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Knowledge and Awareness Needs of Visitors to Historical Landmarks in Mecca from Perspective of Hajj and Umrah Services Providers

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Abstract

This Research aimed to identify knowledge and awareness needs of visitors to the historical landmarks in Mecca. Its sub-objectives are as follows: Identify knowledge and awareness requirements and needs of pilgrims and Umrah performers visiting historical landmarks, identify the preferred awareness methods, ways and means for pilgrims and Umrah performers visiting historical landmarks, identify negative behaviors of pilgrims and Umrah performers visiting historical landmarks in Mecca and identify propositions necessary to overcome the negative behaviors of pilgrims and Umrah performers visiting historical landmarks. This research is one of the descriptive researches based on the social survey method by means of an intentional sample of Hajj and Umrah service providers in the institutions of the masters of the circumambulation in Mecca, numbered (56) service providers. The outcomes also showed that the most significant negative behavioral practices are: (photographing, seeking blessings, leaving some of pilgrims and Umrah performers to leave some of their belongings in the landmark as a kind of memory, writing on the landmark, cheering and chanting during their visit to the landmark and smoking in the landmark) and showed that the most significant propositions are: (Use of modern technology to introduce historical landmarks and designing an electronic application for historical landmarks).

Keywords: Awareness, Behavior, Need and Historical Landmark.

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Introduction

Oil and the Kingdom's development revival sparked enormous interest in Mecca and its religion. The current era in the Kingdom and its Vision 2030, under the leadership of Custodian of the Two Holy Mosques, His Majesty King Salman bin Abdul-Aziz Al Saud and his Crown Prince, His Royal Highness, Prince/Muhammad bin Salman, is witnessing a quantitative and qualitative leap in various sectors related to pilgrims and Umrah performers, whether at the service level,

administrative and organisational level for Hajj and Umrah, or at the Strategic plans should be developed to turn historical landmarks into an economic tributary, which requires interest in rethinking the awareness content of religious, historical, cultural, health, behavioural, and security to determine the knowledge and awareness needs of visitors to historical landmarks in Mecca, due to the scarcity of scientific studies that have addressed this question and this is reflected in the literar Thus, this research has piqued curiosity.

Significance of the Research

- 1- To provide the awareness requirements and needs of pilgrims and Umrah performers visiting historical landmarks due to the theoretical knowledge it provides related to the research topic and actual field outcomes.
- 2- It shows the diversity, pluralism and difference, i.e. the category of pilgrims and Umrah performers visiting historical landmarks, coming from all over the world.
- 3- It focuses on an significant issue that is concerned with many institutions in the Kingdom, in particular the Ministry of Hajj, Presidency of the Two Holy Mosques, academic institutes interested in Hajj and Umrah issues, circumambulation institutions, which in turn will contribute to directing the attention of officials in the state and those institutions to take measures necessary to improve the awareness content and awareness methods and ways presented at the landmarks.
- 4- It identifies the negative behaviors of the pilgrims who frequent the historical landmarks in the Mecca, hence come up with proposals to overcome the negative behaviors of the pilgrims Umrah performers.

Research Objectives

- Identify knowledge and awareness requirements, methods and needs of pilgrims and Umrah performers visiting historical landmarks.
- Identify the negative behaviors of pilgrims and Umrah performers visiting historical landmarks in Mecca and propositions necessary to these behaviours.

Research Questions

- What are the knowledge and awareness needs and methods of pilgrims and Umrah performers visiting historical landmarks?
- What are the negative behaviors and their propositions necessary of pilgrims and Umrah performers visiting historical landmarks in Mecca do?

Research Concepts

This research includes several concepts as follows:

Concept of Awareness:

Awareness is a source of insight, clarification, and guidance and a product of memorization, comprehension, awareness, and action. It involves teaching and guiding people (Omar, 2010 AD, PP. 38-39). Awareness is defined as clarifying something or leading toward a desirable item through activities like lectures, seminars, conferences, workshops, etc (Omar, 2010 AD, P. 39). Awareness involves conveying accurate information to prevent harm. Awareness sometimes involves convincing someone to act on a religious or secular issue. Awareness comprises purposeful educational practises that create a religious and worldly feeling in the human psyche that affects conduct. Awareness uses several teaching and guiding methods to educate people and change their behaviour to make them aware of something and enlighten them on their surroundings (Omar, 2010 AD, PP. 39-40).

1) Concept of Behavior:

Behavior indicates "into the way" (Ibn Manzur, 442/10-443). Behavior means integrity and ordering is straight (Abadi, 1995). Behavior indicates honesty and virtue (Abadi, 1995 AD). The Qur'an also linked behaviour to action, so a good deed is proper and desirable, whereas a poor deed is wrong and unattractive (Khawaldeh et al., 2012). Human behaviour is learned during development. Educational environment can affect someone's conduct (Saada & Al Daheri, 2018 AD, P. 33). Behavior is a person's physical, psychological, and social behaviours that express his human aspirations and needs (Al-Mahjubi, 2013AD, P. 208). Psychologists define behaviour as an individual's behaviours, whether visible or not. Two sorts of behaviour: Responsive behaviour is the reflexive reaction to the tribal stimulus and occurs when the stimulus is available. Procedural behaviour is voluntary and modifies the environment (Al-Khatib, 2003 AD, PP. 17-18).

2) Concept of Need

Human needs range from physiological needs like food and drink to tendencies and desires like the love of exploration and curiosity, acquiring new knowledge, visiting holy places, historical and religious sites, escaping daily routine, and seeking relaxation and psychological comfort (Darwish, 1997 AD, P. 1). Need is a state of impoverishment and deficiency related with tension and violence that soon dissipates when the need is eradicated and the deficiency is practised, whether financial or moral. It is the lack of a significant object (Al-Shuaibi, 2016 AD, P. 7).

