



# **Social Behavior of the Population During Eid Al-Adha: A Field Study in the City of Makkah Al-Mukarramah**

Dr. Ahmed Mohamed Ahmed Helaly\*

\*Assistant professor, The Custodian of the Two Holy Mosques Institute for Hajj and Umrah Research, Umm Al-Qura University

**Citation:** Dr. Ahmed Mohamed Ahmed Helaly (2025). Social Behavior of the Population During Eid Al-Adha: A Field Study in the City of Makkah Al-Mukarramah, *Educational Administration: Theory and Practice*, 31(1) 201-221  
Doi: 10.53555/kuey.v31i1.9276

## **Introduction**

The world is going through the Corona pandemic, which has changed many aspects of people's daily lives and changed the social customs that individuals used to perform on occasions and holidays, whether social or religious, which calls for contemplating the differences that this pandemic has made to individuals' behaviors, and the extent of their commitment to the precautionary measures called for by international, regional and local organizations to limit the spread of this pandemic. Therefore, the Custodian of the Two Holy Mosques Institute for Hajj and Umrah Research conducted this study to monitor the most important social aspects in Makkah Al-Mukarramah during the days of Eid Al-Adha 1441 AH.

## **Study Problem**

The Corona pandemic had a tremendous impact on the different manifestations of Eid al-Adha celebrations among the residents of the Holy Capital, especially during the exceptional Hajj season that the Kingdom of Saudi Arabia went through. This study came to monitor these manifestations and compare them with what the residents of Makkah Al-Mukarramah used to do, and to identify their responses to the precautionary measures for Corona.

Study Questions and Objectives

## **Research Questions**

- A. What are the most important social manifestations that the residents of Makkah Al-Mukarramah did during the days of Eid al-Adha 1441 AH?
- B. What are the manifestations of the residents of Makkah Al-Mukarramah's response to the precautionary measures to limit the spread of Corona during Eid prayers, in gardens, parks, and in markets?

## **Research Objectives**

Monitoring social manifestations in Makkah Al-Mukarramah during the days of Eid al-Adha 1441 AH

## **Research Methodology and Methods**

This study is a descriptive study that takes the descriptive approach as a way to describe and determine the current situation through direct observation and social survey of the sample.

Direct observation (field monitoring):

Special field monitoring teams were directed and trained to carry out observation work through an observation form designed according to the study objectives and methodological questions, then subjected to scientific arbitration. After deletion and addition, it came out in its final form according to the opinions of the arbitrators.

## **Study sample:**

The monitoring categories were determined in mosques, public parks, gardens and markets for monitoring. A sample of those places was chosen to send monitoring teams in them, which met some conditions, such as:

- 1) Mosques: (4) mosques were identified from the mosques in which Eid al-Adha prayer rituals were permitted to be held to monitor the manifestations of prayer in them, in addition to being among the largest mosques in the city of Makkah Al-Mukarramah, which people flock to perform prayers in previous years. These are: Faqih Mosque, Bin Baz Mosque, Al-Rajhi Mosque and Prince Ahmed Mosque.
- 2) Parks and public gardens: (2) of the largest public gardens that people flock to during the holidays were chosen, which are: King Abdullah Park and Al-Hussainiya Park.
- 3) Markets: (9) major markets were selected that are famous for being visited by visitors, whether for walking, shopping, spending leisure time, or eating in some of them. They are: Makkah Mall, Al Diyafa Mall, Bawarith Plaza, Al Safwa Complex, Dhi Majaz Market, Aryam Complex, Al Salam Market, Al Jawhara Commercial Complex, and Al Aila Market.

**Table (1): Distribution of the field monitoring team**

Category	Target location	Targeting time	Time taken	Number of observers
<b>Mosques</b>	Al Rajhi Mosque, Al Naseem District Faqih Mosque, Al-Aziziyah District. Ibn Baz Mosque, Al-Aziziyah District Prince Ahmed Mosque, Al-Russeifa district.	Eid prayer time	Extending from Fajr prayer until the end of Eid prayer	5 monitors for each mosque, and their work ends at the end of the Eid prayer.
<b>Public parks and gardens</b>	Al-Hussainiya Park. King Abdullah Park.	From Asr prayer time until midnight	From the first day of Eid al-Adha until the last day of the official holiday	2 observers, one for each garden
<b>Markets</b>	Mecca Mall Elite Market Bawarth Plaza Market Family Market Jawhara Market Aryam Market Dhi Majaz Market Peace Market Hospitality Mall	First period: from morning until afternoon prayer Second period: from afternoon prayer until midnight	From the first day of the month of Hajj until the end of the 15th of the same month	18 monitors so that there is one monitor for each period for each market

The monitoring sessions were conducted according to the following table:

**Table (2): Number of field monitoring sessions and their hours**

A	Name of the place of observation	Number of sessions	Total number of hours
<b>1</b>	Mosques	4	8
<b>2</b>	Parks and gardens	14	112
<b>3</b>	Markets	162	972
<b>Total</b>		180	1092

### Social Sample Survey:

A questionnaire form was designed to be applied to a random sample of Makkah residents who were present during the Eid al-Adha holiday for the year 1441 AH. It was presented to the arbitration team, and after making the required modifications, it came out in its final form with (29) questions that meet the study's objectives and methodological questions. The electronic questionnaire was designed and sent only to Umm Al-Qura University employees who were present in Makkah during the Eid period, as the questionnaire was completed after the afternoon of the first day of Eid al-Adha 10/12/1441 AH until midnight on 13/12/1441 AH. The number of respondents to the questionnaire during that period was 155 respondents.

### Data Analysis:

#### First: Aspects of Eid Prayer:

A number of sessions were conducted to monitor the manifestations and behaviors of worshipers in mosques during Eid prayer, where Al Rajhi Mosque, Faqih Mosque, Bin Baz Mosque, and Prince Ahmed Mosque were identified to monitor the behaviors of worshipers. Observation sessions for each mosque began after the dawn prayer until the end of the Eid prayer.

**Table (3): Field monitoring sessions for mosques**

A	Name of the mosque	Number of sessions	Number of hours per session	Total number of hours
<b>1</b>	Al Rajhi Mosque	1	2	2
<b>2</b>	Prince Ahmed Mosque	1	2	2
<b>3</b>	Faqih Mosque	1	2	2
<b>4</b>	Bin Baz Mosque	1	2	2
<b>Total</b>		4	8	8

**Al Rajhi Mosque:**

Session time: Three hours.

Characteristics of worshipers: Young and adult males only.

Aspects and behaviors:

1. The presence of a medical team before the dawn prayer, who took a temperature measurement and sterilized the worshipers and remained present until the end of the prayer.
2. The presence of handshakes and greetings between some worshipers after the end of the prayer in the mosque courtyard.
3. The presence of some small gatherings of some worshipers after the prayer.
4. The vast majority of worshipers brought their own prayer rugs with them.
5. The worshipers adhered to precautionary measures such as attending with a mask, applying the rules of physical distancing, ensuring continuous sterilization, and measuring the temperature by the medical team.
6. The presence of health guidance boards to educate worshipers.

Prince Ahmed Mosque

Session time: 3 hours

Characteristics of worshipers: Males and females, and women prayed outside the mosque in the courtyards.

The age characteristics varied, as there were children, youth, and adults.

Manifestations and behaviors:

1. The presence of a medical team that measured the temperature and sterilized the worshipers and supervised physical distancing and remained present until the end of the prayer, and gave some advice and guidance to the worshipers.
2. The presence of handshakes and greetings between some worshipers after the end of the prayer in the mosque courtyard.
3. The presence of some small gatherings of some worshipers after the prayer.
4. The vast majority of worshipers brought their own prayer rugs with them and plastic rugs were distributed to those who did not have a rug.
5. The worshipers adhered to precautionary measures such as attending with a mask and applying the rules of physical distancing, but the worshipers who arrived late did not adhere to the rule of physical distancing, and the keenness to continuously sterilize, and measure the temperature, by the medical team.
6. The presence of health guidance boards to educate the worshipers.
7. The presence of a female worshiper outside the mosque.

**Ibn Baz Mosque**

Session time 3 hours

Characteristics of the worshipers: Males only.

The age characteristics varied, as there were children, youth, and adults.

