal Al-Nour and Hira Cave	172	89.6
Kaaba Cloth Factory	--	--
Makkah Library	75	39.1
Hudaibiya Mosque	81	42.2
Al-Raya Mosque	--	--
Mount of Al-Rahma (Arafat)	63	32.8
Thawr Mount	92	47.9
Ma'alla Cemetery	135	70.3
Al-Haramain Exhibition	--	--
Al- Tana'im Mosque	192	100
Allegiance Mosque	29	15.
Ain Zubeida	59	30.7
Al-Mashar Al-Haram Mosque in	58	30.2

Muzdalifah		
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The table shows that the most visited landmark by the respondents is Al-Tana'im Mosque, 100%. The reason for this may be that Al-Tana'im Mosque is linked to Ihram for Umrah.

Table No. (4)

Umrah performers' expenditures per visit for landmarks

Variable	Frequency	%
Do Umrah pilgrims spend their money for visiting landmarks		
Yes	192	100
No	--	--
How much do Umrah pilgrims spend for per visit?		
Less than 50 riyals	28	14.6
From 50 to 99 riyals	38	19.8
From 100 to 149 riyals	88	45.8
From 150 to 199 riyals	29	15.1
More than 200 riyals	9	4.7

The previous table shows pilgrims' spending at Makkah's Historical Landmarks. The table shows that all visitors spend money at landmarks. The table shows that all respondents spent money at landmarks. 45.8% of respondents spent 100 to 149 riyals per visit, 19.8% spent 50 to 99, 15.1% spent 150 to 199, and 4.7% spent more than 300.

Table No. (5)

Sources in which most Umrah pilgrims spend their money on Historical Landmarks

Sources of expenditure	Frequency	%
Buying food and drinks	135	70.3
Giving charity to those working in those landmarks	142	74.0
Buying souvenirs (such as figures and shapes)	56	29.2
Buying beads and prayer rugs	153	79.7
Buying some tools and hardware (such as scissors, Miswak, key chains)	144	75.0
Leaving some money out of religious belief	--	--

Table (6)

Reasons for Umrah pilgrims to visit the Historical Landmarks in Makkah Al-Mukarramah

Reasons	Frequency	%
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Its relationship with Islamic history	192	100
Its relationship to Sharia and Belief	163	84.9
personal interests	154	80.2
Tourism within Hajj and Umrah program	--	--
Desire for religious education	106	55.2
Leisure time investment	78	40.6

Table No. (7)

Problems facing Umrah pilgrims in the Historical Landmarks of Makkah Al-Mukarramah

S	Problems	M	SD	Order
1	Difficulty access to the landmark	1.31	463	9
2	Geographical difficulty of some landmarks (Cave of Hira, Cave of Thawr, Jabal al-Rahma)	1.46	500	4
3	Excessive overcrowding in Makkah Al-Mukarramah, which takes a long time to reach the landmark	1.46	500	4
4	Excessive overcrowding at the Landmark	1.41	493	5
5	Lack of security and safety procedures for landmarks	1.55	586	2
6	Some pilgrims practice some bad habits at the landmark	1.51	588	3
7	Umrah pilgrims not following the health precautionary measures at the landmark	1.31	465	9
8	Lack of attention to hygiene in the landmark	1.51	588	3
9	Lack of media awareness and advertising for the landmark	1.51	588	3
10	The Tourism Authority lack of interest in some landmarks and their lack of preparation for tourism	1.40	579	6
11	Weak physical capabilities	1.46	500	4
12	Unavailability of tourist programs to visit Historical Landmarks	1.46	500	4
13	Lack of services in some features	1.31	465	9
14	Lack of awareness methods for landmarks	1.41	580	5
15	Lack of awareness content in landmarks	1.46	586	4
16	No map of the historical landmark	1.41	580	5
17	Unavailability of an electronic application for Historical Landmarks	1.56	584	1

18	Lack of information related to landmarks	1.35	569	8
19	Unavailability of tourist transportation to Historical Landmarks	1.46	586	4
20	Lack of guidance signboards	1.51	588	3
21	Lack of a tour guide	1.36	483	7
22	Lack of infrastructure services in landmarks (toilets - drinking water, etc.)	1.36	483	7
23	Unavailability of first aids	1.41	493	5
24	Lack of landmark marketing services (such as shops)	1.36	481	7
25	Unavailability of brochures or flyers highlighting the importance of the landmark	1.31	463	9

The previous table shows that respondents' responses to many of the pilgrims' problems while visiting Historical Landmarks were average, while others were below average. This shows that Historical Landmarks need caretakers to fix these issues.

