

BIBLIOGRAPHY

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ABSTRACT

The study was documented to determine the Hajj Experiences of the Pilgrims Residing in Barangay Campo Filipino, Baguio City.

Specifically, the study aimed to determine the socio-demographic profile of the respondents; determine the benefits of Hajj to the respondents; determined the effects of the Hajj experience to the spiritual perspective on the respondents in relation to a.) knowledge, b.) attitude, and c.) practices; identify the problems encountered by the respondents before, during and after the Hajj; identify the lessons learned from the identified problems during Hajj; determine the values learned by the pilgrims from Hajj; and, determine how pilgrims communicate Hajj experience to others.

The respondents of the study were Muslims residing in Barangay Campo Filipino, Baguio City who experienced Hajj. They were chosen purposively based on the given criteria. Survey questionnaires were used to gather data from the 21 respondents. These respondents also were interviewed personally regarding their experiences before, during and after the Hajj. Moreover, photos taken from Hajj were collected from the respondents if available to support their statements.



The benefits gained by the respondents were classified under social, personal, intellectual, physical and economic benefits. None of them gained political benefit. Each respondent perceived more than one benefit with different combinations of benefits perceived.

In the effects of Hajj experience to the spiritual perspective of the respondents, the knowledge of the respondents regarding Islam increased as compared before.

In the effects of Hajj experience to the spiritual perspective of the respondents, the occurrence of their Islamic attitudes showed those attitudes such as remembering Allah and praying five times a day resulted from “Often” to “Always”.

When it comes to the emotions they felt during Hajj, they felt over joy while performing Hajj even though the rituals needed physical exertions. Majority of the respondents held that after the completion of Hajj they felt contentment and satisfaction.

Moreover, all of the respondents believed that they gained positive outlook in life after Hajj experience which the respondents became more religious, became more confident and stronger in facing every trial, became contented in life, became family oriented, and open-minded.

Regarding their practices, all of the respondents said that it changed them personally specifically it strengthened their relationship with God, their rituals and celebrations, clothing, and actuations and decorum in public.

The problems the respondent encountered before the Hajj were the absence of



Guardian or Mahram, difficulty in the shift of lifestyle, and financial deficiency. During Hajj, they encountered abundance of people, extreme hot climate, cultural and attitude differences, lack of time, language barrier, illnesses, loss of property, lack of facilities and discrimination. And after the Hajj, illness was the only identified problem from the respondents. Each respondent encountered more than one problem during Hajj.

In connection, all the problems during the Hajj that appeared gave the respondents lessons such as being patient, being understanding, proper management of time, being sacrificial, being fair and equal, and being flexible.

Moreover, the greatest value learned by most of the respondents was faithfulness. Result also showed that each respondent learned more than one value from the Hajj experience.

Also, all of the respondents shared their Hajj experiences to others through lectures and conversations.

Through this study, the following are recommended: future pilgrims must prepare themselves physically, mentally and financially before going for Hajj; Hajj may be performed better while still young and strong to outlive the physical hardship in Hajj; and, in depth study may be done with a larger number of respondents and larger area to validate the study.



INTRODUCTION

Rationale

Every year, millions of Muslims from different nations around the world gather together to perform Hajj in Mecca, Saudi Arabia. Pilgrims mix across the lines of ethnicity, nationality, sect, and gender that divide them in everyday life. They affirm a common identity by communally performing identical rituals and dressing in similar garments that emphasize their equality.

Hajj or pilgrimage is one of the best forms of worship and is one of the most sublime deeds because it is one of the pillars of Islam (Al-Uthaimen, 1992). Hajj is a journey to the Masjid Al-Haram in Mecca with the intention of obeying Allah's command and performing certain prescribed rites there. The performance of Hajj is obligatory to every mature Muslim provided that he is physically and financially able (Al-Ashqer, 1995).

A 2008 study on the longer-term effect of participating in the Islamic pilgrimage found that Muslims' communities become more open after the Hajj experience. Also, Hajj experiences are all over in the internet. It shows that these blog writers are proud and want to share their experiences to others to learn from them and not to repeat the mistakes they had made.

Understanding the effects on pilgrims in participating in Hajj gives light not only on Islam and its institutions, but also on the shaping of beliefs and identity of an individual. Of particular interest is how this experience affects views towards others – not only fellow



Muslims with whom the pilgrim interacts but also with non-Muslims (Clingsmith *et al.*, 2008).

Barangay Campo Filipino has an estimation of 18% Muslim residents of the 1,738 total populations as of May 1, 2010. Based from talks, many of them especially those who haven't experienced Hajj yet are interested to hear the stories of others.

Only once in a week Islamic lectures are being done in the Barangay to the residents and seldom has it focused on Hajj experiences.

Documenting Hajj experiences could help prepare and motivate future pilgrims. Moreover, experiences by Filipino Muslims in Hajj can be a lesson to other Muslims to be flexible and adaptable to whatever circumstances that might happen. Understanding the effect of Hajj gives us a bigger picture of how Hajj influences the Muslim communities in Baguio City.

Statement of the Problem

Generally, the study aimed to document the Hajj experiences of the pilgrims residing in Barangay Campo Filipino, Baguio City.

Specifically, it answered the following questions:

1. What is the socio-demographic profile of the respondents?
2. What are the benefits of Hajj to the respondents?
3. What are the effects of the Hajj experience to the respondents?
4. What are the problems encountered by the respondents before, during and after the Hajj?



5. What are the lessons learned from the identified problems during Hajj?
6. What are the values learned by the pilgrims from Hajj?
7. How do pilgrims communicate their experiences in Hajj to younger generation?

Objectives of the Study

This study aimed to document the experiences in Hajj and found out how this ritual influences the pilgrims residing in Barangay Campo Filipino, Baguio City.

Specifically, this study:

1. determined the socio-demographic profile of the respondents;
2. determined the benefits of Hajj to the respondents;
3. determined the effects of the Hajj experience to the spiritual perspective on the respondents in relation to
 - a.) knowledge,
 - b.) attitude, and
 - c.) practices
4. identified the problems encountered by the respondents before, during and after the Hajj;
5. identified the lessons learned from the identified problems during Hajj;
6. determined the values learned by the pilgrims from Hajj; and,
7. determined how pilgrims communicate Hajj experience to others.



Importance of the Study

Fulfilling Hajj in its true sense is very essential to every Muslim – it is a dream for one to be a part of it. Thus, it is also interesting to know how this pilgrimage affects, changes and influences Filipino Muslim pilgrims.

This study is important to Muslims especially to those who have not yet experienced the Hajj for it may show them what possible effects it can do to themselves as individuals and as servants of God. They would also understand the virtues and benefits of what Hajj can bring in strengthening the faith of a believer in a global Islamic community.

Moreover, only few studies were conducted on the effects of Hajj in Cordillera. There were some studies similar to this but it was conducted to other countries such as in Pakistan and North Caucasus. Through conducting this, the results can be compared as to how different nationalities were affected by this pilgrimage.

Also, it is important to document the spiritual experiences of other people because others who have not experienced it yet gets to know the various types of spiritual experiences obtained as a result of spiritual practice. Also, it reinforces the importance of spiritual practice on the mind and intellect and convinces us to persevere with our spiritual practice.

By conducting this research, it may serve as an information source to the students who wished to see actual results of Hajj effects in Barangay Campo Filipino, Baguio City. This will also inform those who do not know about Hajj as one of the Islamic Rituals of Muslims.



Scope and Limitation of the Study

The scope of the study includes the socio-demographic profile of the respondents, benefits of Hajj to the respondents, the effects of Hajj to the respondents in relation to knowledge, attitudes, and practices; problems encountered by the respondents before, during and after the Hajj; lessons learned from the identified problems during Hajj; values learned by pilgrims from Hajj experience; and how Hajj is communicated to others residing in Barangay Campo Filipino, Baguio City.



REVIEW OF LITERATURE

Islam as a Religion

Religion, a universal and pervasive social phenomenon, is a part of man's culture system. Cultures differ considerably but there is no known human culture where religion is absent. Archeologists think they have found religious beliefs associated with Homo sapiens about 60, 000 years ago (Panopio and Rolda, 2000).

There are about 20 major religions in the world, five of which have the greatest influence on global culture: Judaism, Christianity, Islam, Hinduism and Buddhism according to TIME Almanac (2009).

According to the Guinness Book of World Records (2005), Islam is the fastest growing religion today by number of conversion each year. Islam is Arabic word which means peace, submission and obedience. It is the total submission to the Will of Allah and unconditional obedience to His commands. In addition, Kunna (1996) said that Islam is the name of a universal message and a way of life based on certain beliefs and their attendant deeds.

On the other hand, Muslim is a term used to those who submit himself to Allah. It is an individual who accepts Islam as the way of his life. Islam is his faith. Islam is his way. A Muslim believes in what Islam tells him to believe. He acts as Islam tells him to act (Ahsan, 1986).

In relation, one of the major ritual of Islam is the Hajj which comprises the 5 Pillars of Islam which make up the framework of a Muslim's life – *Shahadah* or Declaration of



Faith, *Salah* or Formal Obligatory Prayer, *Zakah* or Obligatory Annual Charity, *Siyam* or Fasting in the month of Ramadan and *Hajj* or Pilgrimage.

The Hajj or pilgrimage, the 5th pillar of Islam is the religious high point of a Muslim's life and an event that every Muslim dreams of undertaking (Royal Embassy of Saudi Arabia, n.d.).

Definition of Hajj

According to Bilal Philips (2005), Hajj can also be pronounced “Hijj”, and they both mean literally to head for a place. Islamically, both are names for the pilgrimage to Makkah during the months of Hajj and the performance of certain religious rites there, according to the method defined by the Prophet (peace be upon him).

Hajj is to head for the Holy Mosque in Makkah Al Mukarramah, perform Tawaf (the circumambulation of the Ka’aba) and Sa’i (the running between Safa and Marwa), Wuquof (Standing at Mount Arafat) and performing the rites learned from the Messenger of Allah, peace be upon him (Ministry of Information of Saudi Arabia, 1991).