Manifestations and behaviors:

1. The medical team was late to arrive after the mosque was almost half full and they took a temperature measurement and sterilized the worshipers late.
2. There was shaking hands and greeting with hands between some worshipers after the end of the prayer in the mosque courtyard.
3. There were some small gatherings of some worshipers after the prayer.
4. The vast majority of worshipers brought their own prayer rugs, but some did not bring their rugs with them, which prompted them to use the mosque's rugs.
5. The worshipers did not adhere to the precautionary measures, such as not applying the rules of physical distancing and the worshipers getting very close to each other.
6. The presence of health guidance boards to educate the worshipers.
7. The presence of a women's prayer hall outside the mosque.

**Faqih Mosque**

Session time 3 hours

Characteristics of worshipers: Males and females, and women prayed outside the mosque in the courtyards.

Age characteristics varied, as there were children, youth, and adults.

Manifestations and behaviors:

1. The temperature of worshipers was measured after they sat in the mosque, not at the door of the mosque.
2. There was shaking hands and greeting with hands between some worshipers after the end of the prayer in the courtyard of the mosque.
3. There were some small gatherings of some worshipers after the prayer.
4. The vast majority of worshipers brought their own prayer rugs with them, and plastic rugs were distributed to those who did not have rugs.
5. The worshipers adhered to precautionary measures, such as attending with a mask, and masks were distributed to worshipers who had poor masks and to those who did not bring them.
6. There were health guidance boards to educate worshipers.
7. There was crowding outside the mosque, while there was no crowding inside.

The most important responses of the sample items to the precautionary measures during **Eid prayers:**

Demographic characteristics of worshipers:

1. The majority of mosques were attended by males only, but some mosques allocated courtyards for female prayer outside the mosque (Faqih Mosque and Prince Ahmed Mosque)
2. Some worshipers brought children with them to attend the prayer (Faqih Mosque only)
3. The age characteristics of the attendees varied between young people and the elderly

Positive aspects:

1. The presence of a medical team that measures the temperature of worshipers and sterilizes them and is present until the end of the prayer (Al Rajhi Mosque).
2. The vast majority of worshipers brought their own prayer rugs with them.
3. The commitment of the majority of worshipers to the precautionary measures in terms of bringing masks and physical distancing inside the mosque.
4. The presence of health guidance boards in all mosques in which observation sessions were conducted.
5. Distributing masks and plastic prayer rugs to worshipers who did not attend with them (Faqih Mosque)
6. Some mosques allocated places for women to pray.

Negative aspects:

1. The medical team was late to arrive at the mosque, which led to a delay in measuring temperature and sterilization until after the worshipers entered the mosque (Ibn Baz)
2. Some worshipers shook hands and greeted each other after leaving the mosque.
3. There were some small gatherings of worshipers outside the mosque after prayer.
4. The absence of physical distancing rules between some worshipers who arrived late to the mosque, which led to them sitting very close together because they sat in empty places between worshipers who arrived early.
5. There was crowding after prayer outside some mosques.

Second: Manifestations and behaviors of visitors to public parks and gardens:

A number of observers were dispatched to monitor the behaviors of visitors to parks and gardens, where King Abdullah Park and Al-Hussainiya Park were identified in front of Al-Rajhi Mosque, and observation sessions for each park began after the afternoon prayer until midnight, starting from the tenth of Dhu al-Hijjah until the sixteenth of the same month.

**Table (4): Field monitoring sessions for gardens**

A	Park name	Number of sessions	Number of hours per session	Total number of hours
1	Al-Hussainiya Garden	7	8	56
2	King Fahd Park	7	8	56
<b>Total</b>		14	16	112

#### **Al-Hussainiya Park in front of Al-Rajhi Mosque:**

Session time: 8 hours.

Pioneers' characteristics: The majority of visitors are children and women.

Manifestations and behaviors:

1. It is noted that there are not many visitors in the park as it used to happen at this time every year.
2. There are gatherings around children's games from visitors.
3. There is shaking hands and greeting with hands between some of the park's visitors, not all visitors.
4. Children use the games extensively without sterilizing or even cleaning them.
5. The absence of supervisors or guides in the park.
6. There are no healthy or unhealthy signs in the park.
7. Failure to follow social distancing procedures among park visitors.
8. Eating food was clearly evident among park visitors, with no care taken to keep the place clean.
9. There are trash cans, but there is no commitment to disposing of waste in them.

#### **King Abdullah Park:**

Session time: 8 hours.

Pioneers' characteristics: The majority of visitors are children and women.

Manifestations and behaviors:

1. Children gathered around the games in the park without any precautionary measures.
2. Municipality cars passed by and tried to collect children's grades.
3. There was eating and using hookah in the park.
4. Visitors were keen to take food and drinks with them to the park.
5. The absence of supervisors or guides in the park.
6. There are no healthy or unhealthy signs in the park.
7. Failure to follow social distancing procedures among park visitors.
8. There is no sterilization of the games and children use them without sterilization.

9. There is no medical team to examine visitors or verify sterilization procedures.

### The most important responses of park and garden visitors:

1. A limited number of Makkah residents went out to parks and gardens.
2. Children gathered around the games in the park without any precautionary measures.
3. Municipality cars passed by and tried to collect children's grades.
4. There was eating and using hookah in the park.
5. Visitors were keen to take food and drinks with them to the park.
6. The absence of supervisors or guides in the park.
7. There are no healthy or unhealthy signs in the park.
8. Failure to follow social distancing procedures among park visitors.
9. There is no sterilization of the games and children use them without sterilization.
10. There is no medical team to examine visitors or verify sterilization procedures.
11. There were gatherings around children's games by visitors.
12. There was shaking hands and greetings between some park visitors, not all visitors.
13. Children used the games extensively without sterilization or even cleaning them.
14. Absence of supervisors or guides in the park.
15. There are no health or unhealthy signs in the park.
16. Failure to follow social distancing procedures among park visitors.
17. Eating food was clearly evident among park visitors, with no care taken to keep the place clean.
18. There are trash cans available, but there is no commitment to disposing of waste in them.

Third: Individuals' behaviors in shopping places: In the context of monitoring the aspects of the Hajj season for the year 1441 AH in the markets, the monitoring team identified (9) large markets and shopping centers, taking into account in their selection that they represent the largest markets frequented by the residents of Makkah Al-Mukarramah at this time of every year, as well as visitors to the Holy Capital. These markets are: Makkah Mall, Al-Hijaz Market, Dhi Al-Majaz Market, Al-Aila Market, Bawarath Plaza Market, Al-Salam Market, Al-Jawhara Commercial Complex, Al-Diyafa Mall, and Aryam Complex. The observation sessions began with two sessions per day. The first session extends from morning until the afternoon prayer, and the second session from after the afternoon prayer until midday, starting from the seventh day of Dhu Al-Hijjah until the fifteenth day of the same month.

**Table (5): Field monitoring sessions for markets**

A	Market name	Number of sessions per day	Number of sessions during data collection period	Number of hours per session	Total number of hours
1	Mecca Mall	1 morning	9	4	36
		1 Evening	9	8	72
2	Hospitality Mall	1 morning	9	4	36
		1Evening	9	8	72
3	Bawarath Plaza	1 morning	9	4	36
		1Evening	9	8	72
4	Al Safwa Complex	1 morning	9	4	36
		1Evening	9	8	72
5	Dhi Majaz Market	1 morning	9	4	36
		1Evening	9	8	72
6	Aryam Complex	1 morning	9	4	36
		1Evening	9	8	72
7	Peace Market	1 morning	9	4	36
		1Evening	9	8	72
8	Al Jawhara Commercial Complex	1 morning	9	4	36
		1Evening	9	8	72
9	Family Market	1 morning	9	4	36
		1Evening	9	8	72
Total		18 sessions	162 sessions	108 hours	972 hours

### Makkah Mall:

First: Morning period:

1. The demographic characteristics were represented by the presence of women and children more than men, as it was noted that men were not present significantly.
2. There was no crowding in the morning period.
3. The presence of gatherings was limited to the entrance and at payment points (cashiers)



4. Morning visitors did not maintain physical distancing significantly.
5. Masks, sterilization and temperature measurement were found at the entrances.
6. There was no sterilization in the play areas and when used by children.
7. It is noticeable that general cleanliness was maintained inside the mall.
8. There were no health guidance signs in the mall.
9. Peace and handshakes were observed between women.