3) Concept of Landmarks:

The State works hard to preserve popular national heritage and gives interest to historical places and landmarks adopted, as heritage represents the material and moral inheritance from one generation to the next and is one of the most important factors in preserving culture and civilization (Al-Swedani, 2012 AD, P. 1). Despite states' best efforts, archaeological and historical sites face many issues, including encroachment on buildings, facilities, and archaeological sites,

lack of facilities and services, which makes them unsuitable for visitors and tourists, and traffic congestion near historical areas, palaces, and monuments. Neglect and pollution can damage historical sites (Mohieddin and Abu Ghazala, 2010 AD, PP. 334-336).

As historical occurrences that mark a turning point in human history, landmarks and archaeological landmarks are inferred places. Landmarks are pluralized landmarks (Glossary of Almany 2010 AD -2019 AD). Historical landmarks are all institutions, buildings, and locations that make a region famous for their beauty or antiquity. Every nation has landmarks that define its culture and civilisation.

Previous Studies

1. Abdulla et al (1438 AH). The project tracks and treats the most common negative behaviour in the Two Holy Mosques. Preoccupation with photography, kissing and wiping Kaaba and Ibrahim's shrine, sitting by passages, sleeping in the streets, eating meals in the sanctuary and its squares, raising the voice at Kaaba, throwing dirt, begging, using bad words, crowding people, and loss of altruism and tolerance are the worst. Negative phenomenon treatments include (intensifying awareness for pilgrims, the necessity of the presence of guides of their nationalities, distributing brochures in different languages, increasing billboards, preventing the phenomenon of sleeping in the courtyards of the campus, limiting the entry of food and beverages and making periodic lectures to venerate the Two Holy Mosques).
2. Al-Raheeli research (1438 AH). Studying crowd behaviour. The study indicated that males are more negative than females, young people are more daring than elderly, social and cultural factors including customs, traditions, norms, language, educational and cultural level, and pilgrims' thoughts and notions affect their behaviour. Pilgrims benefit and suffer from culture. Education reduces bad behaviour. Then pilgrims follow religious beliefs. Media soothes or agitates the crowd, and social media affects pilgrims both positively and badly. The study suggested using modern technology (digital cameras, remote sensors, and monitoring and control devices) to monitor crowd behaviour to avoid negative pilgrim behaviour, intensive training courses with Hajj organisers and delegations of Hajj missions from all countries, awareness training for pilgrims on positive behaviour, social media, raising pilgrim awareness, and broadcasting awareness messages. The report advised pilgrim behaviour courses. The paper advised examining pilgrim behaviour.
3. Al-Qahtani study (1436 AH). This project wants Hajj, Umrah, and visit season community photos. The results show that participation is one of the basic values on which any civilised society is based, as it helps maintain a balance between discipline and escaping a normal and deviant life and is the most effective way to improve security, safety, and prevention for the country, the citizen, and his earnings. The research advised building community involvement parties like the project to maximise the banned country, cooperative charitable groups, state civil defence volunteers, and the Red Crescent. All competent authorities should value community engagement, according to the report.

4. Nafea et al (1437 AH) (1437 AH). The survey seeks medical practitioners' most common Hajj activities. Medical care providers' cognitive and behavioural crisis readiness skills and weaknesses are also examined. Over half of the research community planned for crises and disasters, and over a third conceptually trained to respond. The results also show that participants' cognitive and behavioural traits are negatively reflected and contrast pre-preparation and rehabilitation on disaster response tasks and responsibilities. The study suggested activating the training and qualification system for disaster and emergency response utilising pre-prepared plans and practical training.
5. Saudi research (1437 AH). Ministry of Hajj and Umrah staff's views on crowd management are examined. The study found that the organisational role of managing human crowds in Hajj and Umrah season was high, the Ministry pays great attention to educating workers in crowd management through training courses and workshops, and many negative phenomena occur in Hajj seasons (such as severe congestion, fires, lactation, begging, stampede, thefts, infectious diseases, floods), the most significant challenges facing cro The report recommended educating employees in crowd management, security, health, and pilgrim customs and traditions. The study advised presenting pilgrim regulations and directions in several languages and developing guiding, awareness, and warning paintings using symbols pilgrims may understand.
6. Al-Zahran et al. study (1436 AH). Medina tourists' hospital health service satisfaction in Hajj season 1433 AH is examined. The results showed that the researched were generally content with their health services, including the service site, access, and clear guidelines, but more than a quarter were not satisfied with the clinic's parking space. Researchers liked the doctor's appointment time. Doctors, nurses, and receptionists satisfied researchers.
7. Al-Attas (1438 AH). The study identified sectarian leaders' workers' professional training needs. Organizational and administrative growth, professional dignity, security and safety, health education, profession quality, marketing, and Mecca and Medina heritage were identified as the top training needs. The survey recommends sect owners create staff training programmes. Scientific studies on internal pilgrim firms, pilgrimage affairs offices, and tourism offices were suggested.

Fourth: Commentary on Previous Studies:

According to the results of studies, pilgrims and Umrah performers' negative behavioural manifestations were linked to methods, means, awareness content, and knowledge and awareness needs, but no study examined the nature and forms of behavioural practises (positive and negative) in historical landmarks. No study has examined awareness content and its various forms (religious, behavioural, security, historical and cultural, health, temporal and spatial guidance) and the methods and educational means needed to educate pilgrims and Umrah performers visiting historical landmarks according to the landmark's nature and visitors' characteristics. Thus, addressing this issue makes this research important.

Theoretical Framework for the Research

First: The theoretical framework associated with historical landmarks:

Mecca

Mecca was called Bakkah, Umm Al-Qura, Al-Balad Al-Amin, Al-Balad Al-Haram, Haram Allah Almighty, Al-Muqaddasa, Al-Islam, and Al-Bait Al-Ateeq (Khadra, 1419 AH). Allah Almighty regarded Mecca as the cleanest place on earth and the Muslim Qiblah that Muslims follow from east to west. "Verily! We saw Muhammad facing heaven. We'll give you a prayer direction you'll like, so face Al-asjid-Al-Haram (at Mecca). Wherever you are, pray that way. Jews and Christians, who were given the Scripture, know that your prayers facing the Ka'bah at Mecca are the Lord's truth. Allah knows their deeds. (Al-Baqarah 144).