Hajj is essentially a reenactment of the rituals of the great prophets and teachers of faith. Pilgrims symbolically relive the experience of exile and atonement undergone by Adam and Eve after they were expelled from Heaven. They also retrace the footsteps of Hajar as she ran between the hills of Safa and Marwah, searching for water for her thirsty baby. Lastly, the pilgrims also commemorate the willingness of Abraham to sacrifice his son for the sake of God. God later substituted a ram in place of Abraham's son (Kutty, 2011).



Yet, Hajj is more than these rituals. The faithful hope that it will bring about a deep spiritual transformation, one that will make him or her a better person. If such a change within does not occur, then the Hajj will be merely a physical and material exercise devoid of any spiritual significance (Kutty, 2011).

According to Kutty (2011), the result of a successful Hajj is rich inner peace, which is manifested outwardly in the values of justice, honesty, respect, generosity, kindness, forgiveness, mercy, and empathy. And it is these values - all attributes of God almighty - that are indispensable to us all if we really want to get along in this world.

Additionally, Hajj is an expression of pure faith and total submission to His command, and the pilgrim performs rites of unqualified obedience, seeking nothing but the acceptance of their efforts and forgiveness of their past sins. A person who has completed the Hajj returns with a fresh outlook on life, a purified soul and blessings from Allah (Al-Jumuah Staff, 2003).

Al-lahim (n.d.) stated that this pilgrimage trains self-restraint, endurance, resisting hunger, enduring patiently the hardship of the journey, leaving the family behind, and other desirous thing. It also shares with the prayer many physical aspects and moving from one ritual site to another.

The Hajj in its general manifestation is a convention that comprises all groups of Muslims who come from different countries and from different descents to attend and participate in this great beneficial function (Al-lahim, n.d.).

Hajj and equality. In pilgrimage, all Muslims, whether black or white, Arab or American or European, young or old, are dressed alike in white pieces of cloth, turn



around the Ka'aba and submit to the same God. This is an act actual equality (Alkhuli, 1981).

With similar above, Allahuakbar.net (2003) also posted that Hajj symbolizes the unity of mankind, Muslims from every race and nationality assembles together in equality and humanity to worship their Lord. The pilgrim, in the actual clothing of Ihram has the unique feelings of being in the presence of his Lord.

“... It is a ritual that is designed to promote the bonds of Islamic brotherhood and sisterhood by showing that everyone is equal in the eyes of Allah” (BBC NEWS, 2005).

Al-Mubarak (1995) also stated that the great Hajj (pilgrimage) congregate Muslims on this earth, prevailing among them brotherhood, mercifulness and advising one another. A unified, wearing, single worship and nobody is better than another unless with righteousness.

In the observance of rituals, the members of a religious group achieve a sense of unity as a community or equals where fellowship is achieved. The bonding and allegiance to the group develop a sense of intimacy. However, such a state may obtain only during the ritual process (Panopio and Rolda, 2000).

Hajj of a woman. Hajj is obligatory both for women and men alike; they must perform it whenever they meet the above mentioned prerequisites for it. In the case of a woman it is essential that she be accompanied by her husband or some other Mahram relative on the journey for Hajj (Sabiq, 1992).



Mahram aside from her husband is any male relative whom she cannot legally marry (at any time of her life), such as her brother, father, son, husband's father.

Likewise, Davids (2006) held that women are not allowed to travel without a Mahram. During the Hajj travel it is all the more necessary because of the distance and risks involved.

He further listed the common practices today which are not acceptable. These are: A man making an agreement with a married woman who is about to make Hajj and has no Mahram, that he will be her Mahram; a woman taking a non-related man as her brother so that he can be a Mahram for her and then treating him as a Mahram; A woman travelling together with a group of women. Not all scholars agree on this point; also, similarly travelling along with a man who is a Mahram for one of them claiming that he is Mahram for all of them.

He further stated that in general, the Saudi Arabian embassy will not issue Hajj visas for women without Mahram. However, women over the age of 45 that have no Mahram may obtain a visa if they are travelling with an organized Hajj group.

Socio-demographic Profile of the Respondents

The socio-demographic profile of the respondents is an important factor in this study (Busitan, 2009). It gives a brief background of the person who is involved in the study; it traces the basis of his answer to the prescribed questions given to them.

The background of the respondent affects the individual's attitudes, interests, beliefs, behaviors, perceptions and views on certain things.



As Buerkel and Rothfuss (1985) said, each communicator creates meaning based on personal experiences. No two persons interpret the same past experiences, motivations, and personal reality.

Prerequisites for Hajj

According to Sabiq (1992), there is a consensus among jurists concerning the prerequisites that must be found in a person for Hajj to be incumbent on him, he must be a Muslim, he must be an adult, he must be of a sound state of mind, he must be free, and he must have the necessary power and ability.

In addition, he stated that anyone lacking any of these conditions is not obliged to perform Hajj. All these conditions are equally valid with respect to all other forms of worship in Islam.

Also, freedom is an essential prerequisite for Hajj, for this worship needs time as well as financial ability. A slave lacks both, for all his time is spent in the service of his master, and financially he lacks the ability to undertake this obligation.

Benefits of Hajj

According to Fahd Al-Udah (2011), Hajj rituals and all other acts of worship were legislated by Almighty Allah for great wisdom. They are meant to bring about worldly as well as otherworldly benefits. In the Qur'an, Almighty Allah says, *“That they may witness things that are of benefit to them”* [Al-Hajj 22:28].

He further stated that the worldly benefits include trade, business and other commercial benefits, since Allah says: *“There is not sin on you if you seek the Bounty of your Lord (during the pilgrimage by trading, etc.)”* [Surah Baqarah (2): 198].



Moreover, Aziz (2011) said that the benefit of the Hereafter, which every sincere Muslim yearns for are forgiveness of sins and a guaranteed place in Paradise. In other words, Hajj is a purification of the soul from sins and a means to gain the Mercy of Allah.

Spiritual Effects of Hajj

Aziz (2011) stated that the Hajj, which is graced by Allah's acceptance, has a lasting and observable effect on the pilgrim. Hajj is the perfection of one's faith, since it has in it all the qualities of the other forms of worship. Hajj combines both the physical and monetary aspects of worship in Islam, such as Salah (prayer), which the pilgrim offers in the Kaa'ba, the House of Allah. Ka'aba refers to the cube structure in the mosque in Masjid Al-Haram in Makkah where pilgrims circumambulate for seven times as one of the rites.

According to Raza (2010), the external acts of Hajj symbolize the spiritual stages of the Prophets and Imams. Hajj is the display of the spiritual journey of His devotees and the stages of servitude. The essence of worship is the journey towards Allah, and the external acts of Hajj – if devoid of presence of the heart – are not considered as worship. The Holy Prophet said: "The daily prayer, Hajj, circumambulation, and other rites are aimed at remembering Allah. But when there is no remembrance of Him in your heart, what value will your oral remembrance have?"

He further stated that worship is the journey of the soul and a continued spiritual life in divine light. A true Hajj is the evolution of one's soul. The Hajj has deep and wonderful influences on the spiritual life of pilgrims. It gives them a new life and a new direction; most of the pilgrims, after returning back after completing the Hajj, are full of determination. We must take care that after returning from Hajj, we should not go back to committing sins. The purpose of the Hajj is purification of soul and refinement of faith.



The rites of Hajj are particularly unappealing to human mood – staying in the open, walking bare-foot, throwing of stones at Satan, facing sun and cold of night, and many other such rites which would not appeal so much to us in other situations. But the purpose behind all such rites is to make man humble and submissive in entirety before His Lord.

Problems Encountered in Hajj

Because of more than 2 million Muslims from around the world are travelling to Saudi Arabia to perform the Hajj, problems and accidents cannot be avoided. Omari (n.d.) listed the common problems encountered by the pilgrims. These are overcrowding or stampede, accommodations are difficult to find and is very expensive; all rites of Hajj entails strenuous physical effort; heat stroke and heat exhaustion; lack of sleep and physical exhaustion can affect the elderly and wide spread of illnesses and diseases.

Due to these problems, it caused the loss of thousands of lives. Every follower of Islam is obligated to perform Hajj at least once in his or her lifetime, but only if they can afford or are able to do so.

Hajj: Spiritual Experience

“Spiritual experience are God’s way of letting us know His divine presence” as quoted by Athalave in Spiritual Science Research Foundation Inc. (2012).

Malcolm X’s experience is a vivid example. In 1964, Malcolm X broke from the heterodox Nation of Islam to become a Sunni Muslim and perform the Hajj. In a letter from Mecca, he wrote: “There were tens of thousands of pilgrims, from all over the world. They were of all colors, from blue-eyed blondes to black-skinned Africans. But we were



all participating in the same ritual, displaying a spirit of unity and brotherhood that my experiences in America had led me to believe never could exist between the white and the non-white. America needs to understand Islam, because this is the one religion that erases from its society the race problem. You may be shocked by these words coming from me. But on this pilgrimage, what I have seen, and experienced, has forced me to rearrange much of my thought patterns previously held” (Clingsmith *et al.*, 2008).

Furthermore, in Hajj, pilgrims feel brotherly and sisterly affections towards their fellow Muslims. They meet Muslims from all over the world, from Asia and Africa, from the North and the South, Arabs and non-Arabs, white and black, rich and poor. Muslims from all four corners of the earth meet in this awe-inspiring gathering, in full submission to Allah. They try their best to be good to one another and to avoid anything that may harm or disturb one another. To become absorbed in such a sense of unity and solidarity with fellow Muslims; to feel that you are a member of a big family that embraces Muslims wherever they come from; to care for your brothers and sisters; to avoid doing anything that may trouble them; to feel anguish for their pains and pleasures for their happiness. All of this is important, not only in Hajj, but also in our entire lives (Fathi, 2011).

At the conclusion of the Hajj, the pilgrim has a profound feeling of having gone through a life-transforming spiritual experience. He comes away with pride in having successfully performed a ritual dedicated to God and in belonging to a huge family of people that shares the same religious beliefs. And he has acquired a sense of humility, inner calm, brotherhood and strength that lasts a lifetime (Royal Embassy of Saudi Arabia, n.d.).