Second: Evening period:

1. The demographic characteristics were represented by the presence of women and children more than men, as it was noted that men were not present significantly.
2. Repeated pressing of elevator buttons by visitors without adhering to precautionary measures and sterilization.
3. Gatherings were limited to the entrance and at payment points (cashiers)
4. Physical distancing was not observed in cafes and restaurants.
5. Repeated touching of clothes in stores.
6. Masks, sterilization and temperature measurement were found at entrances
7. There was no sterilization of games and when used by children.
8. It is noticeable that general cleanliness is maintained inside the mall.
9. The mall provides guidance via loudspeakers.
10. Peace and handshaking were observed between women.
11. Some workers did not adhere to wearing masks.
12. The presence of a medical team in the mall during the evening period.

### **Diyafa Mall:**

First: Morning period:

1. The demographic characteristics were represented by the presence of women and children
2. The youth category represented the majority in the presence.
3. Commitment to measuring temperature at the entrance.
4. Attention to wearing gloves and sterilizing hands before entering.
5. Attention to general cleanliness.
6. No crowding was observed in the morning period.
7. The mall has health signs at the entrance and at the cashiers.
8. No note was recorded regarding eating food inside the mall.
9. There is no greeting or handshaking between mall goers, which confirms their commitment to precautionary measures.

Second: Evening period:

1. The demographic characteristics were represented by the presence of women, children and men.
2. There was some crowding during that period.
3. There is sterilization at the games and when used by children, in the bathrooms and at the entrances to the mall.
4. It was noted that children were not wearing masks, and some adults were wearing masks only on the mouth without the nose.
5. The cleanliness of the bathrooms is noticeable.
6. There were gatherings in the play areas.
7. There was no sterilization of ATMs.
8. Going to malls to walk and spend free time only and eating without buying goods.
9. Some workers did not adhere to wearing masks.

### **Buwarth Plaza:**

First: Morning period:

1. The demographic characteristics were represented by the presence of women and children
2. The youth category represented the majority in the presence.
3. Commitment to measuring temperature at the entrance.
4. Attention to wearing gloves and sterilizing hands before entering.
5. No crowding was observed in the morning period.
6. The mall had health guidance boards at the entrance and at the cashiers.
7. No observations were recorded regarding eating food inside the mall.
8. There was no greeting or handshaking between mall goers, which confirms their commitment to precautionary measures
9. The purchasing movement is very weak
10. No eating food inside the mall.
11. Repeated touching of clothes without sterilization.
12. Very few gatherings appeared on the escalator after the end of the shopping time.

Second: Evening period:

1. The demographic characteristics were represented by the presence of women and children in large numbers and the elderly sometimes.
2. The mall provided guidance via loudspeakers, but there were no signboards.
3. Consumers visiting the mall were not careful to maintain physical distancing.
4. It was noted that children were not wearing masks, and some adults were wearing masks only on their mouths without their noses.
5. It was noted that there was a significant weakness in the movement of buying and selling in the mall, due to the small number of visitors and the small number of purchases of the displayed goods.

#### **Al Safwa Mall:**

First: Morning period:

1. The turnout to be present in the mall is very low to the point that it was limited to its employees only during that period.
2. Commitment to measuring temperature at the entrance.
3. The mall has health guidance panels at the entrance and at the cashiers.
4. Very, very weak purchasing activity
5. Some employees do not adhere to precautionary measures.

Second: Evening period:

1. The demographic characteristics were represented by the presence of women and children.
2. Consumers visiting the mall were not keen on physical distancing.
3. There was no temperature measurement upon entry as well as sterilization.
4. It was noted that children were not wearing masks, and some adults were wearing masks on their mouths only without their noses.
5. It was noted that there was a significant weakness in the movement of buying and selling in the mall due to the small number of visitors and the small number of purchases of the displayed goods.

#### **Dhi Majaz Market:**

First: Morning period:

1. The turnout was from women, children and men.
2. The youth category is the most present category.
3. There is no one to measure the temperature at the entrance.
4. There are some gatherings of women and children at the games.
5. Failure to adhere to physical distancing in the games areas.
6. Weak to moderate purchasing activity.
7. Some workers do not adhere to precautionary measures.

Second: Evening period:

1. The demographic characteristics were represented by the presence of women and children.
2. There are guidance signs at the entrances and in front of the elevators.
3. The influx of visitors to the market begins between sunset and dinner, especially after the evening prayer in a large way.
4. There is a temperature measurement at the entrance, and then the crowds form in the period after dinner.
5. Sterilization of entertainment areas and children's games was not observed.
6. Consumers who frequent the mall are not keen on physical distancing or wearing masks.
7. Buying and selling activity is moderate to weak.

#### **Aryam International Complex:**

First: Morning period:

1. The turnout was from women, children and men.
2. The youth category is the most present category.
3. The complex opens its doors in the morning and closes its doors at noon prayer and reopens after the afternoon prayer.
4. Consumers' commitment to wearing masks and thermal screening upon entry.
5. Failure to adhere to physical distancing when paying in front of cashiers.
6. Weak purchasing movement due to the absence of shoppers in the morning period.
7. Sometimes there are only employees in the complex.
8. The presence of guidance and awareness panels.

Second: Evening period:

1. The turnout was from women, children and men.
2. The youth category is the most present category.
3. There is audio guidance and awareness in Arabic.
4. Consumers' commitment to wearing masks and thermal screening upon entry.
5. Failure to adhere to physical distancing when paying in front of cashiers.
6. The purchasing movement is weak to moderate during that period.
7. Some workers are not committed to wearing masks.

8. There are guidance and awareness boards.

### **Salam Market:**

First: Morning period:

1. The attendance included women, children and men.
2. Most of the attendees were young people.
3. The small number of shoppers in the market during that period, and therefore no type of crowding was observed.
4. The market is generally clean.
5. At the entrance, there is someone who measures the temperature and directs to wear masks.
6. There are guidance boards.
7. At times, there are no shoppers and the presence is limited to shop owners and workers only.
8. Some shops closed at noon and reopened after the afternoon prayer.
9. The bathrooms were not opened except during prayer time only.
10. The lack of sterilization of play and entertainment areas.
11. There were no gatherings in the clear sense.

Second: Evening period:

1. The attendance included women, children and men.
2. Most of the attendees were young people.
3. That period was characterized by the presence of a number of visitors that we can call light crowding, especially between the Maghrib and Isha prayers and until midnight.
4. There are a number of clear gatherings between Maghrib and Isha and after Isha.
5. It is noted that physical distancing is applied between visitors due to their small number.

### **Al-Jawhara Mall:**

First: Morning period:

1. The categories of visitors to the mall were males, females and children
2. The majority of attendees were young people.
3. Sterilization and temperature measurement were observed at the mall doors.
4. There were few visitors to the mall during that period.
5. Weak buying and selling movement in the morning due to the small number of visitors.
6. Closing time is from noon until afternoon prayer.
7. Those present are keen to maintain physical distancing.
8. There are signboards.
9. There is no handshaking or greeting with hands or gatherings during that period.

Second: Evening period:

1. The categories of visitors to the mall were males, females and children
2. The majority of attendees were young people.
3. Sterilization and temperature measurement were observed at the mall doors.
4. Failure to sterilize goods that are frequently touched by visitors.
5. There is no crowding even at the cashiers due to the small number of visitors to the market.
6. Attendees are keen to maintain physical distancing.
7. There are signboards at the entrances and inside the market.
8. There are no gatherings inside or outside the complex.

### **Family Market:**

First: Morning period:

1. Attendance is represented by women, men and children.
2. The youth category is the most prevalent in attendance.
3. There is no severe crowding due to the small number of visitors.
4. There is a temperature measurement at the entrances.
5. Physical distancing was not applied as it should be.
6. Failure to wear masks for a number of visitors.
7. There are signboards at the entrances to the market as well as inside.
8. Repeated touching of goods without sterilizing them.
9. Failure to sterilize shopping carts.

Second: Evening period:

1. Attendance is represented by women, men and children.
2. The youth category is the most prevalent in attendance.
3. There are few gatherings of women.
4. There is a temperature measurement at the entrances.
5. Physical distancing was not applied properly.
6. Failure to wear masks for a number of visitors.
7. There are guidance signs at the entrances to the market as well as inside.



