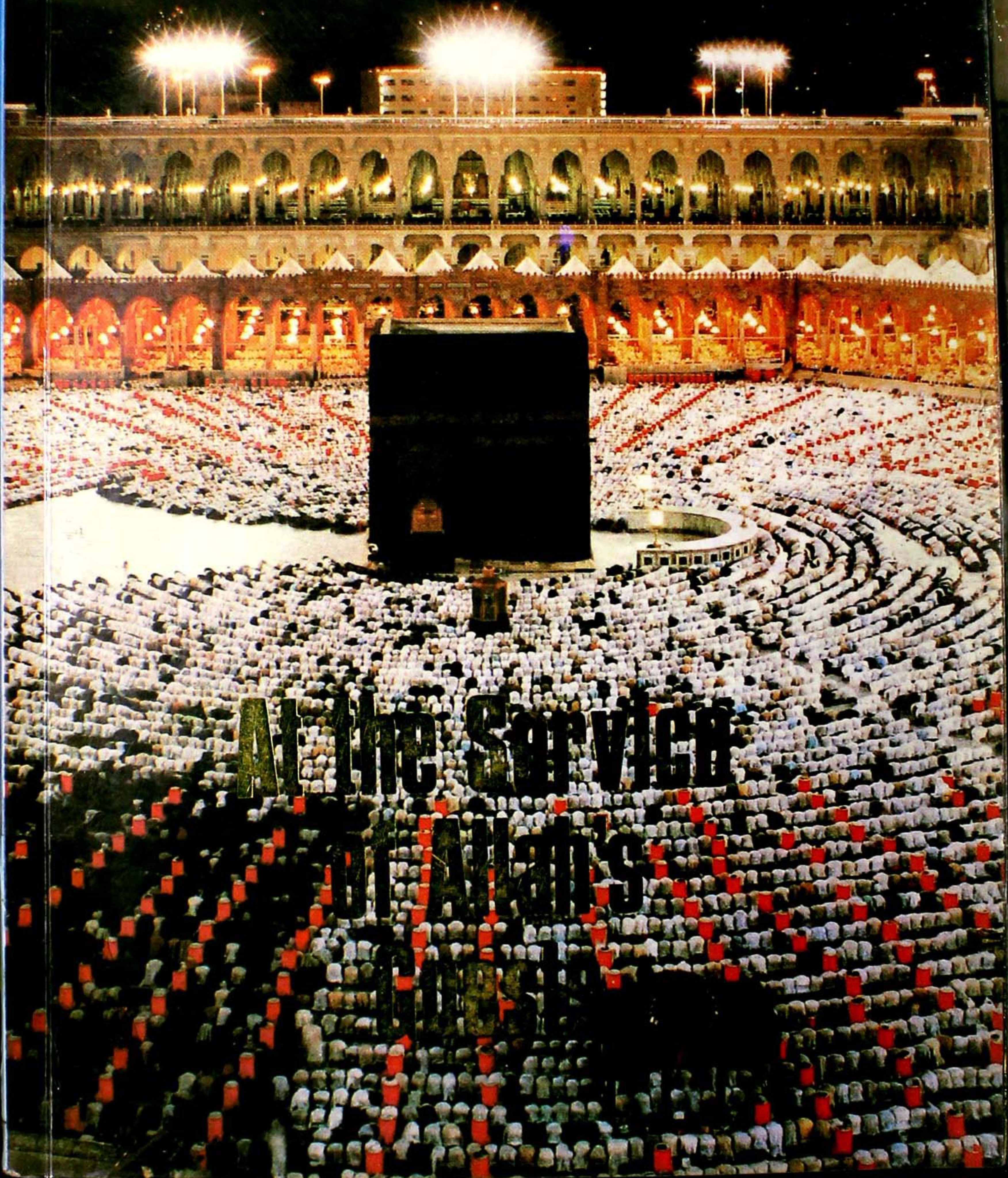


KINGDOM OF SAUDI ARABIA
MINISTRY OF INFORMATION
INFORMATION AFFAIRS



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فقہ (3)



***At the Service
of Allah's Guests***

ذخیرہ صاحبزادہ میاں جمیل احمد شہر قنوجی، نقشبندی مجددی

جو 2001ء میں میاں صاحب نے

پنجاب یونیورسٹی لائبریری کو عطا فرمایا

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 ﴿الْحَجُّ أَشْهُرٌ مَعْلُومَاتٌ فَمَنْ فَرَضَ
 فِيهِنَّ الْحَجَّ فَلَا رَفَثَ وَلَا فُسُوقَ وَلَا
 جِدَالَ فِي الْحَجِّ وَمَا تَفَعَّلُوا مِنْ خَيْرٍ
 يَعْلَمُهُ اللَّهُ وَتَزَوَّدُوا فَإِنَّ خَيْرَ الزَّادِ التَّقْوَى
 وَاتَّقُونِ يَا أُولِيَ الْأَلْبَابِ﴾ .

(سورة البقرة الآية ١٩٧)

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

“For Hajj are the months well known. If Any one undertakes that duty therein, let There be no obscenity, nor wickedness, Nor wrangling in the Hajj. And Whatever good ye do, (be sure) God Knoweth it. And take a provision (with You) for the journey, but the best of Provisions is right conduct. So fear Me, O Ye that are wise.”

S.II, 197.

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Kingdom of Saudi Arabia



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Ministry of Information

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Information Affairs

**At the service
of Allah's Guests.**

1413(H) 1993(G)

EXECUTIVE PRODUCER ARABIAN ENCYCLOPAEDIA HOUSE
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(4781271-4781279)

“In the name of the people and government of the Kingdom of Saudi Arabia, we, not only welcome, but also thank you for allowing us a chance to meet you on this occasion, which is dear to Muslims, that of Hajj to the Holy Mosque. You have also made it possible for us to place all of the Kingdom’s potentials at the service of pilgrims, visitors and those performing Umrah, converging on the Ancient House of Allah.”

**The Custodian of the Two Holy Mosques,
King Fahd Ibn Abdul Aziz Al-Saud,
King of The Kingdom of Saudi Arabia.**

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
مَدِينَةُ الْمَدِينَةِ
مَدِينَةُ الْمَدِينَةِ



The Custodian of the Two Holy Mosques King Fahd Ibn Abdul Aziz al Saud receiving congratulations from prominent Islamic personalities of Eidul Adha 1412H Haj season.



“The honour Allah bestowed on the Kingdom of Saudi Arabia by having the Two Holy Mosques in its Territories is only rivalled by their high respect in the hearts of all Muslims.”

**HRH Crown Prince
Abdullah Bin Abdul Aziz Al-Saud
Deputy Premier and Head of the National Guard.**



HRH Crown Prince Abdullah Ibn Abdul Aziz Al-Saud receiving congratulations from prominent Islamic personalities on the morning of Eidul Adha (1412 H Hajj season)



In the Name of Allah, Most Gracious Most Merciful

Foreword:

Unmatched Scene

“And proclaim the Pilgrimage among men: They will come to thee on foot and (mounted) on every kind of camel, lean on account of journeys through deep and distant mountain highways;” (1)

IBN KATHEER SAID (Prophet Ibrahim asked Allah Almighty “O’Lord, how can I communicate (This order) to people, while my voice cannot reach them?” Allah Said : “You only Proclaim (Hajj) and we will see to it that the word shall get throught”. (2)

The Holy lands have ever since witnessed the arrival of pilgrims from every deep and distant mountain highway according to the true religion preached by Ibrahim, but people added their own innovations to Ibrahim’s teachings until the pilgrimage deviated from the objectives ordained for it by Allah, to become a sort of polytheism and permissiveness.

(1) S.XXII-27

(2) Mukhtasar Ibn Katheer-Volume-2, Page - 539

When the seal of Prophets Mohammed (Peace be upon him) brought the last message revealed to him by Allah Almighty, Hajj again reverted to the correct path in accordance with Quranic verses detailing its rites and rules, and the teachings of the Messenger of Allah (Peace be upon him). Thus Hajj became a pillar of Islam for those who can afford it.

Over the past 14 centuries, since the dawning of Islam, numerous events took place in Islamic countries but Muslims continued to perform pilgrimage to the House of Allah in compliance with Allah's orders, though the Islamic territories have expanded to span the vast area between the Indian and Atlantic Oceans. All Muslims yearn to performing pilgrimage, one of the basic pillars of Islam, and some of them start the journey to the Holy Places on foot, taking them months or years to complete. Despite the hardship, they would be thankful to Allah for facilitating their pilgrimage.

Throughout the eras, the same scene is repeated with throngs of pilgrims arriving from every direction and chanting in response to Allah's call:

**“Labbayk, Allahumma Labbayk.
Labbayk, La Shareeka laka labbayk.
Innal-hamda wan-n'imata laka wal-mulk.
La shareeka lak'.”**

The above (Talbiyyah) means:

**“Here I am at Your service, O Lord, here I am.
Here I am. No partner do you have. Here I am. Truly the
praise and The favour is yours, and the dominion.
No partner do you have”.**

With the passage of time, the number of Muslims increased, but the Holy Places, Makkah, Al-Madinah, and the other Shrines, fell short of accommodating the ever increasing numbers of pilgrims and providing them with

facilities, let alone services. Several centuries have passed since the last expansion of the Two Holy Mosques was undertaken, while the Holy Places witnessed no improvements whatsoever. Security was also non-existent on Hajj routes and sites and pilgrims could never be sure of a safe return home.

Time passed by..

Then the Jihad (Holy struggle) of late King Abdul Aziz Ibn Abdul Rahman Al-Saud ended in clear-cut victory, spawning the foundation of the "Kingdom of Saudi Arabia" on the basis of Islamic Sharia', which the founding Monarch proclaimed to be "the framework of our life, deeds and words."

A new era then dawned on the Holy Places. Total security prevailed throughout the Kingdom, and the pilgrim, for the first time in a thousand years, felt that his life and money were not endangered.

Caravans of pilgrims continued to arrive in response to Allah's call, and pilgrims performed their rites in an atmosphere of reassurance and security.

In addition to security, the attention accorded to the Two Holy Mosques, the two cities of Makkah and Al-Madinah and the other Holy Shrines was evident since the era of King Abdul Aziz. One of His Majesty's first steps in this concern was starting the organization of Hajj and pilgrims affairs. Attention was also given to pilgrims' comfort using available resources as well as commencing an expansion of the Two Holy Mosques, beginning with the Prophet's Mosque.

The Kingdom started to enjoy the honour bestowed on it by Allah Almighty : serving the Two Holy Mosques, facilitating Hajj to pilgrims and doing its utmost to live up to this honour.