Mecca has seen various historical events but the research team chose only twelve: (Cave of Hira, Cave of Thawr, Jabal Arafat, Al-Taneem Mosque, Masjid Al-Hudaybiyah, Al-Bayaa Mosque, Masjid Al-Mashar Al-Haram, Al-Ma'ala Cemetery, Mecca Library, Factory of Kaaba Kiswa, Al-Haramain Fair and It is important to note that the historical landmarks were chosen to apply the research based on religious significance, historical significance, geographical location, and pilgrims' and Umrah performers' demand to visit them. The following section will present Mecca's historical landmarks according to their geographical nature:

Historical Landmarks

The visit of historical landmarks has many social, cultural and historical motives. The religious reason for the visit. Religious tourism is the oldest type of tourism, and tourists usually come from inside or outside the region to identify religious and archaeological landmarks and sites. This type of tourism has a psychological factor and motivation to identify holy places and the related beliefs and religious spirituality to perform specific religious rituals like visiting Mecca for Hajj or Umrah or Medina for Hajj (Samira, 2015 AD, P. 39). Pilgrims and Umrah pilgrims visit historical locations because of their historical relevance and religious significance (Al-Jallad, 1998 AD, P. 2).

1. Cave of Hira (Jabal Al-Noor)

The cave of Hira is one of Mecca's most important historical and Islamic landmarks since it was where the Messenger, PBUH, was embraced before receiving the prophetic message. (2003 AD). Allah Almighty has sent Gabriel, peace be upon him, to his Prophet Muhammad, PBUH, to fulfil the prophecy (Islamic Awareness Magazine, 2003 AD). White dyes or darts guide cave entry. Visitors should avoid falling when travelling up and down (Al-Youssef, 1423 AH, PP. 74-75). Mecca pilgrims and Umrah performers gaze at the Cave of Hira (Al-Zahrani, 2007 AD, PP. 78-80). The Messenger used to worship in it for a month each year, and there was an opening at its summit from which he could see the noble Kaaba, which was blocked, and another on its right side from which he could see the beacons of the Grand Mosque (Al-Youssef, 1423 AH, PP. 75-76). The Messenger, PBUH, sat at Hira Cave for 3–5 days. Gabriel, peace be upon him,

covered the horizon with his wings to drop the first verses of the Quran at this cave (Al-Hawshan, 1992, PP. 38-39). The Messenger, PBUH, would establish the Cave of Hira without anyone's help. The cave cannot be worshipped or blessed. Only sharia virtues exist there (Al-Omari, 2016 AD, PP. 97-101). There are preparations for Hajj or Umrah, however visiting the Cave of Hira to pray or supplicate for it is forbidden (Ibn Baz, 1983AD, P. 41).

1- **Jabal Thawr (Cave of Thawr)**

The Prophet, PBUH, and his companion Abu Bakr Al-Siddiq, may Allah be pleased with him, gathered and embraced at the Cave of Thawr during their migration from Mecca to Medina (Islamic Awareness Magazine, 2003 AD). Since the Messenger, PBUH, took refuge there, people have visited and entered the mountain in reverence of him (Al-Baladi, 1400 AH, P. 57). Cave of Thawr is a massive rock hollow from the inside that can hold twenty soldiers. Its door is tiny and no one can enter it except by crawling, and its height from the inside is a metre or a half. Muhammad and Abu Bakr remained three days. Asma bint Abu Bakr and Abdullah Ibn Abi Bakr brought them food and news.

The first year of migration began on Rabi' al-Awwal (Al-Omari, 2016 AD, P. 108). The Noble Qur'an mentions Jabal Thawr's historical incident (Khadra, 1419 AH, PP. 30-35). Allah Almighty says, "If you help him (Muhammad "PBUH") not (it does not matter), for Allah did indeed help him when the disbelievers drove him out, the second of the two; when they (Muhammad and Abu Bakr) were in the cave, he (PBUH) said to his companion (Abu Bakr): "Be not sad (or afraid), surely Allah is with us" then Allah sent down His Sakinah (calmness, tranquilly, peace) upon him, and strengthened him with forces (angels) which you saw not, and made At-Taubah, Verse 40. Since the Messenger, PBUH, visited it, Muslims have visited it to remember and respect him. (Al-Baladi).

2- **Jabal Al-Rahma (Mount Arafat):**

Arafat, 21 miles from Mecca, is outside the Haram. It borders the Haram on the east and covers 10.4 km² (Miqdadi, 2010 AD, PP. 72-74). Masjid-e-Nimrah is 1.5 km from Mount Arafat (Abdul-Ghani and Muawiyah, 1432 AH, P. 112). Al-Youssef (1423 AH) reported that Jabal Al-Rahma has numerous names: Jabal Al-Du'aa, Jabal Al-Eel, Jabal Al-Mushah, and Mount Arafat. Arafat is a flat field surrounded by a broad arc of mountains (Al-Omari, 2016 AD, PP. 84-88). The Prophet, PBUH, preached on Jabal Al-Rahma (Al-Youssef, 1423 AH, P. 29). The greatest pillar of Hajj is performed on Mount Arafat by millions of pilgrims on the ninth of Dhu al-Hijjah. The Messenger, PBUH, declares, "The Hajj is Arafat," according to al-Tirmidhi and al-Nisa'i.

Muslims pray to Allah Almighty for forgiveness and supplication atop Mount Arafat, where pilgrims speak in many languages (Editorial Board of Islamic Awareness Magazine, 1993 AD, 7). Muslim strangers meet. The Day of Arafat, a feast for Muslims, perfects faith and completes blessings (Al-Shuraim, 1999AD, P. 50). Some experts say Hajj climbs Mount Arafat are pointless

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(Abdul-Ghani and Muawiyah, 1432 AH, 112). Ibrahim's prayer hall, peace be upon him, is on Jabal Al-Rahma (Al-Youssef, 1423 AH, P. 29).

