LANAO DEL SUR PILGRIMS’ PERCEPTIONS OF PHILIPPINE HAJJ MANAGEMENT 2010-2012: BASIS FOR AN INTERVENTION PROGRAM

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ABSTRACT

For the Hajj, all roads lead to the Holy Land of Makkah. The Hajj is both iconic and symbolic. It symbolizes the unity and solidarity of the Muslim world, as well as the ideal of equality; it is a time when all differences, divisions, and distinctions disappear, and human or man-made barriers collapse. Universal brotherhood or fraternal solidarity reign as people of different colors and castes, speaking different languages, and of various political beliefs, come from different parts of the world, to join the annual assembly in Makkah and perform one of the pillars of Islam. One is filled with awe on seeing millions of Muslims dressed in two white sheets of cloth gathered at Arafat to complete the Hajj ritual. The enforcement of the ideal of Muslim brotherhood is one of the quintessential concepts of Hajj; it is the greatest social ideal of the Islamic faith. This unity which is based on one God – Allah (s.w.t.), one Book – the Holy Qur’an – one Qiblah, the Kaabah – and one leader, the Prophet Mohammad (s.a.w.) transcends all other forms of unity based on territory, geographical boundary, linguistic and ethnic affinity. The mission of the Prophet (s.a.w.) was to unify and cement the Ummah under the banner of La ilah illa Allah Muhammad Rasulullah (Haque, 1999). And this mission is seen fulfilled during the Hajj. The researcher hopes and prays that this research work will be put to good use and that the Muslim Filipinos can benefit from it not only for this year, or next year, but for the generations to come including her children, grandchildren, and the forthcoming generations as well.

Keywords: Hajj, intervention program, Islamic faith, pillars, unity, solidarity

1. INTRODUCTION

For the Hajj, all roads lead to the Holy Land of Makkah. The Hajj is both iconic and symbolic. It symbolizes the unity and solidarity of the Muslim world, as well as the ideal of equality; it is a time when all differences, divisions, and distinctions disappear, and human or man-made barriers collapse. Universal brotherhood or fraternal solidarity reign as people of different colors and castes, speaking different languages, and of various political beliefs, come from different parts of the world, to join the annual assembly in Makkah and perform one of the pillars of Islam. One is filled with awe on seeing millions of Muslims dressed in two white sheets of cloth gathered at Arafat to complete the Hajj ritual.

The enforcement of the ideal of Muslim brotherhood is one of the quintessential concepts of Hajj; it is the greatest social ideal of the Islamic faith. This unity which is based on one God – Allah (s.w.t.), one Book – the Holy Qur’an – one Qiblah, the Kaabah – and one leader, the Prophet Mohammad (s.a.w.) transcends all other forms of unity based on territory, geographical boundary, linguistic and ethnic affinity. The mission of the Prophet (s.a.w.) was to unify and cement the Ummah under the banner of La ilah illa Allah Muhammad Rasulullah (Haque, 1999). And this mission is seen fulfilled during the Hajj.
Given the significance of the Hajj, it is a cause of bafflement and indignation that the procedure, from beginning to end, should be marred by travails and tainted by reports and complaints of ineptitude, inefficiency, and corruption. Worse, the same cycle of ineptitude, inefficiency, and corruption seems replayed year after year. The difference is only in the degree, gravity or magnitude of the problems endured by the Filipino Muslim pilgrims. Problems associated with it continue to stalk the whole spiritual enterprise and pile up year after year. The more common among these have to do with difficulties in the processing of papers, fees (for example, the mutawif), flight schedules, poor accommodation, transportation problems (from Makkah to Arafat and Mina, and back), delayed serving of meals, and “invisibility” of Office of Muslim Affairs authorities or officials to attend to the pilgrims’ problems, and even complaints about pilgrims-Sheikh strained relationship. It is not at all a rarity to hear returning pilgrims reciting a litany of sacrifices and sufferings they have had to bear with and survive in the holy land. The litany of complaints and problems heard from Muslim Filipino pilgrims are of the type that should not be endured and accepted as part of the sacrifice. For example, cramming pilgrims into a tent where catching a good sleep or some moments of quiet reflection and meditation on one’s experience is well-nigh impossible, could hardly be welcomed as a sacrifice when one is aware that there has been some “cutting of corners” or exploitation. The stampede for a seat in the bus to bring them back to Makkah from Mina because only a few buses are available demands explanation. Or lack of even first aid remedies for ordinary medical problems like fever, headache and the like is as inexplicable.