The Kings of Saudi Arabia who shouldered this responsibility after King Abdul Aziz, followed the same path of large-scale expansion and development of the Holy Sites. So, when the responsibility was handed down to the Custodian of the Two Holy Mosques, King Fahd, the Kingdom had already attained the expertise, potentials and ambition commensurate with the style of comprehensive development adopted by the Custodian of the Two Holy Mosques, which helped the Kingdom transcend the twentieth century to stand on the thresholds of the twenty first century one or two decades ahead.

Perhaps we will not be exaggerating in saying that according to their type, development projects followed two parallel lines:

- Firstly : Development projects carried out through the Kingdom to serve the homeland and citizens in all fields.
- Secondly: Project for the Two Holy Mosques' expansion, facility improvement and Holy Shrines development with a view to providing the best services to pilgrims, and accommodating their increasing numbers, in addition to the development of Makkah Al-Mukarramah and Al-Madinah Al-Munawarah to become the most beautiful cities in the world, according to the words of the Custodian of the Two Holy Mosques.

Within this scope, the Ministry of Information is pleased to present this book which aims at giving the reader a brief idea about the construction, expansion and improvement projects undertaken by the government of the Custodian of the Two Holy Mosques at all the places frequented by pilgrims while performing their rituals during the few Appointed Days every year. With the sole aim of pleasing Allah Almighty and serving His guests, tens of billions of Riyals have been spent on these projects shouldering what

the Kingdom of Saudi Arabia considers its responsibility for taking care of pilgrims, visitors and those coming on Umrah, an honour bestowed on the Kingdom by Allah Almighty.

It goes without saying that the huge accomplishments and services contained in this book, however large their magnitude is, are only headlines.

To the dear reader, particularly the pilgrim, we present this book as a souvenir for the lifetime journey through the Holy Sites, wishing that his Hajj will be blessed, his sins forgiven and efforts rewarded.

Ministry of Information



Religious Provisions

Hajj.. Definition and Conditions

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

- *Hajj is a fundamental duty to be performed once in a lifetime by every adult, sane, free and able Muslim, whether male or female:*

Allah Almighty said:

“Pilgrimage thereto is a duty Men owe to God, those who can afford the journey,” (1)

The messenger of Allah, peace be upon him said: “O Muslims, Allah has enjoined Hajj on you; you should perform it.” (2)

- *Hajj is one of the five pillars of Islam as mentioned in the tradition of the Messenger of Allah, peace be upon him: “Islam has been built on five pillars: Testifying that*

there is no god but Allah and that Mohammad is the Messenger of Allah, Performing the prayers, paying the Zakat, making the pilgrimage to the House and fasting in Ramadan.” (3)

●● It is advisable for a Muslim to perform this duty as soon as possible, according to the saying of the Messenger of Allah, peace be upon him:

“He who intends to perform Hajj should not delay it.” (4)

●● Ahmad, Abu Hanifa and Malik are of the opinion that Hajj is a duty to be immediately performed once a Muslim can afford it,

El Shafiee is of the opinion that it could be postponed, but not to a time when the person is too old, provided that he continually renews his intention to perform Hajj until he actually performs it, or else he will have committed a sin.

The following are some of Hajj conditions:

- 1- Islam: Non-Muslims are not allowed to perform Hajj.
- 2- Adulthood.
- 3- Sanity.
- 4- As for a woman, she should be accompanied by a Mahram, such as husband, father or brother.
- 5- Affording the journey, and it includes:
 - a- Health

1- S 11 97

2- Narrated by Muslim & Al Nissae

3- Narrated by Bukhari & Muslim

4- Narrated by Ahmad & Abu Dawood.

- b- The journey should be safe, with the pilgrim fearing no danger to himself or his money.
- c- He should be financially able to support his family during his absence.
- d- There should be no obstacle preventing the performance of Hajj, such as imprisonment or an arbitrary ruler.

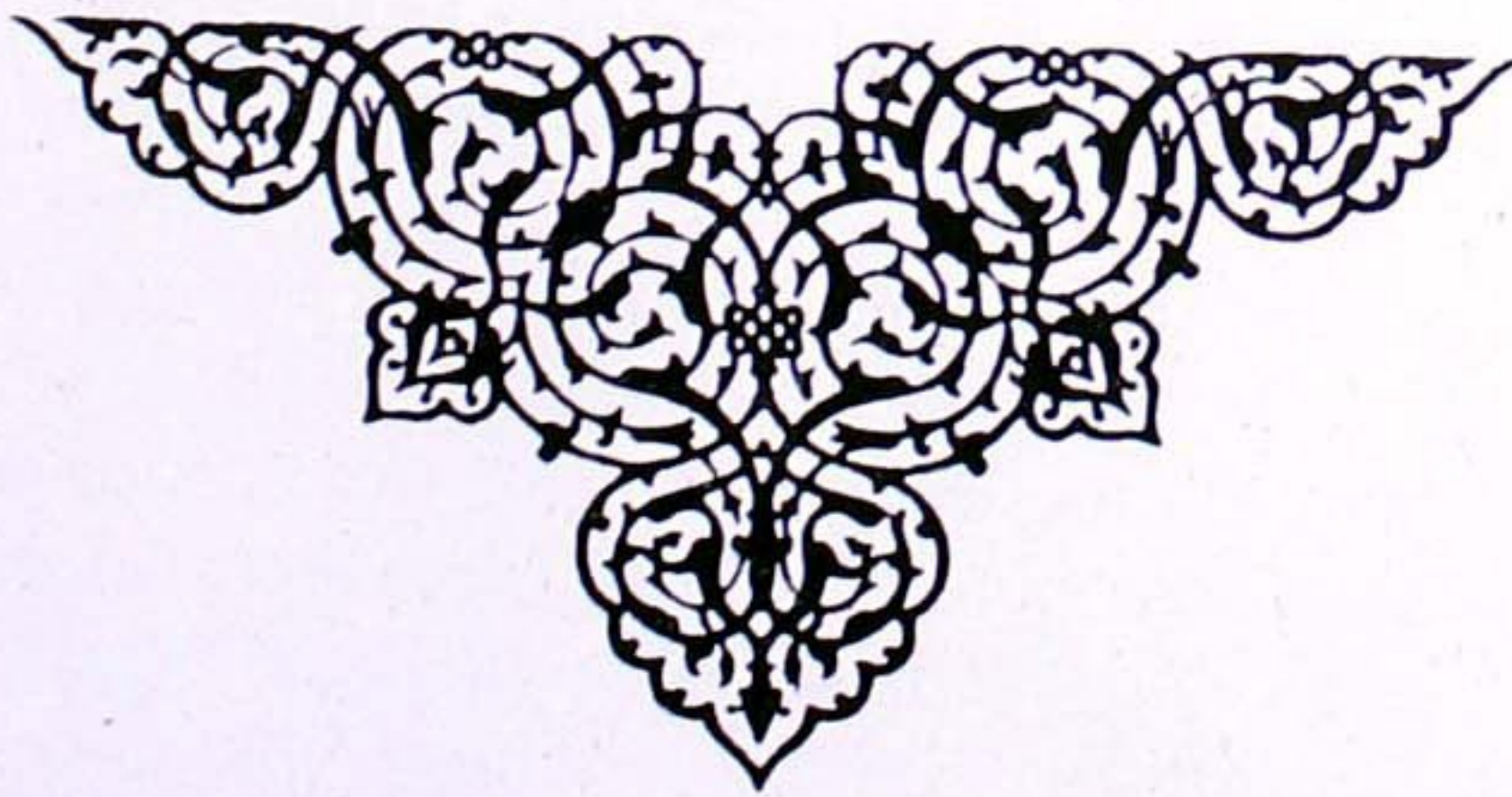
If a pilgrim performs Hajj although he can not afford the journey, his Hajj is correct.

Pillars of Hajj:

- 1- Ihram
- 2- Standing at Mount Arafat
- 3- Sa'i (striding) between Safa and Marwa.
- 4- Tawaful Ifada (or the Onrush).



Hajj is nullified by the omission of any of these pillars.



Chapter One

Welcome to the Kingdom of Saudi Arabia

Upon arriving in the Kingdom of Saudi Arabia by air, land or sea, with one of the pilgrim caravans, you should feel reassured that you are in a safe and secure place and that all official and private agencies dealing with Hajj affairs are at your service. This is to enable you to be wholly preoccupied with the performance of your Hajj rites, as explained by the Messenger of Allah, peace be upon him, not distracted by worldly matters or any reason whatsoever.

You will realize the efforts that have been made to provide you with comfort as well as the projects that have been implemented due to the attention given by the government of the Custodian of the Two Holy Mosques. These include the incessant improvement and upgrading of services as well as the provision of all amenities for hundreds of thousands of pilgrims arriving from various parts of the world, responding to the call of Allah. Their hearts are united despite their different nationalities. Their countries are wide apart but their feelings are in unison. They are the nation of (Tawheed) Monotheism whose religion has spread throughout the world.



Brothers from all over the world

The number of pilgrims has steadily increased during the last decade, exceeding one million from outside the Kingdom and about 1.5 million from within the Kingdom in 1403 H. The holy places could hardly accommodate this big increase. So the government of the Custodian of the Two Holy Mosques decided to develop and improve the Hajj facilities so that they may accommodate a bigger number of pilgrims.

Whatever the country you have come from, you will meet brothers who have come to the Kingdom of Saudi Arabia from different parts of the five continents. They belong generally to the following countries:

- 1- The United Arab Emirates. 2- Bahrain. 3- Kuwait. 4- Qatar. 5- Oman. 6- Jordan. 7- Syria. 8- Iraq. 9- Palestine. 10- Lebanon. 11- Yemen. 12- Tunisia. 13- Algeria. 14- Egypt. 15- Libya. 16- Morocco. 17- Djibouti. 18- Sudan. 19- Somalia. 20- Mauritania. 21- Afghanistan. 22- Indonesia. 23- Iran. 24- Pakistan. 25- Bangladesh. 26- India. 27- Brunei. 28- Burma. 29- Thailand. 30- Turkey. 31- The Maldives. 32- Singapore. 33- Sri Lanka. 34- The Peoples Republic of China. 35- Nationalist China. 36- Former Soviet Union. 37- The Philippines. 38- Cambodia. 39- Japan. 40- South Korea. 41- Malaysia. 42- Vietnam. 43- Nepal. 44- Hong Kong. 45- Ethiopia. 46- Uganda, 47- Botswana. 48- Burundi. 49- Chad. 50- South Africa. 51- Tanzania. 52- Togo. 53- Gabon. 54- Comoros. 55- Benin. 56- Rwanda. 57- Zimbabwe. 58- Zaire. 59- Zambia. 60- Ivory Coast. 61- Senegal. 62- Sierra Leone. 63- Ghana. 64- Guinea. 65- Guinea Bissau. 66- Equatorial Guinea. 67- Bourkina Faso. 68- Cameroon. 69- Congo Brazaville, 70- Kenya. 71- Lesotho. 72- Liberia. 73- Mali. 74- Malagassi. 75- Malawi. 76- Mauritius. 77- Mozambique. 78- Nigeria. 79- Niger. 80- Central Africa. 81- Spain. 82- Germany. 83- Ireland. 84- Italy. 85- Britain. 86- Portugal. 87- Denmark. 88- Belgium. 89- Sweden. 90- Switzerland. 91- France. 92- Finland. 93- Holland. 94- Yugoslavia. 95- Greece. 96- Norway. 97- Austria. 98- Bulgaria. 99- Czechoslovakia. 100- United States of America. 101- Canada. 102- Colombia. 103- Brazil. 104- Trinidad. 105- Paraguay. 106- Jamaica. 107- Guyana. 108- Grenada. 109- Venezuela. 110- Barbados. 111- Panama. 112- Haiti. 113- Mexico. 114- Surinam. 115- Argentina. 116- Belize. 117- Australia. 118- Fiji Island. 119- New Zealand. 120- (Pilgrims from other countries carrying U.N. passports).