3- Al-Taneem Mosque

Lady Aisha, may Allah be pleased with her, conducted "Umrah" from Al-Taneem Mosque, proving its historical and Islamic significance. Before heading to the Grand Mosque, pilgrims and Umrah performers visit Al-Taneem Mosque, one of the most important Ihram sites. May Allah be pleased with Lady Aisha's mosque (Islamic Awareness Magazine, 2003 AD).

On Mecca-Medina Road, it is the Haram's Medina boundary and one of Mecca's most famous sights (Khadra, 1419 AH, P. 35). Since Aisha, may Allah be pleased with her, performed Ihram on Al-Taneem Mosque, the Meccans used it for Umrah, which is closer to Masjid Al-Haram (Al-Baladi, 1400 AH, P. 51, Abdul-Ghani and Muawiyah, 1432 AH, P. 18).

Mecca pilgrims and residents assemble at Al-Taneem Mosque. The mosque has two floors: the top level is for women and can hold 1200 people, the adjunct has 500 bathrooms and 700 faucets for men and women, and the parking area can hold 1000 automobiles and large buses. Excellently established (Mali, 1986AD, P. 32).

4- Masjid Al-Hudaibiyah

Western-north of Masjid Al-Haram on Old Mecca-Medina Road. Shemis Well was famous nearby (Al-Youssef, 1423 AH, P. 31). Masjid Al-Hudaibiyah, 25 miles from the Great Mosque of Mecca, allows Ihram entry. In the sixth year of Hijrah, the Messenger, PBUH, was barred from entering Mecca and entered Ihram at this well, which he named Al-Hudaibiyah after the Hadbaa Tree there (Khadra, 1419 AH, P. 35). Masjid Al-Hudaibiyah reconciled with the polytheists for 10 years after the sixth year of migration, followed by the Quraysh covenant two years later, the capture of Mecca, and Bayaat Radwan (Khadra, 1419 AH, 35).

The modern mosque that replaced Bayaat Radwan's tree was razed thirty-five years ago, although parts of its ruins remain. Muslim blessings caused its demolition (Al-Youssef, 1423 AH, 31-32).

The Holy Qur'an states, "Certainly was Allah delighted with the believers when they pledged allegiance to you, [O Muhammad], under the tree, and He knew what was in their minds, so He brought down serenity upon them and rewarded them with an imminent conquest" (Al-Fath, Verse "18"). Prophet Muhammad, PBUH, and his disbelievers signed the Treaty of Hudaibiyah in Masjid Al-Hudaibiyah. Prophet, PBUH, reconciled with Quraish and signed the Treaty of Hudaibiyah. The Treaty of Hudaibiyah is the greatest conquest because the Messenger, PBUH, fulfilled the vision in more than (1400) Muslims and then came out in the year of the conquest of Mecca two years later with ten thousand (10000) Muslims, proving that he entered Islam more than those who believed in Islam since its emergence (Musa, 1983AD, PP. 170-172).

5- Al-Ma'ala Cemetery or Bani Hashim Cemetery

The old cemetery lies 1,200 metres north-east of Masjid Al-Haram. It is the cemetery of Lady Khadija, may God be pleased with her, Lady Aminah bint Wahb, Mother of the Prophet, PBUH, Abu Talib, uncle of the Messenger, and Abd al-Muttalib and Abd Manaf, grandfathers of Prophet Muhammad, PBUH. It also holds the tombs of some Messenger companions and followers (Al-Youssef, 1423 AH, PP. 65-66).

One of Mecca's oldest cemetery is Al-Ma'ala. In this cemetery and others, it is blasphemy to call on the dead, take a pinch of dust, tie ropes on the door, or toss papers, money, or seeds (Abdul-Ghani and Muawiyah, 1432 AH, P. 124). One of Mecca's most notable graves for Islam's associates, followers, and senior thinkers is Al-Ma'ala (Zidan, 2011 AD, PP. 11-12).

6- Mecca Library

The Messenger, PBUH, was born east of Jabal Al-Marwa, between Mount Abu Qubais and Night Market. Bani Hashim or Sha'ab Ali lived in the first Sha'ab Ali. His birthplace was a mosque that became a library due to the great number of people and Muslims blessing it. The House of Abdullah Ibn Abdul-Muttalib in Mecca, this library has several references and manuscripts (Al-Youssef, 1423 AH, PP. 48-49). The Kingdom's founder, King Abdulaziz Al Saud, the Secretary of the Holy City, ordered the mosque's conversion into a library (Eid, 2014 AD). The library offers phone services to women, men, and disabled people (Balmfeh, 1425 AH, P. 11). The library has historic documents and scientific treasures (Amin, 2010AD).

Second: The theoretical framework associated with awareness means and methods of historical landmarks:

Due to the multitude of forms, expressions, and worship that have begun to differ from society to society, awareness of its different types and fields is essential and vital. Awareness in Hajj and Umrah is one of the most important ways to aid and enlighten pilgrims and Umrah performers in different regions of the Islamic world with proper worship and procedures.

Audio, visual, and written awareness are possible. Islamic groups want to educate pilgrims and Umrah performers on all aspects of Hajj and Umrah, whether in the country of Hajj, the pilgrim's home country, or in Saudi Arabia. Religiously conscious men must change misguided views with the help of the media. Due to the diversity of pilgrims and Umrah performers, the media play the biggest role in increasing awareness in many languages (Muqallad, 1990 AD, PP. 2-5).

Brahmin Sami said the awareness strives to rectify pilgrims and Umrah performers' misconceptions and educate them with the geographical locations of Umrah sites. Pilgrims and Umrah performers will also learn about ceremonies, facilities, and public services and how to use them (Brahmin, 1411 AH, PP. 261-264, reported by Al-Sharif 1425 AH, P. 14).