2. PURPOSE
Among the many reasons that urged the researcher to pursue this research work, it is the dearth of local publications on the Hajj which gave special impetus or urgency to this endeavor to make a difference vis-à-vis the current state of Hajj in the Philippines. The researcher has gone to the Holy Land of Makkah fourteen (14) times and performed nine (9) Hajj and five (5) Umrahs. On all these pilgrimages, the researcher took notice of disturbing observations concerning services and facilities, such as poor transportation, accommodation, food supply, and health services. All these unpleasant observations sadly reflect not only on the Sheikhs but also on the administrators handling the Hajj as a whole. Something is amiss or rotten somewhere.

Because of her unpleasant experiences and disturbing observations during the numerous pilgrimages that she joined, which seemed to grow worse every time instead of getting better, the researcher was challenged to pursue this research to get the perceptions of other pilgrims and stakeholders, all to the end of designing or cobbling together an intervention program to spare future Muslim pilgrims the same unnecessary sacrifices through an improved administration of the Hajj. To be able to craft something like the latter has become a kind of commitment. Revisiting those experiences is, moreover, cathartic and deepens her empathy with fellow pilgrims who underwent the same trials. As an academic or scholarly venture, this study should contribute to filling the gap or lacunae in knowledge on Hajj management and the problems and issue associated with it.

This is an initial fact-finding study which is aimed at assembling the perceptions, comments, problems and other important issues encountered by the pilgrims and people directly concerned or involved in the administration of the Hajj in order to improve its implementation. Furthermore, the proponent was inspired by the speech of His Excellency President Benigno S. Aquino III during his first visit to the MSU Main Campus about a State University whose area product was coconut, but most of the researches written were about rice and corn. The reference was obviously a criticism of the motive for conducting such studies which was just to come up with a book without ever considering how the research could help the community. In contrast, this study was deliberately undertaken for a purpose. The researcher was enthusiastic in completing this study as it could be of great help, not only locally, but also for the benefit of Muslim Filipinos throughout the Philippines.
In addition, the researcher was inspired by a Hadith narrated by Abu Hurairah: the Messenger of Allah (s.a.w.) said, when a man dies, his deeds come to an end, except for three: continuous charity, knowledge by which people derive benefit, pious son who prays for him.” [Muslim] The researcher hopes and prays that this research work will be put to good use and that the Muslim Filipinos can benefit from it not only for this year, or next year, but for the generations to come including her children, grandchildren, and the forthcoming generations as well.

3. METHODOLOGY

3.1 Research Design
The study utilized a combination of quantitative and qualitative methodology to obtain information regarding the perceptions of the pilgrim respondents coming from Marawi City, Lanao del Sur, and the Mindanao State University, during the Philippine Hajj 2010-2012.

The qualitative method was used in describing the respondents’ personal profile, and their perceptions on the conduct of the Hajj Pilgrimage, problems encountered as well as issues raised and possible solutions to these problems. The quantitative methodology involved use of simple statistical tools for a systematic analysis and interpretation of gathered data.

3.2 Population of the Study
Meranao pilgrims from Lanao del Sur and Marawi City, including the Mindanao State University, who performed the Hajj in 2010, or 2011, or 2012 constituted the population or universe of this study. The number of times a member of this population joined the Hajj within the defined three-year period was considered immaterial. Based on NCMF record, a total of 4,716 Meranao from Lanao del Sur, Marawi City and the Mindanao State University performed the Hajj in the stated years. The breakdown of this sum by year is as follows: 2010, 1,550; 2011, 1,313; and 2012, 1,853.

3.3 Sampling Procedure
The respondents of the study were the Lanao del Sur Pilgrims of the years 2010, 2011 and 2012. It is known from the office of the National Commission on Muslim Filipinos that there were about 4,716 pilgrims for the said years from Lanao del Sur.

Table 1. Distribution of Pilgrim Respondents by Hajj Year

<table>
<thead>
<tr>
<th>Year of Hajj</th>
<th>Total Number of Pilgrims of Lanao del Sur</th>
<th>Sample</th>
</tr>
</thead>
<tbody>
<tr>
<td>2010</td>
<td>1,550</td>
<td>318</td>
</tr>
<tr>
<td>2011</td>
<td>1,313</td>
<td>306</td>
</tr>
<tr>
<td>2012</td>
<td>1,853</td>
<td>333</td>
</tr>
<tr>
<td>TOTAL</td>
<td>4,716</td>
<td>957</td>
</tr>
</tbody>
</table>
4. RESULTS AND DISCUSSION

4.1 Findings

- Majority (64%) of the respondents were female and only 36% were male. This means that majority of the pilgrims for the defined Hajj period were female.