Table No. (8)

The nature of the services provided to Umrah pilgrims in the Historical Landmarks in Makkah Al-Mukarramah

S	Problems	M	SD	Order
1	Religious services	39	20.3	4
2	Educational services about the historical landmark	59	30.7	3
3	Awareness services	20	10.4	8
4	Tour guide services	--	--	9
5	Infrastructure services	192	100	1
6	Health services	--	--	9
7	Transportation services	29	15.1	5
8	Commercial services	68	35.4	2
9	Media and advertising services	28	14.6	6
10	Security services	192	100	1
11	Services for people with special needs	25	13.0	7

Security and infrastructure services are the most common in these landmarks, while tourist guides and health services are the least. The Tourism and Antiquities Authority may be neglecting these landmarks as an important interface for pilgrims and Umrah performers. The

current study agrees with Youssef, Ayman, and et al. (1438 AH) that Historical Landmarks provide awareness, education, religious guidance, and security services.

Table No. (9)

The extent to which the services provided in the Historical Landmarks in Makkah meet the needs of visitors

S	Problems	M	SD	Order
1	Religious services	1.32	0.953	3
2	Educational services about the historical landmark	1.28	1.132	4
3	Awareness services	1.23	1.163	5
4	Tour guide services	1.01	1.135	8
5	Infrastructure services	1.36	0.966	2
6	Health services	0.92	1.043	9
7	Transportation services	1.22	1.247	6
8	Commercial services	1.06	1.110	7
9	Media and advertising services	0.92	1.094	9
10	Security services	1.56	0.958	1
11	Services for people with special needs	1.06	1.011	7

The previous table shows that most of Historical Landmarks' services were weak, highlighting the need to reconsider and improve them to meet pilgrims' and Umrah visitors' needs.

A future vision for the development of services provided to pilgrims and Umrah pilgrims who visit Historical Landmarks in Makkah Al-Mukarramah.

First: The pillars and sources of building the vision:

The vision's foundations are:

- Historical Landmarks research theory
- Theories (the concept of Umrah, Historical Landmarks).
- Writings, research, and scientific studies on the topic.
- The researcher's vision and perception of how to improve services for pilgrims and Umrah performers visiting Historical Landmarks in Makkah Al-Mukarramah.

Second: The postulates from which the vision is based

- The Historical Landmarks in Makkah are one of the main destinations for pilgrims and Umrah performers.
- There is great interest from the government of the Kingdom of Saudi Arabia to raise the efficiency and level of services provided in Historical Landmarks.
- Historical Landmarks are one of the forms of religious tourism that the Kingdom of Saudi Arabia is interested in, represented by the Tourism and Entertainment Authority, and strive to turn them into economic tributaries that benefit KSA.

Third: The need to develop a vision for pilgrim and Umrah services and Makkah Al-historical Mukarramah's landmarks.

- Writings, research, and scientific studies detail pilgrim and Umrah performer issues at Historical Landmarks.
- Writings, research, and scientific studies confirmed the urgent need to improve pilgrim and Umrah services at Historical Landmarks in Makkah.
- The lack of scientific research and studies on pilgrim and Umrah services in Makkah's Historical Landmarks.

Fourth: The target groups of the vision:

- Ministry of Hajj
- Tourism Authority
- Tawafa establishments
- Umrah and tourism offices

Fifth: The services to be developed in the light of the future vision:

- Many of the services provided to visitors to Historical Landmarks need to be developed (religious services, educational services about the historical landmark, awareness services, tourist guide services, health services, transportation services, commercial services, media and advertising services, services for people with special needs).
- There are some services that need continuous strengthening due to their availability, such as security services and infrastructure services.