Awareness Means and Methods

Media is one of the most essential awareness instruments due to its enormous reach and influence on decision-making (Al-Badr, 1416 AH, P. 5). Radio, TV, movies, newspapers, magazines, books, etc. present facts, ideas, pictures, and views. Awareness alters habits. Due to its appeal and suspense, the media has swiftly become a key influence on social upbringing and the formation of trends, opinions, and ideas for millions of people (Zahran, 1977 AD, P. 168).

Smartphone apps for historical and religious sites are one of the most essential modern awareness methods (Hussein, 1438 AH, P. 206). Modern media and its voluntary services to pilgrims and Umrah performers educate them on all elements of religion, history, culture, behaviour, health, etc. For this, pilgrim-serving authorities must communicate (Idris, 2010AD, PP. 96-97).

Audio-visual approaches are effective awareness-raising strategies. They pique curiosity and suspense. It also helps the individual develop positivity, skills, and experiences he cannot easily get, and responsibility as it gets covered by the results, such as cinema, television, video, films, programmes, series, etc. Keshk & Jumaa, 1978 AD, 165–210.

Awareness content:

Abdullah (1416 AH, 49) states that awareness will cover legal, behavioural, health, security, and general topics. Idris (2010, 88) notes that awareness content appears in security, health, religious, cultural, and other sectors. Media awareness initiatives will use brochures, flyers, printed ads, light boards, signs, and directional alerts. The awareness content will also include spatiotemporal assistance to sensitise pilgrims about their homes or transitions between the Holy Lands.

Classification of awareness content:

The awareness content in the current research can be classified in terms of religion, history, culture, behavior, health, security and spatiotemporal guidance that can be addressed as follows:

- **Security Awareness:**

The pilgrims' most pressing need is security. Peace be upon Abraham prayed, "Our Lord, make this a safe country" (Al-Sindi, 1438 AH, 88). The Saudi leadership took precautions to assure pilgrims' safety, comfort, and tranquilly (Hussain, 1438 AH, 26). Hajj prioritises security. It's one of God's favours to His servants and a big deal in Islam (Abd al-Rahim, 1438 AH, 12). Security authorities utilise several tactics to raise awareness, including (fixed and electronic billboards in roads and streets, sermons, religious lectures, websites, television and radio programs, text messages, social media, production of educational scenes and clips, training courses, awareness and educational publications), (Nazaha, 1435 AH).

- **Health Awareness:**

Public health, health care, and health awareness for pilgrims and Umrah performers began long ago. Burckhardt's voyage (1414 AH) shows pilgrims' ailments and reasons. It also shows

pilgrims' health culture, their most common diets, their effects on public health, their incorrect health practises during Hajj, and their lack of vaccination. Modern social media and audio-visual technologies are vital to raise health awareness and teach pilgrims healthy habits (Mustafa, 1438 AH, 44).

- **Historical and cultural awareness:**

Saudi Arabia has organised high-level tourist tours to Mecca and Medina's historical and religious attractions to raise awareness. The Kingdom has also opened museums in Mecca and Medina and established the Custodian of the Two Holy Mosques initiative to preserve its cultural heritage (Al-Maliki, 1438 AH, 6-7). The General Presidency for the Affairs of the Grand Mosque and the Prophet's Mosque has trained, educated, and raised pilgrims' consciousness through scientific lectures, awareness displays, worship explanations, programmes, seminars, and educational courses (Al-Zahrani, 1437 AH, 585).

- **Behavioral Awareness:**

The wise leadership of Saudi Arabia has created awareness campaigns to protect pilgrims and advise them behaviorally. Crowding, urgency, sleeping on roadways, discarding offences in inappropriate areas, smoking, climbing mountains, and others led to these initiatives (Bin Yahya, 1438 AH, 582-582). Due to the rise of many negative behaviours among pilgrims and umrah performers, such as preoccupation with photography, use of mobile phones, loss of altruism and tolerance, throwing dirt and litter, using bad words, crowding people, performing duties, begging, wiping rooms during the visit, and street vendors, behavioural awareness is crucial (Abdullah and others, 1438 AH, 56-60).

- **Religious Awareness:**

Religious awareness is educating Muslims about Islamic Sharia and its supreme values to maintain religion and apply it to life (Omar, 2010 AD, 40-45). Religious awareness has many characteristics, the most important of which are 1) being convinced of the issue of awareness and translating it into practical behaviour, 2) balanced comprehensiveness, as it includes transactions and worship, 3) Sharia text implementation, and 4) moderation (Omar, 2010 AD, 54-55). Hajj has numerous positive and negative features that contradict its true aim. Thus, pilgrims need legal guidance to undertake austerity and religious practises (Bin Yahya, 1438 AH, 577-579). Based on the foregoing regarding awareness content, which includes access to most of the studies and scientific research that dealt with this subject to the researcher's knowledge, the awareness content in the current research that shall be available to pilgrims and umrah performers in the historical landmarks in Mecca in the following areas: Religious awareness, historical and cultural awareness, security awareness, health awareness,

Scientific theories used in research

First: the theory of human needs

Maslow categorises human wants as self-actualization, esteem, social, safety, and physiological. Rotter divides needs into six groups: (the need for status, the need for control, the need for independence, the need for protection and dependence, the need for love and kindness, and the need for physical comfort). Murray listed vital, psychological, exerting control, aggressiveness against oneself and others, human interactions, and social requirements (Rashid, 2006 AD, 239-240). Abu Hatab and colleagues (1995 AD, 40-45) define internal necessities as water, air, and nourishment (physiological needs). Social psychological variables including the need for love and belonging, self-realization and praise, a sense of achievement and social standing, etc. cause social needs.