Expectations in Hajj Crowds. The number of pilgrims has steadily increased during the last decade, exceeding one million from outside the Kingdom and about 1.5 million from within the Kingdom in 1982. The holy places could hardly accommodate this big increase. So the government of the Custodian of the Two Holy Mosques decided to develop and improve the Hajj facilities so that they may accommodate a bigger number of pilgrims (Ministry of Information of Saudi Arabia, 1991).

According to Davids (2006), there are on average of two million people performing Hajj each year. If you find difficulty being in big crowds, try to prepare yourself mentally. Recognize that you are going on a spiritual trip that necessitates hardship and sacrifice. It demands from you to be patient. Expect the least relaxation and the maximum rewards from Allah. Expect less sleeping, less comfort, less eating, and lots of walking because of the crowds.

Season. According to Davids (2006), June onwards it is summer in Saudi and it gets extremely hot. The temperature can go as high as 55 Celsius (131 Fahrenheit). However, December onwards it is winter and the weather during winter is very pleasant.

Meeting People. Hajj is a great meeting place for Muslims; it provides a unique opportunity to get to know each other, and love each other, to help each other and solve each other's problems, and to witness that which is of benefit to you in the religion and your worldly affairs (Davids, 2006).

He further said that you will make life-long friends with some of the people you meet during Hajj. *“One of the most astonishing things I experienced during Hajj was that*



I met many old friends in the most unlikely places. The other uncanny thing is that I also met and was introduced to some “long lost” family. Some I knew, and many I didn’t know existed. Once I met a friend amongst the millions at the Jamarah”.

David (2006) said that many other pilgrims have had similar experiences. He has witnessed brothers meeting each other during Hajj; after many years apart as they live in different countries.

Health. According to Davids (2006), there is a high probability that during Hajj you may catch a cold or the flue due to being in and out of the sun and air-conditioned rooms. It is also very likely that you will be coming home with a cough, affectionately known as the “Hajj cough”.

Shopping. After Salah you may find many street vendors selling all sorts of things, from clothes, toys, electrical items, and watches to pajamas. You will see them along the street displaying their goods on a bed sheet while he is holding on to the ends of the sheet and his eyes are ever watchful. The reason for this is that they are illegal traders and plain-clothes police are constantly chasing and arresting them according to Davids (2006).

Transportation. Most of the pilgrims are transported by bus from one place to another during the Hajj days. These are the government appointed buses. Some groups have private buses. Transportation during the Hajj days is the biggest nightmare according to Davids (2006).

Walking. There are special roads for the walking pilgrims. The part from Mina to Makkah is shaded almost all the way, the end part being through a 1.5 km tunnel (Davids, 2006).

By foot is always one of the best modes of transport. There are many pilgrims who walk to Arafat and back (Davids, 2006).



Performing Hajj

There are some of Hajj conditions: a.) Islam: non-Muslims are not allowed to perform Hajj, b.) Adulthood, c.) Sanity, d.) as for a woman, she should be accompanied by a Mahram, such as husband, father or brother, e.) affording the journey, and it includes health, the journey should be safe, with the pilgrim fearing no danger to himself or his money, he should be financially able to support his family during his absence, and there should be no obstacle preventing the performance of Hajj, such as imprisonment or an arbitrary ruler (Ministry of Information of Saudi Arabia, 1991).

There are pillars of Hajj. The pillars are those rites which Hajj cannot be considered complete unless they are all performed. They include Ihram, Wuquof (standing at Mount Arafat), Sa'i (striding) between Safa and Marwa, Tawaful Ifada (of the Onrush), and shaving or clipping the hair. Hajj is nullified by the omission of any of these pillars (Ministry of Information of Saudi Arabia, 1991).

Marwa refers to the hillock where a pilgrim begins Sa'i while Safa refers to the name of the hillock where a pilgrim ends his last lap of Sa'i. Mount Arafat is also known as the Mount of Mercy (*Jabalar-Rahmah*). The hill is the place where the pilgrims will spend the whole day on Arafah supplicating to Allah to forgive their sins and praying for personal strength in the future. They also collect stones for the stoning of Satan. Lastly, Wuquof refers to standing or praying in Arafat on the 9th of Dhul-Hijjah.

Ihram is putting on the garments (wearing 2 pieces of white cloth for men and proper Islamic attire for women of whatever color they wish) and expressing the intention to perform Hajj. After donning the white garment of Ihram and verbally declaring the intention to perform Umrah or a specific type of Hajj, recite the Talbiyah. Now that the



pilgrims are in a state of Ihram, they are subject to a number of prohibitions. They must not wear sewn clothes, cut or pluck hair, clip nails, cover your head (for men), wear perfume, engage in sexual intercourse.

There are three types of Hajj such as Hajj Tamattu, Ifrad and Qiran. Tamattu is Umrah, and then separately followed by Hajj; a sacrificial animal is required. Qiran is Umrah followed by Hajj; this also requires a sacrifice. Ifrad is Hajj alone. This is for the residents of Makkah. Only Ifrad is not required to sacrifice animals.

Hajj happens during the twelve month of Hijra calendar which is Dhul-Hijjah. The actual days of Hajj are from the 8th until the 13th of Dhul-Hijjah in Makkah. Makkah (Mecca) refers to the name of the place where Masjid Al-Haram is located in which Hajj is being performed (Figure 1). The Ministry of Hajj Kingdom of Saudi Arabia (2011) summarizes day by day below how Hajj is being performed.

Day 1. In this day, the pilgrims are in Miqats, Makkah and Mina.

Miqats. The pilgrims enter the state of Ihram at one of the five miqats (entry points), putting on the Ihram garments (wearing 2 pieces of white cloth for men and proper Islamic attire for women of whatever color they wish) and expressing the intention to perform Hajj based on the 3 types of Hajj (Figure 2).

Makkah. Pilgrims perform the Welcome Tawaf (Tawaf al Qudum) (Figure 3) and Sa'i (passing seven times between the hillocks of Safa and Marwah) (Figure 4). Then, they go to Mina. Mina refers to one of the ceremonial shrines in Hajj, a valley near Makkah; 8km from Makkah (Figure 5).



Mina – 8th day to 9th day of Dhul-Hijjah. In Mina, perform the five prayers, starting with the noon (Dhuhr) prayer and ending with dawn (Fajr) prayer on the day of Arafat. Arafah is the most important stop during Hajj, located beyond Muzdalifah. It is the name of the area located 11km from Mina, where pilgrims spend the 9th of Dhul-Hijjah (Figure 5).

Pilgrims may also collect some of the seventy small pebbles they will need for the “stoning” ceremony (Ar-Ramy). Ar-Ramy refers to the stoning of the three Jamrah while Jamrah refers to the monument in Mina where pilgrims throw pebbles. The pillars in Mina for stoning, is signifying the places where the devil tempted Prophet Ibraheem.



Figure 1. The Masjid Al-Haram in Makkah, Saudi Arabia where Hajj takes place



Figure 2. Ihram garments worn by men during Hajj



Figure 3. Pilgrims circumambulating around the Ka'aba



Figure 4. Pilgrims performing Sa'i between Safa and Marwa

Day 2. In this day, the pilgrims are in Arafat, Muzdalifah, Mina, and Makkah.

Arafat – 9th of Dhul-Hijjah. When pilgrims reach Arafat, they devote as much of their time as possible to prayer. From the afternoon onwards, perform Wuqouf at Arafat. Go outside their tents and face towards Qiblah in the Holy City of Makkah, raise their hands and pray to Allah with all their hearts. Qibla refers to the direction where pilgrims face to pray.

When the sun has set, leave Arafat for Muzdalifah. Muzdalifah refers to one of the ceremonial shrines of Hajj, between Mina and Arafah. Muzdalifah is a valley between Mina and Mount Arafat in which pilgrims on Hajj spend the night in the open (Figure 5).

It is here they gather pebbles to hurl at the pillars of Mina.

Muzdalifah – 9th to 10th of Dhul-Hijjah. Pilgrims stay in Muzdalifah (Figure 5) will be in the open sky. Here they will offer the evening (Maghrib) prayer and stay overnight. They collect the pebbles they will need for “stoning” ceremony (Ar-Ramy). They may have already collected some pebbles in Mina.

At dawn, they offer Fajr (the dawn prayer). Then, before the sun has risen, pilgrims set off for Mina.

Mina – 10th of Dhul-Hijjah. Pilgrims perform the stoning (Ar-Ramy) (Figure 6).

After the Stoning of the Devil, a sacrifice is required if one is performing Hajj al-Qiran or Hajj al-Tamattu’. A sacrifice is recommended, although not required, for Hajj al-Ifrad. Now they leave the state of Ihram. Most prohibitions are ended. They proceed to Masjid al-Haram in Makkah to perform Tawaf al-Ifadha.

Makkah – 10th of Dhul-Hijjah. Pilgrims perform the Hajj Tawaf (Tawaf al-Ifadha). Circumambulate the Ka’aba seven times and then offer prayers behind Maqam Ibrahim. Then perform Sa’i between Safa and Marwah. Sa’i refers to the walk made between Safa and Marwa as one of the rites while Tawaf refers to the circumambulation of the Ka’aba specifically Tawaful Ifada which refers to the Tawaf for Hajj (Pillars of Hajj).

They drink from the well of Zamzam. Zamzam is a well located within the Masjid al-Haram in Mecca, Saudi Arabia, 20 m (66 ft) east of the Kaaba. According to Islamic belief, it is a miraculously-generated source of water from God, which began thousands of years ago when Abraham's infant son Ishmael was thirsty and kept crying for water.



Millions of pilgrims visit the well each year while performing the *Hajj* or *Umrah* pilgrimages, in order to drink its water.



Figure 5. The Pilgrimage Route



Figure 6. The Jamrah Pillar where pilgrims cast pebbles (Ar-Ramy) as one of the rites in Hajj

As soon as pilgrims have completed the Hajj Tawaf (Tawaf al-Ifadha) the state of Ihram is completely ended. They return to Mina.

Day 4, 5 and 6. In these days, the pilgrims are in Mina and Makkah.