8. Repeated touching of goods without sterilizing them.
9. Failure to sterilize shopping carts.

### **The most important responses of market goers:**

#### **First: Aspects of the morning period:**

- 1) The demographic characteristics were represented by the presence of women and children more than men, as it was noted that men were not present significantly.
- 2) The youth category represented the majority in the presence.
- 3) The mall opens its doors in the morning and closes its doors at noon prayer and reopens after the afternoon prayer.
- 4) The purchasing movement is weak due to the absence of shoppers in the morning period.
- 5) The small number of shoppers in the market during that period, and therefore no type of crowding was observed, and the presence was limited at times to shop owners and workers only.
- 6) Gatherings were limited to the entrance and at payment points (cashiers)
- 7) Morning visitors did not maintain physical distancing significantly.
- 8) Masks, sterilization, and temperature checks were found at the entrances.
- 9) There was no sterilization in the play areas and when used by children.
- 10) It is noticeable that general cleanliness was maintained inside the mall.
- 11) There were no health guidance signs in the mall in some markets, and if they were present, they were at the entrances and cashiers.
- 12) Peace and handshaking were observed between women.
- 13) Attention to general cleanliness.
- 14) No observations were recorded regarding eating food inside the mall.
- 15) Very few gatherings appeared on the escalator after the end of shopping time.
- 16) Some workers did not adhere to precautionary measures.
- 17) Failure to adhere to physical distancing in play areas and when paying in front of cashiers.
- 18) Bathrooms were not open except during prayer times only.
- 19) Failure to sterilize play and entertainment areas.
- 20) Repeatedly touching goods without sterilizing them.
- 21) Not sterilizing shopping carts.

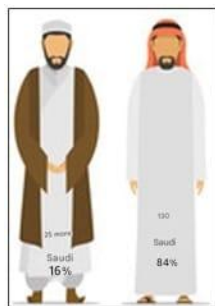
#### **Second: Evening period:**

1. The demographic characteristics of the visitors were represented by the presence of women and children more than men.
2. Going to malls for a walk and spending free time only and eating without buying goods.
3. It is noted that the movement of buying and selling in the mall is significantly weak due to the small number of visitors and the small purchase of the displayed goods.
4. There was somewhat more crowding during that period than in the morning.
5. Repeated pressing of elevator buttons by visitors without adhering to precautionary measures and sterilization.
6. The presence of gatherings was limited to the entrance and at payment points (cashiers)
7. Masks, sterilization and temperature measurement were found at the entrances
8. In some markets, there was no sterilization of games and when used by children, despite the presence of some gatherings in them.
9. It is noted that general cleanliness is maintained.
10. The availability of guidance via loudspeakers.
11. Peace and handshaking were observed between women by hand.
12. Some workers did not adhere to wearing masks.
13. The presence of a medical team in the mall during the evening.
14. The cleanliness of the bathrooms is noticeable.
15. The lack of sterilization of ATMs.
16. Consumers are not keen on physical distancing.
17. There are signboards at the entrances and in front of the elevators.
18. The influx of visitors to the market begins between sunset and dinner, especially after the evening prayer in a large way.
19. There is a temperature measurement at the entrance, and then the crowds form in the period after dinner.
20. The sterilization of entertainment areas and children's games was not observed.
21. There are a number of gatherings clearly between sunset and dinner and after dinner.
22. Failure to sterilize goods that are frequently touched by visitors.
23. Failure to sterilize shopping carts.

### **Fourth: Analysis of quantitative data (questionnaire):**

#### **1 (Demographic characteristics of the research sample:**

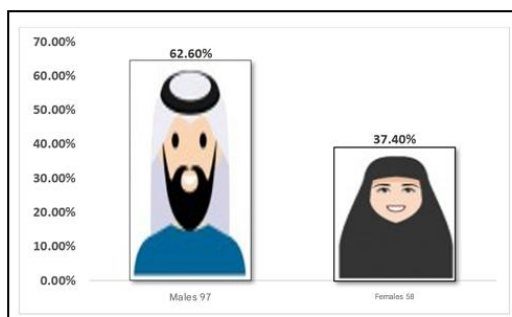
##### **Nationality:**



**Figure No. 1: Distribution of the research sample vocabulary according to nationality**

Saudi nationality represented 130 vocabulary items, representing 84% of the research sample vocabulary, while other nationalities represented 25 vocabulary items, representing 16%.

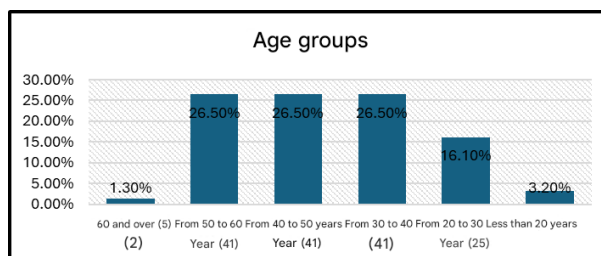
#### Gender:



**Figure 2: Distribution of the research sample items according to gender**

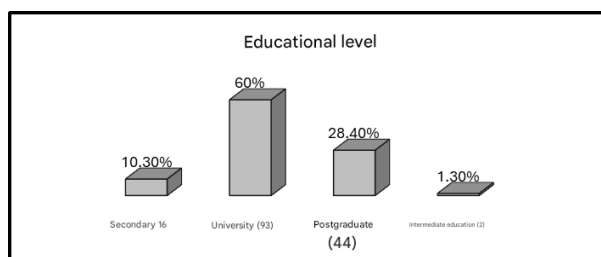
The percentage of males in the sample was 62.6%, while the percentage of females was 37.4%.

#### Age groups:



**Figure 3: Distribution of research sample items according to age groups**

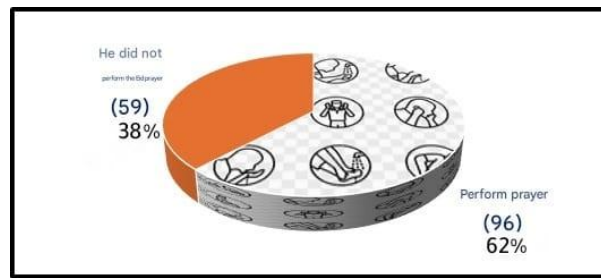
All age groups were represented in the sample, with age groups from 20-30, 30-40, and 40-50 years (41) individuals for each category, representing 26.5%, then from 50-60 years (25) representing 16.1%, then 60 and over (5) representing 3.2%, and finally under 20 years (2) representing 1.3%. Educational level:



**Figure 4: Distribution of the research sample items according to educational level**

The first place went to those with a university education (93) at a rate of 60%, followed by those with post-university education (44) at a rate of 28.4%, those with secondary education (16) at a rate of 10.3%, and those with intermediate education (2) at 1.3%.

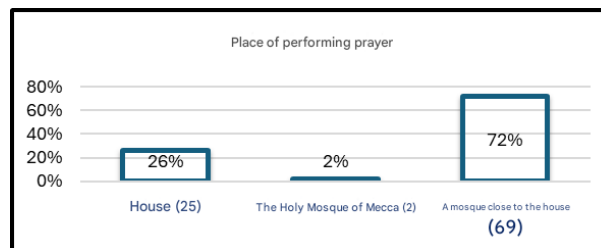
#### 1) Eid prayer and sacrifice: Performing the Eid prayer:



**Figure 5: Distribution of the research sample items according to their performance of Eid prayer**

96 respondents (62%) performed Eid prayer, while 59 respondents (38%) did not perform Eid prayer.

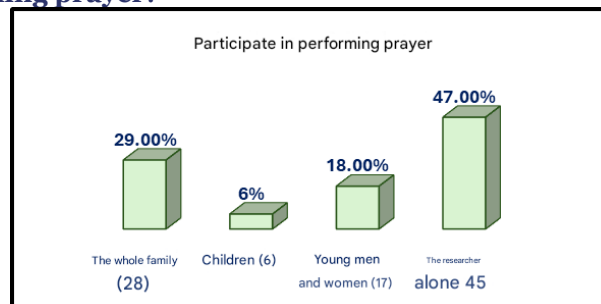
#### Place of Eid prayer:



**Figure 6: Distribution of the research sample items according to the place of performing Eid prayer**

The majority of the research sample (69) individuals, at a rate of 72%, agreed that they performed the prayer in a mosque near their home, while those who performed the prayer at home (25) individuals, at a rate of 26%, and those who performed it in the Holy Mosque of Mecca (2) at a rate of 2%, and we can say that the majority of the respondents preferred to perform the prayer in a mosque near their homes or inside their homes.