Pilgrims arriving from abroad during the period from 1350H to 1412H.

Year of arrival	Number of pilgrims	Year of arrival	Number of pilgrims
1350	29065	1380	285948
1351	20181	1381	216455
1352	25291	1382	199038
1353	33898	1383	266555
1354	33830	1384	283319
1355	49517	1385	294118
1356	76224	1386	316226
1357	59577	1387	318507
1358	32102	1388	374784
1359	9024	1389	406295
1360	23863	1390	431270
1361	24743	1391	479339
1362	62590	1392	645182
1363	37857	1393	607755
1364	37630	1394	918777
1365	61286	1395	894573
1366	55244	1396	719040
1367	75614	1397	739319
1368	99069	1398	830236
1369	107652	1399	862520
1370	100578	1400	812892
1371	148515	1401	879368
1372	149841	1402	853555
1373	164072	1403	1005060
1374	232971	1404	919671
1375	220722	1405	851761
1376	215575	1406	856718
1377	209197	1407	960386
1378	207171	1408	762755
1379	253369	1409	774560
		1410	827236
		1411	720,102
		1412	1,012,140

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

As you may notice, brother pilgrim, Islam is steadily spreading and this is reflected by the nationalities and numbers of pilgrims arriving from various countries.

All inlets at your service.

There are 13 air, land and sea inlets for receiving pilgrims in the Central, Eastern, Northern, Western and Southern regions of the Kingdom. Reception centres have been established to process entry measures in addition to pilgrim cities for rest before resuming the journey to the holy places.

Land inlets are : **Halat Ammar, Jadidat Arar, Al Ragei, Salwa, King Fahd Causeway (linked to Bahrain), Al Khadra, Al Tewal and Elab.**

Being the busiest land inlet with regard to receiving pilgrims, **Jadidat Arar is second only to Jeddah's King Abdul Aziz International Airport.**

The Sea inlets are : **Jeddah's Islamic Port and Yanbu Port.**

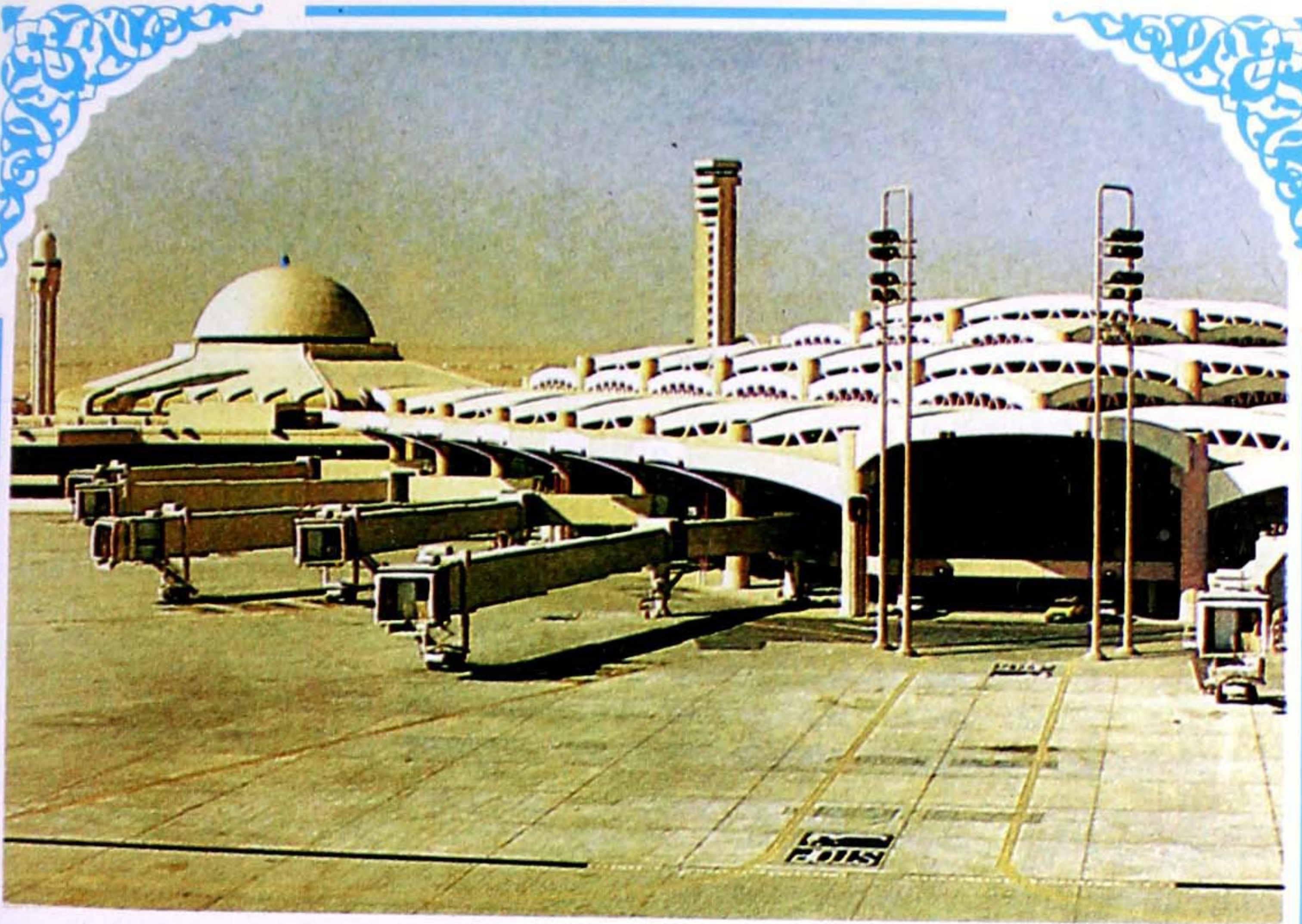
The Airports are : **King Abdul Aziz International Airport, King Khaled International Airport in Riyadh and Al Madinah Al Munawarah Airport.**

King Abdul Aziz International Airport

King Abdul Aziz International Airport receives more than 90% of the total number of pilgrims arriving from abroad.

It is 19 kilometres from the city of Jeddah. Built on an area of 105 square kilometres, its construction commenced in 1394 (1974) and was completed in 1401 (1981). It comprises three separate terminals, one reserved for local flights by SAUDIA planes, the second for international flights by more than 40 foreign airlines and the third for pilgrim flights.

The airport can handle more than 80,000 pilgrims at the same time. Its area is 150 hectares and has two parts separated by a 160 square metres park. A road passing through the park links the airport's



King Khaled International Airport in Riyadh, a gate way for pilgrims.





The inside and outside of the Pilgrims' Terminal at King Abdul Aziz International Airport.



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northern entrance with the pilgrims terminal and the international flights terminal.

The fiberglass pilgrim terminal is tent-shaped. Its 210 teflon coated tents are highly resistant to heat, humidity and weather changes.

The pilgrims terminal is 510,000 sq. m. in area, and includes all the required service facilities to enable pilgrims to finalize their procedures in a short period of time before their departure to Makkah Al Mukarramah.

This terminal won Agha Khan's Prize for Islamic Architecture in 1403 H. (1983 G). The Prize certificate said :

"The pilgrim hall at King Abdul Aziz International Airport in Jeddah is a typical example of scientific planning aimed at giving cities modern outlook. It developed the known architectural technology to a state transcending its conventional limits and proved that it is a modern architectural masterpiece."

SAUDIA

Saudia is the name of the General Corporation of Saudi Arabian Airlines. It is the Saudi national flag carrier, linking all regions of the Kingdom with a network of flights via 24 airports. It also links several foreign countries in four continents via 46 airports.

Established 45 years ago, **Saudia** is one of the oldest and biggest air transport companies in the region. During this period it offered excellent services and achieved the best safety record in the world.

Due to its basic role in the development march, **Saudia** has coped with the modern development achieved in the Kingdom.

It has become a pioneering air transport company with a fleet of 101 advanced, medium and long haul planes.

Saudia uses the best maintenance methods, air operations, advanced communications, reservation offices and training departments as well as catering, air cargo and storage services.



One of Saudia's huge aeroplanes.

This is in addition to the Basic Air Training Academy which includes Saudia trainees and others from Europe, America and other countries.

Saudia is undertaking a major, remarkable role in the service of pilgrims with its advanced planes, stewards crews and immense potentials to transport tens of thousands of pilgrims.

Jeddah's Islamic Port

Jeddah's Islamic Port receives at least 40,000 pilgrims annually arriving by sea to the holy places.

It is one of the biggest Saudi ports, which include seven major and fifteen secondary ports on the Kingdom's eastern and western coasts.

The Port includes a special section for receiving pilgrims arriving by sea. It is equipped with governmental and private service facilities to

help pilgrims and process measures for their entry into the Kingdom of Saudi Arabia.

Jeddah's Islamic Port is very old. It dates back to the days of the Caliph Othman Ibn Affan, may Allah be pleased with him. It is the sea gate of Makkah Al Mukarramah and it was the port of arrival for most of the pilgrims coming from abroad. In 1396 H (1976) the General Ports Authority was established and Jeddah's Port in particular witnessed a rapid modernization development whether in the use of modern technological methods in the operations, or the expansion in the construction of quays and storage areas. This effort raised to 45 the number of quays and organized the storage areas by introducing the use of computers.

The port's capacity exceeds 15 million tons annually.



Jeddah : The Red Sea's Most Beautiful Port

If you wish to have a look at the city of Jeddah, after having arrived by air, sea or land, you will easily discover that you are touring a beautiful, neat, clean and highly organized city.

