

The Hajj: Past, Present, and Future

"The Communication Aspect"

By

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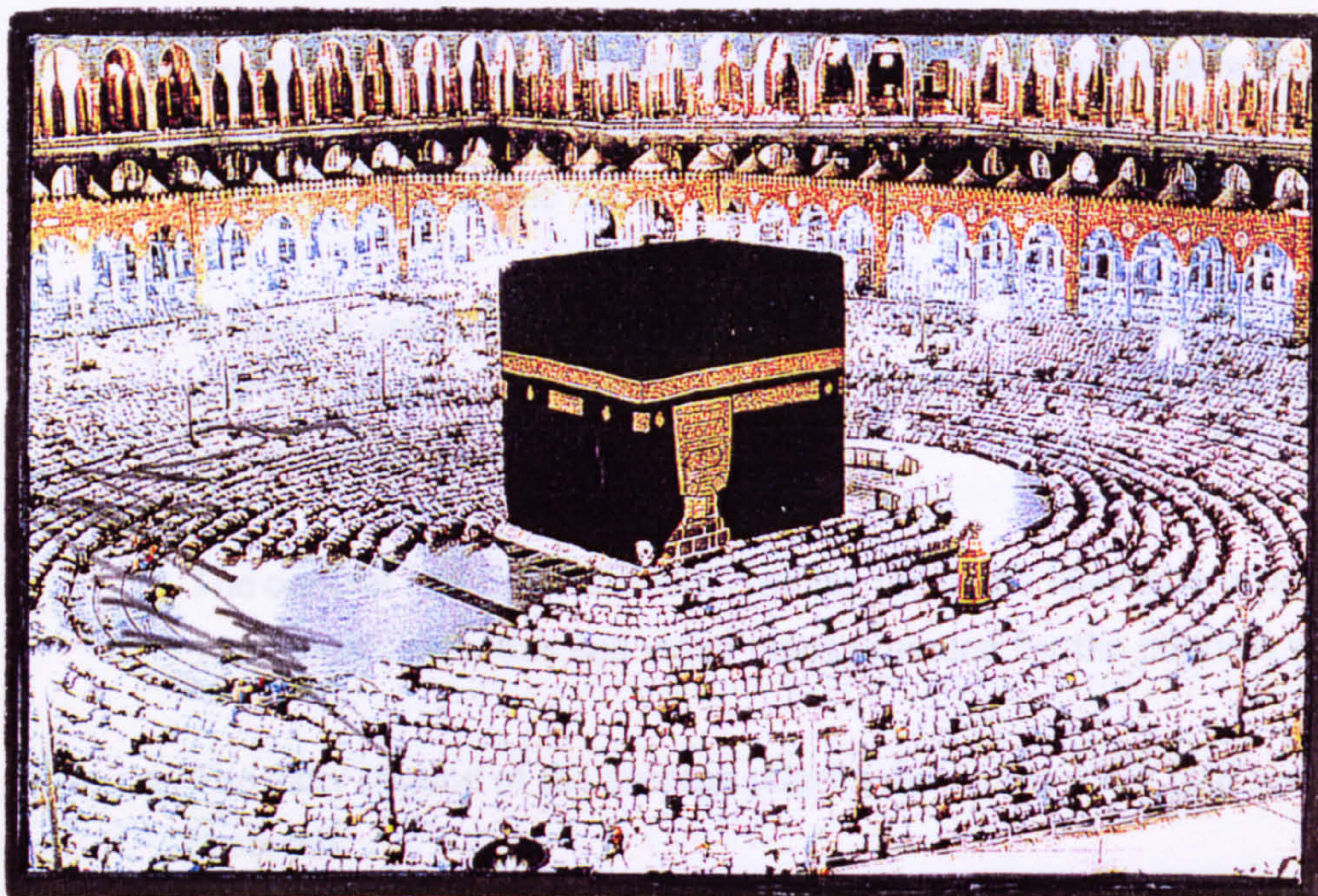
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Abstract

This study aims to investigate the work of the Saudi Arabian media and the communication services in relation to the Hajj, to examine their policies, procedures and problems faced by them, and to propose solutions and improvements. The basic objective of this study during the Hajj is to examine how the Saudi Arabian media can serve more effectively the needs of the pilgrims, with their different cultures and languages.

An historical examination of the evolution of the Hajj, the services and the media form the background and context for the examination of the current position. The following research methods were adopted:



In the name of Allah, Most Gracious, Most Merciful.

" And proclaim unto all people the (duty of) pilgrimage: they will come unto thee among on foot and on every (kind of) fast mounted, coming from every far-away point (on earth) so that they might experience much that shall be of benefit to them and that they might extol the name of God on the days appointed (for sacrifice) over whatever heads of cattle He may have provided for them." Qur'an. 22: 27-28.

Abstract

It is the aim of this thesis to investigate the work of the Saudi Arabian media and the information services in relation to the Hajj, to examine their policies, procedures and problems faced by them, and to propose solutions and improvements. The basic objective of this study during the Hajj is to examine how the Saudi Arabian media can serve more effectively the needs of the pilgrims, with their different cultures and languages.

An historical examination of the evolution of the Hajj, the services and the media form the background and context for the examination of the current position. The following research methods were adopted:

- 1- Group discussions and interviews were carried out amongst some of the Islamic media visiting the Hajj in order to highlight any problems and concerns about the work of the Saudi Arabian media during the Hajj.
- 2- A content analysis of the Saudi Arabian newspapers during the Hajj season was carried out using a quota sampling procedure. In total 434 articles were studied using nine coding categories.
- 3- The content and form of Saudi Arabian radio and television programmes, Hajj handbooks, cassettes and video tapes provided for the pilgrims were analysed.
- 4- The daily routine of the average pilgrim during the 1993 Hajj season was observed.

This work is divided into eight chapters. The Introduction (Chapter One) covers a statement of the problems, aims of the study and gives the various sources of information. In Chapter Two the historical background of the city of Mecca and the Ka'ba is discussed, thus providing the historical aspects of the Hajj. The Saudi Arabian Royal Family and the Hajj are discussed in Chapter Three with respect to the importance of the Hajj as a religious obligation. Chapter Four examines the present Saudi Arabian official Hajj policy and procedures, the ministries and committees administering the Hajj and their terms of reference, and specific problems related to the Muslim calendar, weather, transport, accommodation, food, health, and security. Chapter Five is devoted to the development of the Saudi Arabian media and their coverage of the Hajj. Chapter Six analyses the problems which face the Saudi Arabian media during the Hajj. Chapter Seven deals with proposed solutions. Finally, conclusions are presented regarding the main features of the present communication systems with regard to the coverage of the Hajj.

There are nine major findings in this study:

- 1- Much has been written on the history of the two Holy cities of Mecca and al-Madina and Arabia's Hajj before and under the Islam, but little attention has been paid to the communication aspects of information and instruction available to the pilgrims.
- 2- The Saudi Arabian media strives to cater for all the pilgrims during their Hajj.
- 3- The Pilgrims, however need more and better targeted information before, as well as after, their arrival in Saudi Arabia.
- 4- Most of the pilgrims have no radio or television sets in their buildings and so they are not directly exposed to Saudi Arabian Information.
- 5- The Saudi Arabian Hajj newspapers provide special information supplements, but these are not as effective as had been hoped.
- 6- The Islamic media delegation which visit Saudi Arabia during the Hajj believes that the Saudi Arabian media does not serve the pilgrims from different cultures adequately as there is a lack of programme targeting and a shortage of information for non arabic speaking pilgrims.
- 7- The Saudi Arabian television channels are unable, as yet, to provide services in the main pilgrims' languages, but new technologies should be able to redress this.
- 8- The Saudi Arabian Radio and TV stations need better scheduling.
- 9- No systematic study has yet been carried out about the pilgrims' attitudes, their daily movements, access and reaction to the Saudi Arabian Media during the Hajj: such a study should form the basis of future media and information policies.

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Abbreviations Used

A.D.	= After the Death of Christ = Year in the Christian Calendar.
B.C.	= Before Christ = Year in the Christian Calendar
Bil.	= al-Bilad Newspaper
C.C.T.V.	= Closed Circuit Television
D.A.	= Ministry of Defence and Aviation
Eng.	= English language
E.T.V.	= Education Television
Fren.	= French language
Gaz.	= al-Jazeera Newspaper
G . P. T. M.	= General Presidency of the Two Holy Mosques
H.	= After al-Hijra = Year in the Islamic Calendar.
Ind.	= Indonesian language
Mad.	= al-Madina Newspaper
m.g.b.p.w.t.	= May God Be Pleased With Them
M.R.A.	=Municipal & Rural Affairs
Nad.	= al-Nadwa
Oka.	= °Okaz Newspaper
pp.	= Pages.
p.b.u.h.	= Peace Be Upon Him.
p.b.u.t.	= Peace Be Upon Them.
P.C.C.T.V.	= Pilgrims Closed Circuit Television
Pers.	= Persian language
P.T.T.	= Post Telegraph and Telephones
P.W.H.	= Public Workers and Housing
Qur'an: 20:25	= Qur'an: Sūra (chapter) 20. 'Āya (verse) 25.
Riy.	= al-Riyadh Newspaper
S.A	= Saudi Arabia
S.A.P.	= Saudi Arabian Press Agency
Sha.	= Aṣṣharq al-Awsaṭ
SR.	= Saudi Riyal
S.T.	= Saudi Arabian Television
Turk.	= Turkish language
You.	= al-Yaum Newspaper

Glossary of Arabic Terms

ʿAbd	Slave, serf, servant
akbār	News, information, report.
al-ʿAṣr prayer	Evening prayer. It starts, "When shadows are more than double the length of the original objects."
al-Fajr prayer	Dawn prayer. It starts, "When the first light breaks from the East through the darkness of the night".
al-Ḥaramayn	The two Holy Mosques, Mecca and al-Madina.
al-Ḥajar al-ʿAswad	The Black Stone; a remainder of the original Kaʿba given to the Prophet Abraham by the Archangel Gabriel
al-Ḥājj (P. al-Ḥujjāj)	The pilgrim(s).
al-Ḥaram (al-Masjid al-Ḥarām)	The large star-shaped mosque surrounding the Kaʿba.
al-Ḥaṣwa	Little stones pebbles.
al-Hijra	The immigration of Prophet Muhammad from Mecca to al-Madina (BC622) from when the Muslim calendar begins.
al-Imām	The prayer leader
al-ʿIṣāʾ prayer	Late evening prayer, which starts at twilight and ends at dawn.
al-Jamarāt	The three points in Mīna where stone pebbles are thrown. The first is called the al-Jamara al-ʿula; the second, al-Jamara al-Wuṣṭa; and the third al-Jamara al-ʿAqaba
al-Jāhiliyyah	The period before Islam.
al-Jumʿa	Friday prayer and the speech.
al-Madina	An ancient city in Saudi Arabia about 400 km North of Mecca where the Prophet's Mosque and his Mausoleum are situated.
al-Munawwara	The epithet of al-Madina
al-Magrib prayer	Sunset prayer. It starts at sunset and lasts until the setting of the sun (evening twilight).
al-Masjid al-Nabawyy	The Holy Mosque at al-Madina.
al-Muṭawwif (P. al-Muṭawwifūn)	The pilgrims' guide.
ʿArafāt	The plain about fourteen miles East of Mecca.
al-Saʿy	To walk between Ṣafa and Mārwah.
al-Rawḍah	The area between the Prophet's house and his pulpit.
al-waqf	Religious endowments.
Bāb	A door.
Kalīfa	A caliph, a Muslim ruler
Dībāj	A kind of silken cloth which is used for covering the Kaʿba as its Kiswa.
Faqīh	A learned man who can give religious judgements.

Farīda	Religious duty, obligatory prayer
Hadīt	The sayings of the Prophet. The traditions.
Hajj or al-Hajj	The Muslim pilgrimage which involves setting out for the Ka'ba, 'Arafāt, Mīna and performing specific rites during days 8-13 in the month of <u>Dū</u> al-Hijja.
ibn	Son (of a family, nation or people)
Īd al-Aḏhā	The four-day festival of Muslims, starting on the 10th of <u>Dū</u> al-Hijja.
Ihrām	To put on two seamless sheets.
Jabal	Mountain
Jihād	The Holy War.
Ka'ba	The holiest Muslim shrine in Mecca towards which Muslims turn their faces in prayer.
Kiswa	The Kīswa is used to cover the Ka'ba.
Mabī t	To stay the first night at Muzdalifa and later on in Mīna.
Maqām	Place next to the Ka'ba
Mahmal	A richly decorated package sent by Islamic rulers to Mecca at the time of the Hajj as an emblem of their independence.
Masjid Quba	The first mosque built in Islam.
Mecca (Makka)	An ancient city in Saudi Arabia where the Ka'ba is situated.
Makka al-Mukarrama	The epithet Mecca.
Mīna	A town, seven kilometres East of Mecca.
Mīqāt	The place to put on the Ihram.
Muzdalifa	A place between Mīna and 'Arafāt.
Paşa	A Turkish title given to the grand vizier and other dignitaries
Qur'an	The Muslim's Holy Book.
Rak'a (Pl. Rak'āt)	Kneeling during prayer.
Ramy	Throwing pebbles at Jamrat.
Sari'a	Islamic law
Sayk	Shiek or (Shiekh)
Sunna	The tradition of Prophet Muhammad.
Sūra	A Chapter in the Holy Qur'an.
Talbiya	The devotional calls which are recited loudly just after Ihram and frequently during the Hajj period.
Tafsīr	Explanation, exposition, commentary, interpretation.
Ṭawāf al-'ifāda	The Circumambulation of the Ka'ba by the Pilgrims, seven times after 'Arafāt day.
Ṭawaf al-Qudūm	The Circumambulation of the Ka'ba by the Pilgrims, seven times before 'Arafāt day.
Tawhīd	The belief in Allah as one God.

Umm	Mother
°Umra	A pilgrimage to the Ka°ba at any time other than the specific <u>Hajj</u> . Many Muslims like to perform it during Ramaḍān.
Wuqūf	To stay at °Arafāt from midday to sunset on the 9th of <u>Dū</u> al- <u>Hijja</u> .
Zamzam	The Holy Well which is about thirty yards East of the Ka°ba.
Ziyāra	A visit to the Holy places.
Zuhur prayer	Midday prayer. It starts when the sun leaves the middle of the sky.

The names of the Arabic months

- 1- Muḥarram
- 2- Ṣafar
- 3- Rabī° al-'Awwal
- 4- Rabī° al-Ṭāni
- 5- Jumāda al-'ūlā
- 6- Jumada al-'ākira
- 7- Rajab
- 8- Ṣa°bān or (Sha°bān)
- 9- Ramaḍān
- 10- Ṣawwal (Shawwāl)
- 11- Dū al-Qa°da
- 12- Dū al-Hijja

Transliteration Table

The following table shows the system which I have followed in transliterating Arabic names and words.

ء	= ' (inverted apostrophe)
ب	= b
ت	= t
ث	= <u>t</u>
ج	= j
ح	= <u>h</u>
خ	= <u>k</u>
د	= d
ذ	= <u>d</u>
ر	= r
ز	= z
س	= s
ص	= <u>s</u>
ض	= <u>s</u>
ط	= <u>t</u>
ظ	= z
ع	= e
غ	= g
ف	= f
ق	= q
ك	= k
ل	= l
م	= m
ن	= n
هـ	= h
و	= w
ي	= y

Note: Double letters denote a shadda

The diphthongs are: اَ aw اِ ay

Long vowels

Short vowels

اَ ā

(fatha َ) = a

اِ ī

(kasra ِ) = i

اُ ū

(damma ُ) = u

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Peace and blessings upon the Prophet Ibrahim, who called for the Hajj, and all other Prophets, and upon Muhammad (p.b.u.h), who was asked to continue Ibrahim's calls.

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Dedicated To
My Father,
Ibrahim ʿAkeel al-Ken
My Mother
Kadija Jiza Nuzha
and My Wife
Zenab M.H. Merza

Chapter One

Introduction

Hajj, this noble duty, has been on the lips of millions of Muslims for almost fourteen centuries and even longer than this for Arabs before Islam. Every year, as soon as the Hajj months arrive, millions of hearts palpitate at the pronouncement of the word Hajj. Certainly in the future, many more Muslims will ask God to assist them to visit His House and perform Hajj.

"Hajj" literally means "to set out for a place".¹ However, from an Islamic perspective, Hajj means to set out for Mecca during the months of the Hajj in a state of consecration known as *Ihrām*.² "The Arabs took the word Hajj from the old Semitic word, which means to go or proceed straight away, to visit a Holy place."³ Hence, we can refer to it as a pilgrimage.

The Hajj rite is considered one of the major religious duties of Islām and has been declared compulsory in the Qur'an and the Sunna. According to the Qur'an:

"And proclaim the pilgrimage among men: they will come to thee on foot and (mounted) On every kind of camel.
Learn on account of journeys through deep and distant mountain highways; That they may witness the benefits (provided) for them".⁴

¹- Abu Ameenah B. Philips, *Hajj and Umra According to The Qur'an and Sunna*, 1989, p.33.

²- The word "Hajj" (حج) is derived from an old Semitic word (𐤇𐤃𐤁) festival which means to go or proceed to visit a Holy place. Burhan al-Din Daluw, *Jazirat al-ʿArab Qabl al-Islam*, 1989, vol. 2. p. 273. It literally means to travel towards God. See Muhammad Hamidullah, *Muhammad Rasulullah*, 1974, p. 64. For more Information about the Hajj word. See: Butrus al-Bustani, *Muḥiṭ al-Muḥiṭ*, 1983, p. 149.

³- B. Daluw, 1969, vol. 2, p. 273.

⁴-The Qur'an. 22: 27-28.

The Muslims perform Hajj for the glory of Allah,⁵ but there are also benefits for the pilgrims, both in this life and in their spiritual life. In their material life there are the benefits associated with social interaction which furthers trade and increases knowledge: to get these benefits the pilgrims need to communicate with each other and they also need access to the media. They need special newspaper supplements, television and radio programmes, books, pamphlets and cassettes to help them to perform their Hajj in the correct way and to find their way about in another country during the pilgrimage, especially given the large numbers who need to pursue the prescribed course of devotion.

Today, there is almost no escape from mass the media such as television, radio, newspapers, cables and teletext. Programmes are broadcast round the clock all over the world and most viewers can now get a variety of specialised channels showing movies, music, sports and news. People spend hours every week watching television, listening to the radio and some, despite television still read daily newspapers. Mass media has become part of our lives, facilitating the dissemination of information, education and entertainment for the populace. By contrast, during the Hajj season the pilgrims need to be close to Allah, in a state of submissiveness: they have come for Him, to visit His House, so they need different and specialised programmes.

1.1 Statement of the Problem

By 1994, more than 2 million pilgrims from all over the world had performed The Hajj.⁶ In order to cope with the ever-increasing numbers over the years and to help provide extra amenities and facilities to organise the logistics involved, a complex and effective institution has been evolved, namely the so-called "pilgrims guides" or "al-Muṭawwifūn". The Saudi Arabian government has also assume the duty of providing inland transportation, food, lodgings and information to all pilgrims during their stay in Saudi Arabia. However, the potential of the provision of the mass media for the pilgrims and its inadequacy, has not received much attention in the past. The proliferation and intensity of various incidents, such as al-Meṣīḥim in 1990, and the general problems of overcrowding, have focused the attention of government officials on the apparent inadequacy of the amount of information and guidance which the pilgrims have received.⁷ In 1994, in a debate in the Saudi Arabian newspapers which centred on the

⁵- Pilgrimage (Hajj) to Mecca is an obligation only for those who are physically and financially able to perform it

⁶- "2,5 Malyūn Hājj yu'ddūna manāsikahum hādā al-^cām"., *Okaz newspaper*, 19 May, 1994, p.1. sec.1-2.

question of the pilgrims' "attentiveness" to provide more information about the religious and further safety during the Hajj.⁸ "Attentiveness" needs a more precise definition than it was given in the course of this debate and it certainly is an important issue for media researchers as well as for the Saudi Arabian media itself. It could be said, however, that what this debate highlighted was that more "attentiveness" needs to be given to the communication aspects of the Hajj on the part of the government and the media. More recently, the importance of information and the Hajj instructions has also been given prominence both by journalists⁹ and Ministers, such as the Hajj Minister, Dr. Mahmud Safar.¹⁰ The personal experience of the author of this thesis, who spent twelve years in Saudi Arabian Television as director for News and Religious programmes (1978-1990), also underlines the importance of media services actually reaching the pilgrims.

The only other study that was located relating to the importance of the media for the pilgrims before and during the Hajj, was undertaken in 1980 by ʿAbd Allah Buqis and is called "*al-Tawʿiya al-Šāmīla fi al-Hajj*" (The Comprehensive Enlightenment of the Hajj). His conclusions were that the pilgrims are in need of information both before and after their arrival in the Kingdom.¹¹ He also proposed certain measures for improving the use of the media in order to put it at the service of the pilgrims.

1.2 The Issues Addressed by the Study

1- The pilgrims' environment has constantly changed. In 1945, for example, there was no television, only a few Islamic countries had radio stations and very few people at that time had a radio set. Now, in 1995, all the Islamic countries have television stations, radios and satellite broadcasting round the clock, and we are now aware of what is going

7- In 1990, more than 1,400 people were killed in a panic-stricken stampede in al-Meʿeāšim tunnel near the holy city in Mecca. Moreover: On 24th of May 1994, hundreds of pilgrims are said to have been killed in a stampede at the holy site in Mīna. The Saudi authorities said 825 people died, some from the heat and natural causes. Witnesses said pilgrims were trampled to death while religious ceremonies were taking place.

8- For example, *ʿOkaz newspaper praises the government annulment on 20 August, 1994*, p. 20, sec. 2. for the efforts to protect the pilgrims and says that: "juhud kabīrah li-al-Mamlakah li-tamkīn al-Hajj min 'adā' manāsikahim fī rāḥa wa ṭuma'nīnah."

9- "*al-Mamlaka wa al-Hajj. Risāla Sāmīa. 'Ara' wa muqtraḥāt*", *al-Riyadh newspaper*, 19 June, 1994, p. 11, sec.1.2.3.4.

10- "*Kuṭṭa litawʿiyat al-Hujjā li- talāfī al-salbiyyāt wa al-'akṭā'*", *ʿOkaz newspaper*, 2nd of September, 1994, p. 1, sec.1.

11- A. Buqis, *al-Tawʿiya al-Šāmīla fī al-Hajj*, 1401H-1980, pp. 36-47.

Arabian radio and television stations broadcast general Hajj programmes but the pilgrims only have a choice of two television channels, a limited number of radio programmes, and there are only a few newspapers in a few languages. The pilgrims need specific services such as news and information which is aimed at each Islamic country's own traditions.

2- The mass media which is required specifically for the pilgrims has made an important contribution to the development of the Saudi Arabian media in general and to the relationship between the Saudi Arabian government and the pilgrims, but it has far from fulfilled its potential.

3- Moreover, television, radio and newspapers are very important for Saudi Arabian citizens as there are no cinemas or theatres. During the Hajj period, normal programmes on radio and television are mostly replaced with special Hajj programmes for pilgrims. As a result of the Hajj programmes, viewers are often forced to seek other foreign entertainment such as videos, satellite programmes or international broadcasts because they have seen all the pilgrims' programmes many times before. The majority of the responsible Saudi Arabian media tend to ask themselves this question; do pilgrims watch all these programmes?

4- In particular, the pilgrims have complained about the shortage of information available during their visit to Saudi Arabia. This is due to the lack of information on Saudi Arabian television and radio and in newspaper supplements printed for the pilgrims. This is especially true of those whose Arabian native language is not Arabic.

5- The Saudi Arabian government has also complained that the pilgrims have not been provided with sufficient preparatory information before their arrival.

6- Saudi Arabia occupies a place in the heart of Muslims the whole world over for its total dedication to Islam and to the Muslim people. Moreover, King Fahd mentioned in his opening address to The First Islamic Conference of Ministers of Information which was held in Jeddah on 11th December, 1988, the importance of the mass media for Muslims:

"It may well be that, in the past, little attention was paid to the various of aspects of information, or perhaps we, as Islamic countries, did not pay much attention to information as we do today, but we must pay great attention to it...."¹²

¹²- The Ministry of Information, *Documents of the first Islamic Conference of Ministers of Information, 11-12-1988*, 1988, p.14.

7- As the pilgrim numbers increase, it means that maybe more than seven million pilgrims from Islamic countries will ask to perform the Hajj in the year 2000,¹³ and the Ministry of Information needs to plan now for such vast numbers.

Information is a basic factor of knowledge, rapprochement and international understanding. It contributes to the voicing of the Islamic countries, hopes to gain co-operation in the areas of religious, social, cultural, economic and scientific development. Therefore, the Saudi Arabian Ministry of Information should use the mass media during the Hajj to achieve all the above aims.

This study aims to examine the service which the Saudi Arabian media has so far offered to the pilgrims and to see how it can be improved. For all the above reasons and also because if the pilgrims were well-informed then they would benefit more fully from the Hajj. In addition it would help the Saudi Arabian government to make the Hajj as safe as possible, given the numbers involved.

1.3 Sources of Information

1.3.1 The Qur'an and the Islamic Hadī Tradition

In the Qur'an, Allah states some verses for the Hajj, Mecca and al-Madina. For this thesis, ʿAbd Allah Yusuf ʿAli's *The Holy Qur'an, Text, Translation and Commentary* was used. ʿAli's work was recommended by the Selection Committee, which was comprised of highly reputable Muslim scholars, who decided on the work of ʿAli after examining the opinions and criticisms of Islamic institutions and scholars from around the world. The Hadī literature deals with many matters such as theology, ethics, exegesis (explanation of the Qur'an) and also covers the Hajj as well. It is regarded as a reliable source for the Hajj instructions and events, descriptions of the Hajj, stations and routes.

¹³- Saudi Arabia has asked all countries to respect the quota for pilgrims. The quota has been set at one in one thousand of each country's population. Some Islamic countries asked for more than this quota. For more information about Hajj movement and the increase of pilgrim numbers. See: ʿIssa M al-Shaʿir, *The First Islamic Geographical Conference*, Imam Muhammad ibn Saud Islamic University, 1404H-1984, vol. V, p. 312.

1.3.2 The Early Arabic and Muslim Commentators, Historians, Geographers and Travellers

a. Commentators

The commentaries are studies which have shaped Arabic thinking concerning the meaning of the Qur'an. They have provided authentic and reliable texts from which to define the religious rites and instructions for the Hajj. There have been many previous studies relating to the Hajj under the Qur'an commentaries, such as:

Tafsīr al-Ṭabari, by Abu Ja'far Muḥammad ibn Jarir al-Ṭabari, d. 310H (922), which is a mine of historical information; '*Ihyā' 'ulum al-Dīn*' by which al-'Imam Hamid M. al-Gazali d. 505H (1111) mentions under the al-Hajj chapter, the benefits, instruction, and the necessary behaviour; *al-Kassāf*, by Abu al-Qasim Maḥmud ibn 'Omar al-Zamaksari, d. 538H (1187), which explains words and idioms; *al-Tafsīr al-Kabīr*, by Abu al-Faḍl Muḥammad Fakr al-Din al-Razi; d.606H (1209), which is full of Ṣufi's idea; *Amwār al-Tanzīl*, by al-Qaḍi Naṣir al-Din Abu Sa'īd al-Bayḍawī, d 685H (1286); *al-Tafsīr*, by Abu al-Fida' Isma'īl ibn Kaṭir, d. 774H (1327), which has been an authority among the 'Ulamā'; *Fī Zilāl al-Qur'ān* (published in English), by Sayyid Quṭb, d 1384H (1964) which was mostly written when the author was in jail 1374-1384H (1954-64); *Aḥkām al-Hajj wa al-'Umra* 1410H (1990) by Dr. Ra'fat F. 'Abd-al-Muṭṭalib which is mostly devoted to the Hajj roles. He debated further some of the pilgrims' rites during the Hajj and gave guidance on some complicated Hajj religious instructions.

b. Historians

Akbār Makka (The Mecca Notification) by Muḥammad 'Abu al-Walid al-Azraqi (d- 250H-864) is considered the oldest book yet discovered concerning the history of Mecca. Other historians include Muḥammad bin 'Omar al-Wāqdi 130-207H (747-817); 'Ali M. al-Mada'ini 135-225H (752-840); al-Zubayr bin Bakr 172H- (788); and Taqīyy al-Dīn M A. al-Fasi 775-837H (1273-1433) who wrote a book about Mecca called *Sifā' al-Garām fī Akbār al-Balad al-Ḥarām*.

The author notes that most of the information about the Hajj history comes from *al-Hadīth Waqfi*. al-Hadīth al-Waqfi means, "information not said by the Prophet" but is said by famous Hadīth relaters such as ibn 'Abbas or 'Ali bin al-Husayn. *al-Hadīth al-Waqfi* needs more investigation for every relater and, moreover, some Islamic teachers do not accept (some) of this kind of Hadīth.

c. Geographers and travellers

1. Arabian and Muslims.

Another important source includes the early Muslim and Arabian geographers and travellers who accompanied the pilgrim caravans and recorded what they saw during their journey.

"In general geographers did not study poetry in order to define names of places in Arabia or locate them. ibn Khurdadubah quoted some verses containing place-names, and ibn Rostah, ibn al-Faqih and al-Maqdisi recorded some verses of poetry but in so doing, their aim was solely to clarify a story. It was the regional geographers who partly relied on poetry as a basis for mapping the localities. Chief among them was al-Hamshani who recorded many poems relevant to this".¹⁴

Records of the people attending the Hajj can also be considered important sources which can help all researchers when dealing with the history of the Hajj. The Muslim pilgrims wrote about the routes, the number of pilgrims and the social life of Mecca and the al-Madina people. Hamad al-Jāsir, in his book *Ashar Rihlāt al-Hajj* (1982), mentions some famous Arabian travellers who visited Mecca such as M. A. ibn Jubāyr 528-607H (1132-1211), M. O. ibn Rusd 657-721H (1285-1319), ibn Bāṭṭuṭa (1326-28), M. al-ʿAbdri (N.D) and others who performed the Hajj in 689H (1299). al-Jasir commented about these writers and their works, and said: "Far too little attention has been paid to the Muslim pilgrims travellers' books. Researchers till now (1982) did not give them any careful evaluation or any study".¹⁵ Moreover al-Jāsir also edited the hand-written book *al-Durar al-Fawā'id al-Munazzama fī akbār al-Hajj wa Ṭariq Makka al-Muʿazzama* which was written by Muhammad ʿAbd al-Qadīr al-Jaziri (d.944H)-(1542).¹⁶ al-Jaziri gave a description of the Egyptian pilgrims' routes to Mecca. He also mentioned historical information about Adam and other Prophets' Hajs, Mecca and the Kaʿba.

M. al-Batanwny gave a good description of the Hajj in his book *al-Rihlah al-Hijāziyya* (*The Hijazian travel*) 1327H (1906). He described Jeddah, Mecca and al-Madina, the services provided for pilgrims, pilgrims' songs and the cultural scene. So, too, did Ibrahim Rīfāt Paşa, he described his travels 1318H (1901), 1320 (1903), 1321(1904),

¹⁴- I. M. al-Resseeni, *The Water Resources Structures On The Syrian And Egyptian Pilgrims Routes To Makka And Medinah*, Submitted in accordance with the requirements for the degree of Doctor of Philosophy School of Geography, University of Leeds, 1992, p. 46.

¹⁵- Hamad al-Jāsir, *Ashar Rihlāt al-Hajj*, 1982, p. 11.

¹⁶- Hamad al-Jāsir, ed., "ʿAbd al-Qadīr M.A. al-Jaziri", *al-Durar al-Fawā'id al-Munazzama fī akbār al-Hajj wa Ṭariq Makka al-Muʿazzama*, 1403H-1983, vol. I, p.3.

1325 (1908), in his book *Mir'āt al-Ḥarāmayn* (The *al-Ḥaramayn's Mirror*) and added photographs which makes his work unique. (See Fig 1.1)

Between 1975-76, Dr. ʿIssa M. al-Ṣaʿir wrote "*Some Socio-Economic Attributes of Muslim Pilgrims: A Chi-square Analysis*". This paper is primarily concerned with analysing six socio-economic attributes of pilgrims from different parts of the Islamic world. Plenty of information was given about the following factors:

- 1- urban-rural distribution,
- 2- occupational distribution.
- 3 age distribution.
- 4- size of the household,
- 5- literacy, and
- 6- the level of their annual income .¹⁷

Unfortunately, we cannot use the results of his survey as it is now out of date.

Under the "Proceedings of the First Islamic Geographical Conference", K. al-Maṭri¹⁸ studied the allocation of pilgrims' living quarters. A. Ismaʿil makes the point that the following four geographical factors affect the Ḥajj:

- 1- the weather,
- 2- the safety of the roads,
- 3- the economy, and
- 4- other factors.

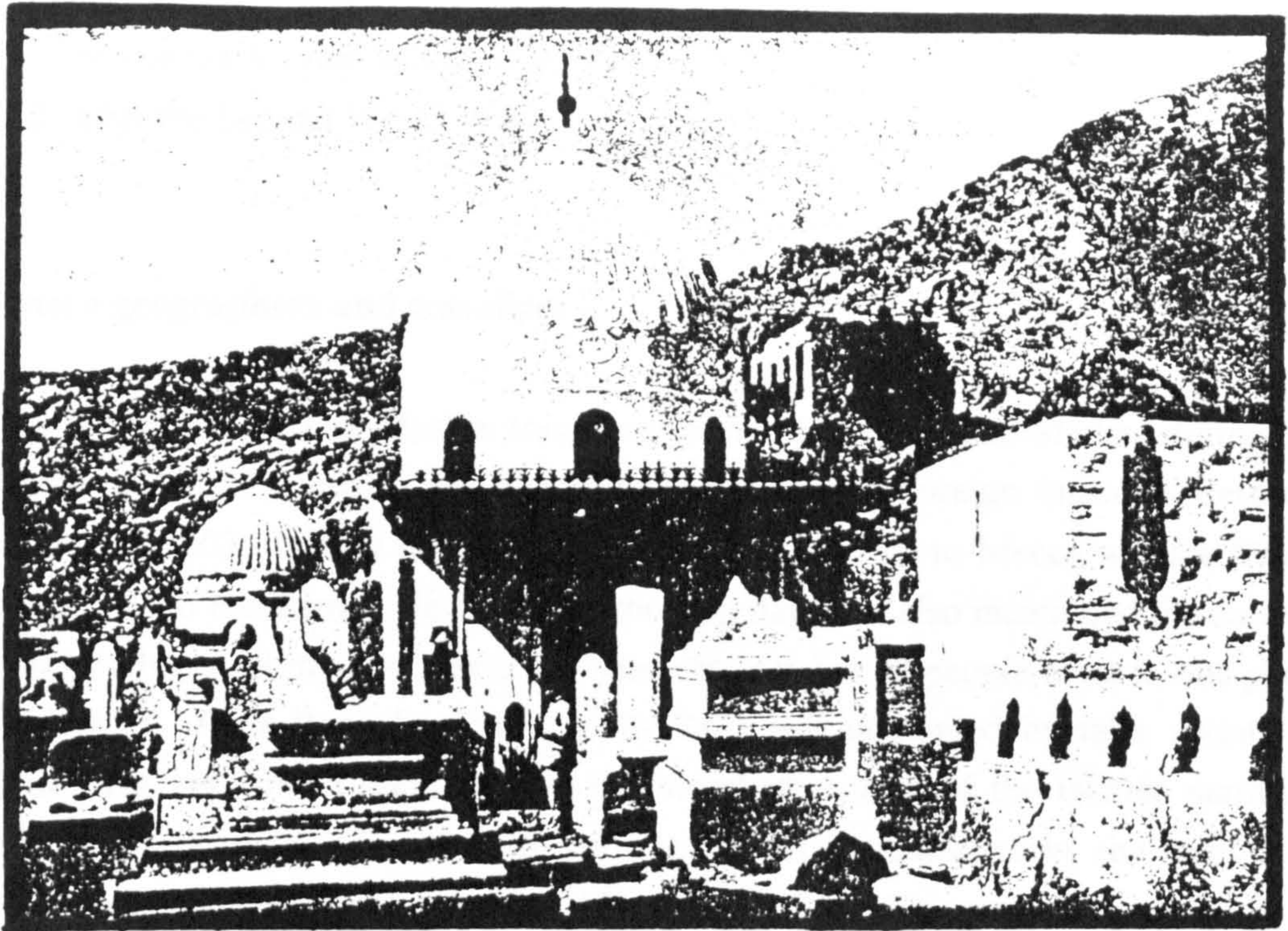
He divided the pilgrims attending the pilgrimage into four groups, namely, those from the following countries and continents:

- a- the Arabian countries,
- b- Asian countries (non Arab),
- c- African countries (non Arab), and
- d- European- American (from the two continents) and Australian.

¹⁷- ʿIssa al-Ṣaʿir, "Some Socio-Economic Attributes of Muslims Pilgrims: A Chi-Square Analysis" *Journal of The College of Arts King Saud University* ", V. 10, 1983, p. 57.

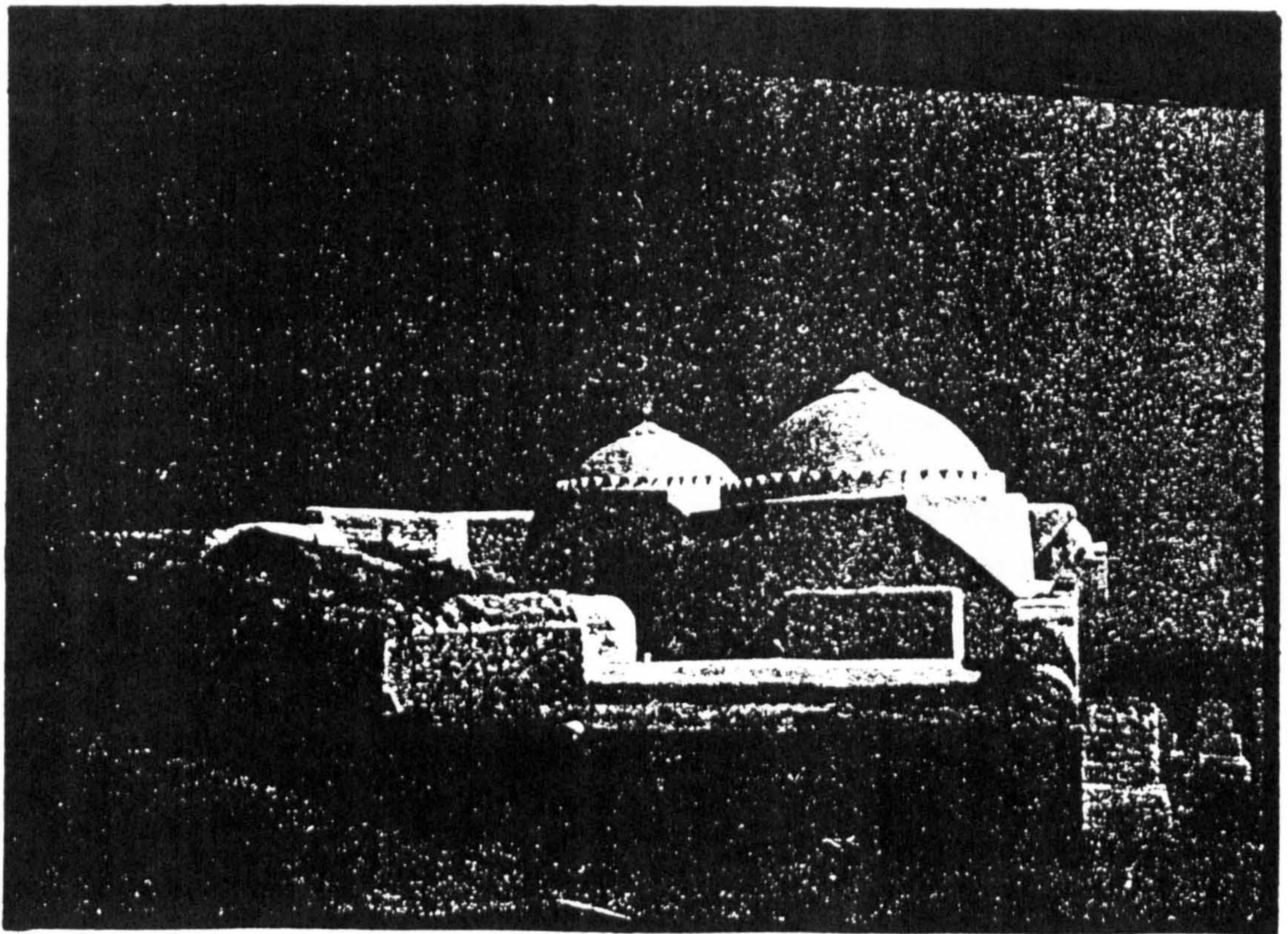
¹⁸- K. al-Maṭri, *The First Islamic Geographical Conference*, pp. 277-313.

مجمع الملك فهد لطباعة المصحف الشريف



28. The dome of El Sayyida Khadija in El Maalla at Mecca.

مجمع الملك فهد لطباعة المصحف الشريف



29. A view of the domes of the grandfathers of the Prophet, Abdel Motaleb Abd Manaf, and his uncle Abu Taleb

I. M. al-Sa'ir¹⁹ also did an analytical study of pilgrim numbers and their countries, past and present. He divided the pilgrims into the following two groups:

- 1- before the Second World War, and
- 2- after the Second World War.

2. Western geographers and travellers

It can be dangerous for non-Muslim travellers to visit Mecca and al-Madina during the Hajj season and until recently, the Arabs' attitude towards foreign intruders deterred Westerners. In 1503, the first European to record a pilgrimage to Mecca was the Italian traveller Lodovico Bartheima. He described the Hajj days and also mentioned the number of pilgrims saying: "All my life, I have not seen this number of people meet in one place as in Mecca".²⁰ Alain-Rene Le Sage (1668-1747) was infatuated by tales about the Orient and was very much impressed by the moral objectives of the Islamic narrative (stories), especially those from Spanish sources. In his dramatic works he dealt with Islam. He wrote plays on the character of Abu Bakr, and parodies on Makkah (Mecca) and the Pilgrimage Caravans.²¹ In 1678, Joseph Pitts, an English seaman went to Mecca via the Egyptian caravan.²² So, too, did a Swiss man, J. I. Burkhardt in 1814. The British explorer Richard Burton, set out in 1853 and like Burkhardt, followed the Hajj routes. Starting in Alexandria, he landed at Yanbu^c and Later he travelled to al-Madina, as in 1877 did T. F. Keane.

"On 24 November 1880, the Dutch Snouck Hurgronje, obtained his doctorate from Leiden, with a thesis on the Pilgrimage to Mecca, published that same year in book form as *Het Mekkansche Feest*. This essay was not limited to a description of the ceremonies of Hajj, but also analysed the origins and history of the Pilgrimage, considering in particular those pre-Islamic rites that, through the Prophet's Revelations, had been integrated into the Islamic Pilgrimage".²³ (See Fig 1.2).

These travellers provided a number of descriptions of what life was like for Mecca pilgrims, and what they may face if, as non-Muslims, they were caught in Mecca by the

¹⁹- Ibid., 'Isa al-Sa'ir, "A'ḍād wa- Mawātin al-Hujjāj al-Muslimīn bayna al-Māḍī wa-al-Hādī", pp. 45-271.

²⁰- A. Ralli, *Christian at Mecca*, 1973, p. 23.

²¹- Adnan M. Wazzan, *Essays in Comparative Literature*, 1985, p. 53.

²²- James Wellard, *Samarkand and beyond*, 1977, p. 141.

²³- Angelo Pesce, *Makka A Hundred Years Ago or C. Snouck Hurgronje's Remarkable Album*, 1986, p. 7.

...the Prophet Muhammad gave an example from Ibrahim's story of what he visited Mecca. Wafar did not mention, however, that non-Muslims were not allowed to visit Mecca due to Allah's order:

...and an announcement from Allah And His Messenger to the people (Accounting) on the day of the Great Pilgrimage: That Allah and His Messenger (Prophet) prohibit you from the Pagan.²⁴

An important edition of early Hajj records were published by Alan Rahn in 10 volumes and included original documents, confidential reports, the correspondence of rulers and diplomats and numerous classic authorities on the Hajj experience, including early Arabic



... socio-economic status of the pilgrims to establish profiles of their demographic, socio-economic, cultural and education backgrounds.²⁵

Despite the different kinds of research that have been carried out on the Hajj in general, the issues of education, information, and instruction for the pilgrims is still hotly debated

Othman Pasha with the Egyptian mahmal

Fig. 1.2. C. Snouck Hurgronje, *Makkah a Hundred Years Ago*, 1986, p. 33.

Muslims. James Wellard gave an example from Barthema's essay of when he visited Mecca; Wellard did not mention, however, that non-Muslims were not allowed to visit Mecca due to Allah's order:

And an announcement from Allah And His Messenger, to the people (Assembled) on the day of the Great Pilgrimage. That Allah and His Messenger Dissolve (treaty) obligations With the Pagans.²⁴

An important edition of early Hajj records were published by Alan Rush in 10 volumes and included original documents, confidential reports, the correspondence of rulers and diplomats and numerous classic authorities on the Hajj experience, including early Arabic historians.²⁵

1.3.3. Contemporary Sources: The Hajj Research Centre.

The Hajj Research Centre is a body attached to the Hajj High Committee and other organisations whose work is related to the Hajj. A huge amount of data has been assembled and published in report form.

The reports cover the Hajj seasons from 1973 onwards including the number of cars, the services provided by the pilgrims' guides (*al-Muṭawwifūn*); pilgrims' camps; slaughtered animals; internal pilgrims; movement of pilgrims; the Hajj's influence on some Islamic countries; educational and instructional materials for some Islamic countries; statistical data, the Hajj Research Centre's activities during every Hajj season, and specific reports which cover the following areas:

- 1- the Jamarat area;
- 2- environmental studies;
- 3- hydrology and underground water at and around the Holy Mosque in Mecca;
- 4- cultural and historical studies; and,
- 5- socio-economic studies of the pilgrims to establish profiles of their demographic, socio-economic, cultural and education backgrounds.²⁶

Despite the different kinds of research that have been carried out on the Hajj in general, the issues of education, information, and instruction for the pilgrims is still hotly debated.

²⁴- The Qur'an. 9: 3.

²⁵- Alan Rush; ed, *Records of the Hajj*, (Neuchatal-Switzerland: Archive International Group, C.P.719-2001.1993.

²⁶- The Hajj Research Centere, Ummal-Qura University, (ND). {Leaflet}.

One additional important source of research for this thesis was some research that was carried out at Karachi University in 1981 by Ashraf Hussain Qadri, Zafar Hameed Ismail and Salman Malik, entitled, "*Hājjis the Educational Programme. Pakistan*". The study consisted of an assessment of the need for information and the choice of media, and discussed educational programmes for pilgrims living in different parts of Pakistan. They continued this study in 1983.²⁷ In 1992, a study was carried out by the Hajj Research Centre on the service provided for the pilgrims by the Saudi Arabian Media.²⁸

1.3.4 Saudi Arabian Media Research

Historically, the first door-to-door survey was carried out in 1965 by the Jordanian Broadcasting Company in an attempt to learn about Saudi Arabian radio station preferences. In 1972, Associated Business Consultants of Beirut, Lebanon, undertook a survey for the United States' Information Agency to determine both the print and electronic media habits of Saudi Arabia.²⁹

The first Saudi Arabian television audience research was carried out by Boyed and al-Shobili in 1972. In their studies about Saudi Arabian television, where al-Shobili points out that initially it was feared that fascination with television might cause truancy among students, with consequent effects on their school performance. The Kingdom is included in both the 1977 and 1979 Mc Cann Media East Study which was carried out by the Middle East Marketing Research Bureau of Cyprus.³⁰

1.4. Saudi Arabian Government Printed Books and Newspapers

The Ministry of Information and other Ministries publish a substantial amount of facts and figures in various forms which provide reliable and valueable information for the present study. Saudi Arabian newspapers are also regarded as reliable and important

²⁷- A. Hussain Qadri, Z. Hammed Ismail and S. Malik, "*Hajjis the Educational Programme. Pakistan*", Hajj Research Centre, Ummal-Qura University, 1981, Data Bank.NO1. 35.

²⁸- According to the Head of the Hajj Research Centre in 1993, the result for that study was not confirmed. And in 1994 further research was done and that result was also not confirmed.

²⁹- Douglass A. Boyed and °Ali M. Najai, "Adolescent TV Viewing in Saudi Arabia" *Journalism Quarterly Adolescent*, 1984, vol. 61, p. 296.

³⁰- For the principal media studies relating to broadcasting see refernces 2.

sources of information especially concerning al-Hajj services, the coverage of the media, other newspapers and the pilgrims, and journalists' views about the Hajj.

Chapter Two

The Hajj-A Historical Background

Introduction

"There is no religious group or community which does not have its Holy shrines and places of pilgrimage".¹ If we accept Nadwi's view, it means that all religions have a pilgrimage or holy places to visit, even if we are not certain of them now a days.

But what is holy and why are questions that run deeply back into history and human consciousness, but a given place is holy for the simple reason of the luminous presence that is thought to abide there, whether in a spring or a river, a tree or a grave, within a stone or cave, atop a high place.²

If we turn next to the question of "What is Religion", then we can refer to Douglas Davies who said that we can simply describe religion as "a belief in spiritual beings and the development of human personality". Although others have attempted more comprehensive definitions in terms of beliefs or descriptions of practices, Douglas has outlined the different approaches to religion as the following:

- "1-Anthropologists describe religious beliefs and practices as they find them in living communities. Religion helps to unite people in a shared experience and an explanation of life.
- 2-Sociologists claim that religion provides an agreed way of looking at the world. It gives the individual a sense of purpose and meaning.
- 3-Historians describe religion in terms of events resulting from beliefs".³

1- S. Abul-Hasan ^cAli Nadwi, *The Four Pillars of Islam*, 1978, 3rd ed., p. 264.

2- F. E. Peters, *Jerusalem and Mecca*, 1986, p. 5.

3- Douglas Davies, *The World's Religions, A Comprehensive Guide Articles By Experts Photographs, Maps, Diagrams Fact-Finder Reference Section: A Reader on the Study of Religion*, eds. Pierce Beaver, R. Bergman J. Langley M. Metz T. Romarheim A. Walls A. Withycombe R. and Wootton R, 7th ed. 1988, pp. 10-11.

Douglas Davies has argued that the different approaches are valid in different ways within their own limitations. The basic difference is that of a different standpoint: there is the way of the believer and the way of the scholar. Moreover, G. Parwaez has answered the question of religion by saying that the following two different views of God exist:

- 1- God is the Ultimate Reality; and,
- 2- God exists only as an idea in the human mind.

"Corresponding to these two views of God, there emerge two views of religion. According to one, religion deals with the Absolute; its business is to interpret the Absolute to us and to tell us how we can get close to it. According to the second view, religion is a superstition born of human wishes and fantasies".⁴

Muslims believe that the relationship between man and God (Allah) is that of Creator and created, Master and servant, Ruler and ruled. Muslims look towards Allah as the only source of knowledge and guidance: Allah has made His Will known to the people through His Messengers who received guidance from Him and communicated it to their people so that everybody could live a life of peace and happiness and seek Allah's pleasure and approval.⁵

2.1 Pilgrimages Among The Semites

The Semites are a race of people including Jews and Arabs and in ancient times, Babylonians, Assyrians,⁶ and others living in or near the Arabian peninsula. They share the basic idea of the Hajj.

"Three times a year shall you celebrate for me a (hag) (Hajj) ..." and "...three times a year all the males shall appear before the Lord Jahwa...."⁷ is stated in Exodus xxiii, 14. Therefore, the Hajj essentially belongs to the concept of "pilgrimage" and is common to many religions.

⁴- G. A. Parwez, *Islam A Challenge To Religion*, 1989, 2nd ed., p. 48.

⁵- Manazir Ahsan, *Islam: faith and practice*, 1991, p. 7.

⁶- Longman Dictionary of Contemporary English (New Edition), 1990, p. 950.

⁷- First Encyclopaedia of Islam, "Hadjj", vol. IV, pp. 199-200.

"A pilgrimage', is a journey undertaken to visit sacred places, such as the scenes of our Lord's earthly life in Palestine, the threshold of the Apostles, Rome, or the shrines of the saints and martyrs,"⁸ as the Encyclopaedia of Religion and Ethics puts it.

2.1.1 Jewish Pilgrimages

According to the Old Testament, the Jews must go on a pilgrimage three times a year to celebrate the three festivals of Passover, Pentecost and Tabernacles.⁹ This activity applies to males in particular, but usually attracts the whole family. Jerusalem was selected as the political and religious centre by another Israelite at the time of King David (BC 10, C.) when it was decided by God to have His Temple moved from Shiloh and built there. The first Temple was built by King Solomon (BC 10, C.), the son of David, but in BC 586 it was destroyed by the Babylonians, who also expelled the majority of the Jews from Babylon. The second Temple was built on the same site by the Israelites, who were allowed to return to Palestine by the Persians, who took over from the Babylonians, and it lasted until AD 70 when it was destroyed for the second time by the Romans.¹⁰

Since the destruction of the Temples, the Jews have, in the past two millennia, continued annual pilgrimages to the site and, in particular, to what is known as the Wailing Wall, where they proceed with their prayers but not with the rituals practised in the times of the Temples.

Over the years, a "pseudo" pilgrimage has been developed by the Jews, following other religions, which includes visits (*ziyarat*) to the tombs of historical personalities who were known for their piety or for the performance of miracles. These tombs are scattered around the Middle East and North Africa, including Palestine, where the most famous are the Tomb of Rachel in Bethlehem and the Tomb of Rabbi Shimon Bar Yohai, near Safad in Galilee. Though not obviously of the same status as the Holy Temples, these tombs are also considered holy and therefore attract many "pilgrims" throughout the year.¹¹

⁸- Encyclopaedia of Religion and Ethics, vol. 10, p. 18.

⁹- Exodus Chs. 23, 17; 23; Deuteronomy 16-16.

¹⁰- Encyclopaedia Judaica, "Temple", vol. 15, pp. 942-987.

¹¹- Encyclopaedia Judaica. "Radel", vol. 13, pp. 1489-1490. and "Lag Ba-Omer", vol. X, pp. 1356-1356.

2.1.2 Christian Pilgrimages

There are several places for Christian pilgrimages including the following holy places in Britain and Europe:

- 1- Lindisfarne, Walsingham (Norfolk) and Canterbury Cathedral in England;
- 2- Knock in Ireland;
- 3- Iona in Scotland;
- 4- Fatima in Portugal;
- 5- Compostela in Spain;
- 6- Taize and Lourdes in France; and,
- 7- St Peter's Church in Rome.

".... giving him (Jesus) to be born in Bethlehem for our salvation in Jerusalem to die upon the cross and rise again for all the human race...."

These words come from the Thanksgiving prayer in the Eucharist which is celebrated in the Anglican Cathedral of St George's, Jerusalem.¹²

The most famous city for Christian pilgrimages is Jerusalem: it was here that Jesus (p.b.u.h) lived. Large numbers of pilgrims visit the places where Jesus spent the days of his life. At Easter time, the "Via Dolorosa", or "Way of Sorrow", is crowded with pilgrims as this is believed to be the route that Jesus took to the place of his crucifixion and then his subsequent burial.¹³

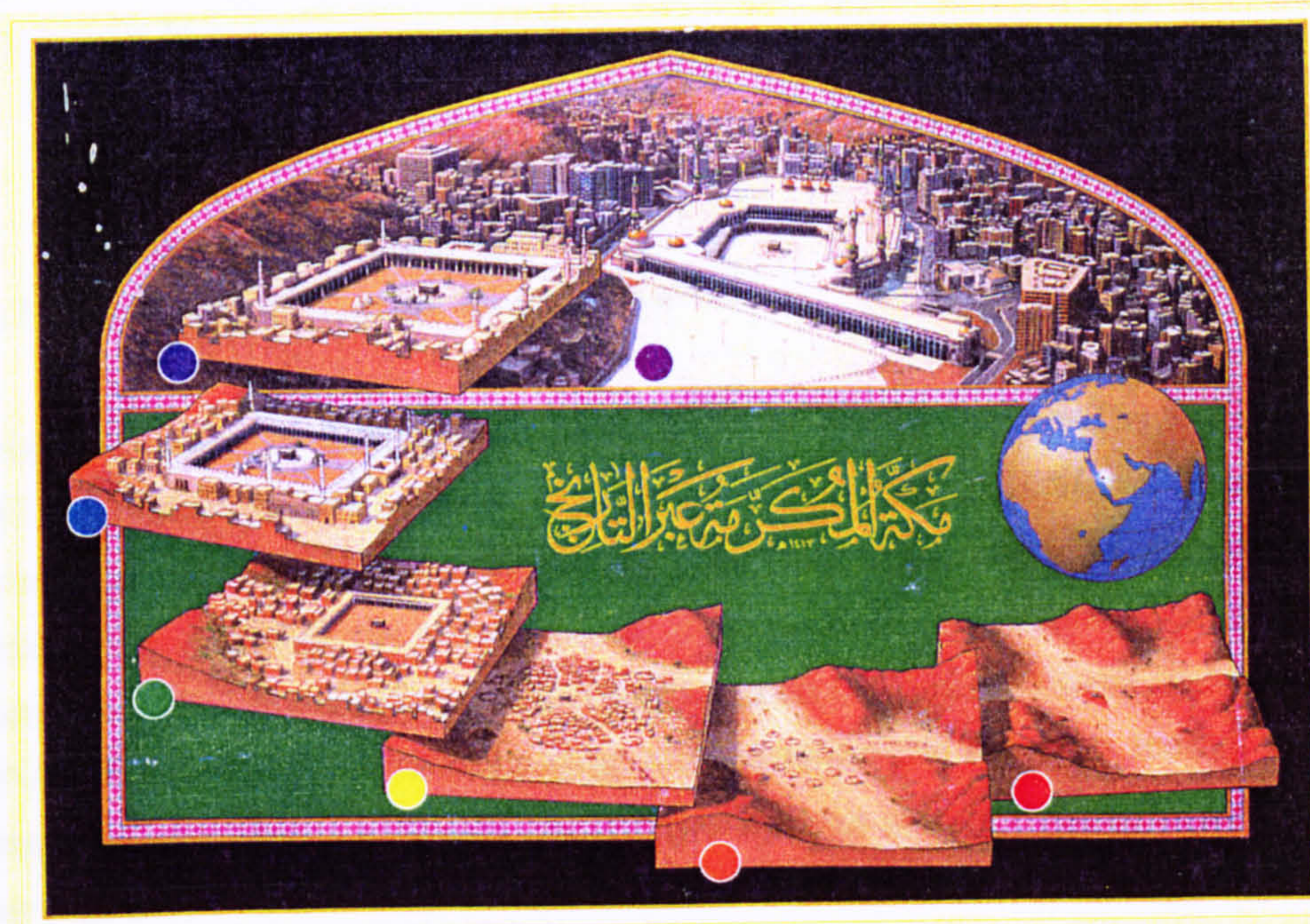
2.1.3 Others (Hindu and Buddhist Pilgrimages)

"Hindus believe in reincarnation. To show devotion to God by going on a pilgrimage is one way of earning a better next life. They walk a long way to holy places which shows more devotion than going by car or by bus. There are many holy places in India, some are rivers, mountains, or places of great beauty; others are temples dedicated to a certain god, such as Vrindavan which is the birthplace of Krishna and the city of Varanasi (Benares) on the holy river Ganges. There are also other holy rivers visited by the Hindus such as the Jumna (Yamuna), and the Hindus travel to places where festivals are held as well, like the one at Udupi and Puri".¹⁴

12- Bernard Jackson, *Pilgrim in the Holy Land*, 1991, p. III.

13- J. Fageant and Scmercier, 1988, p. 82-83.

14- Ibid., p. 84.



Makkah Throughout History

- Before recorded History; Makkah during Abraham.
- Year 157 before Hejrah (470 A.D.); Makkah during Gusset, the Fifth Grandfather to Prophet Mohammed (May Peace be upon Him).
- Year 12 before Hejrah (610 A.D.); Makkah during Guraish in the early days of Islam.
- Year 91 Hejrah (710 A.D.); Makkah during the Omayyied Era.
- Year 310 Hejrah (923 A.D.); Makkah during the Abbasied Era.
- Year 1215 Hejrah (1800 A.D.); Makkah during the Ottoman Empire.
- Year 1412 Hejrah (1992 A.D.); Makkah today after the last extension of Almasjid Al-Haram, completed by the Custodian of the Two Holy Mosques, King Fahd bin Abdul-Aziz.



Fig. 2:1. Source: Tareeg Alnoor Budinesship International. Saudi Arabia.

There are four places for the Buddhist pilgrims.¹⁵ These are the sites of Gotama Buddha's birth, his enlightenment, his first sermon and death. The most important of these four sites is Bodh Gaya, the Place of Enlightenment. Buddhist pilgrims visit the Mahabodhi (Great Enlightenment) Temple in Bodh Gaya city, which contains a statue of the Buddha and a stone on which there is an image of Buddha's footprint as a symbol of his presence. Another popular place for pilgrimages is Sri Pada (Honourable Footprint) in Sri Lanka.¹⁶

2.2 The Arabic Pilgrimage

2.2.1 The City of Mecca and the Ka'ba

Mecca (Makka) or Bakka is located 21°25' North of the Equator and 39°44' 30" East of Greenwich.¹⁷ Mecca is approximately 75 miles East of Jeddah. The position of the Temple of Ka'ba and the Zamzam Well has given Mecca special sanctity and predominance over all the other cities of the peninsula. For example before the advent of Islam, we know that Alexander of Macedonia (B.C. 365-323) went to Mecca in the days of Naḍr ibn Kinānah, an Arabian king, after crossing the sea from Jeddah heading for the West.¹⁸ Maybe Mecca was well known as a caravan station even before Alexander.

(See Fig. 2.1)

Mecca has had many names:¹⁹ the word Mecca is an Arabic word, which means weak, to move in, tired, attractive, or the place with no water. Bakka is also an Arabic word: 'Baak' means to cry, to smash, or be submissive.²⁰

15- Buddh (circa BC 567-487) The title means "The 'Enlightened One' which was bestowed on Siddhartha Gautama, Indian prince, spiritual teacher and the founder of Buddhism. See also: New Horizon Fact finder, 'Ideas and Beliefs', 1991, p. 135.

16- J Fageant and Scmercier, 1988, p. 88.

17- Ghazy 'Abd al- Wahied Makky, *Mecca The Pilgrimage City- A Study of Pilgrim Accommodation*, 1978, p. 21.

18- The Ministry of Municipal and Rural Affairs, *Jeddah City*, (N.D), pp. 48-49.

19- A.M. al-Azraqi, *Akbār Makka*, 1965, p. 281.

20- According to Islamic historians and philologists. Mecca and Bakka may be one word; others say Mecca means the Holy Ka'ba and Bakka means the entire area. See Aḥmad al-Ṣarīf, *Makka wa al-Madina fī al-Jahiliyya wa 'Ahd al-Rasūl*, 1965, pp. 111-112. al-Azraqi for example said: Umm al-Qura means: (mother of all villages), al-Balad (town), al-Qarya (village), al-Balad al-Amin (the safe town) al-Baldah (the small town), Mī'ād (promise; appointment; date), al-Masjīd al-Ḥarām (the Holy mosque). Moreover, Arabs gave it other names, the most well known of which is Ṣalāh (goodness), Umm al-Rahīm (the mother of merciful), al-Ḥaṭīm, (the meaning is obscure), al-Bāsah, (The death place for the unbeliever), al-Nāsi'a (driving away the unbeliever), al-Ḥaṭīma, (to smash or destroy the unbeliever), al-'Ars, (throne) al-Quds (holy), al-Muqāddasa (holy), Kūti (a place at al-Hijaz or Mecca), 'abd al-Dar (a

"The Arab historians and philologists have all commented on what the name Mecca means. They have given a lot of linguistic or logical explanations and their ideas come from the Ka'ba history and from the holiness of it in the Arab heart."²¹

The generally accepted view is that the name Mecca is either Assyrian or Babylonian in origin because in the Babylonian language, Mecca means "the house", and that is the name of al-Ka'ba among the Arabs. This gives an indication of the age of the city, and the first residents there were probably the al-^cAmālīq tribe who were succeeded by the Jurhum.

"The Jurhumite who had come from the Yemen were directly responsible for the Ka'ba. They had established themselves in control of Mecca, and the descendants of Ibrahim had tolerated this because Ishmael's second wife was kinswoman of Jurhum."²²

The ancestry of this valley goes back to Makoraba, as Ptolemy (AD 200) named it, which is possibly a Yemeni word created from two words in the language of the North Yemen tribes: Mecca, Makrab, or Makk and Rabb. Makk means (*bayt*- house) and Rab means (*Allah*-God), so Makrab means God's House. Thus, two words have been created, namely, Mecca or Bacca (the old North Yemen tribes used some tones to change the M to B).²³ Burchardt however had another view:

"The word 'Mecca' comes from the northern Arabic word 'Makrab' which means Temple. And we can say that the Qur'an called it Mecca and Bakka. The word Bacca means valley and Mecca may be another word, for example, Ba'lbek (ancient Heliopolis), which may mean the Ba'al valley, and as we know Mecca is in a valley, so Macoraba or say Macaraba in the eastern Aramaic language may mean the great valley or God valley, and maybe Ptolemy took Macoraba from the Aramaic."²⁴

The Qur'an mentions five names: Makka, Bakka, Umm al-Qura, al-Balad and al-Qarya. Some Islamic philologists mention more names from the Holy Qur'an, such as al-Balad al-Amin, al-Baldah, Ma'ād, al-Masjīd, al-Bayt al-^cAtīq and al-Masjīd al-Harām.

According to Muslim sources, the establishment of the Ka'ba is very controversial. Some Muslim scholars say that it was founded by the angels while others say that it was built

house or place at Mecca), al-Harām (prohibited), Ratāj (the meaning is obscure), Umm Rīhm (kinship), Umm Zahīm (mother of the crowd), Ṣubh (the meaning is obscure), Umm al-Namīl (mother of the ants) See A.M. al-Azraqi, *Akbār Makka*, 1965, p. 281. See also: Taqīyy al-Din al-Fasi, *Ṣifā' al-Garām fī Akbār al-Balad al-Harām*, (N.D), vol. I, p. 49. For more information about Mecca's names see (in Arabic) ^cOmar Riḍa Kahhāla, *Jugrafiyat Ṣīḥ Jazīrat al-^cArab*, 1964, 2ed, p. 148.

21. Ahmad al-Ṣarif, 1965, p.11.

22. Martin Lings, *Muhammad*, 1985, p. 5.

23. A. al-Ṣarif, 1965, p. 112.

24. Ibid., p. 112.

by Adam himself and after him by his son Sheth. Others bring the date of the building of the Ka'ba closer, stating that it was built by Noah, or Ibrahim (p.b.u.t). The version which holds that the Ka'ba was constructed by Adam states that while roaming about the region of Arabia after being cast out of Paradise, a pearly stone, which was placed under a canopy supported by four emerald columns appeared to him in the desert of Hijaz and illuminated the whole valley. Adam then walked seven times around the place where the vision had appeared, thereby establishing the rite of *tawāf* (circumambulation). Adam then collected stones from nearby Mount Hira' to build a wall. This is the generally-accepted version of the foundation and architecture of the Ka'ba from prehistoric times.²⁵

°Abd al-Qādir M. A. al-Jzaīri, claims that the Ka'ba has been rebuilt five times during its history, and al-Imam al-Nawwy has agreed with this point of view in his book, *al-Manasik*.²⁶ It was angels 2000 years before Adam's creation, then by Ibrahim, (Quṣṣayy, °Abd-al-Muṭṭalib), °Abd Allah ibn al-Zubayr and al-Hajjāj ibn Yusuf al-Taqafi.²⁷ However, H. Ba-Salāmah believes that the Ka'ba was rebuilt twelve times during its history by Angels, Adam, Ibrahim, his son Sheth, Noah, al-Amalektes, Jurhum, Quṣayy, °Abd-al-Muṭṭalib, °Abd Allah ibn al-Zubayr, al-Hajjāj ibn Yusuf al-Taqafi, and al-Sulṭān Murād Kān.²⁸ The Holy Qur'an only states that Ibrahim rebuilt the Ka'ba on its earlier foundations.²⁹ From the information the author gathered from al-Azraqi's book, I have been able to gather enough information to draw pictures of the Ka'ba and the changes made to it through out its history. (Fig. 2.2)

According to this, the Ka'ba was first built by angels two thousand years before the creation of Adam. It was built again by Ibrahim and rebuilt by the tribe of Qurayṣ and, in particular, by a person named Quṣṣayy and the Prophet's uncle, °Abd al-Muṭṭalib. It was built for the fourth time by °Abd Allah ibn al-Zubayr and for the fifth time by al-Hajjāj ibn Yusuf al-Taqafi. The need to rebuild Mecca does not always means that it was

25- A. al-Azraqi, pp. 36-74. See also Husayn Ba-Salamah, *Tarik al-Ka'ba*, 2nd, Ed., 1402H-1981, pp. 23-44.

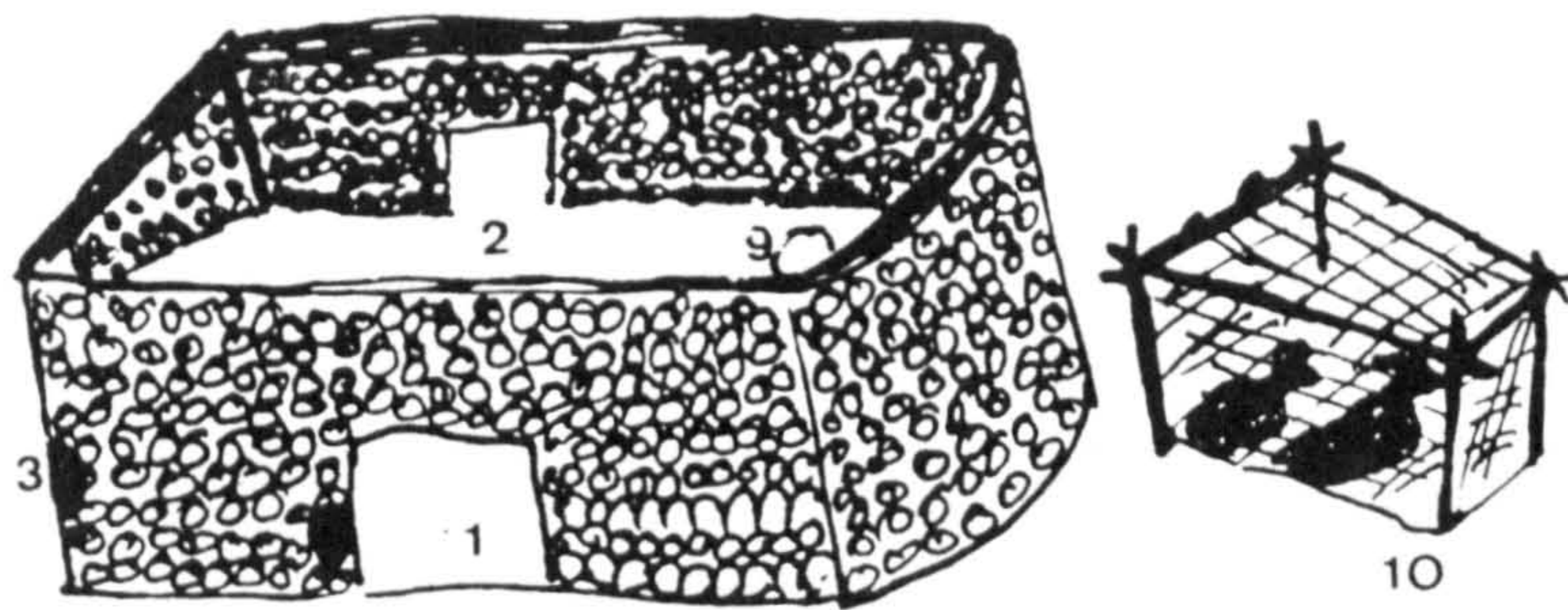
26- Hamad al-Jāsir, ed., 1403H-1983, vol. I, p. 86.

27- Ibid., pp. 86-90.

28- Husayn Ba-Sālamah, 1981, pp. 19-127. Moreover, Dr. I. al-Resseni, mentions that, the Ka'ba was reputedly rebuilt ten times in history. He did not mention °abd-al-Muttālib and al-Sulṭan Murād Kān. See: I. M al-Resseni, *The Water Resources Structures On The Syrian And Egyptian Pilgrims Routes To Makka And Medinah*, England: 1992, p. 15.

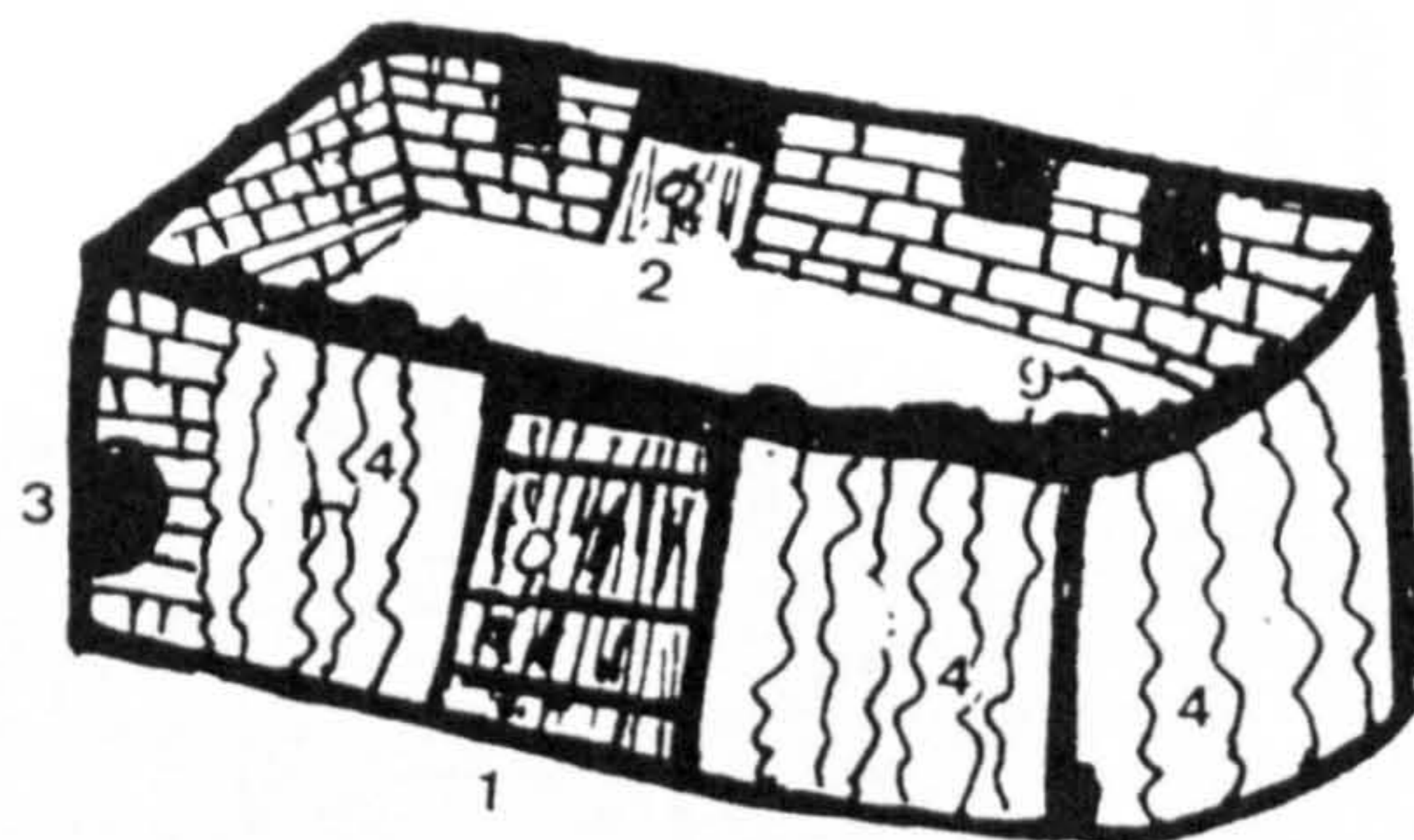
29- The Qur'an: 22:26. See also Qur'an: 2:127.

Fig. 2.2. The Ka'ba Through Out History



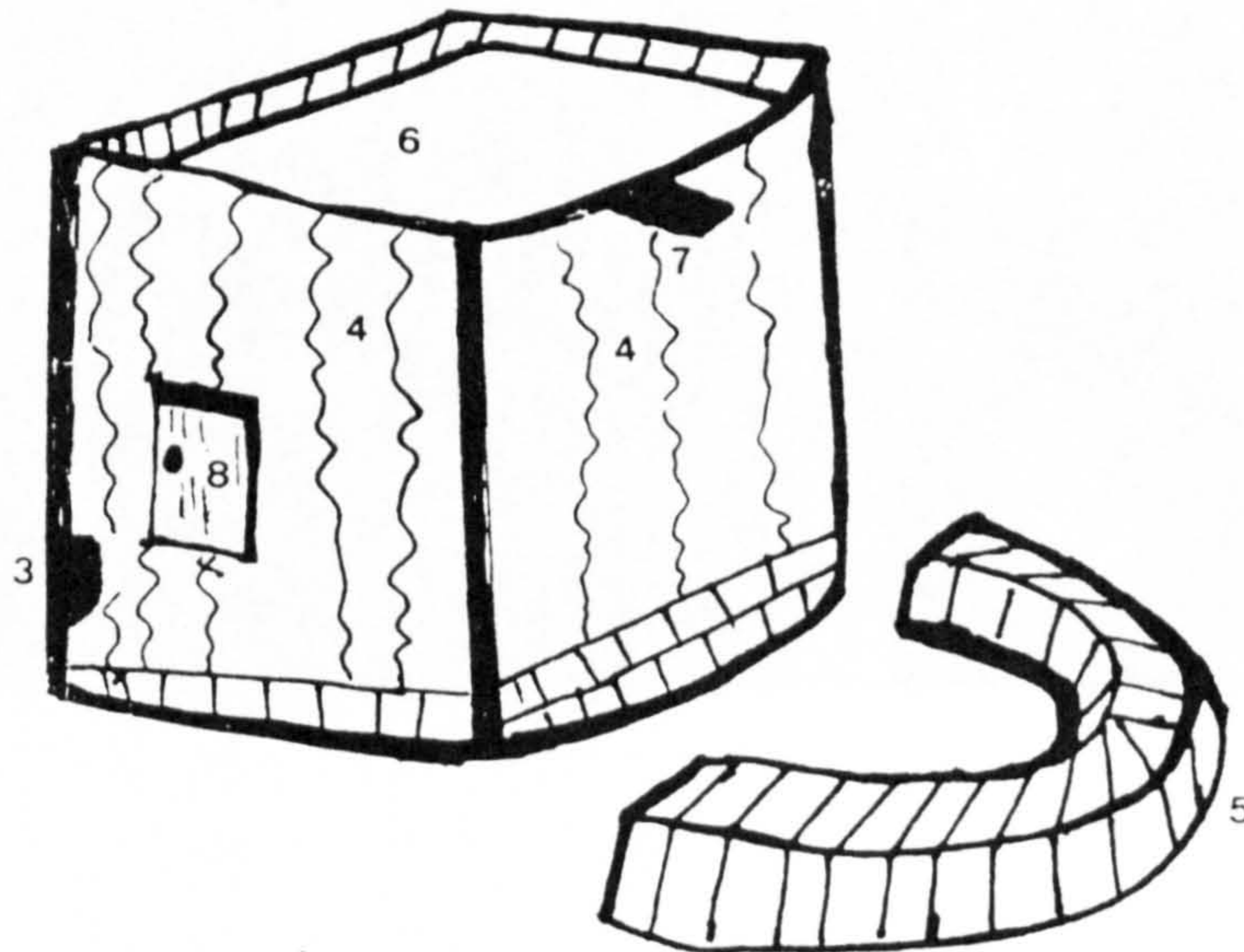
1- A view of the Ka'ba. the Ibrahim's and Isma'ili's architecture

According to al-Azraqi p. 65.



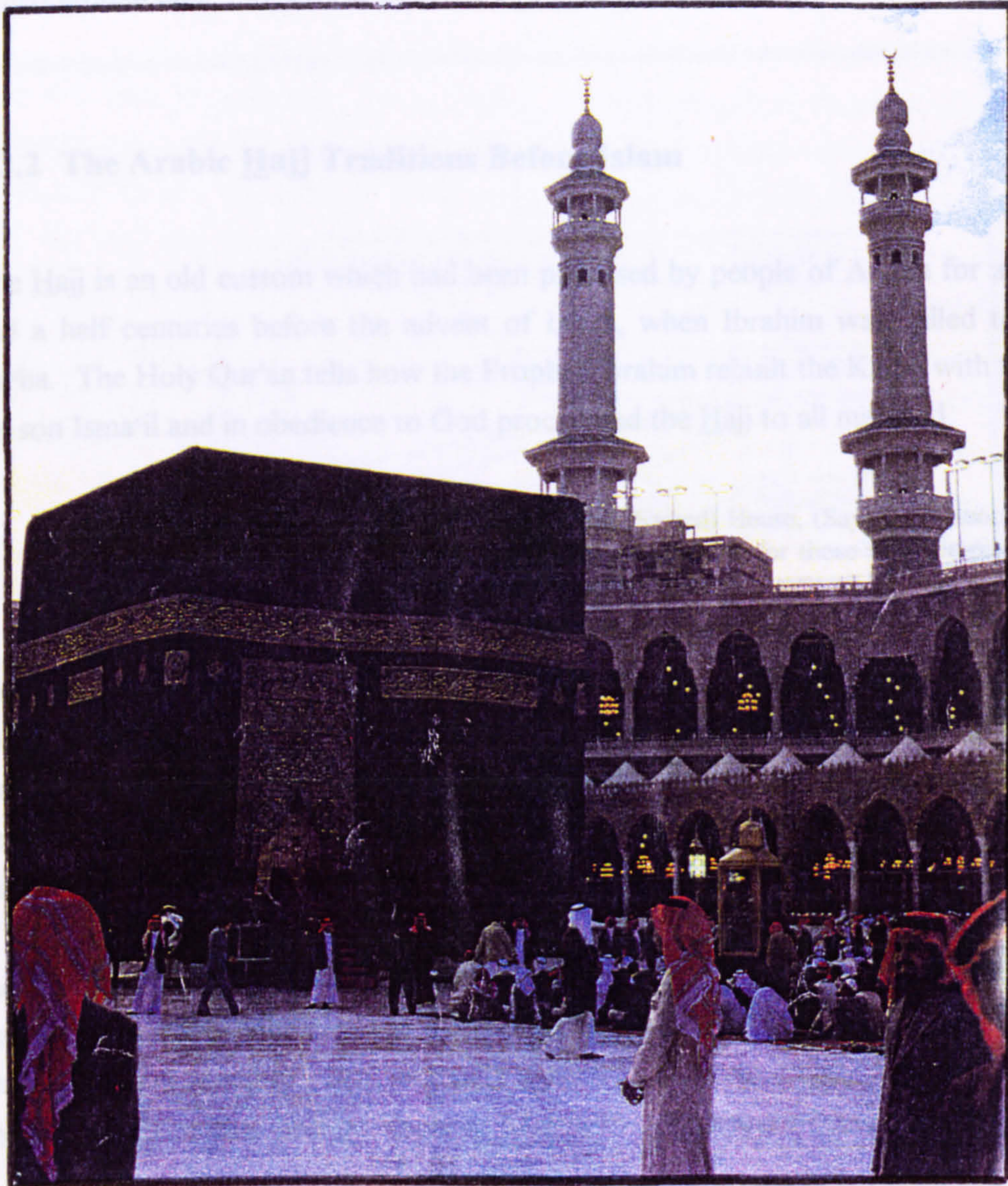
- 1- Door of mercy (The door on the ground).
- 2- Exit door. According to 'ā'yṣa Hadet.
- 3- The black stone.
- 4- The Kiswa (Qurysh put it on the walls).
- 5- Isma'āl Hījr (Isma'ail's place).
- 6- The Ka'ba had a door.
- 7- Gutter (The mirzāb).
- 8- The door had been raised over 4 cubits above the ground.
- 9- Well.
- 10 Fold for cattle.

2- A view of the Ka'ba before the architecture of Qurayṣ.



3- A view of the Ka'ba after Qurayṣ architecture.

Fig. 2.2.1 The Ka'ba Today

Fig. 2.2 a. Source. Ministry of Municipal and Rural Affairs, *Jeddah*, p. 158.

destroyed completely, but it was agreed from time to time by people of influence that it was important to rebuilt it both for the city itself and for its inhabitants.

The Qurays tribe lived around the Ka'ba which they sanctified and maintained.³⁰ In the fifth century of the Christian era, Quṣṣayy ibn Kīlab, the fifth ancestor of Muḥammad, brought together all the tribes of the Qurays and they, as the descendants of Isma'īl, rallied around him.³¹ (See Fig 2.3)

2.2.2 The Arabic Hajj Traditions Before Islam

The Hajj is an old custom which had been practised by people of Arabia for almost two and a half centuries before the advent of Islam, when Ibrahim was called to visit the Ka'ba. The Holy Qur'an tells how the Prophet Ibrahim rebuilt the Ka'ba with the help of his son Isma'īl and in obedience to God proclaimed the Hajj to all mankind.

"Behold ! We gave the site, to Abraham, of the (Sacred) House, (Saying): "Associate not anything (In worship) with Me; and sanctify My House for those who compass it round, or stand up, or bow, or prostrate themselves (Therein in prayer)."³²

According to Islamic tradition, the Hajj goes even further back in history than the time of Ibrahim and his son Isma'īl, and it is associated with Noah or even Adam (p.b.u.t). Certainly, the Ka'ba has undoubtedly been held in great awe and reverence from the depths of antiquity. But Sir William Muir, for instance, doubts the whole story of Ibrahim and his son Isma'īl's trip to al-Hijaz and denies it altogether.³³

According to Islamic tradition, Ibrahim had rebuilt the house (Ka'ba) as a place of refuge and security for believers in God, but after him, the Ka'ba became a pantheon full of statues for idol worship. It is generally agreed by historians that 'Amr ibn Luḥāyy was the first Arabian who brought idols to Mecca.³⁴ There were many idols in and around

³⁰- For more information about Mecca, see Appendix 2.1.

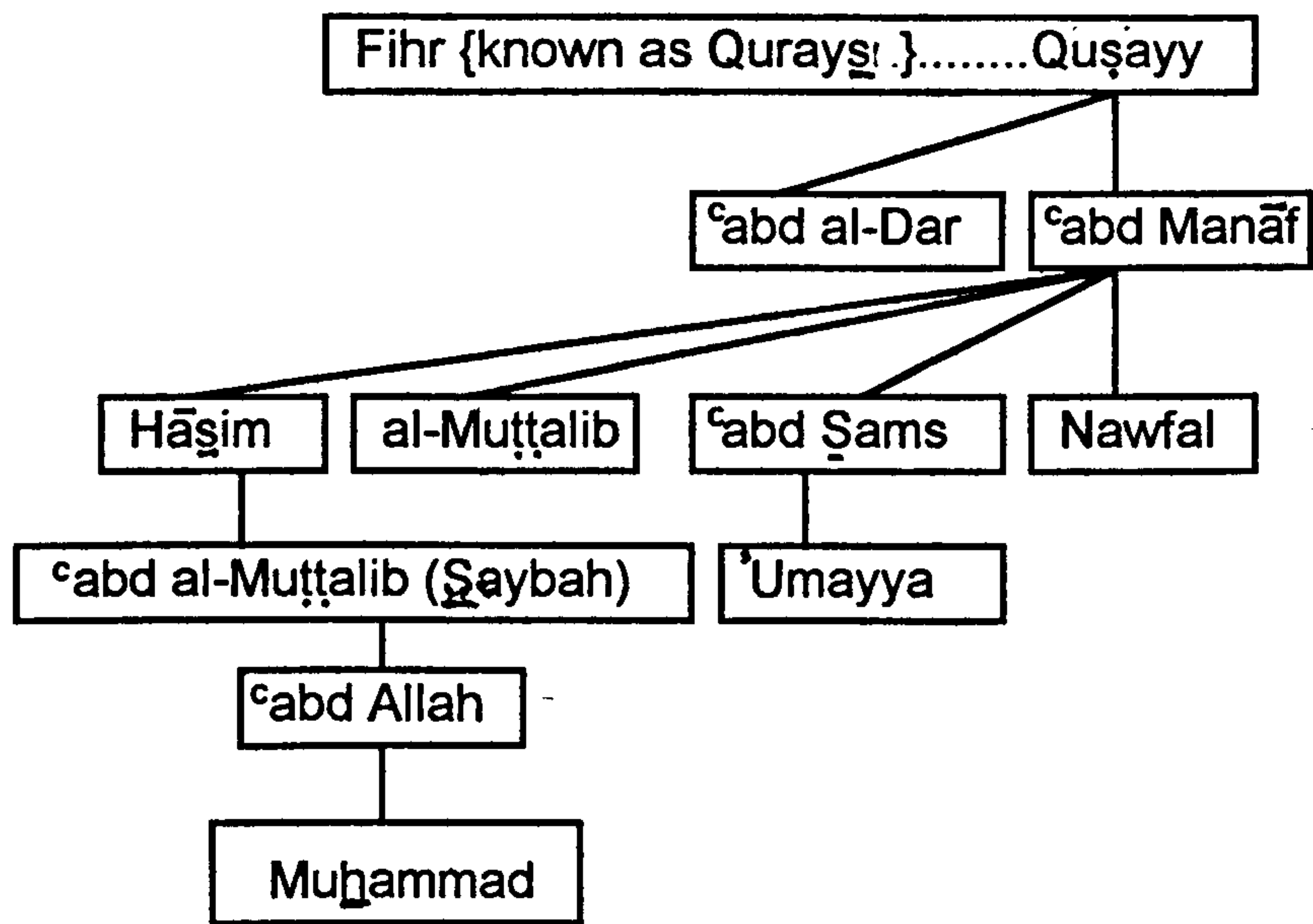
³¹- Hāfīz Ghulam Sarwar, *Muhammad the Holy Prophet*, 1974, p. 11.

³²- The Qur'an. 22: 26.

³³- William Muir, *The Life of Muhammad and History of Islam to the Era of Hegira*, 1858, vol. I, p. cxcī.

³⁴- ibn Luḥāyy brought the idol, Hubal from Mesopotamia (Iraq) and placed it inside the Ka'ba. A. H. al-Karbutly, *Tarīk al-Kā'ba*, 1976, p. 30. But Sayk Muhammad ibn 'Abd al-Wahhab tells a different story: "ibn Luḥāyy was a priest and he had a Genie who said to him "Hurry and go to Tuhama (Hijāz)

Fig 2.3 The Qurayṣ Tribe



the Ka'ba, of which Hubal is reputed to be the principal one, since it was placed on top of the Ka'ba.

According to tradition, there were 360 idols around the building of the Ka'ba, possibly based on the number of days in a year. The Qur'an mentions ten idols, of which eight of them are named in the Qur'an: Allat, Al'uzza, Manāt, Wadd, Sīwa', Yaguwt, Ya'uwwq and Nīsra.³⁵

It is said that the Meccan pagans had a morning prayer in front of the Ka'ba and tolerance was shown to them: everybody took postures of respect, bending or prostrating as one preferred.³⁶ There were two statues, in front of the Ka'ba, one of a man Isaf and the other of a woman N āla. ³⁷ Inside the Ka'ba, there were fresco paintings, including those of Ibrahim and of the Virgin Mary with baby Jesus (p.b.u.t). The presence of Ibrahim is proof that pre-Islamic Meccans knew him and honoured him.³⁸ As we have seen, Luḥayy changed their beliefs from Ibrahim's faith and Mecca became holier in Arabia when Abraha, the Abyssinian Ruler of Yemen tried to damage the Ka'ba. However, Mecca the Ka'ba continued to play this unchallenged role during Hajj for a long time, in fact up until the rise of Islam.

"The consecutive months Dū al-Qa'da, Dū al-Ḥijja and Muharram thus formed a sacred period during which tribal feuds were at rest; weapons were laid down in the holy territory. It may be regarded as certain that in Muḥammad's time the sacred festival fell in spring. Wellhausen has, however, made it appear probable that the original time of the Hajj was the autumn. If, as probable, the above mentioned intercalary month had for its object to maintain this time of the year, the intercalation did not affect its purpose; from what cause we do not know. If the Hajj originally fell in the autumn, it is natural, when inquiring into its original significance to compare it with the North Semitic autumnal festival, the "feast of booths" (or day of atonement), a proceeding which finds further support in the fact that the feast of booths in the Old Testament is often called briefly the *hag*."³⁹

and move from there to Jeddah, where you will find already-made idols. Bring them to Tuhama. See: Muhammad ibn 'abd al-Wahhab, *Mukṭṣar Sīrat al-Rasūl*, 1956, p. 48.

35- The Qur'an. 71: 21-23

36- Muhammad Hamidullah, *Muhammad Rasūlullah*, 1974, pp. 12-13.

37- Legend has it that a young couple wanted some privacy and, finding no other suitable place, entered the building of the temple of Ka'ba and polluted it with an ugly sin. Forthwith they were punished by God and turned into stone. Discovered later by the people, their petrified bodies were exposed in the courtyard of the Ka'ba, as a warning to all. al-Azraqi, vol. II, p.23.

38- M. Hamidullah, *Muhammad Rasulullah*, 1974, p. 13. See also A. al-Azraqi, 1965, p. 169.

39- First Encyclopaedia of Islam (1913-1936), "Hadjdj"vol III, p. 200.

During the age of *al-Jahiliyyah*,⁴⁰ the pre-Islamic Arabs were in the main idol-worshippers in the Şabyan religion. Idolatry spread across the whole nation though there were also a considerable number of Christians, Jews and Magians among them. Moreover, they also worshipped the stars, the planets,⁴¹ and angels as well as images. They honoured them as deities and they begged for their intercession with God,⁴² but they did not consider the idols to be direct agents, even though they made sacrifices and offerings to them as well as to God. With reference to the three special deities of Mecca,⁴³ Allah described their behaviour by saying:

"Have you then considered Allat, Al'uzza; and Manat the third the last ? Are there males for you and for Him females? A most unfair division that ! They (unbelievers) follow nothing but a guess and what their souls desire They are nothing but names which you have given them, you and your forefathers;"⁴⁴

Totems were also known.⁴⁵ The Arabs' religion was influenced by cultural contacts with their neighbours, through travells to other nations, as well as immigrants from the nations around Arabia.⁴⁶

"Hence, one is tempted to articulate a perspective of Arabian history that emphasises a central component of homogeneous pristine culture based on the settlements of the inner plateau. This component was always in constant dialogue with the far-flung parts on its peripheries. The dialogue could have encompassed population movements and migrations prompted by changing ecological and climatic variables. In turn, whole systems of different relationships were formed by Arabian populations with regions beyond the Peninsula".⁴⁷

40- *al-Jahiliyyah* is also described as the Age of Darkness. The Holy Qur'an describes the mission of Muhammad (p.b.u.h) as bringing people from darkness into light. A good account of the nature of that Jahiliyyah is afforded by the eloquent ambassadorial address of J'far ibn abi Ṭalib in front of the Negus of Abyssinia. He said: "O King," "We were a people of Jahiliyyah, worshipping idols, eating the flesh of dead animals, committing abominations, neglecting our relatives, doing evil to our neighbours and the strong among us would oppress the weak." See: Hamid M.M. Iymwud, *Muntaqā al-Nuqūl fi Sīrat A'zam Rasūl*, 1982, p. 206. For more details about migration see 'Imad al-Din Kalil, *Dirasa fi al-Sirah*, 1986, p. 82. The term Jahiliyyah usually rendered "time of ignorance" means, in reality the period in which Arabia had no dispensation, no inspired prophet, no revealed book" See: 'Ali .I. Hassn, *al-Tarīk al-Islami al-'Aamm*, 1977, p. 28.

41- According to B. Daluw, "The worship of stars and planets came to the Arabs from the Sabian and Yemen cultures." B. Daluw, 1989, vol II, pp.165-181.

42- Ahmad. A. Galwash, *The Religion of Islam*, 1973, vol I, p. 30.

43- Ibid., p. 30.

44- The Qur'an. 53: 19-23.

45- Al-'Ab Jurjus Dawud, *Adyān al-'Arab Qabla al-Islām*, 1988, p. 131.

46- Ibid., pp, 9-72.

47- 'Abd-Allah H. Mas'ary, "The Historic legacy of Saudi Arabia", *Aṭlal. The Journal of Saudi Arabian Archaeology*, Ministry of Education, , vol. I, 1977, p. 10.