#### Participation in performing prayer:



**Figure No. 7: Distribution of the research sample items according to participation in performing prayer**

Most of the respondents did not have any family members participate in performing the Eid prayer (45) at a rate of 47%, while those who had their entire family participate in performing the prayer (28) at a rate of 29%, then those who had the respondents participate were the young men of the family (17) at a rate of 18%, then those who had the children of the family participate (6) at a rate of 6%.

Providing health information boards in the place of prayer:

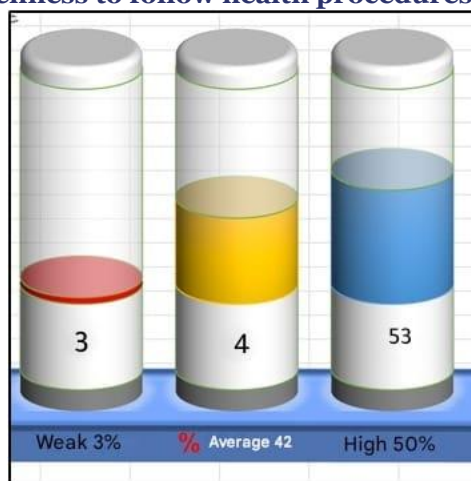
### Provide health signs in the prayer area:



**Figure 8: Providing health signs in the prayer area**

Health information boards were available in prayer places, as 69 respondents (72%) confirmed this, while 27 respondents (28%) reported that there were no health information boards available in prayer places.

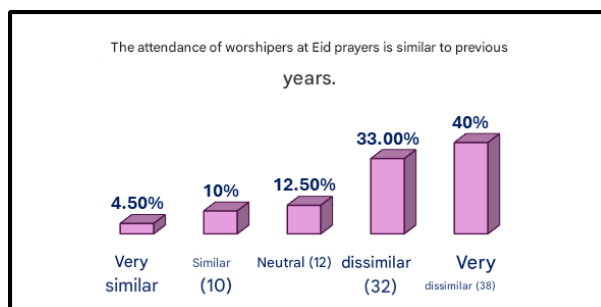
### The degree of worshippers' keenness to follow health procedures:



**Figure 9: The degree of worshippers' keenness to follow health procedures**

More than half of the research sample items reported that the degree of concern of worshippers to follow health procedures was high (53 items, 55%), while 40 respondents, 42%, confirmed that the degree of concern was medium, while 3 respondents, 3%, indicated that the degree of concern was weak. The degree of concern of worshippers to follow health procedures ranged from high to medium.

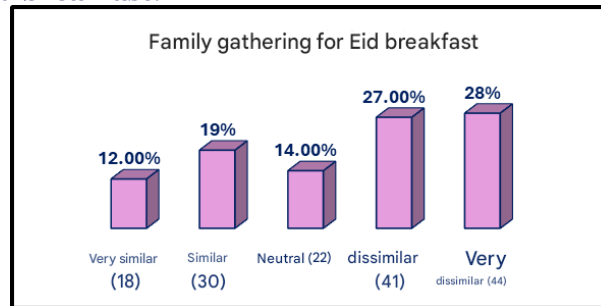
### The attendance of worshippers at Eid prayers is similar to previous years:



**Figure 10: The degree of similarity of worshippers' attendance at Eid prayers with previous years**

The impact of the Corona pandemic was clearly evident in the similarity of the attendance of worshippers at Eid prayers, as 38 respondents, representing 40%, confirmed that this year was not very similar to previous years, and 32 respondents, representing 33%, confirmed that there was no similarity. We conclude from this that 73% of the respondents saw that the attendance of worshippers was different from the attendance of previous Eid prayers.

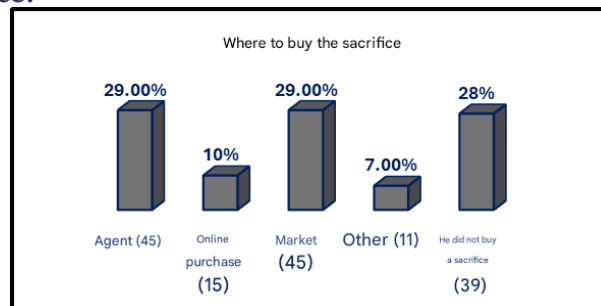
### Family gatherings for Eid breakfast:



**Figure 11: The similarity of the family gathering for the Eid breakfast meal with previous years**

Among the social customs that the people of Makkah Al-Mukarramah are accustomed to is gathering for the Eid Al-Adha Iftar meal. When the respondents were asked about this custom and the extent of its difference and similarity to previous Eid years, 44 respondents, representing 28%, reported that it was very different from previous years, while 41 respondents, representing 27%, confirmed that the gathering was different. As for those who confirmed that it was similar to previous years, 30 respondents, representing 19%, confirmed the same aspects and 18 respondents, representing 12%, confirmed that it was very similar. It can be said that 55% of the respondents noticed a difference, while 31% did not notice any difference from previous years.

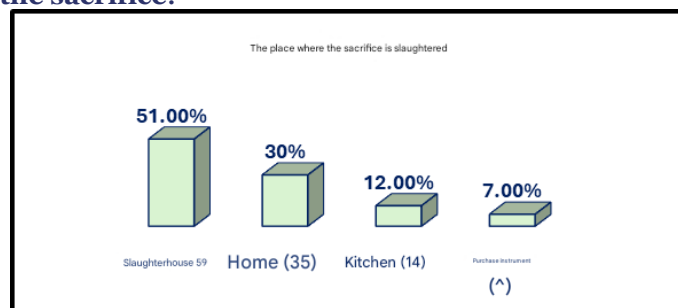
### Where to buy the sacrifice:



**Figure 12: Place of purchasing the sacrificial animal**

When the respondents were asked about where they purchased the sacrifice, 45 respondents, representing 29%, stated that they purchased the sacrifice from an agent, and the same percentage purchased from the market, while electronic purchasing came in third place, 15 respondents, representing 10%. Those who did not purchase a sacrifice were represented by 39 individuals, representing 28%. As for those who used another place to purchase, their number was 11 individuals, representing 7%, these places were: licensed kitchens, where the kitchen prepares the sacrifice and delivers it to the respondent, and all he has to do is pay the cost of purchasing and preparing it, and from the respondent's own farm, and some of them sacrificed in their home country outside Saudi Arabia, and some of them sent the value of the sacrifice to one of the Islamic communities (India).

### Place of slaughtering the sacrifice:



**Figure 13: Place of slaughtering the sacrificial animal**

The slaughterhouse occupied the first place for slaughtering the sacrifice, 59 respondents, representing 51%, followed by slaughtering at home, 35 respondents, representing 30%, then the kitchen, 14 individuals, representing 12%, and finally purchasing the deed, 8 respondents, representing 7%. It can be said that the majority of the respondents slaughtered the sacrifice either in the slaughterhouse or at home.

1) Social events and activities:



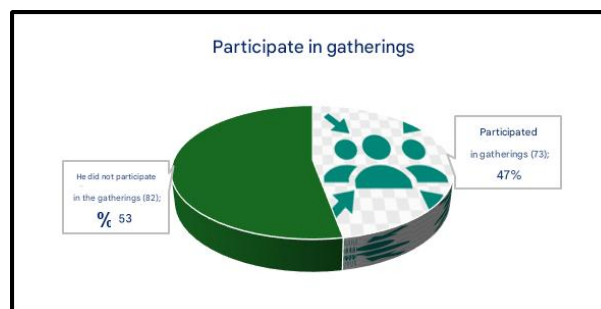
### Exchanging visits with others:



**Figure 14: Exchanging visits with others during Eid**

106 of the respondents, representing 68% of the research sample, did not exchange visits during Eid al-Adha, while 49, representing 32%, exchanged visits. We conclude from this that the majority of the respondents were keen not to exchange visits during Eid.