Mina – 10th to 12th and 13th of Dhul-Hijjah. Pilgrims stay at Mina for two to three days. At Mina, pilgrims will stone the three pillars in a set order, performing Ramy al-Ula, Ramy al-Wusta and Ramy al-Kubra. To avoid overcrowding, the stoning must be performed according to the predetermined schedules.

Pilgrims may return to Masjid al-Haram to perform the Farewell Tawaf after Ramy on 12th of Dhul-Hijjah, if they wish. Or they may stay until the 13th of Dhul-Hijjah, performing the Ramy for the third time, before returning to Masjid al-Haram for Farewell Tawaf.

Day 5 and 6. In these days, the pilgrims are in Makkah,

Makkah – 12th and 13th of Dhul-Hijjah. Pilgrims perform the Farewell Tawaf. This Tawaf marks the end of your Hajj. They spend whatever time they can within the precincts of Masjid al-Haram. They make prayers and devotions as they wish.

Their Hajj completed, they should leave Makkah promptly for their next destination.

Communicating Hajj to Others

Dauids (2006) said that naturally, before you leave and upon your return, you will have many family members and friends visiting you. Take this opportunity to “spread the word”. On most occasions the visitors discuss worldly matters and indulge in idle talk.

Use the opportunity and talk to them about Hajj.



Upon your return from Hajj, stick to the positive points in order to encourage others to undertake the journey.

In the DawaNet.com (2012), it has an article posted on why parents should share their knowledge and experiences in Hajj. And the website says:

Hajj is one occasion where Muslims have an opportunity to share information about not just a religious rite of Islam, but also the story of three prominent figures in the histories of Islam, Judaism and Christianity.

There are other reasons why parents should do this.

One is that your child and Muslim children feel less awkward identifying themselves as Muslims after someone in an authority position has discussed clearly what they believe in, and why.

As a result, your child, and other Muslim children, if there are any, are likely to feel more confident and secure.

The second reason is that Muslim children need to feel the importance of their own traditions, especially since we are living in a non-Muslim environment where kids don't see regular reminders of Islam or its important traditions and celebrations.

The third reason is that talking to your child about Hajj is a great way to share to non-Muslim kids and Muslim kids as well, in particular those who may come from non-practicing Muslim families.



Definition of Terms

Attitude. It refers to the negative or positive personal view or evaluation of the pilgrims to people, objects, event, activities, ideas, or just about anything in their environment after the Hajj.

Balik-Islam. It refers to the non-Muslim respondents who reverted to Islam religion. The word “revert” is used because during the early times Filipinos were Muslims before the Spanish colonizers converted them to Catholic religion.

Born-Muslim. It refers to respondents who were born with Muslim parents.

Communicating Hajj. It refers to the sharing of personal experiences in Hajj to others.

Effects of Hajj experience. It refers to the change in the respondent’s knowledge, attitude, and practices after Hajj experience.

Emotions felt. It refers to the sensational feelings of the pilgrims while performing Hajj.

Knowledge. It refers to the knowledge learned by the respondents which they do not know before until after Hajj experience.

Lessons learned. It refers to the lessons the respondents learned from the problems they encountered during Hajj.

Perceived benefits. It refers to the benefits gained by the respondents such as social, intellectual, physical, economic and political benefits after the Hajj.



Positive outlook. It refers to the views in life of the respondents in terms of spiritual after Hajj experience.

Spiritual experience. It refers to the challenges and problems or conflicts encountered by the pilgrims before, during and after Hajj.

Spiritual perspective. It refers to the pilgrim's spiritual point of view or perception in life after performing Hajj.

Values learned. It refers to the values possessed by the respondents which they do not possess before until after Hajj experience.



METHODOLOGY

Locale and Time of the Study

The study was conducted in Barangay Campo Filipino, Baguio City. Baguio City is approximately 250 kilometers north of Manila, situated in the Province of Benguet (Figure 7).

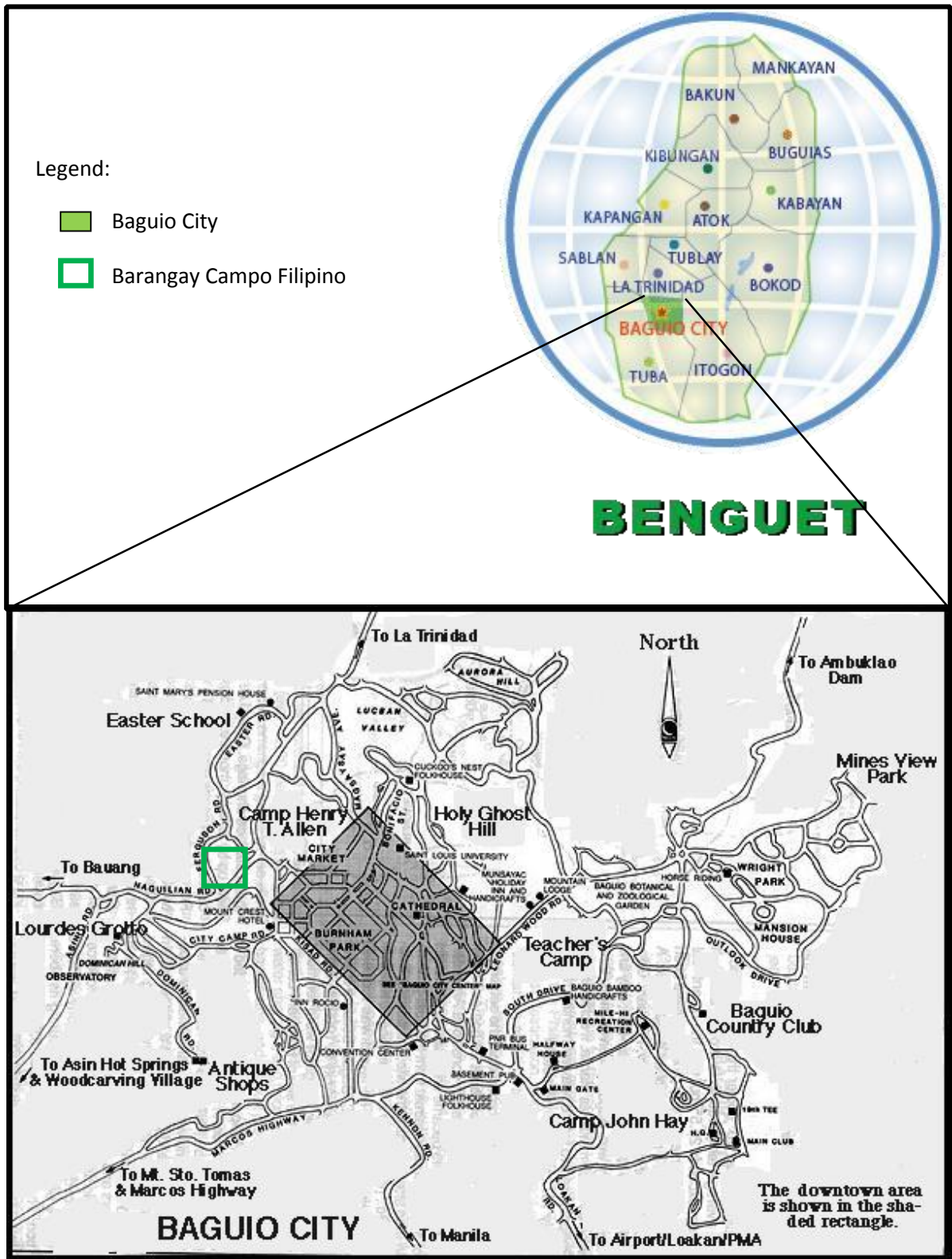
Baguio is the melting pot of different people and cultures and has boosted its ability to provide a center for education for its neighbours. Its rich culture and countless resources have lured numerous investments and business opportunities to the city (Baguio.gov.ph., 2012).

Baguio is known for having many Muslim migrants due to its good climate condition and because of the war-torn in Mindanao. Many Muslims have started abandoning their villages in Mindanao because of the war between the Moro Islamic Liberation Front and the government.

The city has 130 barangays and one is Barangay Campo Filipino. Campo Filipino is bounded by Cresencia Village Barangay by the North, Naguilian Road and MRR Queen of Peace Barangay by the South, Bokawkan Road and Camp Allen Barangay by the East and Fairview Barangay by the West (Figure 8). The total land area of the Barangay is 125,190 Square Meters according to the City Assessors Office (Campo filipino.weebly.com, 2007). According to 2007 National Statistics Office (NSO) survey as cited by Campofilipino.weebly.com (2007), Campo Filipino has a total population of 1,820 permanent residents and 357 Heads of family. Male population numbering to 890 or



Figure 7. Map of Baguio City showing the location of the study Figure 8. Map of Barangay



Campo Filipino showing the local of the study



48.88% and females having a total population of 942 or 51.78% outnumbered the males.

The major dialect spoken and understood is Iloco, for most of the residents' place of origin is Ilocos Region, and La Union. Tagalog is also often spoken. Even those who migrate as far as from Visayan and Southern Luzon, learn to speak Iloco fluently (Campofilipino.weebly.com, 2007).

The study was conducted in Barangay Campo Filipino because it has approximately 500 or 30% Muslim residents of the total population compared to other barangays. The barangay also has enough residents who had experienced and knowledge about Hajj.

This study was conducted from November 2012 – January 2013.

Respondents of the Study

Out of the total number of Muslims in Barangay Campo Filipino, only those who performed Hajj, either male or female and ages 18 years old and above were selected as the respondents, otherwise, they did not have the chance to be included in the study.

The respondents were chosen purposively based on the given criteria. Out of almost 300 Muslim residents, 21 were able to qualify the criteria listed above.

Data Collection

A survey questionnaire was used in gathering the data needed in determining the effects of Hajj to pilgrims residing in Barangay Campo Filipino, Baguio City. The questionnaire was made up of closed and open-ended questions.

The questionnaire was given to the respondents personally by the researcher.

Only 14 of the respondents were interviewed regarding their experiences in Hajj using a recorder. Photos taken from Hajj of the 4 respondents were collected with their consent.



Data Gathered

The data gathered includes the socio-demographic profile of the respondents, benefits of Hajj to the respondents, the effects of Hajj to the respondents in relation to knowledge, attitudes, and practices; problems encountered by the respondents before, during and after the Hajj; lessons learned from the identified problems during Hajj; values learned by the respondents; and how the respondents communicate Hajj experience to others.