- A large number (38%) belonged to the 50-59 age bracket. Only 16% belonged to ages 60 and above, 17% within the 40-49 age bracket, 21% between the ages 30 to 39, and only 4% were aged 20 to 29 years old.

- A huge majority (75%) of the respondents were married, 27 or 13% were widows, and only 2% were either separated or divorced. There were few (10%) who were still single.

- Many of the respondents comprising 29% of the sample were Bachelor’s degree holders, 25% were Bachelors’ degree graduates with materal units, only 8% were Ph. D. graduates, 4% were Doctors of Medicine and Master’s degree program graduates who also have units leading to a Ph.D. and 18% were Master’s Degree holders. Only 2% completed a vocational course, 4% were high school graduates and 5% were Elementary graduates.

- Many (22%) of the respondents had a monthly income from P 20,000-P29,999, 22% from P 10,000-P19,999, 21% from P50,000 and above, 11% from P30,000- P39,999, and 9% were receiving a salary of P9,000 and below. Only 5% have salary range from P40, 000- 499, 999. The rest (11%) declared themselves as dependents.

- Majority (62%) of the pilgrim respondents were first timers, 23% of them have gone on Hajj two to three times, and the remaining (15%) have performed Hajj four times or more.

- About one half (50%) of the pilgrims learned of the Hajj season through their Sheikhs. Many (47%) of the respondents reported that it was through the Sheikhs that they were able to pay their Mutawif and airfare ahead of the deadline set for the purpose.

- A great majority (80%) said that there was no problem with their Visas. Many of them stated that their problem was addressed and solved immediately.

- In addition, majority (61%) of the respondents reported that they had their vaccination at the Provinical Capitol. A group of pilgrims forming 51% of the sample revealed that the yellow (vaccination) card was released to them attached to their passports. Seventy percent (77%) said that everything was in order.

- Furthermore, majority (96, 45%) of the respondents received their passport and airline tickets 24 hours before their flight. As a whole, more than one half or (52%) of the respondents rated the processing of papers before departure as Good.

- The greater proportion of the sample were satisfied with the Airline service. Majority (61%) of them rated their flights from Manila to Jeddah and their return flights as Good. Most (86%) of them took the Saudi Airlines flight. Majority (66%) of the respondents said that the ground crew were Accommodating; 70% said that there were TV sets provided in their passengers’ seats and these were functioning (70%). Furthermore, many (60%) of them rated the food served in the Airline as
Good, 85%) reported that the flight crew was Hospitable, and 65% found the flight attendants accommodating and hospitable. In general, majority (62%) of the respondents rated their airlines as Good.

- As far as their Madinah accommodation is concerned, many (65%) of the respondents were satisfied and rated Good, and 55% were glad that their hotel was near the Masjidil Haraam or Masjidil Nabawi. Majority of them also disclosed that there were six (6) occupants in their rooms.

- Many (37%) of the respondents assessed the accommodation in Makkah as Good and 36% answered that their hotels were more than 6 storeys high. About 68% also described their hotel rooms as having CR inside, while some (36%) said that there were 6 occupants in one room, but 47% said they were comfortable. In addition, they (38%) affirmed that their rooms have Good air-conditioning system. Furthermore, the pilgrims (92%) reported that there were elevators in their hotel rooms which were functioning and that they (51%) had a common kitchen. Some (37%) of the respondents rated the maintenance of cleanliness as Fair and others (67%) affirmed that the garbage was collected regularly. Lastly, many (41%) of the pilgrims assessed the security in the hotel as Good.

- With regards to health Services, many (48%) of the respondents revealed that they got sick during the Hajj period. Some (48%) of them had cough. Many (49%) of them received medical treatment and some (48%) were given medicines after the medical check-up by the Provincial Doctor from Lanao del Sur. Furthermore, many (62%) affirmed that there was a medical team readily available in Mina and in Arafat. They (55%) also disclosed that there was an ambulance to transport the sick from Mina, Arafat and Muzdalifah to the hospital. Lastly, many (41%) of the pilgrims rated the available provincial doctors in their hotel as Good. However, the majority (55%) complained about the insufficient number of toilets in Muzdalifah and insufficient ratio of pilgrims to toilets.