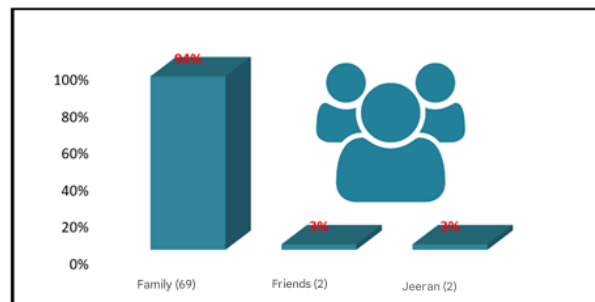
Participation in gatherings:



**Figure 15: Participation in gatherings during Eid**

Most of the respondents did not participate in gatherings, as confirmed by 82 respondents (53%), while 73 respondents (47%) participated in gatherings. This is consistent with the previous result, which is that the majority of the respondents were keen not to participate in gatherings.

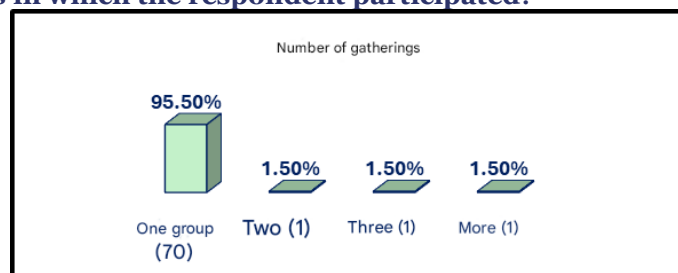
### Type of gatherings:



**Figure 16: Types of gatherings during Eid**

Family gatherings represented the most common type of gatherings in which 69 respondents participated, representing 94%, followed by gatherings of neighbors and friends, representing 3% each, which confirms the strength of family ties as social bonds among the research sample members.

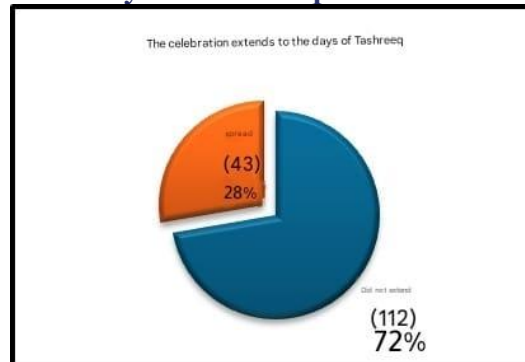
### Number of gatherings in which the respondent participated:



**Figure 17: Number of gatherings in which the respondent participated during Eid**

The vast majority of the respondents who participated in gatherings, 95.5%, with 70 individuals, participated in only one gathering during Eid al-Adha, while those who participated in two, three or more gatherings, their percentage was equal to 1.5% for each of them.

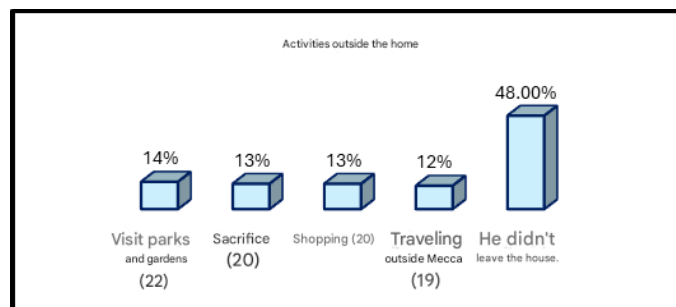
#### Extending Eid celebrations to the days of Tashreeq:



**Figure 18: Extension of Eid celebrations during the days of Tashreeq**

The majority of the respondents did not celebrate Eid for the rest of the days of Tashreeq, with 112 respondents, representing 72%, while those whose Eid celebrations extended to the days of Tashreeq were 43 individuals, representing 28%, which confirms that the celebrations this year are different from previous years.

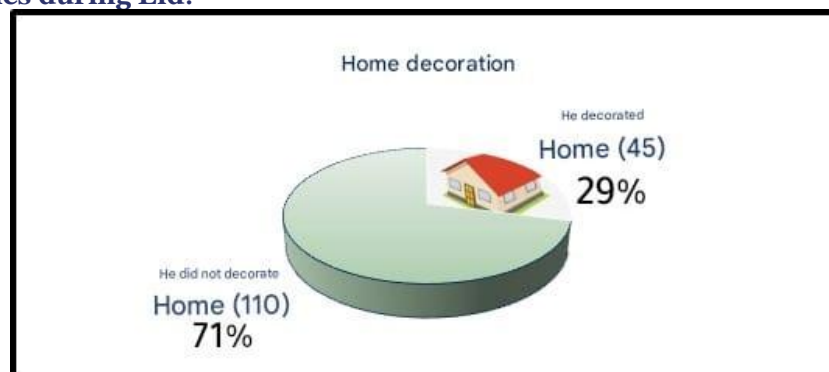
#### Outdoor activities:



**Figure 19: Activities in which the respondent participated outside the home**

The majority of the respondents, 74 (48%), committed to not leaving the house, while 22 (14%) visited parks and public gardens. The percentage of those who performed the sacrifice and shopped was equal, 20 individuals (13%), while those who traveled outside Mecca were 19 individuals (12%). We conclude from this that there is a large group of respondents who did not leave their homes. It is also noted that the percentage of those who shopped was weak, as their percentage was 13% of the respondents.

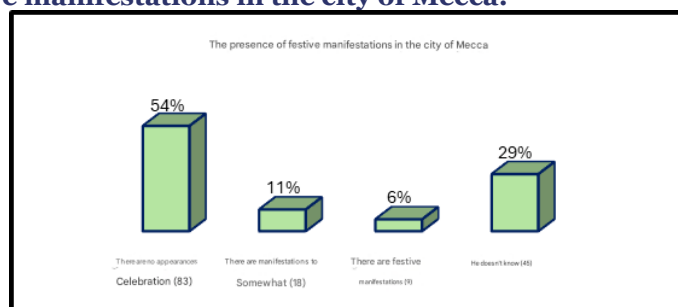
#### Decorating homes during Eid:



**Figure 20: Decorating homes during Eid**

The majority of the sample members did not decorate their homes (110 individuals, 71%), while those who did decorate their homes (45 individuals, 29%).

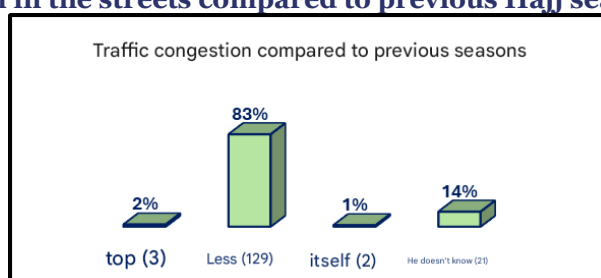
### The presence of festive manifestations in the city of Mecca:



**Figure 21: The presence of festive manifestations in the city of Mecca**

The majority of the respondents from the research sample did not notice any festive aspects in the city of Makkah Al-Mukarramah 83% at a rate of 54%, while those who noticed somewhat festive aspects were 18 respondents at a rate of 11%, and those who noticed festive aspects were 9 respondents at a rate of 6%. We can say that festive aspects have disappeared this year in most of the neighborhoods of Makkah Al-Mukarramah.

### The degree of congestion in the streets compared to previous Hajj seasons:



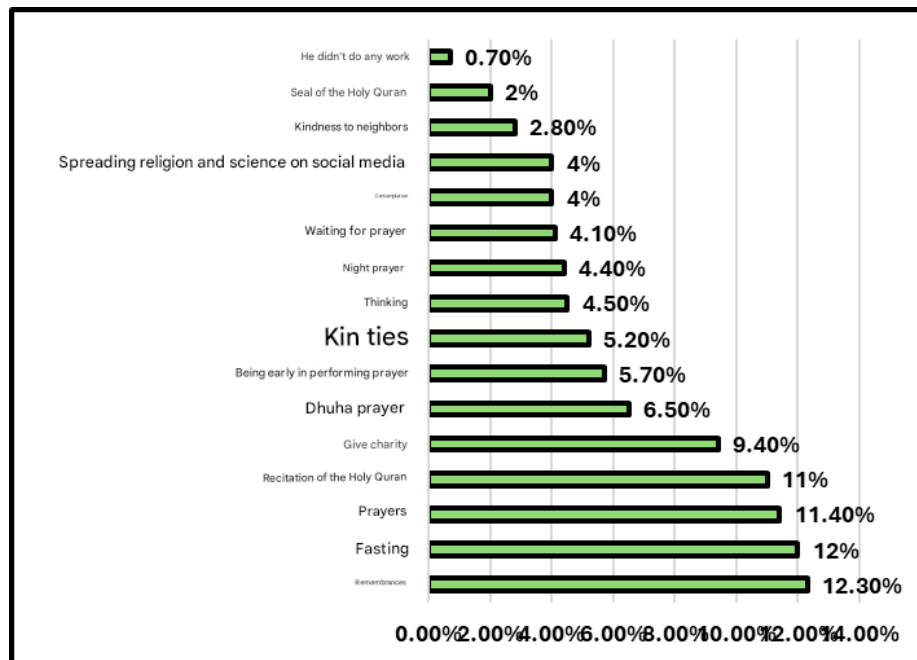
**Figure 22: The degree of the respondents' perception of crowding compared to previous seasons**

When the respondents were asked about their perception of the degree of congestion this year, 129 respondents, or 83%, reported that the congestion was much less than in previous years.