Some of the pre-Islamic Arabs believed in a simple God. For them He was the great Creator who made Earth, Moon and Heaven.⁴⁸ The Meccans also believed in Allah the Supreme; being Allah they thought He could not be approached except through some minor deity, or through the angels whom they called "the daughters of Allah". "We worship not these, but in order that they may bring us near to Allah in position".⁴⁹

"The degree to which Hajj was corrupted in that period of ignorance can be gauged from the fact that it degenerated into an annual carnival. The Hajj became an important social event for many Arabian tribes. Poets and clowns used the carnival to brag and boast about the bravery, renown, dignity, strength and generosity of their tribes".⁵⁰

According to al-Azraqi: "When the Prophet Ibrahim rebuilt the foundation of the Holy House of God at Mecca, Gabriel asked him to circle the Ka'ba seven times.⁵¹ After that Ibrahim and his son Isma'ïl prayed behind the *Maqām* (place next to the Ka'ba). Gabriel showed them all the Holy places; Mīna, Muzdalifa and 'Arafāt".⁵² For centuries, the Arabs followed Ibrahim's route when they visited the Holy Places. There were also many other houses or temples to visit, but Mecca was the single most important one. The old Arabs performed the pilgrimage to Mecca for about 25 centuries before Islam. However, from the time of Ibrahim's call to visit the Holy Places in Mecca, they believed that the Ka'ba was the House of God and although they belonged to different religions, beliefs and deities, they all went to Mecca every year.⁵³ Due to their custodianship of the Ka'ba, the Qurayṣ increased their honour, stature and prestige as they upheld many of the Hajj traditions. The Qurayṣ divided the pilgrims into the Hames, the Hīla and the Ṭalṣ.⁵⁴

1- The Hames are the Holy people (the Qurayṣ and their allied tribes, the Kinanāh and Kuza'h). The Qurayṣ were considered to be of the highest status in Arabia; they did

48- 'Ali Husayn al-Karbutli, *Tarīk al-Ka'ba*, 1976, p. 39.

49- The Qur'an. 39: 3

50- Sayyid 'abd Allah Mawdudi, Khurram Murad, ed., *Let Us Be Muslims*, 1985, p. 254.

51- Number "7" has a special significance in Islamic tradition. For more information about number "7" in Islamic traditions, see: Mustafa Amin Jahin, *Number 7 ...its significance in religious beliefs, popular traditions history, and languages*, 1992.

52- A.M. al-Azraqi, 1965, vol. I, pp. 66-68.

53- Al'Ab Jurjus Dawud, 1988, pp. 210-211.

54- For more information about Hames, Hīla and Ṭalṣ Hajj roles see in Arabic: A. al-Azraqi, 1965, vol II, pp. 174-189. See also A. 'Aṭar, 1977, pp.78-80. See also: First Encyclopaedia of Islam (1913-1936), "Hadjj", vol III, pp.196-201.

not go to ʿArāfat with other Arabian pilgrims but stayed back at *al-Ḥarām* (Mecca). They said that they belonged to the family of God and were the custodians of the House of Kaʿba, and they were not the same as all the other Arabian tribes. Their pagan-like pride and tribal arrogance was brought to an end by God and it was enjoined on them to do as the others did and make the stand at ʿArafāt.⁵⁵ According to the Holy Qur'an:

"Then pass on, At a quick pace from the place where it is usual for the multitude so to do to,...."⁵⁶

The Hames' pilgrimage halted at Muzdalifa. They said: "We must not visit any Holy places outside of Mecca."⁵⁷ Another Hajj custom among the Hames was that they did not produce fat from milk or drain the milk (drain - a procedure carried out to solidify milk which would enable travellers to carry it for long periods). In addition, they never sat underneath a tent made of hair but they used skin tents. al-Ṣarif argued that this was because they were ascetic,⁵⁸ but it has been found that they used red domes during the Hajj so they just wanted to have a high status during the Hajj occasion. When the Hames decided to participate in the Hājj, they refrained from going into their houses through the doors as it was considered to be sinful. As long as they remained in the state of *Iḥram*, they entered into their house by a hall or by scaling the walls. They put on their shoes during the circumambulation of the House of Kaʿba. They believed that their feet must not touch the Holy places. The Qurays did not allow the pilgrims to bring their own food or sell any kind of goods in Mecca.⁵⁹

2- The Hilas' pilgrimage was for all other Arabian tribes. According to al-Azraqi, the Hila used to circle around the Kaʿba naked.⁶⁰ They did so because they believed that they could not carry out the ritual dressed in clothes in which they had committed sins.⁶¹ They asked the Hames to offer them a Hames Holy cover which they sometimes gave them. "Women asked before circling by saying to the Hames: who is going to offer me some clothes? Lend me a circumambulation, she put her hand on her crotch."⁶²

⁵⁵- Muḥammad al-Batanuni, *al-Rihla al-Ḥijāziyya*, 1908, p. 158. See also A. al-Azraqi, 1965, p. 176.

⁵⁶- The Qur'an. 2:199.

⁵⁷- A. al-Ṣarif, 1965, p. 207.

⁵⁸- Ibid., p. 207.

⁵⁹- Ibid., pp. 207-210.

⁶⁰- A. M. al-Azraqi, 1965, p. 177.

⁶¹- Ibid., p.182.

Moreover, ibn al-Mandūr said that, "It was a Jahiliyyahin habit, that when they wanted to bid farewell to the Hajj to Mecca, they first went to their home idols to pray for them, and there were *yulābbw* (contains certain prayers for it)."⁶³ It is related at ibn Kaṭīr that "The pagans used to throw the flesh and blood of the sacrificed animals at the Ka'ba".⁶⁴ They also used the Hajj to talk about their ancestors in a vain and glorious manner, and to show off. The Qur'an ordered the Muslims to stop boasting of their forefathers' achievements during contests of satire and sycophancy. According to Holy Qur'an:

"And when you have completed your rites, then remember God as you remember your father, or yet more intensely."⁶⁵

3- The Ṭals pilgrims mixed some of the Hames and the Hīla pilgrims' roles.⁶⁶ According to ibn Habib, they used some of the Hames and Hīla Hajj rules. For example they put on their clothes and shoes whilst circling around the Ka'ba, they entered their houses through the doors and they stood with all other Arabian tribes at 'Arafāt. The Arabian pilgrims used to go to Muzdalifa. The idol of Muzdalifa was called Quzah, and possibly stood next to, or on, mount Tabir. As soon as the sun was visible, the 'ifāḍa (movement) to Mīna used to begin. In ancient times, they are said to have sung during the 'ifāḍa: *asrḡ jabl tabir im-mugīr* (Tabir mount enter into the light, so that we must hasten).⁶⁷ "When they arrived in Mīna, the first thing they did was to sacrifice that day, called *yawm al-Aḍhā*; the stone throwing only began after the sun had crossed the meridian. On the *Tasriq* days, some pilgrims dried the flesh of sacrificed animals in the sun to take it with them on the return journey, (some Arabian pilgrims still do that now). This custom agrees with the meaning of the word *tasriq*, given by the Arabian lexicographers".⁶⁸

There was also a celebrated temple dedicated to God and to worshipping, which the Ṭals visited and made a pilgrimage to, gave sacrifices, and asked for help and for knowledge

62- A. al-Ṣarīf, 1965, p. 209.

63- B. Daluw, 1989, vol. II, p.280. Quote from Abu Ja'f'r M. ibn Habīb, al-Mīhbar, (N.D), p. 179.

64- M. al-Sābwny,ed. "Abu al-Fida' ibn Kaṭīr", Mukṭṣar ibn Kaṭīr, pp. 546-547. See Qur'an: 22: 37.

65- The Qur'an. 2: 200.

66- A.M. al-Azraqi, 1965 p. 177. See also: B. Daluw, 1989, vol. II, p. 278.

67- B. Daluw,1989, vol. II, pp. 284-285. See also. First Encyclopaedia of Islam 1913-1936, vol. IV, pp. 200-201.

68- Ibid., pp. 200-201.

about the future: they called the Temple, *Bayt*.⁶⁹ The people of the Jahiliyya period used a mobile tent as a temple in the wilderness which was given an esteemed position. They used a stable temple at the urban location, which was simple in shape like the Ka'ba. They also constructed magnificent stone temples, using minerals and valuable wood.⁷⁰

The Abyssinian governor of Yemen, Abraha, built a superb, luxurious church in his area, and gave it the name of the Abyssinian emperor of that time. He built this church after he had witnessed the love and enthusiasm of Yemen Arabs, which was the same as that felt by all Arabs for the Ka'ba. He built it with the aim of making them forsake their attachment to the Temple at Mecca and turn instead to his new, luxurious church but the Arabs did not turn away from their Holy House.⁷¹

There was another temple like Bayt Dū al-Kulṣa, built on Dū al-Kulṣa idols and called Yemen Ka'ba. They went round it and compared it to the Sāme Ka'ba.⁷² Kaṭ'am, Baqla', Daws, Azd al-Sarāt and Hawāzin tribes and those nearest to them believed in Dū al-Kulṣa.⁷³ According to the Hadīṭ:

"Narrated Jarir: In the Per-Islamic period of ignorance there was a house called Dū al-Kulṣa, al-Ka'ba al-Yamaniya, al-Ka'ba al-Samiya. The Prophet (p.b.u.h) said to me, "Won't you relieve me from Dū al-Kulṣa?" So I set out with one-hundred and-fifty riders, and we dismantled it..."⁷⁴

According to ibn al-Kalbi, the Himyar tribe in general worshipped the Sun. They had a temple called Rā'am (Yemen-San'a') which was hallowed and they made sacrifices and pilgrimages to it.⁷⁵ According to al-Hāmdani, "Bayt Rā'am was on the top of Aqwa mount (Yemen) and the Himyarian people hallowed it and made pilgrimages to it."⁷⁶

69- Jawad 'Ali, *Tarīkh al-ʿArab Qabla al-Islam*, vol. IV, p. 400. Quoted by. 'Ali al-Karbutli, *Tarīkh al-Ka'ba*, 1976, p. 92.

70- B. Daluw, 1989, vol. II, p. 249.

71- Sayyid Quṭb, *In the Shade of Qur'an*, 1979, vol. 30, p. 294.

72- al-Sam or Diyar al-Sam refers to the territories presently known as Lebanon, Syria, Palestine and Jordan. The Yemenis called Mecca Ka'ba, the Samiya and the Najran Ka'ba called al-Ka'ba, Yamania.

73- B. Daluw, 1989, vol. III, pp. 249-250. See also Muhammad Muhisn Khan ed., *Ṣaḥīḥ al-Bukari*, 1976, vol. V, p. 450.

74- Muhammad M. Khan, ed., vol. V, p. 450.

75- B. Daluw, 1989, vol. II, pp. 249-250. Quoting from ibn al-Kalbi, pp. 11-13 and also from ibn Hiṣam, 1914, vol. 1, p. 65.

76 - B. Daluw, 1989, vol. II, pp. 249-251.

The al-'Auqāşyr temple was situated on the Syrian heights. The Gudaah, Lakam, Jwzam and Gāţāfan tribes made pilgrimages to it and shaved their heads. There was also *yulabw* (pot) around it.⁷⁷

In Najran, Banu- 'Abd al-Mad'an bin al-Dayyan al-Hāriţ⁷⁸ constructed a temple which looked like the Mecca Ka'ba. It was hallowed and called Najran Ka'ba, or Yemen Ka'ba. Arabs from all over came to visit it.⁷⁹ al-Kalbi wrote that: "It was not made from stone but it was a dome made from 300 skins."⁸⁰ Moreover if anyone went there asking for help: they were given help; it seemed that the temple became a church. al-'A'şsa an Arabian poet, upheld this in his poem when he said:

You have to visit Najran Ka'ba
Till you sit your camel at its door;
Visiting Yazid; 'Abd al-Masih, and
Qays;⁸¹ who are the best.⁸²

Every temple had a slaughterhouse, a great treasure house, irrigation and protection areas. Moreover, there were bishops, who went to Prophet Muḥammad (p.b.u.h) to discuss religious questions with the Prophet.⁸³ The Prophet (p.b.u.h) sent Abu 'Aubyydah bin abi al-Jarāḥ with them to Najrān.⁸⁴ By the time of Prophet Muḥammad (p.b.u.h), Mecca had thus become a religious centre and holy place for Muslims in and around the Arabian Peninsula.

2.3 The Hajj Under Islam

According to Islam, worship means purification of both man's soul and his daily life.

"The basis of *'ibadah* (worship) is the fact that human beings are creatures and thus bond- servants of God, their Creator and their Lord, to Whom they are destined to return. Thus man's turning towards God, in intimate communion, reverence, and in the spirit of devotion and humble submission, is termed *'ibadah*".⁸⁵

77- A. al-Şārif, 1965, p. 183.

78- B. Dāluww, 1989, vol. II, p. 251.

79- Ibid., p. 250. Quoting from al-Ḥamāwy, 1966, p. 268.

80-A. al-Şarif, 1965, p. 183

81- Muḥammad Husayn. ed., *Dīwān al-'A'şā al-Kabīr*, 1950, p. 173.

82-Yazyd, 'bd al-Masih and Qays are the names of three people.

83- Al'Ab Jurjus Dawud, 1988, p. 247.

84- Muhamma, Khan, ed., vol. V, p. 270.

The Hajj is the fifth pillar of Islam and was the last major Islamic obligation to be instituted. It was made obligatory only in the 9th year of the *Hijra* after the conquest of Mecca and the destruction of all pagan idols and shrines in the Holy area. ‘Omar ibn al-Kaṭṭāb, the Second Caliph of Islam, relates in *al-Hadīṭ* that: "One day a man with very white clothing and very black hair came up to the Prophet....The man said: 'Tell me, Muḥammad, about Islam. The Prophet replied. Islam means that you testify that there is no God but Allah and Muhammad is God's messenger, that you should observe the prayer, pay the *zakāt* (alms), fast during Ramaḍān, and make the pilgrimage to the House if you have the means to go".⁸⁶

According to this Hadīṭ we can say the first pillar of Islam is to testify to the faith, and the last one, the Hajj, is its reaffirmation. As the *Sahāda* declares, there is only one God and His messenger Muḥammad is Prophet, (p.b.u.h). The Hajj maintains the vital bond that links Muslims throughout the world to each other and to God, and in this process reaffirms the unity of the Muslim community.⁸⁷ The Hajj, therefore, is a declaration of belief, a process of renewal of the faith and it is an expression of divine inspiration, motivation and devotion. It is the *fārḍ* (duty) of each Muslim, man or woman, except children⁸⁸ and lunatics, to undertake the pilgrimage at least once in a lifetime. As the text of the following *Āyah* (verse) commands:

The first House (of worship) appointed for men was that at Bakka; full of blessing and of guidance for all kinds of beings; in it are Signs Manifest; (for example), the Station of Ibrahim; whoever enters it attains security; Pilgrimage thereto is a duty men owe to Allah—those who can afford the journey; but if any deny faith, Allah stands not in need of any of His creatures.⁸⁹

The Hajj stands as a reinforcement of the *Sahāda* and serves as the link that bonds all Muslims together and to God. As such, it can be described as a form of *jihād*. It has been related by *al-Sayyidah ‘Ā’īsa* (one of the Prophet's wives) that the Prophet said:

"The best and most superior jihad⁹⁰ is the Hajj which finds acceptance (with God)"⁹¹

85. Muṣṭafa Aḥmad al-Zarqa, *Worship in Islam*, 1974, 2ed; p. 3.

86. M. ibn Sulayman, *Mabādi' al-Islām*, (N.D), p. 18-19.

87. Mirza. M. Farhani, *A Shi'ite Pilgrimage to Mecca 1885-1886*, 1990, p. xiv.

88. The Child must do another Hajj when he reaches the age of responsibility.

89. The Qur'an.3: 97.

90. For women and weak men.

91. R. ‘Abd al-Muṭṭalib, *al-Hajj wa al-‘Umra*, 1407 H (1987), p. 21

The Hajj represents the largest annual confession of faith on earth where Muslims meet one another and discuss their common affairs and issues which promote their general welfare. It also represents the greatest annual peace conference, with peace constituting the dominant theme of the whole Hajj season; the animals and plants of the Haram are protected, they are to exist in peace and harmony with the environment. Pilgrims are thus made to restrain their desire to hunt animals and fell trees, and therefor, it is strictly prohibited to disturbing this harmony in any shape or form is strictly prohibited.⁹²

2.3.1 The Hajj Rites and Traditions Under Islam

Hajj, in *Sari'a* (Islamic law), means to proceed to Mecca during certain days in the last month of the Islamic Lunar calendar⁹³ called Dū al-Hijja, or the month of pilgrimage. Hajj takes place from the 8th to the 12th of that month; the last three months of the Islamic calendar, namely, Shawwal, Dū al-Qa'da, and Dū al-Hijja, are called "the months of Hajj" for the Holy Qur'an says: "The Hajj is performed in certain months".⁹⁴

The Qur'an does not tell us exactly what these months are. Some Muslim scholars say that they are the month of Dū al-Qa'da, the month of Dū al-Hijja and the month of Muharram, while others say they are the month of Shawwal, the month of Dū al-Qa'da and the month of Dū al-Hijja. Most people, however, tend to support the first view because the months of Dū al-Qa'da, Dū al-Hijja and Muharram are the *hurum* (forbidden) months and people in earlier times could not have travelled in peace to the Hajj except during these three months.

The Hajj has complex rituals (see Fig. 2.4) which must be strictly observed in order to be accepted by God. The first of these rituals is the *Ihrām*, whereby every pilgrim wears a special dress called *Ihrām*⁹⁵ after having performed a ritual bath (ablution). A man asked the Prophet (p.b.u.h): "What should a man wear in a state of *Ihrām*"? He replied:

92- Hammudah Abdalati, *Islam in Focous*, (N.D), p. 9.

93- Narrated Sahl bin Sa'd: The Prophet's companion takes a starting date for the Muslim calender, at the time of the Prophet's arrival at al-Medina. See M. M.Khan ed., 1976, vol V, p. 186-187.

94- The Qur'an: 2-197.

95- The *Ihrām* dress consists of two parts; one part covers the body from the waist down to the knees and the other part covers the body from the waist up to the shoulder.

"He should not wear a shirt, nor a turban, nor trousers, nor head gear, nor any clothes dyed with saffron; and if he does not find shoes, let him wear leather stockings, and he should cut them off so that they may be lower than the ankles".⁹⁶

The pilgrim must be in the right clothes before passing the prescribed posts (*Miqāt* places to put on the *Ihrām*). These posts were specified by the Prophet for travellers from various directions: thus, those coming from the direction of al-Madina and its surrounding areas have their point of *Ihrām* in a place called *Du-al-Hulaifa*, while those coming from the direction of Syria, and all areas to the north of it use *al-Juhfah*. Pilgrims coming from the direction of Najd have their *Miqāt* in *Qarn al-Manāzil* while those coming from the direction of the Yemen use *Yalamlm*. Those living near Mecca should put on the *Ihrām* where they live, while the inhabitants of Mecca itself should put on the *Ihrām* as soon as they declare their intention to perform the *Hajj*. (see Fig. 2.4). Having started his *Ihrām*, the pilgrim should proceed to Mecca, calling all the way to perform the *talbiya*:

"Labbayka Allahumma labbayka labbayka lā sarīka laka labbayka. 'Inna al-ḥamda wa- al-ni'mata wa al-mulka laka. lā sarīka lak (a)".⁹⁷

al-Mugny reported that the uttering of *labbik* by the Messenger of Allah was as thus:

"I am at Your service, O Allah ! I am at Your service, You have no associate, I am at Your service. Yours is the praise (commendation-thanks) and Yours the favour (blessing-benefaction), and Yours the kingdom, You have no associate."⁹⁸

From the moment the pilgrim has done his *Ihrām*, he should pray two *rak'ah* intend to perform the *Hajj*, the *Umra*⁹⁹ or both. He should refrain from lewdness, abuse, or hostile argument. Muslims should not commit any of these at any time, but they are more sinful during the *Hajj*. They must refrain from any form of sexual activity, or from contracting marriage, and they must not use perfume or cut their hair or clip their nails. The male must keep his head uncovered and the female must keep her face unveiled: the whole being of the pilgrim must be completely devoted to Allah without attention to appearance. Muslims must control their instincts and be in awe of Allah. They must

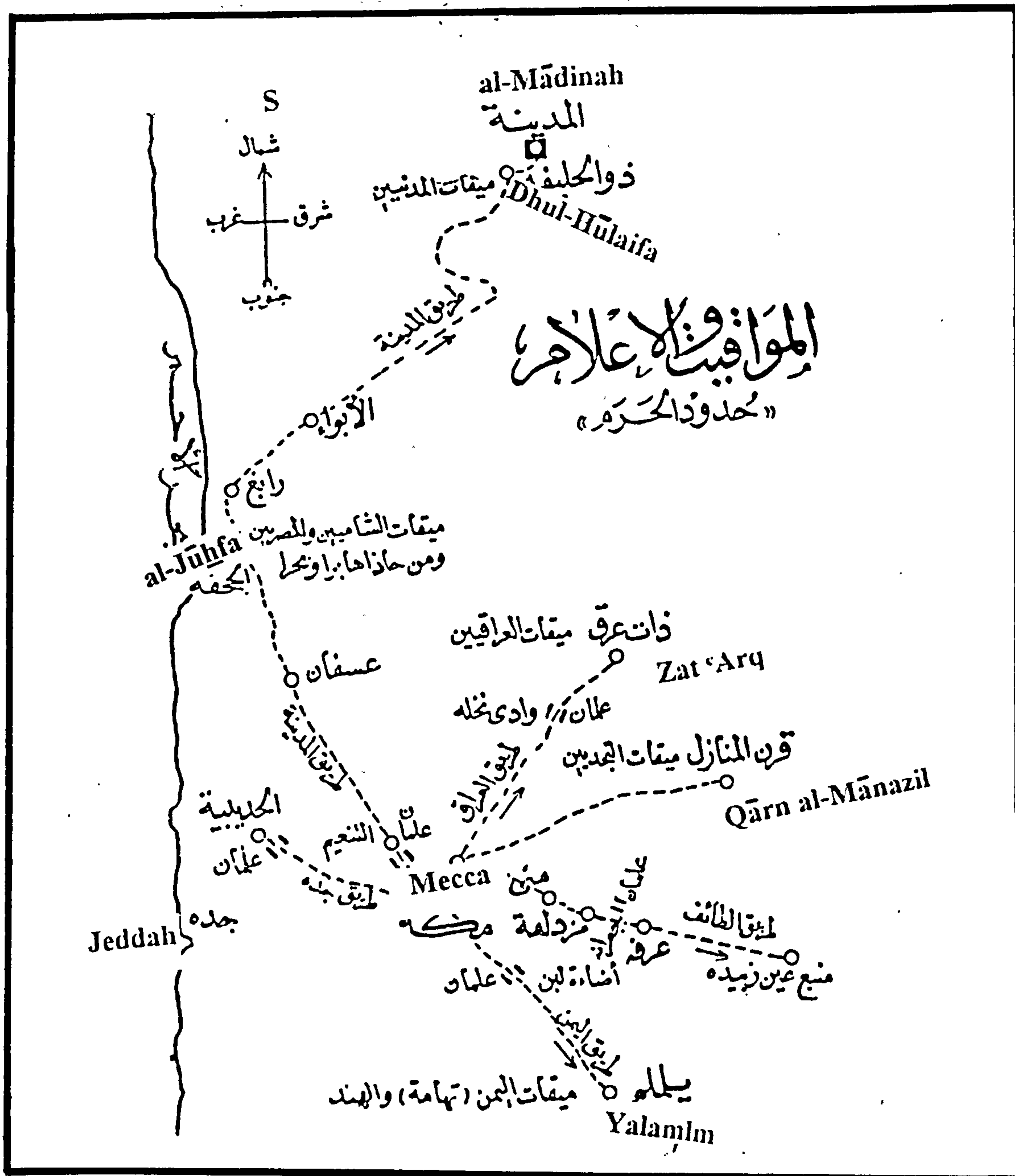
⁹⁶- For more information about the *Hajj* roles read in Arabic: al-'Imam *Ḥamīd al-Gazali*, *'Ihyā' 'ulūm al-Dīn*, "*Asrār al-Hajj*", (N.D), pp. 239-258. See also: R. 'Abd al- Muṭṭalib, *al-Hajj wa al-'Umra*, pp. 91-141. See in English: M. I. al-Geyoushi, *The Book of Pilgrimage*, (N.D), pp. 9-10. See also M. Rashid, *Pilgrimage To Mecca*, pp. 37-62.

⁹⁷- Muhammad Mahmud al-Ṣawwāf, *al-Hajj fī al-Islām*, 1408H (1987), pp.75-78.

⁹⁸- al-Mugni, 3-289. Quoted by Rifāt 'Abd al- Muṭṭalib, 1990, p. 102.

⁹⁹- There is another kind of visit to Mecca which is called *Umra*. It is compulsory once in a lifetime for those who are able to perform the journey, but the difference between *Umra* and *Hajj* is that *Umra* can be offered any time during the year, it could be joined with *Hajj*, or it could be performed alone.

Fig. 2.4. Places to put on al-Ihram (al-Miḳāt)



Source : Jasim M al-Yasin, al-Minhaj lil Muctamir wa al-Hāj, 1987, p. 204.

completely annihilate their aggression towards men, animals or plants and the sex urge must be fully sublimated,¹⁰⁰ for the Qur'an says:

"Let the pilgrimage be made in the months already known. Whoever therefore undertaketh the pilgrimage therein, let him not know a woman, nor transgress, nor wrangle in the pilgrimage"¹⁰¹

Once the pilgrim enters the Sacred Mosque he raises his hands, asks God for His grace and then starts performing the *Ṭawāf al-Qudūm* (circumambulation of arrival). (Fig 2.5)

He (the pilgrim) goes around the Ka'ba seven times anti-clockwise with his right shoulder bared to demonstrate his humility. His starting point is the Black stone which he should touch, if possible, otherwise he should point towards it every time he passes it. During the *Ṭawāf*, he should pray to Allah (invocation of God) with sincerity and fervour. After the seventh round the pilgrim should go to *al-Multazam* (the door of the Ka'ba) and ask God to bless him with goodness in this world and the next, and then he should proceed to Maqām Ibrahim (Ibrahim's stand) and perform two *rak'at* of prayer. He should drink from the water of the Zamzam Well and then proceed to the Hill of Ṣafa and start the *sa'i* between this Hill and the Hill of al-Marwa, a distance of 400 metres. He must cover this distance seven times, starting at al-Ṣafa and ending at al-Marwa.¹⁰² The pilgrim then comes out of the Sacred Mosque by the door of al-Ṣafa¹⁰³ reciting the following verses from the Qur'an:

"Verily Ṣafa and al-Marwa are among the monuments of God: whoever then maketh a pilgrimage to the temple, or visiteth it, shall not be to blame if he go round about them both".¹⁰⁴

On the 8th day of Du al-Hijja, the pilgrim should travel to Mīna and spend the night there. On the 9th day he should proceed to 'Arafāt¹⁰⁵ and reaches the valley before

¹⁰⁰- For more information about these aspects of Hajj, see in Arabic: R. 'Abd-al-Muṭṭālib, 1990, pp. 91-141. See in English: Ṣāliḥ ibn Fuzan al-Fuzan, *How to Perform Hajj and 'Umra*, Translated by M. al-Muhārib, 1992, pp. 2-113.

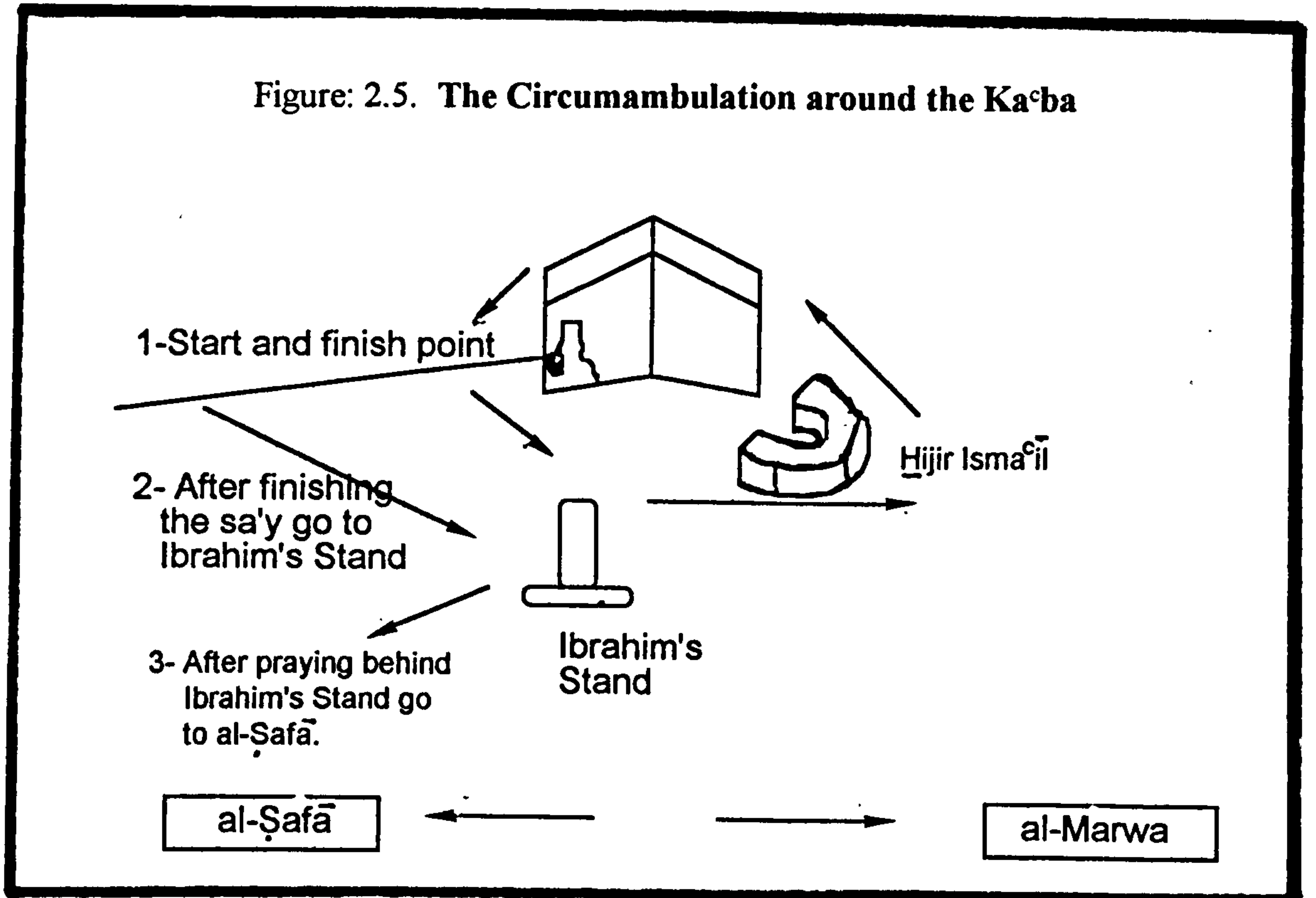
¹⁰¹- The Qur'an. 2: 197.

¹⁰²- At a considerable distance, directly in front of the Black Stone, within the Holy Hāram itself, is a dome and a minaret situated on the upper storey indicating the era for the *sa'i* between Ṣafā and Marwa. Actually, Ṣafā and Marwa were two hills whose knolls rose adjacent to each corner of the northern veranda of the Holy Mosque. It was here that Prophet Ibrahim had, in pursuance of Allah's command, left in solitude his virtuous wife, Hājir (Hagar), and infant son, Isma'īl. Hājir made seven rounds between Ṣafā and Marwa in search of water. Syed Aftab Azim., ed, *The Pilgrimage*, 1985, p. 62.

¹⁰³- Ibid., 1985, p. 64.

¹⁰⁴- The Qur'an. 2: 158.

Figure: 2.5. The Circumambulation around the Ka'ba



midday. There he should pray the *Zuhur* and *ʿAṣr* prayer together at the time of *Zuhur* at Namīrah Mosque which is just in front of Mount ʿArafāt. When the sun has passed the Meridian, the ritual of *waqfa* (standing) begins. This is by far the most important rite of the whole of the Hajj and without it, the Hajj is considered void and unacceptable. In fact, according to the Hadīth, ʿArafāt is the Hajj.¹⁰⁶ It has also been described in the Qur'an as the greater Hajj. (See Fig. 2.5)

Immediately after sunset on the 9th day of Dū al-Hijja the first *Ifāḍa* (sometimes called the *nafra*) begins: this is the mass exodus of pilgrims from the sacred mountain, out of the valley of ʿArafāt, towards Muzdalifa.¹⁰⁷ The pilgrims spend the night under the open sky of the roofless Mosque, (al-Miṣʿar al-Harām) praying and collecting pebbles. On the morning of the 10th, all the pilgrims leave Muzdalifa and journey back to Mīna. Here the pilgrims spend three days during which they perform two major rites. The 10th day of Dū al-Hijja is the sacrifice, ʿĪd al-Adhā or ʿĪd al-Qurbān. The two rites which must be performed on this day are the stoning of "Satan" and the sacrifice of an animal.

Both these rites are related to the story of Prophet Ibrahim (p.b.u.h). The story relates that when the Prophet Ibrahim declared his love for God, then God demanded as proof the immolation of his son Ismaʿil.¹⁰⁸ To further compound his trials, Satan made three attempts to dissuade Prophet Ibrahim from his resolution to go ahead with the sacrifice of his son. On each occasion Satan was stoned. The setting of his story was the stony valley of Mīna; the three "spots" where the Satan was stoned are marked with stone monuments.

On the 10th day of Dū al-Hijja, the pilgrims stone only Jamrat al-ʿAqaba. During the following two days, all three "Satans" are stoned. After performing the sacrifice and stoning Jamrat al-ʿAqaba, the pilgrims can close their *Ihrām* with the cutting of their hair and do all the things they were not allowed to do during the *Ihrām*, except having sexual intercourse. This is called *al-Tahallul al-Aṣgar*.

The final rite of the Hajj requires the return of the pilgrims to Mecca to perform the Ṭawāf al-Ifāḍa, which is also an important rite of the Hajj, and it must be done seven

105. ʿArafāt is a very large plain surrounded by mountains, rocky hills and valleys from all sides and it is supplied with drinking water and other amenities from neighbouring places.

106. Rifʿat ʿAbd al-Muṭṭalib, 1990, pp. 328-336.

107. Muzdalifa is an open plain sheltered by parched hills with a sparse growth of thorn bushes.

108. Jews and Christians believe that God asked Ibrahim to sacrifice his son Isaac. See M. al-Sabwney, ed. "Abu al-Fida' ibn Katir", Mukṭṣar ibn Katir, pp. 154-158.

Fig. 2. Source: Muhammad Sa'id Farsi, Architecture & Urban Pattern Of The Pilgrimage cities in Saudi Arabia, M.Sc. Alexandria University-Faculty of Engineering Department of Architecture, Thesis submitted in 1984.

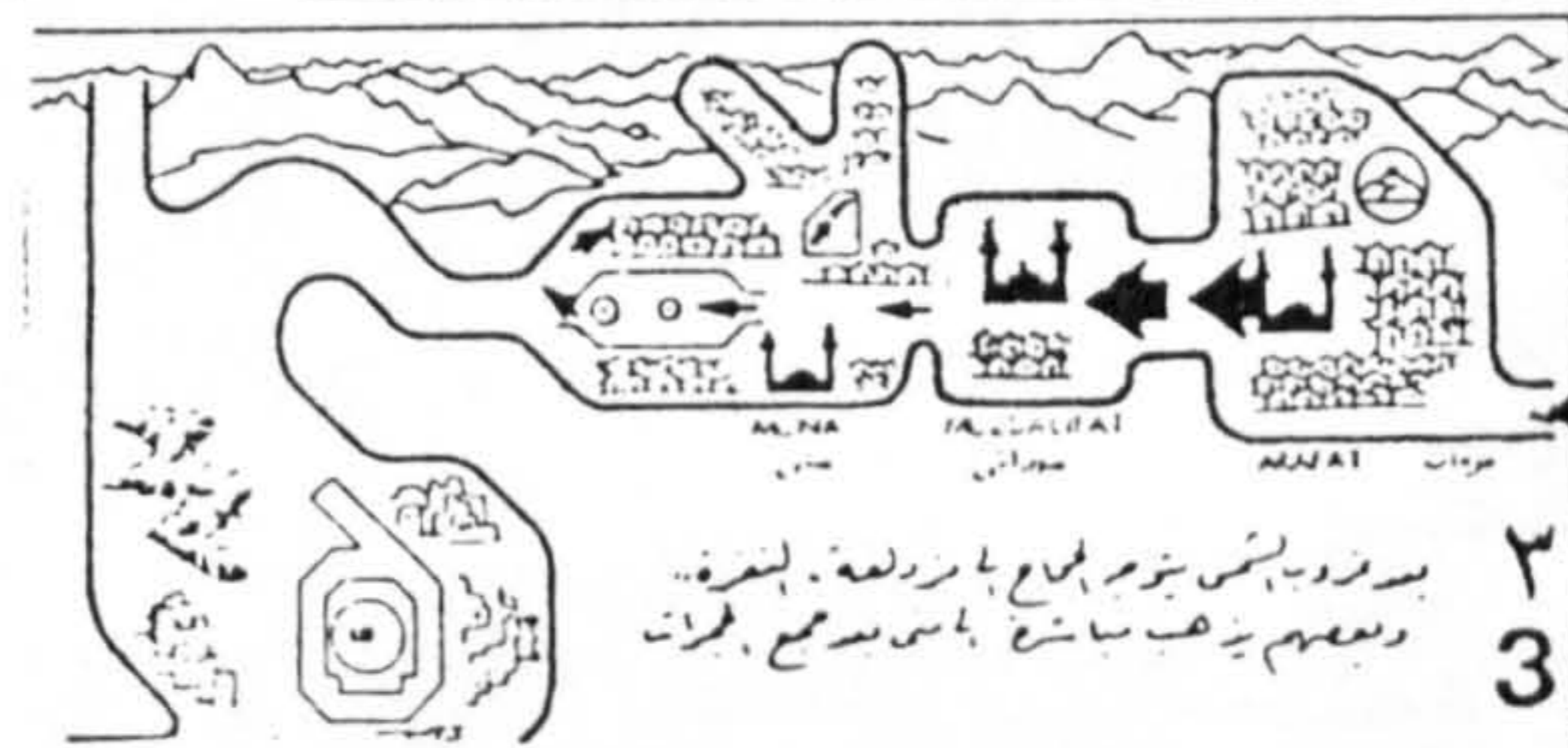
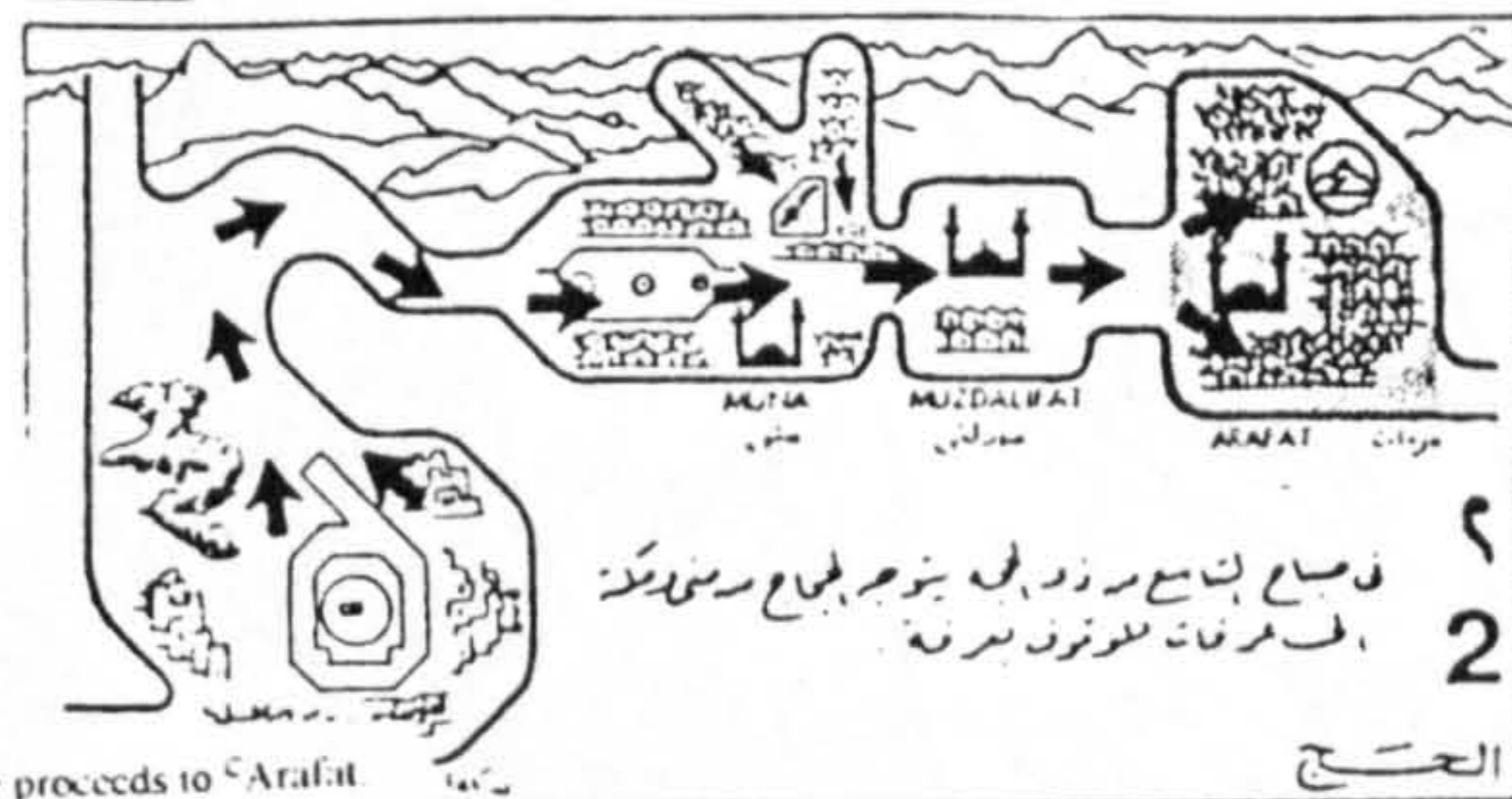


Fig. 2.6. The Hajj Stages

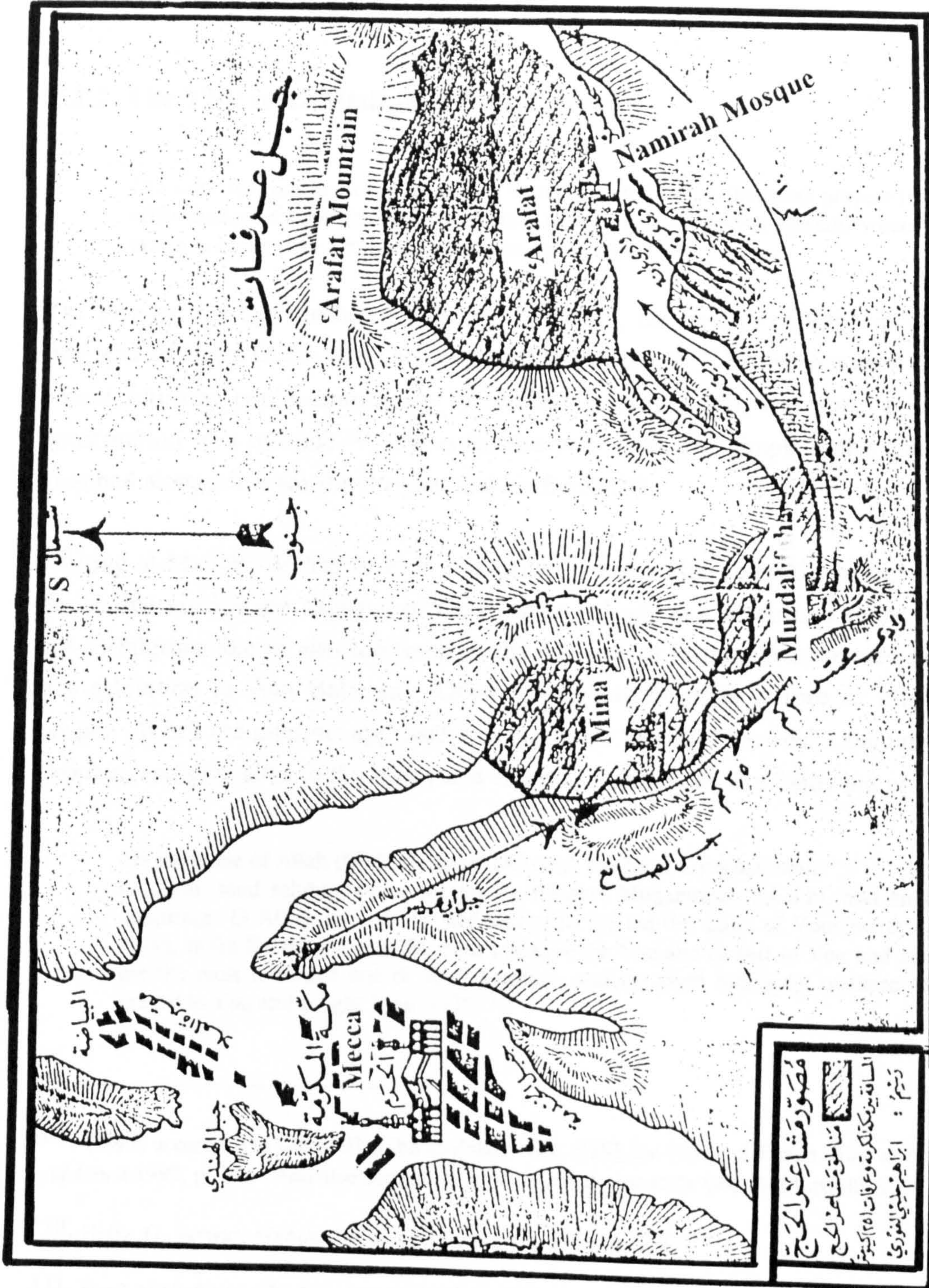


Fig. 2.7. The Holy Places / Source : Jasim M al-Yasin, al-Minhaj lil Muctamir wa al-Hājj, 1987, p. 206.

times. Although this marks the end of the Hajj rites of the Hajj, some pilgrims visit the Holy Muslim city of al-Madina and go back to Mecca to perform a final Ṭawāf by circling the Ka'ba once, as a way of paying farewell to the Holy shrine. All the pilgrims eventually return to Jeddah and from Jeddah they head towards their final destination. (see Fig. 2.6-7)

2.3.2 The Visit to al-Madina al-Munawwara

"To offer one prayer in my mosque is better than offering a thousand prayers in any other mosque excepting the Holy Mosque in Mecca (al-Masjīd al-Harām) where one prayer is better than a hundred prayers in my Mosque".¹⁰⁹

The Prophet (p.b.u.h) reached al-Madina on Friday, the twelfth of Rabi' al-'Awwal, the first year of Hījra (622) when he emigrated from Mecca¹¹⁰ He felt the need for a centre where Muslims could congregate for collective prayer and, therefore, reordered the construction of a mosque.¹¹¹ An enclosure was made and simple living quarters were attached alongside it for the Prophet and his family.¹¹²

Visiting al-Madina, or Yatrib as it was called is not a Hajj requirement but there is no doubt that visiting the Mosque of the Prophet (p.b.u.h) is a confirmed sunna. (See Fig. 2.8-9) Pilgrims like to visit the tomb or the Mosque of Prophet Muḥammad (p.b.u.h) and pay salutation to Abu Bakr and 'Omar ibn al-Kaṭṭāb either before or after the Hajj proper. When the pilgrims approach the Prophet's Mosque they recite salutations to the Prophet, and give alms to the needy and enter it whilst saying the following prayer:

"In the name of Allah (God), the Most Merciful, the Most Compassionate.
O Allah, send salutations on our leader, Prophet Muḥammad (p.b.u.h), and on his offsprings. O Allah, pardon my sins and open for me the doors of Your mercy. O Allah, make for me this day the most attentive for You and closest to You and make me the most rewarded one of Your pleasure, and the most successful of those who prayed to You and sought Your will".¹¹³

109- This is according to 'Abd-Allah ibn al-Zubair. See: Ṣāliḥ ibn Fuzan al-Fuzan, *How to Perform Hajj and Umra* 1992, p. 104. And also according to abi Hurayrah. see Riḥt 'abd al- Muṭṭālib, 1990, p. 483.

110- Hafiz. G. Sarwar, *Muhammad the Holy Prophet*, 1974, p. 150.

111- Syed Aftab Azim, *The Pilgrimage*, 1985, p. 145.

112- Royal Embassy of Saudi Arabia, The Kingdom of Saudi Arabia National Day Special, 23 September 1993, "Building On The Prophet's Mosque", 1993, England, p.4.

113- Syed Aftab Azim, *The Pilgrimage*, 1985, p. 159.

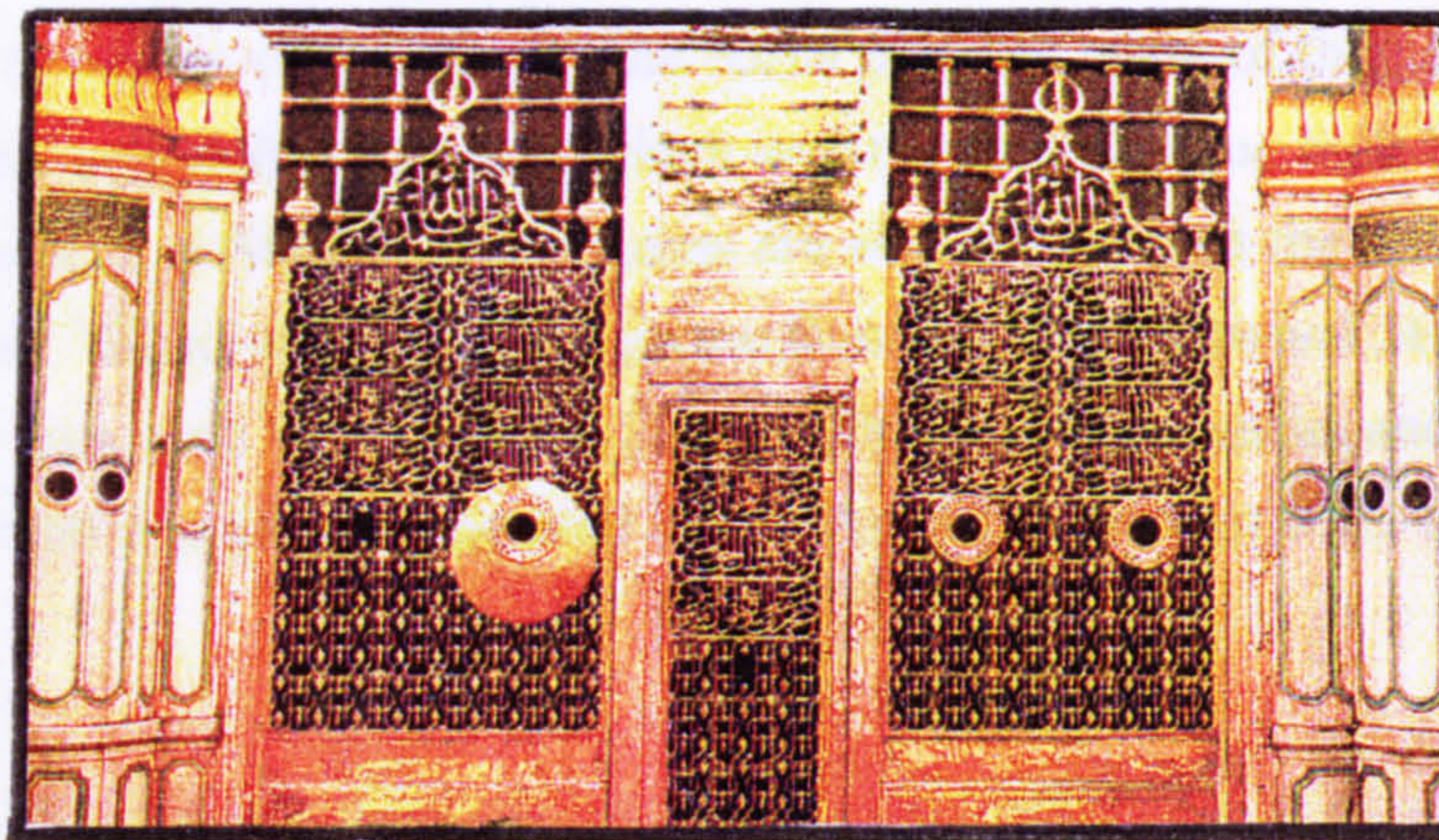


Fig. 2.8 The Prophet's Holy Room*

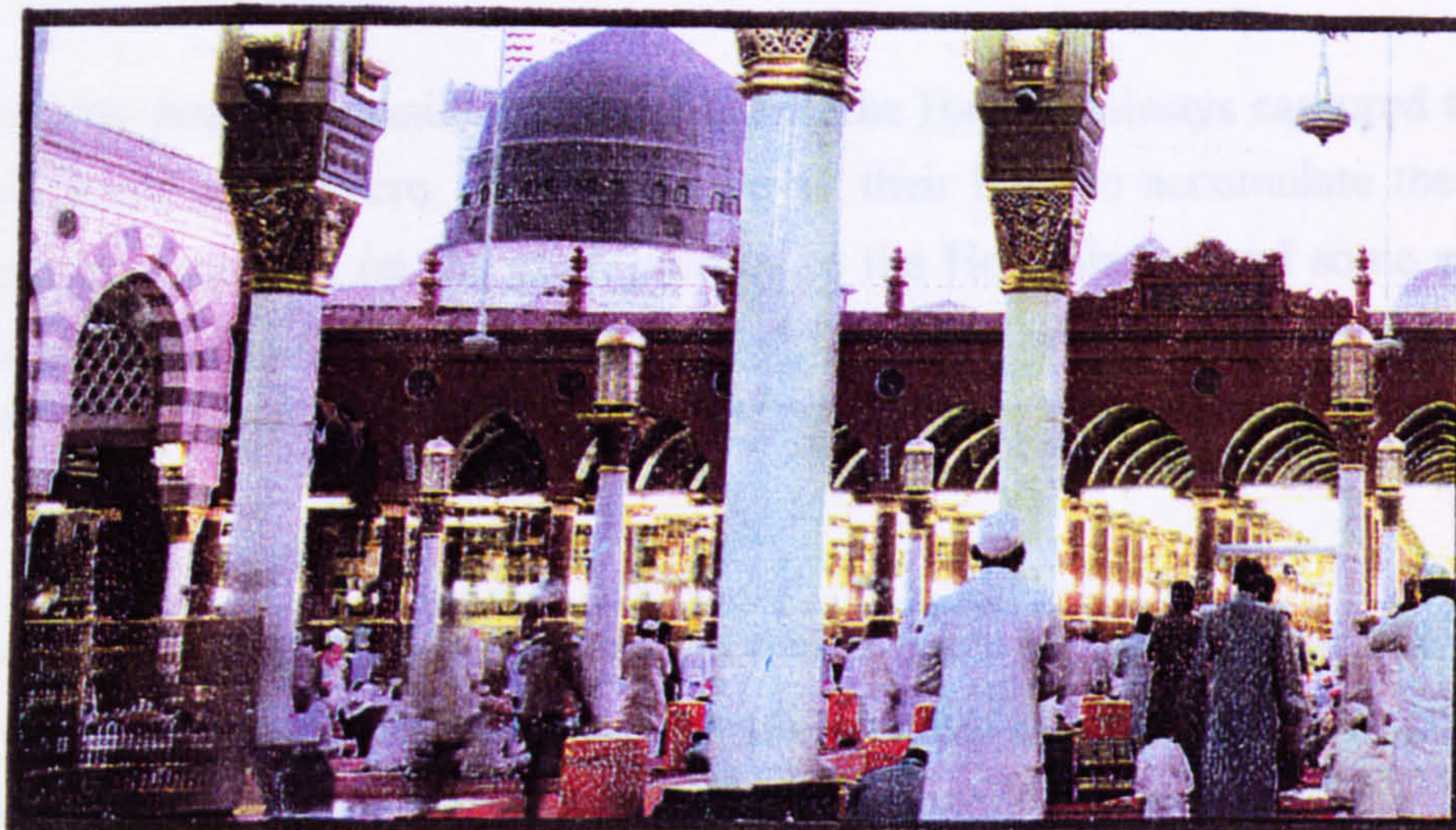


Fig. 2.9 The Prophet's Mosque

* Ministry of Information . The Two Holy Mosques.

... and then approach the burial place of the
 ...
 ... of Allah, and the name of Allah and his blessing, for
 ...
 ... the Duke's tomb (173-624) and then 'Omar ibn al-Khattab's
 ...
 ... Caliphate respectively. (ing.h.p.w.)

... (the Prophet's
 ... the Prophet in al-
 ... of the martyrs of
 ... 27th January 625).
 ... The master of all
 ... (Fig. 2.10)

... imagination
 ... money
 ... of
 ... Some will
 ...
 ... required
 ... hardships
 ... through
 ...
 ... were taken into custody and executed even
 ... the pilgrimage early in the twentieth century (Christian
 ... of those who had died of thirst in the desert. Later on, well
 ... were established, leaving Cairo or Damascus under the
 ... a province generally known by the Arabic

... the Prophet's house and his night when the Prophet described by
 ... from the prophet's house' Ibid., p. 161.
 ... 1991, p. 26.

Pilgrims also like to pray at al-Rawḍa¹¹⁴ and then approach the burial place of the Prophet and greet him by saying:

Peace be upon you Messenger of Allah, and the mercy of Allah and his blessing. for the Prophet promised every time.

Next to the Prophet's tomb is Abu Bakr's tomb (573-634) and then ʿOmār ibn al-Kaṭṭāb's tomb (586-644): the first and second Caliphate respectively. (m.g.b.p.w.t).

Pilgrims also like to visit al-Baqyʿ; the burial place of many of the *Ṣahāba* (the Prophet's companions) and Quba' Mosque, which was the first Mosque built by the Prophet in al-Madina. Once in al-Madina, the pilgrims are also able to visit the tombs of the martyrs of the Battle of 'Uḥud which was fought on Sunday, 12th Shawwal 3H (27th January 625). Here they can visit the tomb of Hamza (the Prophet's uncle and "the master of all martyrs") who was killed by Saddad ibn al-'Aswad in the year 652. (See Fig 2.10)

2.4 The Pilgrims' Routes to Mecca

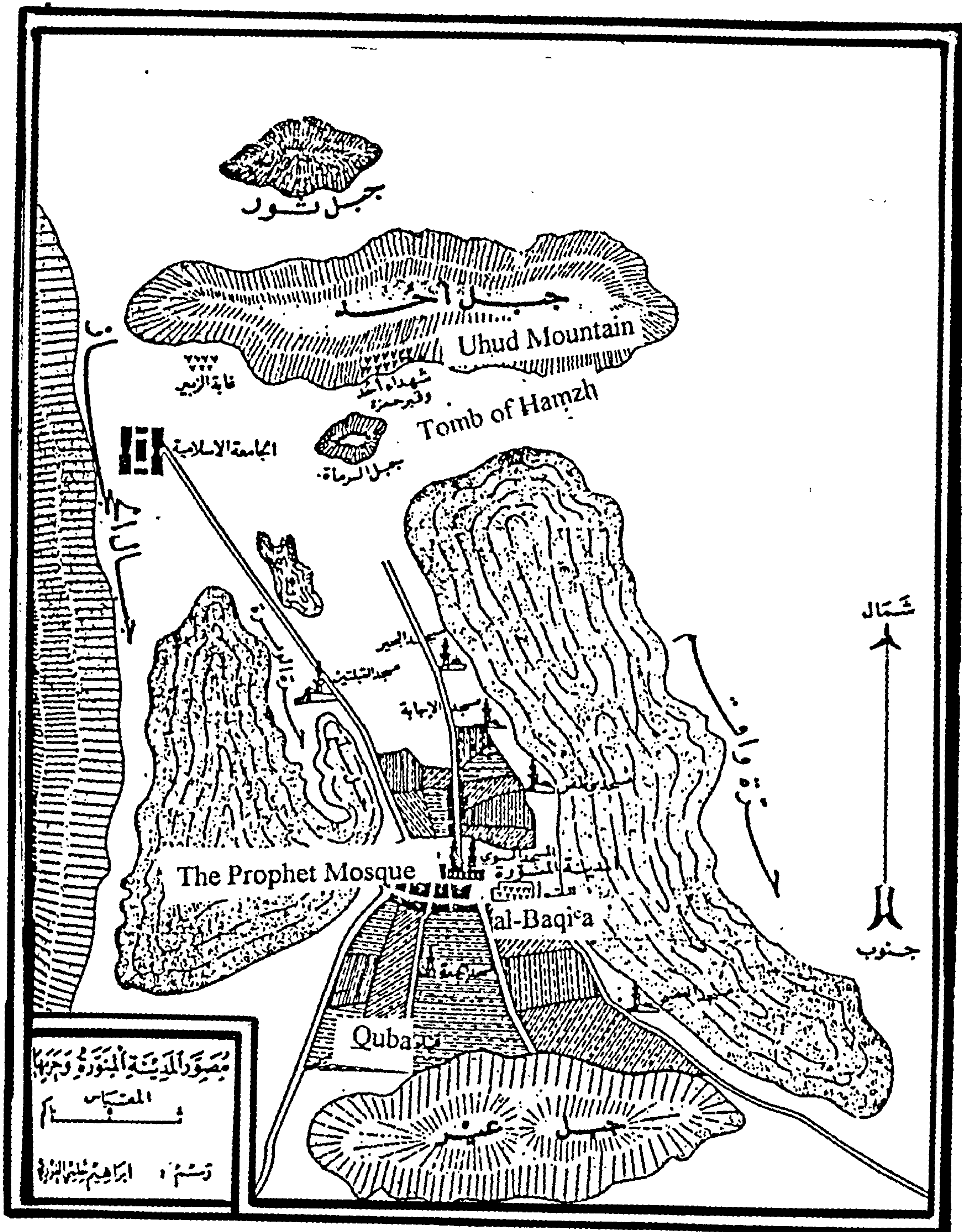
Of all the practical manifestations of Islam, the Hajj has always captured the imagination of Muslims everywhere. Many save up all their lives to accumulate the that is money required to embark on the great journey to the Holy places, and some even dispose of their capital and the source of their livelihood to find the necessary funds. Some still cover long distances on foot over a period of years, thus demonstrating an unparalleled devotion.

Until quite recently, a journey to Mecca from many places in the Muslim world required both courage and determination. The pilgrims had to face many dangers and hardships and endure great personal suffering whilst traversing the long distances, passing through land unknown to them, whose inhabitants were often inhospitable and sometime even predatory, ibn Jubair, who made the pilgrimage early in the thirteenth century (Christian Era), noted the skeletons of those who had died of thirst in the desert. Later on, well organised "caravan sites" were established, leaving Cairo or Damascus under the command of specially chosen Amir, a practice originally instituted by the Abbasid caliphs.¹¹⁵

114. al-Rawḍa is the area between the Prophet's house and his pulpit which the Prophet described by saying: "From my house to my pulpit is a garden (rawḍa) from the gardens of heaven". Ibid., p. 161.

115. M. Ruthven, *Islam in the World*, 1991, p. 26.

Fig. 2 10 The Visit to al-Madina al-Munawwara



Source : Jasim M al-Yasin, al-Minhaj lil Muctamir wa al-Hājj, 1987, p. 208.

The physical changes brought about by modern technology have dramatically complicated the Hajj. Travel has become easier, faster and within reach of a large portion of the ever-growing world population. Naturally, Muslims from every corner of the earth converge on the Holy places, sharing the available facilities and, more importantly, causing enormous congestion in Mecca and its suburbs certainly, the use of new modes of transport has made the congestion even more unmanageable. In addition to the radical environmental devastation, these new modes of transport have brought about several changes in the sacred areas of land in the form of airports and motor cars. The following sections describe the available routes, both past and present, that are used by the pilgrims to reach their sacred city.

During the from medieval era and through out the nineteenth century, the Hajj journeys were regularly accomplished using well known routes. The pilgrims used to leave their homeland in small groups and join commercial camel caravans for security and protection which they readily received in return for a prescribed fee paid to the leader of the caravan in gold. Their ultimate aim was to join one of the specialised Hajj caravans heading for Mecca. The most important ones of which were:

- 1- the Syrian caravan, which departed from Constantinople and proceeded to Mecca via Damascus;
- 2- the Egyptian caravan, which left Cairo then crossed the Sinai Desert to °Aqaba and continue southward to Mecca down the old incense road;
- 3- the Iraqi caravan, which cut across Arabia via one of the lateral routes of the incense road;¹¹⁶ and,
- 4- the Yemen caravan which served the southern parts of Arabia. (Fig. 2.11)

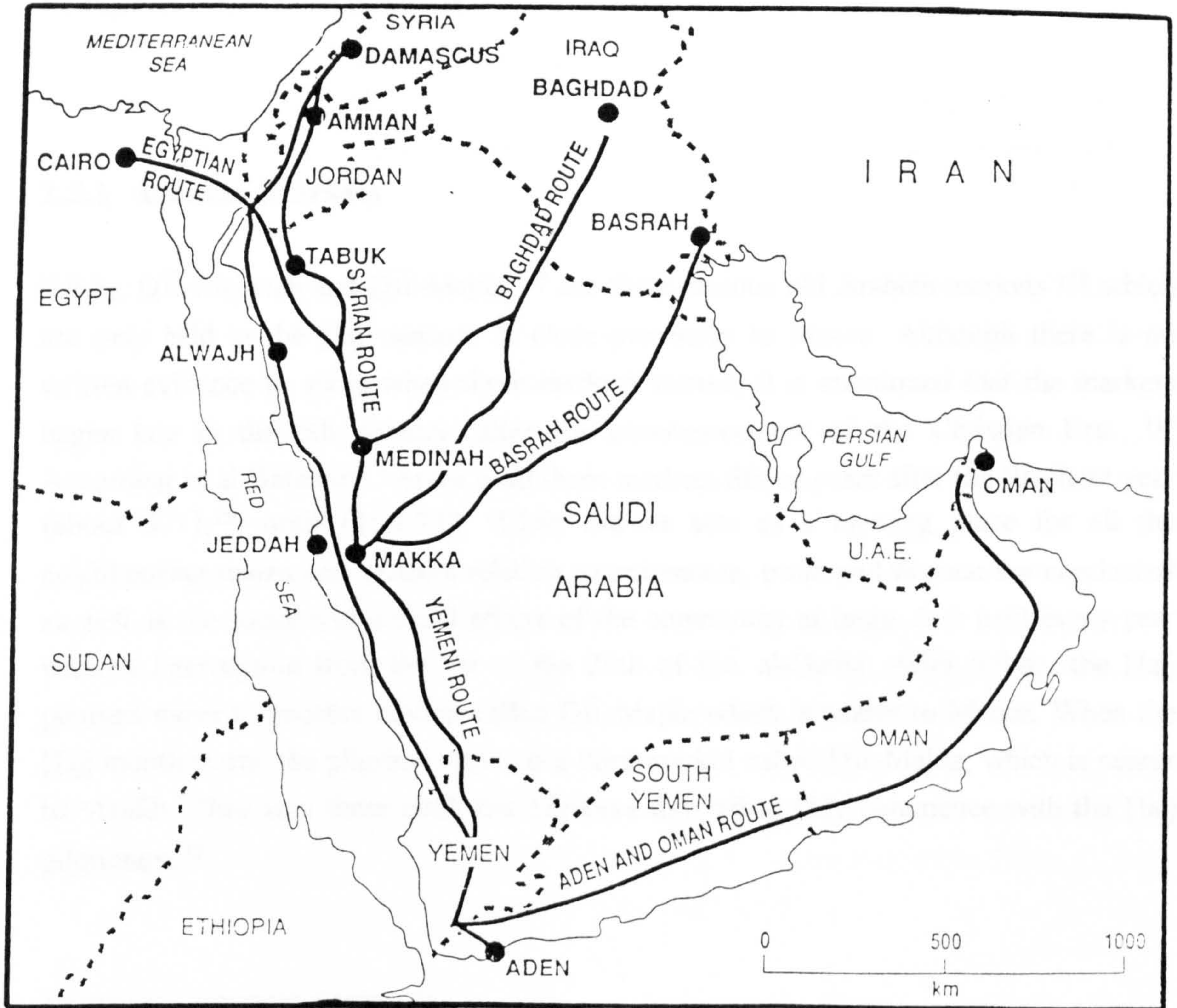
2.5 The Hajj and Communication

When Islam first evolved, information was exchanged through oral and personal communication, personal form of address, and handwriting. Very few people could read

¹¹⁶- James Wellard, *Samarkand and Beyond, A History of Desert Caravan*, 1977, p. 140.

For more information about the Hajj Caravans see: Soliman °Abd-al-Ghani al-Malki, *Syrian and Egyptian Pilgrimage Routes " From the Islamic Conquest to the Middle of the Seventh Hijrah Century*, Riyadh, al-Darah, No. 36732, *Marafiq al-Hajj*, (N.D), pp. 6-10. See also Mirza Mohammad Farahani, *Ashi°ite Pilgrimage to Mecca, 1885-1886*, 1990. Burckhardt, 1829, vol 2, pp. 373-381. D. Da Cruz, *Pilgrim's road*, *Aramco World*, 16-5, 1965, p. 25. Russel King, *The Pilgrimage to Mecca: some Geographical and Historical Aspects*, *Erdkunde*, Band, (xxxvi) 26, p. 67.

Fig. 2.11 The Pilgrim's Routes



Source: Ibrahim al-Resseeni, 1992, p. 48 a

and write in Meccan. Prophet Muhammad used the Hajj to tell Arabian tribes about His message. He used personal communication, from one group to another, to explain and discuss His new religion. The Hajj season had a great effect on the spread of his message. The al-Kazraj tribe from Yatrib, sent him ten people to discuss Islam. The following year, more delegations from other tribes went to the Prophet using the Hajj as a perfect place for holding their discussions. The Hajj and the position of Mecca as a Holy and commercial station helped and played an important role in spreading Islam throughout the Arabian peninsula.

2.5.1 Arabian Markets

‘Ukāz, Dū-Majanah and Dū-Majāz ¹¹⁷ are three famous old Arabian markets ¹¹⁸ which are only held in the Hajj season, in close proximity to Mecca. Although there is no written evidence to show when these markets started, it is mentioned that the markets began late in the 6th century, after the commencement of the Christian Era. ¹¹⁹ According to al-Batanuni: "Arabs used these markets fifteen years after the Elephant year (about 571),¹²⁰ until 125H-742. ‘Ukāz market acts as a meeting place for all the neighbouring towns and matters relating to commerce, trade and finance are conducted as well as the social and judicial affairs of the community at large. It is held every year without interruption from the 1st to the 20th of Dū al-Qa‘da. After ‘Ukāz, the Hajj pilgrims move to another market called Dū-Majāz which is nearer to Mecca. When the Hajj month starts, the pilgrims move to a third market called Dū-Majāz, which is nearer to ‘Arafāt. They stay there until the Tārweya day, when they commence with the Hajj pilgrimage.¹²¹

117. The ‘Ukaz market is situated next to al-Ṭa’if city at the cross-roads of the caravan route between Yemen and Najd. According to Dr Dagistāni, the ‘Ukaz market place is south east of Ṭa’if city. ‘Abd-al-Mjid Dagistani, *al-Ṭa’if*, 1981, p. 69. Muḥammad al-Batanuni said: " ‘Ukaz market situated between Qarn al-Manāzil and al-Ṭa’if". See Muḥammad al-Batanuni, *al-Rihla al-Hijaziyya*, 1908, p. 119. See also ibn ‘Abd -Rabbuh, *al-‘iqd al-Farid*, (N.D), vol III, p. 116. Dū-Majnh market is situated about fifty km north east of ‘Arafāt. Dū-Majaz is situated about fifty km south west of Mecca in a place called Mamar al-Dahrān (Wadi Fāṭima).

118. For more information about these markets see: B Daluw, vol I, 1987, pp. 255-256. See also Ahmad al-Ṣarif, 1965, p. 98. al-Azraqi, pp.190-192.

119. B. Daluw, 1987, vol. I, p. 255.

120. Hafiz Ghulam Sarwar, 1974, p.43.

121. B. Daluw, vol. I, 1987, pp. 256.

Arabic people utilised the market for exchanging goods, ¹²² telling each other about themselves and boasting about their glorious traditions. The best orators and presenters were chosen by each tribe to perform the important propaganda function of explaining politics and social views.¹²³ They also reported all the events which were affecting their tribes, and declared the names of criminals, the wanted and all those who had been expelled. Fines were announced and prisoners were exchanged. During this occasion, they also settled disputes, announced all deals and agreements and solved their mutual problems. Each tribe used this occasion to air their grievances and express their differences with others. Preachers and reformers exhorted the people to do good deeds and addressed the pilgrims.¹²⁴ Historians mention the name of Qais bin Sa'ida who spoke at these markets, asked the people to rejoin the faith and expounded his views about life and death.¹²⁵

Wrestling, horse-riding and sword-fighting contests and exhibitions were also organised in a style that was similar to a Greek gymnasium.¹²⁶ The 'Ukāz market was not only a commercial event but also brought together different tribes who spoke various dialects. However, since the Qurayṣ were the custodians of the Ka'ba, every tribe had to communicate with the Qurayṣ in their language, to arrange matters of hospitality.¹²⁷

During the 'Ukāz market, contests or poetry exhibitions were held, at which the most famous poets read out the best poems which they had written during the previous year. The five poets judged to be the finest were honoured by placing them on or, in, the Ka'ba.¹²⁸ al-Nabīga al-Dubyanī was one of the famous judges who presided over such poetry competitions. He erected a dome-shaped tent of leather skins at the spot to declare the significance of what was happening and the crowds gathered around it. Historians also refer to his judgement of three namely, poets Ḥassān bin Tābit, al-'Aṣṣā and al-Kansā' during one of 'Ukāz market competitions.¹²⁹

122. F. Riḍa, *Umm al-Qura*, 1979, p. 156.

123. Muhammad al-Batanuny, 1908, p. 120.

124. 'abd al-Qadr Ḥatim, *al-I'ḷān fī al-Qur'ān al-Karim*, 1985, pp. 72-73.

125. *Ibid.*, p. 69.

126. 'Amin al-Sa'āti, *Tarīk al-Ḥaraka al-Riyāḷiya fī al-Mamlaka al-'Arabiyya al-Sa'ūdiyya*, 1984, 2ed, p. 21.

127. Muḥammad al-Batanuny, 1908, p. 119.

128. *Ibid.*, 1908, p. 120. See: B. Daluw, 1987, vol. I, p. 257.

129. B. Daluw, 1987, vol. I, p. 257.

A famous poet, Hasān who had had a long-standing contest with another poet, 'Umayya ibn Kalaf al-Kuzā'i declared his intention to wait for the 'Ukāz market to read out his poem. He thought his words would then be like a massive weapon which would destroy his opponent.¹³⁰ This indicates the importance given to the 'Ukāz market by poets of the time, since every poem that made its name during the market would be remembered by all Arabs for generations to come.¹³¹

The market was tolerant of all religions and faiths. It was visited by Christians, Jews and Persians. As there were no restrictions placed on the views that could be expressed there, it is reported that Christian missionaries used the market to preach Christianity. For ten years, Prophet Muḥammad used the 'Ukāz market to express his ideas since those who were opposed to him, even from the Qurayṣ tribe and his own family, could not stop him from doing so since it was the 'Ukāz. This recognition of the market by the Prophet further emphasises the significance of the 'Ukāz market as a channel of communication between all Arabs.¹³²

The Meccans were among the first to organise oral communication among the Arabs as they appointed heralds to announce information to all the people from time to time. Professionals like Hammād, who memorised poetry, have passed tales of what happened during the 'Ukāz market down through generation. It is through this oral tradition that information about 'Ukāz has reached to present times.

Viewed against this background the importance of the three markets cannot be overemphasised as they were basically aimed at creating an area for trade and communication.¹³³ Early on in history the Muslim State began showing its true appreciation of the power of words and the need to communicate with other peoples. This early desire to communicate was probably influenced by the need for the divine Message to be carried to all parts of the world. The envoys and letters dispatched by the Prophet (p.b.u.h) to contemporary leaders of the time such as Emperor Heraclius, Kīṣra, the Muqawgis of Egypt, the Negus of Abyssinia and tribal leaders are a case in point.¹³⁴

130. Ibid., p. 257.

131. Ibid., p. 257.

132. Muḥammad ibn 'Abd al-Wahhab, *Mukṭṣar Sīrat al-Rasūl*, 1956, p. 65. See al-Azraqi, vol. II, p. 206.

133. B. Daluw, 1987, vol. I, p. 257.

134. For more information about the Prophet's letters, see: Muhammad Hamidullah, *Muhammad Rasulallah*, 1974, pp. 97-111.

"Narrator ibn ʿAbbas: Allah's (p.b.u.h) sent a letter to Khosrau with ʿAbdulla bin Hudhafa As-Sahmi and told him to hand it over to the governor of Al-Bahrain. The governor of Al-Bahrain handed it over to Khosrau, and when he read the letter, he tore it into pieces. (The sub-narrator added, "I think that Ibn Al-Musaiyyab said, " Allah 's Apostle (p.b.u.h) invoked (Allah) to tear them all (Khosrau and his companions) into pieces".¹³⁵

5.2 Hajjat al-Widāʿ (The Prophet's speech to the pilgrims)

The Prophet (p.b.u.h) used the Hajj season to tell Arabian pilgrims about Islam, and after all Arabian tribes embraced Islam, the Prophet (p.b.u.h) also used Hajj (ʿArafāt day) to give his final instructions to all Muslims in his last sermon which was called *Kuṭbat Widāʿ*. He gave this on ʿArafāt day on the 8th year of al-Hijra on al-Rahmah mount. The Prophet went to al-Hajj, where nearly 140,000 pilgrims had performed the Hajj that year.

Text

The Prophet opened his address with these words: "My people, I feel we may never meet again in such a gathering. This is our last meeting together...."¹³⁶

Explanation and Comment:

In his address the Prophet gave a very important statement to Muslims. He told them that he thought that he may not see them the following year. As He starting his address with this bad news, all of them listened carefully to his words. Following that statement, in His instructions to Muslims, He used the following words: "keep in mind", "listen". He asked them, saying, *"You will be questioned about me also on the Day of Judgement. Tell me what shall you answer?. All of them said " Verily we bear testimony to the fact....)*. He also asked them to *"Convey the message unto those who are not present here. It is quite likely that such people (who are not present here) may excel many listeners in memorising this statement and preserving it."*

The Prophet used this occasion because he knew that his words would be heard all over Arabia. He could have sent a letter to all the Arabian tribes and informed them about his instructions after his death, but to give an address in front of 140,000 persons was more effective; they would get the message. If anyone did not hear him on that day he could ask another person. I believe that the Prophet (p.b.u.h) chose the right day and the right audience.

¹³⁵. Muhammad Muhisn Khan.; ed., 1976, vol V, p. 507.

¹³⁶. See all parts of the speech in M. Husein Haykal, *The life of Muhammad*, 1983, pp. 485-488.

Chapter Three

Saudi Arabian Attitudes and Policies Concerning the Holy Places

Introduction

Saudi Arabia is the home of Islam, one of the most ancient civilisations of mankind. The beginnings of this civilisation are not our present concern, yet they have some relevance to the modern history of Saudi Arabia, and a brief glance into ancient origins may help in the understanding of the importance of the Hajj for Saudi Arabia and all other Muslims.

The position of the two Holy cities, Mecca and al-Madina, puts Saudi Arabia at the centre of the Islamic World. The Saudi Arabian government uses a sacred scripture, namely the Qur'an, as a basis for its Constitution, and, in addition to the Holy Qur'an, the following other sources are also used: the Prophet's teachings of "Sunna", which supplement the Qur'an; a consensus of 'jurists' opinions, "Ijmāc", and legally unsettled questions of common interest, *Maṣḥala Mursala*.¹

Saudi Arabia was established as a Kingdom in 1932 by King ʿAbd al-ʿAziz. Its origins, however, date back to the early eighteenth century. The rulers of the House of al-Saʿud chose the four Rashidun caliph states as their model. Their intention was to apply Islamic law and precepts when governing their people.

Historians normally divide the history of Saudi Arabia into the following three phases:²

¹- Muhammad ibn Ibrahim, *"The Effect of Islamic Legislation on Crime Prevention in Saudi Arabia, Proceedings of the Symposium held in Riyadh, 9-13 October, 1976,* p. 39.

²- For further information about the History of Saudi Arabia see in particular: Nadav Safran, *Saudi Arabia, The Ceaseless Quests for Security* 1988, p. 73. See also: Peter Hobday, *Saudi Arabia Today*, 1979, p. 17. J. Kelly, *Britain and the Persian Gulf 1795-1800*, 1869, p. 101. ʿAli. Bey, *Travels of Ali Bey in Arabia*, 1816, vol. II, p. 124. See also in Arabic: ʿUṭman ibn Biṣir, *ʿUnwan al-Majd fī Tarīk Najd*, (N.D), vol. II, p.123-137. Amin al-Rihani, *Tarīk Najd al-Hādīṭ*, 1988, 6-ed, p. 70.

1- First Phase	(1744-1818) ³
2-Second Phase	(1824-1891)
3-Third Phase	(1902- the present day)

However, the present regime is particularly interested in the Holy Places, as can be seen from the change of the present King's from "King" into "The Custodian of The Two Holy Mosques."

3.1 The Third Period (1902-the Present)

The Third Period commenced in 1902,⁴ but some authors say it was June 1901 ⁵ which was the year in which King ʿAbd al-ʿAziz ibn ʿAbd al-Rahman al-Faiṣal al-Saʿud (ibn Saʿud) conquered the city of Riyadh⁶ From 1909 through to 1926, King ʿAbd al-ʿAziz vigorously and brilliantly extended his authority over most of Arabia. The Kingdom of Saudi Arabia officially acquired its present name in September 1932. In 1953 King ʿAbd al-ʿAziz passed away and his son took over the leadership.

- 1-King Saʿud (1953-1964)
- 2-King Faiṣal (1964-1975)
- 3-King Kalid (1975-1982)
- 4-King Fahd (1982- the present day).

³- Muḥammad ʿAli Paṣa the Egyptian Governor sent an Army to al-Hijaz to drive out al-Saʿud or the Wahhabian as they were called, which led to the beginning of the Second Period. Imam ʿabd Allah had to conclude a truce with Tuṣun, ceding control of the Holy Cities to Muḥammad ʿAli. In 1818, Dirʿiyah was taken. ʿAbd Allah was sent in captivity to Istanbul where he was executed. This was the end of the First Saudi Arabian State. See Ṣaleh Muḥammad al-ʿAmr, *The Hijaz Under Ottoman Rule 1869-1914: Ottoman Vali, the Sharif Of Mecca, And the Growth of the British Influence*, which is a thesis presented for the degree of Doctor of Philosophy at the University of Leeds, 1978, p. 53.

⁴- The Ministry of Information, *60 Years of Achievements*, (N.D), p. 21.

⁵- The Ministry of Information, *This is our Country*, 1992, p. 12.

⁶- In 1319H (1902), King ʿAbd al-ʿAziz left for Riyadh with forty men from among his relatives and their supporters, along with twenty more followers and loyal people who helped for him and his father as well. After ʿAjlan was killed and the fortress surrendered, ʿAbd al-ʿAziz and his companions captured the fortress after he promised to save their lives if they gave up the fight. The battle was over on the 4th of Shawwal, 1319H, 1st of December, 1902.

3.1.1 King ʿAbd al-ʿAziz ibn ʿAbd al-Rahman

Before the end of 1925, King ʿAbd al-ʿAziz had conquered the Hijaz and his influence dominated most of the Arabian Peninsula. He was crowned King of Hijaz, Najd and their annexes. After proclaiming himself as ruler and consolidating his position in the regions of Najd and the Hijaz, King ʿAbd al-ʿAziz announced the unification of the two Kingdoms on the 18th of September, 1932.

a. The Islamic world's reaction to King ʿAbd al-ʿAziz's victory over the Holy Places

We have previously referred to the struggle that took place between al-Saʿud and al-Hashamein for the control of Arabia. The appearance of al-Sayk Muhammad ibn ʿAbd al-Wahhab and his religious principles contradicted the established principles of the House of al-Sherif, the Egyptians and the Turks, and therefore posed a threat to them all.

The destruction of the Karbala dome in Iraq by the Wahhabis, along with the removal of all kinds of idolatrous symbols from sacred Mecca and al-Madina, was justified in the author's opinion because the people were straying from the essence of the Prophet's teachings. Nevertheless, it hurt the feelings of many especially the illiterate people and some followers. This led to the Syrians and the Egyptians withdrawing their support and stopping the Maḥmals. The people of Hijaz and the highway robbers who looted the Maḥmals, did not approve of King ʿAbd al-ʿAziz's control over the Holy Places.

Britain's reaction to the whole situation was neutral since it considered the struggle a religious one.⁷ King ʿAbd al-ʿAziz surrounded Jeddah and Mecca and many ports used by the pilgrims fell under his control. When the 1344H (1925) pilgrimage season was drew King ʿAbd al-ʿAziz announced to all Muslims that they would not have any problems during the pilgrimage. The pilgrims felt safe and secure in this knowledge and were also pleased because the King reduced the amount of taxes they had to pay.

Mr Gordon, the British High Commissioner of Jeddah, sent a message to Britain asking for permission to intervene between King ʿAbd al-ʿAziz and al-Husayn ibn ʿAli. Permission was granted. An agreement was reached whereby King ʿAbd al-ʿAziz would receive all the military equipment he wanted in good condition. In return, King ʿAbd al-ʿAziz assured the safety of all the people and their belongings, and allowed them the

⁷ Madiha Ahmed Darwis, *Tarīk al-Dawla al-Suʿūdiyya, ḥatā al-rubʿ al-awwal Min al-Qarn al-Iʿsrīn*, 1985, p. 123.

freedom to leave the country. The King also promised to return all the belongings which belonged to the al-Husayn family.⁸ Later, on 7th January, 1926, the people of al-Hijaz accepted the sovereignty of King ʿAbd al-ʿAziz.⁹

Public opinion differed greatly about the control of King ʿAbd al-ʿAziz over the Holy Places. One of the main grievances throughout the Islamic world was that since the Hashemites were direct descendants of Prophet Muḥammad, King ʿAbd al-ʿAziz should not have removed them from the Holy Places. The *Ahl al-Ḥadīth* and *al-Kilafa* Societies (India); *al-Irsad* Society (Indonesia), the Beirut Society; and the Egyptian, Sudanese, Syrian, Turkstanis and Russian Muslim delegates supported King ʿAbd al-ʿAziz,¹⁰ while *Kuddamal-Haram* Society was against him. King ʿAbd al-ʿAziz met all the religious societies in Riyadh and informed them about Hijaz self-determination.¹¹ However, the objection to King ʿAbd al-ʿAziz came mainly from Shiʿites all over the world namely India, and Iran, as well as Jordan and Iraq which were both under the control of the Hashemite family. At the time, Egypt was under British rule.

King ʿAbd al-ʿAziz was worried about the rumours that the Wahhabis had spread among Muslims and Arabs over generations so he addressed the people of Riyadh, and through them the rest of the Islamic world, and announced the following:

"I am going to Mecca not for the sake of power, but to stop injustice that oppresses the people there I am going to the place where Gabriel had come down. I am going to establish the Islamic law (Shariʿah), no longer will there be any law in Mecca except al-Sāriʿah. Everybody should accept that Mecca is for all Muslims, so the matter of organising and managing it should be accepted by all Muslims around the world. We will gather the Muslim people there and consider the opinion that takes the House of Allah away from all political greediness.¹²

King ʿAbd al-ʿAziz asked all the Islamic countries to send delegates to an Islamic conference which he promised to hold, concerning the new situation and the future of the Hijaz.¹³ Before the conference he made a speech which he made the following statement:

8. Saʿud bin Hazlul, *Muluk ʿAl-Saʿud*, 1961, p. 125.

9. Ibid., p. 123-125. For more details see A. al-Rihāni, 1988, p. 342-436.

10. ʿAbd al-Muḥsin Saʿd al-Dawd, *al-Mamlaka al-ʿArabiyya al-Suʿūdiyyah wa- Ḥūmum al-ʿAqalliyyā al-Muslima fī al-ʿālam*, 1992, p. 214. See also M. Darwis, 1989, p. 127.

11. Cited by. M. Darwis, , 1989, p. 128, from al-Muqattam newspaper, 17-May 1926.

12. Ḥāfiz Wahba, *Jazīrat al-ʿArab fī al-Qarn al-ʿIsrīn*, 1955, p. 269.

13. A. al-Rihāni, 1988, p. 427.

- 1- The Hijaz people would have the right to rule their country but all Muslims would have the right to visit the Holy Places.
- 2- There would be an election to choose who would rule Hijaz.
- 3- Political stability was promise of inside the country.
- 4- Hijaz was not allowed to declare war or sign any economic agreement or political treaty with a non Islamic country.
- 5- The boundaries of Hijaz, its monetary system and laws would be decided by delegates from all the Islamic nations.¹⁴

King ʿAbd al-ʿAziz intended to demonstrate to the whole world that he wanted the Hijaz people and appointed Islamic delegates to decide the future of Hijaz. It was clear even at this point, that he was aware of the economic situation of the country and its dependence on outside support from various Islamic countries during the Hajj season. He wanted every Muslim nation to share in the organisation of Hijaz.¹⁵

The Hijaz people were afraid that all the Islamic countries (which were still under colonial rule) would accept the idea of the Indian al-Kīlafa Society to making Hijaz a republic, under the control of different Islamic schools of thought, which would obviously lead to tension among the people of Hijaz.¹⁶ The Hijaz people waited for two months after his statement, but having received no answer from the various Islamic countries about holding such a conference, they decided to vote for King ʿAbd al-ʿAziz to be their leader.¹⁷ King ʿAbd al-ʿAziz was then recognised as King of Saudi Arabia by the Soviet Union, France, Britain, Holland and Turkey.¹⁸

b. The Islamic conference in Mecca.

Despite the decision by the Hijaz people to make ʿAbd al-ʿAziz their King, several letters arrived from India and other Islamic countries supporting the idea of holding an Islamic conference in Mecca.¹⁹ King ʿAbd al-ʿAziz accepted their request and sent letters to all the Islamic nations inviting them to attend the conference.²⁰

¹⁴- Umm al-Qura newspaper, 15th May 1925.

¹⁵- Ibid. 15th May 1925.

¹⁶- M. Darwis, 1989, p. 136.

¹⁷- Umm-al-Qura newspaper, 22ed January, 1926. See also al-Rihāni, 1988, p. 427.

¹⁸- A al-Rihāni, 1988, p. 429.

¹⁹- Umm al-Qura newspaper, 22ed of January 1926.

²⁰- Umm al-Qura, newspaper, 19th April 1926.

There is no doubt that he wanted to win the Islamic world over to his side and defeat those who spread rumours. He was very wise not to comment on the political management of Hijaz because that was already decided, or to make Mecca another Vatican, which would have divided the Holy Places among various Islamic factions. "Many Islamic countries accepted the Islamic invitation, but Iraq and the West of Jordan refused to attend the meeting. The conference was postponed from the 9th to the 15th of April".²¹

Mr Hāfiḍ Wahhaba, spokesman on behalf of King ʿAbd al-ʿAziz, welcomed the representatives to the conference and explained how King ʿAbd al-ʿAziz had rid Hijaz of all non-Islamic influences. One of the points discussed by the assembly was *al-Waqf* (Endowments) land. The Indian representative wanted each country to bring a medical team to look after its own pilgrims, but this idea was disapproved of and it was decided that a Saudi Arabian medical team would be responsible for looking after the pilgrims from all the Islamic countries.²²

c. The results of the conference

- 1- The conference was disappointing due to a lack of consensus, and lack of support for King ʿAbd al-ʿAziz from some countries.
- 2- Each country supported their own pilgrims and was not keen to give donations that would help the pilgrims in general.
- 3- Only Jordan gained from this conference by securing the area of al-ʿAqabah which was part of Hijaz.

King ʿAbd al-ʿAziz gave his reaction to the conference in these words:

"I thought we were all going to make extraordinary progress in this conference but it looks like we were trying to do too much, which made us lose everything".²³

King ʿAbd al-ʿAziz summarised his point of view about Hijaz and this was published in the Umm al-Qura newspaper.²⁴ The main point were the following ones:

²¹- M. Darwis, 1989, p. 143.

²²- Umm al-Qura newspaper, 11th June, 1926. For more details about Hijaz supplies, the Ṣurra [purse] and Endowments, see al-ʿAmr, pp. 19-26.

²³- Umm al-Qura newspaper, 6 th July, 1926.

²⁴- Ibid. 6 th July, 1926.

- 1- He did not accept any foreign ruling body in Hijaz.
- 2- Hijaz would be a neutral country.
- 3- There must be no special treatment for any country as all countries would be treated according to Islamic law.
- 4- The *al-waqf*, donations and gifts would be beneficial to the Holy Places.

What made the conference very weak and doubly unsuccessful was that many representatives refused to give their consent to the decisions taken at the conference, and, as they had no authority to sign any agreement, they decided to go back to their countries and hold consultations. It was also decided that six representatives would meet to set the date of the next conference but this was not possible as was no agreement reached. Consequently a date for the next conference could not be fixed. The temporary assembly was eventually dismissed after three months had passed.²⁵

3.2 In the Service of the Pilgrims

3.2.1 The Expansion of al-Harām Mosque

King ʿAbd al-ʿAziz devoted his full care and attention to the two Holy Mosques and sacred shrine, and continued to maintain efforts to secure peace and comfort for the Kaʿba pilgrims and visitors to the Prophet's Mosque. He then began to expand the Holy Mosque to meet the increasing numbers of pilgrims. Repairs and extensions to the Holy Mosque were carried out and projects included changes to the corners: thirty-seven columns made of marble and granite were erected between the Mosque porches, and the circumambulation yard was provided with holes in which stairs were erected.

In 1344H (1925), King ʿAbd al-ʿAziz ordered the repainting of the al-Harām Mosque, and the repair of all the walls and floors. Large canopies were erected inside the Mosque in 1345H (1926), and ten thousand pilgrims used the canopies when a large numbers of pilgrims went to Mecca in that year. However, the following year, the King ordered large, strong canopies to be fixed in the *al-Haṣwa* (a place in front the Kaʿba) to provide shade during the prayers. It was at this time that the first paved street for the pilgrims was laid: the Masʿā Road (al-Ṣafā and al-Marwā).²⁶

The restructuring of the al-Harām Mosque was started in 1346H (1927). The King donated the necessary money for the project which cost 2000 Golden Ginneh. On

²⁵- M. Darwis, 1989, p. 156.

²⁶- H. Ba-Salamā, ʿimārat al-Masjīd al-Harām, 1980, p. 296.

further orders from the King the biggest clock ever brought to Arabia at that time was erected in 1352H (1933) between the al-Haram and al-Mas^{ca}.²⁷

The King's son Faiṣal was put in charge of other restructuring work on the al-Harām Mosque, on the 12th Sa^{ca}ban 1354H (1926): this work cost 12,483 Saudi Arabian Riyals.²⁸ In accordance with the King's instructions in 1371H (1951) to help the pilgrims, he ordered the exemption of the imposition paid to the Saudi Arabian government²⁹ this had cost the country 40 million Egyptian pounds.³⁰ The King told the Egyptian magazine al-Muṣawwar.

We are taking one step at a time. Other new water projects are planned for Jeddah next year, we found that one million gallons a day which come from the Wade Faṭīma is not enough for the pilgrims, so a further two million gallons per day will be available. There will be a new sea port at Jeddah with a quay".³¹

3.2.2 The Expansion of the Prophet's Mosque

The last extension that was made to the Prophet's Holy Mosque took place in 1265H (1844) during the reign of Sultan ^{ca}Abd al-Majid the Second. King ^{ca}Abd al-^{ca}Aziz realised that the Mosque was too small for the growing numbers of pilgrims, and in Sa^{ca}bān, 1368H (1948), King ^{ca}Abd al-^{ca}Aziz issued a Royal order for the extension of the Prophet's Mosque, after it became over-crowded with the multitude of visitors. Moreover, there were cracks at the Northern end of the Mosque. The expansion designs were prepared according to accurate specifications which were in sympathy with Islamic architectural style, and the building work used materials suitable for the Saudi Arabian climate. In 1372H (1952), the Crown Prince (later King) Sa^{ca}ud, laid the foundation stone for the extension on behalf of King ^{ca}Abd al-^{ca}Aziz during a great Islamic celebration.³² The work on the extension of the Prophet's Mosque was commenced on the 5th Shawwal, 1370H

27. Ibid., p. 200.

28. Ibid., p. 285.

29. "Asad al-Jazeera", al-Muṣawwar magazine, 28th April 1950.