Data Analysis

All data gathered were consolidated, tabulated and analyzed through frequency counts and getting the mean. Data were presented in descriptive and narrative form.



RESULTS AND DISCUSSION

Socio-Demographic Profile of the Respondents

Table 1 shows the socio-demographic profile of the 21 respondents who experienced the Hajj. It presents their names, ages, sex, tribal affiliations, number of times they attended the Hajj, the year they last attended the Hajj, financial means, and if the respondents followed other religions before Islam.

These profile results can be the basis of the answers and experiences of the respondents regarding Hajj as these affect the respondent's attitudes, interests, beliefs, behaviors, perceptions and views on certain things that are shown on their responses. As what Buerkel and Rothfuss (1985) said, each communicator creates meaning based on personal experiences. No two persons interpret the same past experiences, motivations and personal reality.

Benefits of Hajj to the Respondents

Results show that the benefits gained by the respondents are classified under social, personal, intellectual, physical and economic benefits. None of them gained political benefit.

It also shows that each respondent perceived more than one benefit with different combinations of benefits perceived. Four (4) respondents said that they did not perceive other benefits from experiencing Hajj aside from spiritual benefit.

Fifteen (15) respondents explained how these benefits helped them as an individual.



Table 1. Socio-demographic profile of the respondents

| Name | Age | Sex | Tribal Affiliation | No. of times attended the Hajj | Financial Means | Year last attended the Hajj | |
|----------------------|-----|--------|--------------------|--------------------------------|------------------|-----------------------------|-------------|
| Hamida Ano | 64 | Female | Ibaloi | 1 | Sponsored | 1991 | Balik-Islam |
| Caridad Butay | 58 | Female | Kankanaey | 1 | Personal expense | 2000 | Balik-Islam |
| Salma Dulaycan | 56 | Female | Kankanaey | 1 | Sponsored | 1996 | Balik-Islam |
| Farhana Maba | 54 | Female | Kankanaey | 1 | Personal expense | 2010 | Balik-Islam |
| Abdulwahab Lacsaman | 50 | Male | Maranao | 3 | Sponsored | 2011 | Born-Muslim |
| Bedejim Abdullah | 49 | Male | Maranao | 4 | Sponsored | 2007 | Born-Muslim |
| Respondent 7 | 49 | Male | Maranao | 3 | Personal expense | 2005 | Born-Muslim |
| Aisha Masacal | 45 | Female | Maranao | 1 | Sponsored | 2011 | Born-Muslim |
| Casmia Macala | 44 | Female | Maranao | 9 | Sponsored | 2000 | Born-Muslim |
| Fatima Gutierrez | 43 | Female | Tagalog | 1 | Sponsored | 2008 | Balik-Islam |
| Junaid Doro | 42 | Male | Maranao | 1 | Sponsored | 2003 | Born-Muslim |
| Hadja Macaumbang | 40 | Female | Maranao | 1 | Personal expense | 2011 | Born-Muslim |
| Respondent 13 | 40 | Female | Maranao | 3 | Sponsored | 2005 | Born-Muslim |
| Abdulwali Villanueva | 39 | Male | Ilocano | 2 | Sponsored | 2003 | Balik-Islam |
| Joel Omar | 33 | Male | Maguindanao | 1 | Sponsored | 2000 | Born-Muslim |



| | | | | | | | |
|-----------------|----|--------|---------|----|------------------|------|-------------|
| Amani Farouk | 24 | Female | Maranao | 1 | Personal expense | 2003 | Born-Muslim |
| Bukhari Sharief | | Male | Maranao | 1 | Personal expense | 2012 | Born-Muslim |
| Nailah Farouk | 21 | Female | Maranao | 1 | Personal expense | 2003 | Born-Muslim |
| Mohammad Farouk | 19 | Male | Maranao | 3 | Personal expense | 2010 | Born-Muslim |
| Sharief Ali | 18 | Male | Maranao | 1 | Personal expense | 2011 | Born-Muslim |
| Respondent 21 | | Male | Maranao | 15 | Sponsored | 2012 | Born-Muslim |



Social benefits. Most (14) of them said that they learned to mingle with others; they met Muslims of different nationalities, different languages and culture. They felt united among one another when they recited prayers in Arabic in the performance of Hajj. They could understand each other through gestures and the looks in their eyes (Figure 9).

This experience of most of respondents supports Allahuakbar.net (2003) which states that Hajj symbolizes the unity of mankind. Muslims from every race and nationality assembles together in equality and humanity to worship their Lord.

According to Caridad Butay, a Kankana-ey Balik-Islam respondent, she gained friends especially the Pakistani family. She also met other Filipino pilgrims from other groups and they exchanged experiences.

Some also said that through Hajj, they had an opportunity to visit their relatives domiciled there. Two respondents said that by performing Hajj, they were able to socialize more with people, exchanged ideas and news. They also stated that they were also able to meet those people or their relatives that they had not seen for a long period of time.

According to them, they still kept in touch with the ones they interacted during Hajj. This is similar to what Panopio and Roldan (2000) had said that in the observance of rituals, the members of a religious group achieve a sense of unity as a community or equals where fellowship is achieved. The bonding and allegiance to the group develop a sense of intimacy. However, according to them, such a state may obtain only during the ritual process.

Another respondent, Casmia Macala, a mother of 4 children and a Muslim-born, said that she communicated with others regardless of their tribes. They shared food and



told stories. Likewise, Fatima Gutierrez, a respondent, stated that everything was being shared especially food in Hajj.



Figure 9. Pilgrims of Different Races Meeting in Hajj with only one purpose which is to worship Allah

Lastly, Mohammad Farouk, a teenage and a Maranao respondent said that he gained the closeness of his beloved Muslim brothers, sisters and relatives for they acknowledged the importance of Hajj in their lives.

This testimonial corroborates the statements in BBC News (2005) that Hajj is a ritual that is designed to promote the bonds of Islamic brotherhood and sisterhood by showing that everyone is equal in the eyes of Allah.

These convictions of the respondents are similar to the experience of Davids (2006) that you will make life-long friends with some of the people you meet during Hajj.

It shows that Davids (2006) also had the same experience with the respondents. With that, he said in his book that many other pilgrims have had similar experiences. He has witnessed brothers meeting each other during Hajj; after many years apart as they live in different countries.

Henceforth, it shows that many pilgrims had similar experience in Hajj when it comes to social benefits.

Personal benefits. Among the personal benefits provided by Hajj to the respondents were gaining positive outlook in life and an opportunity to travel as they were able to see other cultures and historical places.

Two respondents said that they gained positive outlook in life in such a way that as they gained positive values, they learned to be more patient, good and hardworking. Another respondent mentioned that he gained the feeling of satisfaction and contentment.

The responses of the respondents implicates that they possessed positive values and improved personal outlook in life after Hajj experience.

Intellectual benefits. Salma Dulaycan, a mother who is also Balik-Islam respondent said that without actually understanding the Arabic language, by heart, she was able to recite with concentration. It was like a ‘magic’ of common knowledge that all these are by the blessings of Allah whom she come to worship.



“In terms of intellectual benefits, my knowledge about Islam definitely grew. I became more aware of my actions, ideas and practices as a Muslim” said by Abdulwali Villanueva, an Ilocano Balik-Islam respondent. Another respondent said that in Hajj, he learned that it teaches us that Muslims are equal. He also realized that there are no differences among people despite the differences in to race, tribe, color, home country or language. According to another respondent, Caridad Butay, as she performed Hajj, she read the Qur’an and understands its contents. She was able to read other books too and discussed it with other pilgrims (Figure 10).

Another respondent said that she learned how Hajj is being performed.

Thus, it can be noted that the Hajj experience had increased the knowledge of the pilgrims regarding the Islam religion and its teachings and also true essence of being a Muslim.



Figure 10. Pilgrims resting, making supplications and reading Qur’an most of the time at the Arafat as one of the rites in Hajj

Physical benefits. One of the physical benefits of the Hajj is the physical endurance developed by the pilgrims. According to Salma Dulaycan, a Kankana-ey respondent, she had proven herself that she can manage and tolerate the 50 Celsius heat walking under the sun with the flock of pilgrims chanting the ‘Labaika Allahuma Laika labaik’ around the Ka’aba (Figure 11) not minding whatever pain or difficulties she encountered along the way during the pilgrimage.

This statement supports the statement of Omari (n.d.) that all rites of Hajj entail strenuous physical effort since heat stroke, heat exhaustion, lack of sleep and physical exhaustion are susceptible during the days of Hajj.

On the other hand, another respondent, Farouk Mohammad said, “*Through Hajj, I gained physical benefits such as being fit that I became strong enough to perform all the obligations in Islam*”.

This implies that the Hajj required strenuous effort. However, despite being exhausted, the pilgrims were able to do their obligations. According to the respondents, this resulted to them becoming healthier.

Economic benefits. According to one of the respondents, through Hajj, he had the opportunity to have a job as an interviewer regarding the pilgrims’ experiences in Hajj in order to distinguish how the Saudi government could improve the pilgrims’ stay in Saudi during the yearly Hajj.



However, there were also other benefits when it comes to economic such as trade, commerce or business opportunities according to Fahd Al-Udah (2011) which he stated that the worldly benefits in Hajj includes trade, business and other commercial benefits.