### The works carried out by the researchers and represent religious and social values:

**Table (6): The works carried out by the respondents that represent religious and social values.**

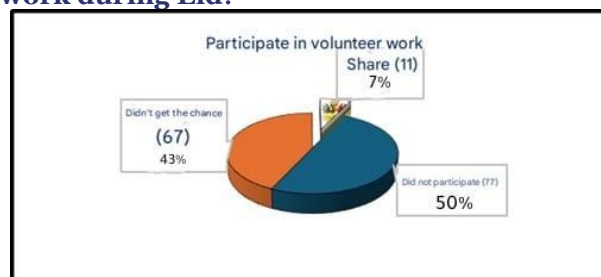
Arrangement	Religious and social value	Repetition	%
1	Remembrances	104	12.3%
2	Fasting	101	12%
3	Prayer	95	11.4%
4	Reciting the Holy Quran	91	11
5	Charity	79	9.4%
6	Duha prayer	55	6.5%
7	Early prayer	48	5.7%
8	kinship	44	5.2%
9	Thinking	38	4.5%
10	Night prayer	37	4.4%
11	Waiting for prayer	35	4.1%
12	Reflection	34	4%
13	Spreading religion and science on social media	34	4%
14	Kindness to neighbors	34	2.8%
15	Seal of the Holy Quran	15	2%
16	He did not do any work.	6	0.7%
Total		840	100%



**Figure 23: Doing work that supports religious or social values**

The religious and social values that the respondents practiced during the first ten days of Dhul-Hijjah and Eid included remembrance, fasting, supplication, reciting the Holy Quran, giving charity, being keen to perform the Duha prayer, praying early, maintaining family ties, contemplation, praying at night, waiting for prayers, reflection, spreading religion and knowledge on social media, being kind to neighbors, and completing the recitation of the Holy Quran. We can say that each study sample performed religious and social value actions on the occasion of the first ten days of Dhul-Hijjah and Eid.

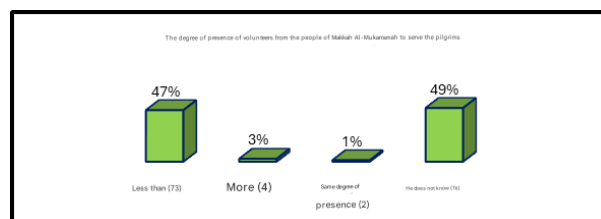
#### Participate in volunteer work during Eid:



**Figure 24: Participation in volunteer work**

The middle of the sample, 77 individuals, representing 50%, did not participate in any volunteer work because they did not want to participate for fear of the spread of Corona. Likewise, 67 individuals, representing 43%, did not participate because they were not given the opportunity to participate. As for those who participated in volunteer work, 11 individuals, representing 7%, and it can be said that the percentage of those who did not participate in volunteer work out of the total sample individuals is 93%.

#### Comparing the presence of volunteers from Makkah Al-Mukarramah to serve pilgrims in previous years:



**Figure 25: The degree of volunteer presence to serve pilgrims compared to previous years**

73 individuals from the sample, representing 47%, reported that the level of volunteer presence from Makkah Al-Mukarramah this year was much lower than in previous years, and 76 individuals, representing 49%, confirmed that they were unaware.

### Makkah residents flocked to markets in preparation for Eid compared to previous years:

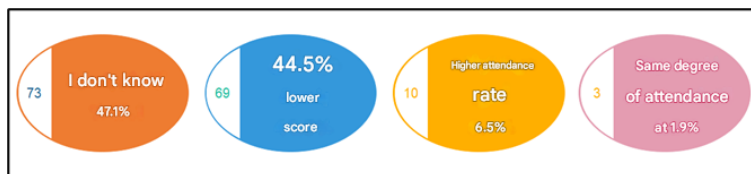


Figure 26: Mecca residents flocking to the markets

Regarding the turnout of Makkah residents to the markets, 69 individuals, representing 44.5%, reported that the level of turnout was much lower than in previous years, while 3 individuals, representing 1.9%, confirmed the same level of turnout. 73 individuals, representing 47.1%, did not know that they did not turn out to the markets. It can be said that the turnout of Makkah residents to the markets was lower than in previous years.

### Commodity price level during Eid:

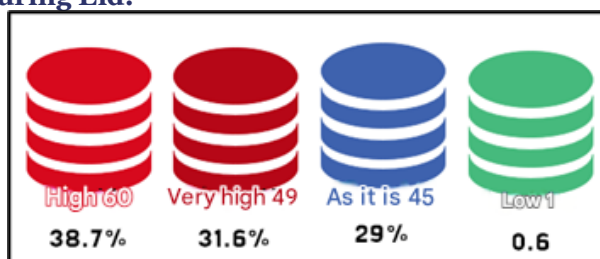


Figure 27: The level of commodity prices during the Eid

When the respondents were asked about the level of commodity prices for them, 60 of the respondents, at a rate of 38.7%, confirmed that they were very high, 49, at a rate of 31.6%, confirmed that they were high, while 45 of them, at a rate of 29%, confirmed that they were the same. We conclude from this that 70.3% of the respondents see an increase in prices, and this may be due to the implementation of the value-added tax at its new rate of 15%.

### Availability of basic goods and needs during Eid:



Figure 28: Availability of goods and basic needs during Eid

Despite the result of the price increase, 101 of the search terms, at a rate of 65.2%, confirmed the availability of goods and needs during the Eid period, and 30, at a rate of 19.4%, confirmed their availability to some extent, which makes us say that 84.6% of the search terms see the availability of goods and basic needs, and 12.9% do not know, and 2.6% see the unavailability of some goods.

### The spread of rugs and street vendors during the Eid compared to previous years:

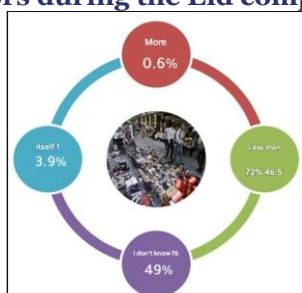


Figure 29: The spread of stalls and street vendors



46.5%, representing 72 individuals, reported that the prevalence of street vendors and stalls was less than in previous years, and 6 individuals, representing 3.9%, confirmed that the prevalence was the same, and 76 individuals, representing 49%, did not know this. From this, we can confirm that the prevalence of street vendors' stalls was less than in previous years.

### **General results of the study:**

#### **Eid prayer:**

- 1) 62% of the respondents performed the Eid prayer, while 38% did not perform the prayer.
- 2) Demographic characteristics of the worshippers: The majority of the mosques were attended by males only, but some mosques allocated courtyards for female prayer outside the mosque (Faqih Mosque and Prince Ahmed Mosque)
- 3) Some worshippers brought children with them to attend the prayer (Faqih Mosque only)
- 4) The age characteristics of the attendees varied between young people and the elderly
- 5) The presence of a medical team to measure the temperature of the worshippers and sterilize them and their presence until the end of the prayer (Al Rajhi Mosque).
- 6) The vast majority of worshippers brought their own prayer rugs with them.
- 7) The commitment of the majority of worshippers to precautionary measures in terms of bringing masks and physical distancing inside the mosque.
- 8) The presence of health guidance boards in all mosques in which observation sessions were conducted.
- 9) Distributing masks and plastic prayer rugs to worshippers who did not attend (Faqih Mosque)
- 10) Some mosques allocated places for women to pray.
- 11) The medical team was late to arrive at the mosque, which led to a delay in measuring temperature and sterilization until after the worshippers entered the mosque (Ibn Baz)
- 12) Some worshippers shook hands and greeted each other after leaving the mosque.
- 13) There were some small gatherings of worshippers outside the mosque after the prayer.
- 14) The absence of physical distancing rules between some worshippers who arrived late to the mosque, which led to them sitting very close together because they sat in the empty places between the worshippers who arrived early.
- 15) There was crowding outside some mosques after the prayer.
- 16) The majority of the respondents preferred to perform the prayer in a mosque near their homes or inside their homes.
- 17) Most of the respondents did not have any family members participate with them in performing the Eid prayer, and some of them had their entire family participate with them in performing the prayer.
- 18) 72% of respondents confirmed the availability of health information boards in prayer places, while 28% reported the lack of health information boards in prayer places.
- 19) The degree of commitment of worshippers to following health procedures is medium to high.
- 20) The impact of the Corona pandemic was clearly evident in the dissimilarity of worshippers' attendance at Eid prayers compared to previous years.
- 21) 55% of respondents noticed a difference in family gatherings for Eid breakfast.