30. A. M. al-Auḥadib, *Min Hayāt al-Malik ^{ca}Abd al-^{ca}Aziz*, 1984, p. 247.

31. Ibid., p. 59.

32. The Ministry of Information, *60 Years of Achievements*, p. 119. See also Ṣalīh Lam^{ca}i Muṣṭafa, *al-Madīna al-Munawwara al-Ta^{ca}ṭawwur al-Mi^{ca}māri*, 1981, pp. 101-104. See also, ^{ca}Omar Riḍa Kaḥala, 1384H-1964, p. 184. For more information see also: Ali Hafiz, *Chapters from the History of Madina*, 1987, pp. 33-67

(1950) and work was completed in 1375H (1955). The total area of that extension was 12,275 m².³³

3.3 King Sa'ud ibn 'Abd al-'Aziz

After the death of King 'Abd al-'Aziz ibn 'Abd al-Rahman on the 10th Rabi' al-Awwal, 1373H, (19 November, 1953), his son Sa'ud assumed the leadership, and followed in his father's footsteps by supporting new constructions within the country and modernising the State.

3.3.1 The Expansion of al-Harām Mosque.

The formal reign of King Saud witnessed some serious threats to the survival of the Kingdom. These threats were the result of an interplay between external developments and internal structural changes stemming mainly from the demise of Ibn Saud as the undisputed master of the realm he had created. The way in which these threats were dealt with had a formative influence on subsequent Saudi Arabian positions and behaviour in the sphere of defence and security".³⁴

The al-Haram was surrounded by houses and narrow streets and it was very difficult for the pilgrims to move between al-Şafā and al-Marwā.³⁵ On the 6th of Şafar, 1375H (1955), a Royal Decree was issued for the formation of a committee to carry out an assessment of the planned expansion of the Holy Mosque. The Royal Decree of 22nd Rajab, 1375H (1955) announced the commencement of the work and on the 23rd Sa'bān 1375H, in the presence of spectators and Islamic delegations, King Sa'ud laid the cornerstone for extension of the al-Harām Mosque. With this extension, the traffic stopped for the first time in history between al-Şafā and al-Marwā and it became a part of the al-Haram.³⁶

³³- The Ministry of Information, *Documents of The Saudi Press Agency*, 1988, p. 59.

³⁴- Nadav Safran, *Saudi Arabia*, 1988, p. 73.

³⁵- A. al-Azraqi, 1965, vol. II, p. 330.

³⁶-Ibid., p. 331.

3.3.1.1 The First stage,1377-1378H (1957-1958)

Work commenced by removing the houses and commercial buildings that had been established near al-Şafā and al-Marwā, and the demolition of those to the East of al-Marwā. In addition the roads stretching between al-Şafā and al-Marwā to the al-Qarara and al-Şāmiyya quarters were paved. The last part of the new road (King Saʿud Street) started from al-Bukāriyya Street (from Ajyād) and ended up at al-Suq al-Şagir (in front of al-Janāʾiz Street) which became a road suitable for cars.³⁷

The Masʿā building has two floors and interior dimensions of 394.5m long x 20m wide. The ground is divided into two long sections, one of which runs from al-Şafā to al-Marwā, and the other from al-Marwā to al-Şafā: this eased the passage of pilgrims going in opposite directions and helped to avoid crowds and collisions. This barrier helped the pilgrims to proceed more efficiently and was seen to be a good idea.³⁸ Sixteen doors were constructed in the Eastern frontage at al-Masʿā giving entrance to the al-Haram. Two entrances were made, one for al-Şafā and the other at al-Marwā, and two staircases were erected, one of which was at al-Şafā. A basement, which was 3.5m in length, was also constructed under the ground floor. Five public squares were built around the al-Haram and the number of its doors increased to sixty-four. Tunnels were constructed in all directions for the safety of the pilgrims and the avoidance of traffic accidents. Extra W.Cs and wash basins were also installed, to help to reduce crowds at the al-Haram entrances and exits.³⁹ On the Southern frontage, which runs from western al-Şafā to Umm Hany, a door and roof for the first extension were built.

3.3.1.2 The Second stage-(1379-1380H) (1959-1960)

The first stage of the removal of housing and buildings began on the Northern part. The new Southern gallery extended from in front of the Umm Hany and Ibrahim door and consisted of two floors, a roof, and a basement; this completed the Northern extension. The floor and walls were covered with high quality marble; the pillars and their crowns were decorated with artificial stone; and the ceilings were decorated with ornaments and mosaic inscriptions. At the end of the extension, the large King Saʿud Gate was built

37- The Ministry of Information, *60 Years of Achievements, Kingdom of Saudi Arabia, History, Civilisation, & Development*, (N.D), p. 112.

38- The Ministry of Information, *At the Service of Allah's Guest's*, p. 66.

39- The Ministry of Information, *60 Years of Achievements, Kingdom of Saudi Arabia, History, Civilisation, & Development*, p. 114.

with three doors. Above the extension were three high minarets, one at al-Şafā and two next to the King Sa'ud Gate.

Other work included the installation of a water pipe was installed close to the Ajyad door leading from the Zamzam Well, this providing a public drinking place for the pilgrims which eased the overcrowding at the Well itself. A roof was built over the last part of the water flow channel.

In addition, at the same time as the second floor of the Northern gallery was built, a circular passage was built over al-Şafā, to join it with al-Mas'ā. The pilgrims who came from the new al-Şafā used this passage to enter the first and second floors. Windows were placed on both floors of the Eastern walls at Mas'ā.⁴⁰

3.3.1.3 The Third stage, 1382H (1982)

The second phase, the Western gallery, covered the area from the al-Wida' Gate to the 'Umra Gate, and involved the demolition of residential housing located on the land to be used. The Northern gallery was started and covered the area which extended from Bab al-'Umra ('Umra gate) and Bab al-Buṣāṭiyya (al-Buṣāṭiyya Gate) to Bab al-Salām (al-Salām Gate). All existing buildings were demolished and the basement construction was completed. Finally, work began of the last extension that was undertaken at that time.

Further demolition of residential housing and commercial buildings was carried out on land which was used for the last gallery that was built at that time, and work on the first and second floors and basement was completed. The land used was located between Bab al-Buṣāṭiyya, Bab Ziyāda and Bab al-Salām.⁴¹

a. Details of the King Sa'ud extension and the architecture of the mosque

- 1- The area of the Mosque before the Saudi Arabian extension was 29, 127m².
- 2- The new extension, the first and the second floors (all galleries) covered an area of 31, 309 m².
- 3- The Mas'ā area, after it became part of the Mosque, covered 10, 172m².
- 4- The Mas'ā second floor was 60, 560m².

⁴⁰- A. al-Azraqi, 1965, vol. II, p. 334. See also: The Ministry of Information, *The Two Holy Mosques, and their Architecture During the Saudi Reign*,(N.D), p. 16.

⁴¹- A. al-Azraqi, 1965, vol II., p. 336.

- 5- The area of the basement under all the buildings of the Holy Mosque was over 20,000m².
- 6- The total area covered 160, 168m².
- 7- The number of pilgrims accommodated after the first Saudi Arabian extension was 47,000 but after the King Sa'ud extension this number rose to more than 300,000.⁴²

b. The Covering of the Mosque walls

King Sa'ud specified that all the walls and floors should be covered with high quality marble. The pillars and their crowns were covered with artificial decorative stones, and the ceilings were decorated by ornaments with mosaic inscriptions and Islamic decorations. All the marble used in project was brought from the mountains near Mecca, and a total of 122,000m² of marble was used to cover the walls in the first phase of the extension.⁴³

c. The renovation and restoration of the Ka'ba

During the first phase a defect was detected in the ceiling and cracks were found in the wall. Both of these were brought about by the effects of rain and heat over the decades. The last renovation of the Holy Ka'ba took place some 600 years ago. King Sa'ud ordered a committee to look into the problems and to report their findings and advice.⁴⁴ They told him that the Ka'ba had two wooden roofs, that the room between the two floors was 1.39m and that the wood had become rotten. They also found that some of the Northern and Western walls were cracked.⁴⁵

The committee gave the following advice:

- 1- Remove the high roof and construct a new one.
- 2- Keep the second roof and repair the rotten wood.
- 3- Build a wall between the two roofs.
- 4- Repair the cracked walls, remove the marble covering and replace it after the work had been completed.

42- Ibid., p. 338.

43- The Ministry of Information, *At the Service of Allah's Guest's*, p. 67.

44- Ibid., pp. 67-68.

45- A. 'Atār, 1977, p. 60.

There were to be certain important specifications:

The wall between the two roofs must be the same thickness as the existing Ka'ba walls in order to avoid any further problems with the existing walls. The Ka'ba roof must not be decorated with gold or silver. All the wood and stone must be from the local area, and the wood must be of a good quality.

On the 18th of Rajab 1377H (1957) a ceremony was held on the occasion of the commencement of the renovation and restoration of the Holy Ka'ba, and was attended by Prince Faişal (later King), and Islamic state representatives. On Saturday, 11th Şa'ban, 1377H, King Sa'ud put the last stone on the inside of the Ka'ba walls. The work on the project took less than one month.⁴⁶

3.3.2 The Expansion of the Prophet's Mosque

In Rabi' al-Awwal 1373H (October 1954), King Sa'ud laid the foundation stone of the extension to the Prophet's Mosque, which had been completed in various phases, but had been intensified during the reign of King Faişal. The extension included the following:

- 1- the removal of 247 m² of Sultan 'Abd al-Majid extension;
- 2- the addition of 6, 024m², and,
- 3-the area of the new extension included annexing a new part in the Eastern, Northern area and western areas.

The total area of the first Saudi Arabian extension was 163, 266 m². and cost SR 70,000⁴⁷

3.4 King Faişal ibn 'Abd al-'Aziz

King Faişal ibn 'Abd al-'Aziz took over the responsibility the Kingship in Saudi Arabia on November 2, 1964. He issued his call for Islamic Solidarity in the year 1966 and undertook several state visits to different Islamic countries in pursuance of that ideal.⁴⁸

⁴⁶- A.al-Azraqi, 1965, vol. II , pp. 338-339. See also A.'Aţar, 1977, p. 60.

⁴⁷- Şalih Lam'î Muştfa, 1981, p. 104. See also:Ali Hafız, *Chapters from the History of Madina*, 1987, pp. 33-67

⁴⁸- For more information about King Faişal ibn 'abd al-'Aziz see: Mahmudul Aziz and Tahira Muzaffar, *Faisal Ibn Abdul Aziz-The Pioneering Role for Islamic Solidarity*, (ND). See also Foud al-Farsy, " *King Faisal and the First Five Year Development Plan*", 1980.

3.4.1 The Expansion of al-Ḥarām Mosque

It was not easy to move any part of the historical places in the Ḥaram , but the area of Ṭwāf, (circumambulation around the Kaʿba) was getting increasingly overcrowded during the Ḥajj and other seasons. The solution required the removal of buildings close to the Kaʿba, including the building over the Zamzan Well, the pulpit, and the building over Maqām Ibrahim, which was the stone on which the Prophet stood while the walls of the Kaʿba were built.

The constituent assembly of the Muslim World League discussed the removal of the building over Maqām Ibrahim and concluded that most of the overcrowding was caused by unnecessary building and that their removal would ease the difficulty and greatly help the pilgrims to perform Ṭawāf and prayers. In memorandum number 1985, dated 27th December 1964, which was sent to King Faiṣal, the Muslim World League recommended the removal of these buildings and proposed that a round crystal box of a suitable height be placed over Maqām Ibrahim. A ceremony to mark the unveiling of this cover was held on 18 Rajab, 1387H- (1967).⁴⁹

3.4.2 The Expansion of the Prophet's Mosque

During King Faiṣal's reign the following expansion work was carried out:

- 1-Removal of the housing and commercial buildings established near Bab al-Salām, an area of 35,000 m²
- 2- Removal of the housing and commercial buildings which covered an area of 5,550 m² in order to take additional number of worshippers.⁵⁰

3.5 King Ḳalid ibn ʿAbd al-ʿAziz

King Kalid ibn ʿAbd al-ʿAziz succeeded King Faiṣal and, in 1975, he launched two five-year development plans under which he completed the great edifice of Saudi Arabia.

⁴⁹- The Ministry of Information, *At the Service of Allah's Guests*, pp. 71-72.

⁵⁰- The Ministry of Information, *This is Our Country*, 1992, p. 74.

3.5.1 The Expansion of al-Harām Mosque.

In the year 1399H (1979), a Royal decree was issued to study the acquisition of properties around the Holy Mosque, in order to make room for pilgrims and worshippers, especially during the Holy season, and to establish service utilities for them. It was decided to acquire the properties in the area of al-Suq al Şagir, located in the Western part of the Holy Mosque and had a total area of 31,720 m². Compensation paid to owners of the properties affected by the project was estimated at SR 600, 000,000 (nearly £100,000,000).⁵¹

3.5.2 The Door of the Ka'ba

King Kalid ordered the replacement of the old door by a new one which was made to detailed specifications. After the first designs were completed and approved, the actual construction commenced, and the Saudi Arabian Monetary Agency provided the required 280 kilograms of 999.9 % karat gold. The total cost of this was SR 13,420,000.⁵² (see Fig 3.1).

3.6 The Custodian of The Two Mosques-King Fahd⁵³

King Fahd ibn ʿAbd al-ʿAziz, was proclaimed King of Saudi Arabia on 13 June, 1982. King Fahd exemplifies Saudi Arabia's unprecedented evolution into a modern state⁵⁴ Development continues apace in the two Holy Cities of Mecca and al-Madina. Every year, he visits Mecca and al-Mādina and personally oversees the project to improve the two cities.

51. The Ministry of Information, Documents of the *Saudi Press Agency*, 1987-1988, pp. 44-47.

52. The Ministry of Information, *At the Service of Allah's Guest*, p. 74.

53. The Minister of Information called the King (in Mina, during the Hajj) *Yā Şāhib al- Jalālah*, (Your Majesty), the King said to him: *His Majesty is Allah, I like to be called the Custodian of the Two Holy Mosques* King Fahd asked not to be called a King during his speech to the Saudi arabian people and the pilgrims on the occasion of the ʿīd al- Aḍḥā, 1402H (1981).

54. The Royal Embassy of Saudi Arabia, "King of the times" The Kingdom of Saudi Arabia, London, 23 September 1993, sec. 4, p. A1.

Fig. 3.1. The Holy Ka'ba Door

Source. Ministry of Municipal and Rural Affairs, *Jeddah*, p. 159.

3.6.1 The Expansion of al-Harām Mosque.

King Fahd ibn ʿAbd al-ʿAziz, the Custodian of the Two Holy Mosques, had already given much care and attention to the affairs of the two Holy Mosques while holding various positions of power: as a Minister and Second Deputy Premier; as Crown Prince; and, of course, as King.

In recent years, the Grand Mosque at Mecca and the Prophet's Mosque in al-Madina have witnessed the most extensive expansion work ever. The Mosques have been transformed into two of the largest such structures in the world.

1-The project has been divided into two sections:

- a- An improvement, beautification and furnishing project.
- b- A project for a new extension of the al-Harām in Mecca.

a-The project to improve the roof of the mosque

Although King Kalid was responsible for extensive expansion of the Mosque, the al-Harām Mosque needed still more room to accommodate the many thousands of pilgrims. To this end, King Fahd ordered that the use of all possible space was to be maximised. This included the roof of the Mosque which was to be made accessible from the outside, such access to be directly to the first floor and the roof, which was 35 metres high. The work on this project commenced in Muḥarram 1406H, (October 1986), and it was put into use for the first time from the month of Rāmaḍān that year.⁵⁵

The project provided space for 80,000 worshippers. On the roof, access was via escalators, each with four lanes which changed direction from up to down and vice-versa as required. There are fifty-two small domes, in addition to 15m diameter metallic domes situated at the Mosque's four corners: the al-Faḥ, the al-Malik, the al-ʿUmra and the al-Ṣafā gates.⁵⁶

55- The Ministry of Information, *At the service of Allah's Guests*, p. 78.

56- Ibid., p. 78.

b. General maintenance and other projects

To achieve operational efficiency of the facilities of the Holy Mosque, and to ensure continued cleanliness, the three following contracts were concluded with specialised Saudi Arabian companies:

- 1-General maintenance contract (SR 21 million)
- 2-A contract covering the cleaning and carpeting, which also included the provision of drinking water (SR 54 million).
- 3-Electrical operation and maintenance project(SR 13,359 million).⁵⁷

The following projects were also implemented:

- a- A comprehensive project which covered the installation of 8,000 electric fans and electric clocks,⁵⁸ the furnishing of the Mosque with carpets and the cement, replacing the tiles of the stairs leading to *ṭawāf* with heat dissipating marble.
- b- A project for the renewal of fifty-four of the Mosque's doors at a cost of SR11,960,000, and another project for the construction of four bridges at the Mas'ā, and two further bridges. The cost of the six bridges amounted to SA 13,093,250.
- c- A project for the establishment of fire precautions including extinguisher systems with a fire hydrants throughout the Mosque.
- d- A project for the installation of a complete water system supplied by the Zamzam Well.⁵⁹ Taps were placed at the Ṭawāf area, on the ground floor between al-Fath and ʿUmra gates, between ʿUmra and al-Malīk gates, and between the al-Malīk and al-Ṣafā gates.⁶⁰

⁵⁷- *At the Service of Allah's Guests*, pp. 78.

⁵⁸- There are 57,000 lamps of various sizes, connected by 35,000 metres of cable and wire. The electrical concatenation of the Mosque's equipment, bearing in mind all the clocks, loudspeakers, lamps, fans, etc. is 8 megawatts. The Ministry of Information, *At the Service of Allah's Guests*, p.79.

⁵⁹- The pilgrims' average daily consumption of water from the Zānzam Well is 3,000 cubic meters. 1,000 cubic metres chilled for the Madinah Mosque, and the same amount is frozen. See The Ministry of Information, Saudi Press Agency, document no. 3.1.

⁶⁰- *At the Service of Allah's Guests*, pp. 78-88. For more information see: The Ministry of Information, *Documents of the Saudi Press Agency*, 1408-1987, p. 49.

2- The Project for a New extension to the al-Harām Mosque.

To comply with the instructions of the Custodians of the Two Holy Mosques, it was necessary that the General Presidency of the Two Holy Mosques participated in a five-year development plan between 1405-1410H (1984-1990) in order to determine the goals for the improvement and development of the Two Holy Mosques. According to the plans, the area of the Holy Mosque in Mecca would be expanded in order to provide space for half a million worshippers. Additional space would be provided in the direction of the Sūq al-Dahab (Gold Market), the al-Sāmiyya and the al-Sibaka quarters. The material to be used in this space, together with the area around the Holy Mosque, was to be thermal resistant marble. The required complementary services, such as sun shades, toilets and other service facilities would also be provided.⁶¹

On 29th Jumāda al-'akīra 1405H (1984) a resolution was issued by the Council of Ministers approved the fourth development plan which would follow the above mentioned plans and programmes. The total estimated cost allocated to the al-Harām Mosque for these plans was SR 1133 million, spread over the year.⁶²

"I thank Allah Almighty for enabling us all in this country to carry out this expansion which will be of great benefit to the pilgrims....".

King Fahd ibn 'abd al-'Aziz made the above statement when he laid the foundation stone of the Holy Mosque's new extension on 2nd Ṣafar 1409H- (13 September, 1986). The area of the new extension, included annexing a new part of the Holy Mosque which amounted to 76,000 m². The mosque now has room for about 140,000 pilgrims. The project has increased the area on the Western side of the Mosque at al-Sūq al-Sagir, at 'Umra Gate and at al-Malik Gate. Included in the project were preparations for external yards which would cover an area of 40,000 m², and provide room for 65,000 pilgrims. This extension included the erection of two further minarets, each being 89 metres high. They are similar in design to the existing seven minarets.⁶³ The third stage will increase the area to 43, 000 m².⁶⁴ (see Fig. 3.2)

⁶¹- Ibid., p. 49. See also. the Ministry of Information, *Labbayka Allahumma*, 1992, pp. 78-88.

⁶²- The Ministry of Information, *Documents of the Saudi Press Agency*, 1408-1987, p. 49.

⁶³- The Ministry of Information, *Kingdom of Saudi Arabia, History, Civilization and development*, p. 115. See the Ministry of Information, *At the service of Allah's Guests*, p. 81. According to the Saudi Press Agency's report about the Holy Mosque, Mecca, 24-11-1411- (9-6-1991). "This year (1411H-1991), the pilgrims will find that more room from the extension has been provided for them, together with a new entrance with three gates and 144 branch gates, and escalators to the roofs to facilitate the area and comfort of the multitudes of pilgrims who wish to reach the new roof extension. There are two substations providing power for the cooling system, chilled water factories. and facilities for drinking Zānzām water".

3.6.2 The Expansion of the Prophet's Mosque

Even after King Sa'ud and King Faiṣal's previous work, the Prophet's Mosque still needed further extension. The author can even remember pilgrims praying in front of his home, which was a long way from the Prophet's Mosque. King Fahd gave priority to the al-Māḍina Mosque as one of the three places where Muslims should travel to, if at all possible.

The foundation stone of the fifth and largest extension of the Prophet's Holy Mosque was laid by King Fahd on Ṣafar 9th 1405H (1985). The extension covered 82,000 m². which was four times the existing area. The new extension includes the Western, Northern and Eastern side, and it is possible for prayers to be performed on the roof of the Mosque: the total area of the roof is 67000 m². The floor of the roof incorporates thermal resistant flagstone and a central air conditioning system has been installed. There is also a wide area around the Mosque for the use of worshippers, especially during the Hajj season. There is the further possibility of building over the floor, as and when this becomes necessary. The planning of the surrounding buildings will follow Islamic designs in order to harmonise with the Mosque itself. The project also includes the construction of six more minarets, each being 104m high. After the completion of the project there will be space for more than 257,000 worshippers. The total area of the Mosque will then have grown to 98,500 m².⁶⁵

During the 1413H (1993) Hajj season, the pilgrims used more than 100 tons per day of water transported for them from the Zamzam Well. There were 2,432 toilets, 6,314 *al-wuḍu'* (ablution for prayers) water taps of the and 758 places to drink water. More lamps and chandeliers have now been added: these are made from hand-crafted crystal droplets and are decorated with gold. The pilgrims also found more places for lessons after their prayers: the pilgrims usually ask the al-ʿulama' (the knowing; the erudite; the learned) for answers to their questions, and more free books about Islam and Hajj were available than ever before.⁶⁶

As we have already mentioned on several occasions, the Custodian of the Two Holy Mosques, his father and brothers, gave their full attention and complete care to the Two

⁶⁴- "al-Masjid al-Nabawi Yashad 'akbar Tawsi'a fr Tarikhi...", *al-Riyadh newspaper*, 18-12-1992, sec, 1.2.3. , p. 11.

⁶⁵- Ibid., p.11

⁶⁶- Ibid.,p.11

Holy Mosques. King Fahd has completed his plans for the Holy al-Madina Mosque, and this will allow extra room for the pilgrims for possibly another 100 years. (See Fig 3.3)

3.6.3 Mīna Events

In 1990, more than 1,400 people died in a panic-stricken stampede in the al-Me^ḥāṣim tunnel near the holy city in Mecca. Most of them occurred when a pedestrian bridge gave way under the crush of people. Most of the dead people were Turks or Indonesians. Moreover, on 24th May, 1994, hundreds of pilgrims were again said to have been killed in a stampede at the holy site in Mīna. The Saudi Arabian authorities said 825 people had died, some from the heat and other natural causes, but witnesses said pilgrims were trampled to death while religious ceremonies were taking place.

King Fahd reported that he had reviewed security and administrative reports concerning the overcrowding which led to the deaths as detailed in two successive Saudi Arabian statements. He has given directives for special committees to study these incidents and look for solutions to avoid these incidents such as these arising from the overcrowding.

Conclusion

Saudi Arabia, to which five times a day more than one billion turn, has duties which it must carry out, God willing, in accordance with the Qur'an and Islamic Shari^ḥah.

As we have seen, the Saudi Arabian Government has always been concerned with serving the pilgrims to the utmost of its ability, including using the resources available from the export of petroleum products, and regard this duty as one of its prime responsibilities. A formal expression of this policy is contained in the solemn welcome extended by the Custodian of the Two Holy Mosques, King Fahd ibn ^ḥAbd al-^ḥAziz, to the Hajj pilgrims in the name of the Saudi Arabian Government:

"In the name of the people and Government of the Kingdom of Saudi Arabia, we not only welcome you but also thank you for giving us a chance to meet you on this occasion, which is dear to Muslims, that of Hajj to the Holy Mosques. You have also made it possible for us to place all of the Kingdom's potentials at the services of pilgrims, visitors and those performing ^ḥUmra, converging on the Ancient House of Allah".⁶⁷

⁶⁷- The Ministry of Information, *At The Services of Allah's Guests*, p. 4.

In the past, and especially in the last two decades, the Saudi Arabian Royal family and the Saudi Arabian Government, as part of their on-going policy, have introduced numerous improvements in order to develop the Hajj facilities and improve the physical environment for the pilgrims in ʿArafāt, Mīna, Mecca and al-Madina.

In 1992, Dr. F. A Nizami wrote:

"Any visitor to the Haramayn is struck by the effort and resources that have gone into making the pilgrims easier and more comfortable".⁶⁸

In his address on the occasion of the pilgrimage on 1406 H (29 September, 1985), the Custodian of the Two Holy Mosques, King Fahd ibn ʿAbd al-ʿAziz, to the Hajj pilgrims said:

"We are both pleased and proud to welcome you to these immaculate. Favoured as we have been by God with the honour of serving the Two Holy Mosques, partly in our own name and on behalf of the government and people of the Kingdom of Saudi Arabia as we meet in this grand Islamic Assembly"

⁶⁸-Saudi Information Center in London, *King Fahd Ten Glorious Years: 1982-1992*, (ND), p. 29.

Chapter Four

Present Hajj Policy and Procedures

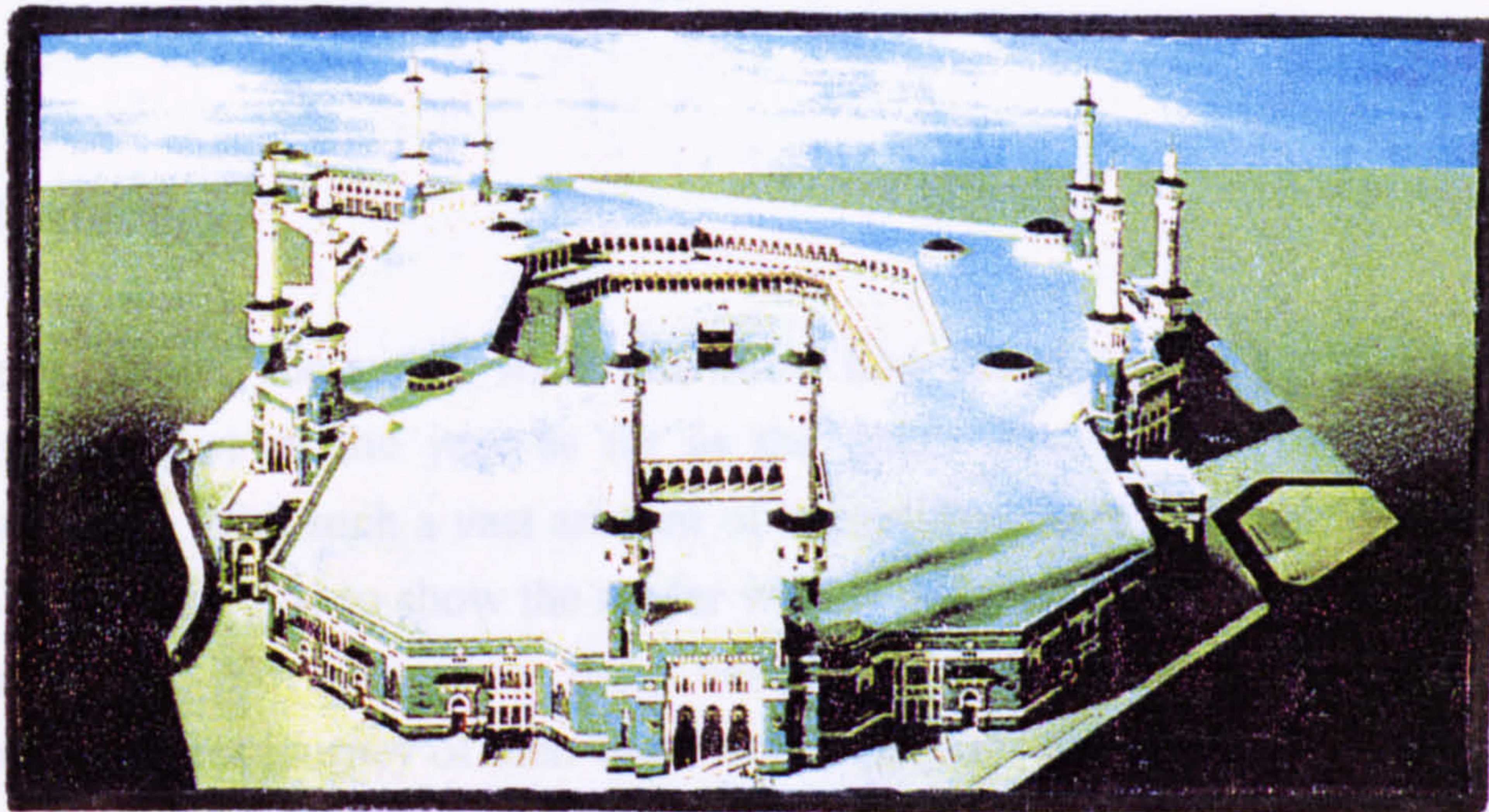


Fig. 3.2. A complete and final model of al-Haram Mosque after the implementation of all the projects ordered by the Custodian of the Two Holy Mosques, King Fahd ibn a^lbd al-^lAziz.*

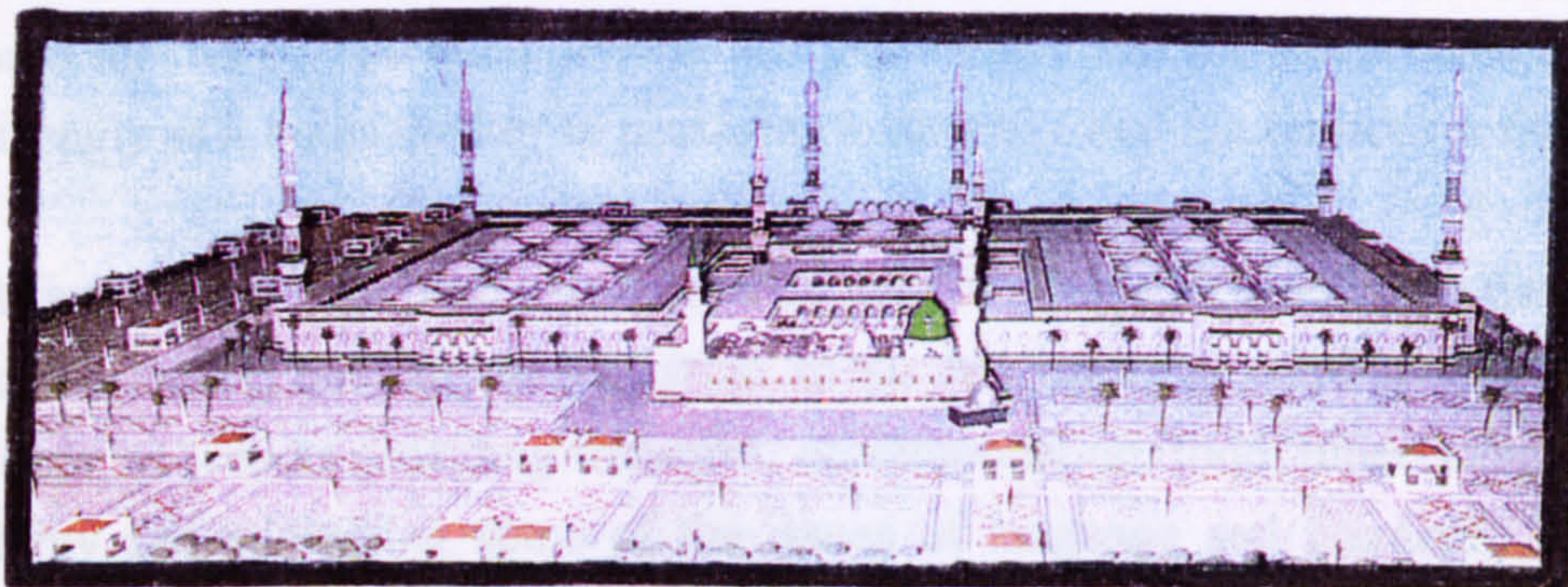


Fig. 3.3. A complete and final model of the Prophet's Mosque after the implementation of all the projects ordered by the Custodian of the Two Holy Mosques, King Fahd ibn a^lbd al-^lAziz.*

* Ministry of Information - The Two Holy Mosques.

In the beginning of the pilgrimage season, dozens of financial and human resources, capabilities and powers for the service of the pilgrims and to take care of them from the time they set foot on Saudi soil until they finally leave on their return journey home.¹

¹The Ministry of Information, *Saudi Years of Achievement*, p. 117.

Chapter Four

Present Hajj Policy and Procedures

Introduction

In this chapter, the author will try to show how the Hajj season is regarded as the most important part of the year as far as the Saudi Arabian government and people are concerned. With such a vast amount of information to review, this can only be given in the form of a guide to show the reader what is required of the Saudi Arabian Kingdom in terms of the provision of the many varied services needed for the pilgrims, in this the most important journey of their lives. Many pilgrims can only go to Mecca once in their lives, and it is to these pilgrims that the Saudi Arabian Kingdom feels the greatest obligation. It is with this in mind that the government of Saudi Arabia needs to co-ordinate with the media to enable them to complete a well-planned Hajj season. The need for this co-operation between the government and the media cannot be stressed too strongly as it holds the key to providing a complete and full service for the pilgrims.

A few studies have been carried out on specific problems concerning the Hajj in relation to the media, but the concentration so far has been on meeting their socio-economic needs, as well as providing transport, accommodation, food, tunnels and roads, security, safety and addressing some of the issues of language and literacy. These needs are currently receiving the firm attention of the Saudi Arabian government departments, public committees and private agencies. Details of the planning, implementation and organisation of these services are provided in various government publications, with the emphasis on improving the quality of services provided for the pilgrims during the Hajj season. In its annual review the Ministry of Information stated that each year the Government;

"at the beginning of the pilgrimage season, devotes all financial and human resources, capabilities and powers for the service of the pilgrims and looks after them from the time they set foot on Saudi soil until they finally leave on their return journey home".¹

¹-The Ministry of Information, *Sixty Years of Achievement*, p. 127.

As soon as the Hajj season ends, these agencies also prepare comprehensive reports on each sector of the Hajj services. "Attention is focused on reports reviewing the working of the general Hajj plan and identifying the causes of any problems found. Particular attention is paid to the results of new methods, installations or equipment used for the first time during the season".²

The following discussion focuses on the roles of the various government departments and organisations inside and outside Saudi Arabia, which organise the Hajj affairs, and is divided into four sections:

- 1- The Higher Hajj Council.
- 2- Ministries in charge of the Hajj services.
- 3- Organisations.
- 4- Services outside Saudi Arabia (Embassies, Hajj Affairs and the Muslim World League {The Islamic Edification programmes})

4.1 The Higher Hajj Council³

The Higher Hajj Council and its specialised sub-committees were established in order to studies, recommendations and decisions-making on Hajj affairs. The Chairmanship of the Council is in the hands of HRH Prince Nayf ibn ʿAbd al-ʿAziz al-Saud, the Minister of the Interior, and includes among its members some of their Royal Highnesses, the Governors of provinces, and all the ministers concerned with Hajj services and pilgrims affairs. The Council has an Executive, and while the Council holds formal sessions starting on the first day of the month of Rajab, five months before the Hajj season begins, the Executive holds meetings all the year round in order to mobilise powers and procure facilities, as well as to co-ordinate the efforts of the various departments and organisations. Assignments are implemented under the directive of the Higher Hajj Council which supervises the drafting of the annual Hajj master plan, considers and studies proposals and recommendations submitted by the sub-committees for developing Hajj facilities, and makes the necessary arrangements for achieving maximum comfort for the pilgrims.

²- The Ministry of Information, *At the Service of Allah's Guests*, p. 160.

³- In Saudi Arabia the word "Committee" is used for the Higher Hajj Council. The author believes that the right word here is Council.

"The governmental bodies and offices start to prepare their programmes and plans prior to the Hajj season in the light of the resolutions and recommendations of the High Hajj Council presided over by H.R.H. Prince Nayf, Minister of the Interior and their specialised subcommittees which continue holding their meetings all year round".⁴

In 1995, in preparation for the Hajj, the Higher Hajj Committee reviewed plans set up by the Ministry of Health, the municipalities of Mecca and Jeddah, Jeddah's Islamic Port, Saudi Arabian Telecom and the Consolidated Electrical Company. Royal approval was issued to allocate 90 million pounds for rain-water drainage and the expansion and improvement of roads and passages at the holy places of ʿArafāt and Muzdalefa and 12 £ million pounds were allocated to improve health-care facilities for the pilgrims.⁵

4.2 Ministries in Charge of the Hajj Services

There are a number of Saudi Arabian ministries which, during every Hajj season, undertake varying specialist responsibilities, with reference to the Hajj and the pilgrims' affairs. They are the following ones:

- 1- The Ministry of the Interior
- 2- The Ministry of the Hajj. And The Ministry of Endowment
- 3- The Ministry of Defence and Aviation
- 4- The Ministry of Post, Telegraphs and Telephones (MPTT)
- 5- The Ministry of Health
- 6- The Ministry of Commerce
- 7- The Ministry of Higher Education
- 8- The Ministry of Education (The Saudi Scouts)
- 9- The Ministry of Public Works and Housing
- 10- The Ministry of Municipal and Rural Affairs
(Municipality of the Holy Capital Mecca, al-Madina and Jeddah)

⁴- The Saudi Arabian Information Centre in London, "*King Fahd. Ten Glorious Years: 1982-1992*", (ND), p. 36.

⁵- The Saudi Information Centre in London, "*Hajj Preparations*", April 29 1995, p.1.

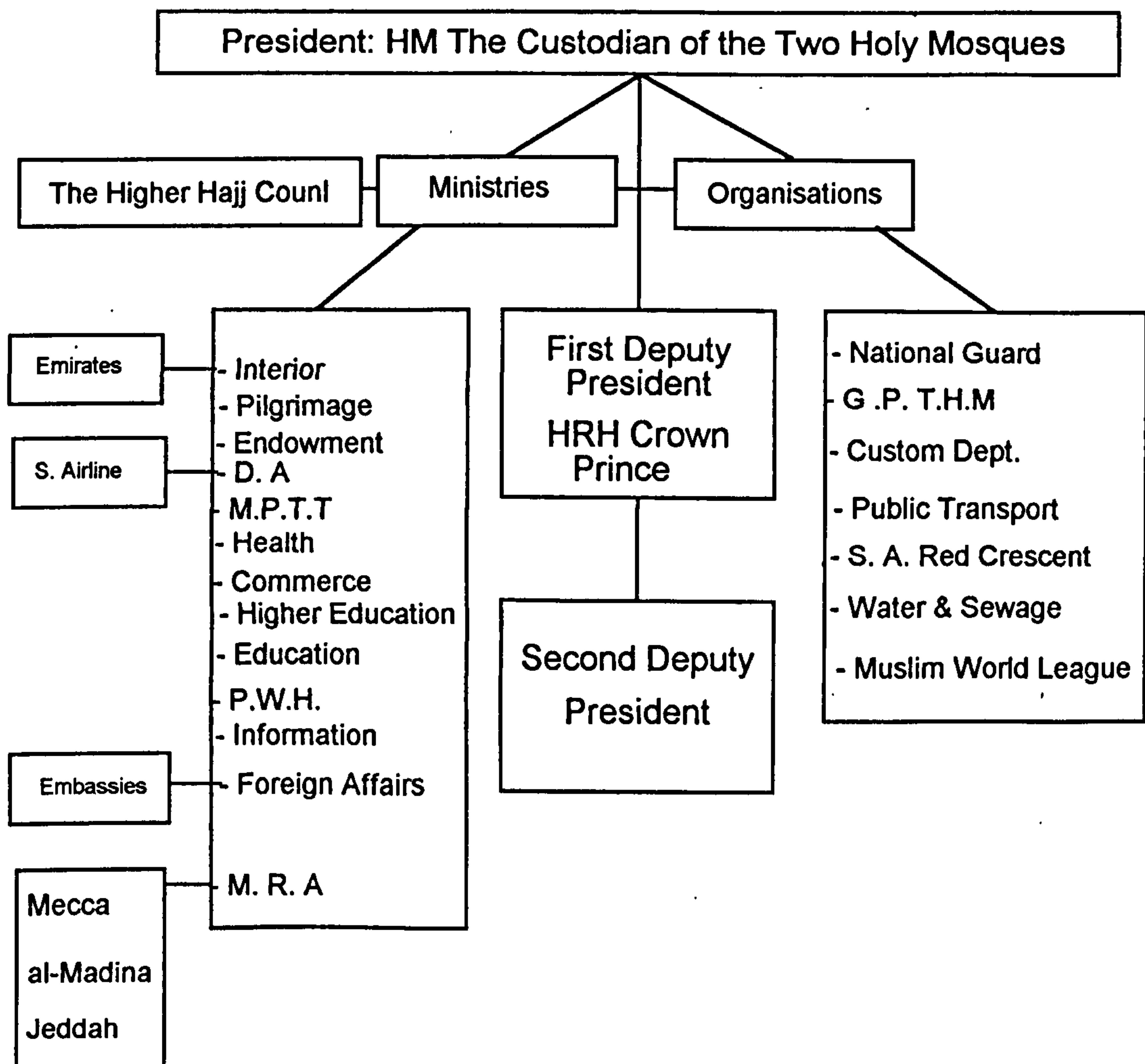
Departments and Institution Associated with the Hajj

- 1- The National Guard
- 2- The General Presidency of the Two Holy Mosques
- 3- The Customs Department
- 4- Public Transport
- 5- The Saudi Red Crescent
- 6- Water Supplies for Pilgrims

Services Outside Saudi Arabia

- 1- Embassies and Hajj Affairs
- 2- The Muslim World League. (see Fig 4.1)

Figure 4.1. The Saudi Arabian Ministries and Organisation in charge of the Hajj service



4.2.1 The Ministry of the Interior

The Kingdom of Saudi Arabia is famous for the peace and security which prevails in its territory. All the pilgrims are expected to enjoy a freedom based on total security. They may travel peacefully through out the breadth and length of the Kingdom by means of land transport and the Saudi Arabian Government looks after their safety and security. The Ministry of the Interior, which has a major role as provider and organiser of the Hajj services, mobilises its various forces including the Public Security Forces, the Passport Department, the Traffic Police, the Civil Defence Forces, the Directorate of the Mujāhiddin (one of the Saudi Arabian Army departments) and the Medical Services Department to ensure the safety and security of the pilgrims and to provide them with all the necessary comforts.⁶ From time to time, the Ministry also passes regulations aimed at helping to ease problems which arise during the Hajj. One such regulation, passed on 22 nd August, 1986, prohibits small vehicles with a seating capacity of less than nine passengers from entering the Holy places. This was passed in order to ease congestion and to help prevent traffic jams building up in these areas. This has been supported by constructing five new parking lots close to Mecca with more space allocated to public service vehicles, such as these of the force civil defence⁷, public security vehicles, Red Crescent vehicles, and food supply trucks. Buses have been provided to take the passengers to their destinations. Another new regulation concerns expatriate in-Kingdom pilgrims. Studies have shown that the majority perform the Hajj every year. Repetition of the Hajj by these groups has been restricted, thus reducing the total number of pilgrims as well as giving priority and a better chance to those performing the Hajj for the first time.⁸

The Hajj and Seasonal Forces.

In the words of the official publications, the pilgrims can take comfort in knowing that

" there are specialised departments working round the clock to ensure their comfort and security, using advanced technological equipment"⁹.

One of these is the Hajj and Seasonal Forces. This force was established in 1387H (1967) in order to maintain law and order at the Hajj sites. It is a highly trained force

⁶- The Ministry of Information, *At the Service of Allah's Guests*, p. 129.

⁷- The Ministry of Information-Saudi Press Agency Report. 1991. Appendix 2. 2. Documents No. 1.

⁸- The Ministry of Information, *Reports of the Saudi Press Agency (1987-1988)*, p.61-65.

⁹- The Ministry of Information, *At The Services of Allah's Guests*, p. 162.

which is able to carry out its duties in many different circumstances and provides security and reassurance to the pilgrims, as it is the pivotal service which enables the pilgrims to fully concentrate on their rituals. In the Western Province, the Ministry of the Interior also includes, the Medical Services Department which runs two hospitals and nine general practice clinics. Around 70,970 patients visited the clinics during the 1990 Hajj season.¹⁰

One of the major problems during the Hajj season is congestion and traffic jams. The task of moving thousands of vehicles at the same time is a very difficult one indeed. The Traffic Department of the Ministry of the Interior deploys large numbers of police officers annually to help to relieve traffic jams and to ensure the smooth flow of traffic in Mecca, Mīna and Muzdālifa. The Saudi Arabian traffic officers can take a lot of the credit for moving the very large number of people through the confined spaces of the Holy places, within the time limits specified in the Hajj rituals. The scale of the task is illustrated in a comment by the late Pakistani President General ḡia' al-Haq, whilst visiting the Muslim World League Headquarters, during which he said that:

"As a military commander, if I am requested to deploy, for example, a brigade from one site to another this will need effort and take more time compared with the movement of approximately two million pilgrims within a limited number of days from Mecca and Mina again. All these movements occur within only three days without experiencing any transportation, communications, food or health problems"¹¹

The Mujahiddin plays a major role in security and traffic control,¹² particularly in enforcing the Ministry of the Interior's legislation concerning restrictions on small cars entering Mecca and the Haram zone half an hour before prayer time, and easing the restriction one hour after.

The Civil Defence Forces and their equipment are deployed in the two Holy cities of Mecca and al-Mādina and the other holy shrines as an emergency reserve ready to attend to all eventualities. The force has 1,300 vehicles and a fleet of helicopters to monitor the situation, and to mount rescue missions if necessary.¹³ The Civil Defence arrangements in al-Mādina during the 1991 Hajj season involved 23 fire detachments, and both six salvage and six first aid detachments. In addition, two helicopter and two fire detachments were stationed on the highway between Mecca and al-Madina at villages of

¹⁰- The Ministry of the Interior, *The Medical Hajj Services Report*, 1990, pp. 111-119.

¹¹- The Ministry of Information, *Reports of the Saudi Press Agency* 1985, p.62.

¹²- The Ministry of Information, *Sixty Years of Achievements*, p. 131.

¹³- The Ministry of Information, *At The Service of Allah's Guests*, p. 164.

al-Yittama and al-Ḳelayl. The Civil Defence forces have the added responsibility of providing and maintaining safety equipment in the pilgrims' buildings in case of an emergency.¹⁴

The region in which the Holy places are located is divided into the following two administrative Emirates:

- a- the Mecca al-Mukarrama Emirate, which is comprises Mecca and Jeddah; and,
- b- the al-Madina al-Munawwara Emirate which consists of al-Madina, Rābig, and Yanbu'. These Emirates extend help and guidance to the pilgrims and provide them with everyday services and facilities during their stay in, or passage through, their respective local jurisdictions.

4.2.2 The Ministry of the Hajj and Endowment

The Ministry of the Hajj and Endowment began operating in the year 1381H (1961) with Mr. Hasan 'Arab as its first Minister.¹⁵ In 1994 a new organisation was set up by King Fahd for this ministry; he divided it into the following two ministries which were designed to help the Ministry of the Hajj in its services for the pilgrims.

- 1- The Ministry of the Hajj.
- 2- The Ministry of Endowment

4.2.2.1 The Ministry of Hajj.

The Minister of the Hajj draws up detailed implementation plans, maintains various Hajj monitoring units and supervises all activities aimed at ensuring the pilgrims' comfort, as distinct from security and control.¹⁶ The Ministry of the Hajj deals with all cases related to the Hajj pilgrims. In addition to co-ordinating efforts to provide facilities for the pilgrims on arrival it deals with guidance and details about transportation and residence

¹⁴- The Ministry of Information-Saudi Press Agency Report , 1991, Appendix 2.2., Documents No. 2.

¹⁵- A. 'Aṭṭar, 1977, p. 183.

¹⁶- The Ministry of Information, *At The Service of Allah's Guests*, p. 165.

in the Holy places. It is responsible for the reception of the pilgrims by air, land and sea, and helps them to find their *Muṭawwif* (agents) who give them any information they may need. On arrival, the pilgrims are issued with temporary "laissez passer" which they can use in place of their original passport documents in order to avoid lengthy delays at the Ministry's offices whilst waiting for the completion of passport formalities. The Ministry is also responsible of ensuring the provision for required services to the pilgrims, monitoring their movements in the Holy places and seeing to their residential comforts.

The Ministry has several committees in the cities of Mecca and al-Madina which inspect the pilgrims' dwellings to ensure that they conform to the sanitary regulations.¹⁷ It also controls the quality of services extended to the pilgrims by the *ṭuwāfa* establishments, guides and agents, and directs the supply of Zamzam water. All this is to make sure that they actually receive the services stipulated in the guidelines set by the Ministry.¹⁸ Complaints are swiftly dealt with by the Complaints Committee whose responsibility it is to intervene in all disputes involving the pilgrims and ensure that they are treated fairly and squarely by other government organisations and agencies. The Ministry also participates in the activities of religious guidance for the guests and undertakes the opening of centres where preachers answer the inquiries and questions of the pilgrims in order that the pilgrims may perform the religious rites correctly. Preachers are recruited from the Committee on Islamic Enlightenment, whose main job it is to educate the pilgrims as far as religious and secular affairs are concerned, as well as to inform them about the correct performance of the rituals.¹⁹ Information about Islam is also given in *Majallt al-Hajj* (the Hajj Magazine)²⁰ in Arabic, English, Malawi and the major Indian languages.²¹

Other activities of the Ministry involve the running of the Kiswa factory for covering the Ka'ba, and prior to the new organisation mentioned earlier, the Ministry was also involved in the running of the King Fahd Printing Complex, the building maintenance of

17-"*Taskir Kaffat Imkaniyyat Wazārt al-Hajj wa al-'Awqāf li-Rāhat al-Hājj*.", *al-Madina newspaper-Mulḥaq al-Madina (al-Madina Supplement)*, June 1992, p. 23.

18- The Ministry of Information-Saudi Press Agency Report, 1991. Appendix 2.2., Documents No. 3.

19- The Ministry of Municipal and Rural Affairs, *Jeddah*, p. 150.

20- The first name for this magazine was *Majallt al-Hajj* (al-Hajj magazine), Mr. Hasan 'Arab (first Minister) changed the name to *al-Taḍāmun al-Islāmi*. In February 1994, the magazine took the old name and now it's called *al-Hajj* magazine. See: A. al-Hahmyyd, *Majallt al-Hajj, Majallat al-Hajj, "al-Taḍāmun al-Islāmi"*, 49. 2. February 1994, pp. 44-45.

21- A. Buqis, *al-Tawfiya al-Sāmila fī al-Hajj*, 1401H-1980, pp. 52-54.

the Hajj mosques, and carrying out new development projects. The Ministry formally liaises with the other Ministries and organisations through the Higher Hajj Council.

The pilgrims traditionally received the services of the Pilgrim Guides which were essentially self-governing guilds. The administration of the guides pilgrims could tend to their duties was established by Royal Decree on 19 th Jumada al-'ula 1385H (1965) in order to co-ordinate between the pilgrims and their guides so that the pilgrims could attend to their duties. However, even after this new organisation, the Ministry found that the pilgrims still faced some problems that emerged because of the language barrier which tended to obstruct communication between the pilgrims and their guides. Therefore, another Royal Decree was issued on 4th Rabi' al-'Awwal 1398H (1977) and in 1984, all foreign pilgrims came under the new organisation. The Pilgrims' Guides were converted into corporations and new institutions formed.²² The Ministry of the Hajj also issued a regulation authorising the establishment of two experimental corporations for non-Arabic, African and South-East Asian Pilgrim Guides. This arrangement came about following legislation designed to transform the Pilgrims' Guide bodies into modern corporations governed by Boards of Directors. All pilgrims from outside the Kingdom would eventually be assisted by these Pilgrims' Guide Corporations; temporary exemptions applied to Pilgrims' Guides of the Arab League and Pilgrim Guide institutions in al-Madina, which were still subject to local control.

The new corporations were to carry out their duties within a framework of group leadership. The six experimental Pilgrims' guide corporations were divided as follows:

- 1- Iran 14 th Ramāḍān1402H(1981)
- 2- Turkey and Muslim Europe, America, and Australia 18 th Du al-Qi'ḍa1402H (1981)
- 3- South Asia 15 th Ramaḍān1403H(1981)
- 4- South-East Asia 3 th Juma al-'ula1404H(1983)
- 5- Non-Arab African countries 3 th Juma al-'ula1404H (1983)
- 6- All Arabs 5 th Ṣa'bān1405H (1984).

Each of these corporations was issued with directives authorising their Boards of Directors to impose and approve all guiding arrangements for their particular groups of pilgrims in their capacities as official agencies. They were responsible under the Ministry for the following:

²²- The Ministry of Pilgrimage and Endowment, *Dālil al-Lawā' ih wa al-Tawṣiyāt wa al-Kuṭaṭ li Mawsim Hajj* 1413H, 1992, p. 51.

- 1- controlling and supervising the various service divisions of reception, housing, transportation and tent-inspection;
- 2- Islamic enlightenment;
- 3- financial management; and
- 4- administrative affairs in respect of their particular groups of pilgrims.

The arrangements are apply to all pilgrims within each corporation's area of their jurisdiction from the moment they arrive until they leave, which enables the pilgrims to tend to their duties on the basis of their language, customs and traditions.²³ Looking at the composition of the second group, for example, shows that it consists of different nations each distinct in terms of its geographical location, language, customs and traditions.

al-Masjīd al-Ḥarām in Mecca and *al-Masjīd al-Nabawī* in al-Madina are the two main pilgrimage sites and they are surrounded by the main services, commercial activities, parking facilities, hotels, and rented buildings. Due to the large increase in the number of pilgrims attending the Hajj in recent years, it has become necessary to expand the areas surrounding these two cities. The spatial structure of the pilgrims' housing in Mecca was studied by Makky, ²⁴ 1978, whose main conclusions were as follows :

1- The rent for accommodation in these areas is influenced to some degree by such variables as distance, quality, size of the accommodation and accessibility to the Holy Mosque.

2- The quality of the accommodation increases slightly as one moves away from the city centre, then increases rapidly as one reaches the outskirts. Although the density of the pilgrims decreases with increasing distance from the centre of the city, the size of the accommodation remains about the same. The centre of the city has the lowest quality accommodation and the highest density as well as the highest rent per accommodation.

3- Pilgrims residing with leaders are located further from the Holy Mosque and pay high rents for higher quality accommodation, while those pilgrims residing with pilgrim agents live closer to the Holy Mosque.

²³- The Ministry of Municipal and Rural Affairs, *Jeddah*, p. 153.

²⁴- Gazy Abdulwahed Makky, *Mecca: The Pilgrimage City-A Study of Pilgrims' Accomodations*, 1978, pp. 83-84.

4- It is clear that by encouraging the pilgrims to live away from the city centre, they will be assisted by the availability of good quality accommodation at a reasonable rent. The Pilgrim Accommodation Agency is responsible for dealing with issues and complaints arising from these problems.

Every year, the Ministry of the Hajj issues guidelines for the pilgrimage and asks the Islamic countries to respect them. One such guideline is the quota system which governs the total number of pilgrims attending the Hajj from each country, each particular year. The quota of each country is fixed at one pilgrim per every thousand of the Muslim population of that country. Each country must submit its final list of pilgrims before the end of the month of Rāmaḍān. The guidelines also contain details of travel, accommodation, health care and security arrangements which must be observed by all the pilgrims. The Saudi Arabian Government does not charge any taxes, but all the pilgrims must pay for their accommodation and transportation costs in advance when they apply for their visas.²⁵ A major rule, which the pilgrims are specifically warned about is that they must not take part in any political gathering or demonstration and they must refrain from publishing commercial advertisements or political propaganda by disseminating leaflets, or in any other way.

Current development work of the Ministry of the Hajj and Endowment which started before 1994 includes a project to improve the arrival stations in the Kingdom and the building of new rest houses at al-Goof and Ḍulam, at an estimated total cost of SR276, and SR65 million, respectively. The Ministry is also building additional sun shades for pilgrims at Mīna, °Arafāt, Jabal al-Rahmah (the Mountain of the Mercy) and Namera at a total cost of eight million Saudi Arabian Riyals and is establishing further centres at Jeddah, at a further cost of 47 SR million.²⁶

4.2.2.2 The Ministry of Endowment

The Ministry of Endowment draws up detailed implementation plans, maintains various Hajj monitoring units and supervises all activities aimed at serving the pilgrims' comfort, as distinct from security. It also controls the Islamic endowments of the Holy places in

²⁵- The Ministry of the Pilgrimage and Endowment, "*Taʿlīmāt al-Ḥajj*", (The Hajj Instructions). See all Saudi Arabian newspapers, 2 nd March 1993. For More information about the Hajj Instructions see Appendix No. 2-1.

²⁶- "*Taskir Kāffāt Imkāniyyāt Wazarat al-Ḥajj wa al-Awqāf li Rāhat al-Ḥajj*", *al-Madina newspaper-Mulhaq al-Madina*, June 1992, p. 22.

the outside world, and Muslim endowments for Mecca and al-Madina. A very important part of its function is to provide religious publications.

The foundation stone of the King Fahd Printing Complex, and the unveiling of its memorial plaque, took place on 16 Muharram, 1403H (November 1983). The main goals of the project were the following ones:

- 1- To publish the al-Madina al-Munawwara copy of the Qur'an to high standards and accurate specifications unrivalled by any other copy of the Qur'an, as well as to translate and publish the Qur'an in various languages.
- 2- To meet the publication needs of Saudi citizens and the Arab and Islamic worlds.
- 3- To conduct scholarly research concerning the Holy Qur'an, the Prophet's tradition and the Islamic scholarship.²⁷

The project is built on an area of 250,000 m² and since its establishment, it has distributed more than 70,000,000 (1984-1992) publications,²⁸ with more than 35,898,860 publications world-wide, including those translated into Chinese, Turkish, Urdu, English, French, Hausa and Thai.²⁹

The Ministry of Endowment is now also responsible for looking after the Hajj mosques in the Holy places and fixing the boundaries beyond which the pilgrims should not pass, namely, those at al-Haram in the ʿArafāt area and al-Miṣʿar al-Harām at Mīna and Muzdalefa. The Departments of the Ministry are collectively responsible for all aspects of the physical condition of the mosques in Mecca and the Holy places in al-Madina, including building maintenance, cleaning of the roads in and around the complexes, and the provisions of the physical and sanitary comfort of the pilgrims.³⁰ Ninety per cent of the Hajj mosques as we have seen, have either been rebuilt or enlarged during the past few years, reflecting the importance which the Kingdom places on its service to the pilgrims.³¹

27. The Ministry of Information, *At the Service of Allah's Guests*, pp. 132-133.

28. "Mujamʿ Kādim al-Harāmyn li- Ṭibāʿt al-Muṣḥaf al-Ṣryf.", *Majallt al-Hajj*, 48. 2. August, 1993, pp.33-45.

29. The Ministry of Information, *Labbayka Allahumma*, p. 136.

30. The Ministry of Information, *Sixty Years of Achievements*, p. 129.

31. "Tawsiʿat 90 % min Masājid al-Maṣāʿir al-Muqaddasa wa al-Mawāqīt.", *al-Madina newspaper-Mulhaq al-Hajj*, June 1992, p. 34.

The Ministry of Endowment is also responsible for preserving and maintaining the historical sites closely connected with events of the early days of Islam. These have been accorded the importance they deserve, given al-Madina's central importance within Islam, and the pilgrims' desire to visit these places and pray in them.

4.2.3 The Ministry of Defence and Aviation

This Ministry is indirectly involved in providing services for the Hajj through several of its departments and sections, as it is part of the overall mobilisation of resources which the Hajj entails for Saudi Arabia, including the Civil Aviation Authority, the Army Corps and the National Guard.

King ʿAbd al-ʿAziz International Airport is one of the wonders of modern aviation: built on an area of 105 square kilometres, the airport can handle more than 80,000 pilgrims at a time.³² The pilgrims' terminal is 510,000 square metres and is provided with up-to-date facilities to enable the pilgrims to finish the required procedures in the shortest time possible before their departure to Mecca or al-Madina. The airport has a special terminal to accommodate the pilgrims during the Hajj season and the Hajj terminal's award winning roof design is based on the tents of the desert. It is a striking reminder to millions of pilgrims of the history of the Hajj pilgrimage. The Saudi Arabian Government has invested some \$5 billion in developing this airport.³³

A further total of 807,484 pilgrims passed through the Hajj modern terminal at Jeddah's International Airport during the 1413H (1992) Hajj season. The Civil Aviation Administration has also established its own field hospital with dispensaries and branch clinics in the Holy places. The medical mission for the pilgrimage season of 1406H (1983) employed 250 doctors, while the General Medical Administration of the Armed Forces recently established an air medical evacuation unit to offer emergency services during the pilgrimage. The fleet of the medical evacuation unit consists of DC-130 aircraft which are equipped as flying hospitals which can give emergency treatment during transportation to the nearest hospital.³⁴

³²- The Ministry of Information, *At the Service of Allah's Guests*, p. 20. For more information about King ʿAbd al-Aziz International Airport. See Ministry of Information-Saudi Press Agency Report - 1991. Appendix 2.2, Documents No. 4.

³³- M. Ruthven, *Islam in the World*, 1991, p. 27.

³⁴- The Ministry of Information, *Reports of the Saudi Press Agency, 1987-1988*, p. 75.

During the Hajj season, the Royal Saudi Arabian Air Force supplies a number of helicopters to assist in medical evacuation operations, as well as to assist the public security forces and local, Arabic and Islamic public media, and the transportation of VIP's and Government guests performing the Hajj.³⁵ It also co-operates with Traffic Department officials to facilitate and organise traffic within the Holy places during the pilgrims' walk from Mīna to ʿArafāt and from ʿArafāt to Muzdālifa.³⁶

The Department of Religious Affairs of the armed forces contributes to the work of the civilian religious agencies by holding symposia during the Hajj season, where ʿulama' (religious scholars) are invited to address and answer religious inquiries from the pilgrims. Islamic guidance officers also visit the camps of the pilgrims to deliver lectures, answer questions and show them the important pilgrimage sites. They offer them the Holy Qur'an, books and bulletins concerning rites and other affairs of Muslims.³⁷

4.2.4 The Ministry of Post, Telephones and Telegraphs (MPTT)

Telecommunication is one of the most important services offered to the pilgrims and the guests of the Kingdom and is the responsibility of the MPTT. Telephones, telegrams, telexes, and postal services are available in all the Holy places and other locations where the pilgrims are known to gather. The Ministry has also provided twenty-three post offices for the pilgrims during the pilgrimage season (1991). Live telecasts of the pilgrimage proceedings, regular weather bulletins and forecasts for shipping are relayed world-wide.³⁸

The communication centres in Mecca, Mīna, ʿArafāt and al-Madina seek to provide for the telecommunication needs of the Hajj pilgrims. In 1992, the following facilities were available:

³⁵- The Ministry of Information-Saudi Press Agency Report, 1991, Appendix 2.2. Documents No. 5.

³⁶- The Ministry of Information -The Saudi Information Centre, *Ten Glorious Years, King Fahd: 1982-1992*, London:{N.D}, p. 49

³⁷- The Ministry of Information, *Reports of the Saudi Press Agency, 1987/1988*, p. 75. See also The Ministry of Information-Saudi Press Agency Report-1991.Appendix 2.2, Documents No. 6.

³⁸- Ibid., Documents No. 7.

- 1- One thousand and forty-eight coin operated telephone booths in Mecca, Mīna, and ʿArafāt of which 740 were provided with international direct dialling facilities.
- 2- Thirty-three cashier locations for telephones in Mecca, Mina and ʿArafāt.
- 3- Seventeen international communication cabins, of which six cabins were in Mecca and eleven were at Mīna and ʿArafāt comprising 350 international communication lines and providing all the telecommunication facilities for the media's needs.
- 4- Two thousand, six hundred and sixty private telephones.
- 5- Twenty-three telex offices.
- 6- In al-Madina, there were an additional 496 international communication lines available for the pilgrims, with 213 international direct dialling lines.
- 7- In Jeddah, there were 887 international communication cabins of which 354 had direct international dialling lines. There were additional offices at King ʿAbd al-ʿAziz Airport and the Islamic Seaport for post, telex and telegram services. The total number of telephones, nowadays, throughout the Holy places is more than 5,000. ³⁹

The MPTT is proposing a new postal plan which it calls "mail services for pilgrims", which is designed to facilitate communication between the pilgrims and their relatives all over the world. The plan calls for an additional thirty-five post offices and 326 mailboxes in Mecca and twenty-five post offices and 127 mailboxes in al-Mādina.

4.2.5 The Ministry of Health (Hospital and Medical Care in the Holy Places)

Unfortunately, there are no historical documents showing the organisation of the Health Service in the region prior to the 19th Century. The only available record of any earlier health organisation is in the Hījaz, namely in al-Qabban, where there was a historical monument known as Dar abi Sufyan in Mecca. Historians believe part of this monument was originally used as a mosque during the Ottoman period, while the second part was used as a dispensary. There is no firm evidence, however, of the precise date when this was established, but we know that it survived through the Ottoman and Hashemite periods into the Saudi period, by which time it became a pharmacy and a hospital. A second Government hospital was established at Mecca. In 1882, and called Ajiād; in

³⁹- The Ministry of Information, *Labbayka Allahumma*, p. 126.

about 1926, King ʿAbd al-ʿAziz gave orders to establish a Public Health Directorate ⁴⁰ which is the foundation of the present system.

During the Hajj season the Ministry of Health plays an important role in extending the Hajj medical services to help the pilgrims, because well over one million pilgrims each year from all over the world now participate in the Hajj. Such a floating population imposes a heavy burden on the health facilities of the host area and also brings about major changes in the pathogenic micro flora of citizens who permanently reside in the area.⁴¹ It also increases the risk of epidemics in the case of many of the pilgrims as a result of the vast turn-out, overcrowding, old age, and travel fatigue. There are many pathogens specifically associated with the over-crowded conditions, namely cholera, typhoid, dysentery and a host of enteritis viruses, and respiratory viruses as well as bacterial and parasitic infections.⁴² The Ministry, working together with ten other Ministries and Government Departments, provides health care services for the pilgrims and takes full responsibility for carrying out the health care programme.⁴³ The Ministry of Health provides modern facilities and is responsible for making sure that all the necessary precautions are taken to prevent the spread of infectious disease and epidemics among the pilgrims and citizens.

Every year, the Ministry of Health writes to the Governments of all the countries from which the pilgrims come concerning the health instructions which must be followed by the pilgrims. The World Health Organisation (WHO) is also informed of these precautions. Before the start of the Hajj season, the Hajj Health Committee and the Hajj Executive Committee meet to review the problems which were faced during the previous Hajj season, especially those concerning shortages and immunisation campaigns, and their focus on the remedial measures to be taken, including the compulsory use of wrist identification tags. The Ministry of the Health requires that the pilgrims should be granted entry visas only after producing medical proof that they do not carry any infectious diseases. The Ministry also sends recordings all Islamic countries, both video and audio cassette, and asks the individual countries to broadcast these films through its

⁴⁰- The Ministry of Municipal and Rural Affairs, *Jeddah*, p. 166.

⁴¹- M. S. el-Shafey, *Health in the Region of Holy Makkah, Saudi Arabia: A Comprehensive Approach*, 1985, p. 220.

⁴²- *Ibid.*, p. 223.

⁴³- The Ministry of Information, *Kingdom of Saudi Arabia, History, Civilisation and Development*, p. 28.

mass media and on all aircraft and ships ferrying the pilgrims to the Holy places,⁴⁴ in order to educate potential pilgrims about health and hygiene needs and provisions.

"To give an idea of the magnitude of the huge effort exerted in this important field, it is enough to note that more than nine thousand five hundred persons including physicians, nurses, technicians and administrators from the Ministry of Health alone were involved in the 1409H. Hajj season. The number is increased each year and the quality of personnel is improved".⁴⁵

In Mecca, there are 22 hospitals and 163 clinics with a total capacity of 7900 beds,⁴⁶ °Arafāt General Hospital is equipped with a ward specifically allocated for the treatment of heat exhaustion, and Jabal al-Rahama Hospital also has a heat exhaustion centre, twelve clinics and four cooling units. In Mīna General Hospital there is a ward specifically allocated for the treatment of heat exhaustion, and there is also one at the King °Abd al-°Aziz Bridge Hospital.

The present Jeddah quarantine centre was completed in 1956 and replaced the former small facilities on two islands in Jeddah outer bay. The new station, a city within a city, is composed of 150 buildings on an area of 228,000 m². In addition to administrative offices and specimen-receiving centres, there are steam-sterilisation rooms, public health baths, a laundry, a bacteriological laboratory and a power station. The achievement of the centre in providing quarantine for the pilgrims for a period of five days after their arrival during the height of the Hajj season, is remarkable by any standards and more than the Saudi Arabian authorities originally thought they could manage.⁴⁷ This facility is staffed by a total of 10,000 employees including physicians, technicians, nurses and office staff. ⁴⁸.

In view of the intensive services rendered to the pilgrims, the Ministry of Health ordered that an identification band must be placed on the wrist of every pilgrim, containing all the necessary information and data about that person in order to be able to identify him and his medical condition immediately if necessary.

44- The Ministry of Information, *The International Humanitarian Role of The Kingdom of Saudi Arabia, "Pilgrims Services"*, 1990, p. 78.

45-Ibid., p. 79.

46- The Ministry of Information - Saudi Press Agency Report, 1991, .Appendix 2.2., Documents No. 8.

47- M. el-Shafey, 1985, p. 225.

48- The Ministry of Information, *60 Years of Achievements*, p.131.

4.2.6 The Ministry of Commerce

The staff of the Ministry of Commerce bear the responsibility for monitoring the markets and making sure that food-stuffs are easily obtainable around the Holy places during the Hajj season. They also ensure that proper weights and measures are used in the sale of goods, that gold items are stamped, and proper notices of prices are displayed in the hotels.⁴⁹

Most workers in Saudi Arabia, including bakers, do not like to work during the Hajj season because they prefer to do the Hajj themselves, and this sometimes creates shortages in certain food items including bread. The Ministry has urged the bakery workers in Jeddah to reconsider this practice and carry on baking bread for the pilgrims in order that shortages do not develop. Ice is one of the commodities in great demand during the Hajj season because of the hot weather conditions, and the Ministry seeks to ensure that enough ice is produced and available to be sold to the pilgrims during the Hajj.⁵⁰ According to a report by the SPA about half a million slabs of ice were sold in Jeddah during the 1991 season to meet the needs of the pilgrims.

4.2.7 The Ministry of Higher Education (The University Students' Volunteers)

The Ministry of Higher Education sends student volunteers from the following universities to help pilgrims during the Hajj season:

- 1- King Saud University in Riyadh;
- 2- King Fahd University of Petroleum and Minerals in Dhahran;
- 3- The Islamic University of al-Madina al-Munawwara;
- 4- King ʿAbd al-ʿAziz University in Jeddah;
- 5- al-Imam Muḥammad bin Saud Islamic University in Riyadh;
- 6- King Faiṣal University in al-Ḥasa; and,
- 7- Umm al-Qura University in Mecca;

In view of the intensive services rendered to the pilgrims, the Ministry has also established the Hajj Research Centre (HRC) which was inaugurated in 1975 under the auspices of the University of Umm al-Qura. This followed a decision by the Council of

⁴⁹- The Ministry of Information, *Reports of the Saudi Press Agency 1987-88*, pp. 81-83.

⁵⁰- The Ministry of Information-Saudi Press Agency Report, 1991. Appendix 2.2., Documents No. 9

Ministers to work as a consultative body serving the Higher Hajj Committee and other organisations whose work is related to the Hajj. The HRC has the following three objectives:

- a- to provide the information which is required in order to make soundly based decisions about new projects for serving the pilgrims in the Hajj ritual areas;
- b- to provide a complete set of archive about the Hajj and Mecca; and
- c- to carry out research for the preservation of the natural and Islamic environment of Mecca, al-Madina and other areas connected with the Hajj rituals.⁵¹

4.2.8 The Ministry of Education (The Saudi Scouts)

Every year the Ministry of Education sends student volunteers to help the Ministry of the Hajj. Scout members from the Saudi Arabian students help the pilgrims to register and take care of those who get lost by helping them to find their way. It is estimated that more than 1,500 young Saudi Arabian student scouts helped by providing services during traffic jams in the 1991 season.⁵²

4.2.9 The Ministry of Public Works and Housing

The Ministry of Public Works and Housing is the official agency responsible for civil engineering developments, at Holy sites and has so far completed the following fifteen projects.

- 1- the external ring road at Mecca;
- 2- the new King ʿAbd al-ʿAziz road;
- 3- the new King Fahd street;
- 4- the King Faiṣal bridge;
- 5- the new King ʿAbd al-ʿAziz street;
- 6- the new King Kalid street;
- 7- the South al-ʿAziziyah road.
- 8- the levelling of the plateau at Mīna;

⁵¹- Umm al-Qura University, *Hajj Through the Activities of the Hajj Research Centre*, {ND}, p. 43

⁵²- The Ministry of Information-Saudi Press Agency Report, 1991. Appendix 2.2, Documents No. 10

- 9- the parking lots at al-Me^ceşim;
- 10- the alteration of the course of the King Faişal road;
- 11- additional work on pedestrian streets;
- 12- the construction of No. 1 and 2 metal reservoirs tanks for water;
- 13 the water network in Mīna;
- 14- water closets and rain tunnels (the Bab al-Malik tunnels);and,
- 15- the reservoir and the model Slaughterhouse at al-Me^ceşim.⁵³

The Ministry of Public Works and Housing works collectively for the pilgrims comfort and security; the capacity of the Holy place, because the areas are limited, for example Mīna is a small city situated approximately eight kilometres from Mecca, with an area of six million square metres. The area which is suitable for housing in the Mīna main valley, is supplied with water and power and does not exceed 1.5 million square metres, excluding the area around the Gamarat bridge. Inside the city there are many slaughterhouses but the surrounding area is mountainous and basically unsuitable for housing. However, in 1395H (1975) the Saudi Arabian Government began using special kinds of structures to enable houses to be attached to rock faces.

4.2.10 The Ministry of Information.

The Ministry of Information offers its services in co-operation with other official concerned parties in accordance with the general plan which is improved annually, so as to render the best possible services to the pilgrims. A more detailed discussion of this Ministry is to be found in Chapter 5.

4.2.11 The Ministry of Foreign Affairs (Embassies)

(See 4.4. Services outside Saudi Arabia)

⁵³- The Ministry of Information, *Documents of the Saudi Press Agency-1987-1988*, p. 86.

4.2.12 The Ministry of Municipal and Rural Affairs

(The Municipality of the Holy Capital Mecca, al-Madina and Jeddah)

In the past few years the municipality of Mecca has undertaken fifty-one civil engineering projects at a total cost of SR 11,000,000,000 million. These include the completion of a number of new streets; the improvement of old quarters, the fourth stage of the storm water drainage project; the linking of the inhabited mountains with the subways by a ring road; the construction of various facilities, including slaughterhouses, markets, incinerators, workshops and three multi-storey car parks, and other projects.⁵⁴ The Municipality employs around 23,000 people working as cleaners in Mecca and the holy places (°Arāfat, Mīna and Muzdālefa), and it also has a five-year contract with one of the national cleaning companies which started in 1993. Cleaning work is performed in accordance with the annual work plans approved by the Municipality, utilising advanced technical methods and equipment. The Municipality, and a Saudi Arabian company, jointly take care of the maintenance and cleaning of the slaughter units in Mīna, and the toilets which total 14,000 units. Municipal maintenance and emergency teams carry out regular work on public facilities. During the Hajj an additional thirteen maintenance and emergency teams tackle specific tasks which arise. Food shops and restaurants are inspected daily to make sure that they conform to the health regulations, and they also control the food sittings in the Holy places.⁵⁵ Other developmental work of the Municipality includes the construction of a new ring road around the Holy Mosque and the al-Mi'yāšim model slaughterhouse.

The first phase of the ring road around the Holy Mosque was completed at a total cost of SR. 1,727,171,000 of which SR. 1, 529, 566, 000 were used for compensation and SR 194,605,000 for construction. This is in addition to many other projects to improve and beautify the area around the Holy Mosque, which include asphaltting, road construction, lighting works, retaining walls, bridges (such as al-Sebeka, al-Zahir, al-Hujun bridges) and other major and minor roads. The total cost of these projects amounted to SR 561,000,000.

The sacrifice of animals is a very important Hajj ritual. In the past, thousands of slaughtered animals were left lying around on the streets which caused a major health

⁵⁴- The Ministry of Information, *Sixty Years of Achievements*, p. 138. For more information about Mecca Municipality see Zuhayr Muḥammed Kutbi, *Makka al-Mukarrama- al-Waḍ' al-Farīd*, 1409H-1988. See also the Ministry of Information, Saudi Press Agency Report -1991. Appendix 2.2., Documents No 11.

⁵⁵- The Ministry of Information, *Sixty Years of Achievements*, p.138.

hazard. The whole area smelt and was covered with blood, and everywhere the poorer pilgrims were to be seen carrying meat to their tents. This practice has now been stopped. All animals are slaughtered in al-Me^ḥeṣim model slaughterhouse where the religious laws governing the slaughter of each sacrificial animal are observed, but most of the slaughterhouse's routines are mechanised and automated. Butchers only sever the heads of the animals and the meat is then processed and frozen in huge cold storage containers, each of which can hold up to 100,000 animals, prior to being shipped to poor Muslim countries and to the needy all over the world. More than half a million sheep and 15,000 cows and camels were sent to the Islamic countries in the 1991 Hajj season.⁵⁶

When planing the al-Madina and Jeddah Municipalities pay close attention to the care of the pilgrims, and also to the provision of services which help to make the pilgrims' Hajj comfortable. Round the clock manual and mechanical cleaning operations are provided by the Municipalities together with insect control to help to prevent the spread of diseases. The Municipalities also carry out inspection tours and surprise checks to ensure that health precautions and rules in private houses and hotels are being observed.

4.3 Other Organisations and Institutions Associated with the Hajj

4.3.1 The National Guard

The National Guard has many responsibilities during the Hajj which include the following:

- 1- The medical services;
- 2- religious guidance;
- 3- technical services; and,
- 4- other services

The National Guard in the Western province runs a 60-bed emergency hospital in Mīna and another 40-bed hospital in ʿArafāt which both operate on a 24 hour basis. The Department also runs emergency clinics in all parts of the Holy shrines, namely, Muzdālifa, al-Sarāʿi and all along the highways leading to the Holy shrines. It also takes responsibility for the smaller medical units for the pilgrims. These hospitals are run as emergency centres and they are all extremely well equipped with highly qualified medical

⁵⁶- "Maṣrū^ḥ Hukūmat Kādim al-Haramayn al-Sarī^ḥ fayn lil Ifādah Min Lihūm al-Hadi wa al-'Aqāhi", *al-Madina Newspaper, Mulhaq al-Hajj*, 1992, p. 78

medical staff. Any pilgrim needing intensive care is transferred to the King Kalid Hospital (500 beds) in Jeddah.⁵⁷

The Religious Affairs Agency in the Western Region, undertakes the opening of centres where preachers are ready to answer inquiries and questions from the pilgrims and instruct them about the correct way of performing their rites. There is also a public library for religious affairs.

The Vehicle Maintenance department (Technical Services), all vehicles taking part in the Hajj, and the maintenance of the pilgrims' cars in the Holy shrines. Moreover, the fire engines of the National Guard, together with Civil Defence water distribution vehicles stationed at the Holy shrines, provide the pilgrims with fresh water. The National Guard also runs a mobile information centre, in co-operation with the Ministry of Information, to provide the pilgrims with programmes and literature, as well as a mobile radio unit which operates from morning until late at night.

4.3.2 The General Presidency of the Two Holy Mosques

The General Presidency of the two Holy mosques works in co-ordination with the al-Haram authorities and the Hajj security forces which control the ṭawāf around the Ka'ba and help old or weak pilgrims to kiss the black stone, and ensure crowd control between the Ṣafā and al-Marwā in order to prevent the crushing or trampling of pilgrims, especially during the ġid al-'Aḏḥā on the 10th day of Dū al-Hijja. These organisations also seek to protect the pilgrims from pickpockets and thieves who try to operate in the crowd. The General Presidency also helps the pilgrims who get lost and those who have lost their money or passports inside the two Holy Mosques.

4.3.3 The Customs Department

The free trade economic model adopted by the Saudi Government gives the pilgrims full freedom to buy any lawful goods, and allows them to take home locally produced goods without having to pay custom duties. However, the customs department pays special attention to what may or may not be brought in, such as drugs and arms, and recruits

⁵⁷- The Ministry of Information-Saudi Press Agency Report, 1991. Appendix 2.2, Documents No. 12.

university and secondary school students to assist pilgrims in completing the required customs procedures on entry.

4.3.4 Public Transport

The Public Vehicles Association, which was established in 1952, plays a major role in the procurement of transport for the pilgrims. It has recently included in its membership eleven transport companies which own 7,800 buses, in addition to the Saudi Arabian Public Transport Company which itself provides over one thousand buses. The Saudi Arabian Public Transport Company (SAPTCO), in conjunction with the other bus companies offers mass public transport services capable of moving thousands of pilgrims.⁵⁸

4.3.5 The Saudi Arabian Red Crescent

The Saudi Arabian Red Crescent, the Charitable Ambulance Society⁵⁹ as it used to be called, was formed in 1354H (1935) as a humanitarian medical society, supported by the state, which offered emergency medical care to the pilgrims. The Saudi Arabian Red Crescent plays an important role in emergency and ambulance services, treatment, transportation and health guidance during the Hajj season. Most of the Saudi Red Crescent's efforts are directed at places that require urgent or permanent assistance throughout the world.⁶⁰

⁵⁸- The Ministry of Information, *60 Years of Achievements*, p.129. See also The Saudi Press Agency Report, 1991, Appendix 2.2., Documents No. 13.

⁵⁹- A Royal decree passed on 12-4-1386 invented the new name Saudi Arabian Red Crescent and replaced its old name.

⁶⁰-The Ministry of Information, *al-Dawr al-'Insāni al-Ālami li al-Mamlakah al-Ārabiyyah al-Sa'ūdiyyah*, {ND}, p. 24.

4.3.6 Water Supplies for the Pilgrims

The King Fahd Cold Water Donation to Pilgrims was a generous gesture from the Custodian of the Two Holy Mosques, King Fahd. He built a cold water factory and donated it to the pilgrims. The factory started its annual production with two and a half million one litre plastic bags of cold water which were offered to the pilgrims free of charge. Because of the hot weather there is an enormous demand for cold water during the Hajj season., so King Fahd offered a personal donation of 3,168,000 plastic bags of cold water in Mecca, 4,200,00 in ʿArafāt, 2,040,000 in Muzdalifa, 7,728,000 in, 2,000,000 at King ʿAbd al-ʿAziz Airport and 3,500,000 around the Prophet's mosque; each bag of water would normally cost about 25 pence to buy from the market.⁶¹

For more than two thousand years after Hagar went in search of water for her young son Ismaʿil, the Zamzam Well had not been cleaned. This has now been done by the Saudi Arabian Government and the first accurate map indicating the water sources of the Well was also drawn on 17 Jumāda al-Awwāl 1933H (1979). During this cleaning operation, all the mud, debris and pails, which have been thrown into the Well by the pilgrims through the ages as a good omen, have been removed. The pilgrims average daily consumption of Zamzam water is 10,000 cubic metres at a pumping rate of 765 cubic metres per hour.⁶² An expansion scheme and a new architectural design of the Well were implemented by King Saʿud ibn ʿabd al-ʿAziz in 1377H (1957). The main Well, which is known as "Mother", has marble units with chrome taps and a stainless steel sink. There are 350 cold water units for men and 110 for women, thus providing refrigerated water to mosque visitors: this is in addition to 5,000 thermos flasks in the Hajj season. The pumping and cooling of the water from the Well is controlled by computers and the water is treated with ultra-violet light for extra sterilisation. This treatment does not interfere with the taste, colour or components of the Zamzam water which reaches its users pure and free from any additives.⁶³ The total cost of this project was sixty million Saudi Riyals.⁶⁴ Also there is King ʿAbd al-ʿAziz's *Sabil* (free water) and the al-Hajālah places, from which 40 tons of the Zamzam water is transported to the al-Madina Mosque every day.⁶⁵

⁶¹- "Hadiyyat Kadim al-Haramayn al-Saryfayn lil-Hujjāj wa al-Muʿtamīrin ʿUbuwāt min al-Miyāh al-Bāridah Majjānan.", *al-Madina newspaper-Mulhaq al-Hajj*, June 1992, p. 74.

⁶²- The Ministry of Information, *At the Service of Allah's Guests*, p. 85.

⁶³- Ibid., p. 87.

⁶⁴- The Ministry of Information, *Labbayka Allahumma*, p. 114.

⁶⁵- The Ministry of Information, *At the Services of Allah's Guest*, p. 87.

The Water and Sewage Department in the Western region procures water for the pilgrims and fills the tanks located in Mecca, Mīna, °Arafāt and Muzdalefa to the tune of 170,000 cubic metres of water. The daily total water consumption by the pilgrims during the 1988 Hajj season was estimated at 330 million gallons per day.⁶⁶

4.4 Services Outside Saudi Arabia (Embassies, Hajj Affairs and the Muslim World League {The Islamic Edification Programmes})

Services outside Saudi Arabia are provided by the Saudi Arabian Embassies and Consulates abroad, the Islamic centres, and the Hajj offices of Muslim countries, under the overall direction of the Saudi Arabian Office for Hajj affairs. The Muslim World League is a popular non-governmental international Islamic organisation founded on the 14th of Dū al-Hijja, 1381H (1962) following a decision to this effect by the Islamic Conference in Mecca.⁶⁷

"One of the Muslim World League covenants is to call upon all nations to live with one another in the field of good work for the benefit of mankind and for human happiness, and to do their utmost towards cementing unity of purpose amongst Muslims and removing causes of social dismemberment which seems to threaten Muslim society everywhere. And it will undertake to assist everyone who calls for goodness and rectitude so that he may accomplish his Islamic mission. To achieve these ends, the Muslim World League exerts its maximum efforts in uniting the ranks of Muslims and eliminating the causes of disintegration in Muslim societies the world over and eliminating obstacles preventing the formation of a university for the world of Islam. Moreover, it supports every advocate of charity and guidance and helps him in fulfilling his Islamic task and uses everything, spiritually, materially and morally in order to achieve its aims".⁶⁸

The specific objectives of the World Islamic League are to:

- 1- explain and disseminate Islamic culture and teachings;
- 2- refute false allegations against Islam and repel pernicious trends and concepts;
- 3- Defend Islamic causes in accordance with the interests and aspirations of Muslims; and,
- 4- provide assistance in the fields of education, culture, social welfare and health-care problems.

⁶⁶- The Ministry of Information, *al-Dawr al-'Insānī al-'Ālami lil-Mamlaka al-'Arabiyya al-Sa'ūdiyya*, {ND}, p. 70.

⁶⁷- The Muslim World League, *Rābi'at al-'Ālam al-Islāmi, 'isrūn 'āman 'alā Ṭarīq al-Da'wā wa- al-Jihād*, 1981, p. 3.

⁶⁸- Muslim World League, *Information Directory*, p. 7.

The Secretariat General of the League organises lectures and symposia in which the great scholars of the Islamic world participate and discuss all matters relating to Islamic and Muslim affairs.⁶⁹ Their aims are the following:

- 1- working towards the implementation of the Islamic Sari'a;
- 2- dissemination of the Qur'an and its translation into various languages;
- 3- coordination of the efforts to promote Islamic *da'wa*;
- 4- making as much possible use of the pilgrimages to promote Islamic consciousness through lectures and symposia;
- 5- extending support to Islamic activists;
- 6- distributing Islamic literature;
- 7- encouraging publications which serves the purpose of Islamic *da'wa* and expurgating the non-Islamic contents from all Islamic media;
- 8- examining problems facing Muslim minorities, supporting their demands and extending any necessary assistance to them;
- 9- lending support to Islamic organisations and institutions connected with the Rabīṭa (the Islamic World League) and coordinating Islamic endeavours with such institutions;
- 10- extending aid and relief to Muslims affected by disasters, accidents and calamities; and,
- 11- disseminating Islamic education through the construction and support of Islamic schools and institutions.⁷⁰ Moreover, the Secretariat General of the Islamic 'League during the Hajj is keen to perform its duties of guiding and instructing the pilgrims. All this is done by way of religious ruling '*iftā'*', lectures, symposia, radio and T.V. lessons and programmes and the distribution of religious books, and by answering pilgrims' inquiries regarding the Hajj and *Umra* provisions and any other religious questions they might have.⁷¹

⁶⁹- Muslim World League, *Rābiṭat al-Ālam al-Islānī* *isrun ʿām ʿalā Ṭarīq al-Daʿwa wā al-Jihād* 1962-1987, 1987, p. 15.

⁷⁰- Muslim World League, *Information Directory*, {N.D.}, pp. 5-7.

⁷¹- The Ministry of Information, *60 Years of Achievements*, p. 137. See also: Muslim World League, *Rābiṭat al-Ālam al-Islānī*, *isrun ʿām 1962-1987, 'Injāzāt wa Taṭalluʿāt*, 1987, p. 16.

4.5 Politics and Cultural Considerations Affecting Hajj Policies and Procedures

4.5.1 Politics and the Hajj

Through the ages, religion has been used in the political arenas of the world. The Muslim faith has not escaped this problem, and, in the present day great care has to be taken to ensure that the Hajj is not hijacked for political purposes. This responsibility naturally falls on the Kingdom of Saudi Arabia, yet, even within the Kingdom, there are factions who would try to make use of the 'captive audience' for their own ends.

The many millions who make the pilgrimage to Mecca each year are an obvious target for unscrupulous political fanatics. Many thousands of the pilgrims are poor, uneducated villagers who are not yet wise in the ways of the political world: that they can be used as a political tool is glaringly obvious. (See Table 4.1)

This problematic for the Ministries who are engaged in making certain that the Hajj is trouble free, and that the pilgrims are free to come and go as they please; free from hindrance and free from unwanted harassment. Sadly, many of the pilgrims themselves come to the Hajj with the express intention of voicing their political ideas.

"Western newspapers reported that Khomeini had been aiming to politicise the Hajj. The Iranians saw things differently: since Islam made no distinction between religious and political activity, the Hajj was inherently political, and those who had tried to make it a purely spiritual occasion had deviated from the true path of the Prophet".⁷²

Governments are not above such dealings. The Iranians chose the Hajj season to raise its political differences with Saudi Arabia in 1993. Libya also used the Hajj to cause trouble amongst its Arab neighbours: Colonel Gadaffi refused to allow Libyan Muslims to travel to the Hajj and accuse Saudi Arabia of not securing the rights of safe passage through Egypt and Tunisia. During the Hajj the Sudan also took the opportunity to blame Saudi Arabia for the Gulf War, despite the fact that Sudan's internal problems are enormous.

The fact that there are various sects in the Muslim world, i.e. Shi'ite, Sunni and Isma'ili also causes many difficulties. The differences in the sects' observance of the Muslim rituals means that they are open to political manoeuvring, both amongst and between themselves, and from outside influences.

⁷²- Malise Ruthven, Islam In The World, 1991, p.33

The diplomatic balancing act that is called for during each Hajj season, between strict Muslim duties, the various political factions and other Arabic governments, puts the Kingdom and its rulers in an extremely delicate position. There is no way of knowing in advance who is going to take the opportunity to try and stir up trouble. There is no also way of knowing whether some seemingly innocent accident during the Hajj will not be exploited by political malefactors. The fact that this tightrope is walked at all shows that the Saudi Arabian government, along with the Saudi Arabian Royal Family, is pearly to deal cleverly and diplomatically with all events. From a Saudi Arabian point of view the Hajj is a religious festival, nothing more and nothing less. It is the most important time of the year for millions of Muslims, and it should be left as just that, with the pilgrims being allowed to perform the Hajj in freedom and peace, and in the true spirit of the Muslim faith.

4.5.2 Cultural Problems and the Hajj

One of the most difficult problems concerning the Hajj is the religious heterogeneity of Muslims attending this important Islamic ritual. As we mentioned above, Muslims are divided into various religious sects such as Shi'ite, Sunni and Isma'ili and are often further sub-divided into various schools of thought, each with its own belief and practices. Two sects alone, the Sunnis and Shi'ites, for example, are divided into more than seventeen different schools (four Sunni schools and thirteen Shi'ite schools) and each difference in belief has its consequence in practice, thus causing a lot of problems for the Saudi Arabian organisers. One organisational difficulty caused by having pilgrims from these differing beliefs can be illustrated by an example of the provision of shades and canopies for the protection of pilgrims from the blazing sun.

The Shi'ites believe that the Prophet did not use a canopy or any other form of cover to protect himself from the sun when he performed the Hajj pilgrimage. The Sunnis, on the other hand, do not hold such a view and demand that the authorities provide them with some form of protection. Thus, the Shi'ites prefer to use buses with no roofs whereas the Sunnis refuse to use such buses because of the health hazards involved. Another example concerns the transport of the Shi'ite pilgrims' luggage. As they do not use buses with roofs, where luggage is usually carried, they demand that it is transported in separate cars, which adds to congestion and traffic jams.

As a result of their beliefs, the Shi'ites face severe health hazards from exposure to the hot sun, rain, cold and wind, and as a result, many of them suffer from heat exhaustion and sun-stroke and therefore require special hospital care.

Problems are also caused by illiteracy and ignorance; the pilgrims who come from very poor places in Africa or Asia, for example are unable to read road signs and, therefore find it difficult to find their way around. They are also unable to follow the special written instructions issued to pilgrims during the Hajj.

Pilgrims from certain areas are used to living outdoors, thereby causing a lot of problems. Ten years ago, the Saudi Arabian Hajj organisers instructed them to come under the supervision of a muṭawif, who would take care of their accommodation. However, the pilgrims still use the outdoor-mosques, roads, bridges and gardens for sleeping and cooking, as they are not accustomed to living indoors. This presents an intractable problem and the Saudi Arabian organisers are in no win situation. One of the airport managers at Jeddah, Mr. ʿAbd al-ʿAziz al-Ken, described an example of a difficult situation. King Faiṣal asked him to make the pilgrims use the hundreds of airport rooms rather than live on the pavements, and make use of the good facilities provided free by the Saudi Arabian government. But the next day, King Faiṣal still found the people using the streets. He asked Mr. al-Ken why the people were not using the rooms, to which Mr. al-Ken answered that the people preferred the fresh air to the air-conditioners.⁷³ This was considered bad for the Saudi Arabian Government since it gave the false impression that the Government did not provide facilities for the pilgrims. The Saudi Arabian Municipal Government spends a lot of money providing litter bins but many pilgrims do not use them. The Government is therefore obliged to clean the streets every hour during the Hajj pilgrimage. The pilgrims also like try to save money, however cheap the facilities are, in order to buy electrical goods which are relatively cheap compared to prices in their own countries.

Water is very expensive in Saudi Arabia, but many pilgrims come from towns and villages next to rivers and are used to using large amounts of water: this causes a lot of expense and problems regarding water consumption. The Saudi Arabian Government has sought to tackle this problem by technology. They have installed electronic taps from which water only flows when one places one's hands under the tap and it stops as soon as the hands are removed.

The Pilgrims from poor countries use wood fires for cooking because they are not familiar with modern domestic appliances. They sometimes cause fires by cooking in this way and they do not follow modern safety precautions.

Depending on the country of origin, Muslim pilgrims are influenced by the cultural and religious societies to which they belong. Many of their practices may therefore be

⁷³- Interview with Mr. A.al-Ken, 13th May, 1993.

considered non-Islamic by the Saudi Arabian Government. Trying to prevent such practices consequently angers the pilgrims. An interesting case concerns Jeddah or "the grave of Eve". Thousands of pilgrims who alight at Jeddah airport inquire about the location of the grave of Eve. The Saudi Arabian organisers discourage such attitudes and a long time ago they destroyed any signs of such a grave, thus incurring the displeasure of many pilgrims.