Awareness and cognitive needs

- a- **Guidance needs:** They are the individual's desire to express his problems in an organized manner in order to satisfy his various needs organized counseling services to satisfy his needs (Awad, 2012 AD).
- b- **Cognitive needs:** They are the deficiency or deficiency in knowledge, information, concepts, principles, rules and theories expressed by pilgrims and umrah performers.
- c- **Skill needs:** are the deficiency in the ability or the inability to apply and use knowledge, information, concepts, rules and theories (Tawaliah et al., 2005 AD, 7-8).

The current research is based on two main theories as follows:

Second: Theory of Media Dependence:

Sandra Paul and Rokich proposed the theory of media dependence in 1974 by arguing that the media is a system that others depend on (Al-Mossem, 2013, 286). In 1976 AD, Melvin Devler, Sandra Paul, and Rokich combined systems, usage, and social, psychological, and behavioural theories (Al-Rifai, 2008, 286 & Farhi, 2012-2013, 47). The knowledge revolution has increased interest in media dependence theory in the past two decades (Abd al-Rahman, 2017AD, 170).

"The public depends on the media as a source to receive information to achieve particular goals, and the media attempts to achieve three goals: (information gathering, coordination and distribution)," according to media dependence. Al-Shibri, 2011 AD, 12; Farhi, 2012-2013, 94-95).

The theory of media dependence's assumptions, concepts, aspects, and impacts on individuals, groups, organisations, and society show its importance and relevance to current study. The idea of media reliance adequately explains how the media changes and promotes positive and negative human behaviour, which is congruent with our current research on tourists to Mecca's historical landmarks. The theory's significance in media's cognitive influence on people and groups is also relevant to our present research on visitors' cognitive and awareness demands at Mecca's historical landmarks.

Methodological Procedures for Research:

The methodological procedures of the current research include a set of steps necessary to achieve the objectives of the research and answer its questions, to be presented as follows:

Nature of the search:

The current research is one of the digital quantitative researches that aim to identify the knowledge and awareness needs of visitors to the historical landmarks in Mecca.

Type of research:

The current research is one of the types of analytical descriptive research that aims to reveal the cognitive and awareness requirements and needs for them in historical landmarks, and to reveal the behavioral practices of pilgrims and umrah performers in historical landmarks, methods and awareness content available in those historical landmarks.

Method used in the research:

The current research relies on the method of social troweling by means of a sample (intentionally) of the providers of Hajj and Umrah services in the institutions of the masters of the raft in Mecca.

Research community:

The research community includes the Establishment for Mutawfis for Pilgrims of Southeast Asian and African Countries. The Establishment for Mutawfis for Pilgrims of Iran, South Asia, Turkey and Europe, and Arab Countries. During Hajj and Umrah season, 50 field workers with experience in Mecca's historical landmarks and direct interaction with pilgrims and Umrah performers took a deliberate sample from those authorities.

Data collection tools and procedures:

The questionnaire, designed based on the research's theoretical framework and past investigations, collects data for the current study. Questions: (the knowledge and awareness needs of pilgrims and Umrah performers who visit historical landmarks, the preferred methods, methods and means of awareness for pilgrims and Umrah performers, the negative manifestations and behaviours carried out by pilgrims, the necessary suggestions to overcome the negative behaviours carried out by pilgrims and Umrah performers who visit historical landmarks.) To assess the validity processes of a form submitted to a panel of arbitrators, six faculty members from Umm Al-Qura University, King Abdulaziz, King Saud in Saudi Arabia, to verify the arbitrators' apparent honesty (sincerity) of the questionnaire for data collection. The arbitrators' ideas, viewpoints, and suggestions were considered to edit, eliminate, and add to the questionnaire according to their 93% agreement, which is acceptable. Re-testing was done by

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applying the form to five Hajj and Umrah service providers. After two weeks, the form will be re-applied to evaluate the questionnaire's stability.

Data analysis:

The data analysis is based on the (SPSS) program. The descriptive statistics method is used in terms of (frequencies, percentage, arithmetic mean, standard deviation, order).

Research fields:

- 1) Human field: Hajj and Umrah service providers in the rafting establishments in Mecca.
- 2) Spatial field: the historical landmarks in the Mecca region, numbering (7) landmarks, and they are as follows: (Cave of Hira, cave of Thor, Al-Ma'alla Cemetery, Mecca Library, Al-Hudaybiyah Mosque and Al-Tana'im Mosque).
- 3) Time field: The current research will take a full year from preparing the research problem to discussing the results and recommendations.

Limits of research:

- 1- The current research will be applied to a sample of Hajj and Umrah service providers from Rabab Al-Rawaf institutions only for a sample of pilgrims who frequently visit the historical landmarks in the Mecca region and not to all pilgrims and umrah performers who frequently visit the historical landmarks in Mecca.
- 2- The current research will apply to some historical landmarks in the Mecca region and not to all historical landmarks in Mecca.

Field Research Results:

Table No. (1) It indicates the personal characteristics of the respondents, the providers of Hajj and Umrah services

Variable	Frequency N=56	Percentage %
Gender:		
- Males	45	80.4
- Females	11	19.6
Age:		
- From 21 to 30 years old	-	-
- From 31 to 40 years old	4	7.1
- From 41 to 50 years old	12	21.4
- From 51 to 60 years old	32	57.1
- From 61 years and over	8	14.4

Age average= 42.70		standard deviation= 6.43	
Educational Level:			
- High School	-	-	-
- University	34	60.7	
- High studies	22	39.3	
Marital Status:			
- Single	7	12.5	
- married	42	75.0	
- divorced	4	7.1	
- widowed	3	5.4	
Monthly income			
- Less than 5000 Riyals	-	-	
- From 5000 to 9999 riyals	19	33.9	
- From 10000 to 14999 riyals	27	48.2	
- From 15000 riyals and over	10	17.9	

The previous table shows respondents' and Hajj and Umrah providers' personal traits. From the table, 80.4% of respondents are male, 19.6% are female, and 57.1% are 51–60 years old. Other data are presented in the table.