Jeddah is one of the scientific, industrial and economic activity centres in the Kingdom of Saudi Arabia.

Its area is 1200 sq. kilometres with a population of more than one million. The residential area occupies an area of 350 sq. kilometres.

Facilities for various levels and types of education are available in Jeddah, including King Abdul Aziz University. The city also has several water desalination plants and some 80 hospitals and primary health care centres of different specializations. Jeddah is linked with all regions and cities of the Kingdom by a modern road network.

Being one of the Kingdom's telecommunication centers, Jeddah also hosts King Fahd Telecommunicatins City.

One of the most attractive scenes in Jeddah is King Fahd Fountain. With water gushing from it to a height of 260 metres, the fountain, which is situated in the sea, uses a technical lighting method that attractively changes colours.

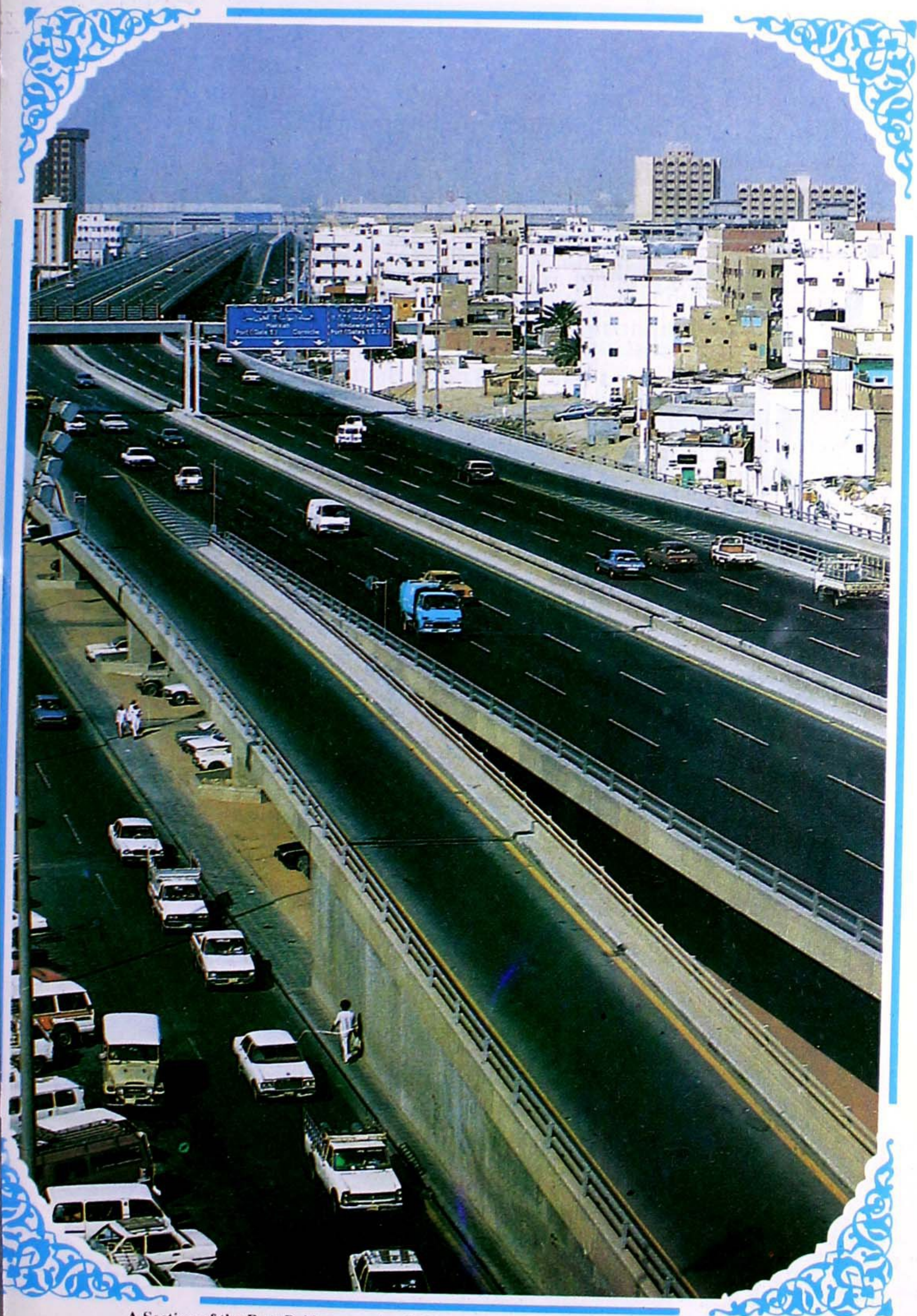
Jeddah's 80 kilometres long cornice is an important modern landmark in which advanced engineering and designing technologies were used.

The Port Bridge

If you have arrived in Jeddah via its Islamic port, you will head directly from there to the road that will take you to Makkah Al Mukarramah. To achieve this end, the Ministry of Communications has constructed the **Port Bridge**, which is one of the prominent road and bridge achievements in the city of Jeddah. The road from Jeddah Islamic Port to Jeddah-Makkah Al Mukarramah highway is 12.5 kilometres long. It is a two-way road separated by a median strip. It was







A Section of the Port Bridge crossing Jeddah to the Makkah Al-Mukarramah Road.

constructed specially to ease the traffic congestions in Jeddah by allowing pilgrim buses and trucks coming from the port to pass over the bridge without running through the city streets.

The bridge spans six crossings to allow trucks to reach the industrial areas in Jeddah while pilgrim buses continue their journey to Makkah Al Mukarramah road.

The total cost of the bridge was SR 1100 million and it was completed in a record time of no more than 34 months. The total area of the bridge is 500,000 sq. metres. 300,000 cubic metres of concrete were used for the bridge slab and 550,000 cubic metres for the other constructions. 50,000 tons of high resistance steel and 16,600 tons of cable were used. 26,000 metres of concrete barriers were used on the bridge's sides.

The Saudi Public Transport Company



At your service, you will find several transport companies that will transport pilgrims to Makkah Al Mukarramah, Al Madinah Al Munawara and the Holy Sites. They will continue this service throughout your presence during the Hajj season.

At the forefront of these, is the Saudi Public Transport Company, whose service covers a number of cities. It also links a number of cities through its inter-city service, using modern airconditioned buses of various sizes, some of them double-decked.

As part of its services during Hajj season, the company earmarks some 1,000 buses to transport an average of more than ten million pilgrims in one season, along the highways from Jeddah to Makkah Al Mukarramah, Al Madinah Al Munawara and the Holy Sites.

Jeddah-Makkah Expressway

Whether you have arrived by air, sea or land, you will head for Makkah Al Mukarramah, along the 60-kilometre long Jeddah-Makkah Al Mukarramah expressway. It has 8 lanes four in each direction separated by a 20-metre wide median strip to serve areas on both sides of the road.

The total cost of the project was SR 500 million.



Religious Provisions

Ihram: Stations, Times & Conditions

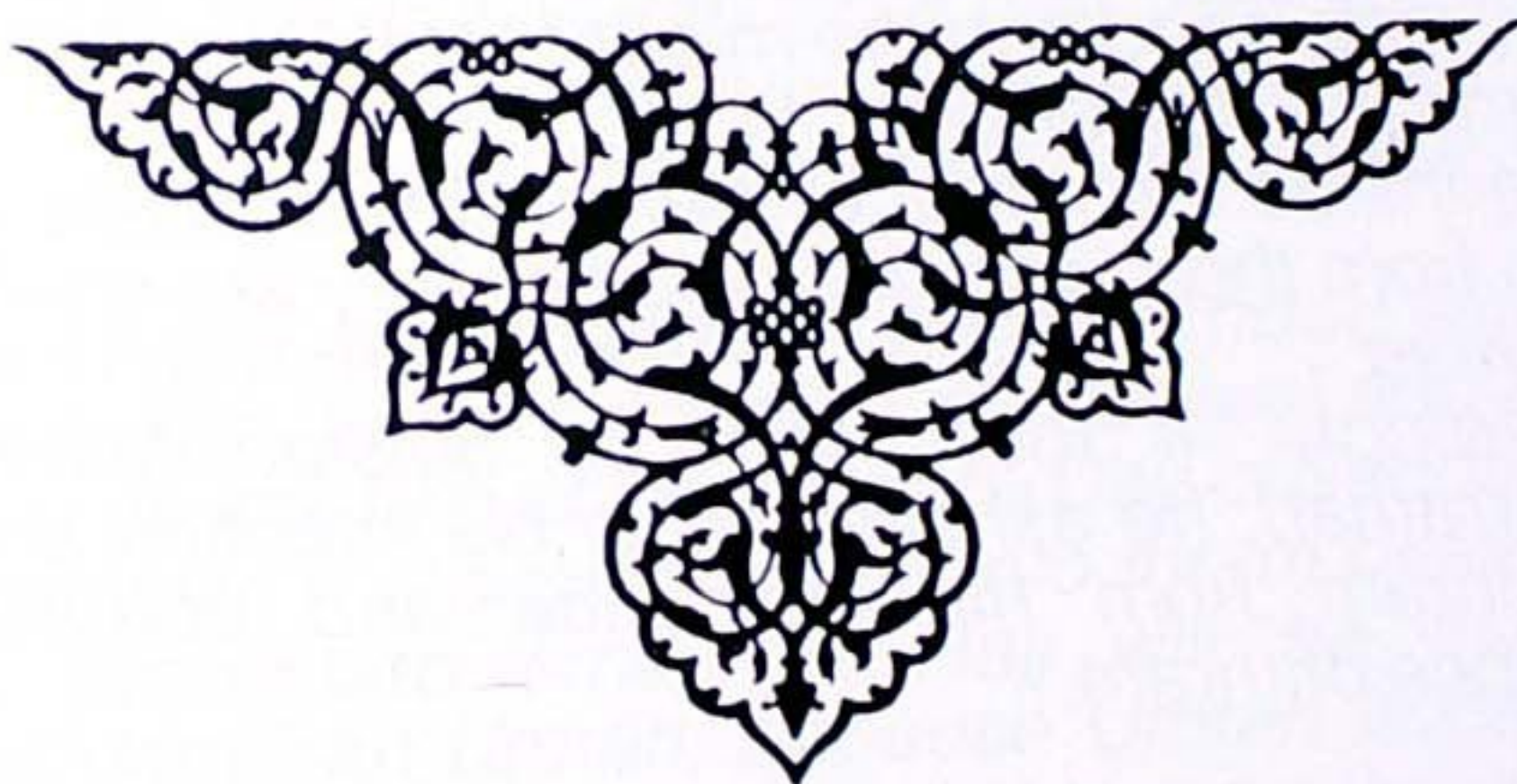
- Ihram means putting on an unsewn two-piece garment consisting of an *izar* and a *rida* and the pilgrim should wear no other clothes. *Izar* is worn on the lower part of the body and *rida* on the upper part. This applies to men only. Women pilgrims may wear any clothes provided they are decent and in conformity with Sharia' rules.
- Ihram has a **miqat-zamani** or a prescribed time starting on the first day of the month of shawwal and ending at dawn on the 10th of Dhul-Hijjah (Day of Sacrifice) of the same year. If a pilgrim enters into Ihram before or after this prescribed time, his Hajj will be invalid and considered an Umrah, because Umrah is permissible throughout the year but Hajj rituals are only valid during the months of Shawwal and Dhul Qa'idah and the first 10 days of Dhul-Hijjah.
- Ihram also has a **miqat makani** or a prescribed station as set for Muslims by Prophet Mohammed (peace be upon him).
 - The station for pilgrims from Egypt, Syria and Arab Maghreb States is "Al-Juhfah", known today as "Rabegh", located in the northwestern part of the Kingdom of Saudi Arabia..