Other problems arise from the mixed motives of the pilgrims and from the wide range of local interpretations of the religious laws relating to various parts of the Hajj ritual. Many come just to get the pilgrims' badge and do not understand its deeper meaning. For example, when the pilgrims are circling the Ka'ba, there is a lot of pushing and shuffling and old people are sometimes crushed, yet according to the rules of the Hajj ceremony, it is not at all important to actually kiss the black stone but many pilgrims think it is a recommended act. The African pilgrims, especially those from Nigeria, form small squads and rush towards the black stone pushing others aside, especially the old who are trampled underfoot if they fall down. The Saudi Arabian Government deploys soldiers to control the crowds and ensure the safety of all the pilgrims, but this can sometimes convey a hostile impression. Another example is the ceremony by which the pilgrims leave Muzdalefa in the morning for Mīna to throw pebbles at the *Jamarāt al-ʿAqabah*. Upon arriving at the major pillar *Jamarāt al-ʿAqabah* pilgrims throw seven pebbles. Some, however, throw big stones and in the process, they miss the pillar and accidentally hurt some innocent pilgrims who are also crowding in the same area.

The pilgrims keep asking for a lot of facilities and other things which the muṭawif is unable to provide. This put both the muṭawif and the Saudi Arabian Government in a difficult position. The Ministry of the Hajj looks after such complaints. The prices of land and buildings next to al-Haram, Mecca and al-Madina is very high and as a result, only a few small rooms are available for renting.

During the sacrifice, the pilgrims are not allowed to slaughter animals outside the slaughterhouse, and the Government has installed, as we have seen, clean and modern slaughterhouses which do it for them in a hygienic manner. Some pilgrims still evade this fatwa and still do their own slaughtering which causes a lot of problems. However, in the last two years, this problem has almost been solved.

Language is a major problem. The pilgrims come from more than one hundred countries and speak different languages and dialects, and though it may seem that English is spoken by many people, the pilgrims who come to the Hajj mostly speak non-European languages. This creates special communication problems, especially when conveying instructions about the Hajj pilgrimage. The language problem is compounded by the fact

that most Islamic countries do not provide special guidance or instructions for the Hajj pilgrims apart from Indonesia, Malaysia, Iran, Turkey, Pakistan, Nigeria and India.⁷⁴

There are also problems arising from the Islamic calendar. The Islamic era is based on Hijra, the migration of Prophet Muhammad from Mecca to al-Madina, which took place on 16 th July 622 A.C. According to the following Hadīṭ:

Narrated Sahi bin saʿd: The Prophet's companion did not take as a starting date for the Muslim calendar, the day, the Prophet (p.b.u.h) had been sent as an Apostle or the day of his death, but the day of his arrival at al-Madina.⁷⁵

The Islamic calendar is based on the moon's 30 day phases from one new moon to another new moon, an interval of 29 days, 12 hours, 44 minutes and 2.78 seconds. The lunar year is 354 days, thus 11 days short of the solar year. As a result the Islamic religious festivals run through all the seasons every 32.5 years. In other words, if the Hajj season comes in the heat of the summer in a certain year, it would come during the winter after 16 years.⁷⁶ Allah has revealed following simple way for determining these months:

" And they ask you about the crescent moons, say : They are but signs to mark fixed periods of time for people and for pilgrimage".⁷⁷

The Hadīṭ also says:

"But if you are clouded over, then complete the period of Saʿban as thirty".⁷⁸

The simple rule of the Islamic calendar is the physical sighting of the crescent moon, for that is the sign that a new lunar month has begun. Mr. al-ʿAlwani (1993) attached great importance to this issue and argued that modern means of communication have forced Muslims to consider problems that had never arisen before or, if they had, arose only in part. For example, Muslims outside of the Holy places have traditionally celebrated ʿId al-Fiṭer and ʿId al-Adha without knowing for sure when the moon had risen. For centuries, Muslims in all countries have asked their Muslim neighbours whether they had begun the new month with them or not? In England, for example, Muslims in one city may have a different Islamic lunar calendar from Muslims in another city because every

⁷⁴- For more information see A. Bwqis, 1978, p.36.

⁷⁵- M. Khan, vol. V, p. 186.

⁷⁶- Ahmad Ali Ismaʿil, "*Hārakāt al-Hajj min Duwāt al-ʿĀlam al-Islāmi*." Proceedings of the First Islamic Conference", Imam Muhammad ibn Saud Islamic University, 1984, p. 210.

⁷⁷- The Qur'an. 2:189.

⁷⁸- al-'Imam Hamid. M. al-Gāzali, (ND), vol. I, p. 232.

Islamic group or nation likes to think that it is following its own lunar calendar. In 1992, for example, Muslims in Leeds and pilgrims in Mecca celebrated ʿīd al-Fiṭer and ʿīd al-Adhā on different days from each other. This was the result of the kind of communication that existed then.

"Today modern communication networks give local moonlighting decisions a global significance. Likewise, for centuries the most reliable means for determining the beginning of the lunar month was the actual physical sighting of the moon or testimony by witnesses to that effect".⁷⁹

The point which seems to need clarification, however, is the difference between *al-Hukm al-Waḍʿi* (circumstantial command) and *al-Hukm al-taklīfi* (commissioning command). The solution to all these problems lies in providing more, better timed and targeted information. In particular attention must be paid to the following issues:

- 1- More communication (mass media) facilities should be provided.
- 2- Islamic countries must give more (*Mufti*) guidance to the pilgrims.
- 3- More information offices must be set up in the Islamic Holy places.
- 4- The *al-Muṭawwifūn* should give more information.
- 5- During their travel to the Hajj, pilgrims should see a lot of films about the occasion, at present the Saudi Arabian Airlines show the pilgrims only one film called *Rihlat al-ʿumr* (The Duration of the live Journey) which does not give enough instruction.
- 6- More brochures are needed, and more information should be given in different languages in the newspapers.
- 7- The pilgrims must have access to more radios and TV sets to receive information.
- 8- There must be more posters in the Hajj rooms.
- 9- Saudi Arabian Embassies must provide more guidance to the pilgrims.
- 10- The Saudi Arabian Government must find a solution for the Islamic lunar calendar from a Shariʿa stand-point.

⁷⁹- The Q News, "The Islamic Lunar Calendar, A Civilizational Imperative," Section 2, 1993 ,p. 6.

Table 4.3. Pilgrims arriving from abroad during the Hajj period from 1926 to 1992*

Year of arrival	Number of pilgrim	Year of arrival	Number of pilgrim	Year of arrival	Number of pilgrim	Year of arrival	Number of pilgrim	Year of arrival	Number of pilgrim
1926	90662	1940	9024	1954	283319	1968	645182	1982	851761
1927	96212	1941	23863	1955	294118	1969	607755	1983	856718
1928	90764	1942	149841	1956	316226	1970	918777	1984	960386
1929	81666	1943	164072	1957	318507	1971	894573	1985	762755
1930	39045	1944	232971	1958	24743	1972	719040	1986	77460
1931	29065	1945	220722	1959	62590	1973	739319	1987	827236
1932	20181	1946	215575	1960	37857	1974	830236	1988	762755
1933	25291	1947	209197	1961	37630	1975	862520	1989	774560
1934	33898	1948	207171	1962	61286	1976	862520	1990	827236
1935	33830	1949	253369	1963	55244	1977	812892	1991	720102
1936	49517	1950	285948	1964	374784	1978	879368	1992	1,012,140
1937	76224	1951	216455	1965	406295	1979	853555		
1938	59577	1952	199038	1966	431270	1980	1005060		
1939	32153	1953	266555	1967	479339	1981	919671		

Source: a- From 1926 -73, Estimate by : The First Islamic Geographical Conference, Dr. al-Sayd Khaled al-Mtry, *al- Hajj Dirash fe Harkt al-Sukan*, Vol 5, 1984, pp. 305-306.

b- From 1973-1989, Estimate by : At the Service of Allh's Guests, Ministry of Information, p. 19.

c- From 1989-1992, Estimate by : Kingdom of Saudi Arabia, Ministry of Interior a statistical letter

*These statistics do not include Saudi and resident pilgrims (pilgrims from inside) whose number generally match those arriving from abroad.

Chapter Five

The Saudi Arabian Media and the Hajj

Introduction

The purpose of this chapter is twofold:

- 1- To give a brief historical account of how the Saudi Arabian media has developed and progressed.
- 2- To describe how the Hajj is covered by the Saudi Arabian media including the press the radio, the television, audio and video tapes, Hajj instruction books, leaflets and publicity material. The analysis is based on published material for the years 1992 and 1993.

The overall aim is to assess the coverage of the Hajj by the media and to facilitate and enhance a general understanding of these important services given the cultural, national and religious diversity of the pilgrims visiting the Muslim's Holy places for the purpose of worship and to perform their religious duties. The analysis covers the whole of the Hajj season which is taken to include the month before and the month after the actual ceremonies begin.

5.1 The Development of the Press in Saudi Arabia since 1883

The history of the press in Saudi Arabia can be divided into the following three main periods:

- 1- The Ottoman period (1883-1916)
- 2- The Hashemite period (1916-1924)
- 3- The period of National Government from 1924 to the present time.

5.1.1 The Ottoman Period (1883-1916)

This period saw the publication of a number of papers in the al-Hijaz region, so many in fact, that it became the second most important centre after the Yemen, in terms of both the numbers of publications and its circulation figures. This flurry of press activity was brought about by the establishment of the first printing house in Mecca by the Turkish Government, in 1300H (1883)¹ for the purpose of producing religious books which were in demand at that time. A year later, in 1301H (1883-1884), the printing house was able to publish a medium sized gazette containing 182 pages, which was called *Hijaz Wilāyati Sālnamah Sīy*. Judging from the title page of this gazette, which is reproduced by al-Sāmik, it seems to have been published in Turkish. In total, five editions of this gazette were published, and the last issue appeared in 1309H (1891-92).² The gazette contained information about the social life, nobility, administration and finances of the al-Hijāz region, including information on *al-Mahmal*, the Hajj and *al-Haram al-Nabawi al-Sarīf* Mosque.³ The first newspaper, *al-Hijaz*, was published in 8 th Sawwāl-1326H November, 1908⁴ by the Ottoman Turkish rulers in Mecca, though Egyptian published: papers, Arabic, were also in circulation at that time. Other publications during this period included the humorous weekly *Sams al-Haqiqat*, which was produced in both Arabic and Turkish in (1909)⁵, and the Arabic daily newspaper *al-’Iṣlāh al-Hijāzi*. The first issue of *’Iṣlāh al-Hijāzi* which was produced in Jeddah on 17 May, 1909 was meant to meet the demands of the Arabic readers in al-Hijāz.⁶ The paper was owned and published by a Syrian named R.M. Tawakkul and was edited by a Lebanese person, A. D. Hariri. The printing house however, was founded with the help of the local traders and the people of Jeddah, who were happy with the publication of the newspaper. Unfortunately the *’Iṣlāh al-Hijāzi* lasted for only few months before going into liquidation for financial reasons following the death of its publisher.⁷

The Turkish people continued to publish newspapers in the region, although not in Mecca itself, until it came under Hashemite rule. One of the newspapers produced

¹- M. A al-Sāmik, *Nas’ā al-Ṣahāfa fī al-Mamlaka al-Arabiyya al-Sa’udiyya*, 1982, p. 11.

²-Ibid., 1982, pp. 33-35.

³- For more information about al-Mihmal see M. al-Batanuni, pp.140-146.

⁴- M. al-Sāmik, 1982, p. 44. See also Gazy . Z . *’Awaḍ-Allah, al-Ṣahāfa al-Adabiyyah fī al-Mamlaka al-Arabiyya al-Sa’udiyya*, 1989, p. 21.

⁵- M. al-Sāmik, 1982, p. 51.

⁶- M. al-Sāmik, *al-Ṣahāfa fī al-Hijaz 1908-41*, 1971, p. 28-55. See also M. al-Sāmik, 1982, p. 186.

⁷- The Ministry of Municipal and Rural Affairs, *Jeddah*, p. 189.

outside Mecca was called *al-Hijaz*, which, in spite of its Meccan *al-Hijaz* name, was produced in *al-Madina* on 7 June, 1916. No information is available, however, on its first issue nor is it known how long it lasted but it was probably until *al-Madina* came under Hashemite rule.⁸

5.1.2 The Hashemite Period (1916-1924)

The Hashemite period saw the publication of the bi-weekly paper, *al-Qiblah* in Mecca on 15 August, 1916. It was a religious, political and social affairs newspaper which was published to spread the word of Islam and to serve Muslims and Arabs. It remained in production for nearly nine years, up until 25 September, 1924, when *al-Hijaz* came under Saudi Arabian rule.⁹ Another paper which was in circulation during this period was the *al-Falāh* newspaper which was owned by B. Sākir, a Syrian journalist who escaped from Syria and fled to Mecca where he started up business as a journalist and publisher. His paper, *al-Falāh*, was produced as a bi-weekly paper on 8 September 1920, and then as a weekly paper on 17 October, 1920. It consisted of four pages which dealt mainly with political and social affairs. Approximately seven issues were produced altogether, though it is not known when production ceased, al-Sāmik, however, believes that the last issue of the newspaper appeared on 20 September, 1924.¹⁰ The first newspaper run by native-born Arab writers was the Jeddah based *Barīd al-Hijaz* which was produced as a bi-weekly paper in the year 1924 but it only survived for a year.¹¹ During this short period the paper managed to publish 54 issues in its first year and only two the following year before it was finally closed down when al-Sarīf ʿAli moved from Jeddah to Jordan on 22 December, 1925.¹²

8. M. al-Sāmik, 1982, pp. 116-120.

9. Muhammad F. ʿizzat, *Wasā'il al-Iʿlān al-Suʿūdiyya wa al-ʿĀlamiyya*, 1990, p. 191. See also al-Sāmik, 1982, pp. 104-114.

10. M. al-Sāmik, 1982, p. 124.

11. Willard A. Beling, ed., *King Faiṣal and the Modernisation of Saudi Arabia*, 1980, p. 125.

12. The Ministry of Municipal and Rural Affairs, *Jeddah*, p. 189. See also M. al-Sāmik, 1982, p. 127.

5.1.3 The Saudi Arabian Period (1924-1964)

According to F. al-Hārṭī, the development of the Saudi Arabian press during this period can be divided into two main sub-periods:

- 1- The first period extends from the Unification of the Kingdom on 22 September, 1932, to the Incorporation of the Press in 1963.
- 2- The second sub-period extends from the Incorporation of the Press to the present time.¹³ Casting aside the rudimentary experience of Umm al-Qura, M. ʿizzat, divides the stages through which the Saudi Arabian press passed during this period into three phases which overlap a great deal with what has been suggested by al-Hārṭī.¹⁴ Taking both these views into consideration one may divide this period into four sections:
 - 1- The Umm al-Qura newspaper experience, 1924-1928.
 - 2- The period of private ownership of magazines and newspapers, 1928-1959.
 - 3- The period during which newspapers were merged and the Ministry of Information was established, 1959-1964.
 - 4- The period during which when newspapers were brought under public control which extend from 13 January 1964 to the present time.

5.1.3.1 The Umm al-Qura Newspaper Experience, 1924

The Arabic weekly *Umm al-Qura*, the first Saudi Arabian newspaper published in Mecca, began on 12 December 1924.¹⁵ The first and second issues did not mention the name of the Chief Editor, Y. Yasin who was followed by R. Mīlhis.¹⁶ It is still being published free of charge in Riyadh by the Saudi Arabian Ministry of Information, for purely historical reasons as it was the first newspaper produced in Saudi Arabia.

"We can say that *Umm al-Qura* was the only newspaper that did not stop from 1924-1945."¹⁷

13- Quoted by M. Naṣīr, *Rihlat Tult Qarn*, 1954-1987, Riyadh, 1987, p. 376.

14- M. ʿizzat, 1990, p. 210.

15- M. I. al-Hāzimy, *Murjam al-Maṣādir al-Ṣuḥufiyya Ṣahifat Umm al-Qura 1924-1945*, 1974, p. 17.

16- Gazi. ʿAwaḍ Allah, 1989, p. 27.

17- M. I. al-Hāzimy, 1974, p. 17. See also St. John Philby, *Saudi Arabia*, 1955, p. 296.

5.1.3.2 The Period of Private Ownership of Magazines and Newspapers 1928-59

After the appearance of the *Umm al-Qura* newspaper, the Saudi Arabian Government allowed the Saudi Arabians to own magazines and newspapers. That period was called "the private ownership of magazines and newspapers". Many newspapers and magazines were published in the country with considerable improvements to both the contents and the quality of the printing.

a. Magazines

The first privately owned magazine to be produced in Saudi Arabia was *al-Iṣlah* which appeared for sale on 1 August 1928.¹⁸ This was followed by *al-Manhal* in al-Madina city in February, 1937 and *al-Nidā' al-Islāmi* in Mecca in June of the same year.¹⁹ Ten years later in 1947 the Ministry of the Hajj and Endowment (now the Ministry of al-Hajj) produced the monthly Hajj magazine *al-Tāḍamun al-Islami*, which was the first magazine to specialise in Hajj affairs. In 1994, the Minister of the Hajj changed the name to *Majallat al-Hajj*.²⁰ (the Hajj Magazine). 1953 saw major developments in the production of newspapers and magazines in Saudi Arabia, with the appearance of the first multicoloured weekly magazine, *al-Riyadh*, in Jeddah. In 1955 the first monthly radio magazine was produced. This was later called *al-Idā'a wa al-Tilifiẓiūn* (Radio and Television) before it finally ceased production in 1967.²¹

b. Newspapers

A considerable number of newspaper publications were in circulation in the al-Hijaz region during the 1930s the most important being the *al-Ḥaram* newspaper produced in Cairo on 4 December 1930. This was followed by *Ṣawṭ al-Hijaz* followed in 1932 and *al-Madina al-Munawwara* from al-Madina al-Munawwara city in 1937.²² All newspaper publications however, were temporarily suspended in 1941 during the Second World War which disrupted the much needed paper supply to the region..²³

¹⁸- M. ʿizzat, 1990, p. 236.

¹⁹- M. al-Ṣāmik, 1982, p. 162.

²⁰- ʿAbd Allah Buqis, "Taʿliq", *Majallat al-Hajj*, February 1994, p. 45.

²¹- M. ʿizzat, 1990, p. 248.

²²- Willard A Beling, ed., 1980, p. 125.

²³- M. al-Ṣāmik, 1982, p. 161.

The first newspaper to appear after the war was *Ṣawt al-Hijaz*, which was as a literary magazine produced under the new name of *al-Bīlad al-Suʿūdiyya* on 4 March 1946, it was gradually transformed into a newspaper.²⁴ This was followed in 1947 by the reappearance of the *al-Madina al-Munawwara* newspaper in al-Madina al-Munawwara city,²⁵ and then by *al-Yamam* from Riyadh in August 1953. The *Hīra*' weekly newspaper in Mecca, which was owned by Ṣalīh M. Jamal, was published on 8 December 1956, but it was eventually suspended after issue 250 on 23 January, 1959, when *Hīra*' was amalgamated with *al-Nadwa*. The *Hīra*' name only appeared twice with *al-Nadwa*.²⁶ This was followed by the production of the *al-'Aḍwā*' weekly newspaper on 4 June, 1957, in Jeddah but this paper was suspended on 6 January, 1959²⁷ after issue number 87 after being published for only one and half years.²⁸ Six months after the appearance of *al-'Aḍwā*'; on 23 December 1957, came the *ʿArafāt*, a weekly Jeddah newspaper, but like the *al-'Aḍwā*'; it was short lived and remained in production for less than eighteen months until it was suspended after issue 53 on 19 January, 1959.²⁹ The last paper to appear during this period was the *al-Nadwa* which was owned by Aḥmad al-Subaʿi, and was produced in Mecca on 26 February, 1958. At first published as a weekly paper then as a bi-weekly (starting on 17 May 1958) and subsequently three times a week (Sunday, Tuesday and Thursday)³⁰ The weekly newspaper, *al-Khalij*, was established in al-Khubar by Mr. ʿAbd Allah Ṣbbat. In its fifth year, the newspaper became a bi-weekly.³¹ *al-Khalij al-ʿArabi* was the first paper to be produced in the Eastern region in 1958. A few years later, however, the Administration of Publications suspended the production of this paper.³² Finally, the weekly newspaper *al-Qaṣim*, was the first newspaper published in Buraidh by Mr. ʿAbd Allah al-ʿAli al-Ṣaniʿ. This

24- M. ʿizzat, 1990, pp.213-218.

25- G. ʿAwad Allah, 1989, p. 31.

26- Ibid., pp. 35-36.

27- M. ʿizzat, 1990, p. 228.

28- Ibid., p. 228.

29- G. ʿAwad Allah, 1989, pp. 38-39. M. ʿizzat, 1990, p. 230. M. al-Ṣāmik, did not mention the ʿArafāt newspaper in his book "*Naṣʿat al-Ṣaḥāfa fi al-Mamlaka al-ʿArabiyya al-Saʿūdiyya*"

30- M. ʿizzat, 1990, p. 232.

31- Ibid., p. 232.

32- Ibid., p. 234.

newspaper was suspended by the Saudi Arabian Administration of Publications on 12 May, 1964.³³

5.1.3.3 The Merger of Newspapers and Magazines 1959-1964

The Saudi Arabian Government found that the number of newspapers and magazines published in Saudi Arabia had increased, and recommended that newspapers should merge because the number of newspapers and magazines were not commensurate with the population of the country and its high illiteracy rate at that time.³⁴ The Saudi Arabian Government felt it necessary to intervene to protect the interests of the readers and to maintain high quality standards. Therefore, to meet these needs, a Royal Decree in 1959 authorised the establishment of the Administration of Publications, whose objectives included amongst them the monitoring of foreign publications entering the Kingdom and authorising the circulation of those considered of benefit to the reader. The Government's position on the number of Saudi Arabian newspapers was stated in the speech by His Royal Highness, the late King Faiṣal, (then Crown Prince) to journalists in which he was quoted as saying: "One or two strong newspapers are better than ten weak ones".³⁵ This brought about changes in the administration and the running of newspapers and magazines in the country. One of these changes was the amalgamation of the *al-Bīlad* newspaper with the *ʿArafāt* newspaper which was given the name of *al-Bīlad*.³⁶ Secondly, the head offices of *al-Madīna al-Munawwara* were moved to Jeddah and the paper was transformed into a daily newspaper, which concentrated on the news and the political and social life of Jeddah. Thirdly, the *al-Nadwa* newspaper was also transformed into a daily newspaper and amalgamated with *Hīra'*, but their partnership soon broke down after the production only two issues. This period, as we have already said also witnessed the appearance of the *al-Qaṣīm* newspaper. The publication of this paper, however, was suspended by the Administration of Publications on 12 May, 1964.

Another major change was the establishment of the *ʿOkāz* Press and Publication which became responsible for the publication of the *ʿOkāz* newspaper which was owned and run by Aḥmad ʿAbd al Gaffār ʿAṭṭār from 1960. He gave up this position on following the establishment of the Administration of Publications. The Chairmanship of the Board

33- Ibid., p. 236.

34- A. Zamakhshari, 1994, p. 57.

35- M. ʿizzat, 1990, p. 234.

36- Gazi ʿAwad Allah, 1989, pp. 28-29.

was given to ʿOmar ʿAbd Rabbu and the position of Editor-in-Chief to ʿAbd Allah Kiyāṭ who was succeeded by ʿAli Ṣubukṣi before being promoted to Chairman of the Board of the paper. This paper is still being produced from its base in Jeddah.³⁷ The sixth and last weekly newspaper to be authorised by the administration was the *al-Khalij al-ʿArabi*. Although the print media in this period were privately owned, they were nevertheless under the regulatory control of the Saudi Arabian Government. This particularly applied to newspapers.³⁸

5.1.3.4 Establishment of the Ministry of Information 1959-64

The Saudi Arabian Ministry of Information was established by Royal Decree, No. 57, on the 4 Dū al-Qaʿda, 1382H (1962)³⁹ with the main aim of raising the intellectual, cultural and spiritual standards of the citizens of Saudi Arabia in a manner that would conform with the principals and teachings of Islam, the state religion.⁴⁰ The Ministry was also responsible for the supervision of the mass media activities in the country including radio, television and the press. More recently, the Saudi Arabian Press Agency has been made responsible for all printed material, the issue of licences to owners of newspapers, photographic studios, tape-record shops and for Saudi Arabian information centres both inside and outside Saudi Arabia. The Ministry started its work by building a television network which began its operations with two stations, one in Riyadh and the other in Jeddah, and later expanded to 18 television and radio stations covering all parts of the Kingdom as well as some of the neighbouring countries, using an integrated television transmission network.

The Minister of Information is directly responsible to the Council of Ministers for all the Department's activities, while two Deputy Ministers and seven Assistant Deputies are directly responsible to the Minister. Figure 5.1 gives a schematic representation of the various activities of the Ministry in obtaining and disseminating information.

³⁷- M. ʿizzat, 1990, p.257-260. See also Ministry of Municipal and Rural Affairs, Jeddah, p. 93.

³⁸- A . Zamakhshari,1994, p. 57.

³⁹- Badr Aḥmad Kerayyim, *Nas'ax wa Taṭwwur al-Idāʿa fi al-Mujtamaʿ al-Suʿūdi*, 1982, p. 58. See also: *Saudi Government Serial Publications, A Selected Bibliography*, 1981, p. 5.

⁴⁰- The Ministry of Information, *Wazārat al-ʿIlm, Ns'at wa Qitāʿat wa ʿI njazāl*, 1987, p. 11.

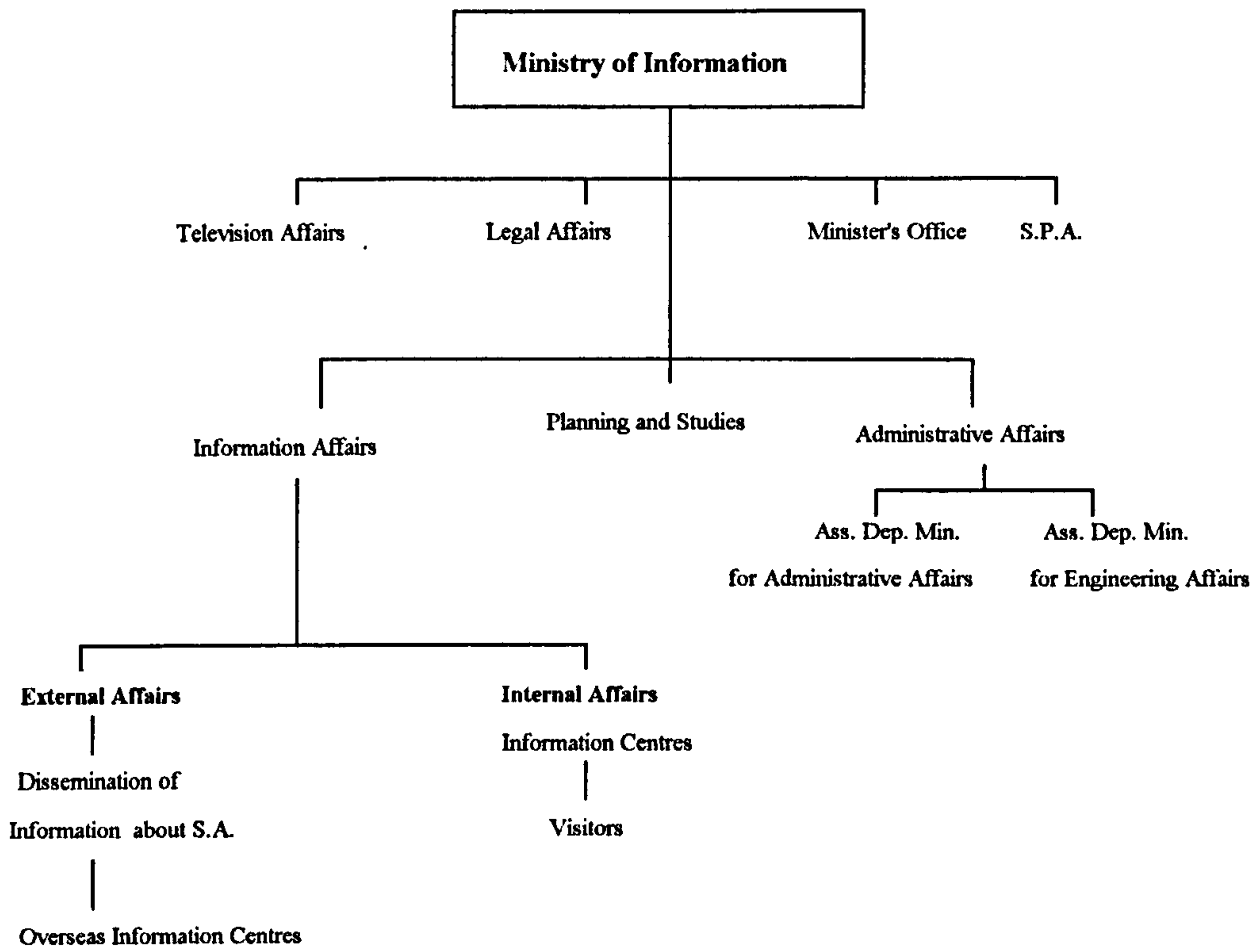


Fig. 5.1. The Various Activities of the Ministry of Information

5.1.3.5 The Public Control Period, from 13 January, 1964-the Present

A Decree issued in 1963 by the Council of Ministers stipulating that individual ownership of the press was to be replaced by public sector companies and organisations, with the exception of monthly/weekly cultural, economic and scientific magazines. Shortly afterwards, a Royal Decree was issued ratifying the Ministerial Decree. The system includes the following rules:

- 1- There should no less than 15 members of the Corporation.
- 2- Members must be of Saudi Arabian nationality, over 25 years old and with a stable income and job as well as a clear judicial record.⁴¹

The system also defined the procedure for the selection and responsibility of the Chairman of the Board and Editor-in-Chief of the Corporate Press. This was the starting point in the formation of the Corporation Press Organisation of which there organisations were three in Jeddah, three in Riyadh, one in Mecca and one in Dammam.⁴² These eight press organisations were formed to take over from private press companies producing among them seven daily newspapers. The only exception to this, and mainly because it was an international paper, was the *ASharq al-Awsat* newspaper which was published in 1978 under the name of the Saudi Arabian Company for Research and Marketing. The following is a list of these private sector companies and organisations together with the names of papers and/or magazines produced by each of them.

5.1.3.5.1 Newspapers and Weekly Magazines

(a) The al-Bilād Press and Publications' Organisation.

- 1- The *al-Bilād* newspaper.
- 2- The *al-Bilād* also issues the weekly magazine, *Iqra'*, which is a political and social publication which was authorised in 1973.

(b) The al-Madina Press and Publications' Organisation.

- 1- The *al-Madina* newspaper.
- 2- The *al-Malā'ib al-Riyaḍiya* (a daily sports newspaper).

⁴¹- The Ministry of Municipal and Rural Affairs, *Jeddah*, p. 191

⁴²- *Ibid.*, p. 191.

(c) 'Okāz Press and Publications' Organisation.

- 1- The 'Okāz newspaper.
- 2- *The Saudi Gazette*, (an English daily newspaper first published in 1974).
- 3- The *Hassan*, (a weekly children's magazine which started production in 1973).

(d) The al-Nadwa Press and Publications' Organisation.

- 1- *al-Nadwa* newspaper.

(e) The al-Yamāmah Press and Publications' Organisation

- 1- The *al-Riyadh* newspaper.
- 2- The *al-Yāmāmah* was authorised as a weekly newspaper on 20 March, 1964 but then became a daily newspaper when permission was given for it to be produced on 1 May 1965.⁴³ (Mr. M. Naşşer quotes 13 May as the date of permission to start its production).⁴⁴
- 3- *The Riyadh Daily*, An English language daily newspaper which started in 1965.

(f) The al-Jazeera Press and Publications' Organisation

- 1- The *al-Jazeera* Newspaper. This daily newspaper was first produced by Mr. 'Abd Allah ibn Kamis as a magazine in April 1960 then as a weekly newspaper produced by the al-Jazeera Organisation every Tuesday in Riyadh on 20 Şafar, 1384H (1964). Later it became a daily newspaper on 13 Sa'ban, 1392H (15 December, 1972).⁴⁵
- 2- *al-Masā'iah* newspaper, the first evening newspaper to be produced in Riyadh on 21 November 1981.

⁴³- M. 'izzat, 1990, p. 239. See also: M. Naşir, 1408H-1987, p. 383.

⁴⁴- M. Naşir, 1408H-1987, p. 380.

⁴⁵- Ibid., p. 383.

(g) The al-Yaum Press and Publications' Organisation.

- 1- The *al-Yaum* newspaper was the only paper published in the Eastern part of the Kingdom of Saudi Arabia on 3 November 1973. It first appeared as a weekly newspaper on 20 October, 1964, then twice a week until 27 February, 1971. Since then, it has been published three times a week.

(h) Saudi Company for Research and Marketing

- 1- The *ASharq al-Awṣaṭ*, is produced simultaneously from London, Riyadh, Jeddah, and other cities in the Kingdom. It was authorised in 1978.
- 2- The *Arab News*, was the first Saudi Arabian daily English language newspaper to be published simultaneously from Jeddah, al-Riyadh and al-Ḍahran. It was authorised in 1990.

2. The Weekly and Monthly Magazines**1- The Weekly Magazines**

- a- '*iqra*', (b) *al-Yamāmah*, (b) *al-Majalah*.

2- The Monthly Magazines

- a- *al-Daʿwa*.
- b- *al-Sarq*.
- c- *al-Hajj (al-Taḍāmun al-Islāmi)*.
- d- *al-Jil*.
- e- *al-Haras al-Waṭani*.
- g- *al-Majalla al-ʿArabiyya*.
- h- *Rābiṭat al-ʿĀlam al-Islāmi*.
- i- *al-ʿArab*.
- j- *al-Faiṣal*.
- k- *al-Qafila*.
- l- *al-Manhal*.
- m- *al-Amn al-ʿAāmm*.
- n- *Ahlan Wasahlan (Saudi Arabian Airlines)*

5.2 The Development of Radio Transmission Services in Saudi Arabia

The origins of modern communication in Saudi Arabia went back to the end of the Turkish occupation. Turks who had nominal control over the area until World War I. After the war they left behind Telefunken wireless stations and a telephone line between Jeddah and Mecca.

In January, 1927 King ʿAbd al-ʿAziz held a conference in Riyadh with the military and religious leaders. One of the issues discussed was the question of how to exploit the advantages of the radio, the telephone, telegraph and motor vehicles. It was a very difficult and uneasy meeting during which the King was criticised by conservative religious leaders for using some of the new technologies which were then starting to penetrate the peninsula. Many religious men believed that these devices were no more than instruments of the devil and their use should not be encouraged by Muslims.⁴⁶ They openly told the King that he had been cheated by the person who advised him to use the telegraph, and that Philby would bring many misfortunes to him.⁴⁷ These threats did not deter the King however, who was reported to have occasionally listened to Arabic radio broadcasts from Europe and had transcripts made from them in the late 1930s, as well as during World War II. King ʿAbd al-ʿAziz was also reported to have acquired further radio sets after World War II and had apparently used them to listen to Arabic broadcasts as well as to news from foreign stations.

"But the particular concern of the orthodox folk, who hastened to greet their sovereign on his arrival from Madina on this occasion was, of all things, the telephone, of which they had doubtless heard accounts from those who had been to Mecca since the occupation. Their objection were apparently overcome by an invitation to try the instrument themselves, when, lo and behold! they heard the familiar voice of an invisible friend reciting a passage from the Qur'an."⁴⁸

In the Autumn of 1928, King ʿAbd al-ʿAziz decided to settle his differences with the religious leaders over these issues once and for all, and he called for a congress of Chieftains and ʿUlama at Riyadh to discuss the matter further. Almost all the tribal leaders responded positively to the King's call and attended the meeting. The King, himself however, failed to turn up to the meeting and later decided to go ahead and establish his own private wireless network in 1932 so that his office could keep him informed about events in other parts of the Kingdom when he visited major cities and

⁴⁶- The Saudi Arabian Information Centre in London, *Saudi Arabian's National Day, September 23rd, 1992*, 1992, p. 15. See also: "Niṣf qarn ʿala al-Hawa'", *Okaz newspaper*, 1 September, 1992, p. 10. See also: St. John Philby, *Saudi Arabia 1955*, p. 305

⁴⁷- A. al-ʿUḥaidib, 1984, p. 234.

⁴⁸- ST. John Philby, 1955, p. 305.

towns.⁴⁹ The King's decision to establish his own private network was dictated by the pace of development in wireless communication and radio broadcasting that was taking place in the region. Many neighbouring countries had introduced their own radio stations and the King wanted his country to catch up with its neighbours and not be left behind. The Egyptian radio service began broadcasting on 31 May 1934; Iraqi radio in 1936; Lebanese radio in 1938, Sudanese radio in 1940; Bahrainian radio in 1940, Syrian radio in 1941, Somalian radio in 1943; and Jordanian radio in 1948 (from Ram Allah).⁵⁰

Radio broadcasting as such, however, was introduced in Saudi Arabia for the first time by the Aramco Oil Company on 1948.⁵¹ A year later, on 23 Ramaḍan, 1368H (18 July, 1949), King ʿAbd al-ʿAziz passed a decree authorising the then Crown Prince, the late King Faiṣal, to study and formulate policies for regulating the work of the first radio broadcasting station in the country in Jeddah. On 13 Rajab (11 March) of the same year, an agreement was reached at the Saudi Arabian Embassy in Cairo between the Saudi Arabian Government and the International Standard Electric Company to set up a low-powered, 3kw, short wave transmission from Jeddah to broadcast Islamic programmes in Arabic. At one o'clock on 1 October 1949 which is the day of ʿArafāt, the first programme was officially transmitted from the new station.⁵² In the following year on the first day of the Hajj, the Saudi Arabian Government used radio for the first time to transmit the Hajj instructions in Indonesian and Urdu for the benefit of pilgrims using these languages. The programme lasted for 15 minutes each day.⁵³

The Directorate of the Saudi Arabian Broadcasting Stations was established by a Royal Decree in 1955 and on 28 January of the following year 1956, a new 10kw. transmitter was installed in Jeddah. This was followed on 3 September, 1957 by the installation of a multi-directional antenna which was sufficient to cover a distance of 1,200 kilometres. Subsequent developments brought the transmission power from Jeddah to 50kw. on medium wavelength as part of a greater project aiming at increasing the transmission

⁴⁹- Willard A Beling, ed., 1980, p. 126.

⁵⁰- M. ʿizzat, pp. 320-340.

⁵¹- ʿAbd al-Rahman al-Shobili, *Tariḳ al-iʿlām al-Sāūdi*, 1980 , pp. 106-109.

⁵²- B. Kerayyim, 1982, p. 37. See also "Talāṭa wa ṭamanūn ʿām ʿamal Iʿlāmi da''ūb", *ʿOkāz newspaper*, 22 September 1991, sec. 5, p. A12. For more information about the history of the Saudi Arabian Radio see: "ʿwwal wazīr li al-iʿlam yataḥadaṭ ʿan diḳrayāt inṣāʿ wazārat al-iʿlām", *al-Madina newspaper*, 20 November, 1991, p. 2.

⁵³- The Ministry of Information, *Wazarat al-Iʿlam, Nāṣʿat wa Qiṭāʿ ā wa ʿInjāz ā*, 1987, p. 22.

power to 200kw.⁵⁴ Until the year 1384H, (1964), broadcasting was only through the Jeddah station. where it started from Riyadh on 1 Ramaḍān, 1384H (3 June, 1965).⁵⁵

The Saudi Arabian Government believed that radio (and television) could play an important role in promoting and propagating Islam by paying particular attention to the following:

- 1- the type and characteristics of the audience;
- 2- the quality of service provided to each group of listeners/viewers as defined by the specific aims and objectives of the broadcasting authority;
- 3- the setting of practical examples for carrying out the stated policy objectives and realising its aims; and,
- 4- the identification of various categories of audiences both within and outside the Kingdom. These include Saudi Arabian nationals and foreigners living in Saudi Arabia as well as foreign listeners and viewers from outside the Kingdom, most of whom are Arabs and Muslims arriving in Saudi Arabia to discharge their religious duties during the Hajj season.

5.2.1 Second Programme Radio

As we mentioned before the first radio to start broadcasting was "Jeddah Radio", and broadcasting started from Riyadh on 1 Ramaḍān, 1384 (3 January 1965). On 1 Ṣawwāl, 1399H (1979), both Jeddah Radio and Riyadh Radio combined and were called, "The General Programme from Riyadh". On the first of Muhāram 1403H (18 October, 1982), Jeddah Radio started broadcasting separately again from Jeddah and took another new name, "The Second Programme", without mentioning the place of broadcasting, namely, Jeddah.⁵⁶

5.2.2 Riyadh Radio

Old folks in Riyadh still vividly remember the private *Ṭāmi Radio*. It is difficult to pin point the exact date when it came on the air. Mr. S. al-Muṭāry stated that: "*Ṭāmi Radio*

⁵⁴- The Ministry of Municipal and Rural Affairs, *Jeddah*, p. 198.

⁵⁵- The Ministry of Information, *Reports of the Saudi Press Agency (1987-1988)*, p.216.

⁵⁶- The Ministry of Information, *Wazarat al-Iḥlām, Naṣ'at wa Qiṭā'at wa I'njazat*, the Ministry of Information, 1408H (1987), p. 20.

may have come on the air in 1950, 1949 or 1951⁵⁷ before the official Government Riyadh Radio⁵⁸ (which began transmission on 3 January, 1965). In 1979, the Jeddah and Riyadh radios were brought together to broadcast one joint general programme, but three years later, they were separated again and the *Riyadh Radio* took its former name.

5.2.3 The Nidā' al Islam Radio

This station is mainly concerned with the broadcasting of religious programmes. It started broadcasting from Mecca on 7 Dū al-Hijja 1381H (11 May, 1962) and changed its name in 1970 from *Ṣawt al-Islam Radio* to *Nidā' al Islām Radio*, probably because its former name resembled that of *Ṣawṭ al-ʿArab Radio* in Egypt, at that time. Considering that relations between Saudi Arabia and Egypt were at their lowest point its controllers did not want anything to do with Egypt or its media.

5.2.4 The Holy Qur'an Radio (from Mecca and Riyadh)

The *Holy Qur'an Radio* began its transmission from both Mecca and Riyadh on 17 May 1972 with a combined daily transmission of 18 hours per day. The 1,000kw. transmission power of this radio station ensured that broadcasting covered the whole of Saudi Arabia as well as most other Arabic and Islamic countries.

5.2.5 The English and French Language Radios (from Jeddah and Riyadh)

English transmissions from Jeddah, as have been mentioned above, went on the air for the first time on 1 January, 1965, for a duration of 6 hours per day. This was followed by the Riyadh transmission on 24 September of the same year. They both went on the air

57- "Idāʿat Ṭāmi.... Ṣawṭ Ijtimāʿi", Saʿūd al-Muṭāri, *Riyadh newspaper*, 9640-31st Year, 15 November 1994, Sec. 1, p. A 23.

58- Ṭāmi ʿAbd Allah Ṭāmi is a Saudi Arabian radio engineer who was born at Buraidah and who worked for a French company which had businesses in Morocco, Algeria, and Tunisia where he gained his knowledge about radio. On his return to Saudi Arabia (Mecca), he opened a workshop for radio and tape recorder maintenance. At that time, both Jeddah and Mecca radios were known all over the Kingdom (1948-1951) and for this reason, Ṭāmi decided to live in Riyadh where he opened a telephone shop as a new service for Riyadh people at that time. Later, he asked the Ministry of Interior and Communication for a grant of S.A 20,000 to set up a personal radio to broadcast the Qur'an and music only. In 1961, he was also given permission to broadcast chat programmes. This broadcast continued to be heard for a period of more than thirty months before finally the proprietor gave it up. See: A. Y. al-Rawaf, "Ṭāmi ʿabd Allah Ṭāmi", *al-Yamamah Magazine*, No. 1198. 15-9-1412H.

at the same time, for local English-speaking people resident in Saudi Arabia, using 100kw of power, on medium wave-length and 98mh on the FM wave-length. French transmissions from Jeddah did not start until September, 1969, and were for 4 hours daily, 2 hours longer than its counterpart from Riyadh which came on the air on 13 March, 1975. Both transmissions used the same transmission power to broadcast their programmes.

5.2.6 The Hajj Radio

The Hajj Radio formal title is " The Hajj Radio for Instructions" This channel started in 1982 and differs in features and intellectual content so as to communicate to all levels of the pilgrims. It tries to keep pilgrims well informed about Hajj instructions. Since 1982, the Ministry of Information and the Ministry of the Hajj have dedicated 18 transmitting hours a day (both in Arabic and other languages) from the Hajj's Radio. The power of transmission is enough to cover all of Mecca, °Arafāt and Mīna.

5.2.7 The Saudi Arabian World Service Radio

The Saudi Arabian World Service currently broadcasts in ten languages. They have the following ones:

- 1- Indonesian, started as early as 1949, in order to serve people from Indonesia, Malaysia, the Sultanate of Brunei, and the State of Sebah.
- 2- Urdu, also started in 1949, and is aimed especially at people coming from India, Pakistan, Bangladesh, Thailand and Burma.
- 3- Persian, started in 1963 and is meant mainly for people from Iran and Afghanistan.
- 4- Turkish, started in 1973, for people in Turkey, Greece and Cyprus.
- 5- Korean, started in 1979 for the benefit of Koreans living in the Kingdom.⁵⁹
- 6- Bengali, started in 1980, and is aimed at Bangladeshi people.
- 7- Turkestani, started in 1982 in order to benefit audiences in East and West Turkestan.
- 8- Hausa and Bambara, started in 1982, for people in West and North Africa.
- 9- Swahili, started in 1987 and is aimed at people in Tanzania, Kenya, Uganda, Mozambique and Swaziland.

⁵⁹- This programme is no longer transmitted.

10-Somali started in 1987, for people in Djibouti, Somalia and parts of North Kenya.⁶⁰

During the Hajj the World Service focuses on presenting Saudi Arabia in the content of the Hajj, with many directly related or religious programmes.

5.3 Saudi Arabian Media Services During the Hāj: 1992-1993

5.3.1 Newspapers

There are eight Arabic newspapers, three English newspapers and twelve magazines in circulation during the Hajj season. Each paper publishes a full page about the Hajj services in French, Turkish, Malaysian, Persian and Urdu which is paid for by the Ministry of Information. This is in addition to the supplements published in foreign languages by these newspapers.

The contents and coverage of the Saudi Arabian press during the Hajj is fairly stereotyped as was shown by examining the issues of all the Saudi Arabian newspapers in both Arabic and non Arabic languages on three days during the months of May and June, 1993.

Of the total 433 newspaper articles analysed, the three most frequently appearing were the Hajj news, Specialised Information (Information about the Saudi Arabian services available to the pilgrims), and leading articles respectively. Table 5.6 shows that these three items alone account for 77 % per cent of the total followed by religious, General Information, and commercial which together account for 20 % per cent of the running total, bringing the share of these six items to 97 % per cent. The remaining groups, or the least the common articles, rank, Public announcement, Historical and instructional articles account for 3 % per cent of the total in terms of the frequency of their appearance, while implying that they are the least significant in terms of coverage.

⁶⁰- Interview with Mr. Naşār Rafyī^c, Head of the Instructive Radio Stations, 1993.

Table 5.1. An Analysis of Non-Arabic Newspapers' coverage of the Hajj articles 29 Dū al-Qa' da 1413H (20 May 1993)

Rank	Classification	No. Articles	% of Total	Fren	Urdu	Pers	Turk	Ind	Eng*
1	Hajj News	17	36.17	1	6	1	3	3	3
2	Public	2	4.26	0	1	0	1	0	0
3	Religious	4	8.51	0	0	3	1	0	0
4	G. Information	1	2.13	0	0	0	1	0	0
5	Historical	0	0.00	0	0	0	0	0	0
6	Commercial	0	0.00	0	0	0	0	0	0
7	Instructional	1	2.13	0	1	0	0	0	0
8	Special	18	38.30	3	3	3	6	4	1
9	Leading article	4	8.51	0	0	0	1	2	1
	Total	47	100	4	11	7	13	9	5

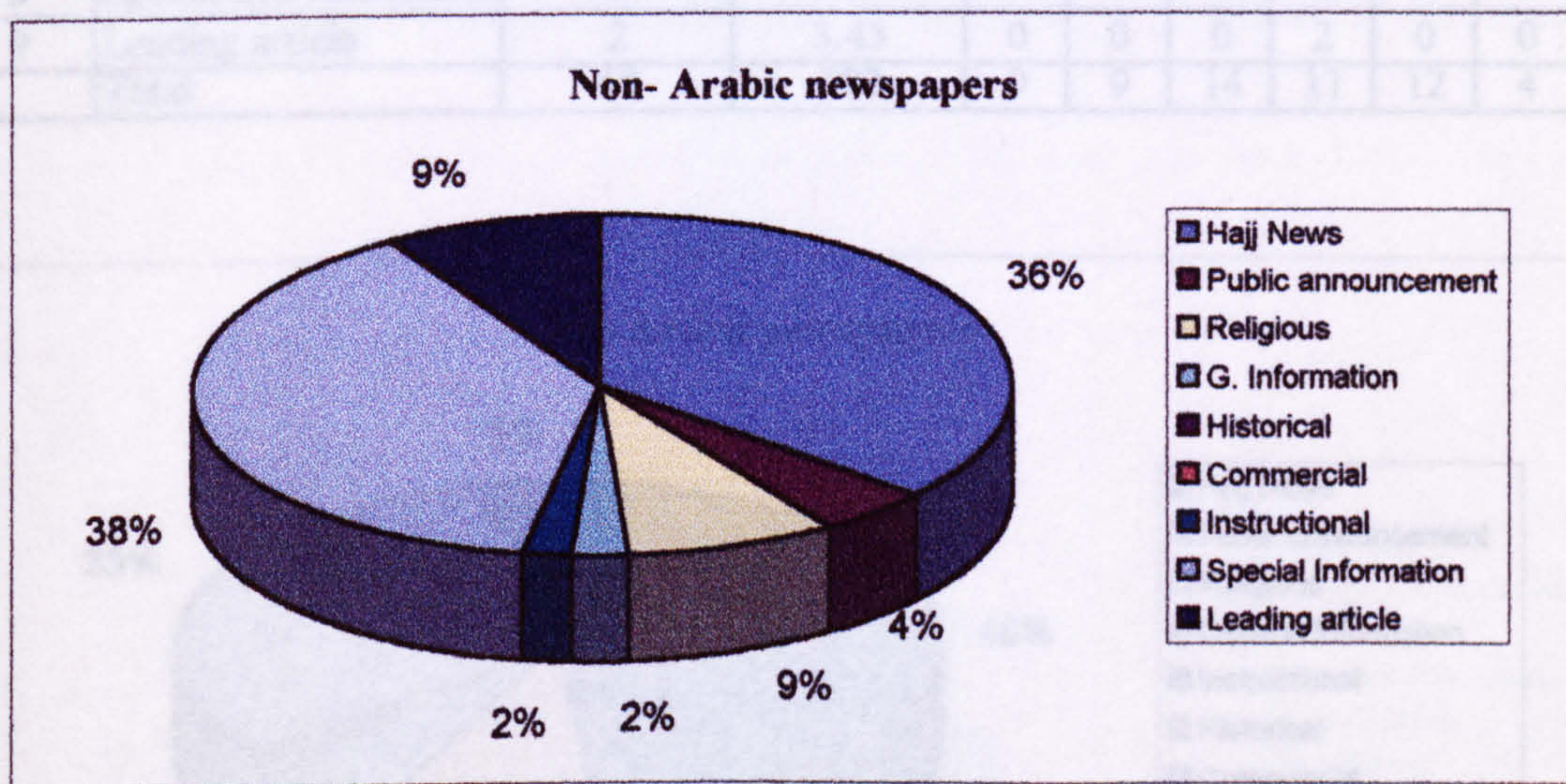


Figure 5.1. An Analysis of Non-Arabic Newspapers' coverage of the Hajj articles 29 Dū al-Qa' da 1413 H (20 May 1993)

* English newspapers : Riyadh Daily , Saudi Gazette and Arab News.

Table 5.2. An Analysis of Non-Arabic Newspapers' coverage of the Hajj articles
4 Du al-Hijja, 1413 H (25 May 1993)

Rank	Classification	No. Articles	%of Total	Fren	Urdu	Pers	Turk	Ind	Eng
1	Hajj News	28	48.28	6	7	4	7	1	3
2	Public announcement	0	0.00	0	0	0	0	0	0
3	Religious	5	8.62	2	0	1	0	3	0
4	General Information	3	5.17	1	0	0	1	0	1
5	Instructional	1	1.72	0	1	0	1	0	0
6	Historical	0	0.00	0	0	0	0	0	0
7	Commercial	0	0.00	0	0	0	0	0	0
8	Specialised Information	19	32.76	0	1	9	0	8	0
9	Leading article	2	3.45	0	0	0	2	0	0
	Total	58	100	9	9	14	11	12	4

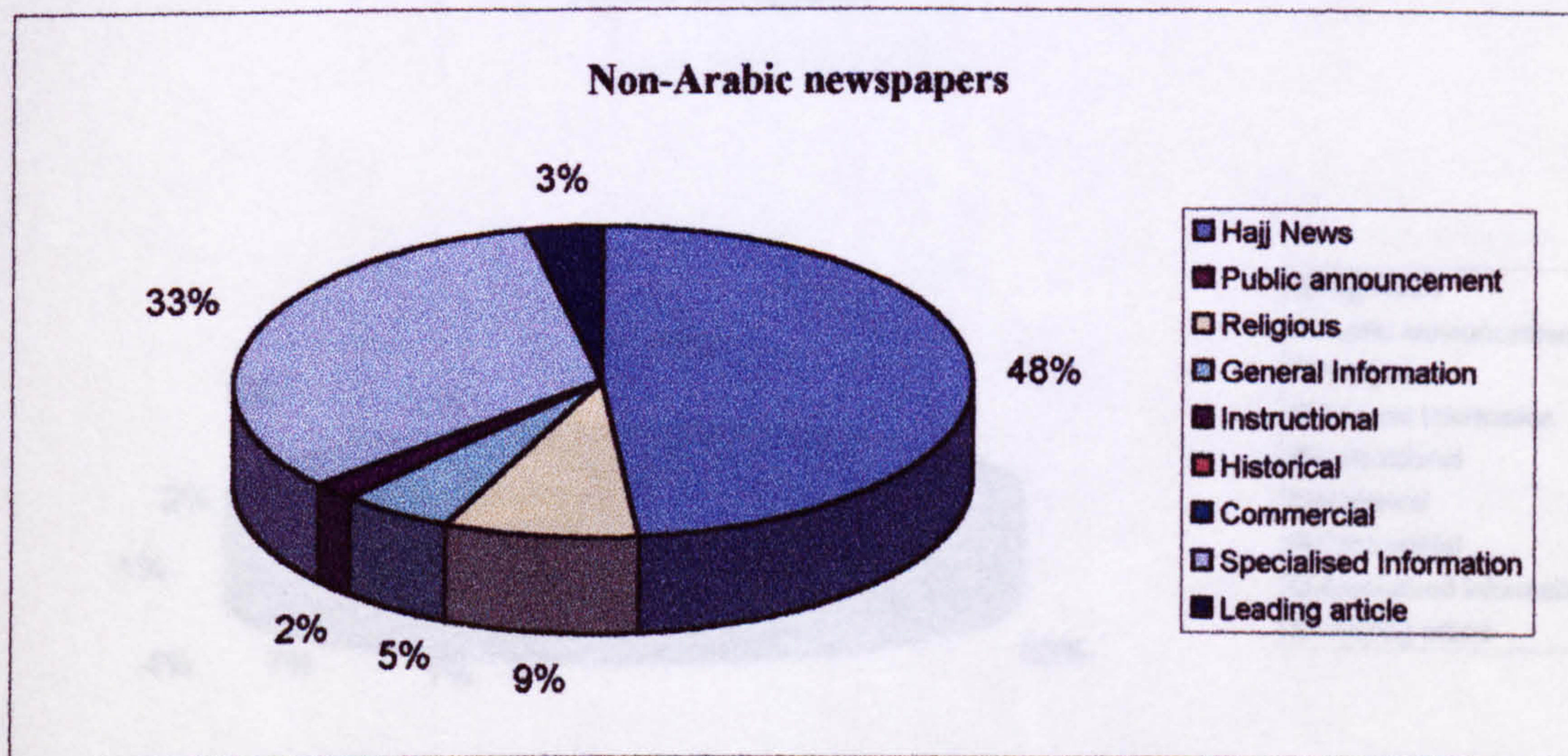


Figure 5.2. An Analysis of Non-Arabic Newspapers' coverage of the Hajj articles
4 Du al-Hijja, 1413 H (25 May 1993)

Table 5.3. An Analysis of Arabic Newspapers' of the coverage of the Hajj articles
29 Dū al-Qa'd, 1413H (20 May 1993)

Rank	Classification	No. Articles	% of Total	Riy	Gaz	Oka	Medi	Neda	Bil	You	Sha
1	Hajj News	42	51.85	3	5	9	7	9	5	3	1
2	Public announcement	1	1.23	0	0	0	0	1	0	0	0
3	Religious	6	7.41	1	0	1	1	3	0	2	0
4	General Information	3	3.70	0	1	0	2	0	0	0	0
5	Instructional	1	1.23	0	0	0	0	1	0	0	0
6	Historical	2	2.47	0	0	0	1	1	0	0	0
7	Commercial	7	8.64	2	0	1	2	2	0	0	0
8	Specialised Information	10	12.35	2	1	0	3	3	0	1	0
9	Leading article	9	11.11	0	1	3	1	2	0	1	1
	Total	81	100	8	8	14	17	22	5	7	2

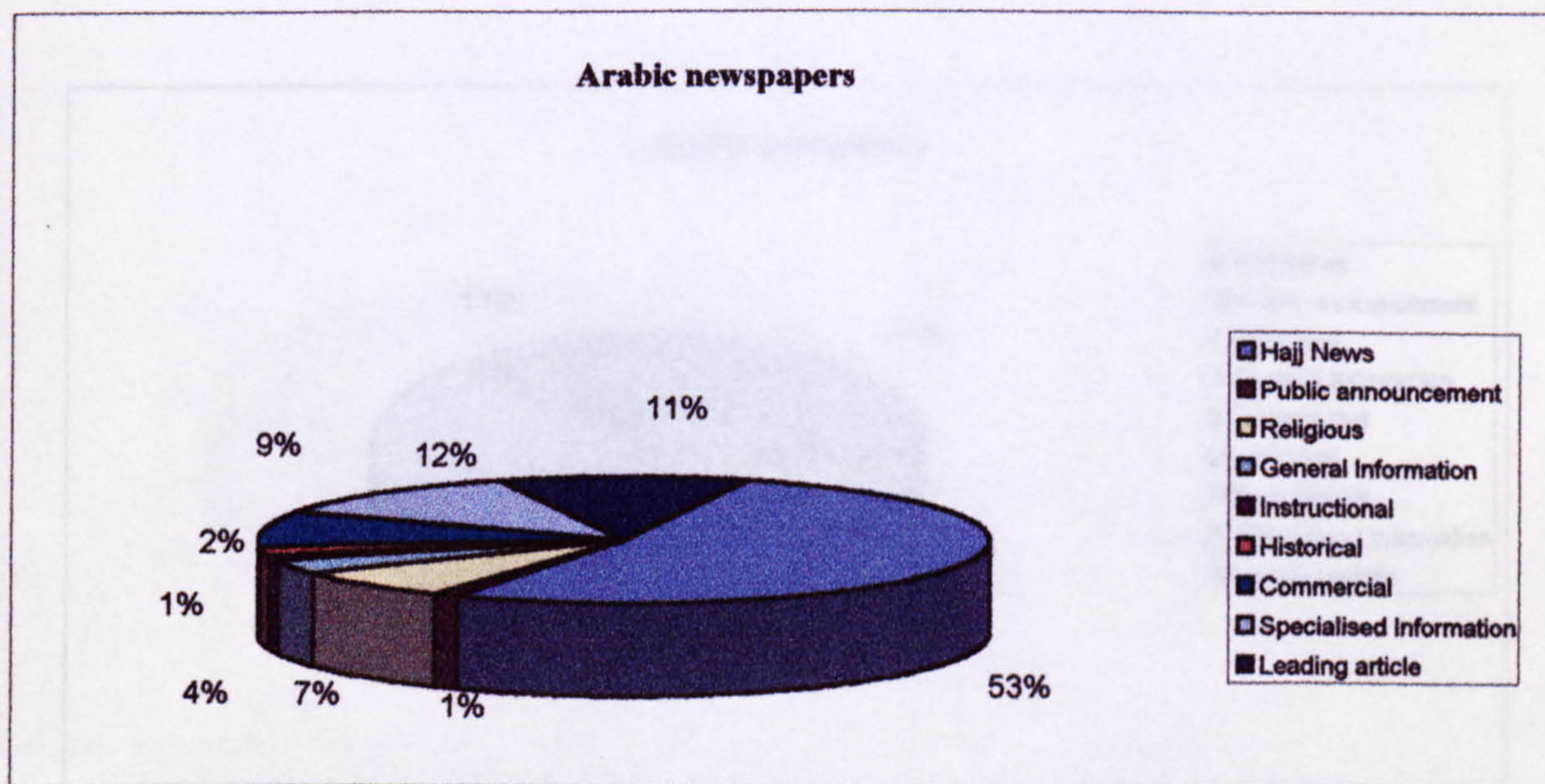


Figure 5.3. An Analysis of Arabic Newspapers' of the coverage of the Hajj articles
29 Dū al-Qa'da, 1413H (20 May 1993)

Table 5.4. An Analysis of Arabic Newspapers' coverage of the Hajj articles
4 Dū al-Hijja, 1413 H (25 May 1993)

Rank	Classification	No. Articles	% of Total	Riy	Gaz	Oka	Medi	Neda	Bil	You	Sha
1	Hajj News	34	27.20	4	3	4	4	7	7	3	2
2	Public announcement	2	1.60	0	0	1	1	0	0	0	0
3	Religious	15	12.0	0	2	0	5	1	6	0	1
4	General Information	9	7.20	1	0	1	4	2	1	0	0
5	Instructional	1	0.80	0	0	1	0	0	0	0	0
6	Historical	0	0.00	0	0	0	0	0	0	0	0
7	Commercial	7	5.60	1	1	1	2	1	1	0	0
8	Specialised Information	41	32.80	9	5	2	13	6	5	1	0
9	Leading article	16	12.80	3	5	2	1	2	0	1	1
	Total	125	100	18	16	12	30	19	20	5	4

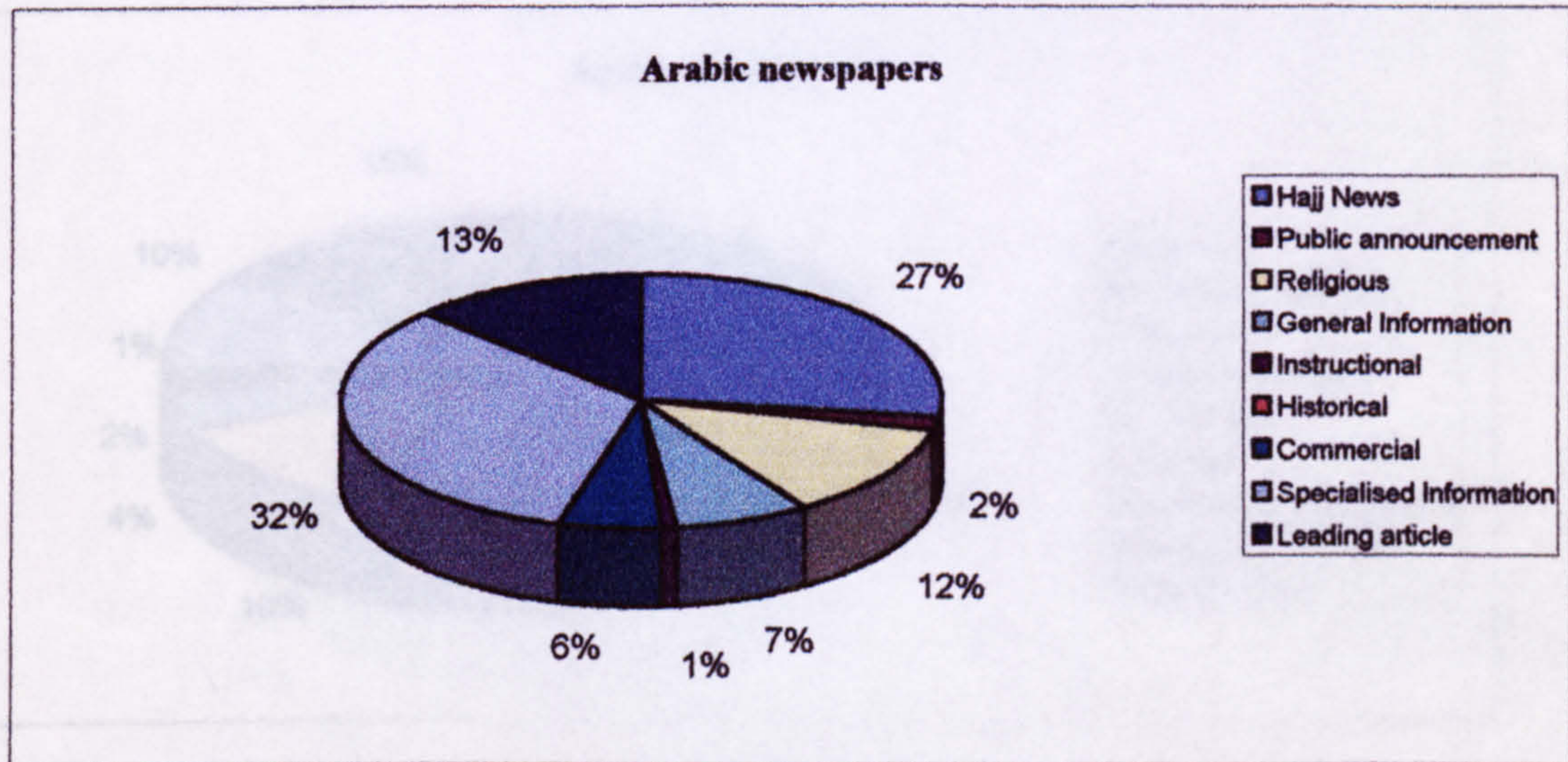


Figure 5.4. An Analysis of Arabic Newspapers' coverage of the Hajj articles
4 Dū al-Hijja, 1413 H (25 May 1993)

Table 5.5. An Analysis of Arabic Newspapers' Coverage of 15th Du al-Hijjah, 1413 H (5 June 1993)

Rank	Classification	No. Articles	% of Total	Riy	Gaz	Oka	Medi	Neda	Bil	You	Sha
1	Hajj News	74	58.7	5	11	10	14	11	17	5	1
2	Public announcement	0	0	0	0	0	0	0	0	0	0
3	Religious	12	9.5	0	0	1	5	3	1	2	0
4	General Information	5	3.9	1	1	2	1	0	0	0	0
5	Instructional	2	1.5	0	1	0	0	1	0	0	0
6	Historical	0	0	0	0	0	0	0	0	0	0
7	Commercial announcement	1	0.7	0	0	0	1	0	0	0	0
8	Specialised Information	13	10.3	4	1	0	1	3	1	3	0
9	Leading article	19	15	1	7	1	1	3	3	2	1
	Total	126	100	11	21	14	23	21	22	12	2

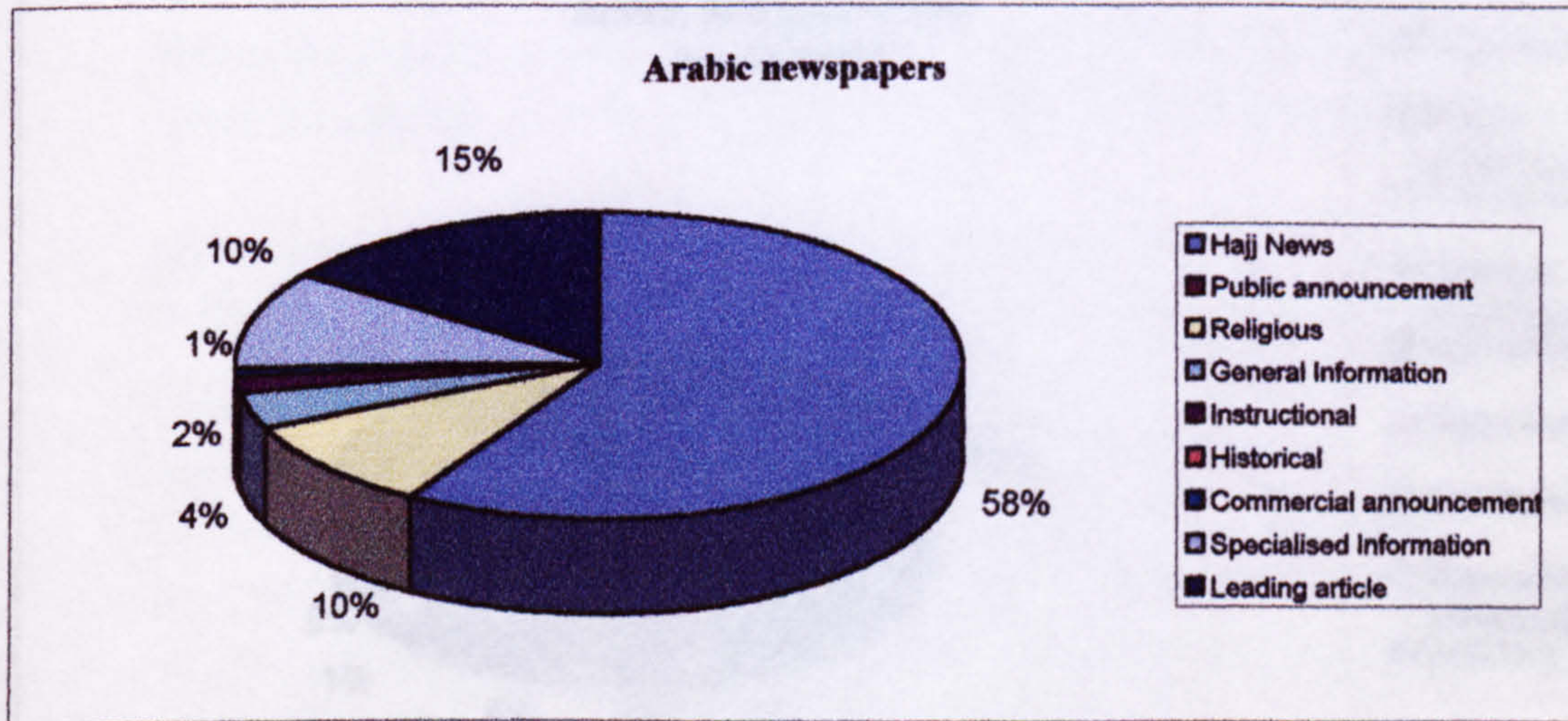


Figure 5.5 Arabic newspapers analysis 15 Du al-Hijja 1413 5 June 1993

5.3.2 Printed Materials

Leaflets, books and brochures and they are still extremely popular forms of printed paper which are widely used.

Table 5.6. An Analysis of Arabic and Non-arabic Newspapers' combined coverage of the 1993 Hajj

Rank	Classification	Non-Arabic	% of Non-Ar	Arabic	% of Arabic	% of Total
1	Hajj News	150	44.9	45	45.5	45.0
2	Public announcement	2	0.6	2	2	1.0
3	Religious	33	9.9	9	9.1	10.0
4	General Information	17	5.1	4	4	5.0
5	Instructional	4	1.2	2	2	1
6	Historical	2	0.6	0	0	1
7	Commercial	18	5.4	0	0	5
8	Specialised Information	64	19.2	37	37.4	19
9	Leading article	44	13.2	0	0	13
	Total	334	100	99	100	100.0

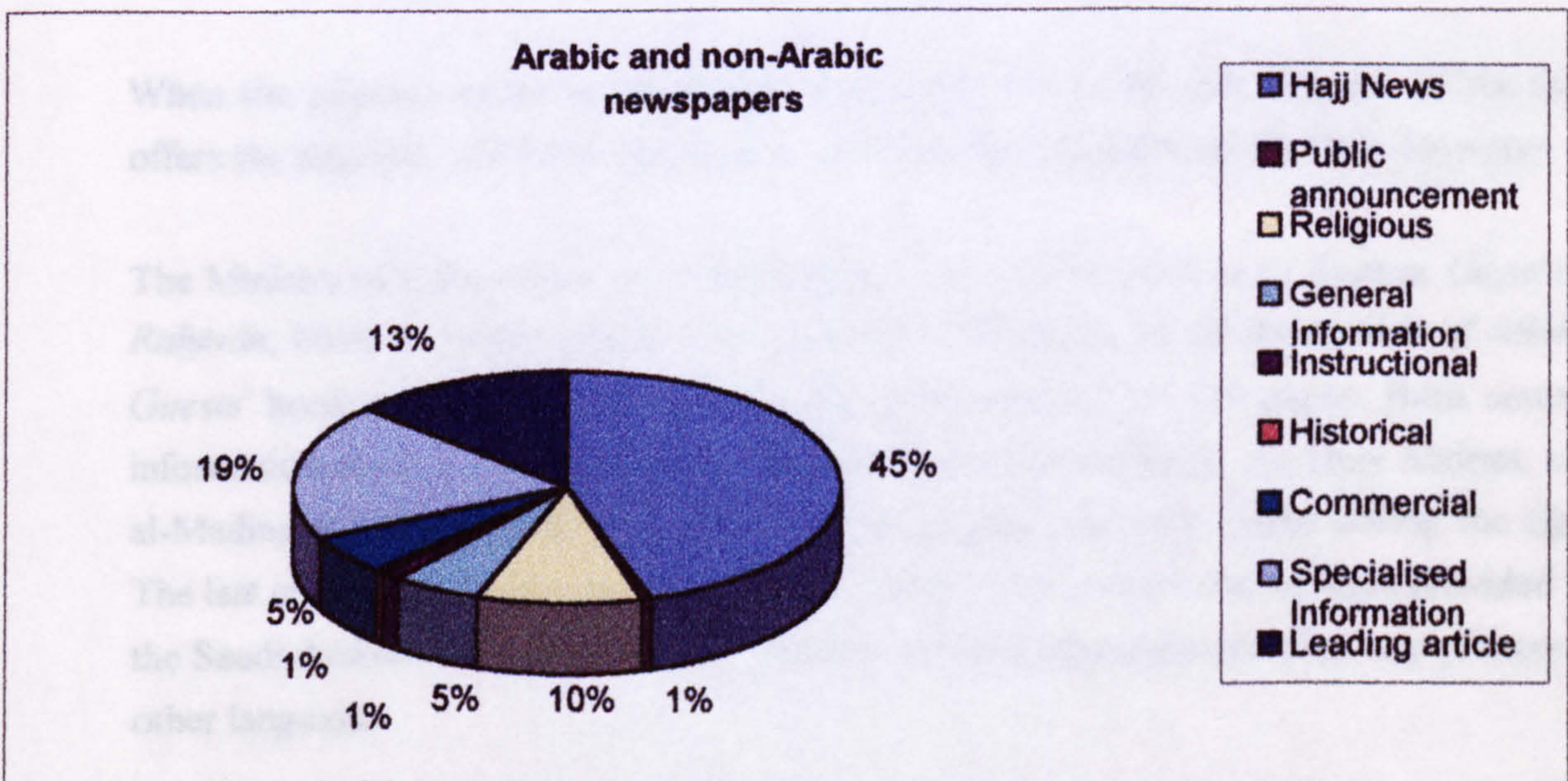


Figure 5.6. An Analysis of Arabic and Non-arabic Newspapers' combined coverage of the 1993 Hajj

* See samples of the printed materials in Appendix 2.

91. S. Lowery and M. De Pina, *Advertising in Arab Countries*, London, p. 110.

92. This leaflet was used for first time during the 1993 Hajj, and was developed by Hajj Research Centre.

5.3.2 Printed Materials (Leaflets, Books and Booklets)*

Leaflets, books and booklets are the oldest media used for serving the needs of the Hajj and they are still extensively used and important. Leaflets are small, often folded pieces of printed paper which are usually given free to the public.

"They are a primitive device for communication with people, but if they can be delivered in large numbers with messages that can be readily understood by the recipients, they can provide a significant channel for communication".⁶¹

Leaflets are traditionally used in Saudi Arabia for other purposes, such as war and political propaganda, as well as for the Hajj. During the Hajj, the Saudi Arabian Government forbids political leaflets, otherwise the Hajj would become a propaganda battlefield. The principal Hajj instruction leaflets and information about Islam and Saudi Arabia are the following ones:

- 1- *Understanding Islam*.
- 2- *Saudi Arabia, Yesterday and Today*.
- 3- *Dalil al-Masjid al-Harām* (The Guide to the Holy Mecca Mosque), a map showing the way, with telephone number information.⁶²

When the pilgrims arrive in the Kingdom by land, sea or air, the Ministry of the Hajj offers the pilgrims, the Holy Qur'an as a gift from the Custodian of the Holy Mosques.

The Ministry of Information also offers pilgrims free books such as *Fi Kidmat Ḍūyuf al-Rahmān*, book in Arabic which is composed of 200 pages, or *At the service of Allah's Guests'* book in English published in 1992 and composed of 179 pages. Both contain information about the Hajj religious provisions; services in Mecca, the Holy Shrines, and al-Madina al-Munawwara; and, advice to the pilgrims for their safety during the Hajj. The last chapter of *At the service of Allah's Guests'* book covers the services provided by the Saudi Arabian Government. The Ministry of Information did not print any of them in other language.

Labbaika Allahumma, (Arabic) is another very effective book, full of information about Saudi Arabian history, the two Holy Mosques, instructions by the Prophet (p.b.u.h), Saudi

* See samples of the printed materials in Appendix 2.3.

⁶¹- S. Lowery and M.De Fleur, *Milestones in Mass Communication Research*, p. 188.

⁶²- This leaflet was used for first time during the 1993 Hajj season, designed by Hajj Research Centre.

cities, the Hajj's religious and safety instructions, and the way to behave during the Hajj. The book is composed of 190 pages in Arabic and is not printed in any other language.

The Ministry of Information provides information books about Saudi Arabia such as *Hadihi Biladuna* in Arabic and *This is our Country* in English, which contain identification articles about the Kingdom in general, and are 334 pages long. These books give the pilgrims information about Saudi Arabian cities that they would not otherwise see during their visit.

In addition, the Ministry provides a number of booklets such as the following ones:

- 1- *The Two Holy Mosques*. This is published in Arabic, English, and French and is about the Saudi Arabian extension and architecture of the two Holy Mosques. It is 32 pages long.
- 2- *The Kingdom of Saudi Arabia*. This is published in Arabic, English and French and is about Saudi Arabian history, civilisation and development. (in Arabic, It is 80 pages long.
- 3- *The Pilgrimage Information Guide*. This is published in Arabic, English and French. The Ministry of Information gives this booklet to the Ministry's guests. The booklet includes information about the Hajj's religious provisions, safety during the Hajj, the schedule of visits, general information, and radio and television Hajj programmes.
- 4- The Ministry of Information also provides the pilgrims, with postcards, pictures, leaflets, slides, maps, video tapes, and other books about Saudi Arabian culture when they visit any local Information Centres.

The Ministry of the Hajj also publishes the "*Pilgrimage Organising Instruction*" booklet in Arabic, English and French. This pamphlet contains articles that concern the pilgrims in general, but pays special attention to the duties of the pilgrims; charges for services and transportation and methods of payment; schedules of arrivals and departures; the duties of, and services offered by the national pilgrim service establishments; pilgrims' lodgings and the regulations pertaining to them; and details of the regulations that the pilgrims' transport companies have to abide by. Some of the Pilgrims Guide Corporations issue their own brochures informing the pilgrims about their own responsibilities to the pilgrims.

In a report distributed by the Saudi Press Agency. on 4 June 1991, his Eminence, al-Sayk Jabir M. al-Madḳali, the Secretary-General of the General Presidency, highlighted the activities of the department during the Hajj season and the services it provides for the pilgrims. His Eminence pointed out that the office of the "Communication of Islamic Guidance" during the Hajj had started its activities in the year 1991. The Saudi Arabian Government had assigned responsibilities to the General Presidency the General Secretary of the Commission of Islamic Guidance during the Hajj. It was to prepare and implement a plan for the guidance and enlightenment of the pilgrims so that they could follow the rites and abide by what had been revealed in the Qur'an and the Sunna. His Eminence said that:

"This year (1991), the Secretariat of Islamic Guidance had chosen 140 propagators and eighty translators to service the pilgrims. These propagators and translators were distributed within the Centres of Guidance spread throughout the Kingdom".⁶³

He added that the Secretariat had published 12 issues of *al-Da'wa* (Islamic Guidance magazine) in Arabic with a frequency of one issue per three days. Moreover, more than one million booklets had been presented as gifts in the same way as the 'Pilgrims Directory'. This Directory is written in Arabic and 13 other languages.

In another report published in *al-Jazeera* newspaper, the next Secretary of the General Presidency for The Protection of Virtue and Suppression of Vices, Dr. A. al-Mas'ud, highlighted the activities of the department during the Hajj (1993) and the services it rendered to the pilgrims. He said that:

"A total of 100,000 publications, including the Qur'an and Hajj instructions, in different languages were presented to the pilgrims as gifts, and 5000 tapes were sold to them at cost price".⁶⁴

The Hajj instruction booklets are written in Arabic and 11 other languages including English, French, Swahili, Indonesian, Persian, Urdu, Turkish, Bengali, Yorba, Husa, and Tamil. For example, '*A Guide To Hajj, 'Umra and visiting the Prophet's Mosque, 1410H (1990)* covers behaviour in violation of Islam; how to perform the Hajj and 'Umra; how to visit the Prophet's Mosque; obligations during *Ihrām*; errors often committed by pilgrims; what is required of the pilgrims, and some supplications which may be recited at 'Arfāt at the sacred site and at other places. The English booklet contains 73 pages.

⁶³. The Ministry of Information, Saudi Press Agency, Appendix 2.2. Document No. 14.

⁶⁴. The "al-Risāla," *al-Jazeera* newspaper, 19 Du al-Hijja 1413H-9 July 1993, p. 27.

Booklets which the General Presidency of The Directorates of Religious Research, Ifta', Propagation and Guidance issues include the following titles, in English and Arabic:

- 1- *The investigation and explanation of the pilgrimage rules in the light of the Qur'an and the Prophet's rules.*
- 2- *What the pilgrims must know about the pilgrimage and what a Muslim is required to know about his religion. (sic)*
- 3- *The Religion of The Truth.*
- 4- *The Rites of Hajj and Umra.*
- 5- *Distribution of the sacrificial meat to poor Muslims in Islamic countries by the Saudi Arabian Project. (Also available in eight other languages)*

The Public Relations Department of the National Guard in Mīna provides a mobile Cultural and Information Centre with a number of books which can be read in large tents. These contain general books about Islamic tradition and the Hajj and also books and booklets especially produced under the aegis of the Saudi Arabian Government Information Services and the specialised Hajj agencies. It also provides free gifts. Dr. I. abu ʿabat highlighted the activities of the Department and the services it had rendered to the pilgrims during 1995 the Hajj. He said:

"A total of 10,000 bags had been presented to the pilgrims, each bag had cassettes and 5 Hajj instruction booklets, in different languages.⁶⁵

5.3.3 Radio Programmes During the 1993 Hajj

During the Hajj season, there are seven Radio stations: four in Arabic, two in English and French and one station which broadcasts in six different languages. Each radio broadcasts about the Hajj services in Arabic, English, French, Malaysian, Urdu, Indonesian, Persian and Bamba.

The contents and coverage of the Saudi Arabian radios during the Hajj is fairly stereotyped as was shown by examining the programmes of all the Saudi Arabian radios in both Arabic and non Arabic languages on the Hajj days during the months of May and June, 1993.

As can be seen in Table 5.7 a, which is an analysis of the daily Hajj radio programmes, the most frequently appearing radio stations were the Second Programme Radio, the

⁶⁵. "Akṭar mīn 10 'Ālāf hadiyyah qadamahā al-Ḥaras al-Waṭani liḥujjāj ḥāḍa al'ām", *al-Riyad newspaper*, 19 May, 1995, p. B3.

Riyadh Radio, the Holy Qur'an Radio and English Radio, which account for 85 % per cent of the total. This is followed by French Radio and Neda' al-Islam.

An analysis of the Hajj Radio programmes by type of languages, as seen in Table 5.7 b show that the Arabic language programmes account for 54 % per cent of the total followed by Persian, Urdu and Indonesian.

5.3.3.1 Religious Programmes

Programmes with an essentially religious function formally involve four types of programming formats: educational programmes, discussion programmes, drama programmes and information programmes.

a-Educational Programmes

All radio stations dedicate certain hours of the day to answering pilgrims' questions and queries about the rules of the Hajj (from a formal, legal viewpoint) and other aspects. These programmes usually come under different names, and each station produces special daily programmes directed mainly at the pilgrims. In the past, these programmes were transmitted simultaneously from all the radio stations but, more recently they have been transmitted with different time schedules and they include such titles as the following:

- *Fatāwī al-Hajj, Ahkām al-Hajj, Ahkām al-Hajj wa al-ʿUmra, The Hajj: Hukum wa Ahkām, and Mawāqif wa 'Ahkām* (Rules of the Hajj)
- *Nur al-ʾImān* (The Light of the Faith);
- *Kitāb ʿan al-Hajj* (A Book about the Hajj);
- *Qāmus al-Hajj* (The Dictionary of the Hajj),
- *Hadīth al-Hajj* (A Talk about the Hajj);
- *Min Fiqh al-ʿibādāt* (From the Jurisprudence of Islam or {From the Religious Observance});
- *al-Wuqūf bi ʿArafāt* (The Standing at ʿArafāt) and,
- *Fī Rihāb al-Hajj*. (On vastness of Hajj)

All these programmes are given in the form of readings.

b- Discussion Programmes

Discussion programmes involve a meeting with a religious teacher who gives his views about certain subjects in addition to answering listeners' questions. The latter category include programmes such as the following:

- *al-Wuqūf bi ʿArafāt* (The ʿArafāt Standing Day) ;
- *Yawm al-Nahr* (The Yawm al-Nahr Day or the Sacrifice Day);
- *ʿId al-Aḏḥā al-Mubārka* , (The Feast of Immolation. or Greater Bairam, on the 10th Dū al-Hijja);
- *Ayyām al-Tasrīq* (The Three Days after ʿId al-Aḏḥā);
- *al-Nafra min Mīna* (The Exodus from Mīna);
- *Ziyārat al-Masjid al-Nabawi* (The Visit to al-Masjid al-Nabawi);
- *Hadīth al-Hajj* (The Hajj's Speeches);
- *Nadwat Makka-Nadwat al-Madina* (The Mecca's Speeches-The al-Madina's Speeches); and,
- *Ahl al-Dīkr* (Religious Teachers).

In all these debates, a group of learned people give advice to the pilgrims and instruct them on what to do in certain circumstances.

c-Religious Drama Programmes

There are always religious drama programmes designed to educate and inform the pilgrims such as the following:

- *Laylat ʿArafāt* (A Religious Story about the Significance of the Hajj); and,
- *Tamṭiliyya Qaṣīra* (A Short Play) on certain Islamic events.

5.3.3.2 Information Programmes

The function of these programmes is to provide the pilgrims with information which will help them to derive the maximum benefit from the Hajj and their stay in Saudi Arabia and to help minimise problems which they may encounter. They are provided in several programme formats falling into the main categories of General Information Programmes, Specialised Information Programmes, Instructional Programmes and Contact Programmes.

5.3.3.2.1 General Information Relating to the Hajj

All the radio stations dedicate certain hours of the day to increasing the pilgrims' knowledge about Islam and the Hajj and they include such titles as the following:

- *al-Hajj Qabl al-Islām wa Baʿdah* (The Hajj Before and After Islam), the canonical law of the Hajj before and after Islam;
- *Aki al-Hājj* (Dear Pilgrim Brother), a telephone call with pilgrims;
- *Hikmat al-Hajj* (The Hajj Wisdom), a talk about the Hajj wisdom and its influence on Islamic societies;
- *Kayf Hajja al-Rasūl*, (How Did The Prophet Perform the Hajj ?);
- *Durʿāʾ* (Invoke To Pray- To Wish To Allah);
- *Nafāʾis al-Hajj* (The Exquisiteness of the Hajj);
- *Qāmus al-Hajj* (The Pilgrims' Directory);
- *al-Hajj fī al-Islām* (The Hajj in Islam);
- *al-Hajj Muʿtamar ʿazīm*, (The Hajj is a Great Islamic Conference);
- *Ruh al-Hajj* (The Essence of the Hajj);
- *Jugrāfiyyat al-Hajj*, (The Hajj Geography);
- *al-Hajj al-Rukn al-Kāmil* (The Hajj: The Fifth Pillar);
- *al-Hajj fī al-Tarīk* (The Hajj In History);
- *al-Bayt al-ʿAtiq* (The Kaʿba);
- *Li-yashadu Manāfiʿa lahum* (Behold Their Benefits), information about the religious benefits of the Hajj;
- *Min Asrār al-Hajj fī al-Islām* (Some Secrets of the Hajj in Islam);
- *al-Hajj fī al-Qurʾān* (The Hajj in the Qur'an); and,
- *Musābaqa* (Competition), questions about Islamic places.

The French and English language services also dedicate certain hours to informative programmes under different names such as the following:

- *The Hajj is a coronation for Islam and Completes the Faith*,
- *The Meaning and Dimension of the Hajj*;
- *Brotherhood And Equality in Islam*; and
- *The Fifth Pillar and The Spirituality of the Hajj*.

5.3.3.2.2 Specialised Information Programmes

There are many specialised information programmes such as the following:

- *Wafd Allah* (The Delegation To Allah);
- *Hujjāj al-Bayt* (The Pilgrims To The House)- *Līqa' ma'a Kibar al-Hujjaj*, (Interviews With Famous Pilgrims);
- *Fi Kidmat al-Hujjāj* (At The Service of The Pilgrims)- *Kam wa Kaifa* (How Many And How ?): Interviews with some of the delegations from Muslim countries in which they express their views about the service provided for the pilgrims and other issues relevant to the occasion;
- *Maṣāri' wa 'Injāzat* (Projects and Accomplishments): this provides information about the Saudi Arabian construction projects in the Holy Places;
- *Ahlan bi al-Hujjāj* (Welcome Pilgrims): this is a 'phone-in' programme in which government officials give information about the services of their department to the pilgrims;
- *'Alā Ṣa'id 'Arafāt* (On 'Arafāt);
- *Fī Kidmat al-Haramayn al-Ṣarīfayn* (At The Services of The Two Holy Mosques): this provides information about the layout of the two Holy Mosques;
- *al-Hajj bi al-'Ams wa al-Yaum* (The Hajj Yesterday and Today): this makes a comparison between the Hajj services now and in the past;
- *al-Hukuma fī kidmat al-Hujjāj* (The Government is at the Service of the Pilgrims): this provides information about the Saudi Arabian services to the pilgrims;
- *al-Kassāf al-Su'udi* (Saudi Arabian Boy Scouts); *al-Haras al-Waṭani* (The National Guard); and *al-Quwwāt al-Musallaha* (The Armed Forces): these programmes inform listeners about their respective roles during the Hajj;
- *'Imārat al-Haramayn* (The Architecture of the Two Holy Mosques): this provides information about the history of the architecture of the two Holy Mosques;
- *Ṣuwar min Bīlādi* (Photographs from My Country): this provides information about one of the projects in Saudi Arabia;
- *Madina min Baladi* (A City from My Country): this features programmes about Saudi Arabian cities.; and,
- *Masr' wa 'Injāz* (Project And Implementation): this focuses on programmes about Saudi Arabian development projects.

5.3.3.2.3 Instructional Programmes

There are several Instructional programmes such as the following ones:

- *al-Tawciya al-Ṣihhiyya* (Health Instructions);
- *al-Baladiyyat fi Kidmatika* (The Municipalities at Your Service): this provides guidance to the pilgrims about the Municipality's services and instructions to keep the places clean and tidy;
- *'Amn wa 'Amān* (Safety and Security);
- *al-Salāma 'Awwalan* (Safety First);
- *'Alā Tariq al-Salāma* (On The Road To Safety): this provides instructions on how to use the roads safely;
- *Fi Rihāb al-Hajj* (On the Vastness of the Hajj): this gives instructions about good behaviour during the Hajj;
- *Ma'a al-Ṭabīb* (A Meeting With The Doctor): this uses an interview format with a doctor giving health advice to the pilgrims and answering their questions;
- *Irsādāt-Ṣihhiyah fi al-Hajj* (Health Instructions At The Hajj) this conveys health instructions from the Ministry of the Hajj and includes interviews with health delegations accompanying the pilgrims; and
- *Jarīdat al-Hajj*; (The al-Hajj Newspaper); this gives instructions and general information to the pilgrims

5.3.3.2.4 Contact Programmes

Contact programmes include the following:

- *Biṭāqat Mu'āyada* (A Greeting Card);
- *Rasā'il al-Hujjāj ilā Dawīhim* (The Messages From The Pilgrims to their Relatives); and,
- *Ḍuyūf al-Rahmān* (God's Guests) carries interviews with pilgrims at the Holy Places and allows them also to put questions to government officials.

Table 5 .7a An Analysis of Daily Hajj Radio Programmes by Type of Programmes (1993)

Station	Religious minute	G.Information minute	Specialised minute	Instructional minute	Current minute	News minute	Total minute	%
1. Riyadh	100	25	70	15	10	-	220	26.19
2. Second R.P.	95	40	90	30	20	-	275	32.74
3. Holy Qur'an	110	-	-	-	-	-	110	13.10
4. Neda' al-Islam	20	5	5	5	-	-	35	4.17
5. French	55	10	20	5	-	-	90	10.71
6. English	60	15	25	10	-	-	110	13.10
Total							840	100

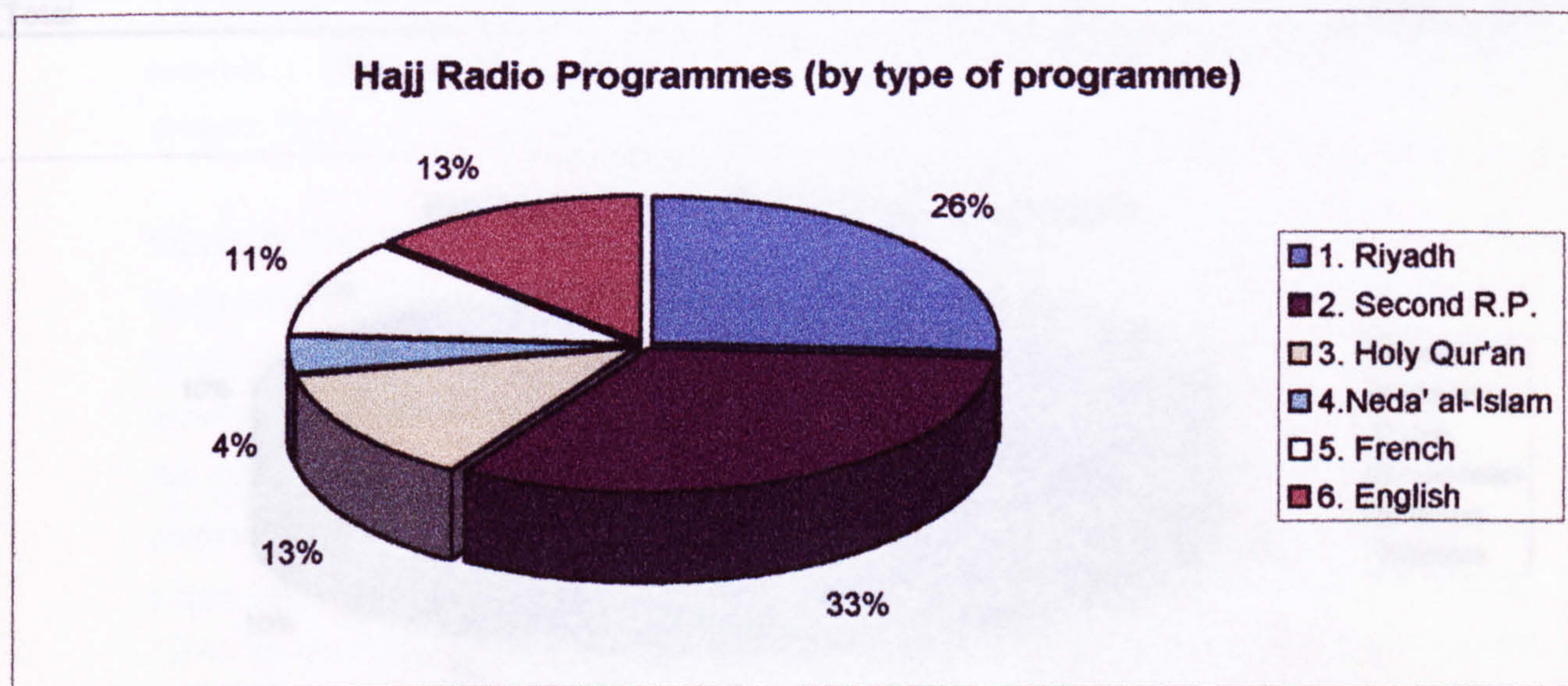


Figure 5 .7a An Analysis of Daily Hajj Radio Programmes by Type of Programmes (1993)

5.3.4 Television

Television broadcasting was introduced into Saudi Arabia in 1955 by the Aramco Oil Company which had a radio service from Dhahran in both English and Arabic. The Arabic transmission, however, was later suspended when the Dammam Television station started its Arabic service in 1965. A Royal Decree was issued in that year authorising the Ministry of Information to build two television stations, one in Riyadh and the other in Jeddah, and on 23 June 1965, the first government transmission came on the air from Jeddah. The first television programme was a 15-minute transmission of the Hajj Transmission Station from Jeddah to Dhahran on 23 June 1965. The first television station in Riyadh was inaugurated on 15 October 1969.