Table No. (2) It indicates the most important historical landmarks that pilgrims and Umrah performers visit in Mecca*

Ser.	Landmark	Frequency n = 56	Percentage %	Ranking
1	Jabal Al-Noor and the Cave of Hira	56	100	1
2	Kaaba Cloth Factory	15	26.8	7
3	Mecca Library	36	64.3	3
4	Hudaibiya Mosque	29	51.8	5
5	Al-Raya Mosque	-	-	-
6	Mount of Mercy (Arafat)	9	16.1	8
7	Cave of Thawr	43	76.8	2
8	Ma'alla Cemetery	30	53.6	4
9	Two holy mosques exhibition	16	28.6	6
10	Al-Tanaim Mosque	56	100	1

11	Bay'ah Mosque	3	5.4	10
12	Ain Zubeida	2	3.6	11
13	Al-Mash'ar Al-Harām in Muzdalifah	7	12.5	9

- This question is multiple-choice, meaning that respondents can choose more than one answer.

Table No. (3) It indicates the nationalities that frequently visit the historical landmarks in Mecca*

Ser.	Landmark	Frequency n = 56	Percentage %	Ranking
1	Pakistani	35	62.5	3
2	Turkish	12	21.4	7
3	Indonesian	29	51.8	4
4	Indian	48	85.7	1
5	Bangladeshi	45	80.4	2
6	Iranian	13	23.2	6
7	Egyptian	11	19.6	8
8	Thai	9	16.1	9
9	Tunisian	2	3.6	11
10	Malaysian	24	42.9	5
11	Sudanese	5	8.9	10
12	Syrian	1	1.8	12

- This question is multiple-choice, meaning that respondents can choose more than one answer.

Table No. (4) It indicates the most frequent groups to visit the historical landmarks in Mecca

Ser.	frequent groups to visit the historical landmarks	Frequency n = 56	Percentage %
1	Youth category	3	5.4
2	Elderly category	21	37.5
3	Youth and elderly category	32	57.1

The results of the previous table indicate the most frequent groups to visit the historical landmarks in Mecca; indicating that the first groups are (the elderly and youth category together) by 57.1%, followed by the elderly category by 37.5% while the lease ratio has been that of the youth category by 5.4%. In general, the elderly are usually interested in visiting religious

historical landmarks more than the youth groups, and this is reflected in the actual reality of historical landmarks.

Table No. (6)

Negative behaviors of visitors to the historical landmarks in Mecca

Ser.	Negative behaviors	Arithmetic average	Standard deviation	Ranking
1	Some pilgrims/Umrah performers are more interested in photography than the landmark and its history	2.80	.401	1
2	Some pilgrims / Umrah performers practice writing on the landmark (writing his name, mobile number, etc.	2.46	.503	4
3	Some pilgrims/Umrah performers invoking supplication in the landmark	2.07	.599	13
4	Some pilgrims/Umrah performers use mobiles and talk out loud while visiting the landmark	2.29	.456	8
5	Some pilgrims / Umrah performers practice practices that indicate that the landmark is blessed	2.54	.503	2
6	Some pilgrims / Umrah performers wipe the walls of the historical landmark	2.27	.447	9
7	Some pilgrims / Umrah performers practice drawing on the landmark	2.00	.381	14
8	Some pilgrims/Umrah performers violate the instructions and regulations for visiting the landmark	2.27	.447	9
9	Some pilgrims / Umrah performers eat and drink in the landmark	2.39	.493	6
10	Some pilgrims leave some of their things and belongings in the landmark as a kind of memory	2.48	.504	3
11	Some pilgrims / pilgrims are keen to take parts of the landmark to be smart or a kind of blessing (such as a handful of dirt, or some pebbles, etc.)	2.39	.493	6
12	Many pilgrims/Umrah performers, during	2.25	.437	10

	their visit to the landmark, experience a state of psychological feelings such as sadness			
13	Some pilgrims make noise while visiting the landmark	2.27	.587	9
14	Some pilgrims / Umrah performers throw dirt at the landmark Some pilgrims / pilgrims practice sculpting and engraving on the landmark	2.34	.478	7
15	Some pilgrims / Umrah performers practice sculpting and engraving on the landmark	2.20	.401	11
16	Some pilgrims / Umrah performers kiss some corners of the historical landmark	2.20	.553	11
17	Some pilgrims/Umrah performers did not follow the security and safety procedures during the landmark's visit	2.29	.456	8
18	Some pilgrims / Umrah performers smoke in the landmark	2.41	.496	5
19	Some pilgrims/Umrah performers spit on the ground in the landmark	2.39	.493	6
20	Pilgrims / Umrah performers crowded as they entered the landmark	2.34	.478	7
21	Some of the pilgrims / pilgrims give fatwas to other visitors to the landmark	2.41	.496	5
22	Some of the pilgrims/Umrah performers mishandling the landmark's possessions	2.34	.478	7
23	Some pilgrims / Umrah performers cheering and cheering during their visit to the landmark	2.41	.496	5
24	Some pilgrims / Umrah performers cry hard in the landmark	2.19	.557	12

The first and most important negative behavioural practise is (some pilgrims / Umrah performers are more interested in photography than they are in the landmark and his history) with an

average of 2.80, followed by (Some pilgrims / Umrah performers practise practises indicating that he is blessed by the Almighty).

Table No. (6) It indicates the awareness content, to be developed in the historical landmarks of Mecca

Ser.	Awareness content	Arithmetic average	Standard deviation	Ranking
1	Religious awareness to address false religious beliefs and to raise awareness of the religious significance of historical landmarks	2.43	.499	7
2	Historical and cultural awareness of the importance and history of the landmark	2.64	.483	2
3	Behavioral awareness to address behavioral practices	2.63	.489	3
4	Health awareness to address wrong health behavioral practices and awareness of the importance of taking precautionary measures	2.64	.483	2
5	Security awareness to maintain the safety and security of pilgrims	2.52	.504	5
6	Tourism awareness to spread the culture of interest in visiting historical landmarks	2.70	.464	1
7	Spatiotemporal guidance	2.30	.457	8
8	Taking into account the provision of all forms and areas of awareness content that serve people with special needs	2.57	.499	4
9	Taking into account coordination between the specific authorities that provide awareness content	2.45	.502	6

The first and most significant awareness content is tourism awareness to disseminate the culture of interest in visiting historical landmarks, with an average of 2.70 and a standard deviation of 464. This is followed by (health awareness to address erroneous health behavioural practises and awareness of the importance of taking precautionary measures for health prevention and historical and cultural awareness of the importance and history of the landmark) with an average of 2.64 and a standard deviation of .483.