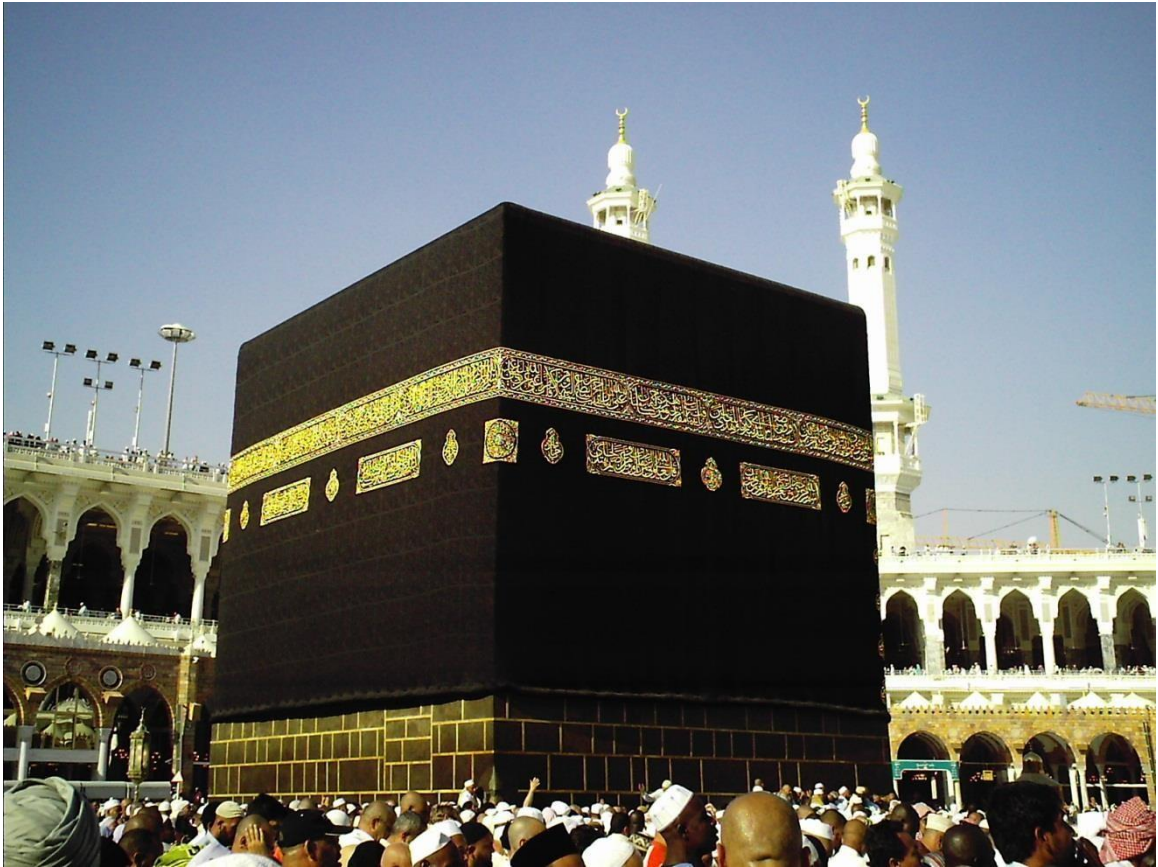


Figure 11. The Ka'aba, located inside the Masjid Al-Haram stands under the blue sky where pilgrims circumambulate it for seven times as one of the major rites in Hajj.

According to Caridad Butay, one of the respondents, she saw a lot of businessmen from different nationalities outside the Masjid Al-haram displaying and selling their products by the sidewalk where people passed by to regain their expenses in Hajj.

This observation of the respondent is similar to the experience of Davids (2006), he observed that he find many street vendors selling all sorts of things, from clothes, toys,

electrical items, and watches to pajamas. He saw them along the street displaying goods on a bed sheet while he is holding on to the ends of the sheet and his eyes are ever watchful.

Effects of Hajj Experience to the Respondents

Knowledge. This contains the significance of Hajj to the respondents and the learned knowledge by the respondents about Islam which they do not know before.

Significance of Hajj to the respondents. Eighteen (18) respondents said that Hajj is important to them because it is one of the Pillars of Islam which states that every Muslim if they are able to do so .should perform Hajj. It is the fulfillment of duty and obedience to the Creator.

These statements of the respondents validates the statement of Al-Ashqer (1995) that performing Hajj is obligatory, once in a lifetime, upon every mature Muslim provided he is able physically and financially.

Learned knowledge about Islam. After the Hajj, most respondents learned more about Islam which they do not know before.

To Hadja Macaumbang, she learned about the dos and don'ts about performing Hajj. On the other hand, Respondent 13 had the knowledge that Hajj is a manifestation of brotherhood, equality and unity. In Hajj, he learned how to develop the spirit of unity. Likewise, Respondent 21 knew the rituals and history of Hajj.

To Hamida Ano, she learned that Hajj symbolizes unity that either you are black, brown or white; we are equal in the eyes of Allah. She also learned the real purpose of life. She learned that everyone should be kind for all the creation of God such as animals,



insects and etc. She also learned that seek forgiveness for Allah always. While to Casmia Macala, she became aware of the proper Islamic attire. She also learned that everyone should share what you have even if they are rich.

Moreover, Salma Dulaycan learned what to pray during the performance of Hajj and other spiritual duties regarding Islam whereas to Jomar Omar, he became familiar with Hajj and the history of Prophet Muhammad.

Caridad Butay said that she was able to see the actual Ka'aba which is also important because this is where Muslims direct or face when they pray.

According to Fatima Gutierrez she gained the practical execution of Hajj which is supposed to be executed. Also, she learned a clearer explanation of all the theory she got from the lectures here in the Philippines.

On the other hand, Mohammad Farouk learned that believing and following superstitions applied in Hajj are forbidden. He also became acquainted with the rituals in Hajj and he executes it in its perfect performance.

Attitude. This includes the occurrence of Islamic attitude and the emotions felt during and after the Hajj by the respondents.

Occurrence of Islamic attitude. Table 2 shows the effects or changes in the attitude of the respondents by comparing it before and after experiencing Hajj. The mean rates for each criterion were taken and were interpreted using this formula: $\mu = (\sum fX) / (\sum f)$. Mean of 1 to 1.49 is equivalent to N (Never), mean of 1.50 to 2.49 is VR (Very rare), mean of 2.50 to 3.49 is S (Seldom), mean of 3.50 to 4.49 is O (Often), and mean of 4.50 to 5.00 is A (Always).



The volume of change in the respondents' attitudes before and after the Hajj was taken and interpreted through the difference between the over-all mean before and after the Hajj. Negative mean corresponds to Negative change, zero mean corresponds to No change and positive mean corresponds to Positive change in the respondent's attitude after the Hajj.

Table 2. Effects of Hajj Experience to the occurrence of Islamic attitude of the respondents

| CRITERIA | BEFORE THE HAJJ | | AFTER THE HAJJ | |
|---|-----------------|-------------|----------------|-------------|
| | RATING | DESCRIPTION | RATING | DESCRIPTION |
| How much do you remember Allah? | 4.62 | Often | 5.00 | Always |
| Do you pray five times a day? | 4.95 | Often | 5.00 | Always |
| How often do you read the Qur'an? | 3.91 | Seldom | 4.29 | Often |
| How often do you share religious knowledge acquired? | 3.71 | Seldom | 4.48 | Often |
| How often do you read books, articles, magazines, etc. about Islam? | 3.62 | Seldom | 4.43 | Often |
| How often do you spend in charity causes? | 3.52 | Seldom | 4.05 | Often |
| How often do you wear proper Islamic attire? | 4.29 | Often | 4.62 | Often |
| How often do you fulfill your promises? | 4.24 | Often | 4.81 | Often |
| How often are you truthful in your speech? | 4.57 | Often | 4.76 | Often |
| Are you kind to your parents? | 4.91 | Often | 4.95 | Often |
| Are you patient enough? | 4.33 | Often | 4.67 | Often |
| Are you shy? | 3.29 | Seldom | 3.62 | Seldom |



| | | | | |
|--|------|--------|------|-------|
| How often do you gamble, drink alcohol or smoke? | 1.05 | Never | 1 | Never |
| OVER-ALL | 3.92 | Seldom | 4.28 | Often |

Legend:

| | | |
|------------|-----------|-------------------|
| Mean of: | | |
| 1.00-1.49= | Never | 3.50-4.49= Often |
| 1.50-2.49= | Very Rare | 4.50-5.00= Always |
| 2.50-3.49= | Seldom | |

Results show that there were changes in the attitude of most respondents as presented in Table 3. Attitudes such as remembering Allah and praying five times a day resulted from

“Often” to “Always”. Moreover, there were also changes in the attitude of most respondents which include reading the Qur’an, sharing religious knowledge, reading books, articles, magazines, and others about Islam; and spending charity causes from “Seldom to Often”.

Nevertheless, there were no changes in the “Often” occurrence of most respondents when it comes to wearing proper Islamic attire, fulfilling promises, being truthful in speech, being kind to parents, being shy (Seldom), and gambling, drinking alcohol or smoking (Never).

Based from the table, the over-all mean before the Hajj is 3.92 while 4.28 is the over-all mean after the Hajj. Hence, the volume of change in the respondents’ attitude before and after the Hajj is 0.36. This means that the respondents positively changed after the Hajj from

“Seldom” to “Often” occurrence of Islamic attitude.



Emotions felt during and after the Hajj. Generally, the respondent said that they felt very happy while performing Hajj even though the rituals need physical exertions. The emotions were undefinable and they cried seeing the Ka'aba because of extreme tears of joy.

According to the Royal Embassy of Saudi Arabia (n.d.), a pilgrim who fulfilled Hajj has acquired a sense of humility, inner calm, brotherhood and strength that lasts a lifetime.

Majority of the respondents held that after the completion of Hajj they felt contentment and satisfaction. They felt like a new born baby purified from all their former sins. Having completed the Hajj gave them the feeling of supreme contentment and satisfaction. Also, they felt light and very happy for they fulfilled the 5th Pillar of Islam.

According to the Royal Embassy of Saudi Arabia (n.d.), at the conclusion of Hajj, the pilgrim has a profound feeling of having gone through a life-transforming spiritual experience.

He comes away with pride in having successfully performed a ritual dedicated to God and in belonging to a huge family of people that shares the same religious beliefs. Also, according to Al-Jumuah Staff (n.d.), a person who has completed the Hajj returns with a fresh outlook on life, a purified soul and full of blessings from Allah.

Thus, different emotions are felt during the Hajj making the experience more memorable to every participant.



Moreover, all (21) of the respondents said that they gained positive outlook in life after Hajj experience. The positive outlooks of the respondents brought by Hajj experience resulted to the following:

Became more religious. Through Hajj, it reinforced beliefs of the respondents in Islam. They maintained and became stronger to their religion whatever people talk against them being a Muslim.