- The station for pilgrims from Madinah Al-Munawarah is "Dhul-Hulaifah", known nowadays as "Abyar Ali" or Ali's wells.
- The station for Iraqi pilgrims is "Dhatu-Irq", located northeast of Makkah Al Mukarramah.
- The station of Kuwaiti pilgrims and the eastern and central provinces of the Kingdom of Saudi Arabia is "Qarn-Al-Manazel", close to the place now known as "Al-Sail".
- The station of pilgrims from Yemen, India and neighbouring regions is "Yalumlum", a mountain south of Makkah Al Mukarramah.

Each of the above mentioned stations applies to other pilgrims coming from the same direction.

- It is not permissible for pilgrims to pass through these prescribed stations without entering into Ihram, whether they arrive by road, air or sea.
- Should the pilgrim opt for visiting Al Madinah Al-Munawarah and the Mosque of the Prophet (peace be upon him) before Hajj, he is not required to enter into Ihram, thus acquiring the miqat or station of Al-Madinah pilgrims (i.e. Abyar Ali).
- Those inside the miqat or station limit should enter into Ihram from their locations whether they are residents or otherwise.
Accordingly, if the pilgrim is outside Makkah Al-Mukarramah, he should make his intention and enter into Ihram from his residence and complete the functions of Ihram.
- Having entered into Ihram for Hajj or Umrah, a pilgrim is not allowed to:
 - a) Engage in marital intercourse.
 - b) Don sewn clothes as indicated above.
 - c) Cover his head.
 - d) If a pilgrim under Ihram does not find a sandal, he may wear slippers or any other type of shoe provided it is not ankle-high.

- e) Kill or hunt any land game, cut a tree or pluck any green vegetation with the intention of spoiling it, (it is permissible to cut dry grass) within the Sacred Precincts (Al-Haram). Vegetation planted for food such as cereals and vegetables, or for use as a medicine or as supports in buildings, etc, may be cut.
- f) Cut his hair either partly or completely, use perfumes or cut his nails. But there is no harm in washing the head or body with water and soap, which is free from scent.
- In case of committing any of these violations, the pilgrim must slaughter a sheep as (fidyah) or expiation, except for sexual intercourse and related acts which nullify pilgrimage.
- We will further elaborate on (fidyah) on a next page.



Chapter Two

Welcome to the Holy Capital

You are now inside Makkah Al-Mukarramah. Welcome to the holiest spot on earth.

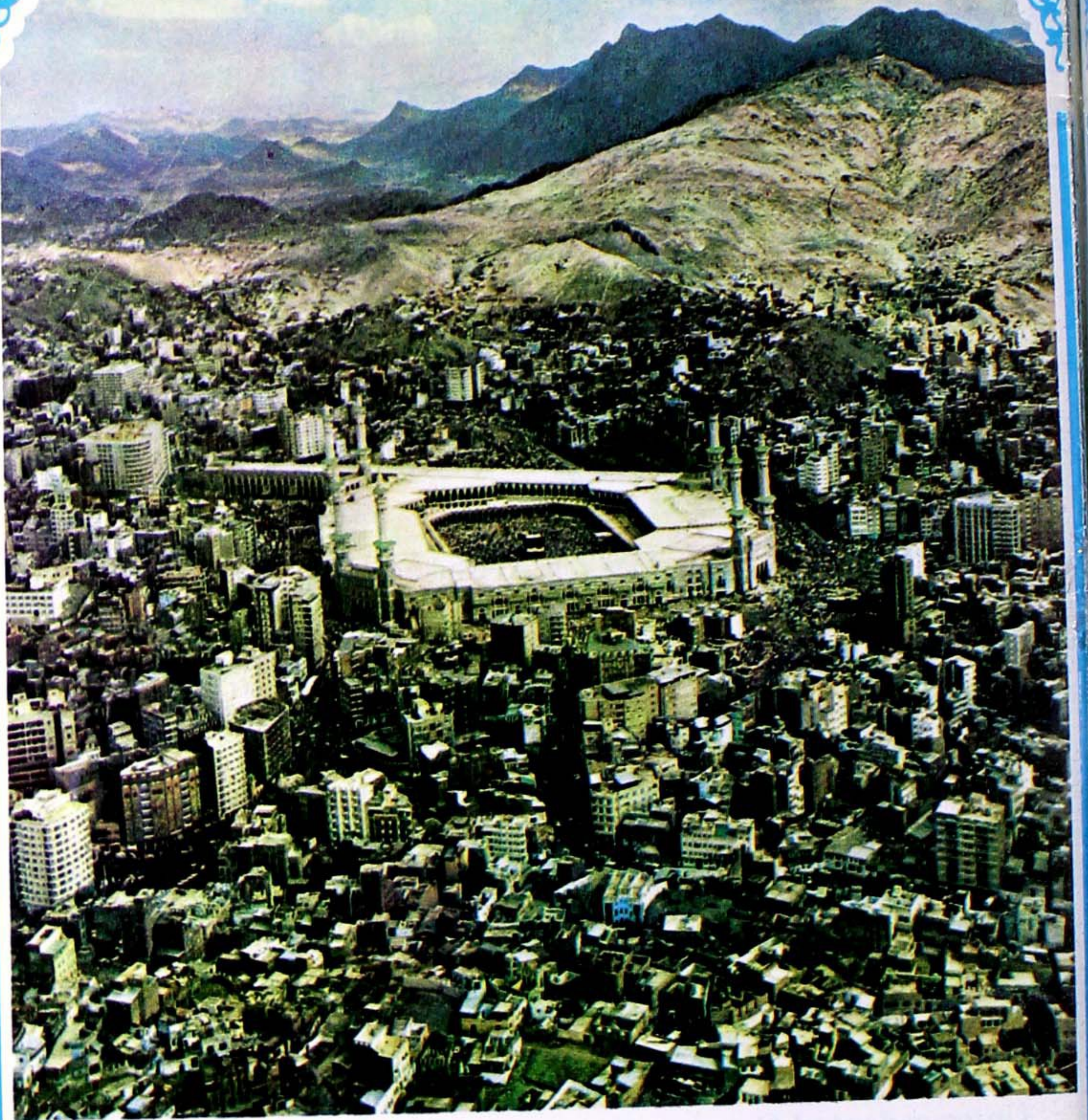
Makkah Al-Mukarramah is the birthplace of Prophet Mohammad (peace be upon him), the place of revelation and the launching pad for the call to Islam and Jihad, or Holy struggle to spread the word of Allah.

It is the city by which Allah Almighty vowed in His Holy Book where it was given several names including : Makkah, Bakkah, Al-Balad Al-Ameen, Um-Al-Qura and Al-Haram Al-Aamin..

It contains the most sacred shrines for Muslims : The Holy Mosque and the Sacred Ka'abah.

Unprecedented Construction & Beautification Campaign

At present, Makkah Al-Mukarramah is witnessing a very active construction, development and beautification campaign which is unmatched in history.



A general view of Makkah Al Mukarramah showing the Holy Mosque at its centre. This view is now changing for the better as a result of the construction, development and beautification projects currently underway.

The gigantic accomplishments being undertaken in years would normally take decades to complete in any other city in the world.

The efforts of the state and the citizens are cooperating to achieve optimum targets in such a way that fully reflects the idea of placing all executive resources at the service of construction and beautification projects in the Holy Capital.

These blessed efforts are led by the Custodian of the Two Holy Mosques, King Fahd Ibn Abdul Aziz Al-Saud, who personally supervises every detail and carefully discusses proposed plans with specialists and professionals, asking for amendments which conform with his aspirations for the future of Makkah Al-Mukarramah and Al-Madinah Al-Munawarah. He said on several occasions:

“I have given all attention so that Makkah Al-Mukarramah and Al-Madinah Al Munawarah would be among the most beautiful cities in the world. This applies to the Holy Mosque and the Mosque of the Prophet, (peace be upon him).”

He also stated that:

“Spending on the Holy Places will be unlimited. I would like to see them occupy their appropriate position in conformity with their status in our hearts as Saudis and in the hearts of Muslims all over the world in terms of services, development, beauty and cleanliness.”

This clear objective served as the launching pad for the endeavours of various ministries and governmental departments concerned which are executing their pertinent projects while being keen to achieve the highest possible levels of performance and perfection. To be added to this are the chances provided to the citizens by the state to participate in this gigantic effort.

Extraordinary Efforts

In fact, efforts which have already been made or are still being exerted in this respect are extraordinary efforts aimed at confronting extraordinary difficulties and problems.

The most important problem was the location of Makkah, which

lies on a valley surrounded by rocky mountains. Over the past centuries, Makkah's population built their houses on those mountains, at random. During the Saudi reign, this created the problem of organizing those population communities and providing them with essential services such as water, electricity, sewage drainage, roads,...etc.