Table 5 .7b An Analysis of Daily Hajj Radio Programmes by Type of Language (1993)

Language	Religious minute	G.Information minute	Specialised minute	Instructional minute	Current minute	News minute	Total minute	%
Arabic	145	90	50	75	10	-	370	54.57
Malaysian	13	-	10	18	8	-	49	7.23
Urdu	10	15	5	30	7	-	67	9.88
Indonesian	5	18	10	27	5	-	65	9.59
Persian	16	13	7	21	5	10	72	10.62
Bambra	10	15	5	20	5	-	55	8.11
Total							678	100

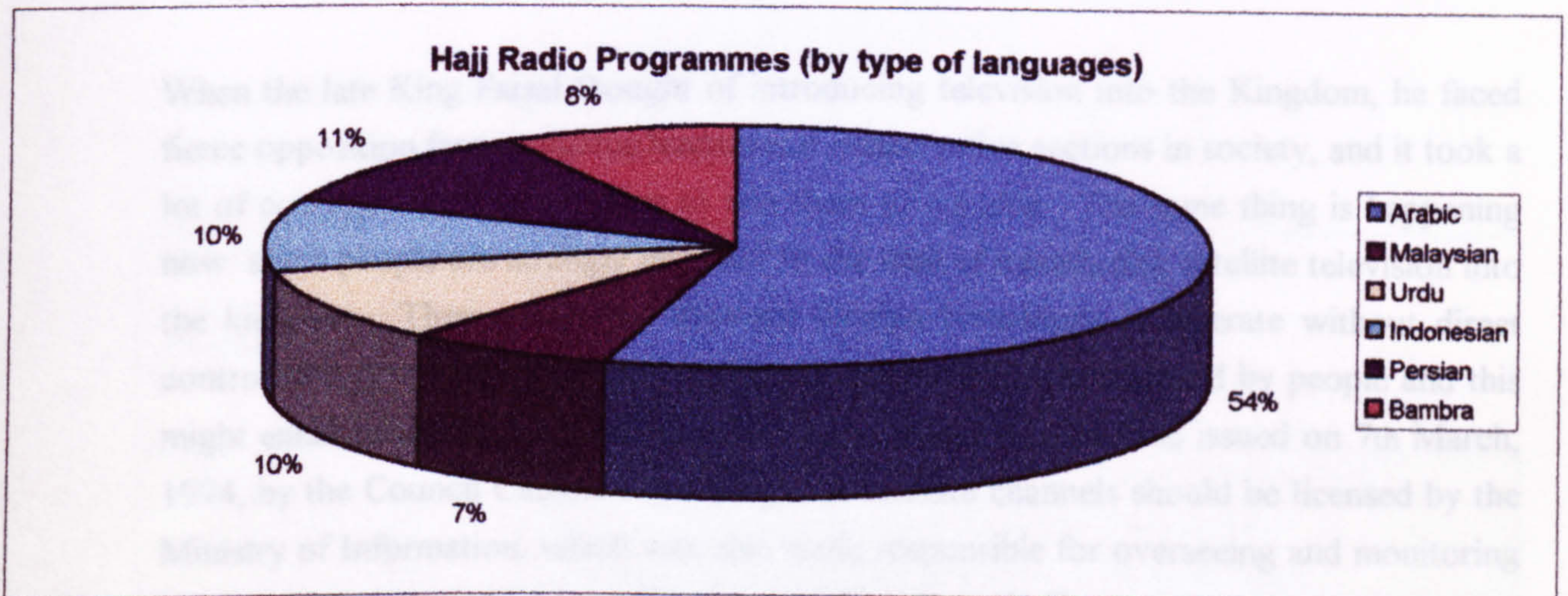


Figure 5 .7b An Analysis of Daily Hajj Radio Programmes by Type of Language (1993)

5.3.4 Television

Television transmission was introduced into Saudi Arabia in 1955 by the Aramco Oil Company which had a regular service from Dhahran in both English and Arabic. The Arabic transmission, however, was later suspended when the Dammam Television station started its Arabic service in 1965. A Royal Decree was issued in that year authorising the Ministry of Information to build two television stations, one in Riyadh and the other in Jeddah, and on 17 June, 1965, the first government transmission came on the air from both stations. This was followed by the opening of the Mecca and Taif Transmission Station from Jeddah in August 1967; from al-Madina in December of the same year; from Buraidah in the al-Qasim region in July, 1968; from Dammam in November, 1969; and from Abha in September, 1977. All these stations are connected through a microwave link with a control centre in Riyadh using the French "Secam B" standard. Colour broadcasts were introduced on 24 September, 1976, and in 1978 a satellite channel from the International Space Agency was used for the first time to broadcast television programmes to cover the whole Kingdom, linking all the stations together. The second channel, however, was not opened until 1983 and its main aim was to provide a high quality service to Saudi Arabian citizens and non-Arabic speaking viewers.⁶⁶

When the late King Faiṣal thought of introducing television into the Kingdom, he faced fierce opposition from religious leaders and conservative sections in society, and it took a lot of courage and determination to win them to his side. The same thing is happening now: some people are strongly opposed to the idea of introducing satellite television into the kingdom. They argue that allowing foreign broadcasts to operate without direct control would result in many low quality programmes being watched by people and this might entail dangers. To avoid this situation, Decree No.128 was issued on 7th March, 1994, by the Council Cabinet stipulating that satellite channels should be licensed by the Ministry of Information, which was also made responsible for overseeing and monitoring the standards of programmes offered by satellite channels.⁶⁷

⁶⁶- For more information on the history of Saudi Arabian Television see: The Ministry of Municipal and Rural Affairs, *Jeddah*, pp. 201-210. See also: The Ministry of Information, *Wazārat al-ʿIlām, Naṣʿat wa Qiṭāʿāt wa ʿInjāzāt*, the Ministry of Information, 1408H (1987), pp. 27-37. See also: Muḥamad Aḥmad Ṣubaiḥi, *Telefīzyun al-Mamlaka al-ʿArabiyya al-Suʿudiyya*, 1987, pp. 31-110.

⁶⁷- "Taklīf Wazārat al-ʿIlām tanfiḍ maṣruʿ istiḳbāl al-Batt" *Riyadh newspaper*, 11 March 1994, sec. 1 p. 1A.

The Saudi Arabian television divides the year into four seasons, each consisting of approximately twelve weeks with the last season of the television calendar devoted to Ramaḍan and the Hajj programmes.

There is a commitment on the part of the Saudi Arabian media to devote the last season of their calendar to religious programmes serving Ramāḍan and the Hajj, with a sharp increase in the number of religious programmes transmitted during these two Holy periods. The religious programmes shown on television are divided into the same categories used by the radio and they include religious programmes, notification, instructions, messages and news programmes. The following is a typical programme schedule for Channel One and Channel Two respectively.

An Analysis of Daily Hajj T.V. programmes, (1993)

The statistical analysis of the daily Hajj TV programmes (see Table 5.15) for channels 1 and 2 combined programmes, show that general information programmes account for 37% per cent of the total followed by specialised programmes which account for 20%. Instructional programmes account for 16%. These three items alone account for 73% of the total, followed by religious programmes and religious drama programmes.

5.3.4.1 a. Religious Hajj programmes

Table 5.8. Religious Hajj Programmes

Channels	Period	Time Day	Programme
Channel 1	10	12.25 p.m. Sat	<i>*al-<u>Hajj</u> Tārik wa Maqāṣid</i> (The <u>Hajj</u> : The History and the Aims)
		Sun	<i>*Wa ʿtaṣimu biḥabl Allah</i> (Be with God)
		Mon	<i>*Aḥkām al-<u>Hajj</u></i> (The <u>Hajj</u> 's Rule)
		Tue	<i>*al-Rukn al-<u>Kāmis</u></i> (The Fifth Pillar)
		Wed	<i>*<u>Hajj</u> al-Rasul</i> (The Prophet's <u>Hajj</u>)
		Thu	<i>*Durūs fī Manāsik al-<u>Hajj</u></i> (Lessons from The <u>Hajj</u> 's Rituals)
	10	03.40 p.m Mon	<i>*Aḥkām al-<u>Hajj</u></i> (The <u>Hajj</u> 's Rule)
	30	06.03 Sat	<i>*Minkum wa Ilykum</i> (From You and to You)
		Wed	<i>*Mā yahummu al-<u>Hujjāj</u></i> (Important To Pilgrims)
		Mon	<i>*al- 'iftā'</i> (Legal Opinions)
Channel 2			
	30	07.30 Tue	<i>*Cases And Answers</i>

b. Discussion Programmes

Saudi Arabian Television devote transmission to highlighting the main Hajj days. Television presentation of *Fatwa* programmes is similar to the radio stations. The two television channels broadcast a number of discussion programmes, that of called *Nadwah* (study group), which involve an interview with religious teachers who give advice about the conditions of the Hajj and other specialised topics such as *Yawm al-Nahr* (*al-Nahr Day*), *al-Wquf bi ʿArafāt* (*ʿArafāt standing Day*), *ʿĪd al-ʿAḍḥā al-Mubārġ*, (The Feast of Immolation), *Ayam al-tsriq* (The Three Days after ʿĪd al-Aḍḥā), *al-Nafra min Mīna* (The Exodus from Mīna), *Ziyārt al-Masjid al-Nabwi* (Proper Conduct while Visiting the Prophet's Mosque); and *Hadīṡ al-Hajj* (The Hajj Speech). These programmes are broadcasted during the main Hajj days, namely, ʿArafāt, Nafrah and ʿĪd al-Aḍḥā day therefore they are not considered as daily programmes.

Table 5.9. Discussion Programmes

Channels	Period in Minute	Time* Day	Programmes
Channel 1 and 2	60		Yawm al-Nahr
	60		al-Wuqūf bi ʿArafāt
	60		ʿĪd al-Aḍḥā al-Mubārġ
	60		Ayyām al-Tasriq
	60		al-Nafrah mīn Mīna
	60		Ziyārat al-Masjid al-Nabwi
	60		Hadīṡ al-Hajj

c. Religious Drama Programmes

During the weeks of the Hajj Saudi Arabian Television concentrates its use of the drama format into a daily, hour-long, serial-drama series. This is produced in an expensive programme format and exploits the potential of both the soap-opera and the historical costume drama genres to form attitudes.

Table 5. 10 Religious Drama Programmes

Channels	Period in Minute	Time Day	Programmes
Channel 1	60	10.05 p.m.	
		(Daily)	Serial film about Islamic events
Channel 2	00		(No drama programmes)

*These represent Hajj programmes which the pilgrims are likely to miss.

5.3.4.2 General Informaion Programmes

Table 5. 11 General Informaion Programmes

Channel	Period in Minute	Time Day	Programme
Channel 1			
	15	01.45 (Daily)	* 'Ayā wa 'ibar (Verses of the Qur'an and a Domination), <i>Nuwur wa Hidāiyah.</i>
	15	02.15 (Daily)	* <i>Sakṣiāt wa Mawāqif</i> (Persons and Incidence).
		Sun	* <i>al-Rihlah al-Mubāraka</i> (The Blessed Journey).
	30	06.03	
		Sun	* <i>Min Buyūt Allah.</i>
		Tue	* <i>Min Buyūt Allah.</i>
		Thu	<i>Ṣuwar Min al-Islām.</i> (Examples from Islam).
		Fri	* <i>Qaḍāyā wa Rudūd</i> (Cases and Answers).
	25	06.35 (Daily)	* <i>al-Taw'īya al-Islamiyya fī al-Hajj</i> (Islamic Awareness in the Hajj).
	30	08.55 (Daily)	* <i>Majallt al-Hajj</i> (The Hajj Magazine).
	30	11.45 Sat	* <i>al-Hajj fī Dīkrāhum</i> (The Hajj from Their Memory).
		Mon	* <i>al-Hajj fī Dīkrāhum</i>
		Tue	* <i>Rihlat al-Hajj</i>
		Wed	* <i>al-Hajj fī Dīkrāhum</i>
		Thu-	* <i>Mecca fī Rawḍat al-Shi'r</i> (Mecca in Poetry)
		Fri	* <i>al-Hajj fī Dīkrāhum</i>
	10	01.00 (Daily)	* <i>al-'Umma al-Wāhida.</i> (One Nation) <i>Līqa' Ma'a al-Sayk</i>
	30	01.10	<i>al-Sa'rawy</i> (A Meeting with al-Sha'rawy)
Channel 2			
	30	07.30 Sat	Islamic Culture
	30	09.00	
		Daily	Scientific Refashion In Qur'an

*These represent Hajj programmes which the pilgrims are likely to miss.

5.3.4.3 Specialised Information Programmes

Table 5.12 Specialised Information programmes

Channel	Period Minute	Time Day	Programme
Channel 1		(Daily)	
	15	03.17	* <i>Sawāhid Haḍāriya</i> (Information About S.A)
	05	08.00	* <i>Kadamāt ʿĀmma</i> (General Information)
	30	08.55	* <i>Majallt al-Hajj</i> (The Hajj Magazine)
	25	11.20	* <i>Taqyir al-Hajj</i> (The Hajj Report)
	15	12.15	* <i>Fī K̄lmat al-Hujjāj</i> (At the Service of the Pilgrims)
Channel 2			
	15	10.00	
		Daily	*The Hajj Magazine Information programme (About S.A)
	30	11.00 Daily	The Hajj Report

*These represent Hajj programmes which the pilgrims are likely to miss.

5.3.4.4 Instructional Programmes

Table 5.13 Instructional Programmes

Channel	Period in Minutes	Time Day	Programme
Channel 1			
	15	2.00 Daily	* <i>Siḥhatuka fī al-Hajj</i> (Your Health During the Hajj)
	30	07.30 Daily	<i>Amn wa ʿAmān</i> (Safety and Security)
Channel 2			
	30	07.30 Sun	The Health Magazine
	30	08.00 Daily	Safety and Security

*These represent Hajj programmes which the pilgrims are likely to miss.

5.3.4.5 Contact Programmes

Table 5.14 Contact Programmes

Channel	Period in Minutes	Time Day	Programmes
Channel 1			
	30	3.50	* <i>Ḍuyuf al-Rahmān</i>
Channel 2		Monday	
	30	09.30	<i>Ahlan wa- Sahlān</i> (Welcome)

*These represent Hajj programmes which the pilgrims are likely to miss.

Table 5.15 Daily Statistical Analysis of Hajj Television Programmes (1993)

Total Transmission Times in minutes

Programme	Channel 1		Channel 2		Combined	
	Min	%	Min	%	Min	%
Religious	50	10.9	30	13.3	80	12
Religious drama	60	13.0	0	0	60	9
Gen.information.	185	40.2	60	26.7	245	37
Specialised	90	19.6	45	20	135	20
Instructional	45	9.8	60	26.7	105	16
Contact	30	6.5	30	13.3	60	9
Discussion						
Total (min)	460	100	225	100	670	100.0

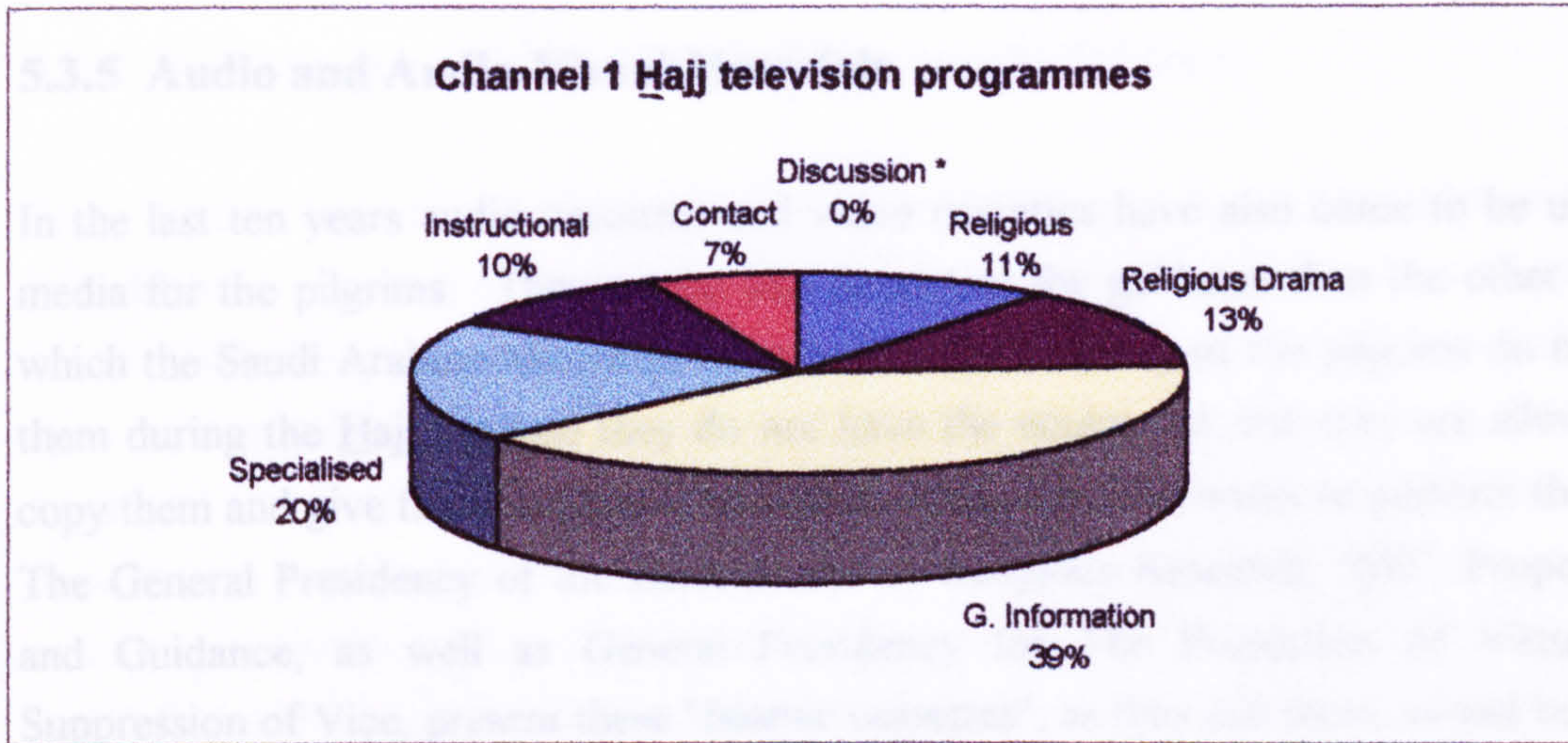


Figure 5.15- Hajj television programmes (channel 1)

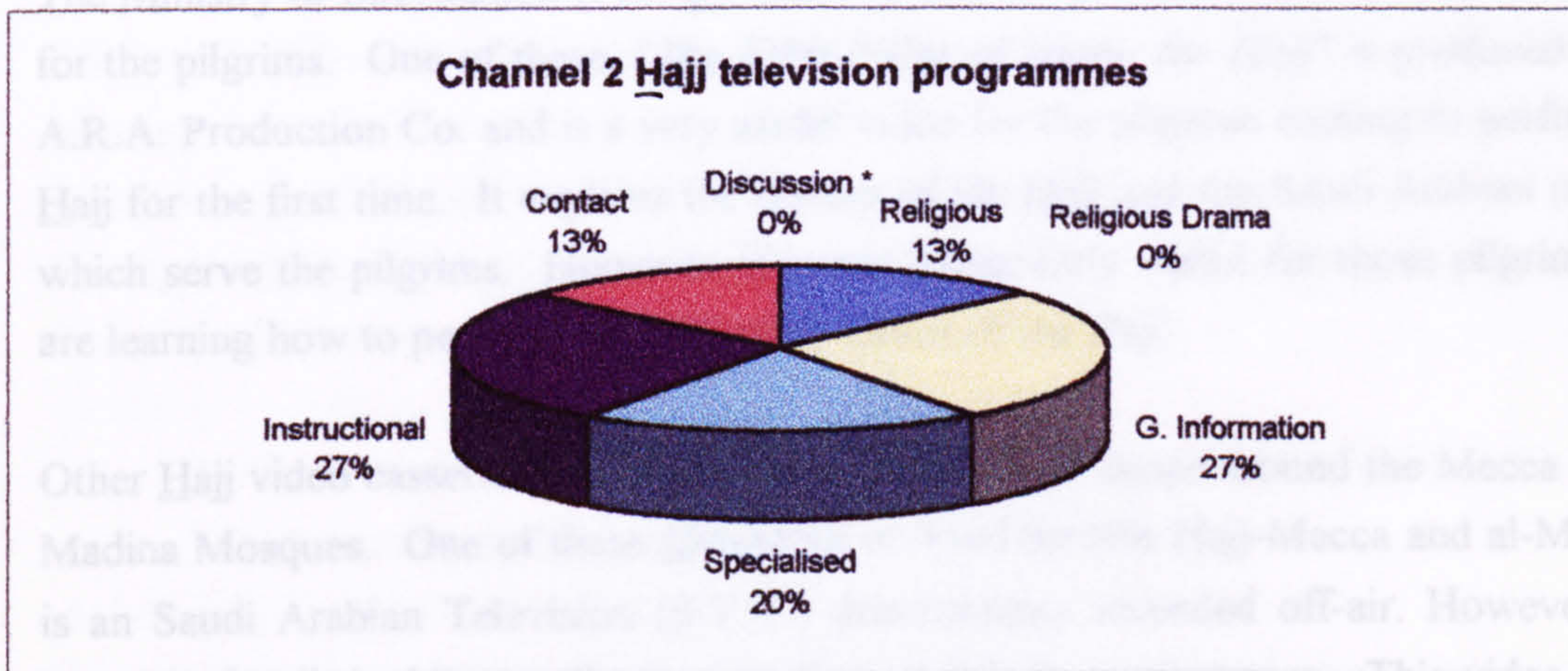


Figure 5.15- Hajj television programmes (channel 2)

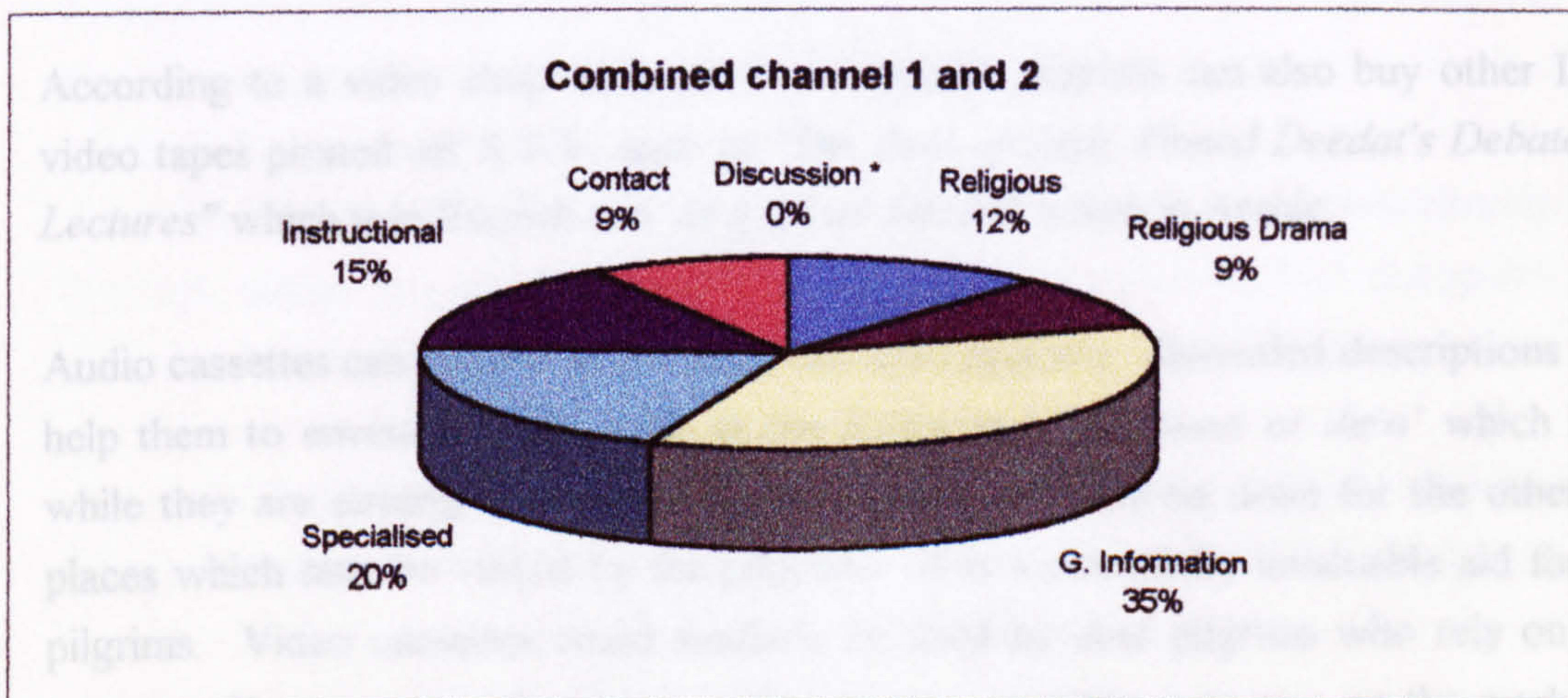


Figure 5.15- Hajj television programmes (combined channel 1 and 2)

* Discussion programmes not include in this analysis as adialy programmes

5.3.5 Audio and Audio-Visual Materials

In the last ten years audio cassettes and video cassettes have also come to be used as media for the pilgrims. They are no less important for guidance than the other media which the Saudi Arabian Ministries have used. The majority of the pilgrims do not use them during the Hajj because they do not have the equipment, but they are allowed to copy them and give them to anyone in their own country who wants to perform the Hajj. The General Presidency of the Directorates of Religious Research, 'Ifiā', Propagation and Guidance, as well as General Presidency for The Protection of Virtue and Suppression of Vice, present these "Islamic cassettes", as they call them, as and booklets to the pilgrims on their arrival.

The Ministry of Information (Foreign Information) has produced several free video tapes for the pilgrims. One of these, "*The Fifth Pillar of Islam: the Hajj*" is produced by the A.R.A. Production Co. and is a very useful video for the pilgrims coming to perform the Hajj for the first time. It explains the history of the Hajj and the Saudi Arabian projects which serve the pilgrims. However, it is not particularly useful for those pilgrims who are learning how to perform the obligatory duties of the Hajj.

Other Hajj video cassettes can be bought from the book shops around the Mecca and al-Madina Mosques. One of these *Haj-Maka & Madena* (the Hajj-Mecca and al-Madina), is an Saudi Arabian Television (S.T.V.) documentary recorded off-air. However, it is illegal in Saudi Arabia to sell any recording of S.T.V. programmes. This video was in fact, a copy of the programme shown on S.T.V. called the *Fifth Pillar of Islam: "the Hajj"*, but it also contained other programmes recorded from S.T.V.

According to a video shop salesman in al-Madina, pilgrims can also buy other Islamic video tapes pirated off S.T.V. such as "*The Best of Sayk Ahmed Deedat's Debates and Lectures*" which is in English and *al-Sayk al-Sarāwi* which in Arabic.

Audio cassettes can be used to aid disadvantaged pilgrims. Recorded descriptions would help them to envisage things such as the Ka'ba and the prayer or *du'a'* which is said while they are circling around the Ka'ba. This could also be done for the other Holy places which may be visited by the pilgrims. It is a potentially invaluable aid for blind pilgrims. Video cassettes could similarly be used by deaf pilgrims who rely on visual images. The researcher found no audio cassettes or video cassettes on the market that could be used by disadvantaged pilgrims.

5.3.6 The Mosques: Verbal Information for the Pilgrims

From the first days of Islam, there have been two indispensable characteristics of Muslim life which are seen in every town: the Friday mosques and the market. The mosque is the Muslims' house of worship, a place where Muslims of all walks of life can gather and meet with one another, and it is also a place of learning. Mecca and al-Madina are known as centres of learning and Muslim religious scholars from many parts of the world have always gathered there. In Mecca, al-Madina, Baghdad, Cairo and Tunis, mosques acted as universities when those places were centres where great civilisations of the world flourished in the past. Nowadays, the pilgrims mainly use the two Holy Mosques to pray, sleep, to meet with one another and only small circles of groups of pilgrims study or discuss under *al-Faqīh*

Praying (*Ṣalāt*) is the second pillar of Islam according to the Qur'an, and is the essence of man's duties to God. It refers to the five compulsory daily prayers. This also makes mosques a good place for pilgrims to be informed, taught, and to be given information. During the Hajj season, pilgrims spend hours in the two Holy Mosques for the following five prayers.

- 1- The Early Morning Prayer (*Ṣalāt al-Fajr*), which may be offered at any time between dawn and sunrise, a period of about two hours.
- 2- The noon Prayer (*Ṣalāt al-Zuhr*), which may be offered at any time between when the sun begins to decline from its zenith and about midway to its setting.
- 3- The Mid-Afternoon Prayer (*Ṣalāt al-ʿAṣr*), which begins right after the expiration of the Noon Prayer time and extends to sunset.
- 4- The Sunset Prayer (*Ṣalāt al-Magrib*), which prayer begins immediately after sunset and extends until the red glow in the western horizon disappears. Normally it extends over a period of one and a half hours.
- 5- The Evening Prayer (*Ṣalāt al-ʿIṣāʾ*), which is said between the time after the red glow on the Western horizon disappears (about one and a half hours after sunset) and continues till a little before the dawn.

The Saudi Arabian government has stipulated that each national group must bring a teacher with them who is supplied by their own government. This persons's role is to assist the Saudi Arabian teachers in the Holy places accommodation.

Lessons are given to the pilgrims given in their own languages by their own government's teacher in the two Holy Mosques, but it only includes religious instruction about the Hajj. Most of these lessons do not discuss practical problems which may face the pilgrims during the Hajj, such as safety matters or ways of protecting themselves. During the 1993 Hajj season, the author asked a teacher in the al-Madina Haram who gives the pilgrims lessons if he ever gave any safety advice about Hajj problems to the pilgrims. He replied:

"That is not my job. This kind of information should be given by a responsible person from the Ministry of the Hajj, or the Ministry of Information, or the Muṭawwf. We just show the pilgrims the right ways of the Hajj."

During the Hajj season all Saudi Arabian mosques also perform an important role by giving advice after every prayer to those Arabian pilgrims who currently live in Saudi Arabia. On Fridays the Imam gives a sermon which includes general Islamic information and religious Hajj instructions. After prayers, the Imam answers questions about Hajj and Islamic matters. Sadly, the author was not able to listen a sermon or talk in a non Arabic language, although more than four million workers from Islamic countries live in Saudi Arabia. Most of them come from poor non-Arabic countries, and they are most probably in need of Hajj instructions.

5.3.7 Public Announcement Boards in the Streets.

The Municipalities of Mecca and al-Madina give advice to pilgrims in Arabic, English, French, Urdu and Persian on specially erected large illuminated boards. The contain messages such as: 'My Brother pilgrims, keep it (the Holy Places) clean'. "Prevention from disease is better than cure". "Do as you would be done by". "Cleanliness is next to godliness". The boards also display Qur'ānic verses about the Hajj and Mecca such as: "Our Lord, I have settled a part of my offspring in a valley.....", and sayings of the Prophet, such as: "If anyone performs the pilgrimage for God without talking immodestly or acting wickedly, he will return free from sin as on the day his mother bore him".

Supplications (*Du'ā'*-good wishes) are also displayed along the roads to the Holy Places. These including the following:

"I entrust to God your religion, what you are responsible for, and your final deeds"; "May God provide you with piety"; may God forgive your sin, and guide you to the right wherever you are. God is your protector."

Conclusion

It is clear that the Saudi Arabian Government realises that there is a general need to provide information for the pilgrims. It also realises that good publications in all the media gives a better understanding of the various aspects of Islam, the Hajj, and the developments taking place in Saudi Arabia. This is both to pilgrims and non pilgrims alike particularly important as the pilgrims take the books and audio and video materials which are provided home with them.

Taking proper care of the educational upbringing of the individual pilgrims who attend the Hajj and providing them with adequate Hajj training are seen as tasks which lie at the very heart of all Saudi Arabian Government Hajj information plans. The Ministry of Information, the Ministry of the Hajj, and the General Presidency of The Directorates of Religious Research, Ifta' and Propagation and Guidance, together with The General Presidency for the Protection of Virtue and Suppression of Vice seek to foster a keen interest in Islamic culture, and encourage the translation and publishing of all materials relating to Islam and the Hajj. They also seek to bring about an intellectually healthy Hajj environment amongst the pilgrims.

The information directed at the pilgrims by the Saudi Arabian authorities is not designed as propaganda. It is purely information and is there to serve and help the pilgrims. Saudi Arabia has emerged into the centre of the Islamic world through the fulfilment of its Islamic duty, by making central efforts to provide information at all levels, and by providing material aid to the Muslims, all of which are seen as being religious duties. Saudi Arabian Universities and the Muslim World League, also participate in the activity of providing publications for the pilgrims. Many booklets about Islam the Hajj instructions can be found during the Hajj. They are published by private individuals as their own religious contribution ⁶⁸

The role which is played by Saudi Arabian radio, newspapers and television is also seen by the Saudi Arabian government to be very important. A substantial quantity of output in all three media is, in fact, directed to serving the pilgrims.

There are however, common problems with the government publications, private and semi-official publications and the media's output, which reduce their effectiveness. First, the emphasis is on quantity for quantity's sake. The efforts of the many agencies

⁶⁸. See Appendix 2-3.

involved tend to be judged by the total numbers of publications, without any serious or systematic effort to try and measure whether they actually reach the pilgrims or whether they effectively convey their intended messages. Second, there is a far too great concentration of effort on serving the need of the Arabic speaking pilgrims at the cost of far too little effort of serving the needs of the very large, and increasing proportion of pilgrims from the non-Arabic speaking parts of the Islamic world. These pilgrims in fact need much more help to be able to make the most of their Hajj and to actually benefit from the generally very high level material provisions Saudi Arabia provides for them precisely because they do not have the language of the country and its people. The role of the audio-visual media in respect of these non-Arabic speaking pilgrims should be seen as doubly important because it alone could help them to fully follow the prayers and speeches of the Imam and the teachers which is so important a part of the Hajj. There is therefore a need to address centrally and with a fresh eye the question of how the Saudi Arabian media need to be developed so that it can fulfil that role towards the non-Arabic speaking pilgrims.

Chapter Six

Problems Facing the Media Serving the Pilgrims

Introduction

This chapter seeks to identify the criticisms currently being made against the effectiveness of the Saudi Arabian information services and the Saudi Arabian media in achieving their aim which is to provide as comprehensive a service for the pilgrims as they need, both for during the Hajj, and to help them to overcome the problems which they face. Some of these were highlighted during the a other's discussions with government officials, prominent figures and the Hajj delegations of some Muslim countries. The most frequently expressed complaints and problems were the following:

- 1- the inadequacy of information given prior to the Hajj;
- 2- unclear or confusing instructions;
- 3- restrictions;
- 4- the problem of language barriers;
- 5- illiteracy amongst the pilgrims; and,
- 6- technical problems of the media reaching the pilgrims.

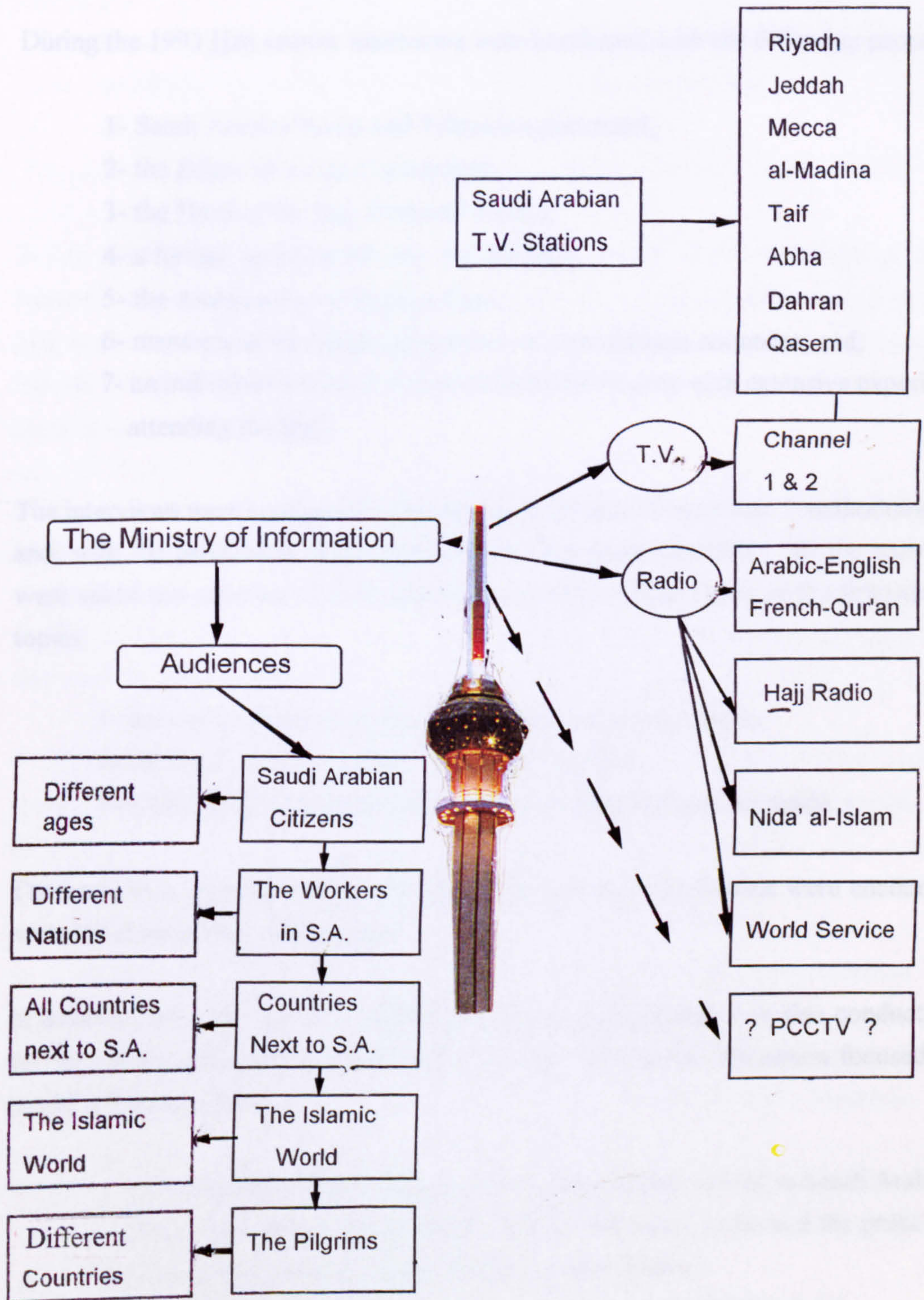
If anyone wants to know about England, the best way to do so (if possible) is to visit England. We can, however, learn a lot more about England if we first go to an embassy a library, read books, watch television or video tapes, or talk to someone who has been there. Travelling to a foreign country may be a difficult venture. For example if we arrive in England without any prior knowledge or experience of foreign travel, we may also face various practical and cultural problems such as using the green channel at the customs barrier when we should go through the red one; or, we may ask the taxi driver to take us from Heathrow to Leeds, rather than to King's Cross Station in London, where we will take a train to Leeds!

Similar problems may affect the pilgrims visiting Saudi Arabia for first time without prior knowledge or information. Likewise, they need information about the rules of performing the rites of the Hajj. We cannot blame the pilgrims, especially the poor amongst them who find themselves in difficulties, for it was either his country or the Saudi Arabian embassy which may not have offered him the relevant information, or because the facilities were not available for him to be reached by the media in his own or any other language. The author believe that it is the responsibility of the Saudi Arabians to fill the knowledge gap for this group of pilgrims; to develop ways of doing so; and, to ensure that their services are known and used. For example, as we mentioned in Chapter Five, every year the Ministry of the Hajj sends copies of the Hajj instructions to all Saudi Arabian Embassies, but the researcher, found that several pilgrims from Leeds University who went to perform the Hajj in 1993 and 1994 had never received, or even heard, about these instructions.

The media serving the Hajj is the public media which is controlled by the Saudi Arabian Government, and its modus operandi is governed by the aims and objectives set out by the Saudi Arabian authorities. As such, it is run as any other Saudi Arabian Government Department or entity. One of the major problems facing the media in the country is that programmes designed to meet the specific needs of the pilgrims often interfere with the normal viewing needs of the ordinary citizens of Saudi Arabia. For example, most people miss their favourite programmes or serials during the Hajj period. As a result, both indigenous and foreign viewers living in Saudi Arabia, are tempted to switch to other forms of entertainment such as videos and international satellite channels. This conflict of interest often puts the Saudi Arabian media in a very tight corner. It simply cannot cope with the demands and needs of the groups of pilgrims and its own citizens at the same time, especially given the heterogeneity of the pilgrims' ethnic origins and differences in their cultural and linguistic characteristics.

Moreover, during the Hajj, the audience environment in which the Saudi Arabian media has to deliver its message is an amorphous environment without clear definitions, or available facts and figures. It is also characterised by a lack of knowledge on how the pilgrims interact with the Saudi Arabian media. (See Fig. 6.1).

Fig. 6.1. Broadcasting Stations and audience Types



6.1 The Interview Programme

During the 1993 Hajj season interviews were conducted with the following people:

- 1- Saudi Arabian Radio and Television personnel;
- 2- the Editor of a major newspaper;
- 3- the Head of the Hajj Research Centre;
- 4- a former Assistant Minister for the Hajj;
- 5- the Ambassador of Burkina Faso;
- 6- members of the media delegations of three Islamic countries; and,
- 7- an individual from a non Arabic speaking country with extensive experience of attending the Hajj.

The interviews were conducted using the "semi-structured interview " methodology and, with the permission of the interviewees they were recorded. All the interviewees were asked the same set of core -questions relating to their views of the following three topics:

- 1- general problems faced by the pilgrims during the Hajj in
- 2- the Saudi Arabian media during the Hajj; and,
- 3- what changes or improvements they thought ought to be made.

The interviews were allowed to develop freely and the interviewees were encouraged to raise and discuss their own points.

In addition, after the individual interviews, a group discussion was also conducted with the five interviewees from outside Saudi Arabia. The group discussion focused mainly on the following issues:

- 1- the availability of information prior to the pilgrims' arrival in Saudi Arabia;
- 2- current and future uses of Saudi Arabian television, radio and the press for reaching the pilgrims more effectively in Saudi Arabia;
- 3- the use of printed materials such as newspaper supplements; and,
- 4- the need for translations of the rituals for non-Arabic speakers.

6.2 Interviewees:

1-Members of Saudi Arabian Radio and Television services.

a- Mr. H. Najār, the Head of the Second Radio Programme.

b- Mr. N. Biṭṭas, the Head of the International Radio.

c- Mr. Murad Turkustāni, the Production Head of Saudi Arabian Television.

2- Mr. F Muklīṣ, Editor-in-chief of *al-Nadwa* newspaper, which is actually published in Mecca. The reporters of *al-Nadwa* are particularly well placed to be aware of how the Hajj is going, any incidents which occur and any problems which arise. Members of the Islamic delegations visit the Editor to raise and discuss problems. Mr. Muklīṣ has also lived in Mecca for many years.

3- Dr. M. Hariri, the Head of the Hajj Research Centre, which deals with the Hajj researchers around the world.

4- Mr. A. Buqīs who has been an Assistant Minister of the Ministry of the Hajj for a long time, and is highly experienced in problems facing the pilgrims.

5- The Ambassador of Burkina Faso Mr. ʿOmar Jawara. Burkina Faso is one of the smaller African countries and their official language is French. They also speak Hosa. Each year just over 3,000 pilgrims from this country perform the Hajj.

6- Members of media delegations:

a- Mr. Bilāl Yusuf, Production Programmes Manager of Eastern Arabian Radio in Paris.

b- Mr. ʿAbd Allah Jyrokya, a Journalist from Senegal.

c- Mr. Ismaʿial. M. Za, Chief Editor of Kuala Lumpur Radio in Malaysia.

7-Mr. ʿOmar See a Nigerian businessman who has performed the Hajj four times.

6.3 The Pilgrims' Problems

6.3.1 Problems Encountered by the Saudi Arabian Services During the Hajj

The Saudi Arabian interviewees officially involved with the handling of the pilgrims were also asked about what they saw as the problems arising from the pilgrims themselves which hampered the effectiveness with which the Saudi Arabian services were able to operate.

According to Mr. Buqīs, Mr. Muklīş and Dr. Hariri the effectiveness with which services can be provided to pilgrims is greatly impaired owing to the following factors:

- 1- pilgrims ignore the queues and stampede other pilgrims in order to get to the particular services;
- 2- some of them (pilgrims) lack proper hygiene and general tidiness;
- 3- pilgrims often stampede and crowd in the Holy places;
- 4- some of the pilgrims lie down and sleep in the streets without regard for their personal safety or road obstruction; and,
- 5- language and cultural barriers make communication with them difficult.

6.3.1.1 The Availability of Information Prior to the Hajj

In discussions with Mr. A. Buqīs, the following two particular issues were identified:

- 1- the extent and quality of the information given to the pilgrims by their Governments or by Saudi Arabian Embassies abroad before the pilgrims arrive in Saudi Arabia.
- 2- information received by the pilgrims from the Saudi Arabian Government, after their arrival.

There was general agreement amongst the interviewees that the pilgrims ought to be better informed about the religious requirements and procedures before their arrival in Saudi Arabia. Mr. Buqīs believed that each Islamic country is responsible for giving its pilgrims information about the purposes, values and rituals of the Hajj before they arrive in Saudi Arabia. He further argued that the Saudi Arabian Government, as well as others concerned with the Hajj, have so far failed to provide the pilgrims with proper and clear guide lines, which would enable them to perform the Hajj without any difficulties. He accused all those concerned of incompetence and inefficiency in carrying out their duties properly.

All the interviewees agreed to some extent with what Mr. A. Buqīs had said, but some of them were doubtful about whether providing the pilgrims with information prior to their arrival in Saudi Arabia was practicable, and whether it would, in fact, bring about major improvements. They also thought that unlike television Channel 1, which gives adequate information in Arabic to its viewers, Channel 2 does not give enough information to the non-Arabic speaking pilgrims, except those who speak English. In general, it appeared that most of the non-Arabic speaking Islamic delegations thought that not enough

information was given to non-Arabic speaking pilgrims during the Hajj season. There seen to be a number of reasons why most of the non-Arabic speaking pilgrims feel that they are getting insufficient information from the television channels which are there to help them.

All the interviewees thought that one channel was not enough to serve non-Arabic speaking pilgrims, and that the suitability and quality of programmes targeted at the pilgrims needed improving. There was also some awareness of the conflicting needs of the Saudi Arabian and the pilgrim audiences. Dr. Hariri argued that Saudi Arabian television needed to raise the quality of the programmes aimed at the pilgrims, while both Dr. Hariri and Mr. F. Mukliş thought that regular Saudi Arabian television viewers, and audiences of the Hajj radio programmes, did not find the special programmes offered to them during the Hajj, attractive appealing. This view was strongly contested by both Mr. Najār and Mr. Biṭṭas from Saudi Arabian radio and television respectively, who felt that all Saudi Arabian citizens listened and watched the Hajj programmes on radio and television because they believe in the Hajj and understand the need to have the pilgrims' programmes. They are also used to these kinds of radio and television programmes. Other Arabs who listen to Saudi Arabian radio and television also continue to do so either because of personal commitments, or because one of their relatives is performing the Hajj during that season.

In general, the interviewees felt that overall the Ministry of Information was trying to do its best to give the pilgrims enough information but it was not adequate for at least the non-Arabic speakers. Mr. Mukliş and Mr. Turkustani suggested that Saudi Arabian television and radio should follow the example of the Saudi Arabian press and broadcast in a number of languages to cover the needs of a much wider audience. That, of course would raise the problem of having only two channels which would give only one channel for the various non-Arabic speaking pilgrims.

Most of the interviewees were doubtful as to whether a solution to this problem would be provided by future technological developments. They could not envisage that the Saudi Arabian broadcasting authorities would ever be able to broadcast in ten or more languages, whether by radio or television. Mr. Isma'īl, however, drew attention to the huge potential of broad-band cable and closed circuit television (C.C.T.V.) and the possibilities of using these newer technologies to serve the pilgrims.

Mr. Buqis made the point that the timing of the Hajj programmes was unsuitable, and that radio and television programmes, designed to meet the needs of the pilgrims, should not be broadcast when they are on their way out from al-Haram, or when they are on the move to visit other Holy places. Dr. Hariri agreed with Mr. Buqis on this point and said

that the Saudi Arabian media should concentrate more on providing high quality Hajj programmes, rather than on the quantity of programmes broadcast.

6.3.1.2 Printed Material and Newspaper Supplements

The use of printed materials in general, and the role of the press in particular, was discussed at length with Mr. F. Mukliş. He felt that the use of newspaper supplements was particularly effective, and he believed that the number of pilgrims who read these supplements was satisfactory. According to him, *al-Nadwa* newspaper alone had issued more than 80,000 copies during the 1993 Hajj season, which to him was firm evidence of the popularity of the newspaper supplement. Mr. Mukliş argued that newspaper supplements should be a part of the function of all newspapers, and added, that in order to make people see the newspaper supplements they should automatically be put inside the newspaper. He spoke of the problems they had experienced when they published newspaper supplements as separate issues five years previously.

1- Pilgrims sometimes bought the supplements and left behind the daily newspaper which the paper shops then returned as no sale.

2- Saudi Arabian customers, on the other hand, sometimes bought the newspaper and gave the supplement back to the paper shops who either sold it or returned it to the newspaper offices.

In general, he argued that if the supplement is not part of the newspaper it is likely to get lost and in general it is less effective. Mr. Mukliş pointed out that the Ministry of Information supported the newspapers by paying for all the newspaper supplements. It annually organises and assigns the languages in which each supplement should be published to newspapers.

Not all interviewees however agree with Mr. Mukliş. The Islamic delegates believed that the majority of the pilgrims do not know about the newspaper supplements. Mr. Za pointed out that every one is aware of the newspaper supplements or the fact that they contain information specifically designed to help them. Both Mr. Yasin and the Ambassador of Burkina Faso believed that it is necessary to use newspapers more effectively to provide the required information for pilgrims during the Hajj season, and to make the various nationalities more aware of what was actually taking place around them. They both thought that at present, newspapers were more effective than radio or television as a means of communication and as information providers.

6.3.1.3 Language Barriers

Mr.  Omar See, the Nigerian businessman, stressed the need for translations of the Imam's speech during the Jum ah (Friday) prayer, so that everyone knew what was actually being delivered in these speeches. The Jum ah sermon and other speeches are all currently given in Arabic, a factor which excludes non-Arabic speaking pilgrims attending the prayer from fully comprehending them, and it hinders them from participating in the discussions which usually follow these prayers.

6.3.1.4 Proposed Solutions

At the end of the discussion, the interviewees were asked to suggest solutions to the problems that had emerged. They stressed the need for the following to put into practice:

- 1- More television channels are needed..
- 2- More radio stations which broadcast in different languages, are needed.
- 3- New technology, cables and closed circuit television (C.C.T.V.) and satellite technology should be used to overcome the current shortage of channels.

Mr. Yusuf suggested the use of neon-signs to display special information to the pilgrims. In general, they felt that for the time being newspapers are the best available means of communication and that they could provide the best solution to most of the pilgrims' problems.

However, no practical solution was proposed for the problem of how to ensure that pilgrims learned more about the rules of the Hajj before leaving their own countries.

6.4 General Analysis of the Present Position

The main conclusions arising from the interviews confirmed that the central problem is that the pilgrims visiting Saudi Arabia during the Hajj season speak a far greater number of languages than is currently served by the Saudi Arabian media. As a result, a large number of the pilgrims are either cut-off or inadequately served because of the lack of suitable means of communication to them. This, in turn, acts as an obstacle to the smooth running of the Hajj services in a manner that would meet the needs of the various groups of pilgrims.

6.4.1 The Press

a. Press Supplements

The interviews confirmed that at currently it is still the printed media in general, and the press in particular, which offers the most widely available and effective means of communicating to the pilgrims. This, however, does not mean that full use of its potential is being made, and there are still a number of ways in which it could be improved. At the moment, the principal use of the potential of the press for serving the needs of the pilgrims is through the production of supplements. Although this functions fairly well, it could be argued that a great deal more could and should be done within the body of the newspapers themselves.

The Ministry of Information, as we have seen, helps and financially supports the Saudi Arabian newspapers to issue special press supplements for the benefit of the pilgrims. All newspaper supplements in Saudi Arabia are now inside the newspapers themselves. That is an improvement, for as we have noticed, separate supplements in the past led to problems because people were not aware of them. However, merely placing supplements inside has not solved these problems altogether. The pilgrims often still do not know that these supplements are published specifically to help them. It would help in these circumstances if the newspapers put a prominent notice on the top of the front page saying that this issue contains a special supplement for pilgrims. In most cases, when such notices are printed, they are put at the bottom of the page and they go unnoticed by people buying the paper because it is displayed folded in half on the newsstands. (See appendix 2.3. p. 1 b.)

Book shops do not make the effort to putting signs in front of their shops informing the pilgrims that 'such and such' a newspaper contains a supplement in 'such and such' a language. Such notices would also avoid confusion on the part of some of the pilgrims who sometimes think when buying a paper that the whole newspaper is a special issue on the Hajj.

The quality of the supplement itself suffers from the current practice, whereby each year, the Ministry of Information decides in which language newspaper supplements should be produced. It then allocates these languages among the newspapers with no guarantee of the newspaper being allocated the same language for two or more years in succession. As a result, newspapers often have to deal with a new group of readers every two years or so, and they have to find new staff, writers and journalists with the required language and experience.

b. Literary articles

According to the Holy Qur'an, stories are an important means of passing on knowledge:

"We do relate unto thee the most beautiful of stories. In that we reveal to thee this (portion of the) Qur'an: Before this, thou too was among those who knew it not."¹

Although a large number of newspapers in Saudi Arabia are produced in Arabic and foreign languages, we believe that they do not provide the more literate and scholarly section of the pilgrims with adequate reading matter, or make sufficient use of the Hajj itself. A major weakness of all the Arabic papers is that they do not identify themselves with any given Saudi Arabian, Arabic, or Islamic literature. Some of the pilgrims may like to know more about Saudi Arabian authors, but such information is not made available to them in the papers. Also no attempts are made to interview or involve scholars as authors amongst the pilgrims. Newspapers should benefit from the opportunity offered to them by this occasion, and try to effect and disseminate Arabic and Islamic literature in the same way that the pre-Islamic pilgrims did in the past. Some newspapers include a few Hajj poems which express the feelings of the pilgrim when they perform the Hajj ceremonies or they some poems about Islamic versification and poetry, but that is about all. Some Saudi Arabian scholars have demanded the rebirth of *Souq cUkāz* which is an old tradition of holding a literary meeting during which poetry is recited and other works of art presented.² The Ministry of the Hajj celebrates the occasion at *Mīna* each year and it is attended by delegates from many Islamic and Arabic countries. Famous poets and literary people recite their pieces of work in front of the King and at the end of the ceremony prizes are given to winners who have presented the best pieces of art or poetry. Unfortunately, the press makes little use of the opportunity, and they should be encouraged to give much more coverage to the activities of the ceremony.

c. Comic Strips and Cartoons for Instruction

At the other end of the scale, the press also makes little effort to reach the less literate section of the pilgrims. Comic strips and the like could, and should, be used for correcting bad behaviour in a humorous way, or for tackling some of the Hajj problems by encouraging orderly conduct among the pilgrims. Comic strips, cartoons and humour could be used to encourage the pilgrims to respect queue lines; to wash linen and other clothes in the places specified for them; to avoid crowding at certain service points, and in general, to encourage good orderly behaviour. Newspapers in Saudi Arabia do not

¹- The Qur'an:12: 3.

²- Aḥmad Muḥammad Jamal, *al-Ṣaḥāfa fī Niṣf amud*, 1412H-1991, p. 61.

make adequate use of these kinds of techniques for changing peoples' attitudes and behaviour.

d. Religious Essays and Booklets

Most religious articles in newspapers are confined to answering the pilgrims' questions, and even those about the Qur'an and the Hadiṭ (the Prophet's sayings) are produced without further information or explanations, and without regard to differences in the level of peoples' understanding. They do not provide the reader with new knowledge or satisfy their religious feelings through a more imaginative approach. What is even worse is that answers to these articles are not usually related to the Hajj or to the subject.³ For example only a few articles deal with the Prophet's biography, or his companions during the Hajj. This is one of the richest of religious subjects which ought to be taken up by the editors. Most religious instruction booklets are written in classical Arabic. They also tend to be taken directly from old Arab Islamic teachers (fuqahā') and scholarly specialist books. As a result most people find it difficult to understand these booklets, especially as no attempt is made to explain some of the most difficult words in them. During our visit to Mecca and al-Madina in 1993-1994, we noticed that book shops sell books written in Arabic and English (the Book of Pilgrimage) and there are practically no religious books in other languages.

e. Historical Articles

The history of the Hajj is full of events such as the history of the Ka'ba, Kiswa, Miḥmal, Bedouins, tribal raids during the Hajj, and other elements of interest to the religious pilgrims. Sadly, the Saudi Arabian press, pays very little attention to this material during the Hajj. Very few articles trace the Hajj through the various historical epochs.⁴

f. Instructional Articles

Those articles which try to draw the attention of the pilgrims to difficulties they may face during the Hajj deal mainly with health warnings and hygiene problems. They are usually given in the form of lengthy interviews with doctors who give information about common health hazards the pilgrims may be subjected to, such as sun stroke and how they can protect themselves. This kind of information can, and should, be given in a few

³- For example see: al-Nadwa newspaper, May 19, 1993, p. 11.

⁴- al-Hajj 'abbr al-Tārik, *al-Bilad newspaper*, 7 Dū al-Hijja-1412H-8 June 1992, p. 8.

sentences, in large print size and highlighted. Unfortunately, it tend to be inside lengthy interviews, or hidden in a small corner of the newspaper, and printed in small type face, so the pilgrims often miss the purpose altogether.⁵ (See Appendix 2.3- p. 1 c)

g. Commercial Advertisements

During the Hajj, the Saudi Arabian press prints almost no commercial advertisements that are of relevance to the pilgrims, except for a few government advertisements which ask the pilgrims to use official bank channels for financial transactions.⁶ The advertising of goods and shops is almost non-existent. During the 1993 field survey, we came across only three commercial advertisements: two in the al-Madina newspaper⁷, one in the 'Okaz newspaper, and one in Ahlan Wasahlan magazine. ⁸An important opportunity as well as a useful service was thus missed. (See Appendix 2.5)

i. Prayer Timetable and Public Information

The multilingual supplements of al-Nadwa and al-Bilad publish the prayer timetable, important emergency telephone numbers and the exchange rates of major currencies in the pilgrims' pages. Other newspapers publish emergency telephone numbers in Arabic on the inside pages. The pilgrims need this kind of information to enable them to contact persons or to ask for help, the *fatwa*, to register a complaint and other services. This is especially important since a large number of them do not speak Arabic, do not know how to contact the operator or how to use the telephone directory. Publishing this information in a more prominent and effective way would lead to shorter queues in front of information desks and reduce the amount of needless travelling too. Although newspapers agree that such telephone numbers are important life lines for pilgrims, many of them believe that this is the responsibility of the *muṭawwif* (the pilgrims guides).⁹

⁵- See "Wazārat al-Dākīlyah tuḥazzir min tawziy^o al-Kutub wa al- 'sryṭah wa al-Naṣarāt fi al-Hajj, *al-Bilad newspaper*, 24 May 1993, p. 1

⁶-See Appendix 2

⁷-al-Madina newspaper, 8 June 92, p.1 and p. 24. See also al-Madina newspaper, 25 May 93, p. 1.

⁸-'Okaz newspaper, 8 Du al-Hijja, 1992, p.1. al-Nadwa newspaper, 3 Du al-Hijja-24 May 1993, p. 1. See also 'Okāz newspaper, 1 Du al-Hijja-22 May 1993, p. 1.

⁹-See all Saudi newspapers. 15 Du al-Hijja 5 June 1993.

6.4.2 Radio and Television

The following three major issues were highlighted by the interviewees in respect of electronic media.

- 1- The shortage of available media channels.
- 2- The low quality of programme.
- 3- Incorrect scheduling.

Although it is desirable to broadcast in more than one or two languages, there is usually a limit to the number of languages that can be used when broadcasting from a single channel or station, and the time devoted to each language on the air decreases progressively with the increase in the number of languages. Firstly, there is a need for more channels to be made available in some way. Secondly, there is a need for the Hajj programmes to be more skilfully and carefully prepared as messages may sometimes become so complex and ambiguous in order to be understood by the pilgrims. In particular religious and health education programmes need to adopt a more visual approach in order to get their message across and reach a wider audience. Thirdly, programme scheduling should draw on the advice of social and behavioural scientists who know about the pilgrims' behaviour and attitudes and, in particular it should be better synchronised with the pilgrims movements as they go through the ritual stages of the Hajj, so that the programmes do in fact reach the pilgrims.

The daily routines of the pilgrims, such as the time spent in their residence, when they left for prayers etc., was measured in 1993-94, by metering the waters that they used. For example, the pilgrims washed before leaving for prayers, after returning, water was also used, for example, for the toilet, for drinking etc., and the researcher read the meter. When the water stopped, the pilgrims were either out or sleeping. See Table 6.1.

Table 6.1. An Average Pilgrim's Daily Routine, 1993

Time Range	Movement
1- 04. 00 a.m. to 05. 30 a.m.	Get ready for Fajur prayer.
2- 05. 30 a.m. to 09. 30 p.m.	Start at place of residence.
3- 09. 30 p.m. to 12. 00 p.m.	Home, market, or visit Holy places.
4- 12. 00 p.m. to 01. 30 p.m.	Holy Mosque for Zuhur prayer.
5- 01. 30 p.m. to 03. 30 p.m.	Stay at home (have meals).
6- 03. 30 p.m. to 04. 30 p.m.	Holy Mosque for Aşur prayer.
7- 04. 30 p.m. to 06. 30 p.m.	Holy Mosque, market, or home.
8- 06. 30 p.m. to 07. 30 p.m.	Holy Mosque for Magrib prayer.
9- 07. 30 p.m. to 08. 00 p.m.	Holy Mosque or market.
10- 08. 00 p.m. to 09. 00 p.m.	Holy Mosque for al- ^c Isa' prayer).
11- 09. 00 p.m. to 10. 00 p.m.	Holy Mosque, market or home.
12- 10. 00 p.m. to 11. 30 p.m.	Stay at home (have meals).
13- 11. 30 p.m. to 04. 00 a.m.	Sleep

When juxtaposed against peak transmission times this activity timetable reveals that the only time pilgrims are able to watch television and listen to the radio are those shown in Table 6.2 below.

Table 6.2. Peak Transmission Times During Which Pilgrims Are In Their Residence and Able to View.

1- From 03. 00 a.m. to 04. 00 a.m.
2- From 05. 30 a.m. to 12. 00 noon.
3- From 01. 30 p.m. to 03. 30 p.m.
4- From 04. 30 p.m. to 06. 30 p.m.
5- From 09. 00 p.m. to 11. 30 p.m.
6- From 11. 30 p.m. to 03. 00 a.m.

6.3. Unsuitable Programme Hours

The time periods during which pilgrims are most likely to miss television and radio programmes are shown in Table 6.3.

Table 6.3. Time Intervals During Which Pilgrims Are Likely to Miss Broadcast Programmes.

1- From 04. 00 a.m. to 05. 30 a.m.
2- From 12. 00 a.m. to 01. 30 p.m.
3- From 03. 00 a.m. to 04. 00 p.m.
4- From 06. 00 a.m. to 09. 00 p.m.

Having identified some suitable times of the day for broadcasting the pilgrims' programmes, that is when the pilgrims are supposed to be at their place of residence, we can now compare these with programme schedules for the 1993 Hajj season. These are discussed first by type of radio programmes.

6.4.2.1 The Hajj Radio Programmes

The Hajj radio programmes which the pilgrims are most likely to miss given their daily chores of practices are shown in Table 6.4.

Table 6.4 A Breakdown of Broadcasting Hours From the Hajj Radio By Type of Language

Language	Start	End	Total hours a day
1- Arabic	06. 00 a.m.	10. 30 a.m.	4. 30
2- Malaysian	10. 30 a.m.	11. 30 a.m.	1. 30
3- Indonesian	02. 30 p.m.	04. 00 p.m.	1. 30
4- Urdu	04. 00 p.m.	05. 30 p.m.	1. 30
5- Persian	05. 30 p.m.	07. 00 p.m.	1. 30
6- Bambara	07. 00 p.m.	08. 00 p.m.	1. 00
7- Arabic	08. 00 p.m.	01. 00 a.m.	5. 00
Arabic			9.3
Non Arabic			7
Total			16.3

The analysis of broadcasting hours by the type of language used by the Hajj radio indicates that the daily broadcasting time of all languages other than Arabic is about 7 hours out of the total daily broadcasting of 16.3 hours. The Arabic language alone is on the air for about 9.30 hours of this total. The Arabic and Malaysian language programmes which are broadcast in the morning, are on the air during the most important hours of the day when the pilgrims are assumed to be resting and are therefore free to listen to the radio or watch television. In the afternoons, broadcasting starts at 2. 30 p.m. It is not clear why the Ministry of the Hajj has chosen this time of the day. It is probably because the pilgrims are assumed to be at lunch in their places of residence between 1.30 p.m. and 2.30 p.m. In the writer's opinion, broadcasting should start at 1.30 p.m. This would bring the broadcasting schedule of all the afternoon and evening programmes up by an hour and solve several current problems. Indonesian pilgrims currently miss the last half hour of broadcasting because they have to go for the Aşur prayer at 3. 30 p.m. The Indian pilgrims and all other Urdu speaking pilgrims, miss the first half hour of the programme because they are on their way back from the Holy

Mosque. Persian pilgrims may also miss the last half hour of the programme if they join the other pilgrims for the *al-Magrib* prayer, but if they stick to their own schedule, they may only miss 15 minutes of the broadcast. The Nigerian pilgrims are likely to miss the whole of their programme because at that time they will be at al-Haram for *Magrib* and *al-ʿIṣāʾ* prayers. The pilgrims from the Arabic countries also stand to miss the first hour of the Arabic programme.

The pilgrims from the Arabic countries have the opportunity to listen to a number of programmes namely those on Riyadh Radio, the Second Radio, the Holy Qur'an Radio and Nida' al-Islam Radio. They can also listen to local Arabic radio broadcasts. For this reason, we believe that the other pilgrims need this service more than the Arabic pilgrims.

During the summer, most of the pilgrims stay outdoors between 8. 00 p.m. to 9. 00 p.m., and sometimes until 10. 00 p.m. The Hajj programme closes down at 1. 00 a.m., and restarts broadcasting at 6. 00 a.m. It needs to change its starting time probably to 3. 00 a.m., when all the pilgrims are at home. The programme could give brief news reports in all the languages broadcasted.

6.4.2.2 Nidā' al-Islam Radio Programmes

The Nidā' al-Islam Radio is the least well scheduled. Most of the pilgrims are likely to miss its programmes during the Hajj. During the month of Ramāḍān it broadcasts an early morning special programme from 4.00 a.m. to 6.00 a.m. when the majority of the Saudi Arabian and Arabic listeners from neighbouring countries are at the Fajur prayer. It may be a good idea to broadcast early morning programmes for the pilgrims during the Hajj.

6.4.2.3 English and French Radio Programmes

Many of the English and French radio programmes are also broadcast when the pilgrims are likely to miss them as shown in Table 6.5.

Table 6.5 English and French Radio programmes which the pilgrims are likely to Miss

Language	Start	End	Total hours a day
English	01. 00 p.m.	03. 00 p.m.	2
	07. 00 p.m.	12. 00 noon	5
French	03. 00 p.m.	07. 00 p.m.	4

English radio broadcasts which are between 1.00 p.m. and 3.00 p.m., are mainly to serve non-Arabic speaking people who are working in Saudi Arabia, but during the Hajj season it broadcasts programmes for the pilgrims. In the evening, the English programme starts at 7.00 p.m., a time when most of the pilgrims are out for the *al-ʿIsa'* prayer and they only can join the programme after 9.00 p.m. French speaking pilgrims are likely to miss a large part of the early broadcast as well as the last half hour of the programme, because they go out about 3.30 p.m. for the ʿAṣur prayer and 6.30 p.m. for the Magrīb prayer

6.4.2.4 The Riyadh Radio, the Second Programme Radio and the Holy Qur'an Radio

Riyadh Radio, the Second Programme Radio and the Holy Qur'an Radio start their programmes at 06.00 a.m. Riyadh Radio closes down at 02.00 a.m., while the other radios close down at 12.00 a.m.

6.4.2.5 The Saudi Arabian World Service Radios

During the Hajj season, the Saudi Arabian Radio World Service broadcasts instructive radio programmes to Muslims which can be received both within and outside of Saudi Arabia. Some of the programmes actually do address matters relating to the pilgrims performing the Hajj. Audiences may need information and news about the Hajj because a relative or someone close to them is performing the Hajj during that particular season, while others may need to know about the services available to the pilgrims in Saudi Arabia.

Conclusion

It can be seen from Table 6.2 that the time between 3.00 a.m. to 4.00 a.m. is a suitable time for broadcasting the Hajj programmes, because at this time most of the pilgrims are at their place of residence (before the Fajur prayer). The time between 5.30 a.m. to 12.00 p.m. is also a convenient time for broadcasting these programmes. During this time, especially between 9.00 a.m. to 12.00 p.m., many Saudi Arabian women listen to family and other radio programmes, while television broadcasts children's programmes at this time. The pilgrims take their lunch between 1.30 p.m. and 3.30 p.m. and both native Saudi Arabian viewers and the pilgrims can watch television or listen to the radio during this period, if they wish to do so. The time period from 4.30 p.m. to 6.30 p.m. is the time when Saudi Arabian children watch their programmes. The peak viewing time is

between 9.00 p.m. and 11.30 p.m. with most of the Saudi Arabian population watch television or listen to the radio during this time.

If we add together the daily number of hours the pilgrims spend at home it will come to about 14.5 hours, some of which is obviously spent sleeping. But programmes could still run continuously for interested viewers.

From the above figures it is clear that only the time periods between 3.00 a.m. to 4.30 a.m. and between 5.30 a.m. to 9.00 a.m. are suitable for broadcasting the pilgrims' programmes without interfering too much with programmes for Saudi Arabian citizens. This time, however, is not enough to serve all the different languages groups.

6.5 Television Programmes

Saudi Arabia has as a very hot climate and as a result, most people, except students, villagers, bedouins and the pilgrims go to sleep late at night. Between 10.00 a.m. and 12.25 p.m., when most of the pilgrims are at their place of residence no pilgrims' programmes are broadcast. These programmes start immediately after the *Zuhur* call from Mecca, and at 12.25 p.m. the Hajj instruction programmes are given. The summary of programmes which the pilgrims are likely to miss watching, together with those of prayer times, are given below. (See Table 6.6)

6.5.1 Channel 1's Television Viewing Schedule

Table 6.6. shows Channell's television viewing schedule. Those programme programmes which Arabic speaking pilgrims are most likely to miss are marked with an asterisk.

Table 6.6 Channel 1 Television's Hajj Programmes Scheduling Time

Time	Period	Day	Programme
12.17 p.m	8	Daily	Mecca Zuhur Call
12.17		Fri	* Friday prayer and Sermon
12.25	10	Sat	*The Hajj history, Aims
		Sun	*Be with God
		Mon	* The Hajj laws
		Tue	* The fifth pillar
		Wed	The Prophet's Hajj
		Thu	*Lessons in the Hajj Roles
12.35	15	Daily	*Documentary film
12.5	50-45	Daily	*al-Jawal programme (light entertainment)
	50-45	Fri	*Natural environment
1	7	Daily	The news and weather report
1.45	15	Daily	Ayah wa Ğabar (Verses From the Qur'an and Admonition Nur wa Hidayah (Light and guidance)
2	15	Daily	Şihatuka fi al-Hajj (Your health in the Hajj)
		Thu	alam al-Riya'a (World sport)
		Fri	al-alam fi Isbcw (Events of the week)
02.15	45	Daily	al-layl wa al-Mi bah: (A serialised film) or Sak iyat wa Mawaqif (Persons and incidence)
03.32	8	Daily	* Mecca Ğabar Prayer time (live from Mecca)
03.40	10	Daily	* Min Ahkam al-Hajj (From the Hajj's roles)
3.5	30	Daily	*al-Rihlah al-Mubarakah (The blessed journey)
03.50	30	Sat	*Min Biyut Allah (From God's houses { mosques})
06.00	30	Sat	Minkum wa llykum (From you and to you)
		Sun	Min Biyut Allah
		Mon	al-lfta'a (legal opinion)
		Tue	Min Biyut Allah
		Wed	Mayhum al-Hajj (The Importance to the pilgrims)
		Thu	* Suwar min al-Islam (Pictures from Islam)
		Fri	* Qadaya wa Rudud (Cases and answers)
06.35	25	Daily	* al-Taw ya al-Islamiyya fi al-Hajj (The Islamic Hajj announcement)
07.00	30	Daily	* al-Madina al-Munawwara Magrib Prayer (live on air)
07.30	30	Daily	* Amn wa Aman (Safety and security)
08.00	5	Daily	* Kadamat camah (General services)
08.05	2	Daily	* Riyadh al-Isa' prayer
08.07	18	Daily	* al-Jarydah al-Musawwarah (Newspapers in motion pictures)
08.25	30	Daily	* Mecca al-Isa' prayer (live on air)
08.55	30	Daily	* al-Hajj Magazine
09.25	5	Daily	Commercial Announcements
09.30	35	Daily	al-'Akbar (The news and weather report)
10.05	7	Daily	Commercial announcement and the daily serialised film.
11.20	25	Daily	The Hajj Report (Taqrir al-Hajj)
11.45	30	Sat	al-Hajj fi Zikrahum, (The Hajj from their memory)
		Sun	*al-Ha'arah al-Islamiah (The Islamic civilisation)
		Mon	* al-Hajj Fi Zikrahum
		Tue	* Rihlat al-Hajj, (The Hajj journey)
		Wed	* al-Hajj Fi Zikrahum
		Thu	* Mecca Fi Rawdat al-Sayr, (Mecca in the garden of the poems)
		Fri	* al-Hajj Fi Zikrahum
12.15	15	Daily	* Fi Kidmat al-Hujjaj (At the service of the pilgrims)
12.30	30	Daily	* The News
01.00	10	Daily	* al-Umah al-Wahidah (The one nation)
01.10	30	Daily	*Liqa' al-Sayk al-Sa'rawy (A Meeting with al-Shikh al-Shacrawy)
01.40	10	Daily	* The news in brief and what the newspapers say
01.50	10	Daily	*The Holy Qur'an and closing remarks

(* Represents the Hajj programmes which the pilgrims are likely to miss.

It can be seen from this schedule that for religious reasons most of the pilgrims' Hajj programmes are shown before and after the prayer times and the same thing is applied during the Hajj season. It can also be seen from the Table 6.6 that the pilgrims stand to miss one or all of the following programmes: *Min ahkām al-Hajj*, *Ḍuyūf al-Rahmān*, *Min Buyūt Allah*, *al-Rihlah al-Mubārakah*, *Mīnkum Wa 'Ilaykum*, *al-Ifta'*, *Ma-yahumu al-Hajj*, *Ṣuwar Min al-Islām*, *Qaḍāya wa Rudūd*, *The Islāmic Hajj Announcements*, *'Amn wa 'Amān*, *Kadamāt 'Amah*, *al-Jaridah al-Muṣawarah*, and *Majallat al-Hajj*. Most pilgrims are out for prayers during these times and only native citizens and regular viewers can watch them. This a simple case of bad planning.

During the Hajj season, the Ministry of the Hajj, the Islamic League and other institutions also give television lectures and make some special broadcasts to the pilgrims. The "Hajj and Safety in Islam" lecture is broadcast on television every year on 16th Du al-Hijja, (1414H-1993) after the Aṣur prayer. However only a few of the pilgrims have heard or know about this lecture due to poor efforts publicity by the media.

6.5.2 Channel 2's Hajj Television Viewing schedule

The Channel 2 programmes start at 1. 00 p.m. and they are brought to a close at 1. 00 a.m. A seven minute religious programme is shown at 7.00 p.m. (after the Magrīb prayer) after the health instructions and safety and security programmes.

News in French is broadcast at the regular time of 8. 30 p.m. and like the English news it does not even contain a summary of the Hajj news to serve French speaking pilgrims. No interviews with the pilgrims are made to show the customs and various aspects of social life in the pilgrims' countries of origin. We also failed to trace any informative programmes about Saudi Arabian or Islamic culture or any other political, historical or educational programmes targeted at the pilgrims. There is also a lack of group discussion programmes to find out what the pilgrims think of the services provided for them, especially those rendered to them by the mutawif. As we have mentioned earlier, there are currently very few programmes in English on Channel 2 and there are even fewer programmes in languages other than English.

The Hajj programme on Channel 2 starts at 7. 05 p.m., after the Magrib prayer in Mecca and al-Madina and the pilgrims may miss one or more of the following programmes: *Traditions of Islam*, *Health instructions*, *Islamic Culture*, *Health Magazine*, *Family Today*, *Cases and Answers*, *Safety and Security*, *News in French and Scientific Refashioning in the Qur'an*. In other words the pilgrims have the chance to watch only

two programmes, the Information Programme About Saudi Arabia, the Hajj Magazine and the Hajj Report.

Table 6.7. Channel 2's Hajj Programmes

Time	Period	Day	Programme
07. 05 p.m.	25	Daily	* Traditions of Islam (or)
			* Health instructions
07. 30	30	Sat	* The Islamic culture
		Sun	* The health magazine
		Mon	* Family today
		Tue	* Cases and answers
		Wed	* The West Coast
		Thu	* International sport
		Fri	* Jet sport.
08. 00	30	Daily	* Safety and security
08. 30	30	Daily	* News in French
09. 00	30	Daily	* Scientific revelations in the Qur'an
09. 30	30	Sat	* Equestrian
		Sun	The environment
		Mon	Ahlan wa Sahlan (Welcome)
		Tue	Black gold
		Wed	All sports
		Thu	Zoom in
		Fri	In focus
10. 00	15	Daily	Information programme about S.A + the <u>Hajj</u> magazine
10. 15	15	Daily	Film
10. 30	30	Daily	News in English
11. 00	30	Daily	<u>Hajj</u> report
11. 30	10	Daily	* Programme parade
11. 40	30	Daily	* Feature film
12. 10	50	Sat	* Football
		Sun	* Film
		Mon	=
		Tue	=
		Wed	=
		Tue	=
		Fri	* Wrestling
01. 00	10	Daily	*Light news
1.1	5	Daily	*News in brief
1.15	10	Daily	*The Holy Qur'an and closing remarks.

(*) Those represents the Hajj programmes which the pilgrims are likely to miss.

6.5.3 The Instructional Messages on Television

Television channels are also responsible for producing short and specific messages carrying instructions and information. They are usually designed as a caption card with a dull black or green coloured background and are frequently shown on the screen without sound. The use of music between Qur'anic verses is not allowed, though the director of the programme sometimes uses the *al-Talbiyah* instead of music. The television programme scheduler uses these captions to fill gaps in the programme schedules. They normally contain Holy Qur'anic verses, the Prophet's sayings, and safety or health instructions such as "Prevention is better than cure". This type of caption could also be used show important telephone numbers and addresses which the pilgrims may need. (See Fig 6. 1)

These instructional slots which typically use only a verbal caption card and a voice-over could be made much more effective. Instead of merely showing the written text of a Qur'anic verse such as the following one, where the announcer simply reads it as a whole, various visual and aural techniques could be used to make it more effective.

"And proclaim unto all people the (duty of) pilgrimage: they will come unto thee among on foot and on every (kind of) fast mounted, coming from every far-away point (on earth) so that they might experience much that shall be of benefit to them and that they might extol the name of God on the days appointed (for sacrifice) over whatever heads of cattle He may have provided for them.. ¹⁰

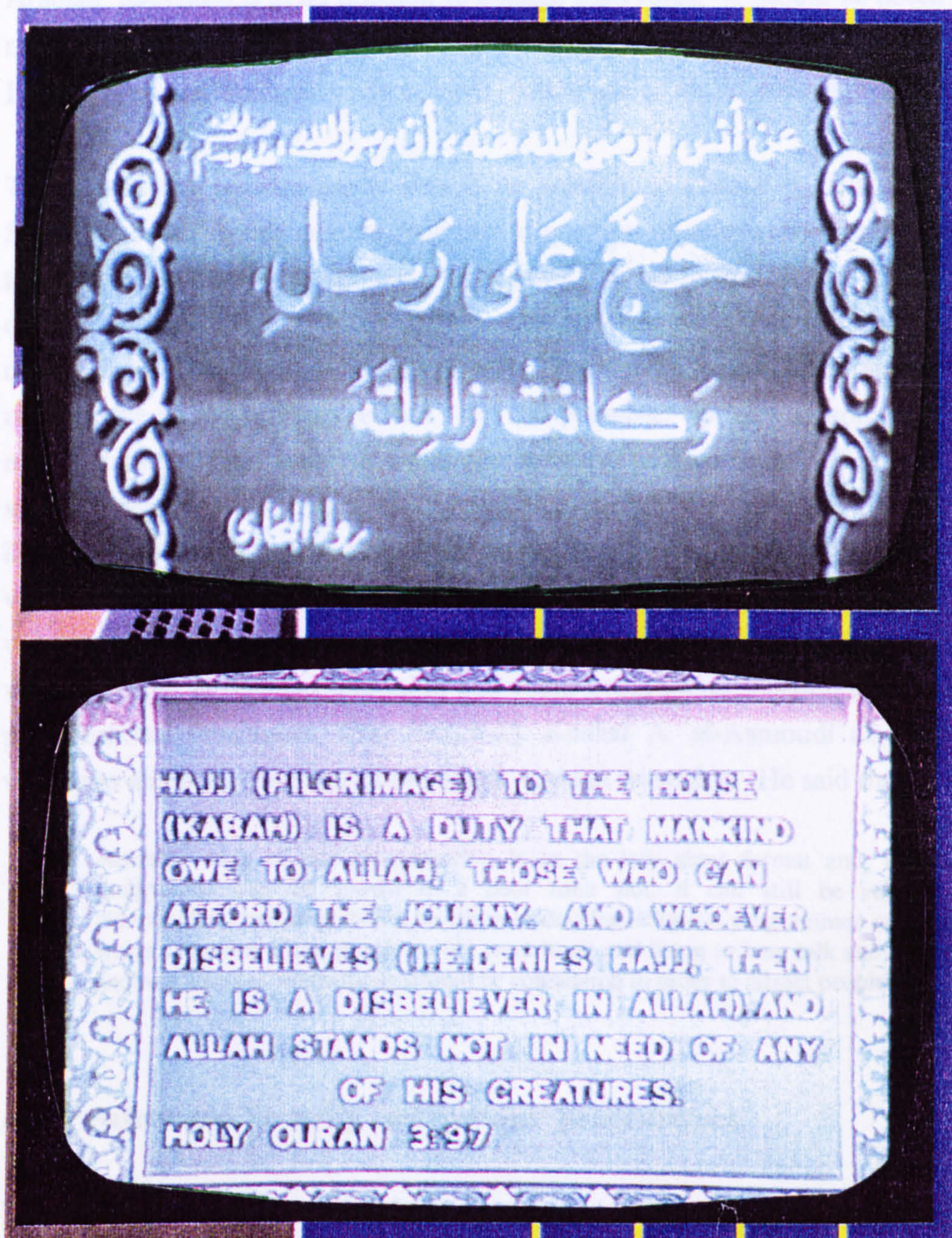
The text itself could be animated: it could be superimposed on appropriate background footage, such as the Kā'ba, and the use of appropriate sounds could enhance the effectiveness of these brief messages. As far as practical advice on health or safety or observance is concerned, a minute or two long cartoon film is far more effective than a textual caption-card. In general, there should be more imaginative and modern advertising techniques used to make the messages more appealing and effective.

6.5.4 The Handling of the Religious instruction Programmes by Saudi Arabian Television

From its earliest beginnings to the present day, Saudi Arabian television has extensively used studio interviews to deal with Islamic instructions. Interviews with the *al-Suywk*, (religious men) is seen as the only suitable way to deal with religious issues on television. The presenter asks the *Ṣāyk*, or a panel of religious experts, certain questions which people would like to know more about, and he or they express their views about these

¹⁰- The Qur'an: 22: 27-28.

Fig. 6.1. The Instructional Messages on Television. Caption Cards.



matters. The programme goes on in this manner for its whole duration without being enlivened by music or similar sounds because the use of music in these kinds of programmes is strongly prohibited. Thus it is difficult to make these kinds of programmes exciting or hold the audience's attention and for religious reasons Saudi Arabian television is in no position to change such rules. It should be noted though that music is used in certain religious programmes by other Arabic stations where the local Islamic school of thought is less opposed to the use of music in such programmes.

The Ministry of Information is also in no position to change the way in which the al-Suywk in Saudi Arabia present religious instruction on television programmes. Most of them have no knowledge of how to be effective on television, or how best to affect opinions and behaviour. Most of them present their messages without gestures or the use of facial expressions. Consequently, these programmes often appear boring and unattractive to the ordinary viewer, and the presenter appears as someone who merely makes statements or is having a dull conversation with someone. However even within specified religious restrictions these programmes could, be made more attractive by using illustrative material such as slides, film excerpts, pictures, maps and other such materials which are not forbidden or likely to cause controversy. The al-Suywk do a lot of useful work and clear up many misconceptions during the Hajj season, but much of this is wasted due to ill-planned television and radio programme schedules and unimaginative presentational techniques. (See Fig. 6.2). Khaled A. al-Aamoudi also mentioned the weakness and poor time slot of the Saudi Arabian television. He said that:

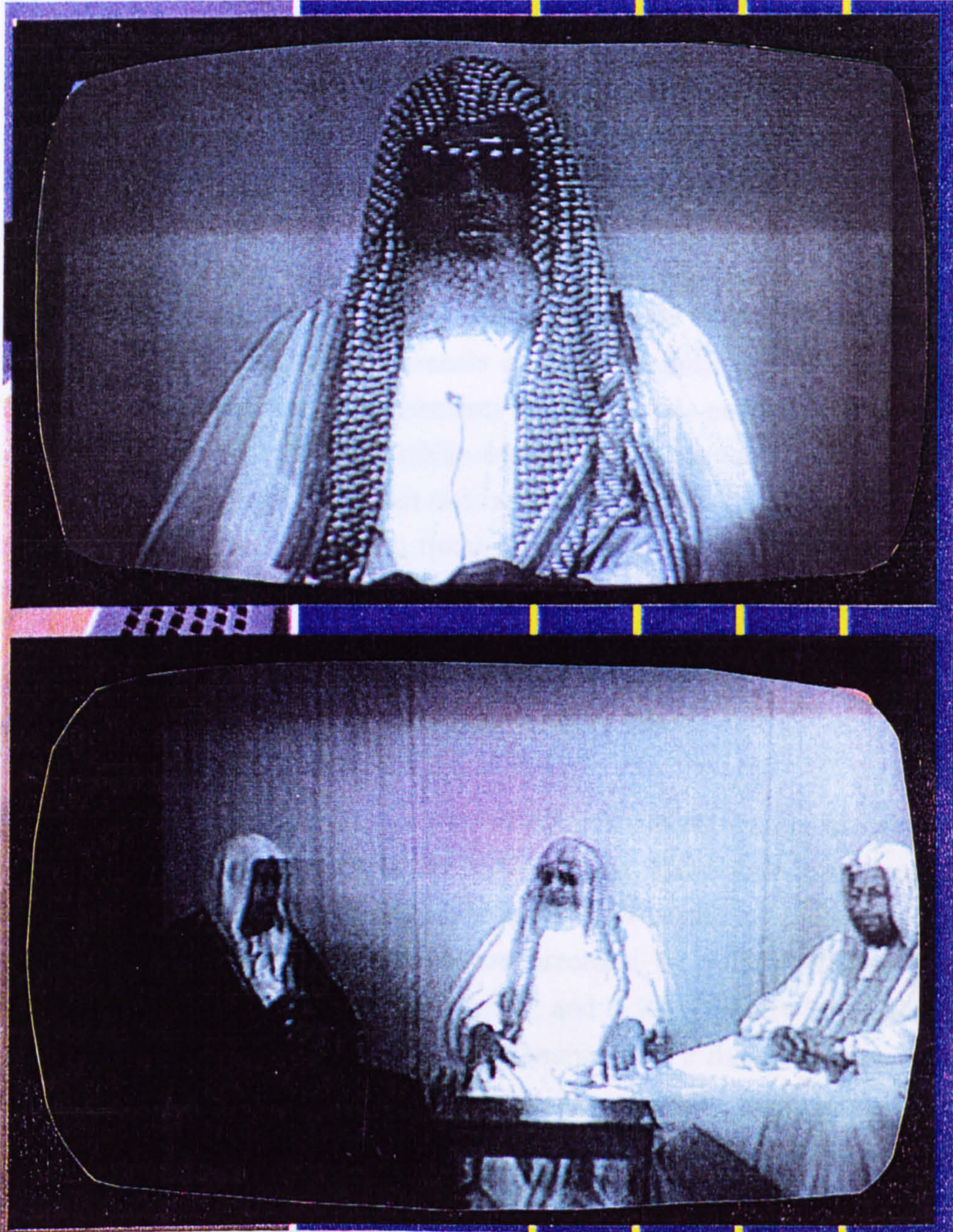
Actually, most of this programming is in the talk show format and, although a programme may be shown in a poor time slot, it can still be very popular. Nevertheless, two steps should be taken to develop religious programmes more, in the writer's opinion. First, people do not want to sit and listen to long talk show programs, and new ideas or innovations should be considered in order to attract people.¹¹

6.5.5 Safety and Security Instructions' programmes

The safety and security instruction programmes are prepared by the Ministry of Internal Affairs, whose main aim is to provide the pilgrims with instructions on how to protect themselves against possible danger, and what to do in the event that they find themselves in danger. The Ministry of Internal Affairs is, in our view, doing a very good job in this field, and the films and other illustrative material it uses keep the pilgrims well informed. The programmes try not to raise the pilgrims' fears by portraying tragic events which

¹¹- Khaled Ahmed al-Aamoudi, Towards the Implementation of Saudi Arabia's Information Policy "A Content Analysis Study for Saudi Arabian Television Program: First Channel, A Research Project Submitted in Partial fulfilment of the requirements of Michigan State University for the degree of Master of Arts, Department of Communication, Fall 1984, pp.17-18.

**Fig. 6.2. Channel 1 Religious Instruction Programmes
(al-Taw^cyah fi al-Hajj).**



occur during the Hajj and they also try also to avoid making references to specific belongings, they advise them not to leave their luggage unattended, and inform them what to do in the event of losing valuables. (See Fig. 6.3)

6.5.6 Commercial Announcements

Saudi Arabia has a low tax rate on many goods and services, and the pilgrims like to take advantage of these concessions by buying goods and presents for themselves and for their families and friends back home. All consumer goods, such as electronic equipment, radios, video recorders, television sets, clothes, toys and jewellery are sold at cheap prices, and the tempo of commercial activity is greatly increased during the Hajj season. Nonetheless, despite the two million plus pilgrims who visit Saudi Arabia annually, there is a lack of commercial advertisements on Saudi Arabian television, the same as in the Saudi Arabian press, and advertisements are completely prohibited from the radio. It is difficult to explain why Saudi Arabian traders do not use television or newspapers more to advertise their goods more, but one is tempted to think that they probably believe that pilgrims do not watch television frequently enough, and hence it would be a waste of money to put such adverts on it. (See samples of advertisement in appendix .2.3.).

6.5.7 Television News Programmes

Each channel in the world has its own strategy for presenting its news programmes, subject to overall government policy and ideology. Since their inauguration, both radio and television in Saudi Arabia have adopted a rigid format for presenting both local and international news bulletins. These are preceded by palace releases concerning the activities of the King, H.R.H, Crown Prince, and H.R.H, Deputy Prime Minister.¹² These are given top priority in every news programme, even if there are other important news headlines at the time the broadcast is made. The only time these rules were broken was when the late Egyptian President, Anwar al-Sadat took the dramatic step of visiting Jerusalem in November, 1977. There is very little news coverage given to events relating to the Hajj in the news bulletins except for major accidents. This may be due to the lack of good communication or shortage of good journalists, or both. There is a need to train journalists to find and present news stories or human interest stories around the events of the Hajj.

¹²- The formal title of Prime Minister is borne by the Crown Prince .

Fig. 6.3. Channel 2. Safety and security instructions. Caption cards.