Became more confident and stronger in facing every trial. The respondents realized that whatever failure or success they encountered; they do not need to cry but always be grateful in pain or in joy.

Became contented in life. The respondents have a clean and healthy conscious-mind, heart and purified soul. Knowing this, it gave them a great start and looked forward to a much better future. They also appreciate what they have in life and stopped dreaming luxury things that they have wanted before.

Became family oriented. The respondents realized the importance of reaching their goals such as on how to be a good Muslim, wife, sister, daughter and friend. They became closer to their fellow Muslims and have a good and tight relationship with their brothers, sisters and parents which they did not usually had before.

Became open-minded. The respondents realized that in this world people (Muslims) are slaves of Allah and this life is just a test for us and a place to do good deeds so that they can harvest it in the Hereafter. Also, they became more open-minded with the realities of the world specially the Muslim communities



According to Raza (2010), the Hajj has deep and wonderful influences on the spiritual life of pilgrims. It gives them a new life and a new direction; and they become more determined in life.

Practices. This shows the changes in the life of the respondents in terms of spiritual perspective after Hajj experience. All (21) of the respondents said that it changed them regarding their practices in life.

Relationship with God. According to the respondents, it strengthened their relationship with God and other people. They became better Muslims and more religious in their faith. They also possessed values such as humbleness, patience, fairness and being sacrificial.

Rituals and celebrations. According to Balik-Islam respondents, they do not participate in birthdays, Christmas, and any other Christian practices anymore after experiencing Hajj. They do not believe in superstitions, magic, amulets, etc. as it was before.

Clothing. Most of the respondents held that they became more aware of their clothing and attire especially the wearing of the veil. They follow the proper code of Islamic attire which is being modest especially to women (Figure 12).

Actuations. The respondents became more aware and conscious of their actions and decorum in public.





Figure 12. Prerequisite attire of women in Hajj – long and loose ones – with veil which associates the Islamic code of dressing

Problems Encountered by the Respondents from the Hajj Experience

Before the Hajj. Certain challenges were experienced by the respondents before the Hajj.

Absence of Guardian or Mahram. According to Salma Dulaycan's experience, before she went for Hajj, she was on a clinical duty as a nurse in one of the health centers in Arafat and Mina, Saudi Arabia. During that time they were not supposed to be allowed to go for Hajj since they do not have Mahram or guardian. But then, their Director allowed them but reminded them that it was at their own risk. With her co-workers and colleagues, they decided to have their off-duty. Together they went and performed Hajj with a group of women. They did short-cuts of rituals being performed in Hajj because they were also doing their duty as nurses. During that time, it was a very risky duty for her because they have to go with different kinds of people.

According to Sabiq (1992), in the case of a woman it is essential that she should be accompanied by her husband or some other Mahram relative on the journey for Hajj.

Women are not allowed to travel without a Mahram. During the Hajj travel it is necessary for women to have Mahram because of the distance and risks involved.

Dauids (2006) listed some common practices which are not accepted and one is a woman travelling together with a group of women. But according to him not all scholars agree on this point.

Likewise according to the respondent who experienced this, scholars had said that Allah might accept their Hajj but next time they should do better and have Mahram since it was still their first time. Thus, she wished to perform Hajj again.

Difficulty in the shift of lifestyle. Hamidah D. Ano was still a new Muslim when she performed the Hajj. According to her it was hard for her to shift from Christian practice to Islamic lifestyle especially the wearing of proper Islamic attire.

Insufficient personal savings. Based from Jomar A. Omar, he was really thankful that he was included in the group of Balik-islam who were sponsored by the Saudi government to perform Hajj. According to him, he asked his boss to include him in the group. Luckily, he saw his name on the list of Balik-Islam who received the grant. His Christian name paved his way to hajj. He was very thankful that he experienced Hajj without much effort in terms of financial means.



During the Hajj. Fifteen (15) respondents held that they encountered some problems during their Hajj experience while six (6) respondents said that they did not encounter during the

Hajj. Results show that most of the problems they encountered are the abundance of people and the extreme hot climate during Hajj that resulted to physical tiredness and transportation problems.

Abundance of people. All of the respondents mentioned that the number one problem they encountered was the abundance of people (Figure 13, 14 and 15).

According to the Ministry of Information of Saudi Arabia (1991), the number of pilgrims has steadily increased during the last decade, exceeding 1 million from outside the Kingdom and about 1.5 million from with the Kingdom in 1982.

Extreme hot climate. According to the respondents, due to the hot climate and also the abundance of people, many were exhausted.

The respondent's answer supports the statement of Omari (n.d.) that the most common problem encountered by pilgrims in Hajj is overcrowding. All rites of Hajj entail strenuous physical effort; heat stroke and heat exhaustion; lack of sleep and physical exhaustion can affect the elderly and wide spread of illnesses and diseases.

Respondents who said that they did not encounter problems performed Hajj in the year 2000, 2003, 2008 and 2011. Another factor why others encountered problems while the six (6) respondents did not is because it depends on the month of the year Hajj is performed. There are months that the climate is extremely hot and extremely cold according to Abdullah (2012).



Likewise, this corroborates the statement of Davids (2006) that June onwards is summer in Saudi and it gets extremely hot. The temperature can go as high as 55 Celsius but on December onwards it is winter and the weather during winter is very pleasant.

This implicates that the hot or cold climate which pilgrims may experience during Hajj is subjected to the month when they performed the Hajj.



Figure 13. A close-up shot of the overcrowded pilgrims circumambulating around the Ka'aba



Figure 14. A bird's eye view shot of overcrowded pilgrims circumambulating around the Ka'aba



Figure 15. Overcrowded pilgrims at the ramparts of Masjid Al-Haram

Physical challenges. Due to physical requirements in order to execute the rituals in Hajj, some of the respondents got wounded, tired and sick.

According to Fatima Gutierrez, usually, she suffers from arthritis; more often than not, she could not kneel during prayers and there were times that she could not walk. But then during the Hajj, she was surprised that she did not feel any pain in her legs while doing all the rituals in Hajj. She admitted that she got weary especially at the Stoning of the Devil but not in a single moment that her arthritis attacked.

Transportation problem. Because of vast population, transportation were lacking during Hajj. According to Caridad Butay, the hotel where they stayed was far from the mosque. The taxis were all full that time that was why they decided to walk not to miss the prayers. There were many buildings constructed along the way in order improve the facilities in Hajj. They tried to pass the detour along the way but they got lost. They walked so far until they reached their destination.

According to Davids (2006), transportation during Hajj days is the biggest nightmare but he said that by foot is always one of the best modes of transport during Hajj.

Other problems encountered were cultural and attitude differences, lack of time, language barrier, illnesses, loss of property, lack of facilities and discrimination. Each respondent encountered more than one problem during Hajj.

Most of the respondents said that despite the extreme physical effort, hot climate, unexpected incidents that happened during Hajj, they could not think of anything but Allah. They gave thanks and asked for forgiveness from Him. Worldly affairs were set



aside and the only important aspects to them were how they could be a good Muslims and how they could do good things for the sake of Allah.

Furthermore, one respondent suggested that the government should improve more the facilities in Hajj because thousands of people go there and everyone cannot use the facilities available at the same time. This experience of this respondent happened 12 years ago.

This suggestion of the respondent corroborates with what the Ministry of Information of Saudi Arabia (1991) that because of millions of pilgrims in Hajj, the holy places could hardly accommodate the big increase. So the government decided to develop and improve the Hajj facilities so that they may accommodate a bigger number of pilgrims.

At the present, there are new and improved facilities and service now (Figure 16 and 17) which made Hajj easier to perform. The government provides shelter and heat reducers (Figure

18, 19 and 20) for pilgrims.





Figure 16. A cleaning machine driven by a person cleans the floor at Masjid Al-Haram



Figure 17. Maintenance crew cleans the floor in Masjid Al-Haram



Figure 18. Pilgrims resting and reading qur'an where electric fans were set up



Figure 19. Electric fans were put up in every corner inside the Masjid Al-Haram to overcome the hot climate



Figure 20. Pilgrims relaxing under the shade of a small tree behind the tents

Likewise, Respondent 7 said that he had performed Hajj thrice. According to him, performing Hajj before was not easy unlike now Hajj is easier when he performed in 2005 because of improved and new technologies available during Hajj.

Thus, it shows that the government of Saudi Arabia these years is improving and developing more the Hajj facilities and services every year which made the pilgrimage easier to perform.

After the Hajj. The main problem experienced after the Hajj by the respondents was getting sick. Some sicknesses include getting fever, cough and flu.

Illness. According to Fatima Gutierrez's experience, the moment their Hajj was finished, she got sick such as fever, cough, and flu.

This experience supports the claim of Davids (2006) that there is a high probability that during Hajj, pilgrims may catch a cold or flu due to being in and out of the sun and airconditioned rooms. It is also very likely that they will be coming home with a cough, affectionately known as "Hajj cough".

Lessons Learned from the Problems Encountered during Hajj

Based on the problems encountered by the respondents during Hajj, some of them learned lessons. The problems identified associates with their lessons learned. Most of the respondents learned lessons from the problems they encountered in Hajj. However, out of fifteen (15) respondents who encountered problems, two of them did not learn lessons from the problems they encountered in Hajj.

Being tolerant. Due to abundance of people or over crowdedness, most of them said that they learned to be more patient for the sake of Allah.

This supports the statement of Davids (2006) that there is an average of 2 million people performing Hajj each year. He advised the pilgrims that if they find difficulty being in big crowds, try to prepare themselves mentally. Recognize that they are going in a spiritual trip that necessitates hardship and sacrifice. It demands every pilgrim to be patient.



Being sympathetic. Because of cultural and attitude differences present in Hajj, some of the respondents learned to have enough understanding because they were brought up in different worlds. Also, they learned to respect each other's cultures and attitudes.

This corroborates the statement of Al-lahim (n.d.) that the Hajj in its general manifestation is a convention that comprises all groups of Muslims who come from different countries and from different descents to attend and participate in this great beneficial function. However, Fathi (2011) held that pilgrims try their best to be good to one another and to avoid anything that may harm or disturb one another.