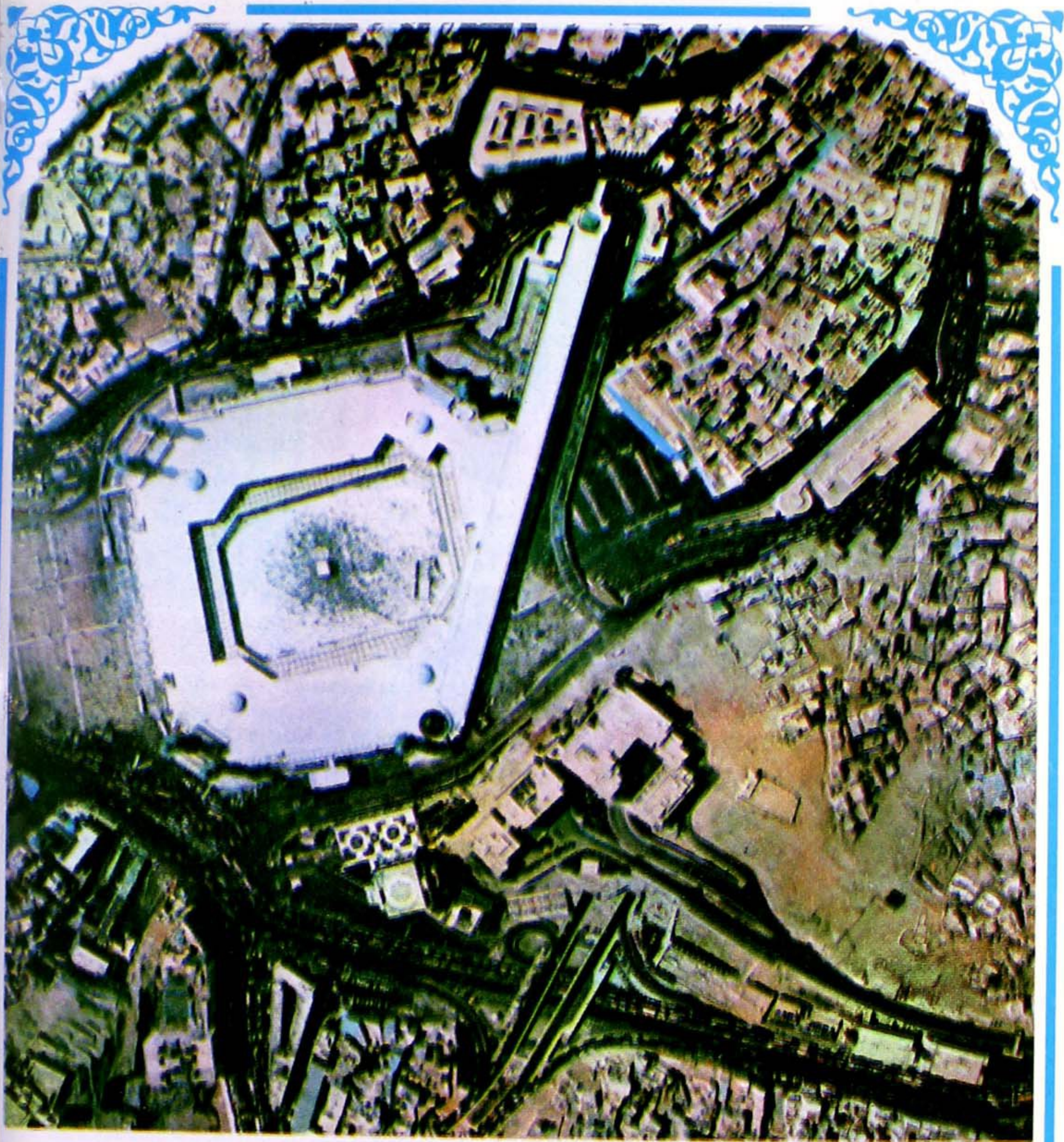
The first decade of the 15th Hijri century also witnessed a steep rise in the numbers of pilgrims, visitors and those performing Umrah, which surpassed all previously implemented service projects, necessitating their expansion to serve the city's population of more than 600,000 and help pilgrims, visitors and those coming on Umrah perform their rituals in ease and comfort.

Based on the Islamic architectural concept which considers the mosque the heart of the city or neighbourhood, the Holy Mosque and the Sacred Ka'abah, the Qiblah to which one billion Muslims turn their faces in prayer, requires immense efforts to organize the city, starting with its Grand Mosque which is considered the focal point for organization and development works.

As the implementation of the Holy Mosque's expansion projects proceeded, it was necessary to develop the areas surrounding the Mosque, through the creation of spaces between it and the residential areas which comprise gardens, pedestrian streets and car parks.

As a result of aerial surveys and comprehensive studies, a full-scale plan was drawn up under the supervision of the Custodian of the Two Holy Mosques and the ministerial committee entrusted with the follow-up of Makkah Al-Mukarramah development works chaired by the Custodian of the Two Holy Mosques.

Responsibilities pertaining to the implementation of that plan were shared by the state and the citizens according to the specializations and resources of each sector.



An aerial photo of part of Makkah Al-Mukarramah, conspicuously showing the Holy Mosque. Plans for the comprehensive development of the Holy Capital were draw up on the basis of aerial surveys and photography.

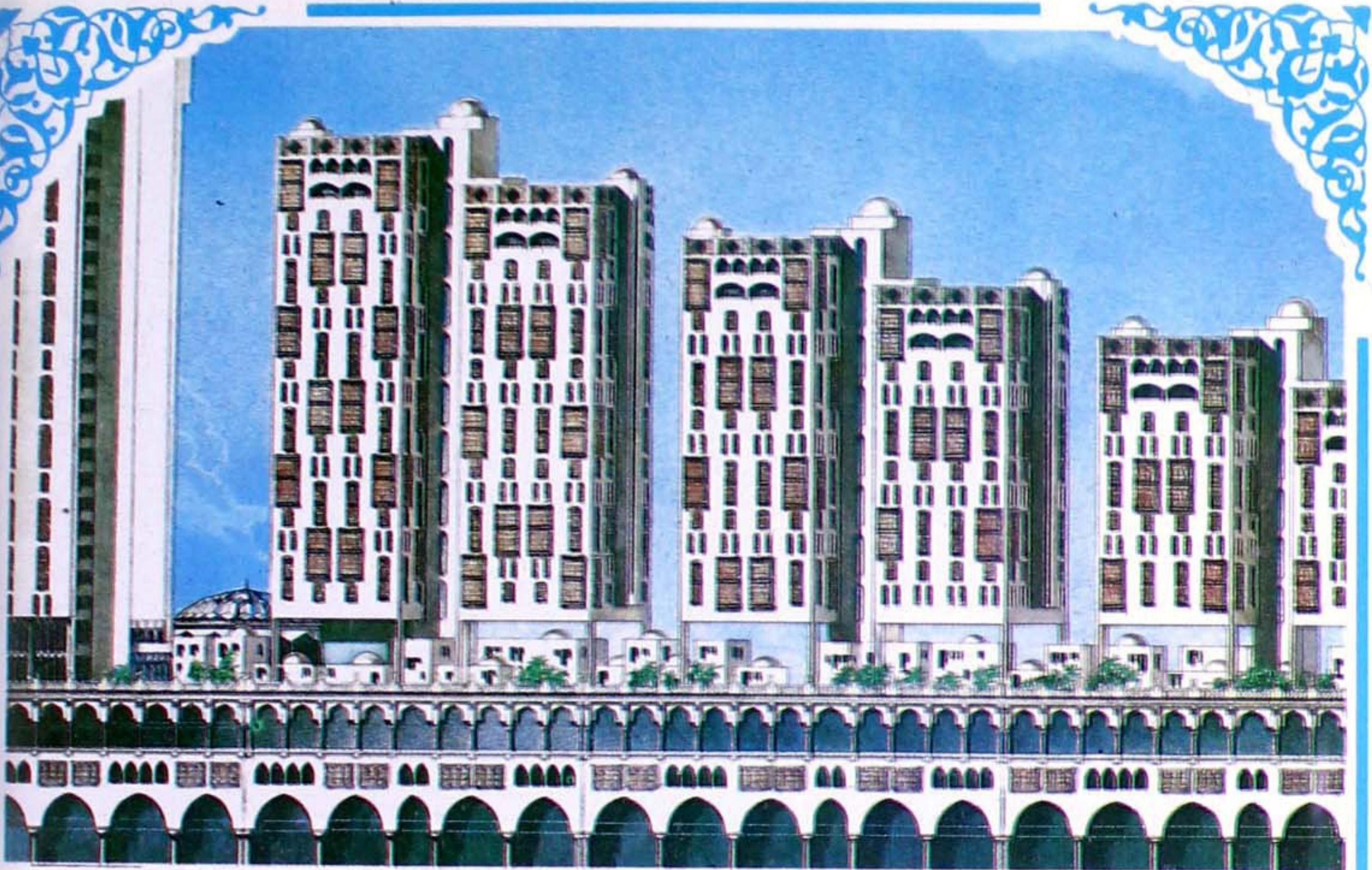
Makkah Construction & Development Company

One of the first steps taken to give the citizens the opportunity to effectively contribute to the development of their city, was the establishment of **Makkah Construction & Development Company** according to the directives of the Custodian of the Two Holy Mosques. It is a share holding company established, financed and run by the citizens themselves. Its capital is over SR 1500 million, and thousands of citizens have bought its shares.

The aim behind its establishment was to contribute to the development of the surrounding areas of the Holy Mosque, make optimum use of the land plots and reconstruct these areas on an advanced architectural basis, taking into consideration the Islamic architectural concepts to achieve harmony between the Holy Mosque's buildings and those of the surrounding areas in this most important site in Makkah Al Mukarramah.

The Custodian of the Two Holy Mosques was keen that he himself should lay the foundation stone of the company's first project, the Residential Commercial Complex which includes the following:

- 1- A 12-tower residential area containing 764 housing units of different designs and areas to meet various needs. The Duplex type apartments range from one to four rooms with the possibility of partitioning or joining the rooms if required.
- 2- 67 "2-story" villas of different areas to meet the needs of those who prefer such type of villas.
- 3- A hotel containing 652 rooms and suites.
- 4- A prayer place to accommodate 22,000 worshippers.
- 5- A commercial district containing 1000 stores.
- 6- Parking areas for 1200 cars each.
- 7- Offices and clinics.
- 8- 377 ablution places.
- 9- 348 washing sinks.
- 10- 378 public toilets.
- 11- 4 metres wide, 500 metres long covered pedestrian areas on the northern, eastern and western sides.
- 12- Streets and paths linking the projects' area to facilitate the movement of pilgrims and visitors.



A facade of the Makkah Construction and Development Company's first project. Harmony between Islamic and modern architectural Styles gives a beautiful outlook befitting the Holy Capital.

This architectural example will be implemented stage by stage to give Makkah Al Mukarramah the desired modern architectural outlook. It will also provide the best residential services to pilgrims, visitors and those coming for Umrah.

The Holy Capital's Municipality.

The Ministry of Municipal and Rural Affairs continues to implement development projects aimed at improving municipal services, establishing parks and building roads, bridges, subways and car parks according to the general plan and in such a way as to be able to meet any increase in the number of pilgrims, visitors, and those coming for Umrah as well as the inhabitants of the city.

Qiblatul Muslimeen

The Custodian of the Two Holy Mosques King Fahd Ibn Abdul Aziz gave the following directive to officials of the Ministry and the Holy Capital's Municipality:



The Holy Capital's Municipality Building.