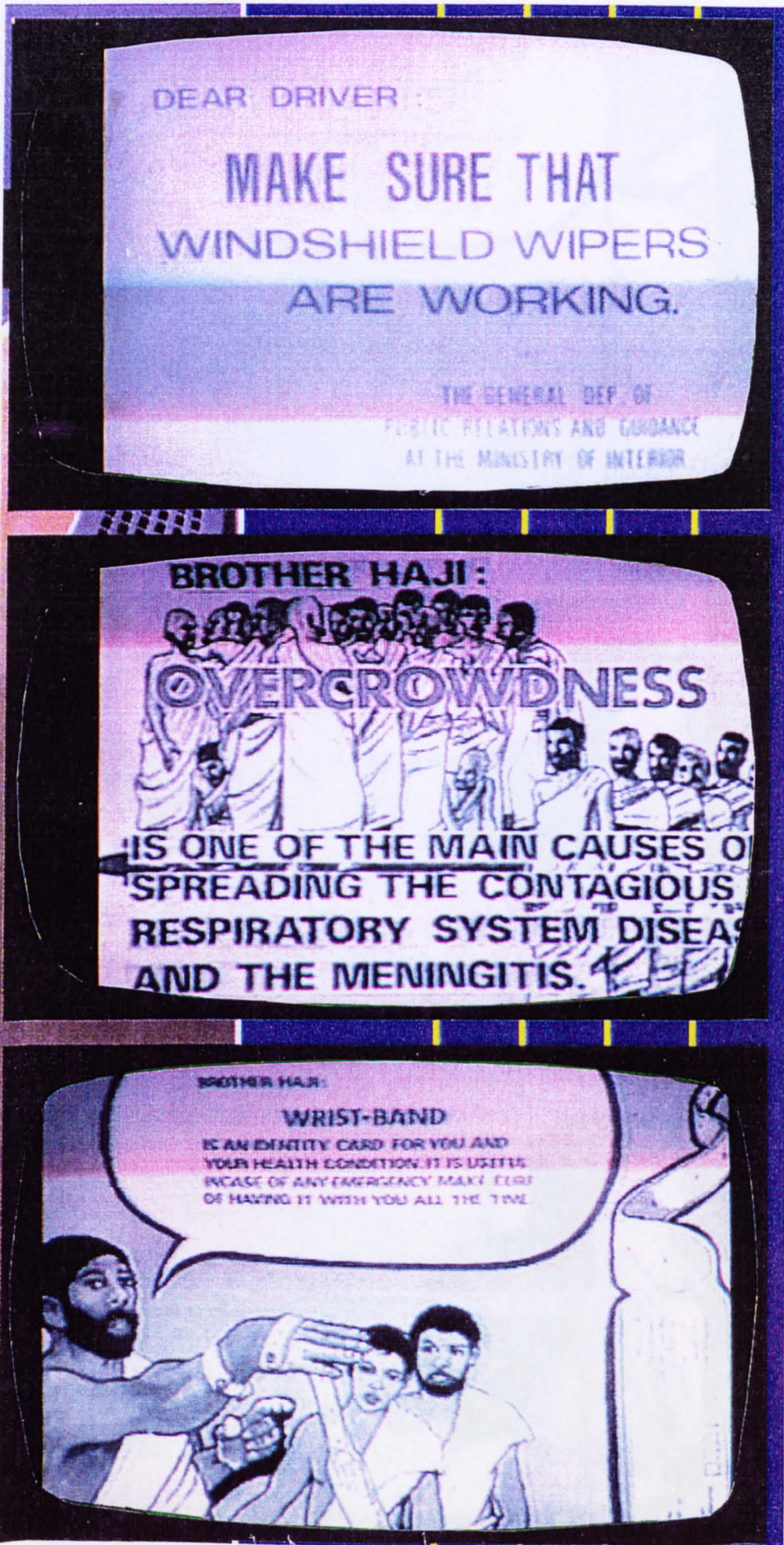
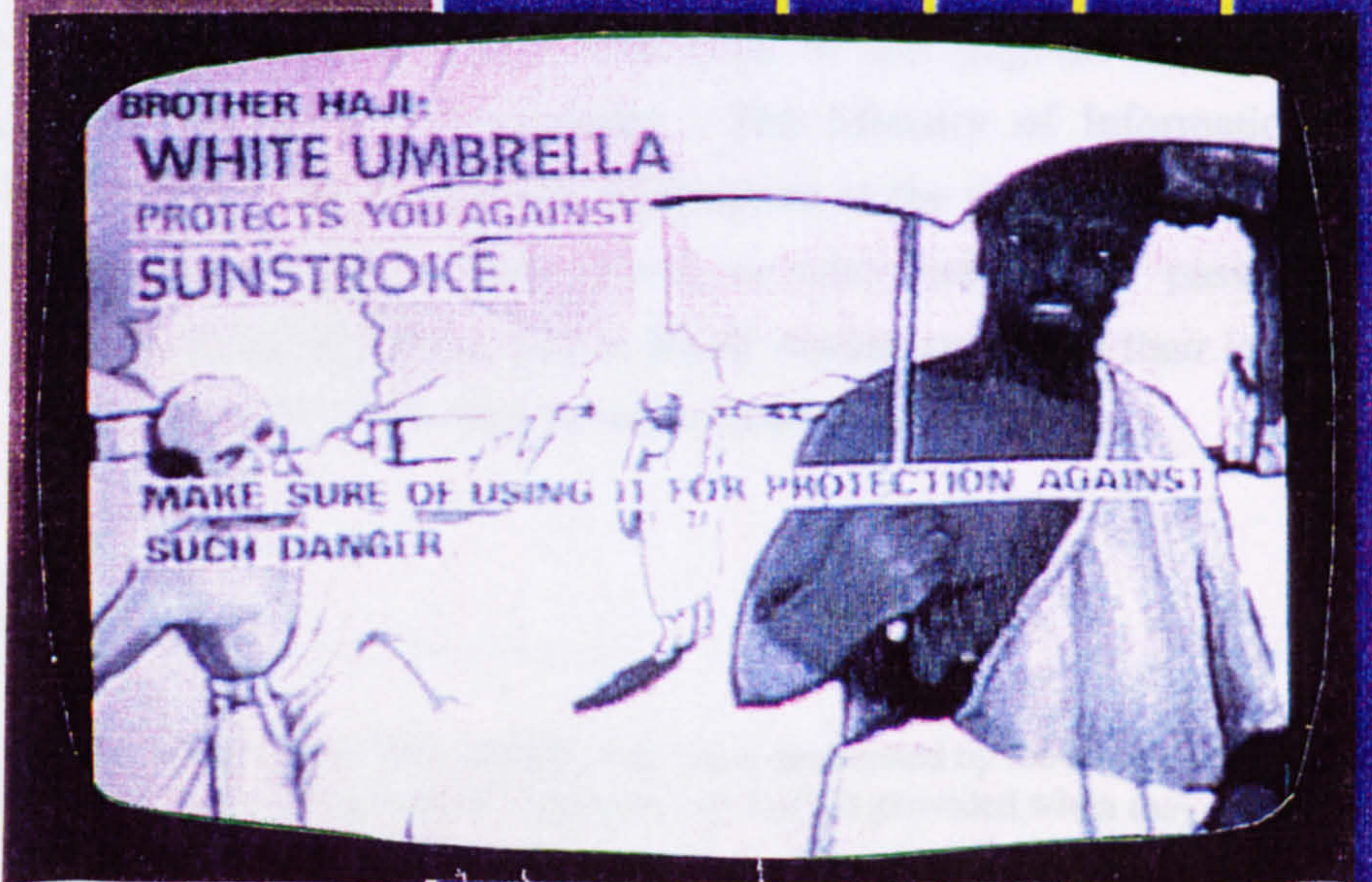
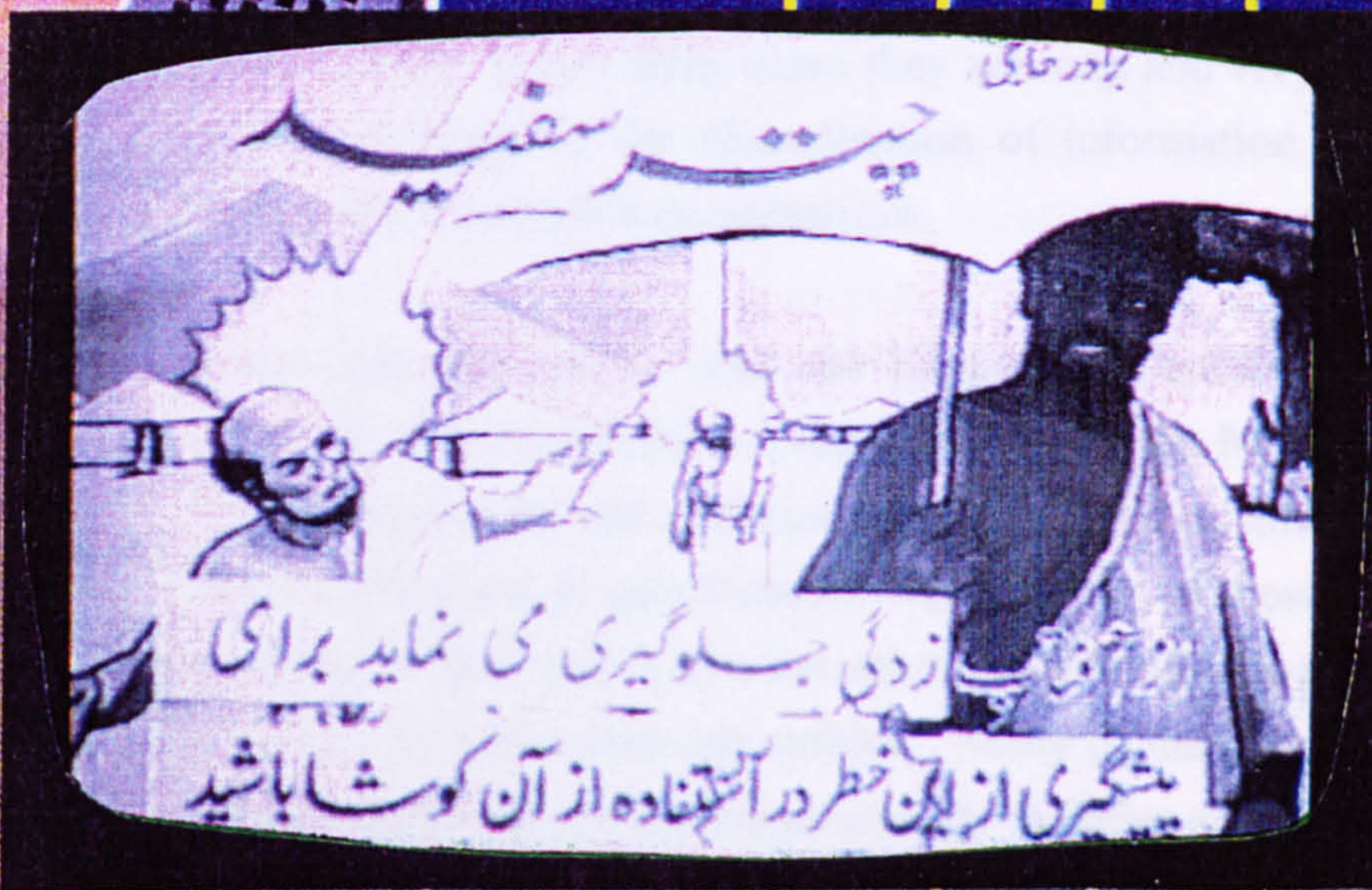


Fig. 6.3 a. Channel 2. Safety and security instructions. Caption cards.



6.6 Specialised Media

6.6.1 The Saudi Arabian government's Hajj instructions

The Ministry of the Hajj publishes a lot of information and many instructions for all the pilgrims, and it asks all Saudi Arabian Embassies and Consulates abroad to pass them to the pilgrims. It's also conveys the instructions and the views of the Ministry of the Interior regarding general behaviour. During the month of Rāmaḍān, the Saudi Arabian media tries to spread these instructions as much as possible before the pilgrims arrive in the Kingdom. In 1992 we asked the Saudi Arabian Embassy in Great Britain about these instructions, and whether the leaflets produced by the Ministry of the Hajj are sent to the pilgrims. The answer was that the Embassy send the Hajj instructions to the persons responsible for their visas and tickets, who in turn should pass them on to the pilgrims.¹³ It seems, however, that the majority of pilgrims do not know about these important instructions. That may be due to their form as much as to distribution deficiencies. Instructions should be made into simple, easy and readily remembered terms which the pilgrims can understand, but in many cases they are long and very difficult to understand. In addition the responsibility for dissemination of information is also divided among many Saudi Arabian information organisations.

There are also rules concerning what the pilgrims are entitled to and how they can complain if they do not receive these things. However, the Ministry of the Hajj and the Ministry of Information, do not publicise these instructions sufficiently during the Hajj period. The pilgrims stand to gain from the reproduction of these instructions which can guide them and make them aware of what solutions are available to them in the case of a shortfall in services to which they are entitled. Many of the pilgrims claim, for example, that their Muṭawif does not provide them with the facilities agreed to in their contract.

There is a general feeling that most of the pilgrims do not know about the Hajj instructions, rules and solutions. The Ministry of Information should automatically provide the pilgrims with this information at the right time, i.e., when they get their visa, or one month before their arrival, or with their border pass, and in the right place, preferably before their arrival in Saudi Arabia, or during their journey by air, bus, or sea, or alternatively, when they arrive in Saudi Arabia.

¹³- Pilgrims in Leeds, for example, who were questioned by the author informed him that they were not given any type of instructions, nor were any leaflets provided when they applied for their visas and tickets.

His Eminence the Mufti, Sāyk ibn Baz, Head of the Saudi Arabian Deliverance of Formal Opinions, also sends messages to the pilgrims which advises them about the religious values of the Hajj, and how they should use this Holy occasion to learn and gain more knowledge about their religion. The Saudi Arabian media gives this speech special attention but Saudi Arabian television only presents this address in its Arabic and English programmes, which leaves these pilgrims who do not speak these two languages cut off from this important religious preparation for their Hajj.¹⁴

6.6.2 Saudi Arabian Project to Make Use of the Meat of the Animals Sacrificed During the Hajj

For some years now, the Saudi Arabian authorities have been running a project designed to make use of the animals sacrificed during the Hajj to provide meat for poor Islamic countries in the world. The aims and objectives of this project are contained in a booklet produced by the Government which encourages the pilgrims to purchase vouchers for *al-Haddy and al-Uḍhiyyah*. The booklet however lacks appeal. Its cover is badly designed containing only the name of the project and lacks public relations flair. Why not include a photograph of a poor Muslim child with the words "Thank You"? Secondly, although it is ten years now since the project was inaugurated, we still find the *fatwa* of the Mufti, ibn Baz, in the booklet proving to Muslims that buying the project vouchers does not contravene any of the Islamic laws. This information may have been important eight or ten years ago when the project started because the majority of the pilgrims were not sure whether they were doing the right thing or not, but today the pilgrims are not even allowed to slaughter animals outside the authorised slaughter houses or abattoirs. Thirdly, the information in the booklet needs to be up-dated at least once every two years. The booklet is also written in a traditional and highly formal style, with all the correspondence exchanged between the publisher (The Islamic Bank) and the authorities reproduced verbatim in the booklet, including even the telephone numbers and dates of this correspondence. All of this is irrelevant to the main theme and message of the booklet. The pilgrims just need the *fatwa* in order to know that the project is permissible from an Islamic point of view, and besides this, it should concentrate on the good which the project does for Muslims world wide.¹⁵

¹⁴- See Appendix. No. 2.3.

¹⁵- Ibid., No. 2.3.

6.6.3 Booklets, Leaflets, Audio and Video cassettes

We can say that most of the religious instruction booklets written for the pilgrims need to be re-written in a more modern and accessible style and form. Most of them are in the old, classic, traditional Arabic style and language, for example:

أيما صبي حج ثم بلغ الحنث فعليه ان يحج حجه اخرى¹⁶ As the "al-Hanaṭ" word is not used any more, the writer should use another word such as "al-Hulum". These booklets are based on the teaching of old Arabic Islamic teachers, *fuqaha'* and books of jurisprudence. But, there is correctly a need for those who are not specialists in this field to understand the meaning of the classical Arabic as well as the conventional *fīqh* wisdom in these booklets. The author believes that the majority of the pilgrims find that reading these booklets is something akin to an English reader being faced with an Elizabethan text.

During the 1993 Hajj season more than 100,000 booklets and 5,000 audio cassettes were distributed free to the pilgrims by the Saudi Arabian Government. Yet many of the pilgrims either did not get any, or they got a booklet or a cassette in a language that they did not speak or understand. This is mainly because of lack of a discipline when distributing these materials. The pilgrims crowd the distribution centres with one person or more simply throwing the booklets and cassettes over to them and only the strongest can get what they want.

In a report published by al-Jazeera¹⁷ newspaper during the 1993 Hajj season, Dr. A. al-Mas'ud, the Head of the General Presidency for The Protection of Virtue and Suppression of Vice, highlighted the shortage of his staff in the Department and asked the Government for more staff to help ease the problem. This, in the writer's opinion, does not provide a proper and lasting solution to the problem. The whole system of distribution needs to be changed. A much better way would be to purchase for each pilgrim arriving by air, land or sea or at his/her point of entry, a package containing the Holy Qur'an together with all the booklets, leaflets and cassettes, in alternative languages. This would save a lot of money and time in wasted resources, especially since a large number of the pilgrims do not want this service as they have read this information before they arrived in Saudi Arabia. Another option would be to make the pilgrims pay for this service by including the cost in the general payment which they make to cover the cost of the services provided to them during the Hajj season, such as housing and

16. °Abd-al-°Aziz bin Baz, *al-Taḥqīq wa-al- 'lḍāh*, 1411, p. 27.

17. "al-Risalah", *al-Jazeera newspaper*, 9 June 1993, p. 27 See also: "al-Risalah", *al-Jazeera newspaper*, 25 May 1993, p. 13

transportation. If a pilgrim does not want this service, it should be deducted from his/her bill at his/her point of entry. In the writer's opinion, merely increasing the amount of booklets and cassettes issued to the pilgrims would not be the most effective way of communicating with the pilgrims. More efforts and resources should be invested in the provision of higher quality and better scheduled television programmes which would target the pilgrim population more directly. Making them available in recorded forms would also be a solution.

As we have mentioned before, the recording and re-selling of television programmes is not allowed in Saudi Arabia but, nevertheless, video shops do sell Hajj programmes recorded off-air. As they are religious programmes, the authorities turned a blind eye to it. The proper solution is to make it legally possible for people to acquire copies of programmes which they may have missed. That would ensure both fair prices, rather than black market prices, and better quality recordings.

The Ministry of Information must provide video and audio cassettes, together with books (referred to as Hajj Study Units) for the pilgrims' use. They should be available through book sellers or video shops who would be required to carry them. The pilgrims should also be able to order Hajj Programmes direct from the Ministry of Information or an authorised overseas distributor. A full list of distributors and an order form should be provided. This new service for the pilgrims would help them, and it would also provide additional income for the Ministry.

During the Hajj days (°Arafāt and Mīna days), The General Presidency for The Protection of Virtue and Suppression of Vice uses cars fitted with loudspeakers, to broadcast the methods of performing certain Hajj procedures in different languages. Using this form of instruction during the Hajj season is not very helpful, as with the hustle and bustle of the vast numbers of pilgrims, and the noise caused by the traffic, very little can be properly heard.

6.6.4 Lack of Programmes for the Disadvantaged, Children, Youth and Women Pilgrims.

a Programmes for the disadvantaged

At present, there are no specific television or radio programmes to cater for the needs of the visually or aurally disadvantaged pilgrims. These groups of pilgrims need special programmes to make it easy for them to do the Hajj without needing to depend on other people. Aurally disadvantaged pilgrims need more in terms of visual television

programmes, while the visually handicapped need assistance with mobility and audio listening devices. The objective would be to present on a standard audio cassette a recording of the verbal image of the proposed journey for the pilgrimage. It could be mailed to the visually disadvantaged person who requires this information in a wallet using the national postal service. Using descriptive language, the aim would be to create an audio journey to enable them to reach their destination, explore and pay their respects, and then to return home. The audio journey should cover some the points that follow below

- 1- The religious and historical background of the pilgrimage to be undertaken should be covered. It might include religious reasons for choosing the address, (Hajj al-qirān, Hajj al-Ifrād, Hajj al-Tamatu^c) and the address should be spelt out specifically, and perhaps at this stage the religious background could be extended.
- 2- Transport for the journey to this destination should be considered and identified. Assuming their homes are in various parts of the country, several modes of transport could be examined so that they could make their ultimate selection to reach their planned destination. For the blind person, or the guide, it is essential that transport details are spelt out specifically, such as costs, toilets, overnight accommodation, and refreshment during the journey
- 3- Their destination should be fully described, and should include the size and shape of the building, for example, Mecca al-Haram Mosque is.... The Ka^cba in front of you. It is a small building, covered now with the Kiswa. Kiswa is.... the Ka^cba door is...., The time period in which it was constructed...., the number of the pilgrims circling around the Ka^cba...., the relative position of the entrances (Ibrahim Stand, Zamzam well),.... and their particular names are all essential to create the overall pattern. The interior of the building needs to be fully described, with all the relevant stations and the homage due to these religious points of interest. The type of fabrics and the colours used are also of great importance The internal construction should be fully described so as to create the overall picture at this stage. It is essential that the options for overnight accommodation can be found, particularly if the blind person is accompanied by a guide.
- 4- The return journey may not be the reverse of the outward journey, and the deviations need to be examined, so that a check can be made at several junctions to ensure that the right route is followed home. Again, various

modes of transport may be considered, and their timings, cost, and alternatives listed. Food, drink, and toilet facilities should be included in this listing.

In conclusion, when such a recording has been made, it can be copied quickly and economically. But it will also be necessary to update it regularly (annually is suggested) as information given in the recording will change from time to time, and it should always be extremely accurate, otherwise confidence will be lost in the picture that has been created and those who produced the video.

b. Children, youth, and women

These groups among the pilgrims receive none or very little attention from the Saudi Arabian press. In our search, we found few articles dealing specifically with issues concerning these groups. One of them which did was in the women's page of the *al-Madina* newspaper¹⁸ and it discussed children's problems during the Hajj. This lack of interest in youth and women's issues on the part of Saudi Arabian press may be due to the small number of children from Arab and Islamic countries who accompany their parents during the Hajj. Nonetheless, most Saudi Arabian children usually accompany their parents, and although each newspaper has a number of pages allocated to children's affairs, they fail to discuss problems of children during the Hajj or explain to them the laws and meaning of this important occasion. From a religious point of view, young pilgrims have the same rights and obligations as adults, and as such they deserve better treatment than is presently given, especially since a number of them work as boy scouts helping pilgrims in a number of ways.

The position women during the Hajj is slightly different from that of men in that both pregnant and menstruating women are not allowed to enter the Holy Mosque until they are clean or their period is over. We are surprised, however, by the scarcity of material devoted to women. All the information given to women comes under the general Hajj fatwa and no specific information is given to women with special circumstances such as the ones we have mentioned above. Thus if a woman from these two groups specifically want information about a certain aspect of the Hajj, she would have to read all the *fatwa* papers before she comes across specific answers to her problems.

18- "Hawā' taqtarih māsrw^{an} li'istīdāfat aṭfāl al-Hajj", *al-Madina newspaper*, 25 May 1993, p.16
 "almarā'h altī tāhijj bidwm mahram hajjuha ṣahyyh", *al-Madina newspaper*, 25 May 1993, p. 12
 " Substitute pilgrimage for mother" *Arab news*, May 14 1993, sec. 2, p. 9.
 al-Ṣibil magazaine (magazin for the childern), gave some information about the Hajj. See:"Man la yahijju bi qalbihi", *al-Ṣibi*, Du al-Ḥijja-June, 1992, p. 36. See also appendix 2.3. p. 1 a.

It is clear that the Saudi Arabian media has tended to treat all the pilgrims as one homogeneous group without paying attention to differences in the pilgrims' ages, conditions, sex or country of origin. The interviews and discussions with information services also indicate that there are no plans for a more targeted approach.

Chapter Seven

Proposed Solutions

Introduction

Services to the pilgrims, in the material sense are witnessing phenomenal improvements for example in the areas of transport, water, health and other services. But as far as the important communication aspects of serving the pilgrims is concerned, there is much to be done as yet to improve both the quality and quantity of information provided during the Hajj season. Based on the analysis of the problems facing the media during the Hajj, which was given in the previous chapter, there is clearly much room for improvement in all the present services.

7.1 The Press

The Arabic newspapers in Saudi Arabia need to cover a wider range of subjects concerning the Hajj such as the history of the Hajj, the Hajj instructions, and issues relating to women, children and young persons. The multi-lingual newspaper supplements also need to be reorganised. The author believes that they should be produced separately from the main body of the newspaper. The Ministry of Information could help by fixing the term each newspaper is responsible for producing a in a given language supplement, and newspapers should also be given longer time period to publish in one language. This would not only reduce costs but also contribute to a higher quality supplement.

7.2 Radio and Television

The main problems facing radio and television in Saudi Arabia, as we mentioned earlier, include language problems, scheduling, quality, and accessibility to the pilgrims.

7.2.1. Language problems

Of all the problems facing the Saudi media during the Hajj season, the problem of language and communication is perhaps the most daunting. During this period the Saudi Arabian media, even with its present limited resources has to reach pilgrim groups from various ethnic and cultural backgrounds, who speak more than a hundred different languages. Of importance to any policy in this situation is the identification of the main languages spoken by the main groups of pilgrims, with the number of languages served being a function of the resources available at any one particular time. The available pilgrim statistics suggest that there are twelve main languages spoken by the largest groupings. These are Arabic, Persian, Turkish, Urdu, Indonesian, Malaysian, English, French, Bengali, Swahili and two further African languages, namely Hausa and Bambara. These languages are already used on a limited scale in some television and radio programmes and in some newspapers. The exact figures on the extent on the extent that they are being used have not yet been made public, but there are reasons to believe that they have been used with a great degree of success in the broadcasting of some radio and television programmes. The Hajj radio broadcasts in Arabic, Indonesian, Urdu, Persian, and Bambara, while the English and French language radio programmes provide a service for the pilgrims who speak those two languages. At present, there are no radio programmes on the Hajj radio which serve the pilgrims who speak Swahili and Bengali and consequently these groups are cut off from Hajj information and instructions. On the other hand, television, serves mainly Arabic and English speaking pilgrims, and apart from the regular news in French, there are the occasional films about Saudi Arabia in Indonesian, Urdu, Persian, Turkish and French. Channel 2, however, sometimes uses other languages to broadcast the Hajj instructions special announcements.

7 2. 2 Radio

Solutions to current radio problems could be provided on a short term or long term basis. In the short term, all the Hajj programmes on the Arabic radio service could be divided between the three radios and their scheduling be made more effective in view of the daily routines of the pilgrims, as shown in Table 7.1. In the long term, however, solutions to the problem may require:

- 1- the use of extra radio stations, each broadcasting in a language different from the others; and,
- 2- simultaneous broadcasts on radio and television using new technologies.

Table 7. 1. Redistribution of the Arabic Hajj Programmes Between the Three Radio Channels Stations

Radio	Period	Programme
Qur'an radio	1- From 5.00 a.m. to 5.30 a.m.	<u>Hajj</u> Religious Instructions
	2- From 5.30 a.m. to 6.00 a.m.	News of Pilgrimage
	3- From 6.00 a.m. to 6.30 a.m.	Speech from al- <u>Haram</u>
Second programme radio	1- From 5.00 a.m. to 5.30 a.m.	News of the Pilgrims
	2- From 5.30 a.m. to 6.00 a.m.	Programmes for Saudi Arabia
	3- From 6.00 a.m. to 6.30 a.m.	World News
Riyadh radio	1- From 5.00 a.m. to 5.30 a.m.	Programmes for Saudi Arabia
	2- From 5.30 a.m. to 6.00 a.m.	<u>Hajj</u> Health Instructions
	3- From 6.00 a.m. to 6-30 a.m.	News of Pilgrimage

7.2.3 Television

Presently Saudi Arabian Television, as we mentioned in the previous chapter, is unable to give a service in the twelve main languages spoken by the pilgrims. Therefore main aim of broadcasting should to provide a full television service in these twelve languages. The alternatives are either more terrestrial channels, or cable television or microwave networks. These are all expensive solutions and the cheapest one, more terrestrial channels, may technically not be practicable. In addition, the pilgrims stay for a few days and then leave for their home countries, so these broadcasting facilities could stay idle for the remainder of the year. The easiest way this can be achieved is by the use of Closed Circuit Television (C.C.T.V.) which provides the cheapest solution to this overriding problem, and also allows for the extension of the radio service.

7.2.4. Additional Terrestrial Channels

Basically, it is not possible to substantially increase the number of terrestrial channels with conventional analogue transmission technologies owing to the width of the spectrum required by each channel. In the future, digital broadcasting may help to some extent, but the creation of, say, ten more terrestrial channels is not currently on the horizon. The two terrestrial channels should, therefore, be used for providing the following:

- a- the Arabic language Hajj programming; and,
- b- general programming for the Saudi Arabia population.

The effectiveness of the Hajj channel in actually reaching Arabic speaking pilgrims could, however, be considerably improved by better scheduling by switching programme hours to the routines of the pilgrims, and by more clearly defined programming objectives and schedule designs.

Programme objectives:

- 1- The spreading of the Qur'an and the Sunna.
- 2- The nature and role of Islamic nations in the world.
- 3- Complete information services for the pilgrims (educational-cultural-health), international news, public announcements and historical events about Islamic nations.
- 4- The Islamic nations today.
- 5- Pilgrims' news.
- 6- Information about Saudi Arabia.

Programme scheduling:

1- From 03.00 a.m. to 04.30 a.m. (90 minutes) Early morning religious programmes

- a- From 03.00 a.m. to 03.30. Qur'an,
- b- From 03.30 a.m. to 03.45. Meaning and translation of the Qur'an,
- c- From 03.45 a.m. to 04.00 a.m. News.

2- From 04.30 a.m. to 05.30 a.m.

No programmes between these hours is suggested as the pilgrims would be outside for the prayers.

3- From 05.30 a.m. to 12.00 p.m. (378 minutes) Most of the programmes during this

period are about religion, news, and information about Saudi Arabia:

- a- From 05.30 a.m. to 05.40 a.m. The Qur'an,
- b- From 05.40 a.m. to 06.00 a.m. The Meaning and translation of the Qur'an,
- c- From 06.00 a.m. to 07.00 a.m. The News which includes the following:

- 1- The pilgrimage news which concern pilgrims countries who watch this programme.
- 2- Pilgrims' news.
- 3- Saudi Arabia news.
- 4- World news.

d- From 07.00 a.m. to 07.15 a.m. Programme about Saudi Arabia and it can be on one of the following subjects:

- 1- A City from Saudi Arabia.
- 2- The Islamic Civilisation.
- 3- The History of the Kingdom of Saudi Arabia.
- 4- A meeting with a government official (Hajj Services).

e- From 07.15 a.m. to 08.00 a.m. The Religious Programme.

- 1- Fatwa (Answers to some questions about the Hajj and Islam).
- 2- Instructions to the Pilgrims.
- 3- Interviews with some Islamic Scholars.

- f- From 08.00 a.m. to 08.05 a.m. News,
 g- From 08.05 a.m. to 08.10 a.m. Commercial Advertisements.
 h- From 08.10 a.m. to 10.55 a.m. (Good morning pilgrims) :

- 1- Instructions to the Pilgrims.
- 2- Interviews.
- 3- Reports.
- 4- A religious discussion
- 5- Information about Saudi Arabia.

- i- From 10.55 a.m. to 12.00 a.m.
 j- From 10.55 a.m. to 11.00 a.m. Arabic words for your interest.
 k- From 11.00 a.m. to 11.05 a.m. News.
 l- From 11.05 a.m. to 11.10 a.m. Arabic words for your interest
 m- From 11.10 a.m. to 11.35 a.m. A Speech.

- 1- From al-Haram (Mecca or al-Madina)
- 2- From others places.

- n- From 11.35 a.m. to 11.40 a.m. Commercial advertisement.
 o- From 11.40 a.m. to 12.00 p.m. The Holy Qur'an.

4- From 12.00 p.m. to 01.30 p.m. (90 minutes)

No programmes are suggested during this period because the pilgrims will be outside for praying.

5- From 01.30 p.m. to 03.30 p.m. (120 minutes)

Religion, news, documentary films and instructions information.

- a- From 01.30 p.m. to 01.40 p.m. Qur'an.
 b- From 01.40 p.m. to 02.00 p.m.
 1- programme about Saudi Arabian services for the pilgrims.
 c- From 02.00 p.m. to 02.30 p.m. News.
 1- Private news from the countries of pilgrims who are watching these programmes
 2- Pilgrims' news.
 3- Saudi Arabian news.
 4- World news.

- d- From 02.30 p.m. to 03.00 p.m. Film (Muslims around the world).
- e- From 03.00 p.m. to 03.15 p.m. Health Instructions for the Pilgrims.
- f- From 03.15 p.m. to 03.20 p.m. Arabic words for your interest.
- g- From 03.20 p.m. to 03.30 p.m. The Qur'an.

6- From 03.30 p.m. to 04.30 p.m. (60 minutes)

No programmes are suggested offering this period because the pilgrims will be outside praying.

7- From 04.30 p.m. to 06.30 p.m. (120 minutes).

- a- From 04.30 p.m. to 04.35 p.m. The News.
- b- From 04.35 p.m. to 04.40 p.m. Commercial Advertisements.
- c- From 04.40 p.m. to 05.00 p.m. Health Instructions for the pilgrims.
- d- From 05.00 p.m. to 05.15 p.m. A programme about the history of S.A..
- e- From 05.15 p.m. to 05.30 p.m. The Prophet 's Biography.
- f- From 05.30 p.m. to 05.45 p.m. Instructions to the Pilgrims.
- g- From 05.45 p.m. to 06.00 p.m. Saudi Arabia today (news about S. A).
- h- From 06.00 p.m. to 06.30 p.m. The Qur'an.¹

8- From 6.30 p.m. to 09.00 p.m. (150 minutes)

No programmes as the pilgrims would be at prayer.

9- From 09.00 p.m. to 12.00 p.m. (180 minutes)

At this, time we could show a mixture of programmes to make viewing more interesting and to cover a wide variety of topics. In the late evening, people like to relax and watch documentaries. Health information and other vital information needs to go out when most pilgrims are watching and this is best done after the news.

- a- From 09-00 p.m. to 10-00 p.m. News:

- 1- Private news from the country of the pilgrims who are watching this programme
- 2- Pilgrims news,
- 3- Saudi Arabia news,
- 4- World news.

¹- Muslims love to read the Qur'an before sunset.

- b- From 10-00 p.m. to 10-10 p.m. Health instructions for the pilgrims.
 - c- From 10-10 p.m. to 10-15 p.m. Commercial advertisements.
 - d- From 10-15 p.m. to 11-00 p.m. Film about Islam
 - e- From 11-00 p.m. to 11-05 p.m. The News.
 - f- From 11-05 p.m. to 11-10 p.m. A programme about Health and safety.
 - g- From 11-10 p.m. to 11-30 p.m. A programme about one of the Islamic countries.
 - h- From 11-30 p.m. to 12-00 p.m. The Qur'an (The pilgrim go to sleep)
- 10- From 12-00 p.m. to 03-30 a.m. No programmes.²

7.2.5 Cable Channels

The advantages of cable distribution systems are the following:

- a- a single broad band cable is able to carry a large number of television channels, certainly far in excess of the eleven main languages in addition to Arabic spoken by the pilgrims.
- b- it can carry an unlimited number of sound-only channels;
- c- once installed a cable network is much cheaper to operate, does not require high power transmitters, transmission towers or relay stations. It is ideally suited to be operated a city.

The initial cost of laying a cable network is relatively high. On the other hand, a cable system is, and certainly will be, a vital part of the communication infrastructure of any modern country. The Ministry of Information could therefore use a cable network in the Holy Cities for serving the pilgrims, and it would be available for business and entertainment needs as well, for which fees could be charged by leasing the lines to local cable operators outside the Hajj season. In high-density housing areas, particularly in hilly areas such as in al-Madina for example, the cost of laying cables can be substantially reduced by using point-to-point microwave transmitters for linking up blocks of flats or crossing valleys instead of using cable connections.

²- Because pilgrims are asleep.

A broad band cable system would allow the simultaneous transmission of different language versions of all the Hajj programmes, provided a purpose-built studio is established for multi-language output. A design for such a studio is provided below. (See Fig. 7.2)

Teletext pages can be used by cable channels, it is also can help the Ministry of Information and other Ministries to keep the pilgrims informed about the latest information concerning prayer times, telephone numbers and the like. Teletext pages can be broadcast in different languages and they can provide the pilgrims with an enormous amount of basic and up-to-the-minute information about the various aspects of the Hajj and matters of interest to them. The main drawback of this service, however, is that it only reaches the literate pilgrims.

7.2.6.. Satellite Channels

A high-power satellite, such as Astra or Arabsat, is capable of carrying a substantial number of television channels, up to between 30-60 at the present time and a corresponding number of voice channels. Therefore a block of a dozen channels could be assigned to serve the Hajj on Aarabsat or another satellite with a footprint covering the Mecca al-Mādina area. The selective costs of renting such a block of channels or (the loss of revenue caused by not using these channels for commercial purposes in the case of a satellite owned by the Saudi Arabian Government); the cost of the up-loading system and the cost of equipping the pilgrims' accommodation with satellite receivers needs to be weighed against the costs of other local, broad-based distribution systems, such as cable and point-to-point microwave. The real costs might well outweigh those of local systems, and provide flexibility for utilising such a system as part of the development of a modern communications infrastructure for the Kingdom as a whole. Perhaps the best use of satellite is for serving the external needs of Saudi Arabia and of the Hajj, by providing both coverage of the Hajj and information and education for pilgrims prior to the Hajj in Islamic countries within the footprint of the satellite.

If satellite transmission of multilingual channels were to be chosen, there would be the same need for a multilingual production studio that was referred to in the context of cable television.

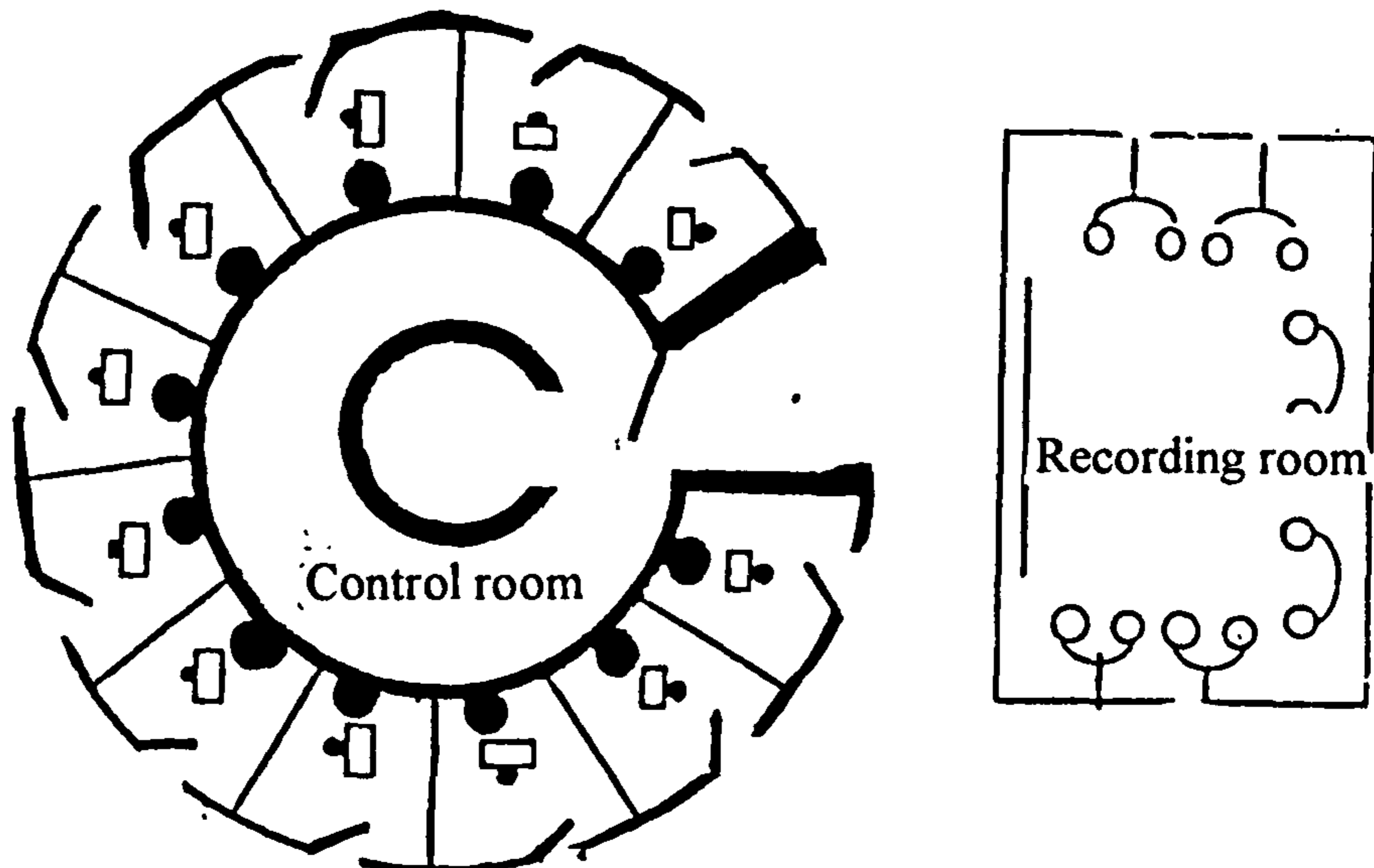
7.2.7.. Closed Circuit Television Approach

Television can be called open circuit if it is transmitted over the air and if everybody in the transmitter signal area can receive it, and it can be called closed circuit television if it is transmitted by a direct conductor for special audiences and subscribers to a cable network such as schools, colleges, factories, offices, or housing complexes. If it is not economically feasible to run a cable to every one of the pilgrims' accommodation, for the time being, recordings of the programmes in each language could even be delivered by hand to be replayed in the pilgrims' accommodation. A hall or special room in the building where the pilgrims are staying can be designated as a video room with one or more television sets connected to it. Whatever the nature of the distribution, since the main aim of this project is to serve the pilgrims, it could be called the Pilgrims Closed Circuit Television, or P.C.C.T.V. for short. The essential problem to overcome, is again, the production of programmes simultaneously in the number of languages required.

7.2.8 A Proposed Design for a P.C.C.T.V. Studio

As we have said one of the main problems facing the Saudi Arabian media during the Hajj season is coping with the many different languages spoken by the pilgrims. To solve this problem, one needs to translate sequentially the Hajj programmes into the main languages spoken by the pilgrims. However, this is time consuming and costly. What is required is a studio which is specially designed for multilingual productions. Figure 7.1 shows proposed design for production studio that would operate no matter what type of delivery system was in operation. A circular shaped studio building has been suggested because programme dubbing (for example news programmes) needs to be done quickly and all the presenters can do the dubbing at the same time. A circular building would also allow the control room to be clear, the controller to be visible, and they would be able to communicate with each other. It would also help the movement of the people. The building could be divided into a number of studios which are connected to each other by the control room which would supply these studios with both visual pictures and translated commentary programmes. Programme presenters would concurrently read or dub the commentary in each of the different languages for the programmes. The small studios around the central control room could be used for recording these commentaries. (See Fig. 7. 1) For this purpose, the Ministry of Information needs to establish a complete P.C.C.T.V. station next to the Mecca and al-Mādia television stations. Once the programmes are ready they could be received by the pilgrims in ways which we already outlined.

Fig. 7.1. P.C.C.T.V. Studio



7.2.9 Simultaneous Translation Facilities for Live Programmes

The P.C.C.T.V. studio design can also be used to provide simultaneous translation for live broadcasts such as the address of the Ṣalat al-Jumʿa (Friday prayer) from Mecca or from al-Māḍina's al-Ḥāram mosque, by using the eleven dubbing studios in the same way as the 'booths' are used in the coverage of the World Cup or of the U.N. The P.C.C.T.V. studio would be divided into eleven small studios where the eleven presenters could translate the programmes running in front of them on the television set, and they could be simultaneously recorded in the recording video room. One small disadvantage of this system, however, is that unlike live radio, television and cable broadcasting, which allows people to phone in to express their views about the programmes presented while they are on the air, the P.C.C.T.V. presenter would have to wait until later to learn about the reaction of the pilgrims to his material.

7.3 The Role of the P.C.C.T.V. Studio

We believe that the use of the P.C.C.T.V. would help the Ministry of Information to extend essential services to the pilgrims and to overcome the problems created by the

number of different languages spoken by the pilgrims. It is a project that would help the interests of both the Saudi Arabian Ministry of Information and the pilgrims. The P.C.C.T.V. studio is specifically designed to provide information by television, but it can also be adopted for sound only. The suggested model covers its location, organisation, financing, and utilisation as well as a suggested organisation of the pilgrims' programmes, their content and schedule. In the first stage, of the P.C.C.T.V. studio productions would be distributed by video cassettes and cable links where practicable. Later it may be distributed to the main accommodation areas, or the cheaper microwave technology may be used, such as the United States' I.T.F.S. system. (See Fig 7.2)

7.3.1. The Advantages of the P.C.C.T.V.

The Saudi Arabian television, as previously mentioned, is trying to serve all the pilgrims and by using this technically advanced system it could provide services to all the pilgrims at a minimum cost. Therefore, there is a clear financial justification for the use of the P.C.C.T.V., on the basis of its low per capita cost compared to other alternatives. The cost of the project can be divided into two parts:

- 1- The cost of the P.C.C.T.V. production studio.
- 2- The cost and installation of replay equipment at the hotels and purpose-built pilgrims' accommodation.

The actual cost of installing the P.C.C.T.V. production studio would require a technical analysis of the costs of construction, equipment, installation production and distribution and beyond the scope of this thesis. These items, however, paid for by the Government.

The cost involved for landlords in Mecca and al-Māḍina, which is the most important criterion for making the project acceptable to these groups of people, would, however, be very low. A building containing 12 flats would need a maximum of 14 television sets (12 halls in the flats, 1 for the main hall and 1 for the control room) and this may cost between SR 18,000-20,000 annually (a video set costs approximately SR 2,000-2,500 annually). Electrical connections for all the building would cost SR 5,450 to 6,450 annually, and furniture (tables, chairs, and video cupboards) would cost SR 2500-3500 annually. This gives an approximate total of SR 27,950-33,450 annually. This figure would be considerably lowered if a company took over the ownership of a number of buildings through a public tender. Moreover, the Ministry of Information could use the P.C.C.T.V. for commercial advertisements to cover some of the costs. At a relatively low cost, P.C.C.T.V. can greatly help in improving the media services provided for the pilgrims.

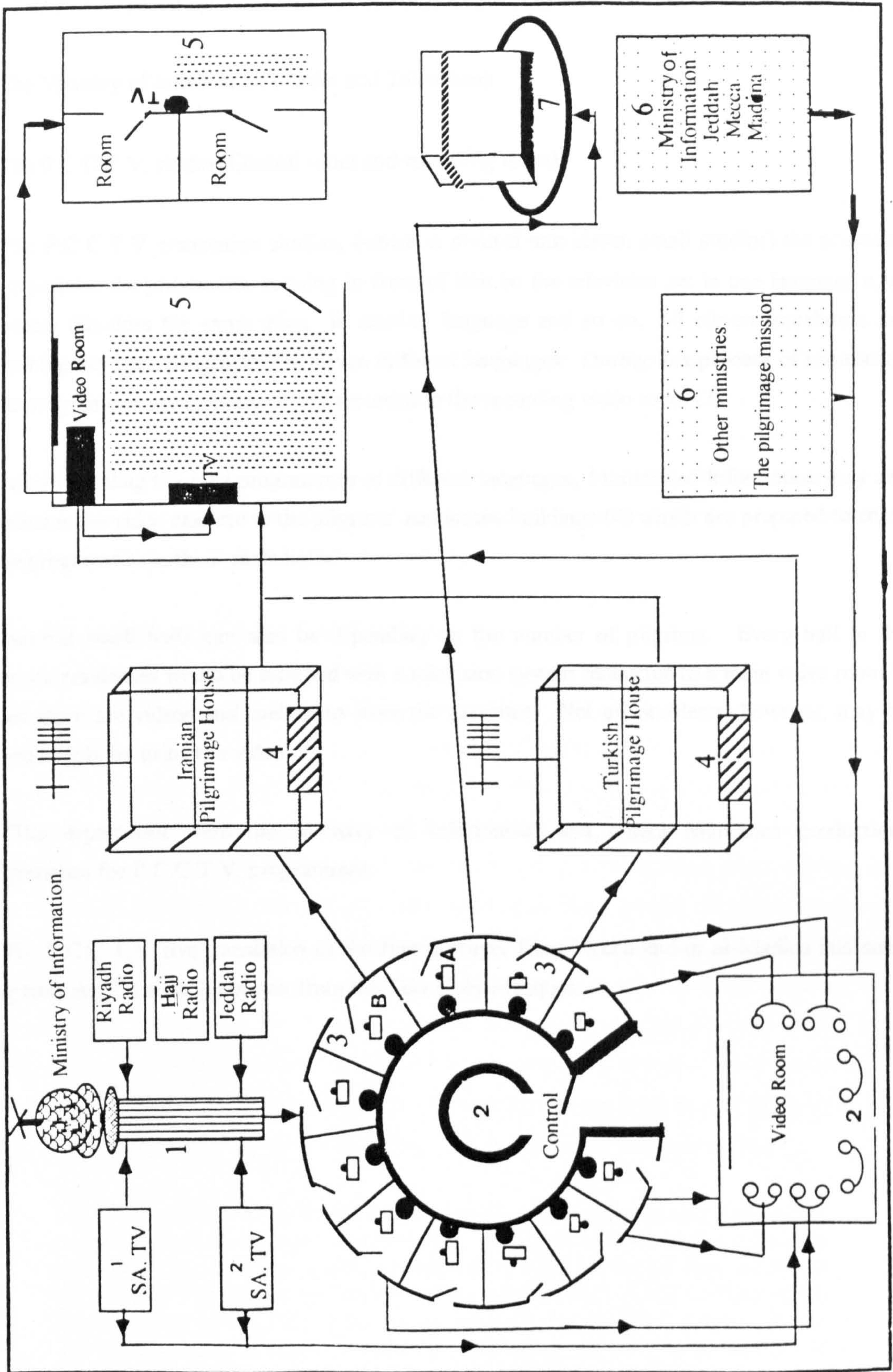


Fig: 7. 2. The Translation Production in the PCCTV Studio.

Fig 7.2. The Translation Production in the P.C.C.T.V. Studios

1- The Ministry of Information (Radio and Television)

2- The P.C.C.T.V. studio (Control room and recording room)

3- The P.C.C.T.V. translation studios, (which is divided into eleven small studios) the presenter (A) translates the programme running in front of him on the television set in one language e, g. presenter (B) does the same thing in another language and so on. All eleven translators are describing the same programme in eleven different languages. During this process of translation these programmes are simultaneously recorded in the recording video room (2).

4- After recording the Hajj programmes in different languages, Ministry of Information they can distribute the video cassette to the pilgrims' residences buildings (4) which are prepared to show those programmes in their main halls.

5- Several small halls can also be depending on the number of pilgrims. Every hall in the pilgrims' residences would be supplied with a television system connected to a main video room in which there are videos and shelves to store the cassettes. Not all problems, however, may be solved simply by using the video.

6- The department were the Ministry of Information and others Ministries productions programmes for P.C.C.T.V. programmes.

7- The P.C.C.T.V. live translation of the Jum'ā prayer from Mecca and-or al-Madina and some Hajj rites and 'Id al-Adha prayer from the Tow Holy Mosques.

7.4 Simultaneous Radio and Television Broadcasting

The writer believes that Saudi Arabian television could already extend the number of languages covered by co-operating with the radio and simultaneously broadcasting voice translation of the script to accompany the pictures on the television. Pilgrims could see pictures of an Arabic programme about Saudi Arabia on a TV Channel when listening to the appropriate radio channel too and use the radio to follow the programme in their own language. This could have implications for programme making. It may be best to use only voice and picture with no presenter shown on the screen. The Hajj rites, *‘Id al-Aḍḥa* prayer, the al-Jum‘a prayer and the *‘Arafāt* speech are some of the events which pilgrims would love to follow during the Hajj. Saudi Arabian television and radio broadcasts these programmes in Arabic so only Saudi Arabian citizens and Arabic speaking pilgrims benefit from these programmes. It is possible to broadcast this speech accompanied by simultaneous translation, which can be done by the studios, and the pilgrims can then receive the translation live by radio. Each pilgrim can follow it by using headphones and the ceremony can be repeated at night on television and radio for the benefit of pilgrims who missed it in person.

7.4.1 Financial and Policy Implications

During the 1993 Hajj season we asked some of the Islamic Hajj delegation for their opinion on the service offered by Saudi Arabian television and they all believed that the present two channels are not enough to meet the demands of all the pilgrims, and that building more television stations may help to provide more information. The sceptics, however argued that the building of further means of communication costs a great deal of money, and the pilgrims would only use them for a short period of a time each year. What one could reply to these people is that these facilities are not different from any other services currently provided by the Saudi Arabian government for the pilgrims, such as extra water towers; street; mosques; roads; bridges; and other services in the Holy places such as in *‘Arafāt* and *Mīna*. These services are also only used by the pilgrims for a few days and the cost of building new stations should be seen in the same light. This view is firmly supported by King Fahd who said in one of his interviews that "

We will continue, with God's will in our work for the development and improvement of the Hajj facilities in Mecca and al-Madina. Whatever work we do this regard still falls short of our ambitions, which is to facilitate as much as possible, *Inṣā' Allah*, the procedure of Holy pilgrimage and provide the pilgrims with all the facilities so that they can perform this Holy task with as much ease as possible. We realise how difficult it is for the pilgrims to realise this precious dream but it is the will of God Almighty that the reward should be proportional to the effort spent.³

³- The Custodian of the Two Holy Mosques, King Fahd ibn *‘Abd al-‘Aziz*, in his speech to the heads of the delegations of the pilgrims. See: Wajih. Mazboudi, *A Date with Tomorrow*, 1988, p. 84.

Chapter Eight

Conclusions

The overall intention of this investigation was not to measure whether the Saudi Arabian media was successful, or whether they had failed to achieve their goals of serving the pilgrims during the Hajj. The purpose was to study, in general, the communication aspects of the Hajj, to seek to establish the present position, and to propose some solutions to the problems that were identified.

The absence, or near absence, of research data concerning the pilgrim environment in which the information services and the media have to deliver their messages has emerged as the most serious problem for developing more effective information policies and for making more effective use of the potential of modern communication media to serve the pilgrims. We have not been able to discover the existence of any quantitative data based on systematically conducted studies concerning the size and composition of the Hajj audience, or of the effectiveness of the various media through which information is currently provided. We do not yet even know enough about the routine movements of the pilgrims or of their basic responses to different types of media. Reliable data concerning the size and composition of the Hajj audience is of paramount importance when planning ways of more effectively conveying essential information to the many different linguistic, cultural and social groups of which the pilgrim audience consists.

There is also no data available about the Saudi Arabian audience. The reaction and opinion of Saudi Arabian audiences is also needed to when planning media output during the Hajj for the Saudi Arabian domestic audience. We do not know what the Saudi Arabian viewers and listeners think about the predominance of Hajj programmes year after year during the annual Hajj period.

An Islamic Broadcasting Organisation should be made for the purpose of helping in the essential task of preparing pilgrims for the Hajj. Various practical steps which, may help to improve the effectiveness of the Saudi Arabian information services and of the Saudi Arabian media within the present organisations and technological facilities, have been outlined in the context of the appropriate sections within the body of the thesis. Practical proposals have also been put forward for utilising new television technologies: in order

to overcome problems which can not be solved within the current technologies in use, especially for overcoming the difficult problem of addressing simultaneously the major language groups at least. The general point which needs to be stressed here is that full and effective use should be made of the potential of new technologies such as requires the establishing also of a new television organisation specifically dedicated to serving the needs of the pilgrims. It might perhaps be called, as we suggested, P.C.C.T.V., Pilgrims' Closed Circuit Television Channel, and it might indeed use the new technologies as we suggested. However, this investigation has identified that there is essentially a need for the establishment of a specialised and dedicated organisation for the Hajj.

Meeting the general programming needs of the Saudi Arabian population all year round is a very different task from providing an informational television service for multi-lingual and multi-cultural pilgrims during the time when they are performing, and experiencing, their greatest religious duty, and in the case of the majority of pilgrims for the first and only time in their lives when they will be able to afford to do so. It calls for specialised research, specialised production techniques, specialised distribution technologies and specialised staff with dedicated programming skills. Whichever technology is chosen, there are a cost implication. However to realise the potential of television and of the new technologies that are now available, which make transmitting simultaneously on many channels and in a substantial number of languages possible, in order to help Muslims from non-Arabic speaking countries to more fully understand, follow and receive the great religious messages and experience of the Hajj, is a worthy objective for Saudi Arabia at the present time. Similarly, and of equal value was the far greater cost which has willingly been incurred for providing for the material needs of the pilgrims.

The communication aspects of the Hajj are in fact central to it. Its basic purpose is to communicate the spirit of Islam at its most intense and concentrated. In the Holy Qu'ran, where Allah instructs Ibrahim to invite people to perform the Hajj, it is said:

*So that they may witness this that are of benefit (provided) to them*¹

Commenting on the meaning of this verse, 'Abd Allah Yusuf Ali said:

"The Imam Abu Hanifah, it is narrated, was unsure which act of worship was more important amongst the various observances laid down by Islam. Once he had performed Hajj, however, he had no hesitation in declaring that the Hajj was the most excellent of all"²

¹- The Qur'an: 22:28.

²- Sayyid A Abullah Mawdudi,-Khurram Murad,ed., *Let Us Be Muslims*, 1985, p. 263.

Islam has spread by now far beyond the Arab lands. If the true meaning of the Hajj spirit were to be kindled in the hearts of all Muslims, including those with a different native language and culture, they would become more aware of their responsibilities in the Hajj season, and the Hajj ceremony would become a more all encompassing experience for them.

Every year, thousands of pilgrims go to the centre of Islam and come back after having had the privilege of performing the Hajj without that experience having had the slightest effect on them. Nor do they make any impact on those who continue to exhibit their bad habits and bad manners; thus the very name of Islam is tarnished by their behaviour, not only in the eyes of strangers but also among Muslims. Eventually some young Muslims who have not themselves been on the Hajj have come to question its value. Year after year for centuries, hundreds of thousands of the adherents of a powerful movement, Islam, gather at one place, travel along various routes, pass through villages, towns and cities and demonstrate their faith through their words and deeds. How can, one wonders, such an event fail to impress people with the blessings it can bring. Yet if only Hajj was performed as it was intended it should be, even the blind would see its benefits and the deaf would hear of its advantages! Every year it would change the live of million of Muslims, and attract thousands of non- Muslims of Islam. To derive the full benefits from Hajj, what we need at the centre of Islam are such hands that could make it effective, such hearts that could pump pure blood into the body of the Ummāh, such minds that could turn the pilgrims into ambassadors of Islam, carrying its message far and wide.³

This was written more than 50 years ago, but it is still essentially true today.

The difference is that today we have new, powerful and potentially highly effective technological means with which to help both in reducing the behaviour problems which largely derive from ignorance, lack of information and knowledge and to revivify and amplify the messages of the Hajj. Provided that these new technologies are purposively organised and imaginatively used, the Hajj would assume a more important and more universal role in the task of conveying the Islamic message.

There is another perspective from which the communication aspects of the Hajj need to be considered. The Hajj presents a golden opportunity for Saudi Arabia in general, and for the Saudi Arabian Government in particular, to directly address a huge number of Muslims annually from all over the world. It is an opportunity which is not available to any other country. An effective, well planned and modern approach could utilise the opportunity to provides pilgrims with suitable programmes in their own language and also correct some misconceptions about Saudi Arabia, which the pilgrims may have gained in the countries of origin. It could also give them a better understanding of the aims and actions of the Saudi Arabian Government. Equally, it could help to fill gaps in

³- Ibid, p. 280.

the knowledge of pilgrims from certain countries, not only about Saudi Arabia itself, but also about a whole range of matters relating to the Islamic world in general.

The primary objective of the multi-lingual and multi-culturally aware Pilgrims' Closed Circuit Television Channel would be to provide instructions and information which would enable the pilgrims to derive the maximum spiritual benefit from the Hajj and to encounter the minimum amount of practical problems as well. In addition, it could and should be planned so as to play an educational role. It also should provide, a strictly factual, non-controversial and non-propagandist news service designed to give the pilgrims them news from around the Islamic world, and encourage them to get the Hajj benefits.

The need to carry out full-scale, quantitative and qualitative, audience research amongst the pilgrims, as well as amongst the Saudi Arabian audience is, therefore, the primary conclusion to emerge from the investigation. This is the essential first step in planning and developing the information and media services of the future. In addition, such data would enable the Saudi Arabian Government, which provides the funding for the media, to know and be able to demonstrate that its efforts to help the pilgrims are well received and thus justify the public funding provided. To commission and fund the audience research, it could either be seen as part of the responsibilities of the Hajj Research Centre or the Ministry of Information itself.

The field work, content analysis, and especially the interviews and discussions carried out with members of the media personnel from non-Arabic speaking countries who regularly accompany their national groups, raised six other main conclusions. They are the following ones.

1- The thrust of the considerable efforts of the Saudi Arabian information services, which are well appreciated by the visitors, has traditionally been, and still is, directed too much at the Arabic speakers amongst the pilgrims. This is true for each of the various media through which information and instruction is provided for the pilgrims. Saudi Arabia is indeed the heart of the Arab world but it is, and during the Hajj especially, the centre of Islam above all. Of the almost one billion Muslims today, only about 200 million, (one fifth), are in fact Arabic speakers.

2- Within the Arabic language output itself which is presented by the Saudi Arabian information services, there is too much emphasis on classical and literary forms of language, style and presentation, rather than seeking to translate the texts and messages into more modern idioms and contemporary forms of presentation. There is

clearly a need for a more conscious effort to make Islam and the Hajj more easily accessible, especially for the less educated majority amongst the pilgrims.⁴

3- Too much of the thrust of the work of Saudi Arabian information services and the media is targeted at a hypothetical 'average pilgrim' whereas in fact, the pilgrims are highly heterogeneous as a group. Some come from technologically, highly developed industrial and urban environments, which others come from almost wholly rural and non-technological societies that are totally unfamiliar with roads full of motor vehicles, running water, modern sanitation and cooking arrangements. Nowadays, women, children, youths, and disadvantaged people are also more able to undertake the Hajj. There is also not enough awareness of the range of religious sub-divisions amongst the pilgrims. Altogether therefore, a far more religious and targeted approach needs to be adopted.

4- The audio-visual media has a particularly central role to play in serving the aims of the Saudi Arabian information policy in respect of the Hajj. Modern communication technologies can, and could ever more in the future, play a major role in every aspect of informing and instructing the pilgrims and thus enable them to derive:

a- the full potential spiritual benefit from the Hajj;

b- the maximum benefit in practice from all the material amenities and facilities on which Saudi Arabia has in fact spent so much money; and,

c- to develop a stronger sense of the Islamic community across nations and languages.

This would also ensure that when they return to their own countries all a round the world, they would also carry with them a good impression of the Kingdom of Saudi Arabia. It is also clear, however that the potential of the media for all these purposes, and especially for breaking through the language barriers, has not yet been exploited to anywhere near to their potential.

4- The Islamic world is included in the developing countries which presently includes three quarters of the world population. These countries possess only half of the journals and only one quarter of the total of the distributed copies including the Islamic world possess only 21% of all radio systems in the world. Concerning the Television, the Third World, including the Islamic countries, possess 16% of the television systems in the world and delivery it represents only 28% of the world television stations. See Maji al-Halawani, *al-Qamar al-Shar'fi al-Islami*, (ND), p.23. If we focus upon the percentage of illiterate people in the Third World and the Islamic world we find a higher number. Here appear the results of the research carried out done 1980 by the Hajj Research Centre about the pilgrims' level of education. See Z. Hameed Ismail and Safiah Khan, *A Comparative Analysis of the Benchmark Socio-Economic Profiles of Hajjis from Algeria, Nigeria, Pakistan, Syria, Turkey and Yemen in 1401 H*, "Hajj Research Centre" NO. 28-1, Mecca, 1980, p.13.

5- Prior information to preparing the pilgrims for the Hajj is essential and should be provided in their own countries before they actually arrive in Saudi Arabia. This view was shared by both the Saudi Arabian officials and media personnel and by those from outside Saudi Arabia. There is a great deal more which can be, and ought to be done by Saudi Arabian authorities to provide more, better targeted and more effectively distributed prior information.

6- It is also clear, however, that there are definite limits to what Saudi Arabia itself can do to ensure that pilgrims are properly prepared to undertake the Hajj. This was realised equally well by the representatives of other countries interviewed. The conclusion which emerged in this respect was that it is important for the Saudi Arabian Government to persevere in its efforts to try and get the governments of other Islamic countries, and also the national and international Muslim organisations operating in non-Islamic countries with Muslim minorities, to help to prepare pilgrims properly both for performing the Hajj and for journeying to another country. Whereas the formal responsibility for this must, and can only rest with their own governments and organisations over which the Saudi Arabian Government has no power, there are nevertheless practical ways in which the Saudi Arabian authorities might be able to help them in such a task. For example, this could be by the production or co-production of good-quality informative and educational programmes which could be made freely available for distribution by, or within, other countries. In particular, every effort should be made to support understand and identify with other Islamic countries so that the world can see the role which Saudi Arabia plays both in materially helping development in the Muslim world and in spreading Islam.

Employing the potential of modern communication and media technologies as a service to the pilgrims, as well as using it for a more broader educational purpose during the Hajj, could help to make the Hajj, as a living force, continue to play an even more important and vital role in the Islamic Ummah, in the moral uplift, and the social, cultural and informational unification of Muslims.

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13- Z. Abu-Zinada, (1988) *"The Diffusion and Uses of Video Cassette Recorders Among Adult Members of An Extended Community"*. Ph.D. Dissertation, Ohio State University, USA.

14- I. Beayz, (1989) *"An Analytical Study of Television and Society in Three Arab States"*. Ph.D. Dissertation, Ohio State University, USA.

15- M. Shaikh, (1989) *"An Analysis of Saudi Arabian Imported TV Programmes in The Context of Traditional Islamic Values and Norms"* Ph.D. Dissertation, Wayne State University, USA.

16- A. Zamakhshari, (1994) *"Analytical Study of Parents' Awareness And Attitude Towards Television Programmes In Saudi Arabia"*. Ph.D. Dissertation, University of Leeds, UK. Moreover Dr. A. Zamakhshari commented about the Saudi Arabians' television research by saying:

Most of the previous studies on television in Saudi Arabia have concentrated on either comparing the television system in Saudi Arabia with that of neighbouring Arab countries, or on the use of television as an educational and instructional medium in schools and colleges.¹

¹- A. Zamakhshari, *Analytical Study of Parents' Awareness and Attitude Towards Television Programmes in Saudi Arabia*, A Ph.D. Thesis Submitted in Accordance for the degree of Doctorate of Philosophy The University of Leeds Institute of Communications Studies May, 1994, p. 8.

17- Badr Kerayyim, (1982) *Nas'at wa Taṭwwur al-Idā'a fi al-Mujtamā' al-Su'udi*, Mr. Kerayyim, published the first Saudi Arabian book about the rise and evolution of radio in Saudi Arabian Society.

18- Muḥamad Aḥmad Ṣubaiḥi, (1987) *Televizyun al-Mamlaka al-ʿArabiyya al-Su'udiyya*, Dr. Ṣubaiḥi, published the first Saudi Arabian book about Saudi Arabian television.

The research into Saudi Arabian newspapers is no more extensive than that into Saudi Arabian Television. The principal studies were:

1- M. al-Samik (1971) *al-Ṣahafa fi al-Hijza*, Dr. al-Samik studied the history of newspapers in al-Hijaz, and in 1982 he also followed it with a general history of Saudi Arabian newspapers, *Nas'at al-Ṣahafa fi al-Mamlaka al-ʿArabiyya al-Su'udiyya*, 1908-15.

2- Manṣour al-Hazmi (1974) *Mu'jm al-Maṣadir al-Ṣahfiyya. Ṣahyfat 'Umm al-Qura*, (1924-1945); a bibliography of Saudi Arabian writings in Periodical & Journals-Umm al-Qura (1924-1945).

3- Gazy ʿAwaḍ-Allah (1989), *al-Ṣahafah al-Adabiyyah fi al-Mamlaka al-ʿArabiyya al-Su'udiyya*, Dr. ʿAwaḍ-Allah studied the literature articles in the Saudi Arabian newspapers.

4- Y. al-Habbab (1992), *Tṭwr al-Ṣahafah wa ,ihizatha wa dawr al-Mu'sasat al-Ṣahafiyya fi al-Mamlaka al-ʿArabiyya al-Su'udiyya*, Mr. Habbab discussed the development of the press, equipment and the rate of development of Press Organisations in Saudi Arabia.

In these studies, there was no attempt to assess the role of the Saudi Arabian government's media services in the relationship between the pilgrims and the media.

Appendices

Appendix 1

Information about:

- 1.1 The Black Stone.**
- 1.2 The Zamzam Well.**
- 1.3 The Holy Ka'ba Kīswa.**
- 1.4 The Pilgrims' Certificates.**

1.1 The Black Stone

According to al-Bukari and other sources, the Black Stone was brought by Adam along with him from Paradise, that in the beginning it was white, but that the touches of the impious sinners from among the pilgrims had rendered it black. A more complete narration is given by ibn ʿAd-Rābbīh who reports the saying of the Prophet as:

"The touches of the sinners and the splashing of the blood of the immolated animals" adds: "During the reign of ibn Azubāir, when the building was renewed, it was found that the Black Stone was in fact white."²

al-Azraqi said that during their renovation of the Kaʿba, Prophet Ibrahim (p.b.u.h) asked his son Ismaʿil, to give him a stone to put it on the south-eastern corner. Ismaʿil went to bring a stone but when he came back he found that his father had put another stone there. He asked his father: "From where did you get that stone" ? Ibrahim answered: Jibril gave it to me.³

Karamathians (al-Qarāmīṭah) stole the Black Stone in 317H (925) under Abu Ṭāhīr and took it away to al-Ḥassa⁴ in the vain hope of thereby attracting to themselves the pilgrimage revenue. It was returned to Mecca in 339H (950), albeit broken in two.⁵ The Caliph ʿOmar ibn al-Kaṭṭab, who succeeded the Prophet Muhammad, in fact once addressed the Black stone; or the Yemeni corner "Had I not seen the Prophet kiss you, I would not kiss you."⁶

2- For more details about the black stone see: Taqiyy al-Dīn al-Fasi. *Shifa'*, (N.D). Vol 1, pp.168-172. See also M. Hamidullah, 1974, p. 38. See also A. M.al-Azraqi, 1965, pp.328-330.

3- A. M. al-Azraqi, 1965, p. 65.

4- al-Ḥassa is a city in Saudi Arabia.

5- Jasim Muhammed al-Yasyn, *al-Minhaj lel-Muʿatmir wa al-Ḥajj*, Kuwait, 1987, p. 198.

6- R. ʿAbd al-Muṭṭalib, *al-Ḥajj wa al-ʿUmra*, 1410H (1990), p. 222. See also A. M. al-Azraqi, 1965, Vol I., p.330.

1.2 Zamzam Well

"The settlement of Mecca grew up round a well of brackish water, later known as the famous Zamzam. An annual fair was held there and the pagans regarded it as a place of yearly pilgrimage, for the duty of the pilgrimage was apparently one of their religious ideas."⁷

The Zamzam Well is located at al-Haram, 20m east of al-Ka'ba. 'Abd al-Muṭṭalīb, Prophet Muhammad's grandfather, received a vision in a dream to dig for Zamzam and it became the principal water resource for the pilgrims as well as for the Meccan."⁸

Muslims believe that the Zamzam Well is blessed by Allah and therefore it is able to cure illness, and it may bestow wisdom and faith. Now a jar is filled with Zamzam and pilgrims offer it as a superb gift.

1.3 The Ka'ba Kiswa

Kiswa is an Arabic word meaning the cloth or the covering. The Kiswa (Apparel) of the Ka'ba has passed through several stages as regards the type of cloth used, including Dībaja (pure silk), Namariq, Kazz which is a mixture of silk and wool and Qabāṭi (Yemen cloth).⁹ The covering of the Ka'ba with the Kiswa was not carried out systematically since on some occasions it was done before Islam, over the following centuries,

From the time of Ibrahim and his son Isma'īl through to 'Adnan ibn Add (one of Prophet Muhammad's grand-fathers) there is no information about the Ka'ba Kiswa.¹⁰ A 'dnan bin 'Ad or 'Add is the first man who gave the Ka'ba Kiswa and at that time it was made from skin.¹¹ But other records tell us that Prophet Muhammad (p.b.u.h) prohibited his followers from abusing As'ad al-Himyari (Tuba') one of the Yemeni Kings, for the Prophet said: "*He was the first man who gave the Ka'ba Kiswa.*"¹²

7- R. H. Kiernan, *The Unveiling of Arabia. The Story of Arabian Travel and Discovery*, George G. Harrap Co.Ltd., London, 1937, p. 38.

8- Fu'ad Ali Riza, *Umm al-Qura "Mecca al-Mukkaramah"*, Maktabat al-Madīna, 1979, p. 207.

9- The Ministry of Information, *At the Service of Allah's Guests*, 1411H 1991, p. 52.

10- A.M. al-Azraqi, 1965, Vol I., p. 249.

11- Ibrahim Helmi, *Kiswat al-Ka'ba al-Musarrafah, wa Funun al-Hujjaj*, 1991, p. 34.

12- H.A. Ba-Salamah 1980, p. 244.

According to al-Azraqi's grand father, ibn Hiṣam (Syraṭ ibn Hiṣam) and Murwj al-ḍahb and others, Asʿd al-Himyari is named as the first man to have given the Kaʿba Kiswa, but ibn Hajr has other records which state that Ismaʿil, ʿAdnan and Asʿd al-Himyari were all named as covering the Kaʿba. al-Bātānwny has said that Tubʿ Abu Krb al-Himyari (the same man) is the first man who gave the Kaʿba covering when he came back from Yaṭrib (al-Madina) in 220 BH (402).¹³

Quṣāyy ibn Kīlab asked the Arabian tribes for help in giving the Kiswa.¹⁴ Abu Rabiʿh ibn al-Mugirah (al-ʿdl) gave a Kiswa one year and Qurayṣ gave it on the following year.¹⁵ The first woman to have provided the Kiswa was Nʿailh bent Ḥabāb when she vowed.¹⁶

1.3.1 The Kiswa in Islam

When the Prophet (p.b.u.h) returned to Mecca in 8H, (630). he maintained the Kaʿba's previous covering until it was burnt when a woman was trying to incense it.¹⁷ Abu Baker (the first caliph after the Prophet) covered it with *al-Qabāṭi*. ʿOmar ibn al-Kaṭṭāb, (the second caliph) covered it with *Qabāṭi*. And ʿOṭmān¹⁸ with *Qabāṭi* and *al-Buwrd*, was the first Caliph who gave two Kiswas in one year. However, according to Muhammad ibn Ishaq, an old lady said: "*When I was fourteen years old; during the ʿOṭman period, I did not see any Kiswa on the Kaʿba except what the people put on it, this was a red and white colour.*" ibn Ḥagār said that meant that all people were able to give the Kiswa,¹⁹ and it also meant the caliph did not give the Kiswa !.

ʿOṭmān ibn ʿAffan took money from the Egyptian treasury to cover the Kaʿba with two Kiswas: one covered the Kaʿba with *Dibaja* on the day of the *Tarwiya*,²⁰ and the other

13- M.L. al-Batanuni, (N.D), p. 134. See also Ali H al-Krbutly, 1976, p. 175.

14- A. M. al-Azraqi, 1965, Vol 1, p. 25. See also. M .al-Batanuni, (N.D) , p. 135. See A. ʿAṭṭar,1977, p. 131.

15- A. M. al-Azraqi, 1965, Vol 1, p. 251. See also I. Rif ʿat, 1926, Vol, 1, p. 281.

16- I. Rif ʿat, 1926, Vol 1, p. 282. For more details, see I. Helmi,1991, p. 37.

17- A. ʿAṭṭar, 1977, p. 134. See also: H.A. Ba-Salamah,1982, p. 239.

18- Caliph ʿOṭhman ibn ʿAffan was the third Caliph after Abu Bāker and ʿOmār ibn al-Kaṭṭab who succeeded Prophet Muhammad.

19-A. ʿAṭṭar,1977, p. 249.

20- al-Tarwiyh day is the 8th of Du-Hijja. The old Arabs used to water the camels on that day.

covered it with *Qabaṭi* cloth on the 27th day of Ramaḍān.²¹ ʿAli ibn Abu Talīb, the fourth Caliph, did not give the Kīswa due to his preoccupation with wars.²²

1.3.2 The Ommiads and the Kiswa

Muʿawiya ibn Sufyan was the first Ommiad Caliph to give the Kaʿba two Kīswas. He changed the date for the covering from *Tarwiya* to the day of ʿAsura.²³ That particular Kīswa was made from *Dibaja* cloth and the *Qabaṭi* Kīswa was used as a covering on the last day of Ramaḍān. When ʿAbd Allah ibn Azubayr was holding Mecca he covered the Kaʿba with *Dibaja*. al-Maʿamwn Caliph gave three Kīswas: the first was with the red *Dibāja* on *al-Tārwiya* day; the second was with *Qabāṭi* on the first day of Rajab; and the third was with the white *Dibaja* on the 27th day of Ramaḍān.²⁴

When al-Mahdi caliph went to Mecca for the Hajj, 160H (776), the Holy Kaʿba gatekeeper told him that there were a lot of Kīswas on the Kaʿba and the Kaʿba roof may fall down. al-Mahdi then ordered that all the Kīswas be removed and he gave orders that not more than one was to be put on.²⁵

1.3.3 The Abbasid and the Kiswa :

When the Abbasids were in charge 132-656H (794-1257), every Abbasid caliph was interested in the Kīswa. The Kīswa texture was then developed in many ways: colours, embroidery, and they plated the Quranic writing with gold or silver.²⁶

The Egyptian village of Tanys was well known for precious textiles. Caliph al-Maʿamwn covered the Kaʿba with a precious Kīswa three times a year in 206H (821).²⁷ The Abbasid caliph Jaʿfar al-Mutawakil, ordered two more webs to be put on the original web which came with the Kīswa, because the red *Dibāja* Kīswa became shabby before

21- A.M. al-Azraqi, 1956, Vol I., pp. 253-254 .

22- A ʿAṭṭar, 1977 p. 138 .

23-10th of Muharram.

24- Taqiyy al-Dīn al-Fasi, (N.D), p.120. See also A-ʿAṭṭar, 1977, p. 146.

25- M.L. al-Batanuni, (N.D), p. 134. See also Taqiyy al-Dīn. al-Fasi, (N.D), p. 122.

26- A-ʿAṭṭar, 1977 p. 145.

27- M.L. al-Batanuni, (N.D), p. 136.

the Rajab month, due to continual touching of it by the pilgrims.²⁸ al-Naṣer Abu al-ʿAbaas 575-622H (1176-1225) covered the Kaʿba with a black Dībaja and from then until the present time the Kaʿba has been covered with a black Kiswa.²⁹

In 643H (1245), a storm tore the Kiswa into pieces. The Yemeni King Maṣʿūr asked the Imam of the Haram for a cover for the Kaʿba but the Imam refused saying: "*The Kiswa is in the care of the Abbasid Caliph*".³⁰ Ṣayk Raṣīṭ covered the Kaʿba in 532H. He was the first man who was not a king or a caliph to give a Kiswa at that time.³¹

Many lean years passed and the Kaʿba did not wear the Kiswa, but in 659H (1260) and the following year, the Yemeni King al-Muḍafār covered it.

In 661H (1262) al-Ḍahīr Babars covered it,³² but Mr. I. Helmi gives another date. He said that maybe it was in 661H (1262) or according to al-Gabarti 667H (1268).³³ After that time, the Yemeni kings and the Egyptians took turn in giving the Kiswa, until the Egyptians took over.³⁴

1.3.4 Egypt and the Kiswa :

In 750H (1349) the Egyptian King Ismaʿīl al-Ṣalīḥ, the son of al-Naṣer ibn Qalawn, donated three villages for the Kaʿba Kiswa and for the Prophet's Holy room.³⁵ But according to ibn Kaṭīr, King Ismaʿīl died in 746H, (1345).³⁶ A. ʿAṭṭar does not agree with the Rifʿat date and says King al-Ṣaleḥ died in 746H, (1245).³⁷ But Mr. I. Helmi, gave another date, 742H (1341).³⁸

28- A. ʿAṭṭar, 1977 p. 145.

29- Taqiyy al-Dīn al-Fasi, (N.D), p. 122. See also, A. ʿAṭṭar, 1977, p. 147.

30- Taqiyy al-Dīn al-Fasi, (N.D), p.122.

31- A. ʿAṭṭar, 1977, p. 148.

32- Taqiyy al-Dīn al-Fasi, (N.D), p. 124.

33- I. Helmi, 1991, p. 50.

34- A. ʿAṭṭar, 1977, p. 148.

35- I. Rifʿat, 1926, vol. I. p. 284.

36- See also A. ʿAṭṭar, 1977 p. 151.

37- A. ʿAṭṭar, 1977, p.153.

38- I. Helmi, 1991, p. 53.

When Egypt came under the rule of the Ottoman Empire, it gave the Ka'ba Kiswa; the Turks gave the Prophet's Holy Room (al-Hujra al-Nābāwyyah) a Kiswa. al-Batanuni described the Egyptian Ka'ba Kiswa at that time:

"It was eight veils or curtains made of black silk with a written web. On every part of it had been written these words: There is no God but Allah, Muhammad is the Messenger of Allah. It is 15m x 5m, and every two veils were joined with each other on the Ka'ba, and all of them were fixed at the top on the roof of the Ka'ba with iron metal rings. The veils were fixed to each other with ropes and after that fixed at the Ṣaḍrawan (place on the flower of the Ka'ba) until all the Ka'ba was covered. The veil was tied at the highest place with a belt called the Rinka decorated by four golden fabrics with good Quranic Arabic calligraphy."³⁹

Following the example of King al-Ṣaleh Isma'īl al-Naṣer ibn Qalawn, Sulṭan Souliman ibn Salim 947H(1540) donated seven more Egyptian villages and instituted a special department for the Kiswa.⁴⁰ During the years 1221-1227H (1803-1809) Imam Saud ibn 'Abd al-'Aziz al-Saud covered the Ka'ba with a black Kazz.⁴¹

When the Ottoman Caliph recaptured Mecca from the Saudis 1225H (1810), Egypt retook the opportunity to give the Kiswa. But by 1333H (1914), King Husayn (Sherif of Mecca) went against the Turks so the Kiswa did not come to Mecca but they sent it to al-Madina.

During the First World War, Turkey feared that England might stop the Kiswa because Egypt had come under English colonialism, but England allowed Egypt to continue sending the Kiswa because they understood its importance for the Ka'ba and for Muslims.⁴²

1.3.5 The Saudi Family and the Kiwa

1.3.5 1 King 'Abd al-'Aziz

As part of the Saudi government's attention to the Kiwa. Pertinent to his responsibilities, King 'Abd al-'Aziz paid a great deal of attention to the Kiwa, developing it and providing it with the best services. According to A. 'Aṭṭār: "On 17 of Rabi' al-Awwal 1343H, (16th of October 1924), the Saudi Army entered Mecca and King 'Abd al-'Aziz

³⁹- M.L.al-Batanuni, (N.D), p. 136.

⁴⁰- A. 'Aṭṭār, 1977, p.154.

⁴¹- I. Helmi, 1991, p. 56.

⁴²- A. 'Aṭṭār, 1977, pp. 156-157.

entered Mecca on Friday 8th of Jumada al-'ula 1343H (1946). He had not given the Kiwa any attention during his preoccupation with the war against Sherif Husayn, but then he spent more than six months repairing it. Jeddah was under the Sherif's custody, so King °Abd al-°Aziz used Rabig seaport (165 km from Jeddah) to receive the pilgrims and the Kiwa from Egypt. The month of Du al-Qa°da (one month before the Hajj) came and the Egyptian pilgrims used Rabig seaport but the Egyptian government did not send the Kiwa, and as he did not have sufficient time to repair the Kiwa it would have meant shame on his government in the Islamic world if the Kaba did not have the Kiwa, al-Siyabi (the Custodian of the Holy Ka°ba door) told him that there was a new Kiwa in the al-Haram stores, which the Sherif had made in Iraq 1342H (1923), so King °Abd Aziz used it on the 10th of Du al-Hijja and the Muslims were pleased when they saw the Ka°ba had a new Kiswa. King °Abd al-°Aziz found that each year the Kiswa put him, in a disconcerting situation, so he decided that he would make the Kiswa in one of the Islamic countries, and he finally decided to establish a factory for it with modern equipment.

On the 2nd of Jumada al-Taniya 1344H, (20 of December 1925), all Hijaz came under the rule of King °Abd al-°Aziz. He did not forget what had happened to him during the last Hajj season when Egypt did not send the Kiswa; and they might not send the Kiswa that year either, and it was not easy to establish a factory in a few months. Despite all this the Saudi Kiswa must be as luxurious as the Turkish and the Egyptian ones.

During the Hajj season 1344H (July 1925) when the Egyptian Maḥmal came to Mecca with the Kiswa, the Egyptians played traditional music; and they played music during the 8th of Du al-Hijja at Mīna (the pilgrims used to go to °Arafāt that night). During a struggle between the Saudi and the Egyptian soldiers, hundreds pilgrims were killed and thousands wounded. In spite of all that the Ka°ba received the Kiswa on the 10th of Du al-Hijja.⁴³ The Saudi government was not certain if the Egyptian government was going to send the Kiswa or not, but the 10th of Du al-Qa°da King °Abd al-°Aziz knew that Egypt would not send the Kiswa and now he had just ten days left to provide the Kiswa. The Egyptian government had tried to put him in a difficult situation, but King °Abd al-°Aziz and his son Faiṣal decided to ask the Saudi tailors to sew the Kiswa; they worked all day and all night, and finished it in at seven days!. The pilgrims saw the first Saudi Kiswa on which was written: "Made in Mecca by the order of the King °Abd al-°Aziz ibn °abd al-Raḥmān al-Sa°ud".⁴⁴

43- A. °Aṭṭar, 1977, pp. 162-167.

44- Ibid., pp. 164-174.

Looking back on this, it is hard to believe that the Saudi tailors could make the Kiswa in seven days or even in seven weeks, because nowadays, even with modern machines, Saudi Kiswa factories need nearly seven months to make the Kiswa; they may use an old one, or they may refurbish an old one. Before any policy stopped the Kiswa again the King ordered the establishment of a factory to produce the Holy Ka'ba's Kiswa in 1346H (1927).⁴⁵ but we found a different date in the "At the Service of Allah's Guests" book: The King then ordered the establishment of a factory for the production of the Holy Ka'ba's apparel in Macca in 1357H (1938),⁴⁶ All workers and technicians of this factory were Saudi."⁴⁷

Consenting the a book "*At the Service of Allah*"⁴⁸ we found a big gap between the first Saudi Kiswa in 1345H (1926), when Egypt stopped sending the Kiswa, and the year 1357H (1936), and we could find no record of any country giving the Kiswa during that time, and the book does not give any other information about the Kiswa.

On the establishment of the factory to produce the Kiswa, Prince Faişal and ibn Sulyyman (Minster of Finance) contracted Indian workers, who brought with them from India sewing machines and other tools.⁴⁹ Egypt asked the King if they could give the Kiswa again, he agreed, and the Kiswa came again from Egypt, 1358H (1938), but it stopped again in 1381H (1961).⁵⁰

1.3.5 2 King Sa'ud

Politics stopped the Kiswa again, the Yemen civil war gave Saudi Arabia and Egypt different perceptions. Naşşer, the Egyptian President, prevented the Kiswa, he wanted to put the King Sa'ud government in a difficult position, but the King used one of the old Kiswa; he re-surfaced it and covered the Ka'ba in front of the thousand of pilgrims. That happened during the Hajj season 10th of Du al-Hijja, 1382H (14th of June 1962).⁵¹

45- Ibid., pp. 162-167.

46- The Ministry of Information, *At the Service of Allah's Guests*, 1991, p. 55.

47- A. ÇAğtar, 1977, p171.

48- Ministry of Information, *At the Service of Allah's Guests*, 1991, p. 55.

49- A. ÇAğtar, 1977 1977, p. 172.

50- Ibid., p. 176.

51- A. ÇAğtar, 1977, pp.177-180.

1.3.5.3 The Custodian of The Two Holy Mosques

"In 1392H (1972), it was decided that a new factory for the production of the Kiswa of the Holy Ka'ba should be established and the Custodian of the Two Holy Mosques (then the Second Deputy Premier and Interior Minister) laid the Project's foundation stone. He then inaugurated the new factory in 1395H (1975), in his capacity as Crown Prince and Deputy Premier. The new factory was equipped with textile and dyeing machines, but it was decided that the manual textile section be maintained in view of its human innovation and high technical quality.

The apparel (Kiswa) is usually 14 metres high with the upper third containing the apparel's belt which is 92 cm wide. The belt, 47 metres long, consists of 16 pieces on which there are Qur'anic verses inscribed with gold and silver thread. Below the belt and on the corners, "al-Iklaş" Şurah is woven inside it decorated with Islamic ornaments, in addition to six verses of the Holy Qur'an inside separate frames. On the separating area, some Islamic words or sentences are written in "al-Tuluţ" calligraphy, one of the most beautiful in Arabic.

The Curtain of the Holy Ka'ba door, called "al- Burquc", is made of the same black silk cloth of which the apparel is made. It is characterised by its attractive design which contains several Qur'anic verses, surrounded with decorations. Below the verses, and in the same calligraphy and design, the following phrase is inscribed: "The Curtain has been made in Mecca and given as gift to the Holy Ka'ba by the Custodian of the Two Holy Mosque King Fahd ibn 'abd al-°Aziz".⁵²

The total cost of the one apparel, including the high quality cloth and the Qur'anic verses embroidered in gold and silver thread, is seventeen million Saudi Riyas.⁵³ That means the Holy Ka'be apparel is the most expensive cloth in the whole world.

52- The Ministry of Information, *At the Service of Allah's Guests*, pp. 55-56. See also Ministry of Information, *Labbayka Allahumma*, 1992, pp. 78-88.

53- Approx. 2. 50 million pounds.

1.4 Pilgrims' Certificates

When the Saudi Arabian Agency was established in 1952, the Kingdom used a monetary system based on gold and silver coins; the main currencies used were the silver Saudi Riyal, the gold English sovereign, and a number of other metal currencies.⁵⁴ This was the situation in the Kingdom before the introduction of paper currency by the Agency.⁵⁵

In order to make life easier for the pilgrims visiting Saudi Arabia, the Agency decided to issue what were then called "pilgrim receipts" which were easier to carry than the heavy silver Riyals. These "receipts" were put into circulation on 14-11-1372H (25-7-1953). The first issue of the receipts was of 10 Riyals denomination; this was printed quickly but did not have sufficient protection against counterfeiting. They carried an undertaking printed in Arabic, English, Urdu, Iranian, Indonesian and Turkish and were favourably received by the people and the pilgrims."

54- Ministry of Municipal and Rural Affairs, *Jeddah*, p. 240.

55-S. al-Haj Ali, *Saudi Arabia A review of its Accomplishments 1952-1991*, 1991, p. 42-78.

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Appendix 2

2.1. Pilgrimage Organizing Instructions

2.2. Documents

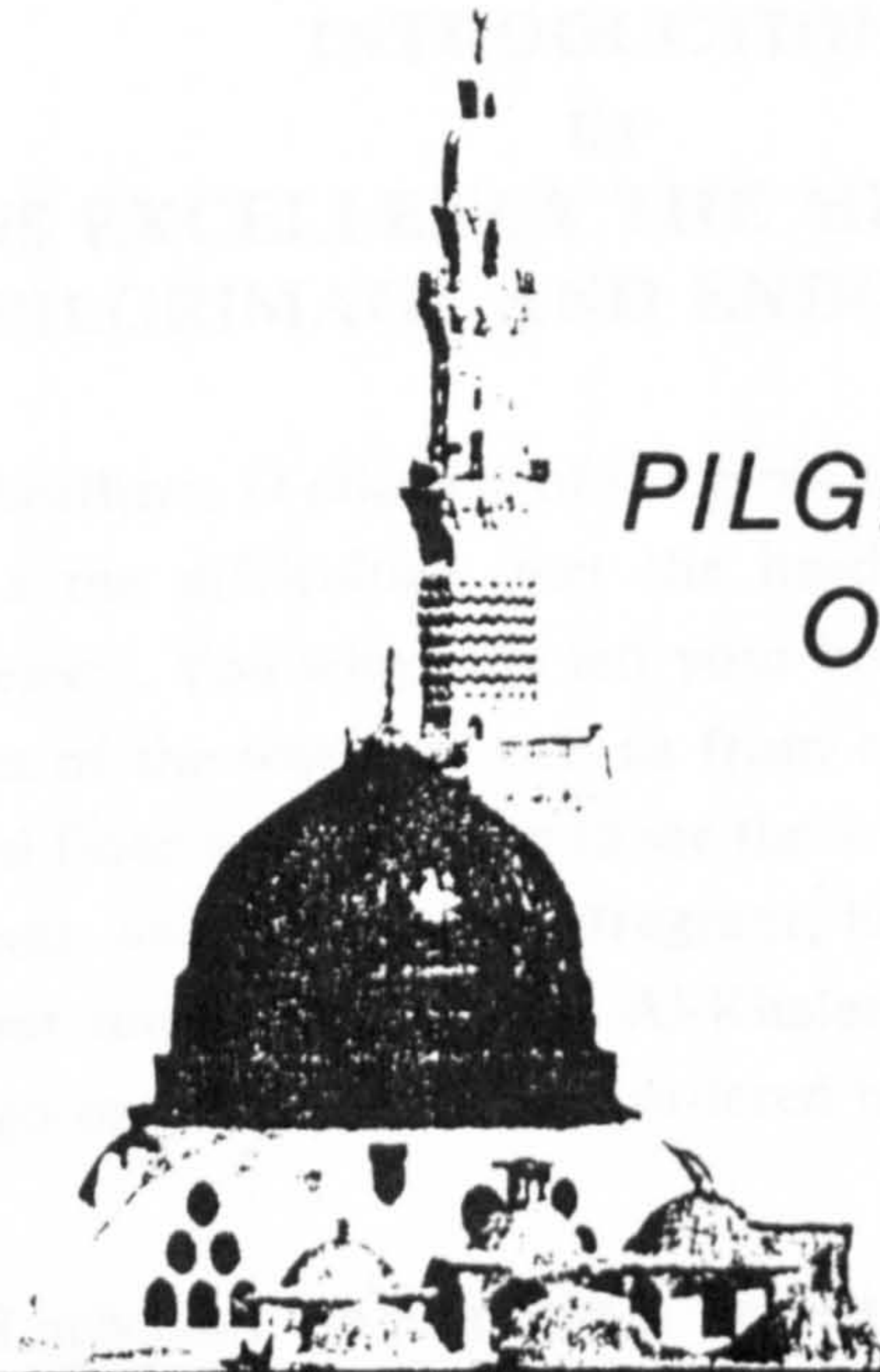
2.3. Samples of Printed Materials

2.4. Samples of Audio and Audio-Visual Materials

2.5. Samples of Commercial Advertisements

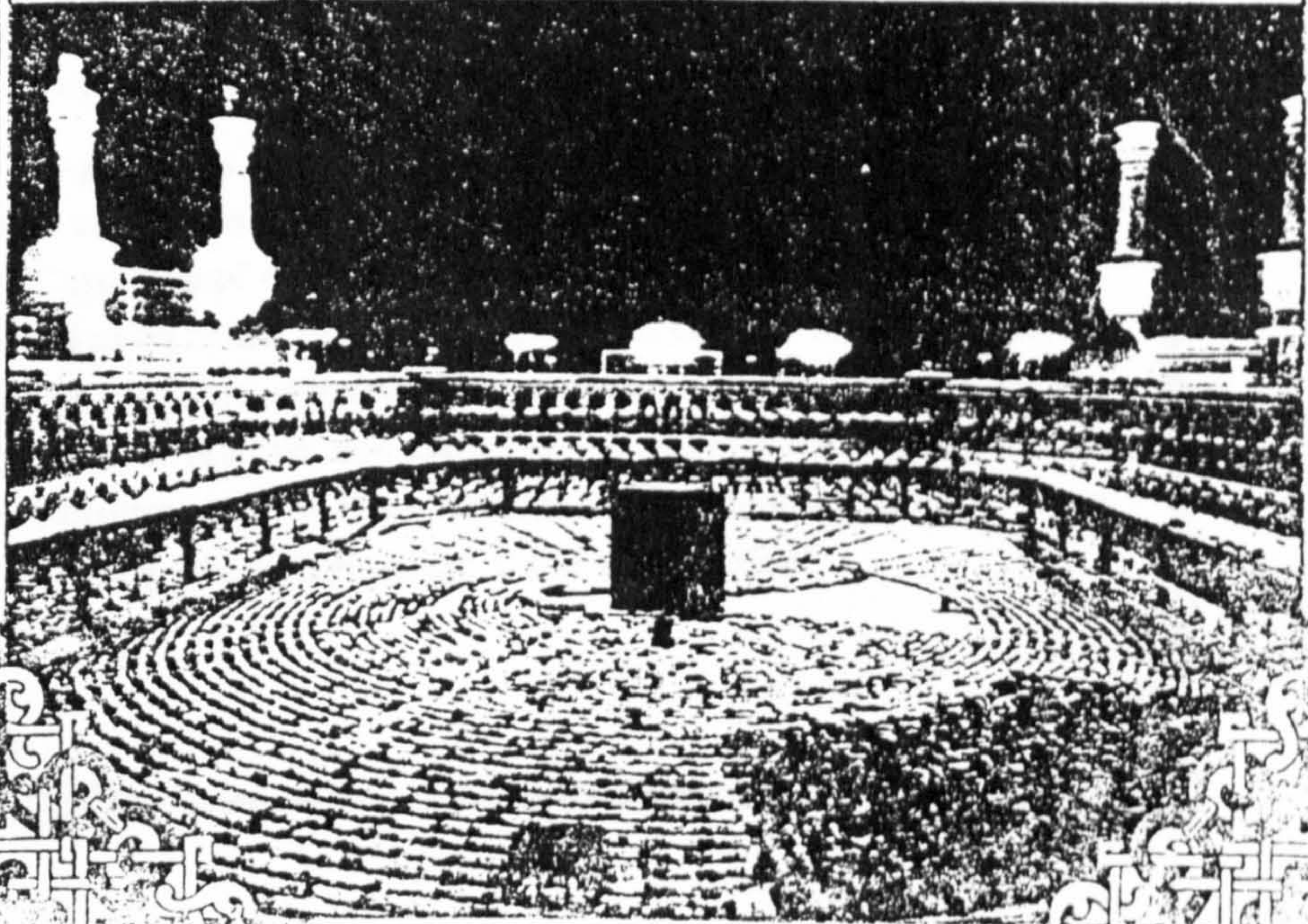
2.1 Pilgrimage Organizing Instructions

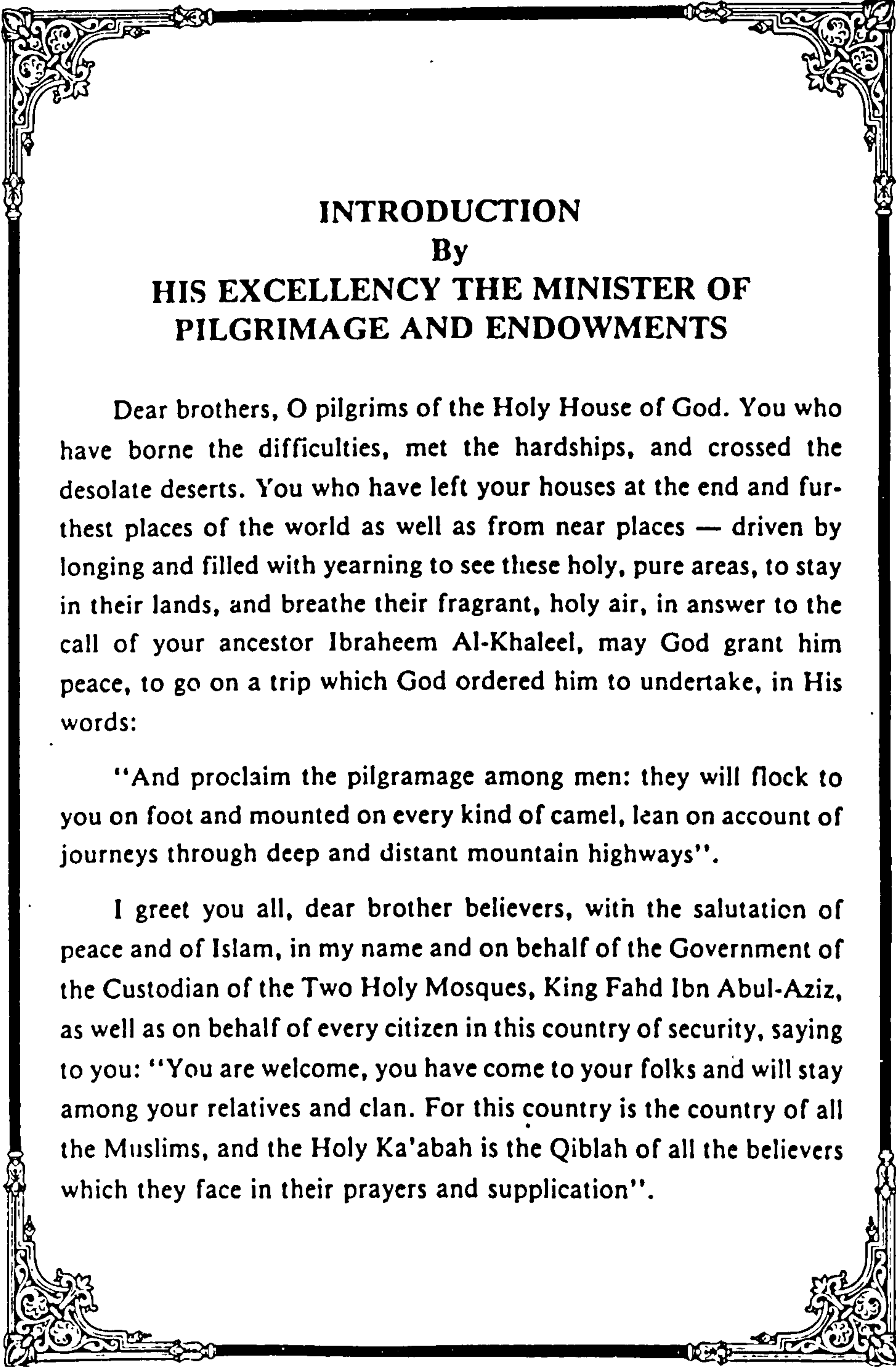
KINGDOM OF SAUDI ARABIA
MINISTRY OF PILGRIMAGE AND ENDOWMENTS
Office of the Minister



*PILGRIMAGE
ORGANIZING
INSTRUCTIONS*

1413 H. - 1993 AD.





INTRODUCTION
By
**HIS EXCELLENCY THE MINISTER OF
PILGRIMAGE AND ENDOWMENTS**

Dear brothers, O pilgrims of the Holy House of God. You who have borne the difficulties, met the hardships, and crossed the desolate deserts. You who have left your houses at the end and furthest places of the world as well as from near places — driven by longing and filled with yearning to see these holy, pure areas, to stay in their lands, and breathe their fragrant, holy air, in answer to the call of your ancestor Ibraheem Al-Khaleel, may God grant him peace, to go on a trip which God ordered him to undertake, in His words:

“And proclaim the pilgrimage among men: they will flock to you on foot and mounted on every kind of camel, lean on account of journeys through deep and distant mountain highways”.