- In terms of food supply, the great majority (76%) of the respondents reported that there was no food supply provided for them at the airport while waiting for the bus from Jeddah to Madinah. The pilgrims appealed to the Hajj management to provide food in the Jeddah airport upon arrival. They also commented that the food supply in Madinah was good and nutritious. However, the food supply in Arafat and Mina was not enough for the large number of pilgrims. In addition, majority (67%), of the pilgrims revealed that there was no ice supply in Arafat and in Mina on the first (77%) and second days (73%) of Tasriq.

- As regards the Mina Accommodation, 27% of the respondents assessed the accommodation in Mina as Fair, 29% answered that they were given their own foam, still majority (72%) of the respondents disclosed that they were not comfortable because of the very limited space provided for them -- they could not move freely and were not comfortable in their beds (60%), -- and that the air-conditioning of their tent was Hot (62%). Further, many (68%) of them also reported that toilets were insufficient for all the pilgrims and they (72%). were not comfortable using them.

- Majority (72%) of the respondents stated that they personally chose their Sheikhs based on the latter’s previous good record. Most (77%) of the respondents said that their sheikhs gave lectures before their flight to Jeddah, before the day of Hajj at the hotel in Makkah, during the Hajj period and during Ziyarah. Many (50%) of the respondents had observed that their Sheikhs know how to speak Arabic and know Islam well. Many (52%) of them rated their Sheikhs as Good.
• Majority (60%) of the respondents disclosed that the NCMF people were not at all helpful at the Jeddah terminal upon arrival from Manila, not so visible in Madinah (51%), and not accommodating in the Makkah hotel (56%). Furthermore, they were also not willing to help (49%) in Makkah, and were unaccommodating in Mina (46%) and in Arafah (945%). In general, many (38%) of the pilgrims rated the services of NCMF as Poor.

• Many or half (52%), of the respondents were satisfied with the Home-bound trip. Majority (63%) stated that during the home-bound trip, the bus was early in fetching them; the driver(s) knew the way to the airport and were courteous (57%). In addition, 40% of the respondents said that the Personnel-in-Charge from Muasasa and the Check-in clerks at the airline counter (9%) were all courteous.

• Most (45%) of the respondents were able to receive giveaways from Talk and Text like bags, umbrellas, Sim-Cards before their departure to Jeddah and also giveaways from Lanao del Sur Provincial Government (67%) such as bags, sweatshirts, Manasikul Hajj and pocket money. As for the 2012 pilgrims, most (36, 17%) were not able to get their refunds like US 19 dollars for Insurance, SR 150 for transportation, and P2,500 for vaccination. Furthermore, many (47%) of the respondents were not able to avail of the other giveaways in Saudi Arabia like umbrellas from Mobily or NTC.

• Majority of the respondents recounted how the poor Hajj management affected them a lot, distracting their attention and concentration from the performance of spiritual exercises like reading the Qur’an, Ibadah or other religious acts while on pilgrimage.

5. CONCLUSION

Based on the findings of this study, it is concluded that the Hajj management (2010-2012) indeed left much to be desired. The authorities tasked with the management of the annual Hajj and responsible for ensuring its success evidently need to shape up and pull their acts together. This inquiry discovered a lot of sins of commission and sins of omission. Sins of commission include ineptitude and inefficiency which the inordinately late release of passports and airline tickets, and the lack of planning and coordination should bear out, while sins of omission refer to the many acts of kindness or charity that the officials or personnel involved could or should have done to ensure the convenience and comfort of the pilgrims. The accounts and revelations shared by the pilgrim respondents tell a story of trials, suffering and misery: the seemingly endless queues to the toilets or comfort rooms,

The Madinah hotel accommodation was good and the Makkah hotel accommodation was quite pleasant. It is advised to maintain if not improve more of these good services. Though it also had a number of setbacks, like the Makkah hotel distance to Masjidil Haraam, it could not be considered as serious. However, it has great disadvantage to those who had less pocket money as they could not go to Masjidil Haraam as often as those who have the means to pay for taxi fare. The Madinah hotel is a plus factor to the service provider as it was very much near the Masjidil Nabawi.

The pilgrims were satisfied and happy with the health services provided during Hajj especially with that rendered by the medical team from the Lanao del Sur Provincial Government.