Proper time management. One of the respondent said that *"In all my Hajj experience, I went as a Hajj Guide so I'm handling people in a group. I have to make sure that members of my group have done the rituals properly. I also look after their welfare like safety, food and accommodation. Their personal problems are also being addressed to me. In truth, these are not really problems but there are many lessons learned"*. Being busy with his group, he still managed to perform his own hajj better.

Also, pilgrims should be time conscious as the Hajj entails a lot of activity. Thus, they should be able to perform all of these on time.

Being sacrificial. Due to lack of facilities and accommodation in Hajj, some respondents realized that in attaining a goal or dream, one will face hardship and trials. Not all are comforts and happiness but it needs sacrifice for the sake of Allah.

As what Aisha M. Masacal said, she felt very happy when she knew that she will go for Hajj, her children cried because no one will stay and take care of them. She also



cried and told them that they should be patient because Hajj is important and this opportunity might not come again.

As what Davids (2006) had admitted that expect the least relaxation and less comfort but achieve the maximum rewards from Allah in Hajj. This supports the statement of Al-lahim (n.d.) that pilgrimage trains self-restraint, endurance, resisting hunger, enduring patiently the hardship of the journey, leaving the family behind, and other desirous thing.

In addition, because of the unfavorable climate and weather during Hajj the respondents learned to be patient and be sacrificial for it is worth the reward from the Creator.

Being fair and equal. One respondent held that she experienced discrimination but she learned to be fair and equal including self-control. She said that one should treat brothers and sisters as a family unless there is an agreement between you for something.

Being flexible. Because of language barrier, two of the respondents learned that they have to anticipate or do sign language to those who cannot understand other languages aside from their own.

Being conscious and aware. Because of mixed culture and nationalities, pick pocketing cannot be avoided. Two respondents who experienced this in Hajj learned that they should be more conscious and aware with their valuable things.



Values Learned by the Respondents from Hajj

Table 3 shows the values learned by the respondents after experiencing Hajj which they did not possess before. The table shows the leading value learned by the respondents is faithfulness. Further, result also shows that each respondent learned more than one value from the Hajj experience.

Being faithful means being true in thought, speech and in action based in Islamic teachings.

According to Kutty (2011), the result of a successful Hajj is rich inner peace, which is manifested outwardly in the values of justice, honesty, respect, generosity, kindness, forgiveness, Table 3. Values learned by the respondents from Hajj

| VALUES GAINED | FREQUENCY n=21 |
|-------------------|-------------------|
| Faithfulness | 16 |
| Patience | 14 |
| Self-control | 14 |
| Acceptance | 13 |
| Courage | 13 |
| Generosity | 13 |
| Open-mindedness | 13 |
| Optimism | 13 |
| Responsible | 13 |
| Thoughtful | 13 |
| Contentment | 12 |
| Equality/fairness | 12 |
| Friendliness | 12 |
| Honesty | 12 |
| Kindness | 12 |



| | |
|---------------|----|
| Maturity | 12 |
| Motivation | 12 |
| Peaceful | 12 |
| Simplicity | 12 |
| Confidence | 11 |
| Purity | 11 |
| Wisdom | 11 |
| Determination | 10 |
| Modesty | 10 |
| Righteousness | 10 |
| Compassion | 9 |
| Dedication | 9 |
| Leadership | 8 |

Table 3. Continued...

| | |
|----------------------------------|---|
| Obedience | 8 |
| Piety | 8 |
| Tolerance | 7 |
| Loyalty | 6 |
| Practicality | 5 |
| Popularity | 4 |
| Others (Hardworking, humbleness) | 2 |
| Power | 1 |
| Pride | 1 |

*Multiple responses

mercy, and empathy. And it is these values - all attributes of God almighty - that are indispensable to us all if we really want to get along in this world.



Since it was also discussed that the respondents have gained a positive outlook in life, this resulted to making these pilgrims become value-laden after the Hajj.

Communicating Hajj Experience to Others

Based from the answers of the respondents, all of them (21) shared their experiences in

Hajj to others through lectures and conversations. This corroborates the statement of Davids (2006) that naturally, before the pilgrims leave and upon their return, they will have many family members and friends who visit them. He suggested that pilgrims should take this opportunity to

“spread the word” to them about Hajj.

Most of the respondents (13) said that they told great stories of experiences which happened during their Hajj. They narrated what they felt and how fulfilling Hajj was. Most of these thirteen (13) respondents encouraged their listeners to strive harder to perform Hajj as well.

One of the respondents also related the history of how Hajj came to be practiced by Muslims now.

On the other hand, eight (8) of the respondents told their listeners how Hajj is being performed; what to bring with them; what to do and what not to do; what to expect and prepare; and advised them not to repeat mistakes experienced.

According to the respondents, their listeners were happy for them that they were able to perform their obligation which is to perform Hajj. Some of their listeners asked more



questions showing that they were really interested. Some cried because of possibility that they might not experience it due to financial incapability, but then some are still hopeful.



SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

Summary

The study entitled Experiencing Hajj: Its Effects on the Lives of the Pilgrims Residing in Barangay Campo Filipino, Baguio City was conducted from November 2012 to January 2013. Survey questionnaires were used to gather data from the 21 respondents who were chosen purposively based on the given criteria. These respondents also were interviewed personally regarding their experiences before, during and after the Hajj. Moreover, photos taken from Hajj were collected from the respondents if available to support their statements.

The data were consolidated, tabulated and analyzed through frequency counts and getting the mean. Data were presented in descriptive and narrative form.

Results show that the qualified respondents are mixed of Born-Muslims and Balik-Islam. They are composed of Maranao, Kankanaey, Ibaloi, Tagalog, Ilocano and Maguindanao. Most of them experienced Hajj only once and were sponsored as their means in going for Hajj.

Results show that the benefits gained by the respondents are classified under social, personal, intellectual, physical and economic benefits. None of them gained political benefit.

It also shows that each respondent perceived more than one benefit with different combinations of benefits perceived. Four (4) respondents said that they did not perceive other benefits from experiencing Hajj aside from spiritual benefit.



These benefits mentioned helped them as an individual. Under social benefits, they learned to mingle with others, gained more friends, and kept in touch with their relatives whom they haven't seen for long, whereas in personal benefits, they became more patient, good and hardworking servant of God because of Hajj. They also said that their faith became stronger which implicates that they possessed positive values and improved personal outlook in life after Hajj experience.

In the effects of Hajj experience to the spiritual perspective of the respondents, the knowledge of the respondents regarding Islam increased as compared before.

In the effects of Hajj experience to the spiritual perspective of the respondents, the occurrence of their Islamic attitudes show those attitudes such as remembering Allah and praying five times a day resulted from "Often" to "Always". Moreover, there were also changes in the attitude of most respondents which include reading the Qur'an, sharing religious knowledge, reading books, articles, magazines, and others about Islam; and spending charity causes from "Seldom" to "Often". Nevertheless, there were no changes in the "Often" occurrence of most respondents when it comes to wearing proper Islamic attire, fulfilling promises, being truthful in speech, being kind to parents, being shy (Seldom), and gambling, drinking alcohol or smoking (Never).

When it comes to the emotions they felt during Hajj, they felt over joy while performing Hajj even though the rituals need physical exertions. Majority of the respondents held that after the completion of Hajj they felt contentment and satisfaction.



They felt like a new born baby purified from all their former sins. Having completed the Hajj gave them the feeling of supreme contentment and satisfaction. Also, they felt light and very happy for they fulfilled the 5th Pillar of Islam.

Moreover, all of the respondents believed that they gained positive outlook in life after Hajj experience which the respondents became more religious, became more confident and stronger in facing every trial, became contented in life, became family oriented, and open-minded.

Regarding their practices, all of the respondents said that it changed them personally specifically it strengthened their relationship with God, their rituals and celebrations, clothing, and actuations and decorum in public.

Fifteen (15) respondents held that they encountered some problems during their Hajj experience while six (6) respondents said that they did not encounter problems during the Hajj.

The problems the respondent encountered before the Hajj were the absence of Guardian or Mahram, difficulty in the shift of lifestyle, and financial deficiency. During Hajj, they encountered abundance of people, extreme hot climate, physical challenge, transportation problems, cultural and attitude differences, lack of time, language barrier, illnesses, loss of property, lack of facilities and discrimination. And after the Hajj, illness was the only identified problem from the respondents. Each respondent encountered more than one problem during Hajj.

However, some of the respondents said that they did not encounter problems when they performed Hajj in the year 2000, 2003, 2008 and 2011. The government of Saudi



Arabia these years is improving and developing more the Hajj facilities and services every year to make the pilgrimage easier to perform.

But all the problems during the Hajj that appeared gave the respondents lessons such as being patient, being understanding, proper management of time, being sacrificial, being fair and equal, and being flexible.

The greatest value learned by most of the respondents was faithfulness. Result also shows that each respondent learned more than one value from the Hajj experience.

Since it was also discussed that the respondents have gained a positive outlook in life, this resulted to making these pilgrims become value-laden after the Hajj.

Results also show that all of the respondents shared their Hajj experiences to others through lectures and conversations. They also told their listeners how Hajj is being performed; what to bring with them; what to do and what not to do; what to expect and prepare; and advised them not to repeat mistakes experienced. Their listeners were encouraged and inspired to strive harder in order to experience Hajj as well.

Conclusions

Based on the findings of the study, the following conclusions were drawn:

1. Not all pilgrims were financially capable, sponsorship is very important;
2. Hajj is very beneficial in the growth of a Muslim;
3. Hajj increased the knowledge, changed the attitude, and practices of the respondents;



4. With the improvement of facilities and services, problems encountered in Hajj were lessened;
5. Hajj makes the pilgrims more value-laden; and,
6. Through continuous sharing of the Hajj experience of the pilgrims, others are encouraged to follow them in this spiritual obligation;

Recommendations

From the findings and conclusions drawn, the following are being recommended:

1. Future pilgrims must prepare themselves physically, mentally and financially before going for Hajj.
2. Hajj may be performed better while still young and strong to outlive the physical hardship in Hajj.
3. To validate the results, in depth study may be done with a larger number of respondents and larger area of the study.



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