I greet you all, dear brother believers, with the salutation of peace and of Islam, in my name and on behalf of the Government of the Custodian of the Two Holy Mosques, King Fahd Ibn Abul-Aziz, as well as on behalf of every citizen in this country of security, saying to you: “You are welcome, you have come to your folks and will stay among your relatives and clan. For this country is the country of all the Muslims, and the Holy Ka'abah is the Qiblah of all the believers which they face in their prayers and supplication”.

Brothers :

You are the guests of the noble House of God and we are the custodians of this House. We receive you cordially with our hearts and souls. For, the Kingdom of Saudi Arabia — which God has honoured by serving those flocking to it every year — opens its heart for every comer of the Moslems, and tries hard to facilitate to him to perform the pilgrimage rites in ease, comfort, safety, and security. It does not boast nor require any charge. These is the right of the guest on his host.

The Kingdom of Saudi Arabia has been concerned with serving the Two Holy Mosques with the utmost of its power and will. The result of this service is demonstrated in the construction of roads, tunnels, health services harbours, sea ports, communications, and the strengthening of the various security organizations, for ensuring safety and security. These services are clear and obvious in the extension of the Holy Mosque of Makkah, the Mosque of God's Apostle, may God grant him peace and mercy, and the Qubaa Mosque the first Mosque founded in Islam.

And every responsible person in this believing country is concerned to exert his utmost to give help, service, and care to the Guests of God in obedience to the directions of the Custodian of the Two Holy Mosques King Fahd Ibn Abdul-Aziz, and the follow-up of HRH Amir Abdullah Ibn Abdul-Aziz, the Crown Prince. The directives of the Custodian of the Two Holy Mosques, may God preserve him, stipulate the utmost exertion of capabilities in caring for and looking after the Guests of God in such a way as to ensure their comfort, and achieve for them security, safety, health, and tranquility.

Also, the Ministry of Pilgrimage And Endowments musters all its capabilities in order to serve this noble aim and to be fully integrated in its services with the other organizations of the state that are concerned with affairs of the pilgrimage and pilgrims.

Thus, it has been of inevitable necessity that the Ministry of Pilgrimage And Endowments issue — before the start of the pilgrimage season every year — such instructions that aim primarily at caring and serving the pilgrims of the Holy House of God.

These instructions aim also at organizing and defining the responsibility of every individual and every quarter, so that all function according to a concerted plan, and so that the effort will be continuous and the work uninterrupted until the pilgrims go back to their countries after God completes His grace upon them by performing the pilgrimage duty.

The Government of Saudi Arabia will indeed be happy and pleased to see cooperation embodied between the pilgrims and their delegations as well as with quarters responsible for organizing their affairs, their pilgrimage and their religious matters just to seek God's reward and serve Moslems.

Your cooperation with the Establishments in preparing your residences and in organizing your living will realize for you comfort and reassurance.

We hope you will abide by safety rules, keep quite and tranquil, and respect the instructions that have been set and issued for ensuring your comfort and well-being. For it is God who orders us to do so by His command "Pilgrimage are the months well-known. If any one

undertakes that duty therein, let there be no obstinacy, nor wickedness, nor wrangling in the pilgrimage".

I wish you an acceptable pilgrimage and recompensed effort. I beseech the Exalted God, to accept your prayers and answer your calls, and pray Him to guide us to what He likes and accepts, and to take you back to your country and folks-after performing the pilgrimage-safe and sound.

And God's peace, mercy, and blessings be upon you.

ABDUL-WAHID IBN AIMED ABDUL-WASIE

Minister of Pilgrimage and Endowments

AN IMPORTANT STATEMENT FROM THE MINISTRY OF INTERIOR

God, the Almighty, says in His Holy Book:

"And proclaim the pilgrimage among men: they will come to you on foot and (mounted) on every sort of camel, lean on account of journeys through deep, distant mountain highways, so that they participate in benefits (provided) for them, and celebrate the name of God through appointed days".

On such time every year a happy occasion comes to the Moslems that gladdens their hearts and minds. Their eyes are turned towards the Holy House of God and the Holy Lands. In this atmosphere that is filled with the ties of faith that bind the citizens of this country with their Moslem brothers, preparations are made for receiving the Guests of God, when all possible efforts are exerted that befit the noble aim and the honour of the guests. This is in order to achieve the atmosphere befitting the pilgrims of the Holy House of God who have undertaken the journey from the corners of the world, prompted by righteous intention and coveted hope.

On the basis of the divine order to perform this religious rite both the people and government of this Kingdom understand the great hardship and the exerted effort made by their brothers in Islam in order to perform one of the fundamental duties of their sublime religion.

Therefore, everyone tries to provide all means that help the pilgrims of the Holy House of God to achieve their aim, and to perform their rites easily and comfortably, preventing every thing that may either affect the atmosphere of devotion and worship for which they have come, or hurt their feelings, their brotherhood, and the sanctity of their aim.

This Ministry has noticed that some of the arrivals hopefully bona fide God willing or to utilize this noble occasion bring with them books, pictures, and pamphlets of political propaganda, or ideological content that may leave a grudge with some and hurt the feeling of others, the thing which incompatible with the noble purpose of the pilgrimage.

Therefore, the Ministry of Interior, in accordance with the instructions it has received, would like to draw the attention to such things which are completely and absolutely forbidden. It hopes that the Guests of God are given the opportunity to perform their pilgrimage in complete devotion, and not to try to divert them from their worship for which they have come here. While emphasizing this the Ministry of Interior hopes that all will abide fully by these directions, for violators will be liable to punishment and will be turned back to where they came from. Also, anyone who is found possessing any of these forbidden things of, whatever nature will receive serve punishment and be subject regulations in force in the Kingdom, with no leniency or forbearance.

"It is the responsibility of this Ministry to maintain security for the pilgrims and the citizens alike and see that the land of this Kingdom remains an oasis of blessing and safety to anyone seeking The Holy House of God or visiting the Noble Prophet's Mosque".

This Ministry, while fully explaining this to all comers, wishes at the same time to remind them of God's saying:

"The pilgrimage has months well-known. If any undertakes that duty herein, let there be no obscenity, nor wickedness, nor wrangling in the pilgrimage. And whatever good you do, God knows it. And take a provision (with you) for the journey. But the best of provisions is right conduct. So fear me, O, you that are wise".

It is God who grants providence and guides to the right path.

CHAPTER ONE

Duties of the Pilgrim

For the sake of the pilgrim's well-being and good health, and to enable him perform his pilgrimage easily and comfortably, the following instructions must be followed:

- 1 — To abide by these instructions and co-operate with the concerned authorities of enumeration and distribution. The noble pilgrims are requested to hand-over to the unified Agents Office at the entry check points the two checks covering the service fees of the pilgrim service attendants, as well as the transport fares, or proof that they carry the said amounts.
- 2 — To hand-over his passport-after completing the official formalities of immigration and customs to the Unified Agent Office's delegate who represents the pilgrimage establishments so as to complete his travel formalities to Makkah or Madinah.
- 3 — Pilgrims who are coming by air or by sea must deliver (hand over) their tickets with the passports to the pilgrimage establishments or to the executive office for the services which introduce service for him to enable the establishment to use his passport before the time of his travelling in the pilgrimage gatherings centre whether he is travelling to Al-Madina Al-Munwarrah or else.
It is noticed that some of the pilgrims keep their passports inside their bags which delay the procedures of his journey.
- 4 — To report the nearest Department of the Ministry of Pilgrimage and Endowments in case of necessity so that they may be able to take immediately the necessary measures concerning the matter.
- 5 — The pilgrim has to go up to the Holy Sites (Arafat-Muzdalifah,

and Mina) along with the establishments he belong to for the sake of his safety, and to ensure smooth performance of his pilgrimage rites.

6 — The pilgrim must respect sanctity of the Two Holy Mosques land and ought to be a good example for the teachings of our true religion. Also he should observe the regulations of the Kingdom of Saudi Arabia which forbid stay at the Holy Mosque, streets, public squares, or pavements in both Makkah and Madinah. He must abstain from leaving behind any dirt and throw garbage in trash boxes to maintain the cleanness of the holy places.

7 — The pilgrim must strictly follow instructions with regard to his lodging and transportation schedule at Jeddah, Madinah, Makkah and the holy cities

8 — To achieve the public safety for all the pilgrims. Every pilgrim or those who want to perform Umrah must abide to the following instructions :

a. If any pilgrim comes from any country which has the plaque of the yellow fever or in any part of it must handle a vaccination Certificate anti this plaque which is valid to the international sanitary rules. In case of does not get this vaccination Certificate he will vaccinated against this disease, and he will be allowed to go every where, but he will be put under the minute supervision for six day.

b. Handling a Certificate of vaccination against meningitis plaque which shows the was vaccinated against this disease within the period of ten days to three years.

The formal charged sanitary authority in the country wherever the pilgrim came from must ensure of the vaccination operation.

c. The food stuffs will not allowed to enter the Kingdom of Saudi Arabia which the pilgrim brings with him except simple amounts which satisfy the need of the land commers

of the pilgrims up till the destinations. These foodstuffs must be kept in easy containers for easy inspection.

9 — The pilgrim must carry at all times his personal data card delivered to him by the Tawafa Establishment in Makkah or by the Guide Establishment in Madinah.

10 — The pilgrim must proceed immediately to the nearest hospital or clinic to receive the necessary treatment in case of any disease, carrying with him the personal data card handed-over to him by the establishment.

11 — In case of any complaint the pilgrim must report it to the complaints committee at the ministry's office in Makkah or to the Pilgrimage Departments in Jeddah or Madinah or directly to the office of His Excellency the Minister of Pilgrimage And Endowments immediately after the incident occurrence and a good time prior to his departure from the Kingdom, together with pertinent justifications. The injured pilgrim should submit the supporting documents and evidences. The complainant has the right to approach the pilgrimage follow-up and control agencies in order to refer him to the concerned complaint committee. The pilgrim may call these telephone numbers in case of any complaint.

— Makkah Region Amirate	574 9582 Makkah 653 0000 Jeddah
— Madinah Region Amirate	826 0433 Madinah
— Office of the Minister of Pilgrimage And Endowments	665 5043 Jeddah
— Makkah Region Amirate	574 9582 Makkah 653 0000 Jeddah
— Madinah Region Amirate	826 0433 Madinah
— Office of the Minister of Pilgrimage And Endowments	665 5043 Jeddah

— Complaint Committee Jeddah Airport	685 8212 Jeddah
— Complaint Committee Makkah	542 3022 Jeddah
— Directorate General of Pilgrimage -Jeddah	647 0055 Jeddah
— Directorate General of Pilgrimage -Makkah	543 4618
— Directorate General of Pilgrimage -Madinah	826 3131
The Deputy Ministry for Pilgrims Af- fairs	545 1444
The Deputy Ministry for Pilgrims Af- fairs	543 1230
— Complaint Committee -Arafat	556 2226
— Complaint Committee - Mina	556 6305
The Deputy Ministry for Pilgrims Af- fairs - Arafat	556 2271
The Deputy Ministry for Pilgrims Af- fairs - Mina	557 0293
— General Supervisor of Follow-up Control Committee	543 1137
— Vice General Supervisor of Follow-up Control Committee	544 4306
— Vice General Supervisor of Follow-up Control Committee	543 6688

14 — He should keep any formal documents or money with the Guide or the Tawafa Establishment or Trustworthy party such as his pilgrimage mission or embassy. In all cases he must carry

only what he needs for his expenses and purchases. He must heed for his belongings, and should be exposed to theft, he must inform the Tawafa Establishment, the Ministry's committees or the police stations for necessary action. If his luggage is lost, he has to call on the Pilgrimage Directorates in Makkah or Madinah (lost Department) to detect his belongings found.

15 — In order to make it easier for a female pilgrim who is issued by the Saudi Embassies and consulates on entry visa for pilgrimage, and who is not accompanied by Moharram (close relative male escort), she must accompany a group led by qualified persons who can take care of her.

Chapter Two Charges for Services and Transportations and the Method of Payment

First : The Land Pilgrims :

In order to obtain visa for Haj, the application must include a cheque contains the fees for the services in the sum of (444) S.R. if you want to visit Al-Madinah Al-Manwarrah, or the cheque must be in the sum of (409) S.R. if you do not want to visit it.

It is well known that the land pilgrims are allowed not to pay the fees of the transportations because they do not use the buses of the public syndicate in their travelling inside the Kingdom and the holy places (sites)

Second : The air and sea pilgrims :

In order to obtain the Haj visa, the application must include two cheques. One of them contains the services fees in sum of (444) S.R. in case of you want to visit al Madinah Al Manwarrah or a cheque in a sum of (409) if you do not want to visit it. Another cheque in a sum of (435) S.R. if you want to use the air-conditioned buses and you desire to visit Al-Madinah Al-Manwarrah, or a cheque in the sum of 240 S.R. if you do not want to visit Al Madinah Al Manwarrah and you desire to use the air-conditioned buses. or a cheque in the sum of (345) S.R. if you want to use the non-air conditioned buses and you desire to visit Al-Madinah Al-Manwarrah, or a cheque in the sum of 190 S.R. if you do not want to visit al Al-Madinah Al-Manwarrah nor you use the non-air conditioned buses. or a cheque in the sum of (480) S.R. if you want to use the G.M. wagons (cars) and you desire to visit Al-Madinah Al-Manwarrah or a cheque in the sum of (260)

S.R. if you do not want to visit Al-Madinah Al-Manwarrah but you want to use the G.M.C. cars (wagons);

Another cheque which refers to the fees of the renting the residential places in Makkah Al-Mukramah and Al-Madinah Al-Manwarrah, and the other money are necessary for the living of the pilgrim during his stay in the season of Haj.

It should be well-known that the fees for the services and transportations are not official payment, but the pilgrim paid these fees for the real services which are done by the private establishments

These fees are paid according to the following details :

First Service Fees Pilgrims want to visit Al-Madinah Al-Manwarrah

The Currency in S.R.	Type of the Services
294	The services fees are paid to the Tawafa Establishment in Makkah Al-Mukramah and Adla'ah in Al-Madinah Al-Manwarrah, and the office of Wakala (agents) in Jeddah and the Zamzamma office in Makkah Al-Mukramah according to the organised instructions which are mentioned and control that.
150	The fees for the staying in the tent in Ararat and Mena including all services for providing of the water, the electricity, the cleaning, the guarding, the furnishing and one fan for every tent.
444	Four hundred and forty four Saudi Riyals

**2. For the Pilgrims who do not want to visit Al-Madinah
Al-Manwarrah**

The Amount in S.R.	Type of the Services
259	The fees services are paid in return of the services from the Tawafa Establishment in Makkah Al-Mukramah and the office of Al Wakala (united agents) in Al-Madinah Al-Manwarrah, and the office of the Zamzamma in Makkah Al-Mukramah according to the concerned instructions which control these things.
150	The fees for the rents of the tent in Arafat, and Mena include the services for providing of the water, the electricity, the cleaning, the furnishing and a fan for every tent.
409	Four hundred and nine Saudi Riyals

Second : The transportation fees inside the Kingdom and the sacred places for the pilgrims who want to visit Al-Madinah Al-Manwarrah :

1. The transportation fees for the normal buses (non-air conditioned buses), the total is (345 S.R.) only three hundred and forty five S.R. according to the following list :

The Amount in S.R.	THE ROUTE
R. 172 H. 50	Jeddah - Madinah - Makkah or the opposite route or to the Yanbo Mandinah - Makkah or the opposite route.

150	- Makkah - Arafat - Muzdalifah - Menan - Makkah.
33	50 - Jeddah - Makkah or the opposite route.
345	- The Total is : Three hundred and Forty Five S.R.

2. The Transportation fees of the uncovered buses or completely air-conditioned buses according to the following list :

The Amount in S.R.	THE ROUTE
R. 225 H. —	- Jeddah - Madinah - Makkah or the opposite route or to the Yanbo Mandinah - Makkah or the other route round.
180	- Makkah - Arafat - Muzdalifah - Menan - Makkah.
30	- Jeddah - Makkah or the opposite route.
435	- The Total Sum : Four hundred and thirty Five S.R.

★ **Note :** The Fares of uncovered buses Jeddah - (Al Juhfa) - Makkah are S.R. 130 and from Madinah - Makkah are S.R. 200.

3. The Fares of transport by G.M.C. cars are S.R. 480 (Four hundred and eighty S.R. as the following list :

The Amount in S.R.	THE ROUTE
R. 260	Jeddah - Madinah - Makkah or the opposite route.
180	Makkah - Arafat - Muzdalifah - Mena - Makkah.
40	Makkah - Jeddah or the opposite route.
480 S.R.	The Total Sum : Four hundred and Eighty Saudi Riyals.

★ Third : Transport fares Jeddah - Makkah and the Holy sites for the pilgrims who do not want to visit Madinah :

1 - For the normal buses as follows :

The Amount in S.R.	The Line of the travelling
R. 150	Makkah - Arafat - Muzdulifah - Mena -Makkah.
45	Jeddah - Makkah or the opposite route.
195	The Total Sum : One hundred and ninety five Saudi Riyals .

2 - As for the uncovered bus or completely air-conditioned :

The Amount in S.R.	The Line of the movements
R. 180	Makkah - Arafat - Muzdulifah - Mena -Makkah.
60	Jeddah - Makkah or the opposite route.
240	The Total Sum : Two hundred and Forty Saudi Riyals

3 - As for the G.M.C car (Wagons)

The Amount in S.R.	The Line of the movements
R. 180	Makkah - Arafat - Muzdulifah - Mena - Makkah.
80	Jeddah - Makkah or the opposite route.
260	The Total Sum : Two hundred and Sixty Saudi Riyals.

1. The cheque must bear the pilgrim's name and his passport number.
2. The cheque must personal for every pilgrim.
3. The number, the amount of money and issue date of the cheque must be written on the passport.
4. The embassies abroad must place a certain mark on the cheque when issuing visa to avoid using it again.
5. The cheque must be paid in Saudi Riyals.
6. a. The two cheques are carried by the pilgrims are for the order

of the Unified Agent Office (The office of Wakala Al Mowhad) in Jeddah which represents the National Establishments of the pilgrims service attendants in receiving the services fees and representing the General Car Syndicate in receiving the transportation fares.

The two cheques must be drawn on one of the accredited banks in Saudi Arabia. The pilgrim must deliver these cheques to the Unified Agent Office or its representative at the entry, and he must take an official receipt illustrating the type of the services which he will be rendered in return of his payment in Arabic and in his own language if possible. Also make sure that the payment for the services and the transport on the transportation tickets issued indicating the means of the transport and destinations. He should take care of the ticket Coupons, drawing one at a time as needed and at the end of every stage used, the checking of the tickets will be on this basis. The pilgrim has the right for a refund of the unused Coupons of the tickets in the case of going to the syndicate headquarters and its branches or the other various centers

The Ministry of Pilgrimage and Endowments advises the using for cheques which are issued by the Saudi Tourism Agencies if these cheques are there in the local banks of the Islamic Countries.

b. In the case of the pilgrim can not visit Al-Madinah Al-Manwarrah, he has the right to refund the fare which is (35) thirty five Saudi Riyals and the transport fares which are shown in the list of the transport fares on the condition that the pilgrim must hand to the Ministry of the Pilgrimage and Endowment the cause which prevents his going to Madinah.

7. No pilgrim will not be transported to the holy sites unless he paid to the holy sites or the paid the prescribed fares of transportation either cash or by cheque.

8. If a pilgrim - because of the money restrictions in his country

could not get these two cheques in his country, he must pay the stated amounts in cash and in Saudi Riyals to the Unified Agents Office "The Office of Al Wokala AlMowhad" or it's representative at the entry posts.

9. The Fares mentioned above shall be collected from every pilgrim who is fifteen years old or above, and a half of this sum at the age of seven years to the less than fifteen. The proof of age will be ascertained from the official documents which state the date of birth.

10. All arrivals coming for the performing the pilgrimage rites have to pay the fees of the pilgrim service attendants, including those coming from the Islamic Countries under the name of the (association, mission or delegation) excluding only the pilgrims of the official pilgrimage delegations whose names are notified to the Ministry of the Pilgrimage and Endowments through the Ministry of the foreign affairs.

11. Pilgrims who are coming by land have to pay the sum of the fees services and the fare of the renting the tent in Arafat and Mena according to the instructions are given in the second chapter which mentioned to the fares of the services and transport.

As for the Non-Gulf citizen who is coming from the Arab Gulf Countries for the performing the Haj (pilgrimage) rites must be treated as well as the pilgrim of his country including the fees of the services, except the drivers, servants and the similar such as the arrivals with the Gulf campaign, or the individuals who are necessary to accompany the campaign in for doing the services are not allowed to pay the Haj fees.

12. If the pilgrim wishes to stay in the sea or air city in Jeddah, he must pay the rent after his arrival to the Ain Al-Aziziyah office and the total sum is 80 S.R. in cash or by cheque.

13. The amounts shown in the services fees cheque do not include the cost for renting the accommodation at Makkah or Madina, and therefore he must pay the cost of the rent to the lessors. Also the pilgrim must have the sufficient sum of money for his living

during his stay in the Kingdom. It is well known to guide and for his knowledge that for every pilgrim needs for the cost of lodging at Makkah S.R. 500 and in Al-Madinah Al-Manwarrah S.R. 200 at minimum. It is also should be noted that the nearer the lodging to the Holy or prophet Mosque is, the higher the cost will be.

14. Lodging at Arafat and Mena will be intents set up by Tawafa Establishments and the relevant costs are included in the cheque which is brought by the pilgrim for this purpose. The number of the occupants in each tent is controlled according to its space and the instructions issued for this purpose. The space assigned at Arafat and Mena is 2m x 1m in accordance with the executive regulations for the pilgrim lodgings.

15. A pilgrim or his mission must write down what he paid of the services fees, the tent and the transport fares in the details which are sealed by the office unified Agents Office.

He should also obtain a receipt for the payments from the Tawafa of Guide National Establishments or any other services rendered by them as mutually agreed upon.

16. The pilgrim must be careful not to pay any money to any driver of the buses or wagons which are owned by the company for the pilgrims transport as a tip. And if any driver demand a tip, the pilgrim should inform to the nearest inspection office centre.

For the General Car Syndicate or to the central or the other committees of the executive authority for the transportation or the General Security to punish him.

CHAPTER THREE

Schedule of Arrivals and Departures

- 1- The 25th of the month of Dul-Qi'dah every year according to Umm-Al-Qurah calender is the deadline for accepting applications for pilgrimage visas.
- 2- The latest date for the land pilgrim arrival at the frontiers of the Kingdom of Saudi Arabia is the end of "Dul-Qi'dah" every year.
Thus following the specified high ways as to the arrival by Air and Ships to Jeddah ports the deadline is 4th day of "Dul-Hijjah" every year latest date for the arrivals of Ships at other ports in Kingdom of Saudi Arabia is the end of the month of "Dul-Qidah" every year.
The deadline for the arrivals of the pilgrims by plane to Madinah is the end of the month of "Dhul-Qi'dah" every year.
- 3- The deadline for the pilgrims to travel from Jeddah to Madinah by car is the end of the 26th day of "Dul-Qi'dah" every year.
- 4- The deadline for the pilgrims to leave Jeddah to Madinah by plane is the end of "Dul-Qi'dah" every year.
- 5- The deadline for the pilgrims to leave Madinah for Makkah by car before pilgrimage, is the close of the 5th day of "Dul Hijjah" every year.

2.2. Documents

Best Copy Available

Variable Print Quality

MISSING

PRINT

عمد عمم

عمد عمم

٢٥ / الدفاع المدني / استعدادات •

• مكة المكرمة في ١٨/١١/١٤١١ الموافق ١٦/٦/١٩٩١م و ١٠ س.

قامت ادارة الدفاع المدني بالعاصمة المقدسة بوضع كافة الترتيبات والاستعدادات لموسم حج هذا العام وذلك باعداد خطة كاملة لخدماتها في مكة المكرمة •

وقال مدير ادارة الدفاع المدني بالعاصمة المقدسة المقدم توفيق حسن جوهري في تصريح لوكالة الانباء السعودية ان الدفاع المدني بالعاصمة المقدسة جند ١٢٩ / سيارة لاغراض الحريق والاطفاء والانتقاذ والحماية المدنية مزودة بالاجهزة والمعدات اللازمة ومنها الطفايات والمصاعد ومعدات الانتقاذ الخفيفة •
واضاف المقدم جوهري ان ادارة الدفاع المدني بالعاصمة المقدسة تقوم بالكشف على مساكن الحجاج ضمن اللجنة المشكلة لهذا الغرض حيث تقوم اللجنة بالكشف على العمارة التي يسكنها الحجاج في موسم الحج للتأكد من توفرها وسائل السلامة وملاحية المحاصد للاستخدام ووجود عقدا للميانة ساوي المفعول الذي بموجبه يعطى التصريح للمساكن المتوفرة بها الشروط •

واوضح ان الدفاع المدني بالتعاون مع النقابة العامة للسيارات يقوم بالكشف على حافلات نقل الحجاج والتأكد من توفرها اشتراطات السلامة بها •
كما يقوم بالتنسيق مع امانة العاصمة في الكشف الدوري والمستمر على الانفاق بالعاصمة المقدسة وفحص صناديق الاطفاء في الانفاق والتأكد من صلاحية مزاجج التهوية بها •
/يتبع/

س ٩/٤٥ م س •

٢٠ / مكتب الزمازمة الموحد / استعدادات •
مكة المكرمة في ١٨/١٠/١٤١١ الموافق ١٩٩١/٦/١٠ م و١٠ س.

يقوم مكتب الزمازمة الموحد هذا العام بتوزيع مائة ألف عبوة بلاستيكية
سعة لترا ونصف من مياه زمزم على الحجاج عندما عودتهم الى بلدانهم •
وقال رئيس مكتب الزمازمة الموحد الاستاذ عبدالله عبدالستار الدويزي ان
المكتب قام بوضع خطة متكاملة لتقديم افضل ما يستطيع من خدمات خلال موسم
حج هذا العام لحجاج بيت الله الحرام مندا وصولهم الى مداخل مكة المكرمة •
واوضح ان مهمة المكتب الرئيسية هي تادية الخدمات المنوطة بافراد
طائفة الزمازمة وهي سقيا الحجاج خارج الحرم المكي الشريف في مساكنهم ضيلة
ايام اقامتهم بمكة المكرمة وكذلك استقبالهم بمراكز الاستقبال المخصصة
من قبل وزارة الحج والاقواف وتقديم مياه زمزم المبروة لهم وكذلك توفير
مياه زمزم للحجاج •
••••• يتبع •••••
س ١٠/٥٠ ص خ/م

ععععع

سسسس

٢١ / مكتب الزمازمة الموحد / استعدادات • / اضافة اولى واخيره /

واشاره الاستاذ الدويزي الى ان المكتب يتبعه اربعة عشر فرما منها اثنا عشر
فرما في انحاء مكة المكرمة ومركزان للتفويج بطريق حدة مكة المكرمة ومكة
المكرمة المدينة المنورة ويبلغ عدد القوى العاملة به اكثر من خمسمائة موظف
ما بين مشرف ومراقب وسائق وعامل واداري •
وقال ان موظفي المكتب يستقبلون الحجاج بشربة من ماء زمزم بالطيس
والدوارق مندا وصوله مراكز الاستقبال وذلك حين قدومه كما يوزونها
على الحجاج في منازلهم طيلة فترة اقامتهم بمكة المكرمة كما يتم تخصيص
عدوا من الوايات لنقل ماء زمزم المبروة الى عرفات في يوم عرفة كما يوفر
المكتب ماء زمزم للحجاج في مراكز التفويج عند مغادرتهم الى بلادهم •
واشاره الى ان الطريقة المستخدمة في سقيا مياه زمزم من الطريقة التراثية
التقليدية حيث يتم سقيا زمزم في الطيس والدوارق مبخرا ومبروا كما يستخدم
الزمازمة الملابس التقليدية في مراكز الاستقبال والتفويج •
واستطرد قائلا ان المكتب يشارك في كثير من المناسبات الوطنية والثقافية
الدولية والدينية مثل مهرجان الجنادرية والمسابقة الدولية للقران الكريم
والمؤتمرات التي تنظمها رابطة العالم الاسلامي •

••••• انتهى •••••

س ١٠/٥١ ص خ/م

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عـــــــــــــــــــــــــــــــــ
عـــــــــــــــــــــــــــــــــ

١٥ / مالة الحجاج بمطاره الملك عبدالعزيز في خلافة الحجاج

جدة في ١٦/١١/١٤١١ هـ الموافق ٢٠/٥/١٩٩١ م / و ١٠٠ / سسس / ٠٠

يعاد مطار الملك عبدالعزيز الدولي بجدة الميناء الجوي الرئيس لاستقبال حجاج بيت الله الحرام بالإضافة الى ميناء جدة الاسلامي وهو احد الاجهزة المعنية بتقديم خدماتها لحجاج بيت الله الحرام والقائمين الى الاراض المقدسة .

ولما تقدم فان مالة الحجاج بمطاره الملك عبدالعزيز الدولي بجدة مطار قائم بحدود بل انهاء في الواقع مدينة متكاملة ذات موافق و طاقة استيعابية تتلاءم مع احتياجات الحجاج .

وقد افتتحت المالة عام ١٩٨١ م وهي من المعالم الحضارية المميزة في المملكة العربية السعودية لما تتمتع به من مفاك رائعة في التصميم والبناء والطابع الاسلامي .

وقد اتم تميم مالة الحجاج بمطاره الملك عبدالعزيز الدولي - الذي يبعد حوالي عشرين كليومترا عن قلب مدينة جدة - على اسي علمية تتركز على دراسات اسكانية وميدانية وهندسية .

وشملت الدراسات الاحمائية الاعلانية الفعلية للحجاج واصداده الطائفات والتوقعات المستقبلية لهذه الاعلانية حتى عام ١٤٢٠ هـ .

والدراسات الميدانية تمثلت في قيام الخبراء بزيارات ميدانية لمرافق الحج بمطاره جدة القديم والتعرف على سيره العمل والميانات المتعلقة بكل مرحلة من مراحل ابتداءه من الوصول الى الجوارات والجمارك والامن والوكلاء والمواصلات والمفادرة .

وشملت الدراسات الهندسية اختيار افضل التصاميم من حيث المساحة والموافق والابنية والمواد .

سس / يتبع / ٠٠
٧/٠٠ م ٢/٤

Documents No 4. Ministry of Information, Saudi Press Agency Report about King 'abd al-'Aziz Airport, 30-5-1991.

الحج والعمرة

٢ / أعمال الحج / مشاركة وزارة الدفاع ،
الرياض، في ١٢/٦/١٤١١هـ الموافق ١٨/٦/١٩٩١م / و١٠/١٠/١٤١١هـ / ١٠

تشارك وزارة الدفاع والطيران سنويا مشاركة فعالة في تقديم الخدمات لحجاج بيت الله الحرام ،

وتتميز مشاركة وزارة الدفاع والطيران في خدمات الحج بالتنوع فهي تشمل الحوائج الطبية والثقافية والدينية والتوعية فضلا عن المشاركة الميدانية ، وتضطلع قياداتها منطقتي الطائف والغربية بدوراً مهم في هذا الصدد حيث اسند اليهما تقديم الاسناد الاداري والفني لاجرة وزارة الدفاع والطيران والقوات المسلحة المكلفة بالمشاركة في أعمال الحج ،

وتقوم المنطقتان بتوفيره عربات نقل المياه لتغذية خزانات المياه في منطقة المشاعر المقدسة وترسل عدداً من وحدات اطباء الحوادث للمشاركة في أعمال الدفاع المدني وتشارك الشرطة العسكرية في الخطة الامنية ،

وتشمل مساهمة القوات الجوية في أعمال الحج تخصيص مجموعة من الطائرات العمودية للقيام بنقل منسوبي الجهات المختصة لمتابعة ومراقبة حركة السير على الطرق في المشاعر المقدسة ،

وتقوم طائرات اخرى بخدمة افراد البعثات الاعلامية في نقل صور الحج وتحرك ضيوف الرحمن الى ملايين المسلمين في مناطق الارض ومغاربها من خلال التصوير الجوي لمنطقة المشاعر المقدسة ،

كذلك يتم توفير عدد من الطائرات العمودية لنقل كبار الشخصيات والمسؤولين لتفقد الحج ،

وتشارك في موسم حج هذا العام مجموعة من طائرات الجيش العمودية ، / يتبع / ١٠

٥ / أعمال الحج / مشاركة وزارة الدفاع ١٣١١ / ١٣١١ / إضافة ثانية وأخيرة ١٣١١

وتشارك إدارة الشؤون الدينية للقوات المسلحة خلال العام كعادتها في كل عام في أعمال الحج وذلك باقامة معسكر في منطقة منى يستقبل ضيوف الرحمن ليجيب على اسئلتهم واستفساراتهم وتفقيهم في امور الدينهم واسدائهم النصح والتوجيه لهم فيما شكل عليهم من قبل نخبة من ضباط التوعية الاسلامية الموهبه من الذين جندوا لهذه المهمة من مختلف قطاعات القوات المسلحة ١٣١١

وقد اتت تأمين عربات مجمزة بمكبرات صوت تقوم بالقاء التوجيهات والمواظف والدرا على الاسئلة والاستفسارات على ضوء التعاليم الاسلامية وذلك في اماكن تجمع الحجاج مع تقديم ما يمكن تقديمه من عون لمن يحتاجه من ضيوف الرحمن كارتاداته او ابلاغ الجهات المعنية بحاجة العام الى خدماتها كالجهات المحلية او الامنية او خلافها ١٣١١

كما تعقد ادارة الشؤون الدينية للقوات المسلحة الندوات الدينية والمحاضرات في مقر المعسكر ويشارك فيها ضباط ادارة الشؤون الدينية والعلماء والمشايخ بمعدل لا يقل عن خمس محاضرات يوميا تلازم من خلال مكبرات الصوت لبستفيد منها اكبر عدد ممكن من الحجاج وتعالج مختلف الجوانب التي تهم المسلم في امور دينه ودنياه ١٣١١

وستقوم ادارة الشؤون الدينية للقوات المسلحة ان شاء الله بتوزيع كمية من المصاحف والكتب والنشرات الدينية المفيدة بكمية تزيد على / مائة الف كتاب ونشرة / بالإضافة الى العدو الخاص بالحج من مجلة الجندي المسلم والتي خصص مساحة كبيرة منه لمسائل الحج وموضوعاته ١٣١١

وتقوم ادارة الشؤون العامة للقوات المسلحة بتسهيل امور اداء مناسك الحج والعمرة لعدد من كبار الشخصيات العسكرية والاسلامية الذين يتم استضافتهم من قبل وزارة الدفاع والطيران ١٣١١

كما يتم الااعة حلقات خاصة من برنامج القوات المسلحة الاذاعي وايضا بعثة اعلامية لتقديم التسهيلات الصحفية والاعلامية للاعلاميين الراضين في تغطية مساهمة القوات المسلحة في خدمة ضيوف الرحمن بالإضافة الى القيام بجولات على قطاعات القوات المسلحة المشاركة في الحج وتمويلها تليفزيونيا لاعداد تقاريره اخبارية عن الجهود المبذولة لخدمة ضيوف الرحمن ١٣١١ / انتهى / ١٣١١

س ٧/١٠٨ ص ٣٣ ع ٤/ح

عـــــــــــــــــــــــــــــــــ
عـــــــــــــــــــــــــــــــــ

٢ / نشاطات وزارة الصحة في موسم الحج / بتقريراً إضافة أولي //

وتبين الخطة أن الوزارة وضعت التدابير والاستراتيجيات والاحتياطات الصحية
والحملات الواسعة للتطعيم ضد الأمراض المعدية كالحُمى الشوكية وذلك للراغبين
في الحج من الداخل سواء كانوا مواطنين أو مقيمين .
كما أن هناك بعض التنظيمات الخاصة بالحج إذا يتم وضع سوار من البلاستيك حول
رأس الحاج القادم من الخارج يحوي معلومات شخصية وطبية عن الحاج .
وأشارت الخطة إلى أن تطوره الخدمات العلاجية المقدمة للحجاج في نموها يتوافق
مع تزايد عدد الحجاج حيث سيكون مجموع الأسرة المعدة للتنويم في مكة المكرمة
والمشاعر المقدسة هـ ١٤١٠ العام (١٤١٠) أكثر من سبعة آلاف وتسعمائة سرير: من
خلال اثنين وعشرين مستشفى ومائة وثلاثة وستين مركزاً صحياً .
وتطبق الوزارة منذ عام ١٣٩٧هـ العلاج للمصابي ضربات الحرارة بواسطة جهاز
تبريده لعلاج حالات ضربات الحرارة من اختراع فريق سعودي اشبهت جدارة في
انتقاده العديد من ممابي ضربات الحرارة حيث انشأت مراكز متخصصة لذلك في
كا، من مكة المكرمة والمدينة المنورة والمشاعر المقدسة .

.....//تبع//.....

س ٥٧/٢٧ ص ٤

١٠٨ توفيراً للمواد الغذائية للحجاج
 جلة في ١٢/١١/١٤١١هـ الموافق ١٨/٦/١٩٩١م و١٢/١١/١٤١١هـ
 جنات وزارة التجارة امكانات المخازن في كل مكة المكرمة وجدة والطائف
 لتوفيراً حوالي خمسة ملايين ريفيد يومياً خلال موسم الحج هلا العام من خلال اثنين
 وثلاثين مخبلاً الماء طاقة كل منها سبعة الاف ريفيد في الساعة وتعمل بمعدل
 عشرون ساعة يومياً الى جانب خمسين مخبلاً نصف التي ومجموعة من المخازن
 اليدوية ١٠

كما اولت وزارة التجارة توفيراً الثلج أهمية بالغة حيث كلفت مصانع
 الثلج في كل مكة المكرمة وجدة بالعمل بطاقتهم الانتاجية والتخزينية
 القموى لمقابلة احتياجات الاستهلاك المتوقعة في الموسم ومتوسطها حوالي
 مليون وخمسائة الف قالب ثلج ١٠

وتقوم الوزارة بمتابعة خطتها لتوفيراً للمواد الغذائية للحجاج باستمراراً
 وذلك عن طريق التنسيق مع المرور في تنظيم عملية ادخال البوابات والسيارات
 الناقلة للمواد الغذائية الى المشاعر المقدسة حيث يتم ادخال حوالي خمسمائة
 براداة ومائتى سيارة توزيع متجولة بالاضافة الى امداد الترانزيم المنظمة
 لمشاركة البرادات في الموسم بعد استيفاء الاجراءات النظامية والصحية ١٠

عـــ
عـــ

١٨ الكشافة / استعدادات ١٥

مكة المكرمة / في ٢٢/١١/١٤١١هـ الموافق ١٥/٦/١٩٩١م
يشارك الذ وخمسائة كشاف وجوال في تقديم الخدمات لحجاج بيت الله
الحرام هذا العام ١٥

قال ذلك لوكالة الانباء السعودية مدير التعليم بمنطقة مكة المكرمة
ورئيس المكتب الكشفي الاستاذ سليمان عواض الزايد ١٥
وأوضح ان هؤلاء الكشافة سيشاؤكون مع الجهات الحكومية ذات العلاقة لتقديم
الخدمات لضيوف الرحمن ١٥

وبين ان الكشافة يقومون بتوجيه الحجاج وارتادهم الى مقار ومؤسساتهم
وايحال التائهين منهم الى مطوفهم ومؤسساتهم والمساهمة في تنظيم حركة المرور
وغيرها من الاعمال ١٥

وأوضح الزايد ان المعسكرات الكشفية تبدأ أعمالها من العاشر من شهر
ذي القعدة في معسكرات ثلاثة هي المعسكر الرئيسي بمنطقة مكة المكرمة ومعسكر عرفات
ومعسكر منى ١٥

وبين ان جمعية الكشافة العربية السعودية تبدأ نشاطها في شهر جمادى
الاولى من كل عام حيث تقوم باعداد الخطابات والشروط العامة بالمشاركين
كما تعد الاحتياجات المعسكرات من الخيام والادوات والظلمات من وقت مبكر
لتكون جاهزة في الموعد المحدد ١٥

سسس / يتبع / ١٥

س / ٩/٢٥ / ج / ١١ / و

الذ

عععععععع

عععععععععععع

٩٨ / امانة العاصمة المقدسة / خطة

منى فى ١٠/١٢/١٤١١ هـ الموافق ٢٢/٦/١٩٩١ م و١٠/١٠/٩٨

تشارك امانة العاصمة المقدسة بجهودهم فى خدمة حجاج بيت الله الحرام
وفقد خطة مرسومة منتظمة ليظل الجهود موصولا والتنظيم محكما والعمل منسقا،
منذ وصول الحجاج الى هذه البقاع المقدسة وادراكهم لمناسكهم وحتى عودتهم
بسلامة الله الى بلادهم .

وقال امين العاصمة المقدسة المهندس عمر عبدالله القاضى فى حديث لوكالة الانباء
السعودية ان من ضمن اهداف هذه الخطة ابقاء مكة المكرمة والمناصر المقدسة
نظيفة بجميع شوارعها الرئيسية والفرعية واحيائها بصورة عامة وعن مدى
الاربع والعشرين ساعة باستخدام اساليب وطرق فنية فى جمع النفايات وضرب
التخلف منها .

وبين ان الخطة تركز على تهيئة بيئة صحية مناسبة فى مكة المكرمة
والمناصر المقدسة مع توفير منظبات الحجاج المعيشية عن ارقى المستويات .
واشار الى ان المسئولين فى اقسام صحة البيئة بالبذريات الفرعية
يقومون بدعم من الجهاز المركزي لادارة العاصمة لصحة البيئة زلامانة
بجولات تفقدية لمراقبة صلاحية الشهادات الصحية لزعامين فى مجال
الغذائية فى جميع المحلات والمطاعم فى مكة المكرمة والمناصر المقدسة
وكذلك مدى صلاحية المواد الغذائية اضافة الى متابعة اصمال الحشرات
والتظهير بالرش الحوى والارض وتنظيم وضع المباسط الموءقتة بالمناصر .

Documents No 11. Ministry of Information, Saudi Press Agency Report about the Municipality
of the Holy Capital Mecca, 22-6-1991.

عععععععع

عععععععع

٥٥ الخدمات الطبية بالحرس

منى فى ١٠/١٢/١٤١١هـ الموافق ٢٢/٦/١٩٩١م و١٠/١٠/١٩٩١

تواصل الخدمات الصحية بوكالة الحرس الوطنى بالمنطقة الغربية تقديم
المساهمة الفعالة فى كافة اوجه الرعاية الصحية وتكثيف خدماتها الطبية
والعلاجية لرحاب بيت الله الحرام وذلك من خلال تطوير برامج الاسناد الطبي
التي تم انساؤها، حديثا، وذلك فى جميع المستشفيات المنتشرة فى المناصر،
المقدمة بالتنسيق مع الجهاز العسكري بالحرس الوطنى بالمنطقة الغربية،
واوضح الدكتور / فاضل محمد صالح كمال مدير الخدمات الطبية بوكالة
الحرس الوطنى بالمنطقة الغربية ان اداوة الخدمات الطبية تحرض على تقديم
افضل الخدمات الصحية لرحاب بيت الله الحرام فى المناصر المقدمة،
وقال ان اداوة الخدمات الطبية افتتحت معسكرا نها فى منى حيث
يضم مستشفى لظوارىء بسعة ستين سربرا، مزودا بمختلف المعدات والاجهزة
الطبية مجمزا، لعلاج الحالات الطارئة وعلاج ضربات الشمس وقده قام المستشفى
فى الايام الماضية بتقديم الخدمات العلاجية لمرابجين،
واناروا الى ان المستشفى يحتوى على عشرة عيادات تضم مختلف التخصصات
منها العيادات الباطنية وعيادة نعيون وعيادة لجزاحة وعيادة لزنساء،
بالاضافة الى ميدنيتين اهداهما للرجال والاخرى للزنساء، / يتبع /

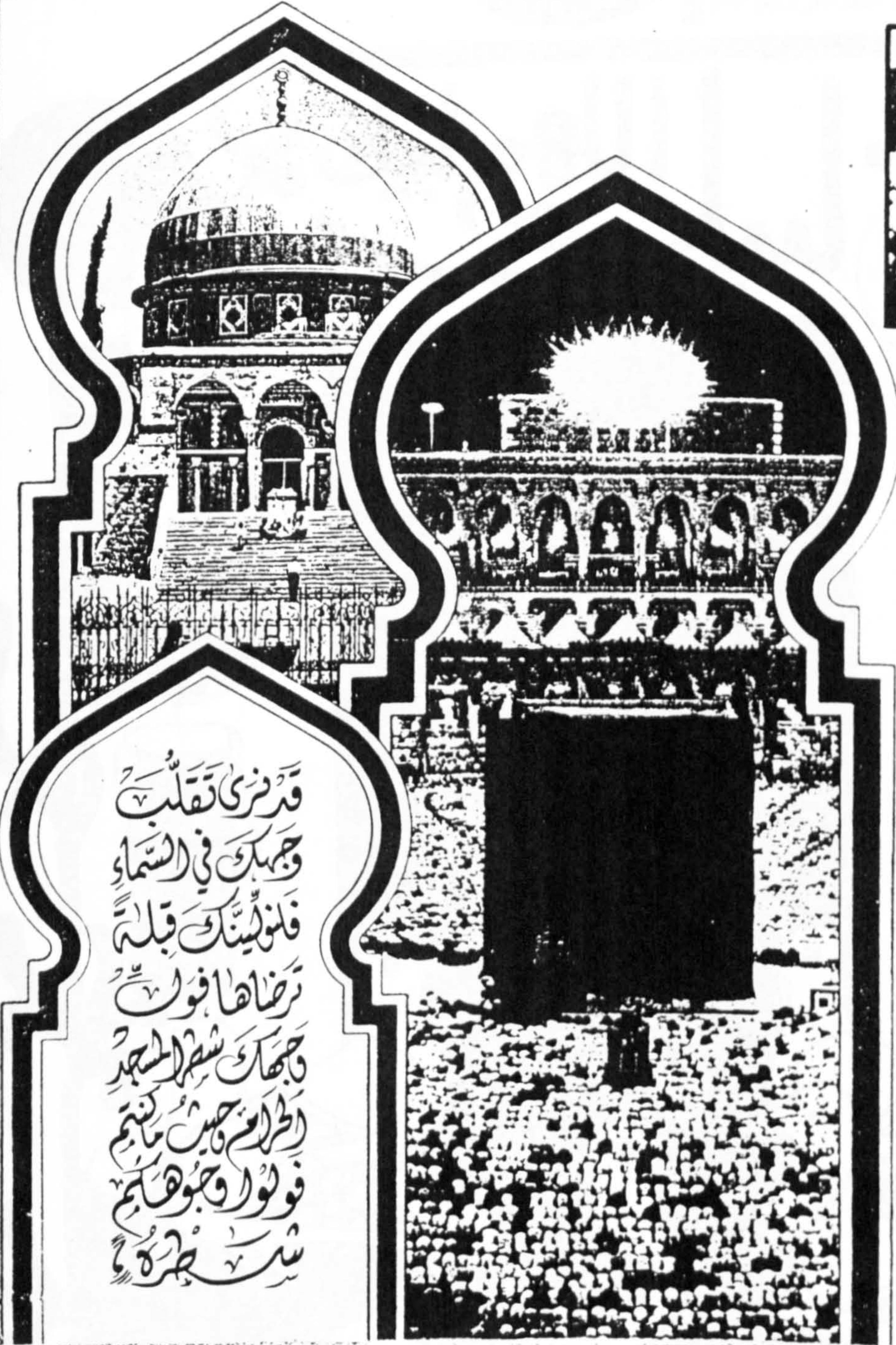
2.3. Samples of printed Materials

مجلة الحج

(التضامن الإسلامي سابقاً)

مجلة إسلامية شهرية تصدرها وزارة الحج بمكة المكرمة

السنة التاسعة والأربعون - الجزء الثاني - شعبان ١٤١٤ هـ - فبراير ١٩٩٤ م



خادم الحرمين الشريفين
يفتح مجلس الشورى

قَدَّرْنَا قَلْبَكَ
وَجَمْعَكَ فِي السَّمَاءِ
فَلَوْلَيْدَكَ قِبَلَهُ
رَضَاهَا فَوَلَّيْنَا
وَجَمْعَكَ سَطْرًا لِمَسْجِدِ
رِطْلِ الْأَمْرِ حَمِيمٍ مَاتِمٍ
فَوَلَّيْنَا وَجْهَهُ لِمَسْجِدِ
عَسَى نَجْرُهُ بِمَا

في هذا العدد

- من توجيهات القرآن الكريم
- الدور الثقافي لركب الحج
- مرحبا يا أهل القرآن

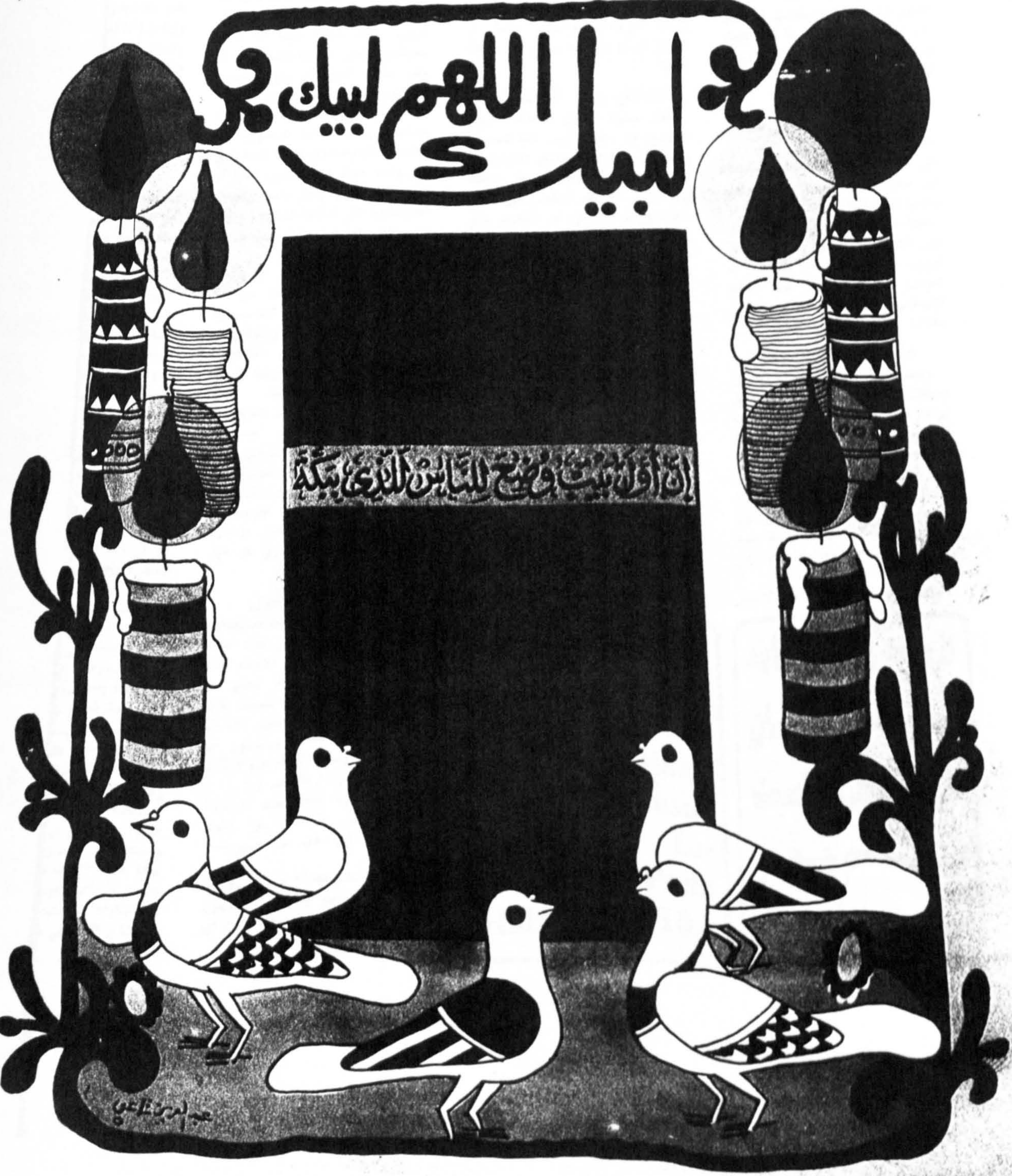
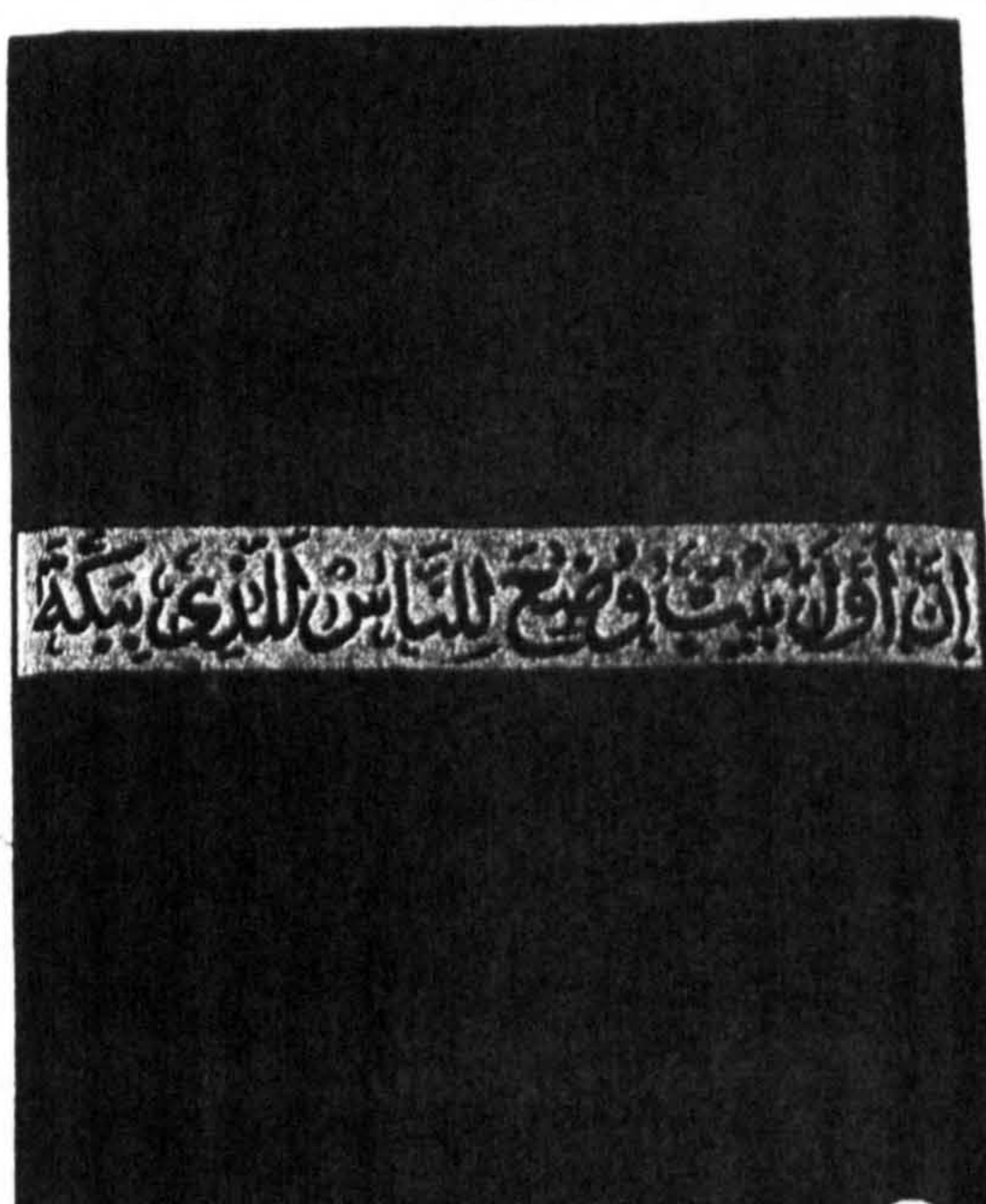
The first page of the Hajj Magazine published by the Ministry of Hajj, distributed freely for the pilgrims.

العدد ٤٤/٤١

الشهري

الأعداد ٤٤/٤١، السنة العاشرة - غرة ذو الحجة ١٤١٢هـ - الموافق الثاني من يونيو ١٩٩٢م

يا أبا اللهم ليبيك



عبد الرحمن بن عبد الله

بدون اعاقه والا فان المملكة ستضطر الى استعمال حقوقها كاملة في اعادة من كل بريد الدخول بشكل غير نظامي مما سبق ذكره حيث ان تعليمات الحج تبلغ في كل عام بوقت مبكر الى جميع سفارات العالم بالمملكة ولجميع سفارات المملكة في الخارج.

الحجاج العراقيون

وابلغ سموه الصحفيين انه امس واول امس اصدر سموه اوامره بالسماح للعديد من الحجاج العراقيين الذين وصلوا الى منفذ الجديدة بعد نهاية الموعد الرسمي لوصول حجاج البر موضحا سموه انه بالرغم من نهاية الموعد المحدد الا انه اصدر اوامره بانتظار المسئولين في المركز لهم لتوقع وصولهم وهذا ما كان حيث وصل ٢٦٨ حاجا بعد الوقت المحدد لوصول حجاج البر.

الاعلام الغربي

واجب سموه على سؤال لجريدة الندوة، حول الاعلام الغربي الذي دأب على التشويق بالحريات المدمرة والحديث عن حقوق الانسان معتدا على مصدر وهمية الفرض منها الاساءة الى الاسلام او المملكة فقل سموه اننا نرى وغيرنا كذلك دون شك ان الاعلام الغربي سواء كان في أوروبا او أمريكا او في أي بلد آخر له اهداف تلمس دائما انها ضد العالم الاسلامي عموما وضد العالم العربي بالذات والمملكة على وجه اخص.

تمسكون بشريعتنا

ومضى سموه يقول اننا للأسف نجد ان وسائل الاعلام الصادرة بالعربية وتنساق وراء هذه التيارات التي تقودها الصهيونية ضد المملكة وهناك اذاعات في تلك الدول تبث برامجها بالعربية تنتهج نفس النهج وهذا يكون ضد المملكة لاننا بشكل خاص متمسكون بالشريعة الاسلامية التي هي دستورنا الحقيقي التي نحكم بها من خلال كتاب الله وسنة نبيه وهذا من فضل الله على هذا الشعب وعلى قيادة هذه البلاد.

واكد سموه ان مثل هذا الامر لا يسر

في كل مكان في العالم . لكن لانها فقط في المملكة او العالم العربي نجد انها تاخذ ابعداً اخرى .

وقال سموه اننا لو نظرنا اليهم وهم الاكثر تجهيزاً في العدد والعدة الا انه على سبيل المثال في حادث مثل الانفجار الذي حدث في نيويورك ومرت عليه فترة ليست بالقليلة الا انهم لم يستطيعوا ان يصلوا الى الفاعلين ونسوا في وسط هذا كله ان يسألوا كيف حدث هذا وكانه شيء يمكن ان يحدث .

واوضح سموه ان هذا الامر اذا حدث في بلد عربي او مسلم جعلوا منه وكان الدولة ستنهز او انها كارثة .

وسال سموه قائلاً كم انفجار حدث في بريطانيا منها ما هو امام مبنى رئيس الوزراء البريطاني والباقي حصل في الاسواق ورغم هذا لم نسمع اي ضجة اعلامية .

التعامل مع الاحداث

واشار سموه الى ان المملكة العربية السعودية بلد مفتوح ليس فقط للحجاج والمعتزين حيث لدينا ملايين المقيمين من الدول العربية والاسلامية ويدخل المملكة يوميا حوالي ٣٠ الف شخص عبر جميع منافذها ورغم هذا فلن امر التفجير بأي مواطن او مقيم وارد او بالجهل حتى ان احداً لم تكن تتوقعها وقعت في بيت الله الحرام الذي هو اشرف بقعة كما حدث في عام ١٤٠٠هـ من مواطنين سعوديين غرد بهم وكانوا الغالبية ومعهم بعض الاجانب . فهؤلاء تجرأوا على اختراق بيت الله بالارهاب مما اضطر الحكومة الى التعامل معهم بعد صدور فتوى من هيئة كبار العلماء لتطهير بيت الله الحرام الذي يجب ان يكون آمناً .

وقال سموه لقد تعاملنا مع ذلك الحادث بشكل فوري وسريع وكان هدفنا اخراج الموجودين في المسجد الحرام وباي وسيلة حتى لا يصيب الضرر من ليس له علاقة وبعد ان تاكدنا من خلو المسجد الحرام الا من الجماعة التي اقدمت . تعاملنا معهم بالتنوع والنصيحة التي وصلتهم من العلماء لكنهم لم يستجيبوا لانهم لو كانوا يملكون الادراك بالعقيدة الاسلامية ما

منهم . وانا نتمنى ان عايشت هذا الحادث حيث كنت بجوار الحرم اتابع هذه الامور بجوار سمو الامير سلطان بن عبدالعزيز حيث بقينا ايام نحاول ان نخرجهم بالحسنى الا اننا بعد ياسنا اضطررنا للتعامل معهم بالسلاح لانهم استخدموه ضد الحرم وضدنا وكان حرصنا كاملاً ان لا يصيب الحرم طلقة واحدة لانه اقدس مكان مشيراً سموه الى ان القوات التي شاركت فيها لتطهير الحرم القوات المسلحة والحرس الوطني ورجال الامن وكانوا على مستوى المسئولية اذ استطعنا ان نطهر الحرم خلال اسبوعين تماماً .

وقال سموه انه بعد ان قبض على من قبض عليه من الفاعلين ممن لم يقتل في الحرم وحكم عليهم شرعاً تحدثت وسائل الاعلام عن هذا الامر وصعدته بشكل غريب . وقال سموه مضيماً اذاً فنحن معرضون لامور مثل هذه خاصة وانه قد وقع حادث تفجير آخر بجوار المسجد الحرام وبفضل من الله وبدون اي مساعدة من اية جهة اجنبية او اسلامية او عربية استطاع رجال المباحث السعودية ان يكتشفوا الخيط الذي اوصلنا للحادث في يوم واحد حيث عرفنا الفاعلين الذين لم يفلت احد منهم وحقق معهم واذيعت اعترافاتهم التي شاهدها الجميع . واؤكد من موقعي كمسئول اننا لم نستعمل اي شدة او اي شيء يسيء لهم .

واعود مرة اخرى وانظر الى وسائل الاعلام الغربية التي تحدثت عن هذا الحدث وضخمته بالرغم من اننا سيطرنا وعرفنا في الايام القليلة الماضية وبالتفوق من الله وبجهود ابناء الوطن الفاعلين . وصورت وسائل الاعلام الغربية في ذلك الوقت ان الامن منعدم لدينا .

لكننا استطعنا ان نكتشف الفاعلين في ساعات واعلنا ذلك للجميع . فلماذا في دولة متقدمة لم يكتشف الفاعلون وهم اصحاب الامكانيات المتقدمة الكبيرة وهذا حصل في دول متقدمة اخرى مثل المانيا فيها وزيراً داخلية اعتدى عليهما ولم يقبض على الفاعلين . وحصل كذلك في فرنسا واسبانيا وايطاليا وفي كل دول الغرب العديد من الحوادث .

نحن مستهدفون

وقال سموه معنى هذا اننا مستهدفون ونحن نقول بكل ثقة اننا في هذه البلاد وبحكم التزامنا بشريعة الاسلام اننا نحترم حقوق الانسان اكثر بكثير مما تحترمه تلك الدول . لهذا لا نتحدث نفس وسائل الاعلام هذه عن حقوق الانسان الفلسطيني الا يقتلون ويشردون من بلادهم . اين وسائل الاعلام هذه لا تقول هذا هل هو جهل ؟ بالتأكيد لا .

ومضى سموه يقول هذه الوسائل الاعلامية التي تتحدث عن حقوق الانسان . اين هي من اليوسنة والهرسة ؟

هل هناك اشبع مما هو حاصل هناك ولا يزال مستمرا انهم يتشدقون ويرفعون شعارات حقوق الانسان في حالة حدوث اي

والشيء الممارس بلد واقول هذا من سموه ان يستطيع التي تسمى نفسها بان ان يقابل اي مسؤول

دولة

واستطرد سموه على سؤال جريدة مترابطة متمسكة ويستغربون هذا الامر تتعارض مع حرية عقيدتنا .

واستشهد سموه تضخمه من بثها خبر تاله بسيط عن ووضع في اول الاضاح باسماء وتجري لقاء وتؤخذ حوله تعليقا بينما اذا حدث المملكة وهو شيء في به اذا ذكره في مقتضب .

واشار سموه يقول يتحدثون عن اشياء على حقائقها لكننا مختلفة تماماً عن كتحليل او مناقشة

كيف احترم مجلة الموضوع اصبح وبالغربية يلاحظ انه بأسلوب مدرّوس ان يصدق ويتشبت به وهذا يدل ان هذا

الاساءة للعالم الاسلامي بشكل اكثر والمملكة وقال سموه بقوة

القصد . فاننا نقول ما شئتم لاننا لدينا الحقيقة لاننا جميعاً مبني على غير الحقيقة والابجابيات وهذا هو الواقع لاننا لا ندعي

نخطئه ونصيب من البشر . ولكن في لا يستطيع ملايين المقادير لو كانوا غير امين

زمنهم لا يستطيعون وقال سموه ان اي العربية لا يمسه ابدأ اخطأ فهناك تحقيق قضاء يستطيع ان يتحا

سواء عن اسلوب النواضف ان لدينا وضعت فيه الدولة له مظلمة يستطيع ان

الديوان له الحق ان ويحكم متى ما حصل حالة عدم الحكم له لانه اشغل دائرة حكومية ولم يثبت في حالة واحدة وهي شرفه او امانته .

بعض الاعضاء مندوبين من وزارة تماعية.

يس مجلس الادارة عبدالله العويد من دور الجمعية له من خدمات به بدعم المحسنين ساء العاملين على عاه هذا العمل عدوب وزارة العمل المواطنين بدعم اثني على خيرية مات.

العام للجمعية من عبيد العتيبي جمعية ومانقوم تخدم المجتمع ووعات المستقبلية سامتها وبعد ذلك ند عبد العزيز -وق عن التقرير ث بلغت جملة سعية مبلغ ال العام المنصرف بعرض الميزانية ل في هذا العام الى بين ريال وقد تم مية العمومية وفي م عرض بعض لاساسي للجمعية مية.

المدينة المنورة كالعلا وخبير لاختيار افضل الفرص الملائمة للاستثمار فيها. واذاف المدير العام بان الشركة الوليدة سوف تزاول نشاطها الزراعي فور استكمال الاجراءات النظامية لتسجيلها وذلك بتنفيذ المشروعات آنفة الذكر مختصرة بذلك الوقت والجهد لتحقيق عوائد في فترة زمنية اقل مما لو تم اعداد واستكمال تلك الدراسات بعد تأسيس الشركة.

أخي الحاج ، اخي الحاجه وصلت الي هذه النجار المقدسة شركة اهل والاهل والولد انتباه ثوات الله ورضوانه والفرح تحلته بكل خشوع وخصوع انت العبد تملك الرب بقره من دعوت سابقه وتساك الخوف والغربة لاختناك المعاني بقة حياتك فملك بقرى الله عروحل سرا وحبر البلا وبهرا حفظ الله لك حياتك وحنك دروب السينات انت سميع مجيب مع تحيات ادارة الشوع عيا الاسلاميه وزارة الحج والاقواف

أحدث ما توصل اليه عالم الطباعة من معدات ويشرف على تشغيلها مجموعة كبيرة من اصحاب العلم والخبرة الطويلة في هذا المجال والمؤهلين لاجرا العمل في منتهى الجودة والاتقان.

ويشرف على المجمع معالي وزير الحج والاقواف الاستاذ عبد الوهاب عبد الواسع وهو الذي يرأس الهيئة الاستشارية العليا للمجمع والتي تضم نخبة مختارة من العلماء والمتخصصين واصحاب الرأي.

وللمجمع امانة عامة تقوم عليه تتبعها مجموعة من الاقسام التي تحقق الاشراف وانجاز العمل ومتابعته وفق الخطط الموضوعه.

ويبلغ عدد العاملين بالمجمع نحو ١٦٠٠ شخص ما بين عالم متخصص وخبير وفني واداري ومراقب وعامل ودارس في برنامج التدريب والتاهيل التابع للمجمع الى جانب العاملين

الشريف على هذا المجمع وعدم السماح بطباعة المصاحف في اي مطبعة تجارية داخل المملكة العربية السعودية وتغطية حاجة العالم العربي والاسلامي ايضا مما يصدره المجمع لتزويد الجمعيات والمراكز الاسلامية في الخارج.

وقام المجمع بتسجيل القران الكريم على اشرطة الكاسيت (صوتا) والفيديو كاسيت (صوتا وصورة) لمشاهير القراء في المملكة والعالم الاسلامي وتعميم ذلك على المسلمين لتوعيتهم وثقيفهم فيما تستهدف خطط المجمع انتاج نحو ستين الف نسخة مسجلة من القران سنويا.

كما ان من اهدافه العناية والاهتمام بنشر وطباعة علوم القران الكريم من تفسير وقراءات اضافة الى جعل هذا المجمع مركزا للبحث العلمي الدقيق للقران الكريم وعلومه وتكوين مكتبة متخصصة في ذلك وكذلك القيام بخدمة السنة النبوية والسيرة المطهرة من خلال

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

بِأَيْدِيهَا يُنْفَسُ النَّفْسُ الَّتِي حَمَلَهَا اللَّهُ وَاللَّهُ سَمِيعٌ عَلِيمٌ

تعزية

يتق

**مدير الادارة العامة
وجميع فروع المكاف
منسوبيها من عب
بخالص العزاء**

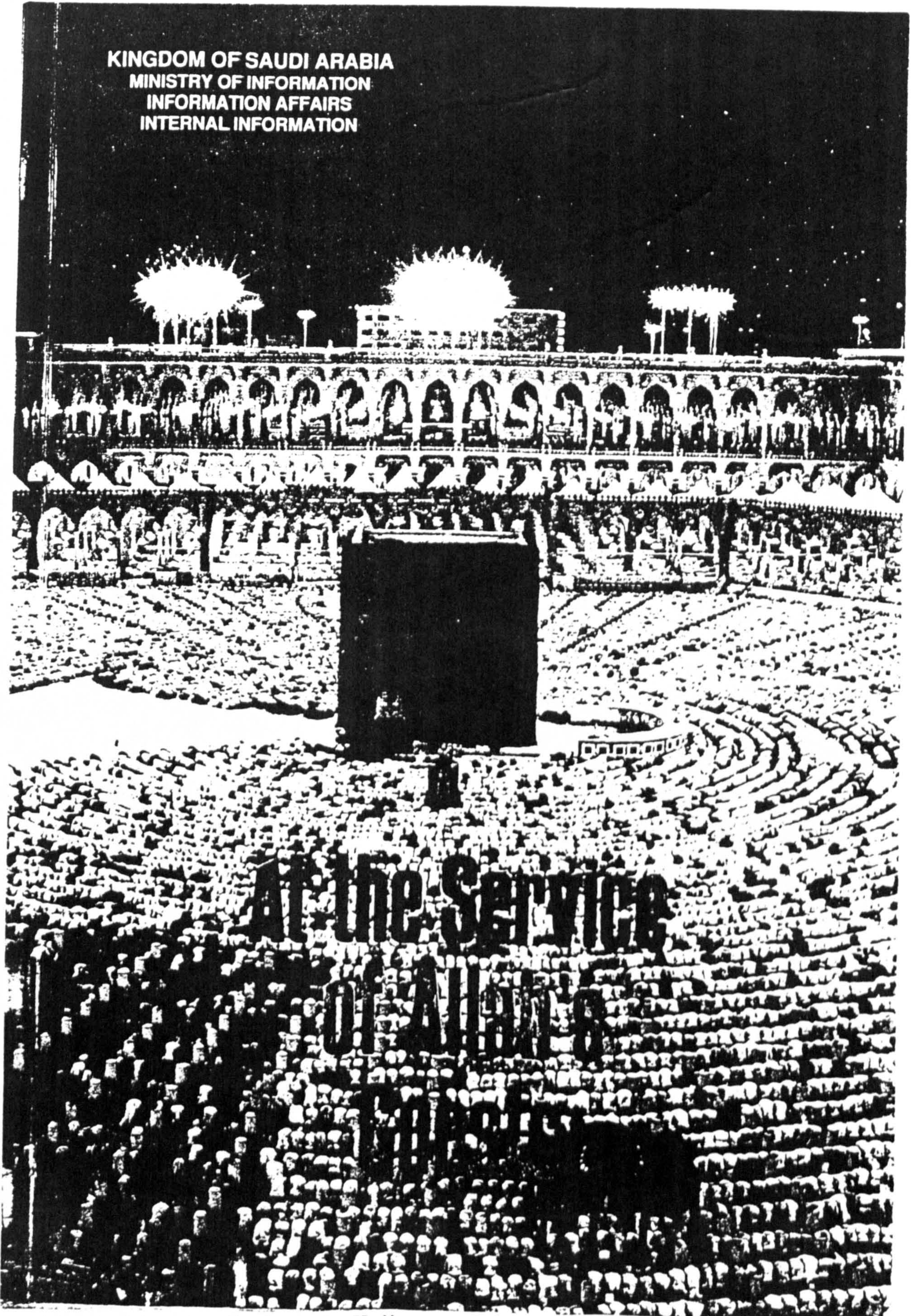
تحت طاقاتها وامكاناتها لنقل «١٢٨»

مختلف أنحاء العالم هذا العام

الحجاج والعمل على تذليل اي صعوبات واعداد التنسيق الكامل لتنفيذ خطة السعودية التي اعدت لنقل ضيوف الرحمن والحرص الكامل على اعداد وتنظيم حجوزات الحجاج بوقت كاف سواء بالنسبة لقدومهم او مغادرتهم بعد انتهائهم من اداء المناسك والتنسيق مع العمليات الجوية لتوفير الطائرات واطم الملاحه الجوية وتنظيم مواعيد وصول ومغادرة رحلات مطار الملك عبد العزيز الدولي.



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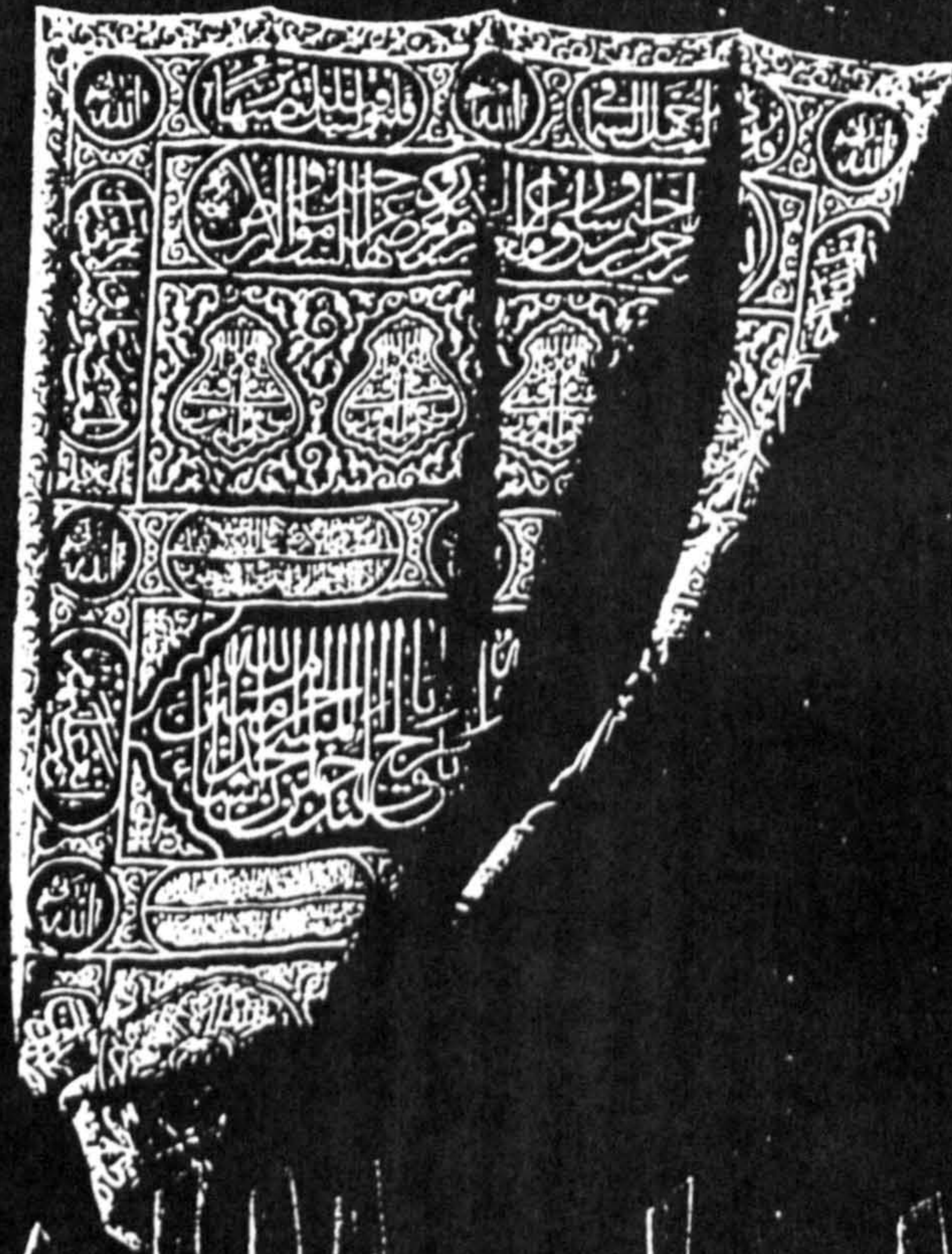
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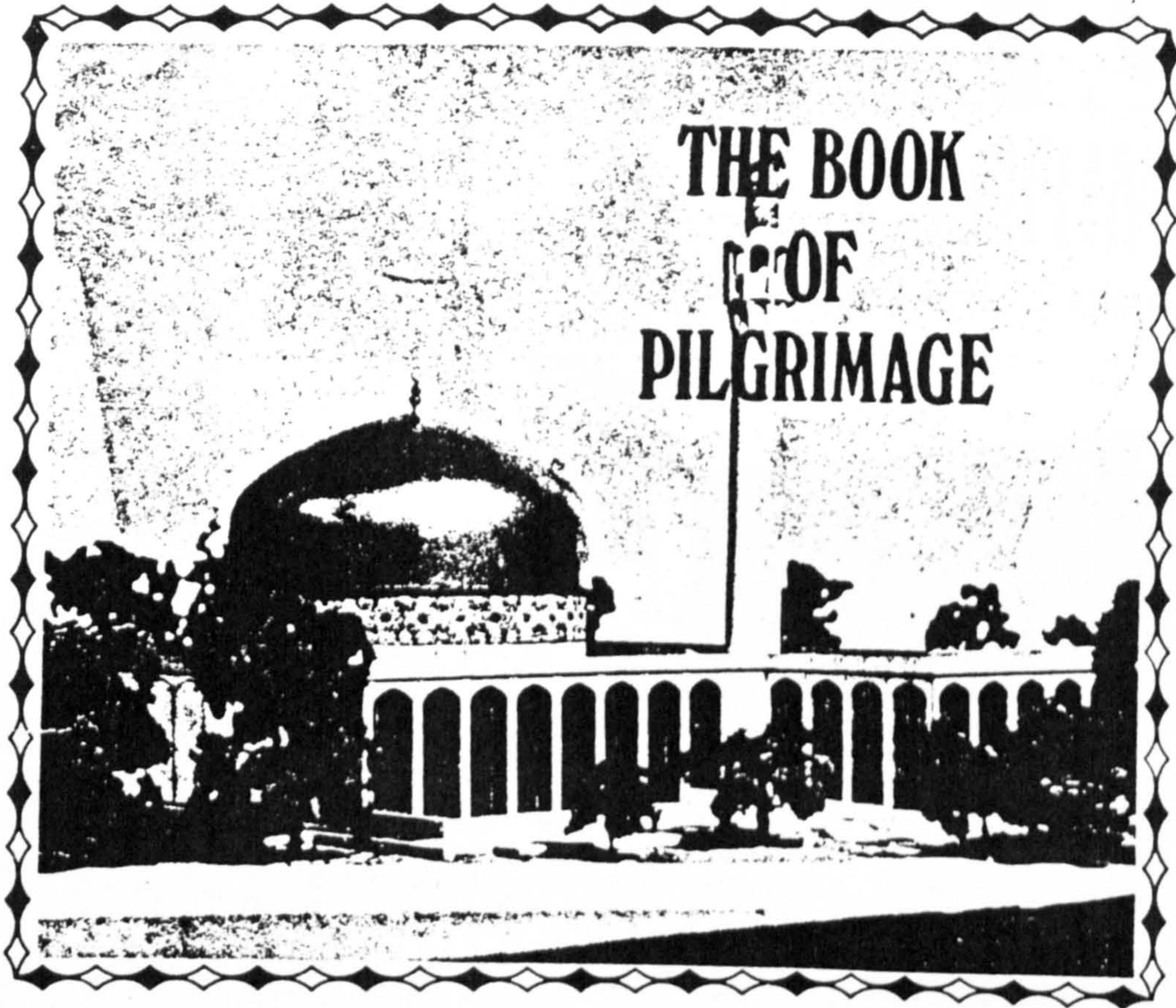


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والحمد لله رب العالمين

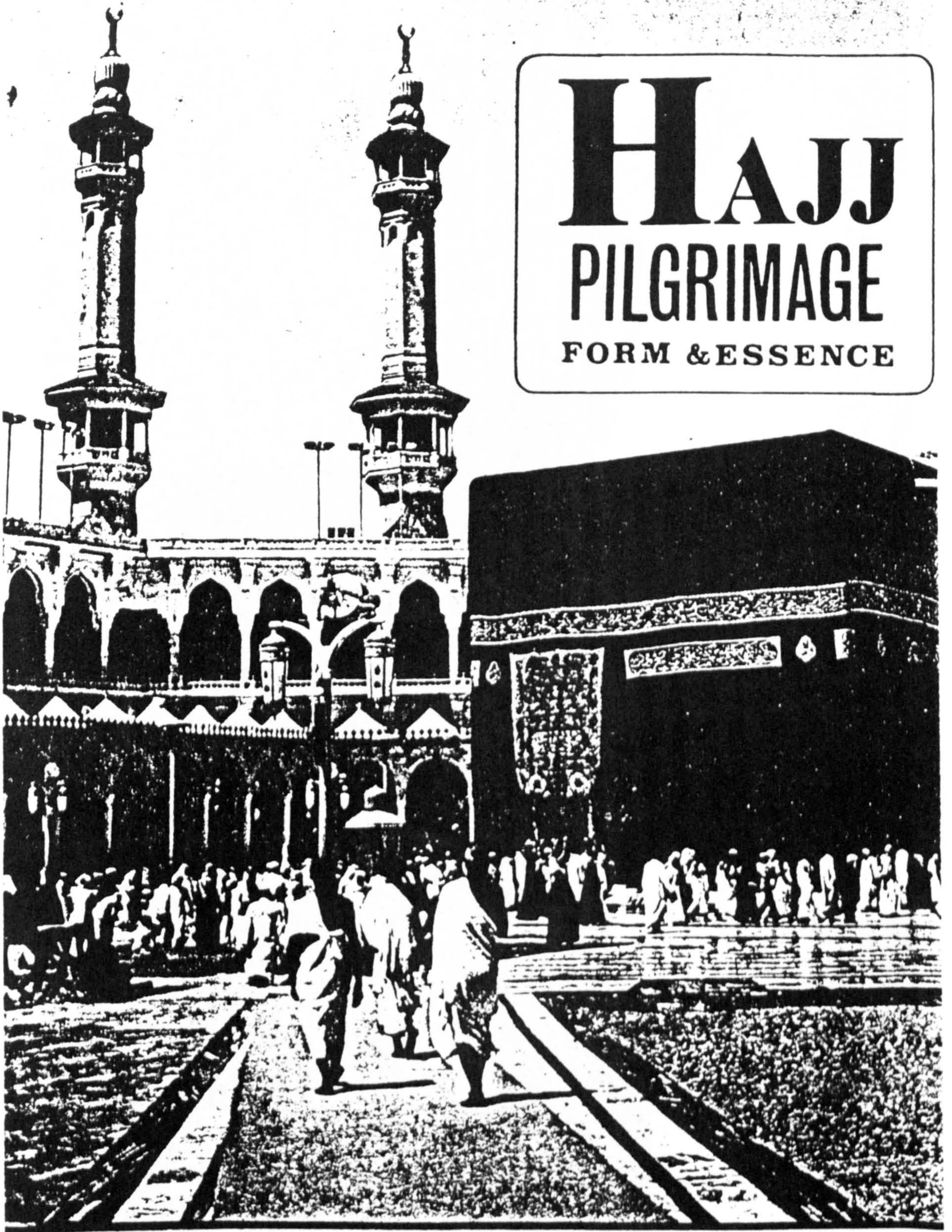


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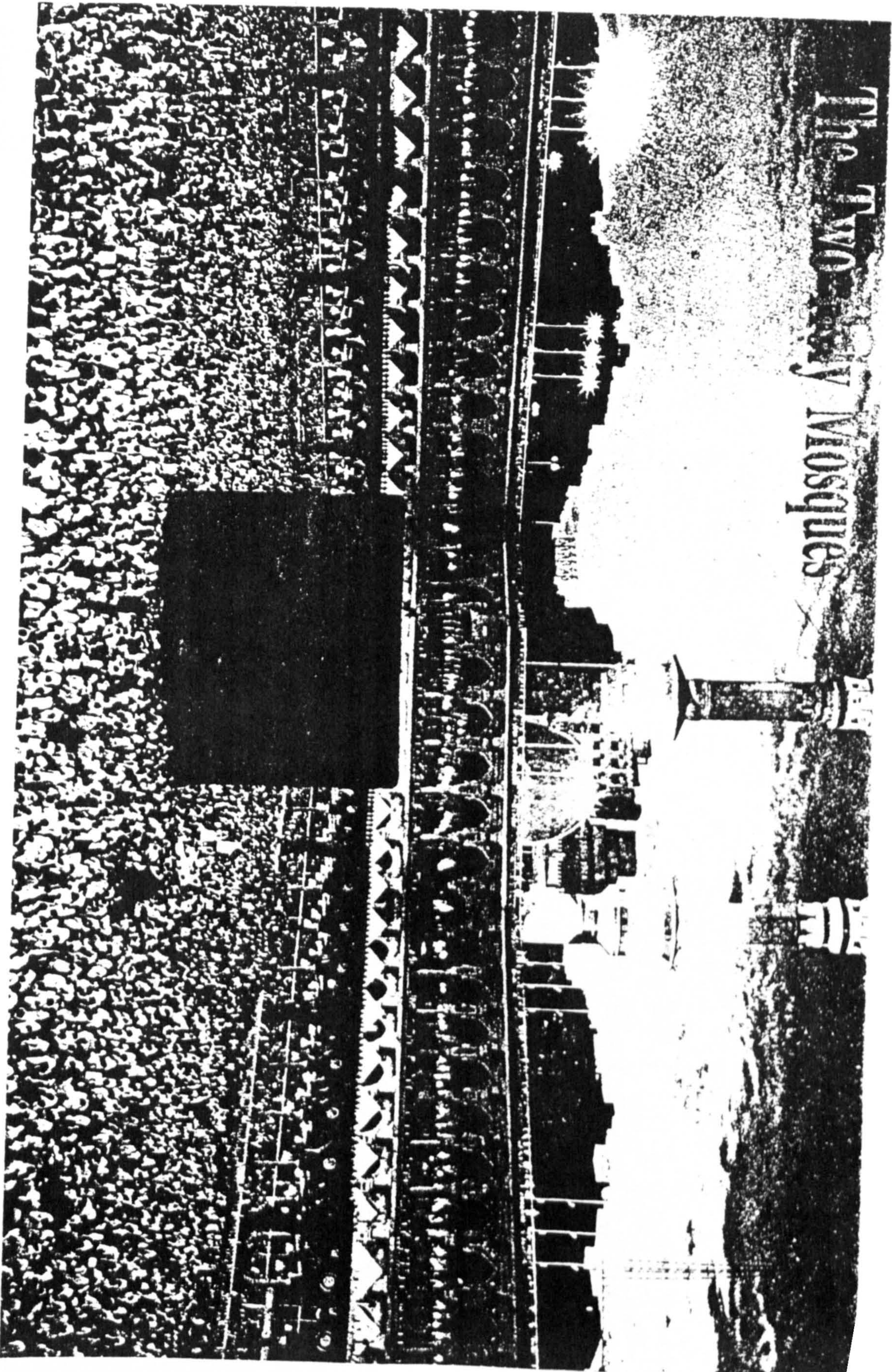
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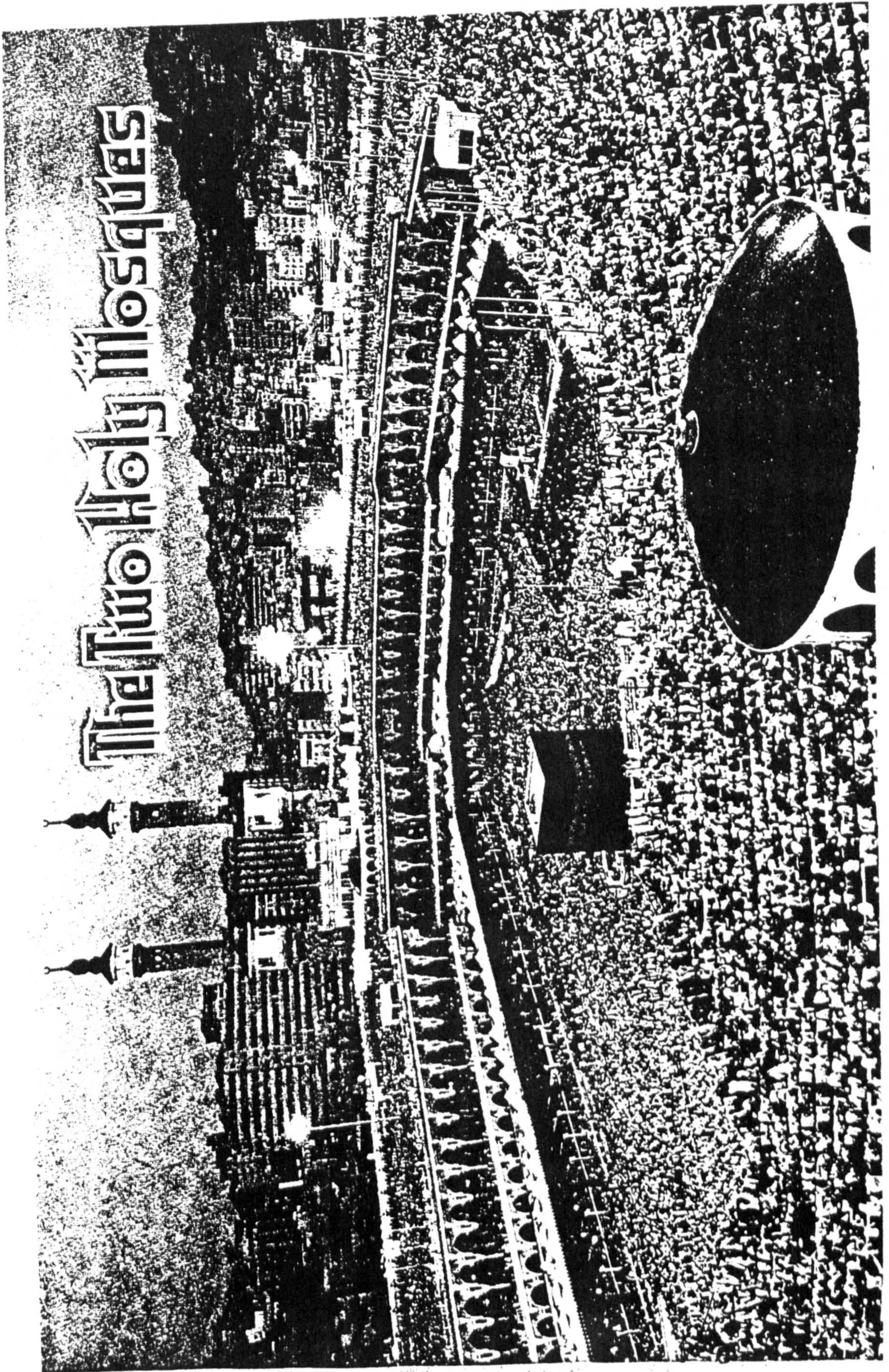
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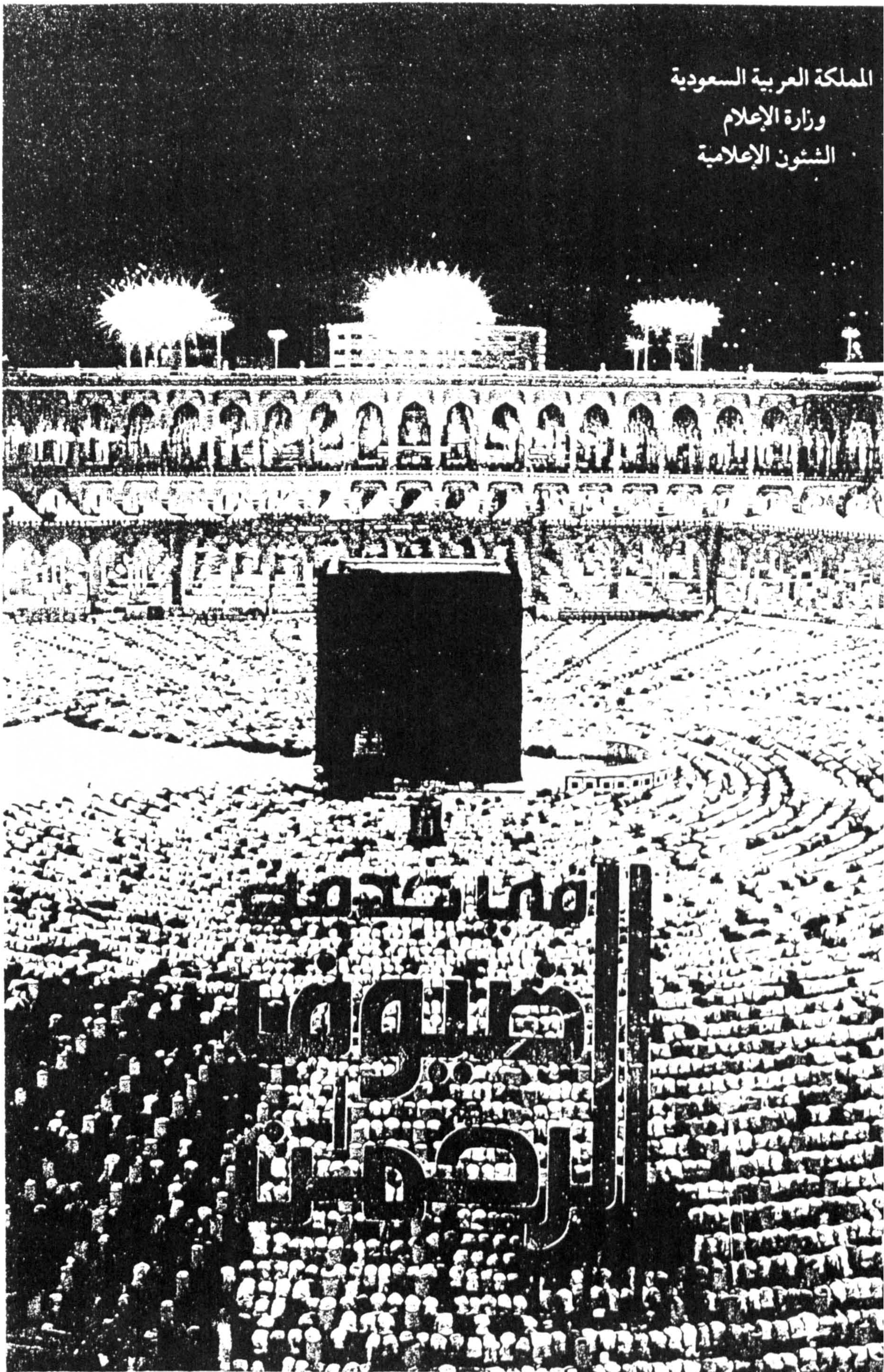
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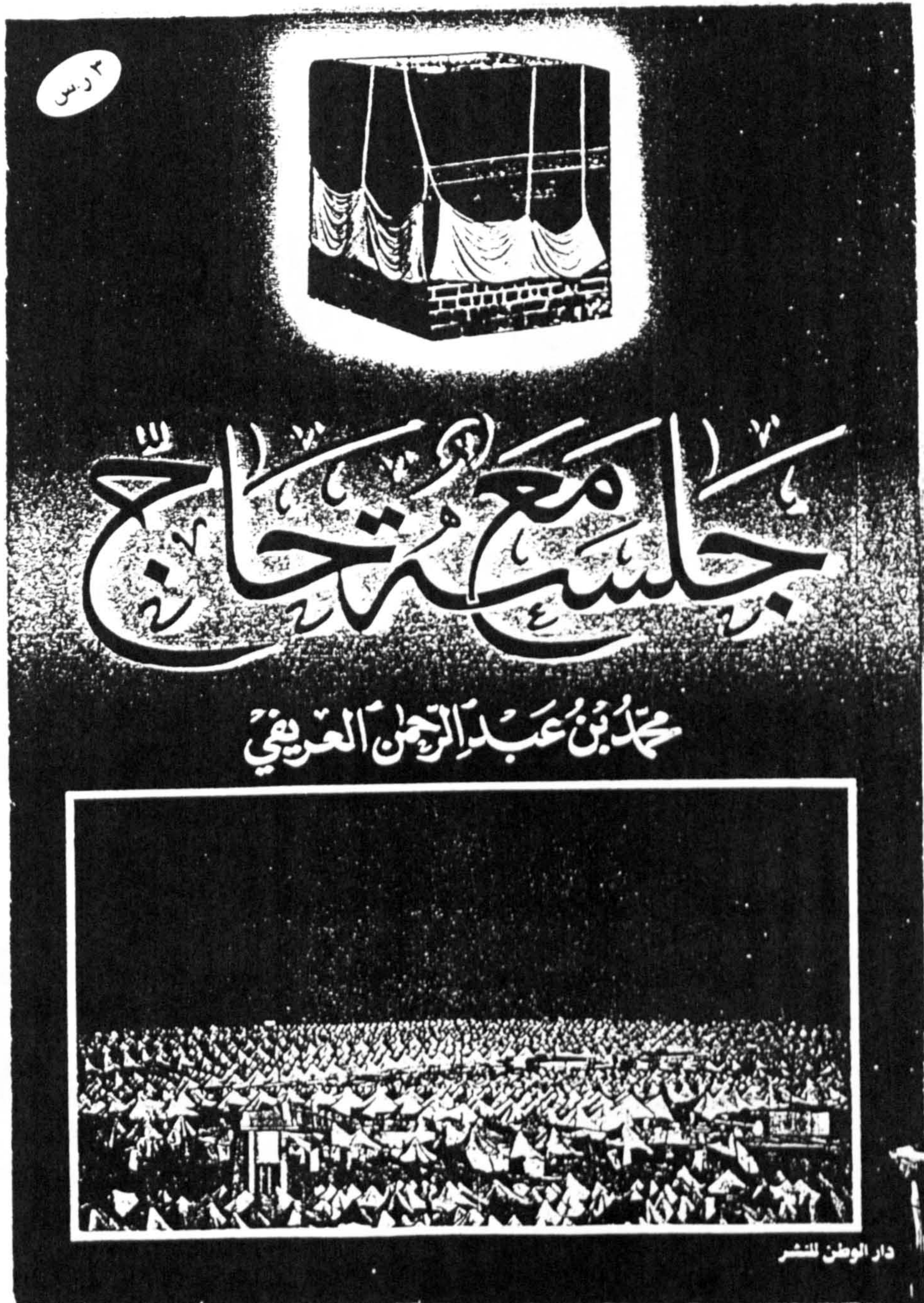
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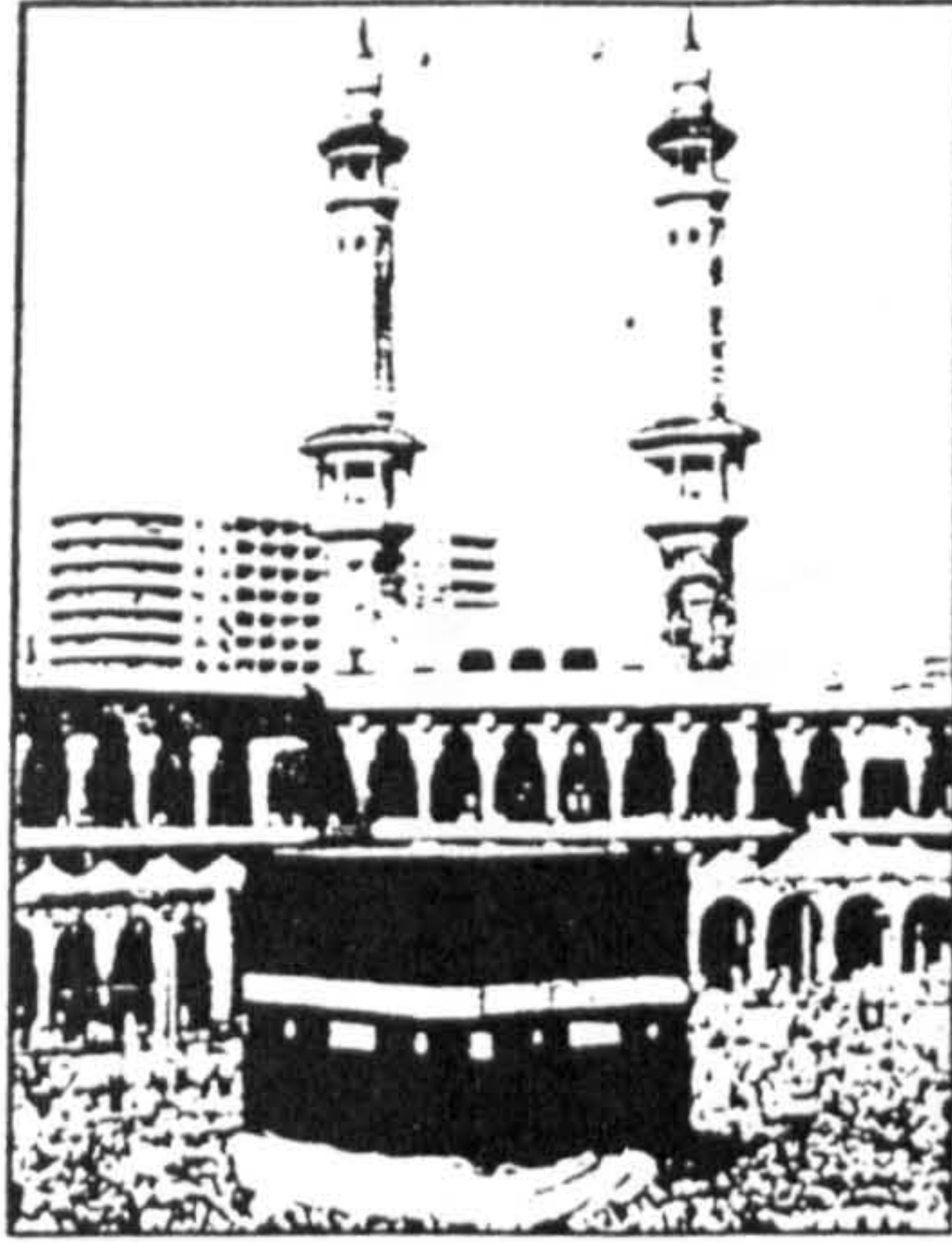


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Four samples of information on the Hajj in English, Urdu and Hindi, distributed freely for the pilgrims.