Sixth: The proposed development of services provided to pilgrims and Umrah performers who visit Historical Landmarks in Makkah Al-Mukarramah:

Table No. (10)

Indicators, requirements and tools for developing services provided to pilgrims and Umrah performers who visit Historical Landmarks in Makkah

Indicators	Requirements	Tools
Awareness services about the Historical Landmarks in Makkah Al-Mukarramah	Using the media, information technology and social media sites to reach the largest number of citizens in the fastest time	Tools: mass communication, brochures and flyers. Social media, guiding

	and with the least effort and costs. Seeking the help of religious and tourist leaders to support the awareness and educational activities and programs provided to visitors to Historical Landmarks.	panels, signboards in Historical Landmarks.
Religious services	Paying attention to displaying and highlighting the religious significance of each historical landmark, so that visitors can know the merits of the landmark. Asking religious leaders to explain the importance of the landmark from a religious point of view and to correct erroneous beliefs associated with Historical Landmarks.	Tools: brochures, flyers, recorded and translated radio programmes, religious education offices, and religious guides.
Health services	Paying attention to the provision of first aid in Historical Landmarks Educating visitors about health precautions Educating visitors to Historical Landmarks about healthy habits, such as not touching, seeking blessings from some parts of the landmark, scrambling, and crowding.	Tools: Providing first aid kits, guiding boards, brochures, flyers, and social media.
Tourist guide services	Paying attention to developing tourism programs and activities related to Historical Landmarks Providing a guide to the Historical Landmarks.	Tools: consulting experts, conducting field study.
Transportation services	The need to pay attention to the	Tools: Providing public

	<p>provision of public transportation to and from Historical Landmarks.</p> <p>Providing offers, incentives and discounts to visit Historical Landmarks.</p> <p>Establishing partnerships with private tourism transport companies to improve transport services for visitors.</p>	<p>and private transportation to visit Historical Landmarks, partnering with the Tourism Authority and tourist transport companies.</p>
Services for people with special needs	<p>Attention to the provision of parking spaces for people with special needs in Historical Landmarks.</p> <p>Preparing the physical environment for visitors with special needs in the Historical Landmarks.</p> <p>Facilitating the access of people with special needs to all parts or corners of the landmark.</p>	<p>Tools: Developing and preparing the infrastructure to suit people with special needs, providing transportation facilities adapted to people with special needs, providing some identification devices for Historical Landmarks</p>

Seventh: Important proposals for developing services provided to pilgrims, Umrah performers, and visitors to Historical Landmarks in Makkah.

- To develop awareness and educational services on Historical Landmarks, attention should be paid to the means provided for these services, such as visual aids, such as display screens, videos explaining the landmark's religious and historical significance, audio aids, such as radio and recordings that provide activities and programmes to educate visitors, written media, such as brochures, flyers, and guide boards that provide information, and 3D shapes and models are important and effective educational tools, as is multilingualism in English, Arabic, Turkish, and Urdu to accommodate most visitors.
- Translators in Historical Landmarks to educate pilgrims and Umrah performers in their languages and cultures.
- To improve services at Historical Landmarks, smart phone applications, television and digital screens, social media platforms, electronic platforms, shuttle buses for landmarks, SMS, display platforms in different languages, religious and tourist guides, educational films and media publications about landmarks, safety and security screens at Historical Landmarks.

- Visits to Historical Landmarks should be organised by nationality and time. Creating historical landmark awareness programmes.

Historical health awareness.

- Visiting Historical Landmarks during Hajj and Umrah. Creating a plan to visit historical landmarks

Acknowledgments

The authors would like to thank the Deanship of Scientific Research at Umm Al-Qura University for supporting this work by Grant Code (22UQU4250003DSR02). The researchers extend their thanks and gratitude to Mathaba Center for Hajj and Umrah Consultations for their support of the research.

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