“We give attention to Makkah Al Mukarramah’s development projects because this Holy and important city is the Qibla of Muslims throughout the world and is visited by hundreds of thousands of Muslims every year. Therefore the projects implemented in this Holy City should be commensurate with its status.”

During the last few years, the Holy Capital’s municipality executed 51 projects with a total cost of SR 11,000,000,000. These include the completion of a number of streets, improvement of old quarters, the 4th stage of the storm water drainage projects, linking the inhabited mountains with the subways by a ring road as well as the construction of facilities, slaughterhouses, markets, incinerators, workshops and three multi-story car parks.

General Cleaning Project:

The General Cleaning Project is one of the most important continuous projects implemented by the Holy Capital’s municipality at a total of SR 705,000,000, under a 5-year contract. The project employs 7000 workers with their equipment and covers all parts of the city, the municipality’s administrative area and the suburb of Bahra.

The Holy Capital's Development Plan

In addition to the above-mentioned development projects, five other areas of the city have been chosen according to their religious and historical importance as well as urban considerations.

One of these five areas is Jabal Al Nour, the site of Ghar Hera where the first verses of the Holy Quran have been revealed to the Messenger of Allah (peace be upon him). Another area is Jabal Thor, which the Messenger of Allah, (peace be upon him) and his companion Abu Bakr Al Siddeeq (may Allah be pleased with him) entered one of its caves on that eternal night when the Messenger of Allah (peace be upon him) emigrated to Al Madinah Al Munawarah, opening a new chapter in the history of Islam. That night was considered the beginning of the (Hijra) Islamic Calendar.

Other Projects

Other projects implemented by the Holy Capital's municipality include the following:

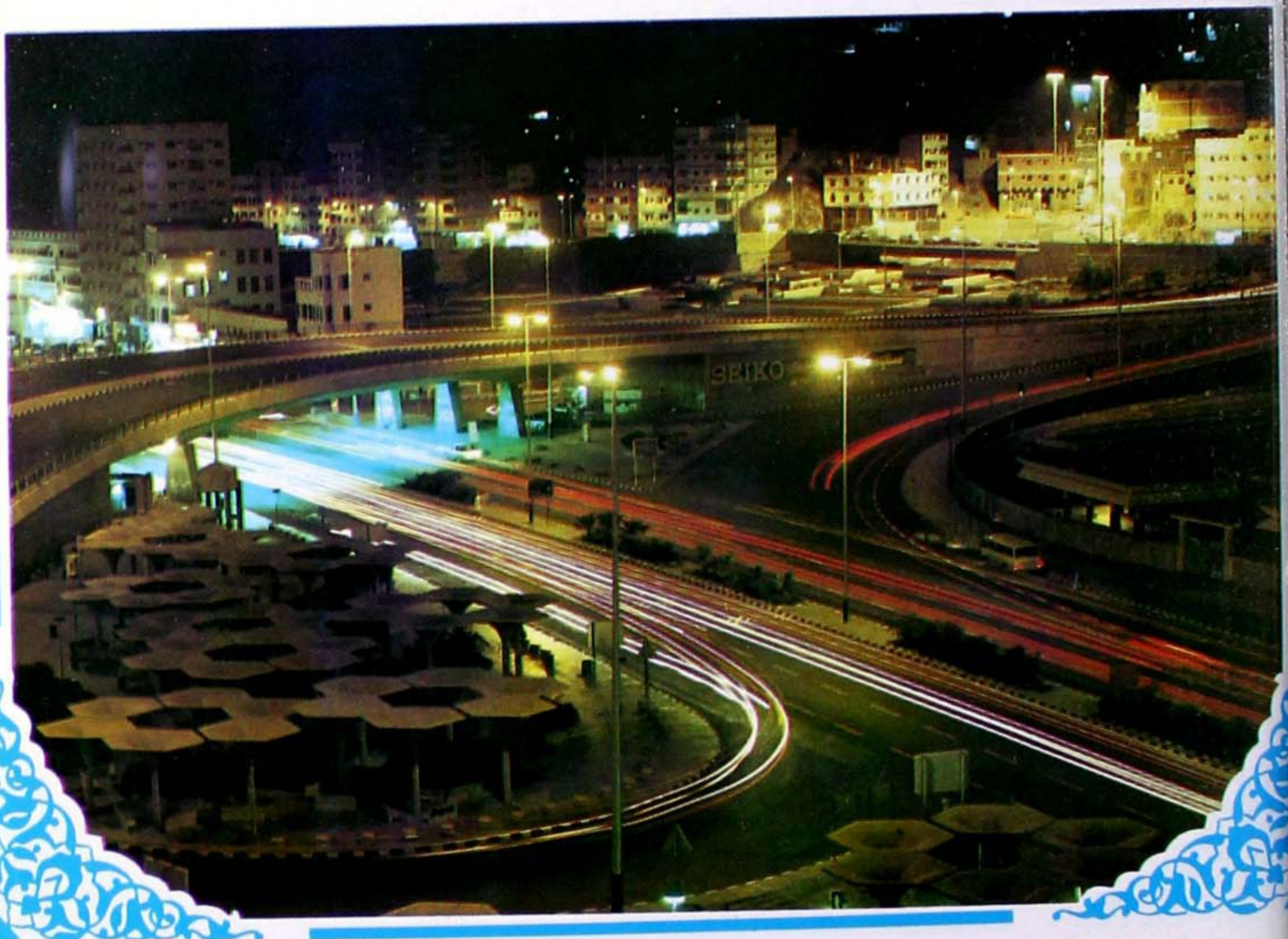
Public parks irrigation networks project.

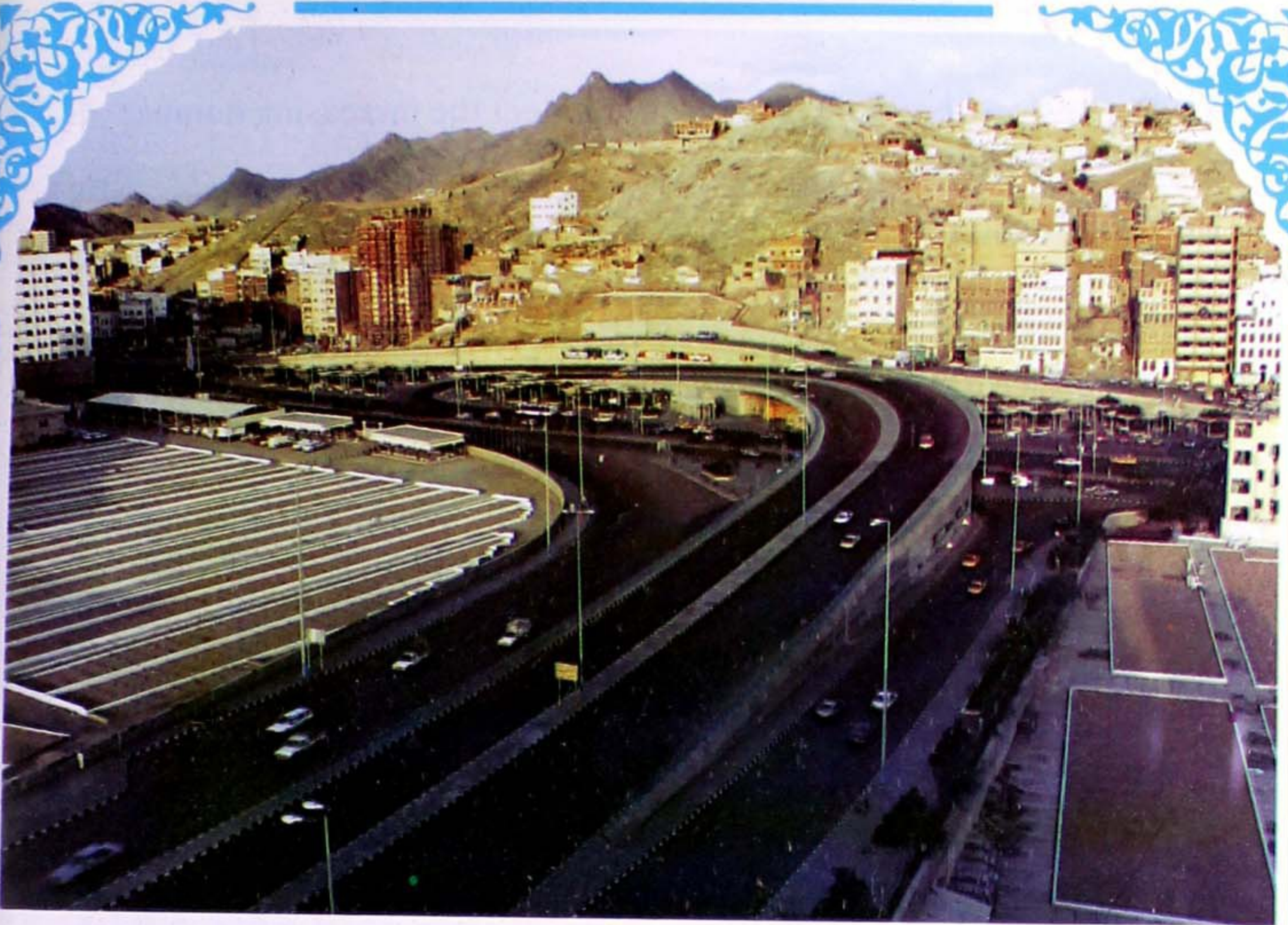
Insect combat annual aerial spraying project.

- Medium slaughterhouse in "Wadi Alnar" district.
- Substitute slaughterhouse.
- Tree planting of other areas in Makkah Al Mukarramah to provide largest possible covered areas.
- Asphaltting of main and subsidiary streets.
- Power pylons.
- Lamp posts.
- Roads and bridges.



Two photos of the organization and beautification projects implemented in Makkah Al-Mukarramah.





Streets, flyovers, lighting and landscaping in Makkah Al-Mukarramah.



- Expansion of several main roads to meet the increasing number of cars and pedestrians.
- Confiscation of ownership of old areas and streets required by Makkah Al Mukarramah development projects or the Holy Mosque's expansion.

The Ministry of Communications

As part of plans based on technical studies, the Ministry of Communications, joins the Ministry of Public Works and Housing and the Ministry of Municipal and Rural Affairs in implementing road, bridge and subway projects in the Holy Places to ease traffic and link Makkah Al Mukarramah with the Holy Sites and Al Madinah Al Munawarah with Makkah Al Mukarramah.

The following are among the most important projects implemented by the Ministry of Communications in Makkah Al Mukarramah.

1- Makkah Al Mukarramah ring road (local).

It is nine kilometres long and dual carriage, with three lanes on each direction. It has seven intersections with seven main streets.