The food service during Hajj was not satisfactory for majority of the pilgrims had encountered many problems related to the provision of food especially at Arafat and Mina. This also included the
supply of ice in the said Hajj areas. These pose a great challenge for the Hajj administration to address and solve.

Furthermore, the accommodation in Mina is very much disappointing for it gave much discomfort to the pilgrims. There is a great need to address the overcrowding in their tents; to check on the air-conditioning system before the beginning of the Hajj.

The pilgrims are not pleased with the performance and the services provided for them by the National Commission on Muslim Filipinos for their invisibility, or least for the lack of initiative to be visible, for not being helpful, and for their unaccommodating work attitude.

Moreover, the pilgrims regarded the Home-Bound Trip as satisfying. Further, pilgrims were able to receive giveaways from Talk and Text and the Provincial Government of Lanao del Sur. As for 2012 pilgrims, they were not able to receive their refunds and other giveaways in Saudi Arabia.

Lastly, pilgrims affirmed that there is great impact of the poor management to them for it deflects their attention from their Ibadah for which is the main reason they are are in Makkah.

6. RECOMMENDATIONS

The recommendations arrived at based on the findings, conclusions and implications of this study are discussed as a response to the third question set forth in this study. To reiterate:

Alternative Intervention Program

Administration of the Hajj

- Problems on the inadequacy of Hajj materials and facilities should be addressed with utmost concern and be given top priority by the Hajj administrators, particularly the NCMF that is mandated to manage the annual Hajj and ensure its efficient conduct and success. A Hajj Comprehensive Plan including the improvement of facilities should be crafted by the administrators. Government officials involved in the management of the Hajj should wean themselves from reliance on knee-jerk reactions. There should be thoughtful Planning anchored on Monitoring and objective Evaluation.

- Seminar-workshops on how to make a Hajj Comprehensive Plan should be undertaken to serve as a model for the Hajj administrators in Marawi City and Lanao Del Sur in planning their own comprehensive plan for their own pilgrims.

- Similar studies should be conducted and expanded to include the evaluation and assessment of the facilities of pilgrims in the component provinces of the Autonomous Region in Muslim Mindanao (ARMM). Future studies may also include comparison of learning regarding the conduct of Hajj from neighbouring Muslim countries like Malaysia, Indonesia and Brunei. Benchmarking can be attempted. Comparing the Philippine Hajj management with that of other Muslim countries like Malaysia and Indonesia should yield rich insights that can be put to good use for the improvement of the former.
**Paper Processing**
The following are recommended for:

**Hajj Administrators**

- Processing of papers should be done as early as six (6) months before the first flight of Hajj to prevent or at least minimize wasteful rush and congestion or clogging of the system/process which processing at the eleventh hour creates.
- There should be massive multimedia information dissemination drive (thru radio, leaflets, TV broadcast, two-way radios, Sheikhs, tarpaulins in very visible or strategic areas, etc.) for the processing of paper schedule and deadlines.

**Pilgrims**

- They should watch films showing Hajj rituals on TV stations or at the Provincial Capitol Gymnasium for familiarity with the basics of Hajj.
- There may also be available handbooks or how-to-do-it manuals.
- They should attend seminars or lectures pertaining to the Hajj rituals.

**Transportation**

- NCMF should work out a systematic plan for their delivery of services to the pilgrims since this is their primordial concern. They should allocate money appropriately, especially in providing appropriate/sufficient number of well-conditioned transportation vehicles that can accommodate all the pilgrims, thus, avoiding discomfort, stampede or struggle for seats with other pilgrims, and taking taxis which means unnecessary additional cost.
- NCMF should see to it that the transportation they hire is all in good condition, and with functioning air condition. They should ensure the convenience, more importantly, the safety of the passengers. In other words, they should give the pilgrims the best services worth their hard-earned money.
- Hajj administrators should make sure that drivers provided by Muasasa are physically, mentally able, and fit and trained for the job.
- They ought to have proper coordination with the service providers and the Sheikhs regarding the schedules of transportation arrival and the place of assembly to make it easier for the pilgrims.
- They should always countercheck and monitor the status of the passengers to ensure that all of their problems are addressed. Sensitivity to feedback must be a guiding principle.