#### **Manifestations and behaviors in parks and gardens:**

1. A limited number of Makkah residents went out to parks and gardens.
2. Children gathered around the games in the garden without any precautionary measures.
3. Municipality cars passed and tried to collect children's grades.
4. There was eating and using hookah in the garden.
5. Visitors were keen to take food and drinks with them to the garden.
6. The absence of supervisors or guides in the garden.
7. There are no healthy or unhealthy signs in the garden.
8. Failure to follow social distancing procedures among park visitors.
9. There is no sterilization of the games and children use them without sterilization.
10. There is no medical team to examine visitors or verify sterilization procedures.
11. There were gatherings around children's games by visitors.
12. There was shaking hands and greetings between some of the park's visitors, not all visitors.
13. Children used the games extensively without sterilizing or even cleaning them.
14. Absence of supervisors or guides in the park.
15. There are no health or unhealthy signs in the park.
16. Failure to follow social distancing procedures among park visitors.
17. Eating food was clearly evident among park visitors, with no care taken to keep the place clean.
18. Wastebaskets are available, but there is no commitment to disposing of waste in them.
19. Wastebaskets are available in the parks under observation.

### **Consumers' Aspects and Behaviors in Markets:**

#### **First: Morning Period Aspects:**

- 1 .The demographic characteristics were represented by the presence of women and children more than men, as it was noted that men were not present significantly.
- 2 .The youth category represented the majority in the presence.
- 3 .The markets open their doors in the morning, and some of them close their doors at noon prayer and reopen after afternoon prayer.
- 4 .The purchasing movement is weak due to the absence of shoppers in the morning.
- 5 .The small number of shoppers in the market during that period, and therefore no type of crowding was observed, and the presence was limited at times to shop owners and workers only.
- 6 .The presence of gatherings was limited to the entrance and at payment points (cashiers)
- 7 .Market-goers in the morning did not maintain physical distancing significantly.
- 8 .Masks, sterilization, and temperature measurement were found at the entrances.
- 9 .There was no sterilization in the play areas and when used by children.
- 10 .It is noticeable that general cleanliness is maintained inside the mall.
- 11 .There were no health signs in the mall in some markets, and if they were present, they were at the entrances and cashiers.
- 12 .Peace and handshakes were observed between women.
- 13 .Attention to general hygiene.
- 14 .No observations were recorded regarding eating food inside the mall.
- 15 .Very few gatherings appeared on the escalator after the end of shopping time.
- 16 .Some workers did not adhere to precautionary measures.
- 17 .Failure to adhere to physical distancing in the play areas and when paying in front of the cashiers.
- 18 .Bathrooms were not opened except during prayer times only.
- 19 .Failure to sterilize play and entertainment areas.
- 20 .Repeated touching of goods without sterilizing them.
- 21 .Failure to sterilize shopping carts.

#### **Second: Evening period:**

- 1)The demographic characteristics of the visitors were represented by the presence of women and children more than men.
- 2)Going to malls for a walk and spending free time only and eating without buying goods.
- 3)It is noted that the movement of buying and selling in the mall is significantly weak due to the small number of visitors and the small purchase of the displayed goods.
- 4)There was somewhat more crowding during that period than in the morning.
- 5)Repeated pressing of elevator buttons by visitors without adhering to precautionary measures and sterilization.
- 6)The presence of gatherings was limited to the entrance and at payment points (cashiers)
- 7)Masks, sterilization and temperature measurement were found at the entrances
- 8)In some markets, there was no sterilization of games and when used by children, despite the presence of some gatherings in them.
- 9)It is noted that general cleanliness is maintained.
- 10)The availability of guidance via loudspeakers.
- 11)Peace and handshaking were observed between women by hand.
- 12)Some workers did not adhere to wearing masks.
- 13)The presence of a medical team in the mall during the evening.
- 14)The cleanliness of the bathrooms is noticeable.
- 15)The lack of sterilization of ATMs.
- 16)Consumers are not keen on physical distancing.
- 17)There are signboards at the entrances and in front of the elevators.
- 18)The influx of visitors to the market begins between sunset and dinner, especially after the evening prayer in a large way.
- 19)There is a temperature measurement at the entrance, and then the crowds form in the period after dinner.
- 20)The sterilization of entertainment areas and children's games was not observed.
- 21)There are a number of gatherings clearly between sunset and dinner and after dinner.
- 22)Failure to sterilize goods that are frequently touched by visitors.
- 23) Failure to sterilize shopping carts.

#### **Behaviors and manifestations accompanying the ritual of sacrifice:**

- 1)The majority of the respondents bought the sacrifice from an agent, the market, or through electronic purchase, while the rest of the respondents, a small group, bought the sacrifice from licensed kitchens or from the respondent's own farm. Some of them sacrificed in their home country outside Saudi Arabia, and some of them sent the value of the sacrifice to one of the Islamic communities (India)

2) The majority of the respondents slaughtered the sacrifice either in the slaughterhouse or at home.

### **Social events and activities:**

1) The majority of the respondents were keen not to exchange visits during Eid, and they did not participate in gatherings, and the few who participated in gatherings were family gatherings, and there was only one gathering at most.

2) The majority of the respondents did not celebrate Eid for the rest of the days of Tashreeq, which confirms that the celebrations this year were different from previous years.

3) 48% of the respondents committed to not leaving the house, while 14% visited parks and public gardens, 13% performed the sacrifice, and 13% went shopping, while those who traveled outside Mecca were 12%, and we conclude from this that there is a large group of respondents who did not leave their homes, and it is also noted that the percentage of those who went shopping was weak.

4) The majority of the research sample did not decorate their homes.

5) The disappearance of festive manifestations this year in most neighborhoods of Mecca.

6) When the respondents were asked about their perception of the degree of crowding this year, 129 respondents, representing 83%, reported that the crowding was much less than previous years.

7) The actions performed by the respondents were: remembrance, fasting, supplication, reciting the Holy Quran, giving charity, being keen to perform the Duha prayer, praying early, maintaining family ties, contemplation, praying at night, waiting for prayers, contemplation, spreading religion and knowledge on social media, doing good to neighbors, and completing the Holy Quran. We can say that the entire study sample performed religious and social value-added actions on the occasion of the first ten days of Hajj and Eid.

8) Half of the sample (50%) did not participate in any volunteer work due to their unwillingness to participate for fear of the spread of Corona, and 43% did not participate due to the lack of opportunity to participate, while those who participated in volunteer work accounted for 7%, and it can be said that the percentage of those who did not participate in volunteer work out of the total sample members is 93%.

9) The level of volunteer presence from Makkah Al-Mukarramah this year is much lower than in previous years.

10) The turnout of Makkah residents to the markets was lower than in previous years.

11) 70.3% of respondents believe that prices have risen, which may be due to the implementation of the new 15% value-added tax. Despite this result, 84.6% of respondents believe that basic goods and needs are available in the markets.

12) The level of spread of street vendors' stalls was lower than in previous years.

### **Recommendations**

The study recommends that this year be the base year for monitoring the social aspects accompanying Eid al-Adha, and that the study be repeated and developed next year to compare its results with the results of the following year and produce social indicators of the behaviors of the residents of Makkah Al-Mukarramah. Awareness programs should be broadcasted to reduce negative behaviors, especially those observed during Eid al-Adha prayers, in parks, gardens, entertainment venues, and markets. Awareness programs include social and health behaviors that fall within the scope of precautionary measures to limit the spread of Corona.