Table No. (7) It indicates the languages in which awareness content can be presented in historical landmarks

ser.	languages	frequency	percentage %	Ranking
1	Arabic	33	58.9	3
2	English	25	44.6	4
3	French	3	5.4	8
4	Urdu	43	76.8	1
5	Turkish	16	28.6	6
6	Bengali	40	71.4	2
7	Persian	17	30.4	5
8	Malay	6	10.7	7

The previous table shows historical landmark awareness content languages. These data show that Urdu (76.8%) and Bengali (71.4%) are the most important languages for awareness-raising content. Arabic placed third with 58.9%, English fourth with 44.6%, and Persian fifth with 30.4%. In sixth position was (Turkish language) with 28.6%, seventh was (Malay) with 10.7%, and last was (French language) with 5.4%.

Table No. (8) It indicates the methods, to be developed to broadcast the awareness content of historical landmarks

Ser.	Awareness methods	frequency	percentage %	Ranking
1	Smartphone applications contain information on historical landmarks and interactive maps	2.57	.499	1
2	electronic platforms	2.48	.504	4
3	social media platforms	2.52	.501	3
4	TV and digital screens	2.25	.437	15
5	Mobile guide buses	2.32	.471	13
6	Field guides have a high culture of historical landmarks	2.38	.489	9
7	Tourist guides	2.37	.488	10
8	Awareness films about historical landmarks	2.55	.502	2
9	Informational publications in different languages	2.45	.502	6
10	SMS text messages	2.34	.478	12
11	Indoor TV channels in hotels	2.30	.482	14
12	Awareness programs and campaigns	2.20	.401	17
13	Exploiting different means of transportation	2.36	.483	11

14	Showrooms in different languages	2.39	.493	8
15	Graphics based movies	2.41	.496	7
16	Simulation movies	2.45	.502	6
17	Indoor stations with short range frequency	2.41	.499	7
18	Indicative screens for security and safety	2.46	.503	5
19	Instructional models	2.21	.414	16

The respondents' first and most important means is (smartphone applications offer historical landmarks and interactive maps) with an arithmetic average of 2.57 and a standard deviation of .499. It ranks second (awareness films about historical places) with an arithmetic average of 2.55 and a standard deviation of .502, and third (social media platforms) with 2.52 and .501

Table No. (9) It indicates the necessary suggestions to overcome the negative behaviors of Pilgrims and Umrah performers who visit historical landmarks

No.	Suggestions	Frequency n = 56	%	Ranking
1	Directing awareness programs to be presented to the visitor before the visit	21	37.5	12
2	Preparing programs for visitors after their arrival - provided by officials and raft institutions	36	64.3	7
3	Preparing visual and audio awareness programs that simulate the reality of historical landmarks	43	76.8	4
4	Awareness campaigns for pilgrims before coming from the country of origin	19	33.9	13
5	Tour guide development	15	26.8	14
6	Health awareness in historical places	25	44.6	10
7	Organizing visits for each nationality separately	34	60.7	9
8	Coordination with missions and companies to deliver content to visitors and exchange experiences among them	8	14.3	15
9	Establishing legislation and controls for the visitor, guide and pilgrim	23	41.1	11
10	Diversity of languages for the content provided	40	71.4	5
11	Training courses for visitors	4	7.1	17
12	Designing an electronic application for historical landmarks	46	82.1	2
13	Diversity in educational means and methods in the exhibition venues	39	69.6	6
14	Providing the appropriate content for each category of	45	80.4	3

	pilgrims according to its characteristics and languages			
15	Preparing special awareness content for each teacher, including religious, health, behavioral awareness... and others	35	62.5	8
16	Using modern technology to introduce historical landmarks	49	87.5	1
17	The necessity of obtaining annual reports from the parties participating in the Hajj season related to historical landmarks	7	12.5	16
18	Documenting behaviors, means, and awareness-raising methods on historical landmarks and presenting pictures of them	40	71.4	5
19	Cooperation with the General Authority for Tourism and National Heritage to benefit from their services	15	26.8	14
20	The necessity of providing pilgrims and pilgrims with quantitative and qualitative information about historical landmarks	36	64.3	7

The results of the previous table show that the first and second most important proposals are (Using modern technology to identify historical landmarks) at 87.5% and (Designing an electronic application specific to historical landmarks) at 82.1%, respectively.

Recommendations:

- 1- The need for tourism companies organizing Hajj, Umrah and the necessity of paying attention to preparing religious, historical, security, behavioral and health awareness to the physical environment in the historical landmarks in Mecca, given that most of the landmark are mountains, heights and valleys.
- 2- Attention to modern technological awareness methods and their use in providing awareness of historical landmarks for Pilgrims, Umrah performers and visitors, and this is confirmed by the results of the current research on the importance of social media sites, applications and electronic platforms in raising awareness.
- 3- The necessity of the availability of special means of transportation for historical landmarks equipped and equipped with tourist, educational and religious guidance during the trip to visit the landmarks.
- 4- Paying attention to historical landmarks and developing them and multiplicity of languages to become a tributary of the national economy, as they are important tourist, historical and religious places visited by Pilgrims and Umrah performers from all over the world. This is reflected in the results of the current research.

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5- Interest in exploring the opinions of Pilgrims and Umrah performers to know their needs and requirements when visiting historical landmarks.

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