**Madinah Accommodation**

- Hotel accommodations should be near Masjidil Haraam.
- The number of pilgrims assigned in one room should be in accordance with the size of the room to avoid overcrowding or congestion.
- Criteria for selection of hotel accommodation should be based on comfort and safety of the pilgrims.
- Hotel cards should be given to pilgrims immediately upon arrival in Madinah to avoid getting lost.
Makkah Accommodation

- Hotel accommodations should be near Masjidil Haraam. Reservations for hotels should be done at least one year before the start of the Hajj.
- Criteria for hotel selection should be based on the security of the pilgrims and adequacy of facilities like toilets and common kitchen;
- They should limit the number of pilgrims they will accommodate in one room to avoid overcrowding.
- Do an ocular inspection of the chosen hotels to ensure the safety of the pilgrims.
- Display a big Philippine flag at the hotel exterior or faced as a signpost.

Arafah

- Pilgrims should be transported from Mina to Arafah after the day of Tarwiyah, preferably after the dawn prayer.
- Adequate number of well-conditioned buses should be provided.
- Ice should be provided in Arafah, especially during Hajj that falls or coincides with extremely hot months.
- Adequate number of electric fans or air coolers should be provided in Arafah.
- Medical ambulance should always be at a standby at Arafah.
- Pilgrims should be immediately transported to Muzdalifah after dusk.

Muzdalifah

- There should be adequate number of transportation as well as well-trained drivers to transport pilgrims from Arafah to Muzdalifah.
- Though the raffle system among Sheikhs for the transport of pilgrims is good, there is still a need to improve it.
- Sheikhs should give proper instructions every now and then to avoid unnecessary problems like searching for a lost pilgrim.

Mina

- Adequate space at Mina should be provided, if possible, one bed for one pilgrim.
- Cleanliness must be maintained by constant reminders from the Sheikhs and the display of cleanliness signs.
- Ice should be provided at Mina.
- Air conditioners and toilets must be checked one or two weeks before the Hajj period.
- Cleaners must be assigned at the comfort rooms after every prayer time. The pilgrims are willing to shell out as much as SR5 for the payment of maintenance of the comfort rooms and the alleys for the whole duration of stay in Mina.
- Divide the 10 CR’s at Mina with signs that read:
  3CRs – “For bathing also”
  2CRs – “Express lane (5 mins only)”
  3CRs – “No Bathing”
  2CRs – “Senior Citizens”

Food Supply

- Adequate food supply should be provided for the pilgrims.
• A good caterer, preferably a Filipino, should be endorsed and hired so that Filipino Halal dishes that are not only familiar, but also nutritious, appetizing and safe to eat will be served to Filipino pilgrims.

• Adequate food supply in the airport should be provided to compensate for the long wait of the pilgrims for transportation. The cost of this food can be added to the fare as always.

• There should be a systematic distribution of food supply to avoid unnecessary commotion.

• Adequate number of packed food should be prepared to match the exact number of pilgrims, including the staff and also to avoid shortage.

• NCMF must be sensitive and considerate to the needs of the pilgrims. They should have a scheme in providing adequate supply of food for the pilgrims whenever and wherever they need it. They should not wait for the OFWs to provide food for the arriving pilgrims from the Philippines. They should be able to anticipate the places where pilgrims could possibly be stranded for several hours so that food will always be ready for them.

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ABOUT THE AUTHOR

The author is a graduate of BSCE, Master of Arts in Public Administration and Ph.D. in Education major in Educational Management, Philippines.

She is currently Director of Motor Pool and Water System Division. She has served as Officer-In-Charge of the MSU-Physical Plant Division and as Assistant Secretart for Operations of the Department of Public Works and Highways, Autonomous Region in Muslim Mindanao.

She was awarded several local and national awards for her humanitarian and leadership skills. She is a member of the Philippine Institute of Civil Engineers (PICE) and the Road Engineering Association of Asia & Australia.

She had gone on Hajj and Umrah in Makkah & Madinah for several times. She had visited Riyadh, Taif, Jeddah Kingdom of Saudi Arabia. She had also toured a number of Asian countries like Kuala Lumpur Malaysia, Singapore, Hongkong & Macau.

Due to her thesis entitled “Lanao del Sur Pilgrim’s Perceptions of Philippine of Hajj Management 2010-2012: Basis for an Intervention Program,” she was invited as one of the Royal Visitors of the King of Royal Kingdom of Saudi Arabia (Doyufur Rahma) in the 2014 Hajj Pilgrimage.

She had attended several local, national and international seminars and conventions.