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فتاوى محمدية

تتعلق بالحج والعمرة

من أجوبة

سماحة الشيخ عبدالعزيز بن عبد الله بن باز

(باللغة الانجليزية)

ترجمة

محمد رقيب الدين حسين

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الإدارة العامة للطباعة والترجمة

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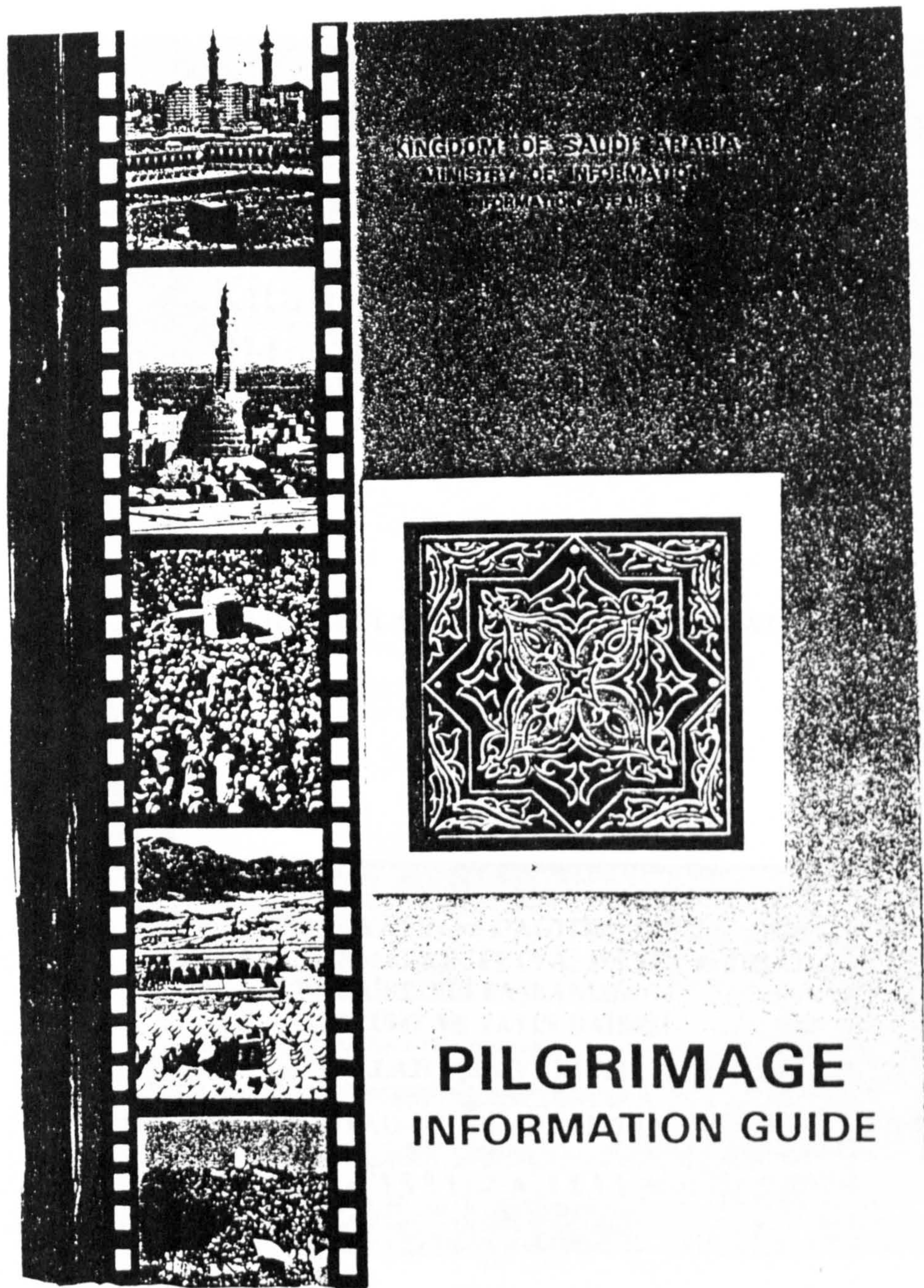


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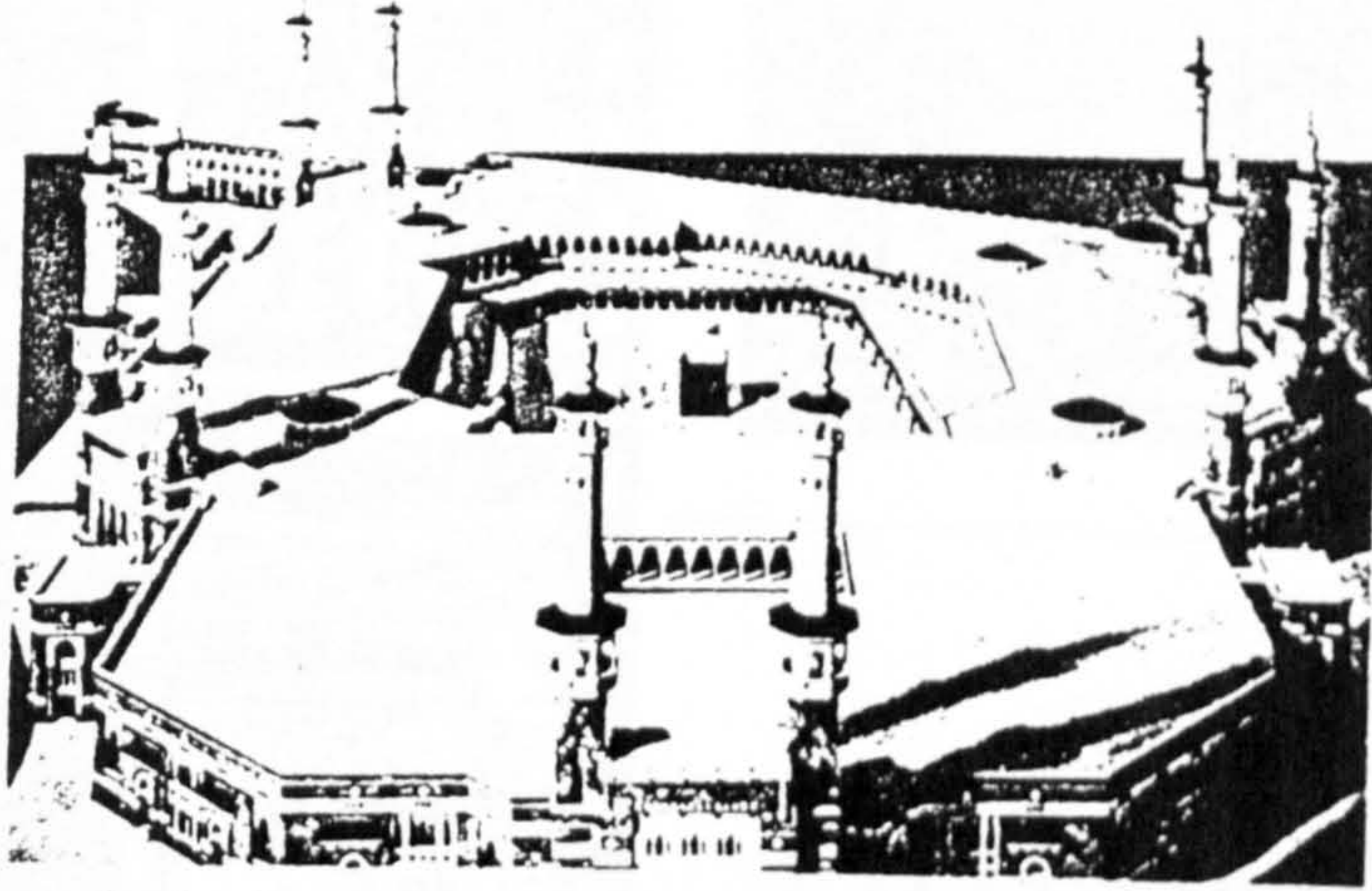
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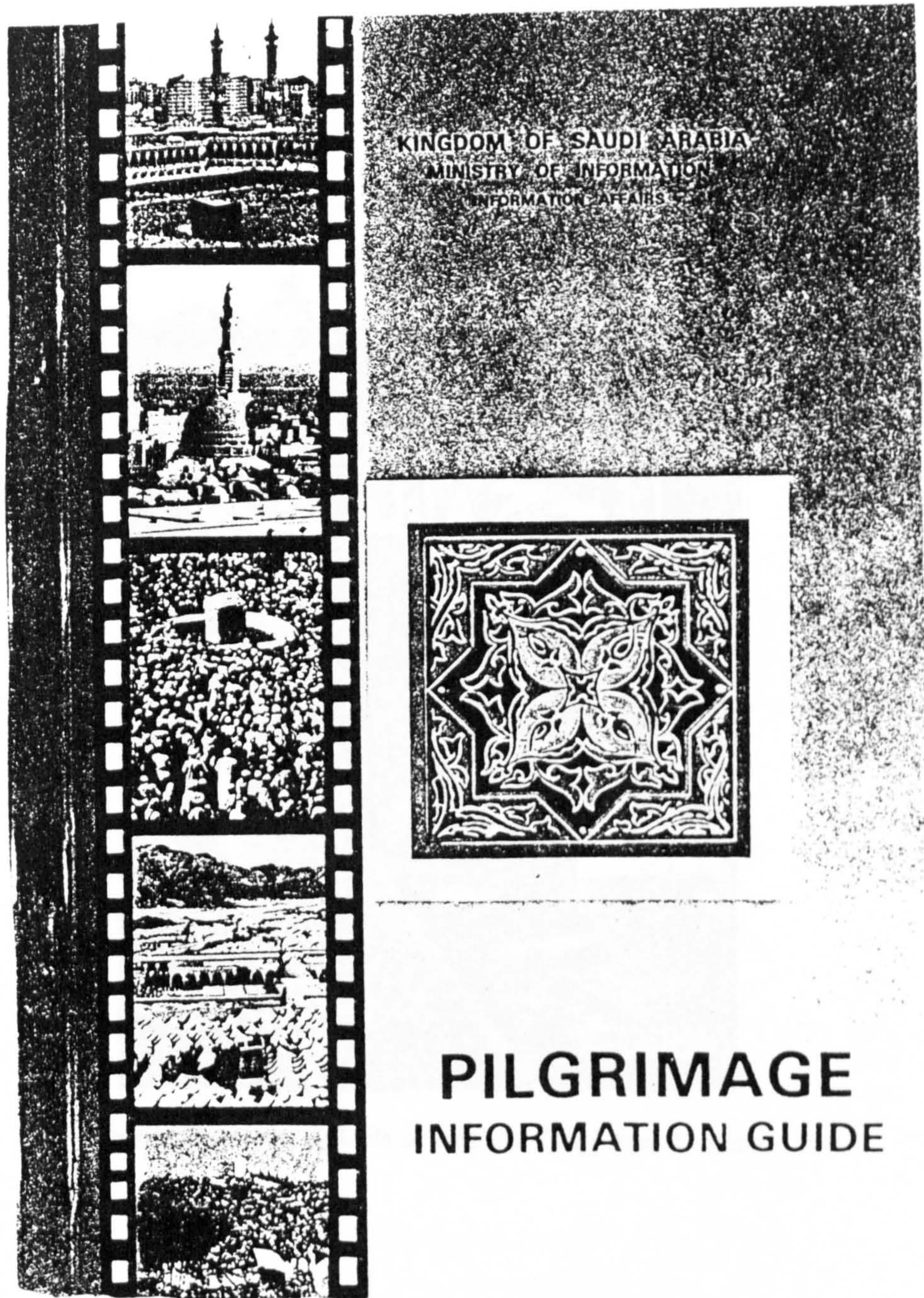
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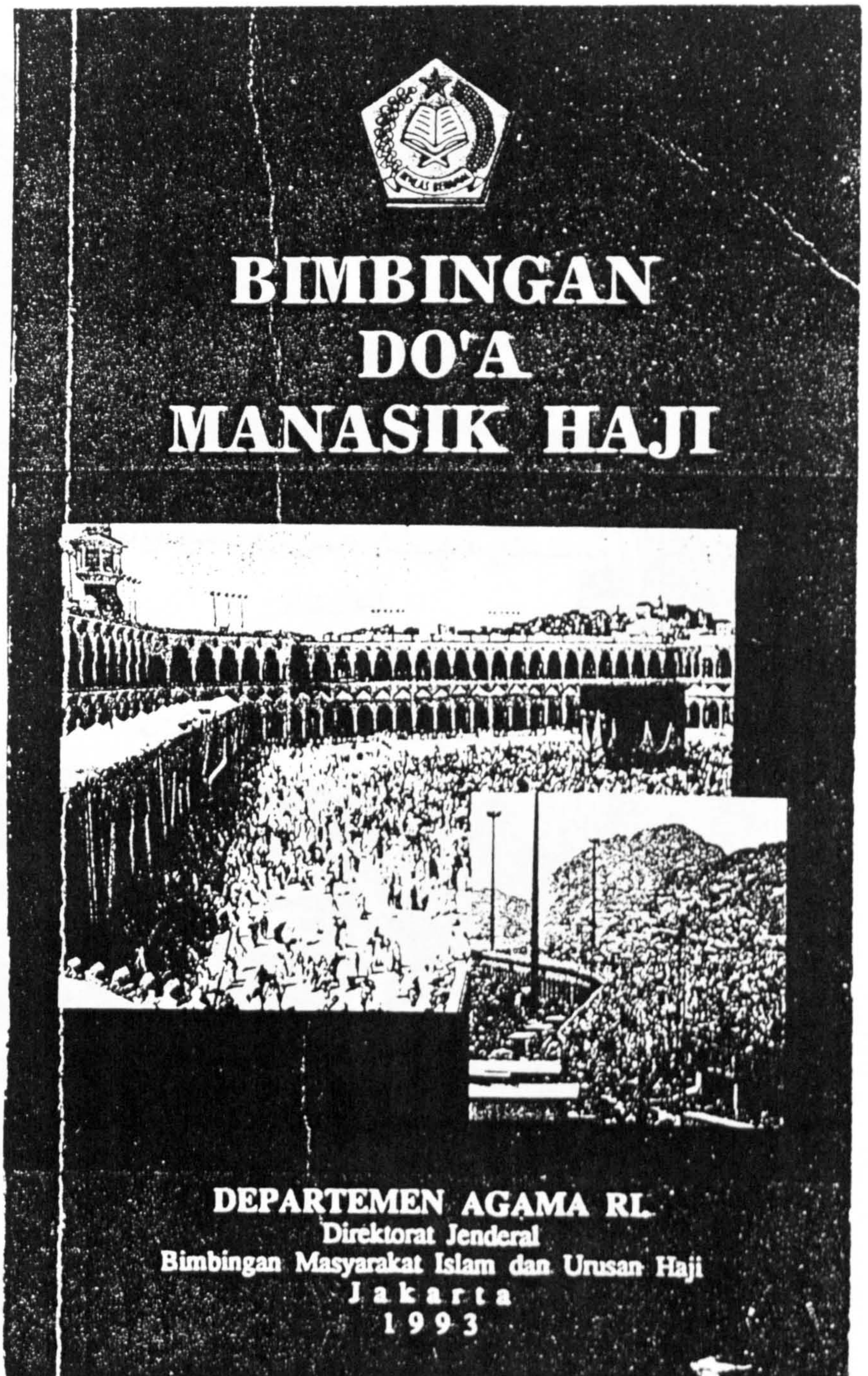
By
Dr. Saleh ibn Fouzan Al-Fouzan

Translated by
Mohamad Sayar Al-Muharib, M. A.

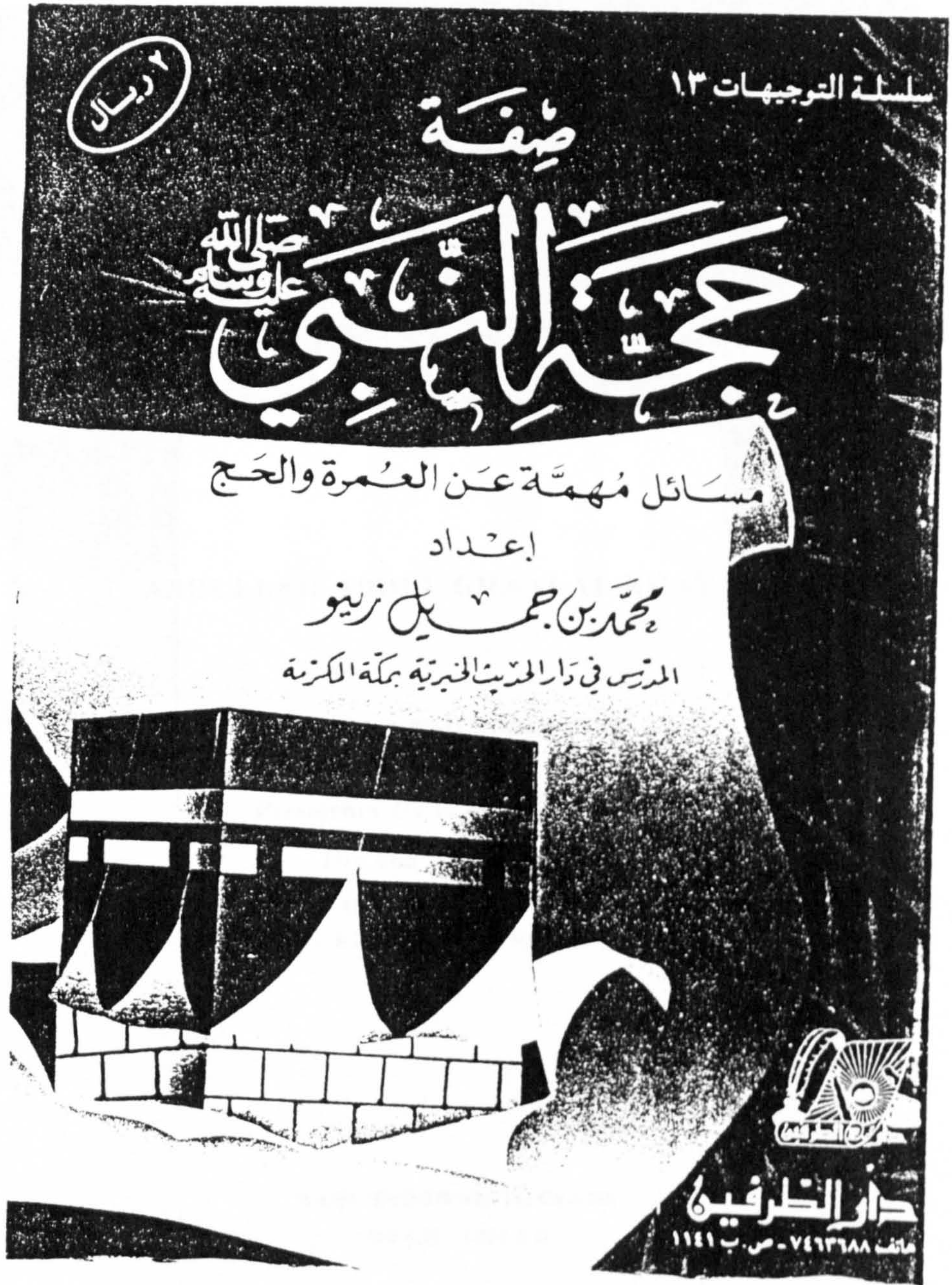
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A booklet giving details about the Hajj and Umrah.



A booklet in Indonesian, giving details about the Hajj. The book has been produced by the Indonesian government.



A booklet about the Prophet's Muhammad (p.b.u.h) Hajj. The booklet gives some details about the Hajj and Umrah.



**WHAT A MUSLIM IS REQUIRED
TO KNOW ABOUT HIS RELIGION**

ABDULLAH ABDUL GHANI AL-KHAYAT

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BY

Presidency Of Islamic Research,
Ifta and Propagation

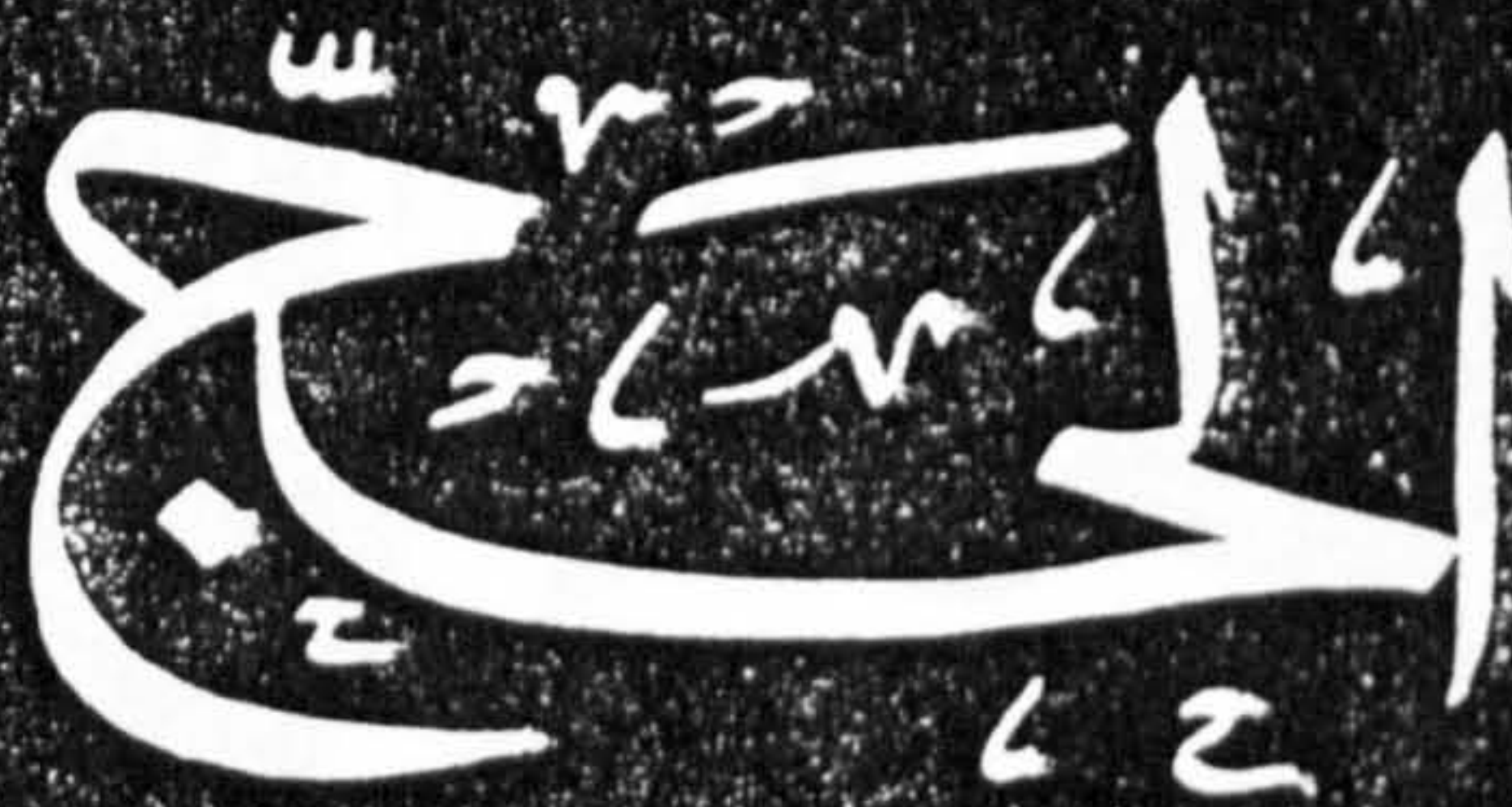
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RIYADH - KINGDOM OF SAUDI ARABIA

WAQF (ENDOWMENTS) GRATIS

1412 A.H. - 1991 A.D.

A booklet giving details about Islam, distributed for the pilgrims by the Saudi government freely.

Handbook of HAJJ



Islamic Teaching Center
Indianapolis, Indiana

A booklet giving details about the Hajj

رَبِّ اجْعَلْنِي مُقِيمَ الصَّلَاةِ وَمِنْ ذُرِّيَّتِي
رَبَّنَا وَتَقَبَّلْ
دُعَاءَ

TEACHING PRAYERS

تَعْلِيمُ الصَّلَاةِ



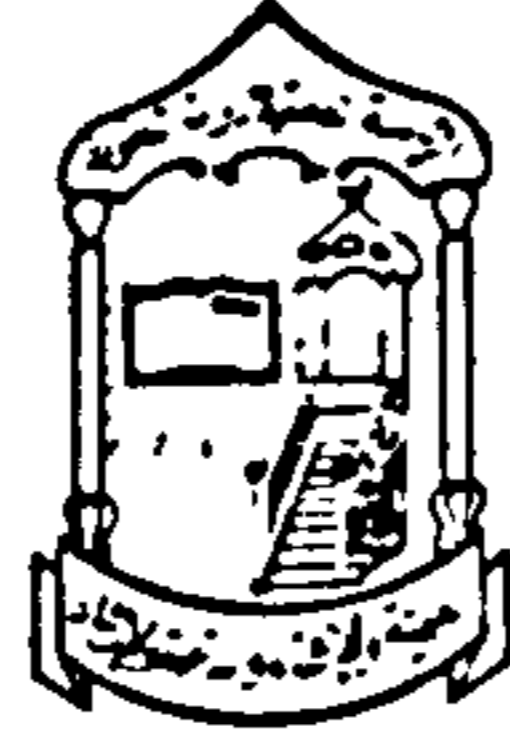
بالانكليزية

بالصور للبنين

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A booklet giving details about Saudi Arabia in general and about the government work for the Hajj.



THE RELIGION
OF TRUTH

By

Abdul Rahman Ben Hammad · AL-Omar

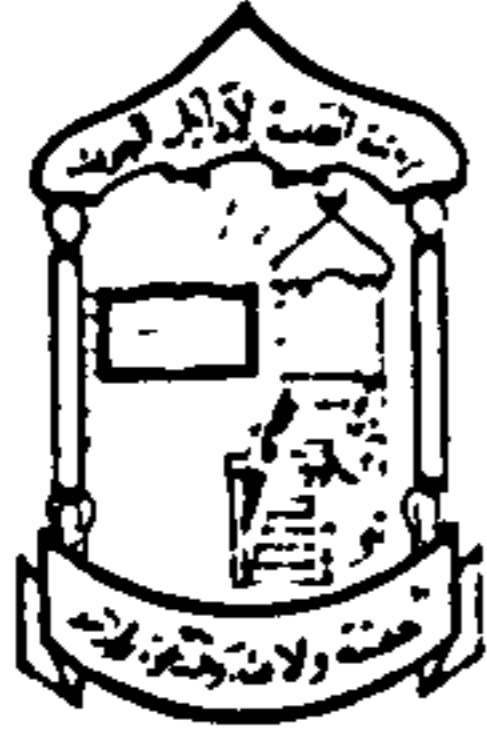
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IMPORTANT FATWAS
 Regarding The Rites of
HAJJ AND UMRAH
 (IN ENGLISH)

Dictated by:
 HIS EMINENCE
 SHAIKH ABDUL AZIZ BIN ABDULLHA BIN BAZ

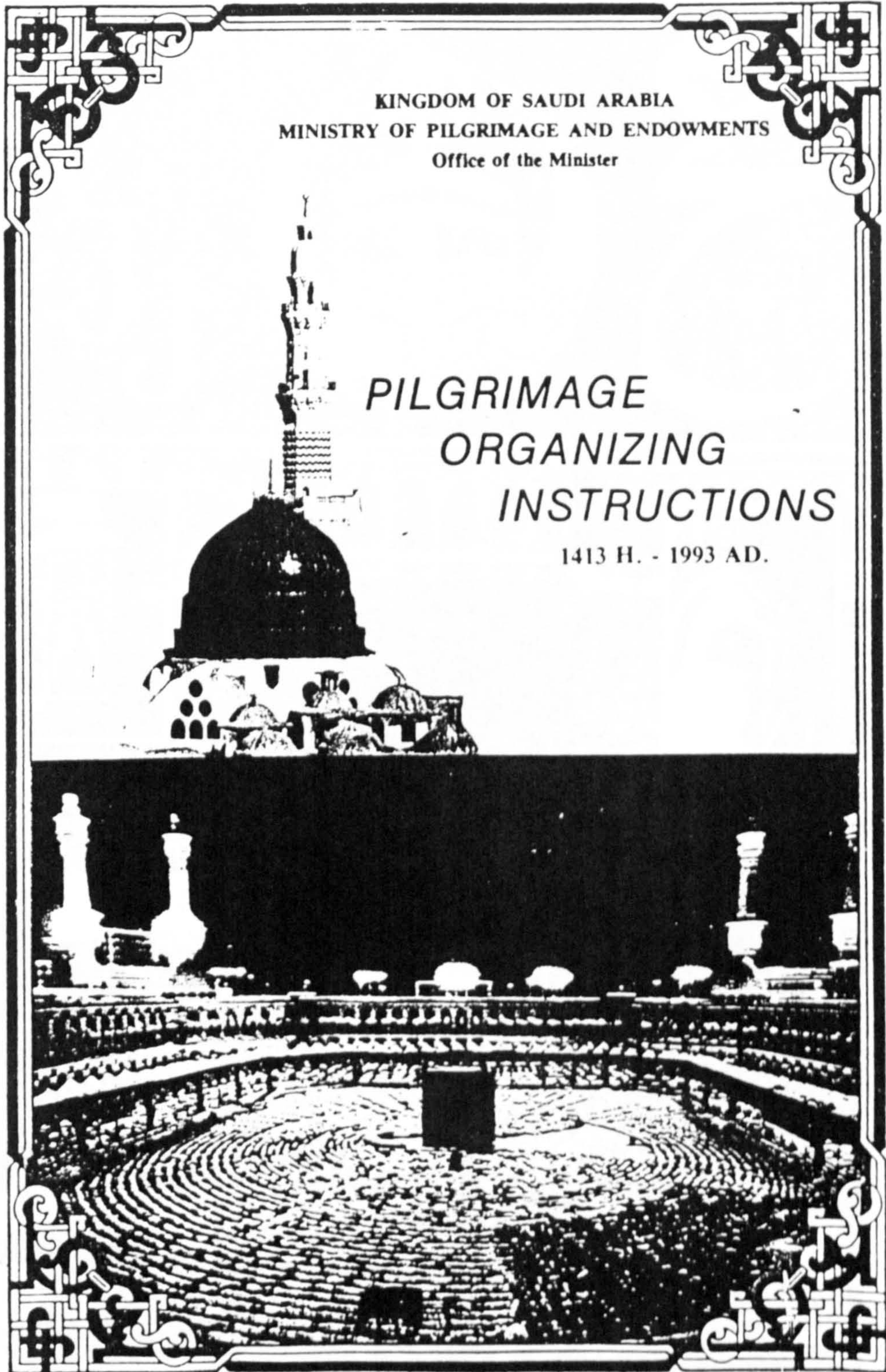
PRESIDENT,
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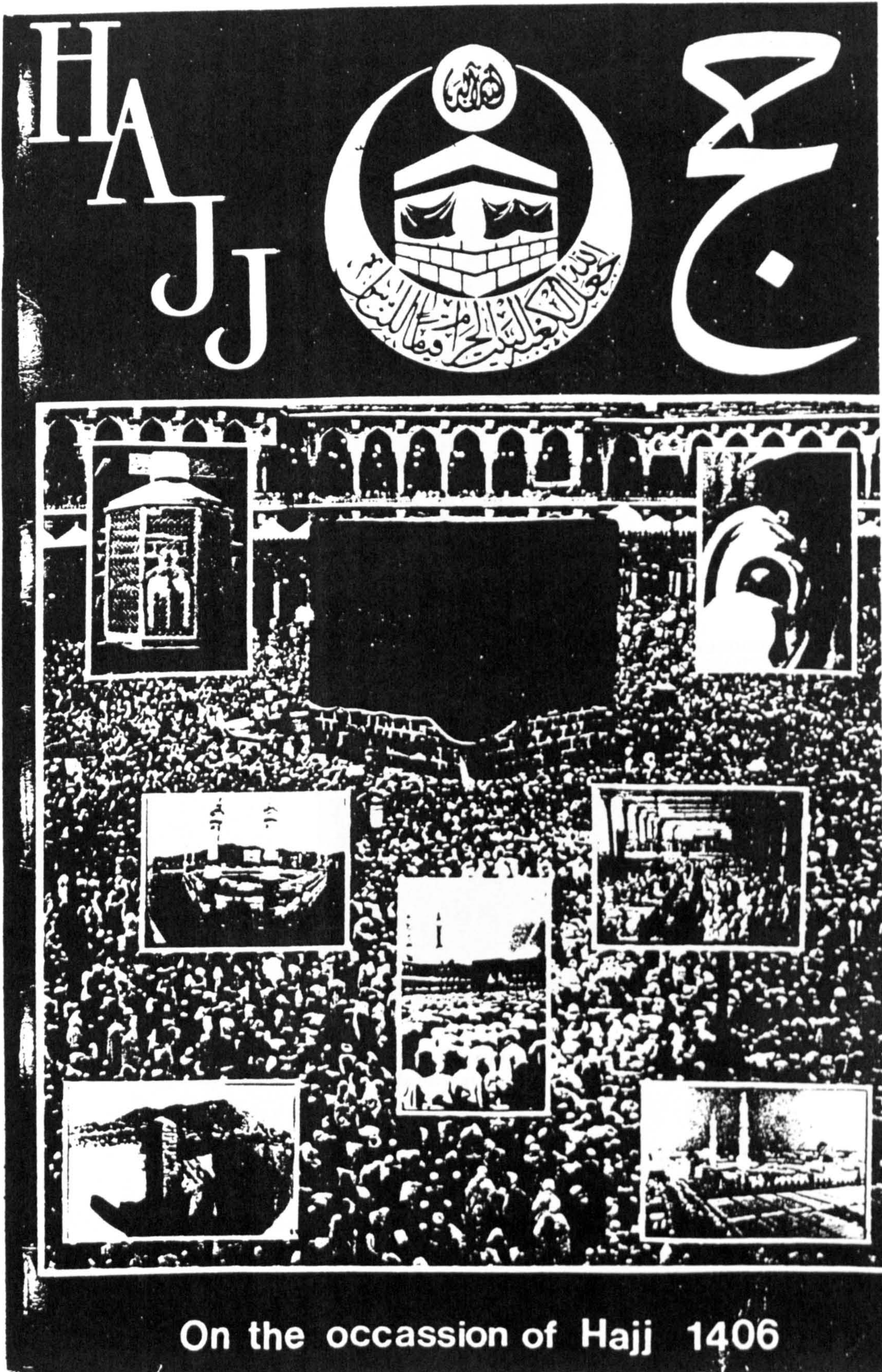
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1991 A.D. 1411 H.

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A booklet giving details about Pilgrimage Organizing Instructions distributed freely, for the pilgrims before their arrival to S.A by the Saudi Embassies.



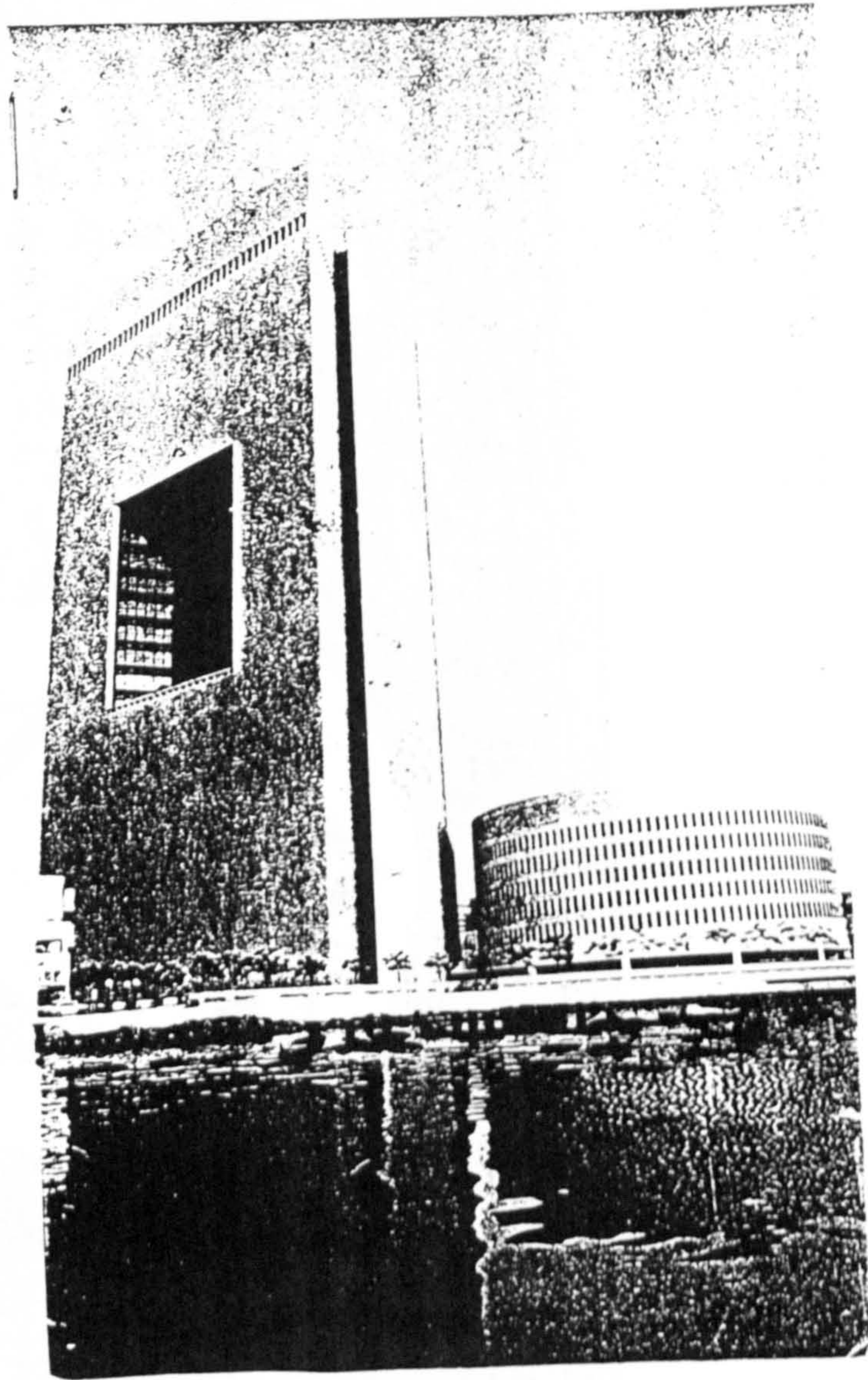
On the occasion of Hajj 1406

A booklet giving details about the Hajj.

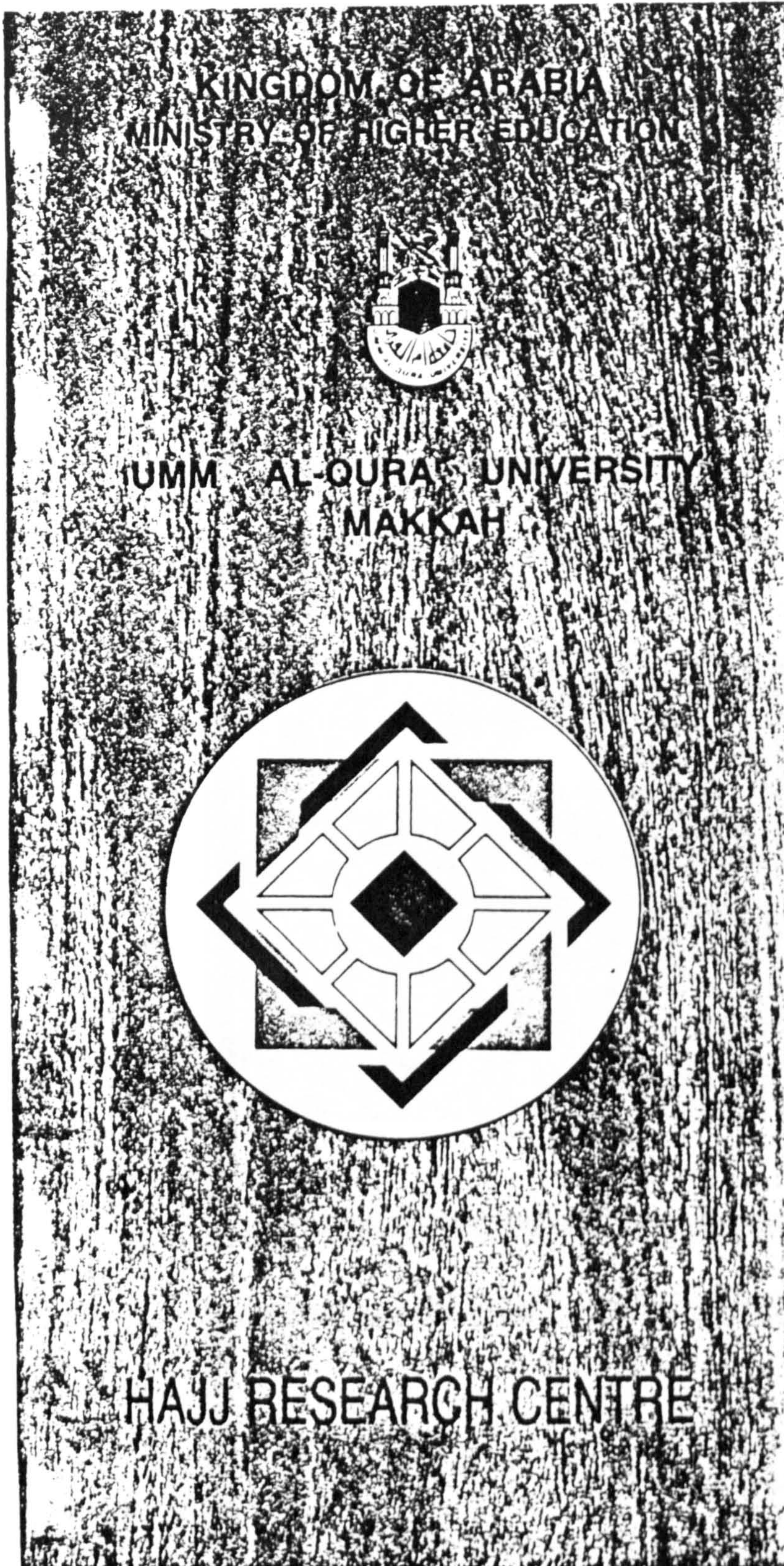
29

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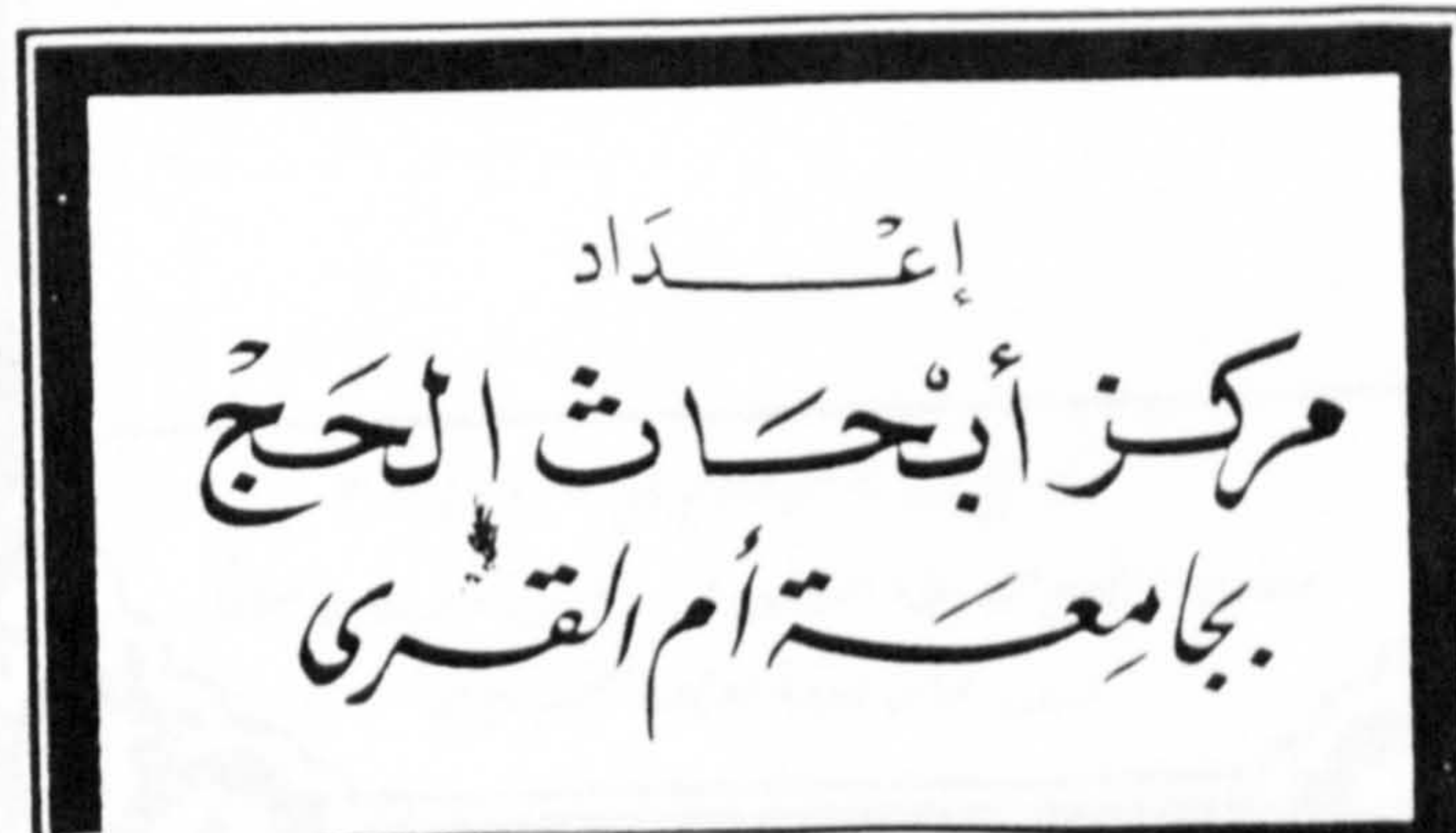
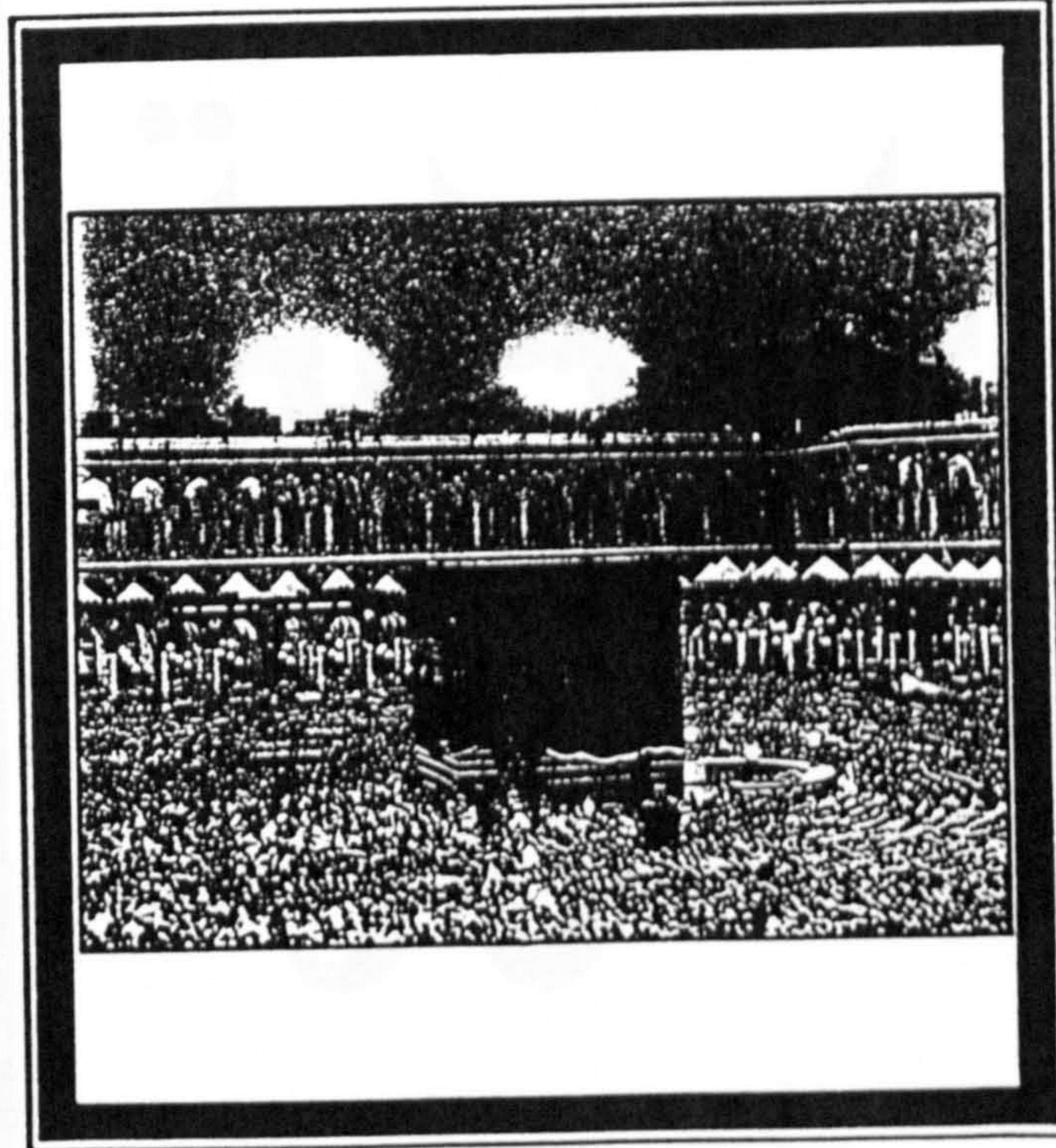
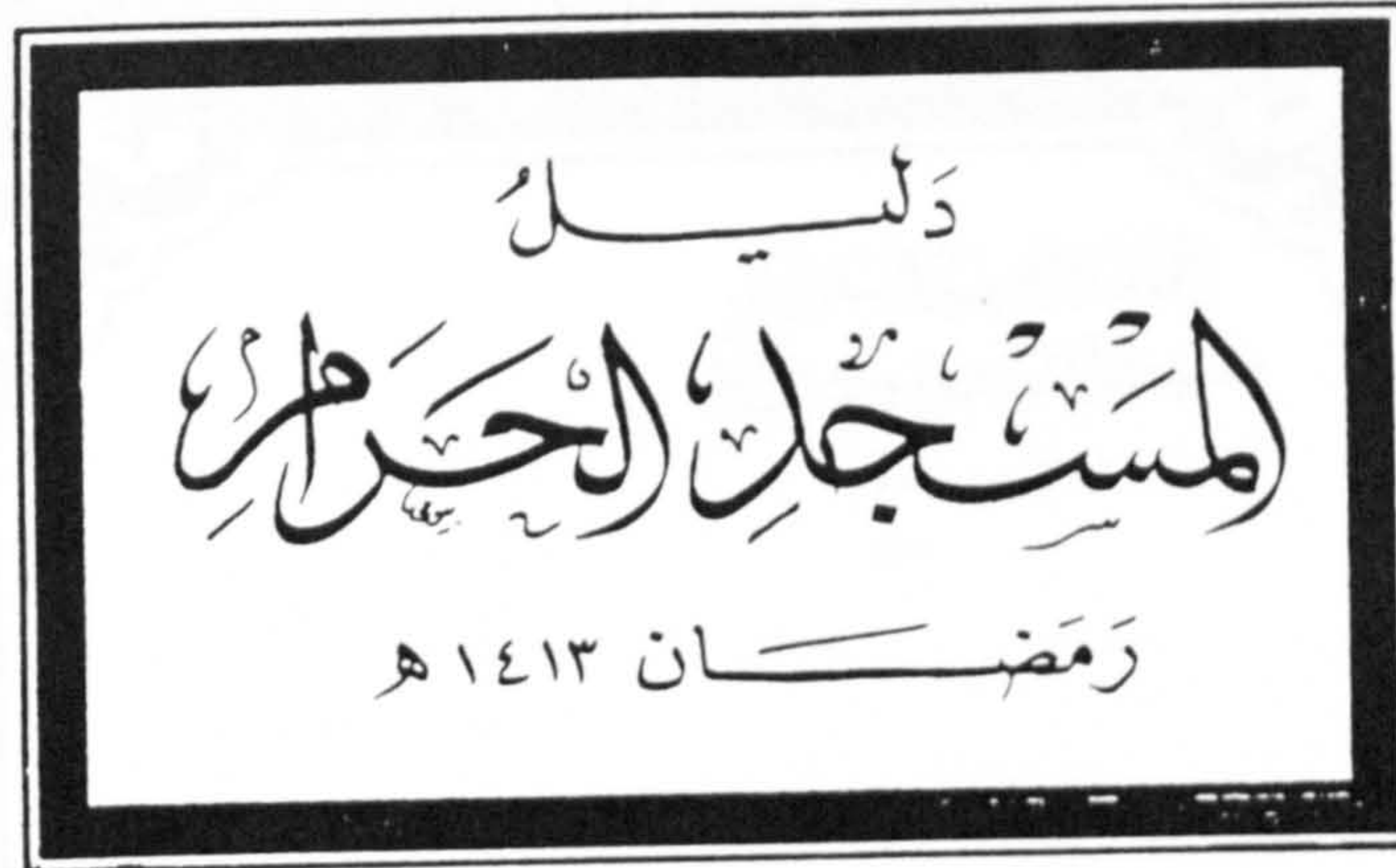
JEDDAH



First pages of a brochure distributed freely, giving information about Jeddah, produced by Ministry of Information.



First pages of a brochure giving general information about the Hajj Research Centre distributed freely. .



First pages of a brochure distributed freely, giving information about al-Haram mosque, produced by the Hajj Research Centre.



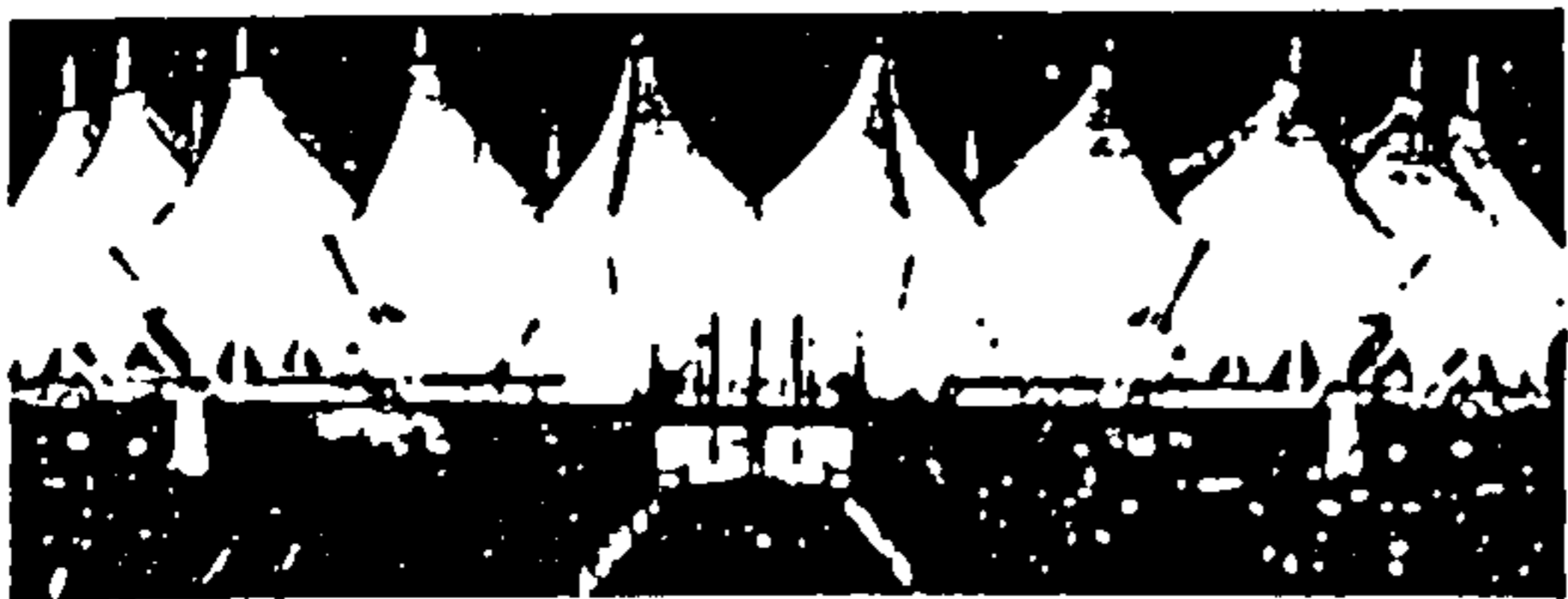
A sample of a brochure containing information about the Hajj.

- As to the industrial development, the Saudi Government has seen to diversify the economical base by spreading non petroleum industries with the objective of increasing National income, and has given a principal role for the private sector in the execution of industrial projects by fully supporting the means and methods leading to the development of these industries and by granting easy loans and by fully protecting the national industries, thus the Saudi Kingdom reached to the stage of self-satisfaction in most goods consumption and basic food stuff and even exceeds that by exporting most of these items such as wheat, dates, dairies, eggs, poultry and some vegetables. The agricultural sector is considered one of the most productive and growing sector



YOUTH WELFARE

- In the field of youth welfare, the General Presidency of Youth Welfare draws the General Policy of youth services within the frame of the Kingdom's policy, with the objective of enhancing youth work and executing comprehensive sports and cultural complexes in all regions of the Kingdom and financially supporting all the clubs, unions, sports associations and cultural activities from literature to art. In addition to that it encourages the talents through the Saudi Arabian Association for Culture and Art. And one of the main pillars of sport institutions in the Kingdom is King Fahad International Stadium in Riyadh which has been constructed on the most advanced technical specification.



- In the field of culture and information the Saudi media has developed and contributed to spread the active rhythm of development on all the levels and that is the same for youth welfare where the General presidency of youth welfare plans the general policy for serving the youth within the policy of the Kingdom and progress of youth work.
- Thus the Kingdom of Saudi Arabia with the help of God and with the wise policy of its Government under the guidance of the Custodian of the Two Holy Mosques King Fahad Bin Abdul Aziz Al Saud succeeded in executing all its development plans and established strong infra structure which helped the citizens and residents to enjoy services that match the best in most advanced countries.

SAUDI ARABIA
YESTERDAY AND TODAY



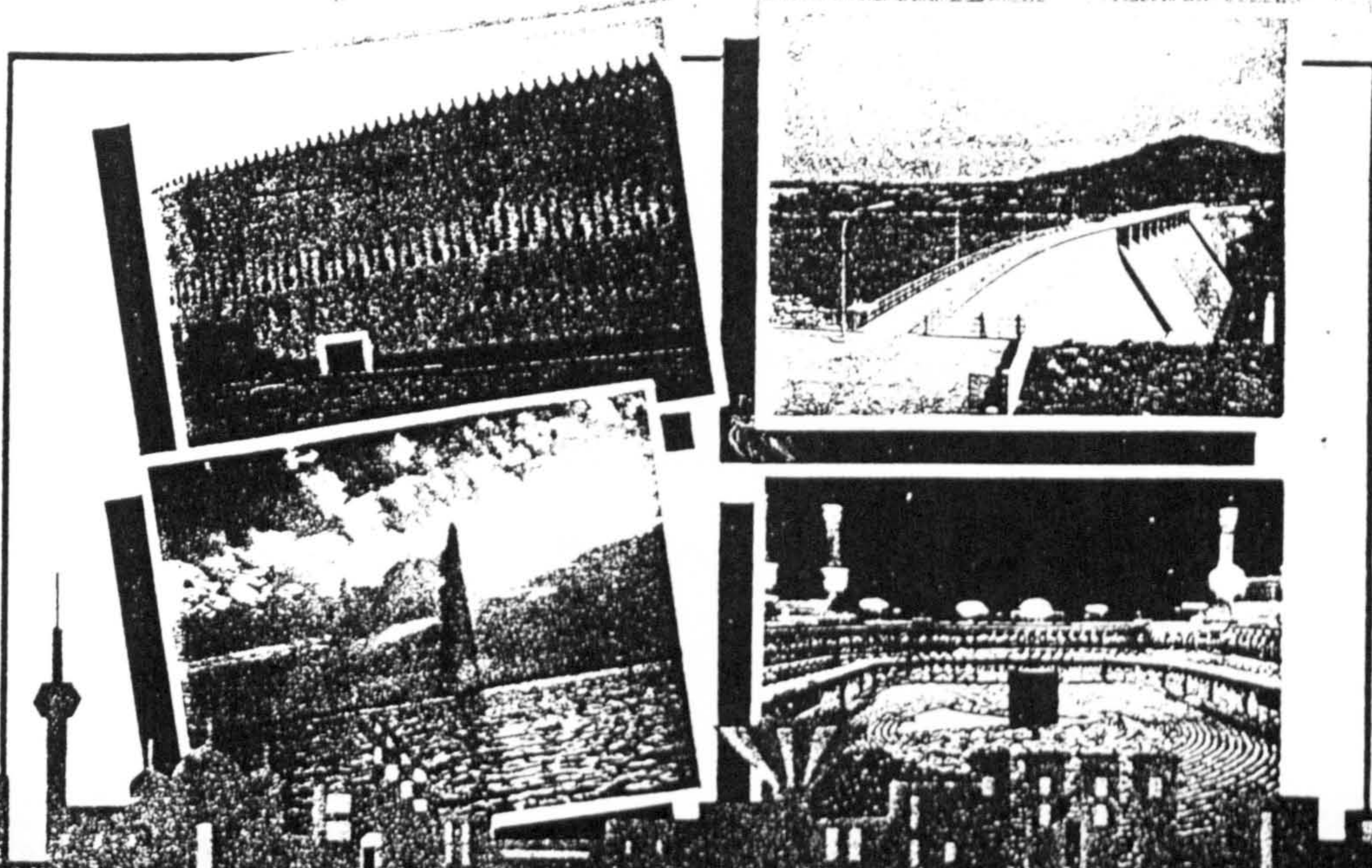
With the cooperation of Ministry of Information - Foreign Information

First pages of a brochure giving general information about Saudi Arabia distributed freely.

KINGDOM OF SAUDI ARABIA
MINISTRY OF INFORMATION
INFORMATION AFFAIRS



المملكة العربية السعودية
وزارة الاعلام
الشؤون الاعلامية



هذه بلادنا

This is Our Country



Kingdom of Saudi Arabia
Ministry of Information
Information Affairs

المملكة العربية السعودية
وزارة الاعلام
الشؤون الاعلامية

Produced and Executed by
Internal Information

إعداد وتنفيذ
الإعلام الداخلي

Cards for pilgrims distributed freely by the Ministry of Information.

2.4- Samples of Audio and Audio-visual material

سلسلة رسائل .. إلى ... حجاج

١

نسخة أصلية

مؤسسة محمد بن المنجد للإنتاج الإعلامي والتوزيع

١٩٤٥١

سلسلة رسائل

الرسالة الثالثة

إلى ... حجاج

لفضيلة الشيخ محمد الصالح العثيمين

إنتاج وتوزيع

مؤسسة محمد بن المنجد للإنتاج الإعلامي والتوزيع

ص.ب. ١١٣١٦ جدة ٢١٢٥٣ - تليفون / فاكس ١٦٤٤١١

سلسلة رسائل

وأشهر الحج والعمرة

إلى ... حجاج

لفضيلة الشيخ محمد الصالح العثيمين

إنتاج وتوزيع

مؤسسة محمد بن المنجد للإنتاج الإعلامي والتوزيع

ص.ب. ١١٣١٦ جدة ٢١٢٥٣ - تليفون / فاكس ١٦٤٤١١

إنتاج وتوزيع

إلى ... حجاج

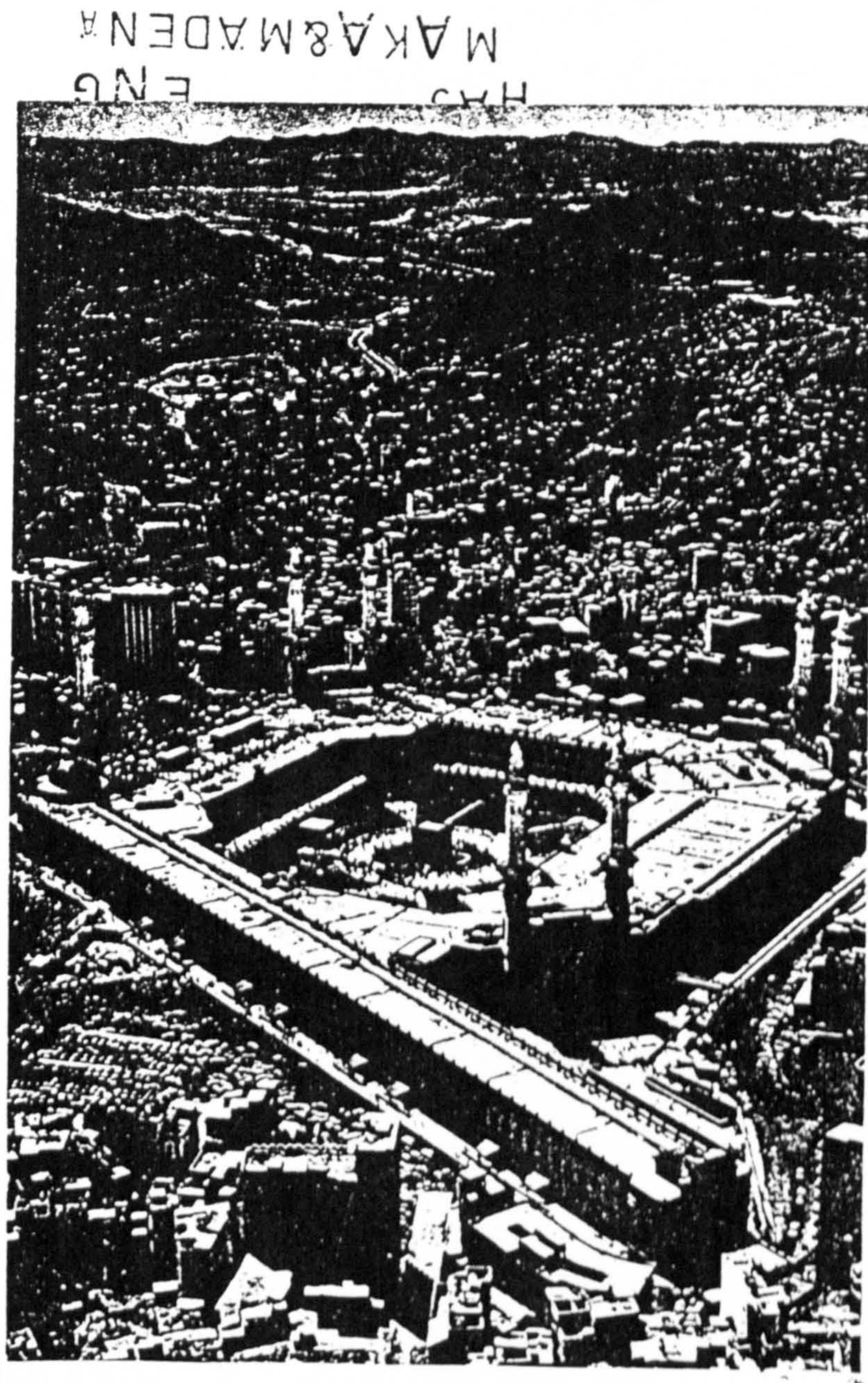
الرسالة الثالثة

جدة - حي الفيصلية شارع الأمير فهد - مركز سوق بن محمد - عمارة ٧ مكتب ٢٧
ص.ب. ١١٣١٦ جدة ٢١٢٥٣ - تليفون / فاكس ١٦٤٤١١

A sample of a cassette distributed freely for the pilgrims



A booklet and cassette for the pilgrims



Cover of a documentary video concerning the Hajj .

2.5. Samples of Commercial Advertisements

أجمل تذكّار من مكة المكرمة
و أفضل هدية تسعد بها الأهل والأصدقاء

A beautiful Souvenir from Makkah Al-Mukarramah
and a special Gift to Family and Friends

Jar
Zamzam

جرّة
زمزم



متوفرة
في الأسواق والفنادق

Available
in Shops and Hotels

املا الجرة بماء زمزم المبارك و قدمها كهدية رائعة
Fill the Jar with blessed Zamzam Water and offer it a superb Gift
Remplissez la Jarre d'Eau benite Zènzèm et offrez-la comme Cadeau superbe

Production & Distribution : BILADONA
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HALET DESIGN - Registered Model & Trade Mark



إنتاج وتوزيع شركة بلادنا
غرب مكة المكرمة - ت: ٥٥٧ ٦٠٢٥
تصميم - تسجيل - علامة تجارية

على شراب هذه الارض
المقدسة نبتة سامقة من
نباتها العظيم
ولنتذكر عندئذ ان خدمة
يسيرة تقدمها للحاج تعني
شيئا كبيرا، ورافداً حياً
يصب في نهر تلك الصورة
التي نريدها صورة حضارية
عن هذا البلد واهله، فالحاج
سفير لبلاده وسينقل ما يرى
وسيكون شاهداً على وعينا.
إذا لابد ان نكون على
مستوى هذه المسؤولية
العظيمة.
صالح السهلي - جدة



الحاج عمنون يشرب الماء العبرد

ال حاج خليل
لا توصف وأنا اؤدي
اول مرة.. وأحمد الله
ولا اخفيكم ان البعض
دوم اعتقاداً منهم اننا
واجه مشاكل لكن احد
ى الفريضة في العام

هذا الكلام.. لقد وجدت
لاهتمام والاستقبال مالم
بنا.. وقد وجدت هذا

بلي زوجة صديقي ان
مرف الحقد.. بل أنهم
لانسانية والعروبة
بع تجسيد.

في حاج عراقي آخر
ول ها انتم تقولون لنا
لام مطمئتين..
يت بعد ذلك بعدير جمرك
البحري فأشار الي توفر
الخدمة للحافلات والخدمات
لمورات المياه والهاتف
بتوجه الحاج عند الوصول
ان التعليمات المبلغة لنا
بل جميع الحاج دون
ود والاهتمام ونسهر على

مدير الشؤون
لمحدود الشمالية د. ناصر
وجود مستشفى موسمي
ومن مائة سرير ومزود
ستلزمات الطبية وهي في
على مدى الاربع
بين ساعة ودون تباطؤ.
مجاج العراقيون هتفوا قبل
لمائتين

لم ان تلبسوا عظيم محبتنا
اعتزازنا لخادم الحرمين
الذي فتح قلبه لكل العرب
ووفر لهم مالم يستطع
نراه..



قازاز GAZZAZ

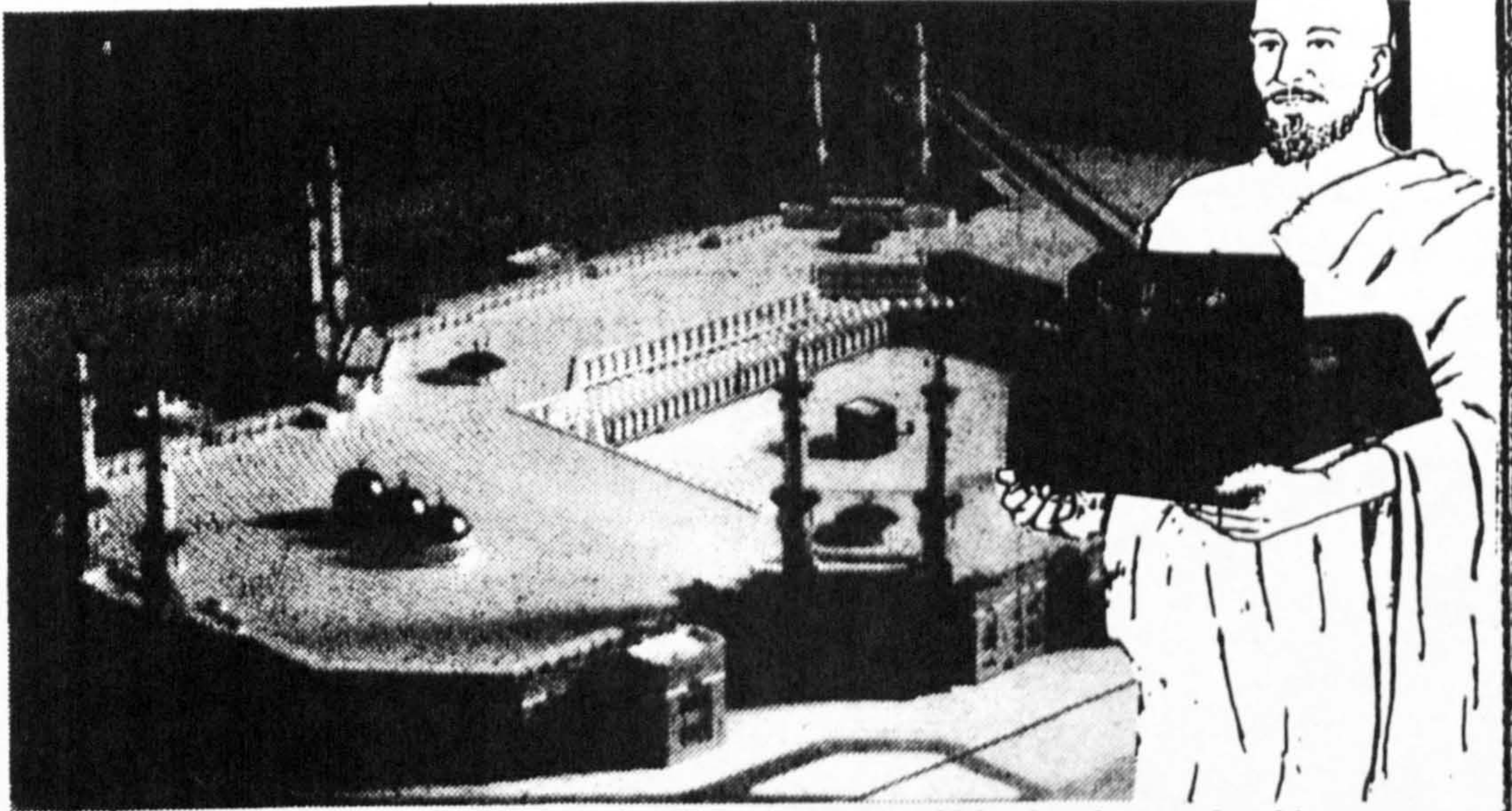
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لتهاء عطلة عند

Say goodbye to traditional gifts,
during Haj... and for all occasions.

Introducing Tareeg Alnoor unique gifts . . .



Models of the Two Holy Mosques

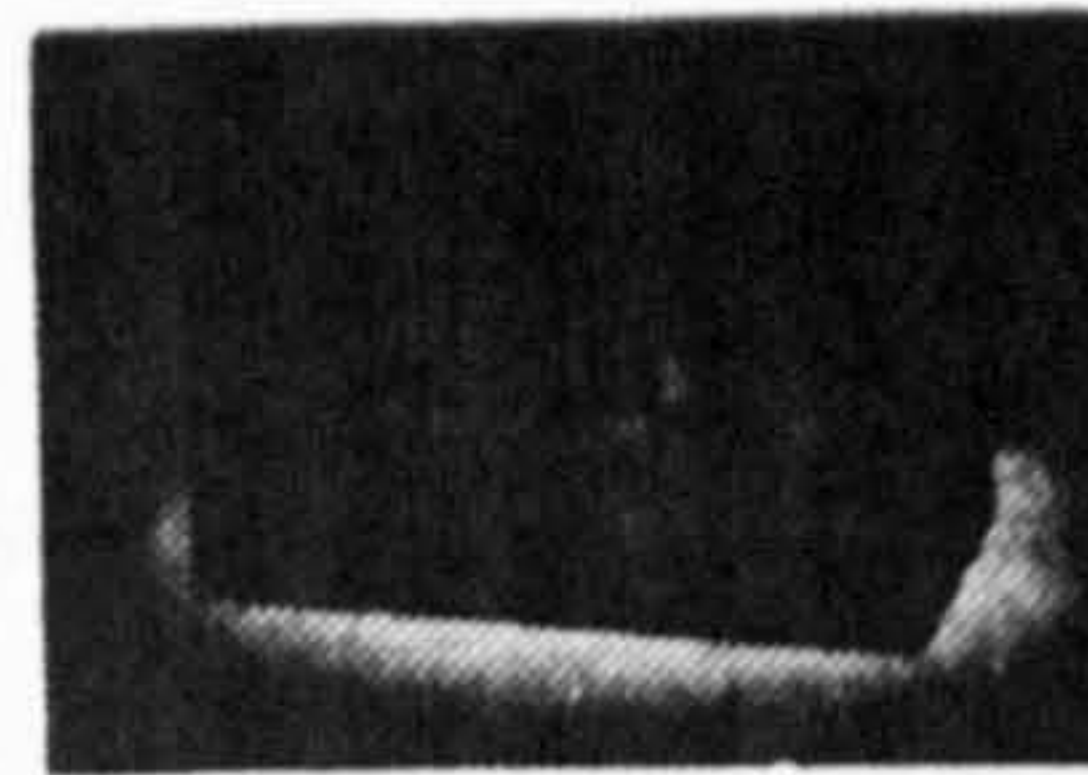


Made in Saudi Arabia

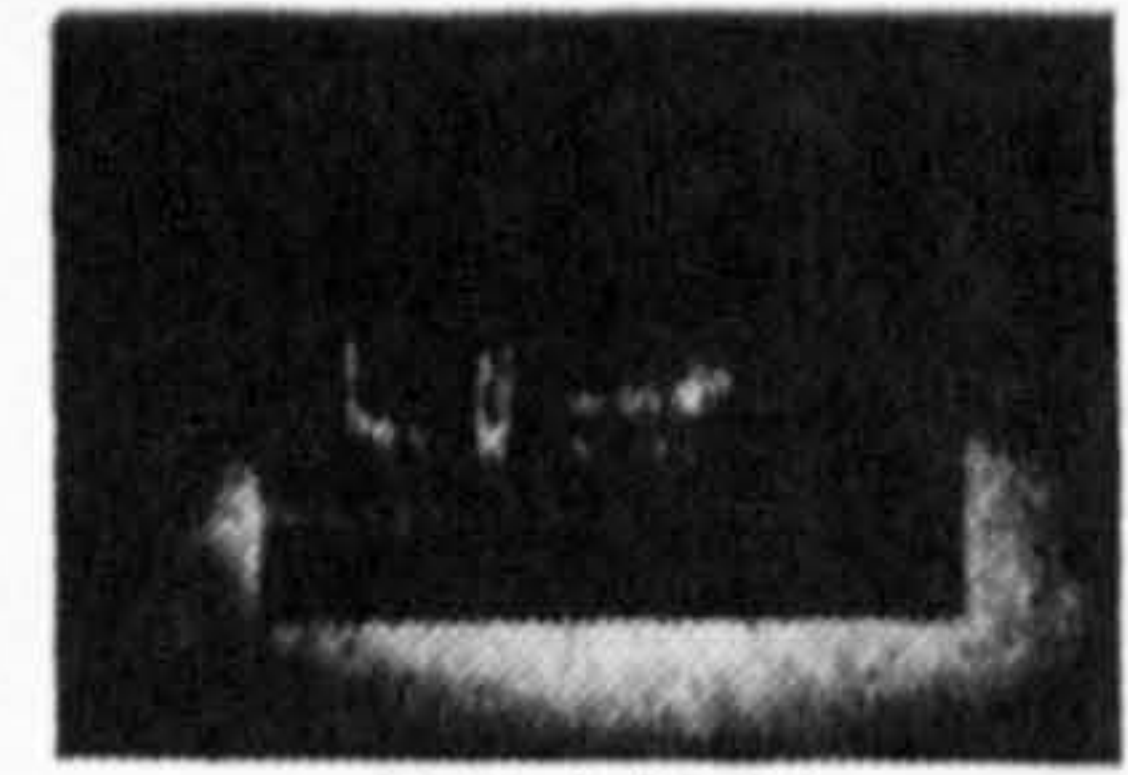
A new approach to teaching the history of Islamic culture and architecture



Makkah/Madinah 3-Layer Puzzle



Madinah Model



Makkah Model

Tareeg Alnoor



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Give The Gift of Islamic Knowledge

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TAREEG ALNOOR COMPANY, JEDDAH TEL. 6516320/6515664 FAX 6515776 RIYADH TEL. 4629110

VIDEO-TV

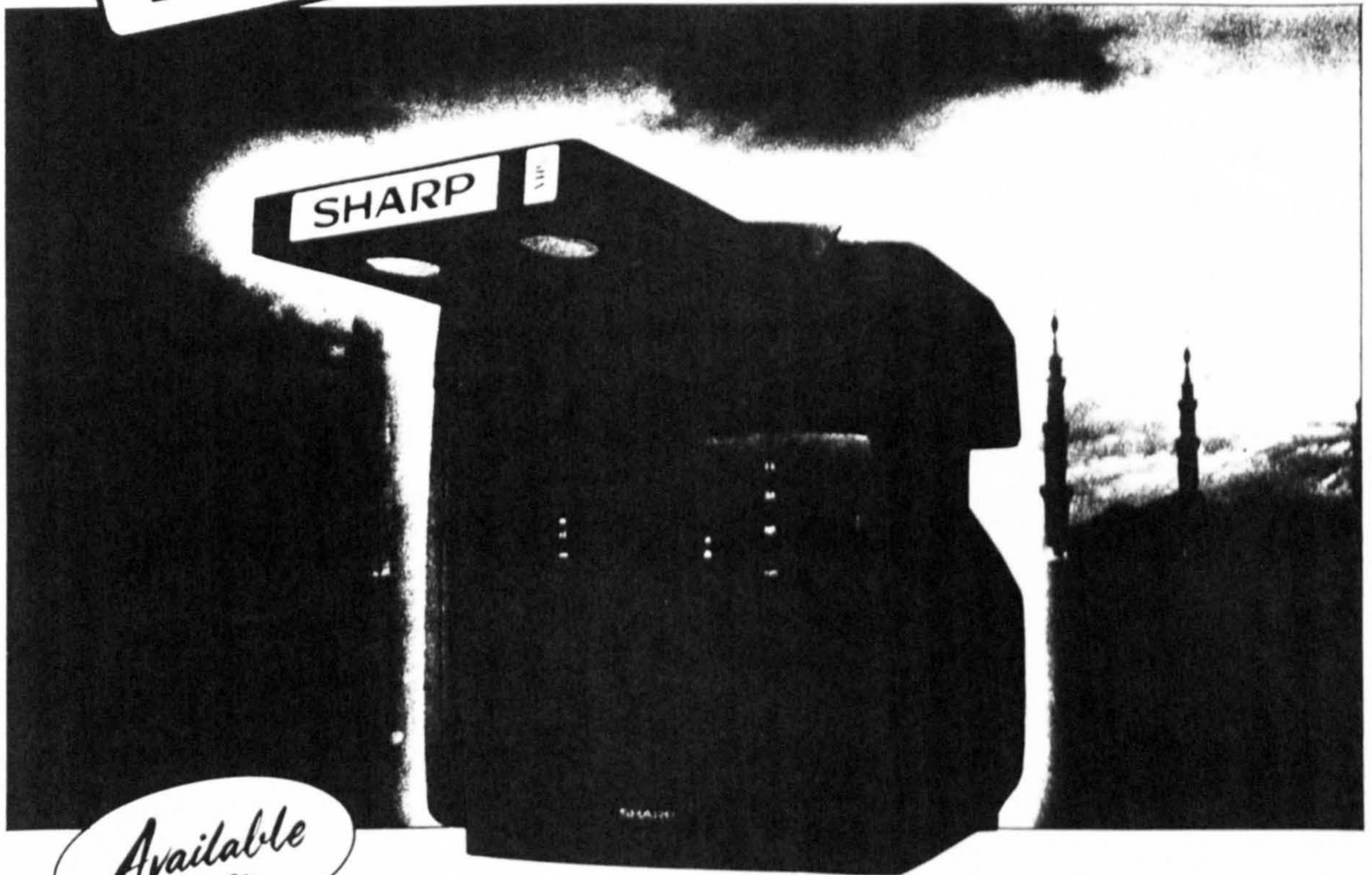
The New Easy-to-Operate 14" Video TV

WE HAVE AN EXHIBITION AT
KING ABDUL AZIZ INTERNATIONAL AIRPORT
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14VT10B

Advanced Features

- Multisystem [SECAM-B/G, -D/K (MESECAM), PAL-B/G, -D/K, NTSC 3.58 *] Compatibility
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*Available
21"*

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