The project's objective is to ease traffic congestions around the Holy Mosque and facilitate movement inside Makkah Al Mukarramah avoiding the Holy Mosque's area which is normally crowded, particularly during the Hajj season.

2- Makkah Al Mukarramah ring road (central)

It is 28 kilometres long and includes a number of subways penetrating the mountain areas surrounding the city. It is 4 kilometres away from the Holy Mosque.

It is a dual carriage road with three lanes on each direction and has intersections with several main streets, including Mina road. This road facilitates the transport of pilgrims from Jeddah due to its link with the

Jeddah-Makkah Al Mukarramah expressway and its intersection with roads leading to the Holy Mosque.

3- Ajiad - Kuday subway:

This project is made up of two parallel 1.6 kilometre-long, two lane subways. The two subways link Kuday road when they meet Makkah Al Mukarramah central ring road with Ajiad area close to the Holy Mosque.

4- Ajiad - Alsad road:

It is a one kilometre long, 2-way road with three lanes on each side. It links Ajiad-Alsad with the Holy Mosque's area. The project has a special importance, as it directly links the subways used by cars coming from Mina and Mahbas Al Djinn with the Holy Mosque. It intersects the Holy Mosque road implemented by the Holy Capital's municipality.

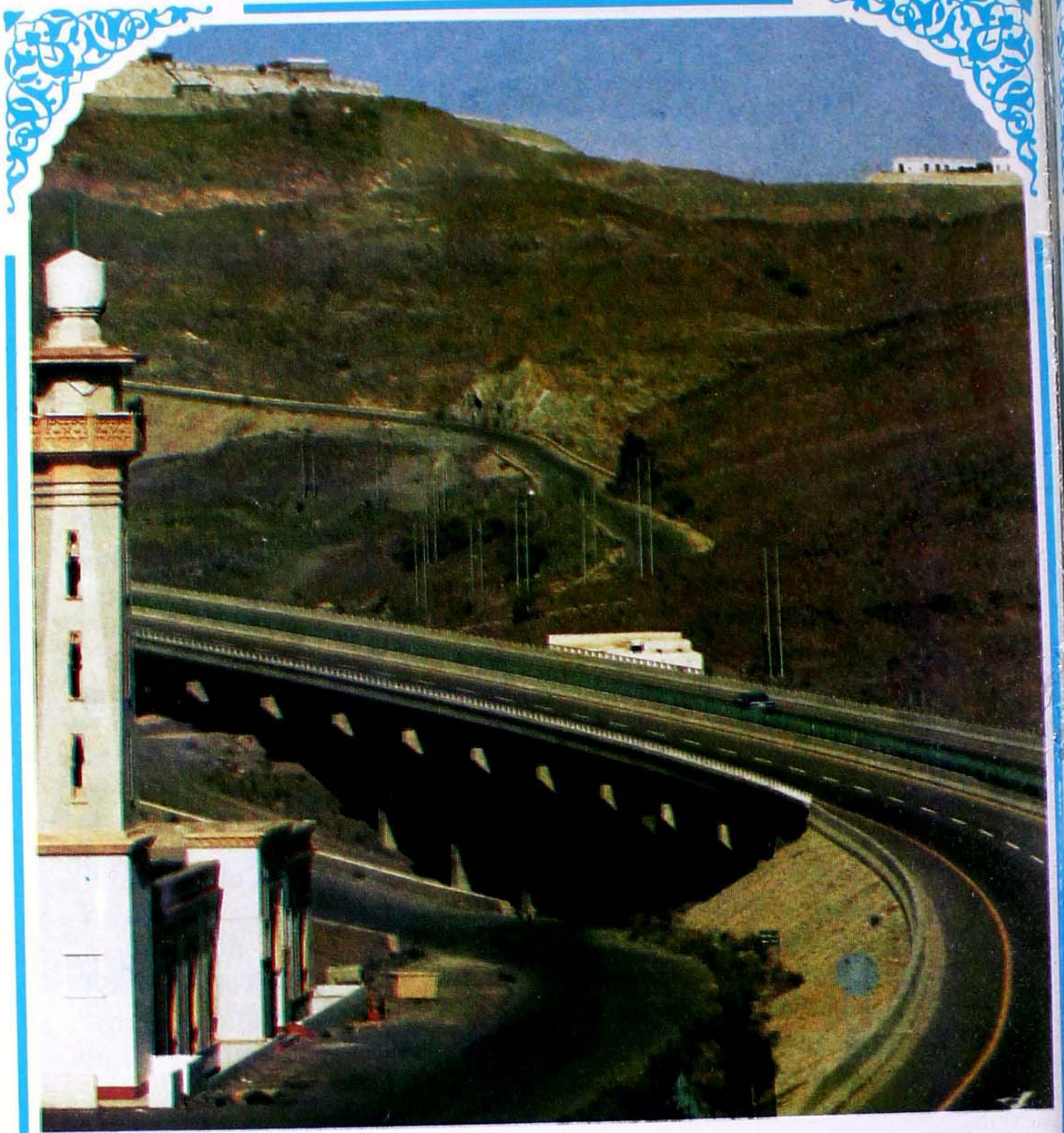
A secondary road branches off from it to the Royal Court's Palace in Makkah Al Mukarramah.

5- Makkah Al Mukarramah - Al Kar road

It is seven kilometres long and crosses Wadi Al No'man over several bridges allowing the normal flow of valley water. It is a 2-way road with three lanes on each direction separated by a 20-metre wide median strip. It has a free intersection when meeting the road to Taif reserved for non-Muslims avoiding areas that are out of limits for non-Muslims. Thus the traffic heading for Taif continues without affecting pilgrim movement in the Holy Sites areas.

6- Parking areas at the approaches of Makkah Al Mukarramah:

As Hajj plans' instructions bar entry of less than 9-passenger capacity cars to Makkah Al Mukarramah and the Holy Sites, the Ministry of Communications has designated five parking areas at the approaches of Makkah Al Mukarramah : on Jeddah-Makkah Al Mukarramah expressway, Al Laith road, Al-Kar-Al Hada road, Al Hawiya road and Al Madinah Al Munawarah road.



The Makkah Al-Mukarramah-Al-Karr Expressway passing by Al-Karr Mosque.

Cars not allowed to enter the Holy Places are kept in these parking areas till the end of the Hajj season. The parking areas are equipped with service facilities such as shades, water tanks, toilets, administrative offices and high tower lighting. Intersections have been made on roads linked with these areas to organize cars' entry and exit.

Transport Companies Union:

This Union is an old project dating back to 39 years ago. Its aim is to secure pilgrim transport services in the two Holy Cities and Sites under rules and instructions allowing pilgrims to make optimum use of the Union's services.

The Union was established under the Royal order No. 11501 dated 3-7-1372 H. (1952) with the aim of organizing bus transport companies and distributing responsibilities among them under the supervision of a unified organization that charts its operations plans and designates its locations in such a way as to ensure the comfort of pilgrims.

At the beginning, five companies, which owned (1196) buses, joined the Union. But this figure continued to rise steadily as more companies joined until its total fleet rose to 7,500 buses with 350,000 seat capacity.

Governmental regulations pertaining to the Transport Companies Union set certain specifications for the buses out of keenness on the comfort and safety of pilgrims. These specifications stipulate that the buses must be in an excellent operational order, airconditioned and containing all the amenities necessary for the comfort of pilgrims.

During the early stages following the establishment of the Union, buses were below the required number, prompting the state to purchase 2,000 new buses and distribute them among the transport companies. Their prices were paid to the government in installments over a period of 15 years.

At present, the Union consists of 13 companies including the aforementioned Saudi Arabian Public Transport Company (SAPTCO).

The buses were equipped with coolers for drinking water and tanks for ablution water.

These companies employ 15000 workers including drivers, technicians and administrators. The Union established emergency centres along all the major roads leading to the Holy Places. These were equipped with 200 vehicles including ambulances and buses ready to transport the passengers of any vehicle that may become out of order for any reason. This is in addition to the large number of mechanical workshops established along the Hajj routes to repair faults. Due to the fact that the Union's vehicles are generally new and well maintained, malfunctions occurring during a Hajj season do not exceed an average of 0.003% - 0.004%.

Out of keenness on providing maximum facility for pilgrims, HRH Prince Naif Ibn Abdul Aziz Al-Saud, the Minister of the Interior and Chairman of the Higher Hajj Committee has decided that pilgrims upon receipt of their entry visas to the Kingdom for Hajj, should be given special card-books containing a sufficient number of cards for use in boarding any of the Union's buses. A card can be used for one trip, thus allowing the pilgrim to choose the time and destination during his movements throughout the Holy Places.

At the end of the Hajj season, the pilgrim may return the unused cards to the union for a refund. This procedure was favourably received by the pilgrims for the flexibility it allowed them in benefiting from the transport services while preserving their full rights.

The Ministry of Hajj and Endowments

The Ministry of Hajj and Endowments, which is directly responsible for Hajj affairs, takes part in construction works and has many accomplishments in this regard.

In addition to building mosques and paying attention to historic mosques, as will be elaborated hereinafter, the Ministry of Hajj and

Endowments has established stations for pilgrims arriving by road which are equipped with all amenities for pilgrims including water, electricity and utilities. There are two such stations in Makkah Al-Mukarramah : "Kuday" and "Al-Adl" and two in al-Madinah Al-Munawarah known as "Sultanah" and "Al-Anbariyyah."

●● The Ministry of Hajj and Endowments also established rest houses for pilgrims along Hajj routes from land inlets to Makkah al-Mukarramah. This project was undertaken in cooperation with the Ministry of Communications.

●● The Ministry gave special attention to constructing sunshades at pilgrim gathering locations in Arafat, Mina, Al-Misaijeed and Wadi-Fatimah to protect the guests of Allah from sunstrokes during hot Hajj seasons. These sunshades also serve as gathering places for lost pilgrims where concerned departments direct them to the correct route.

●● The Ministry of Hajj and Endowments also defined the boundaries of Arafat, within which pilgrims should perform the ritual of "Standing at Arafat," with clear signboards out of concern that some pilgrims may stay outside the religiously-defined boundaries of Arafat.

●● The Ministry also erected signboards showing the names of Mina streets to direct pilgrims to their residences and locations of their "Mutawifs," or Hajj agents on "Tashreeq" days (the 3 days of encampment in Mina).

●● The Ministry defined the boundaries of the Holy Haram in Makkah by erecting signboards in all directions.

●● It also established reception centres for arriving pilgrims and centres to divide them into groups prior to their departure after completing their Hajj rites.

●● The Ministry established mobile centres to aid lost pilgrims in Makkah Al-Mukarramah which were equipped with water and electricity. The success of this idea led to the establishment of more such centres.

●● Other projects were executed by the Ministry in collaboration with other ministries.

Holy Ka'abah Kiswah Factory

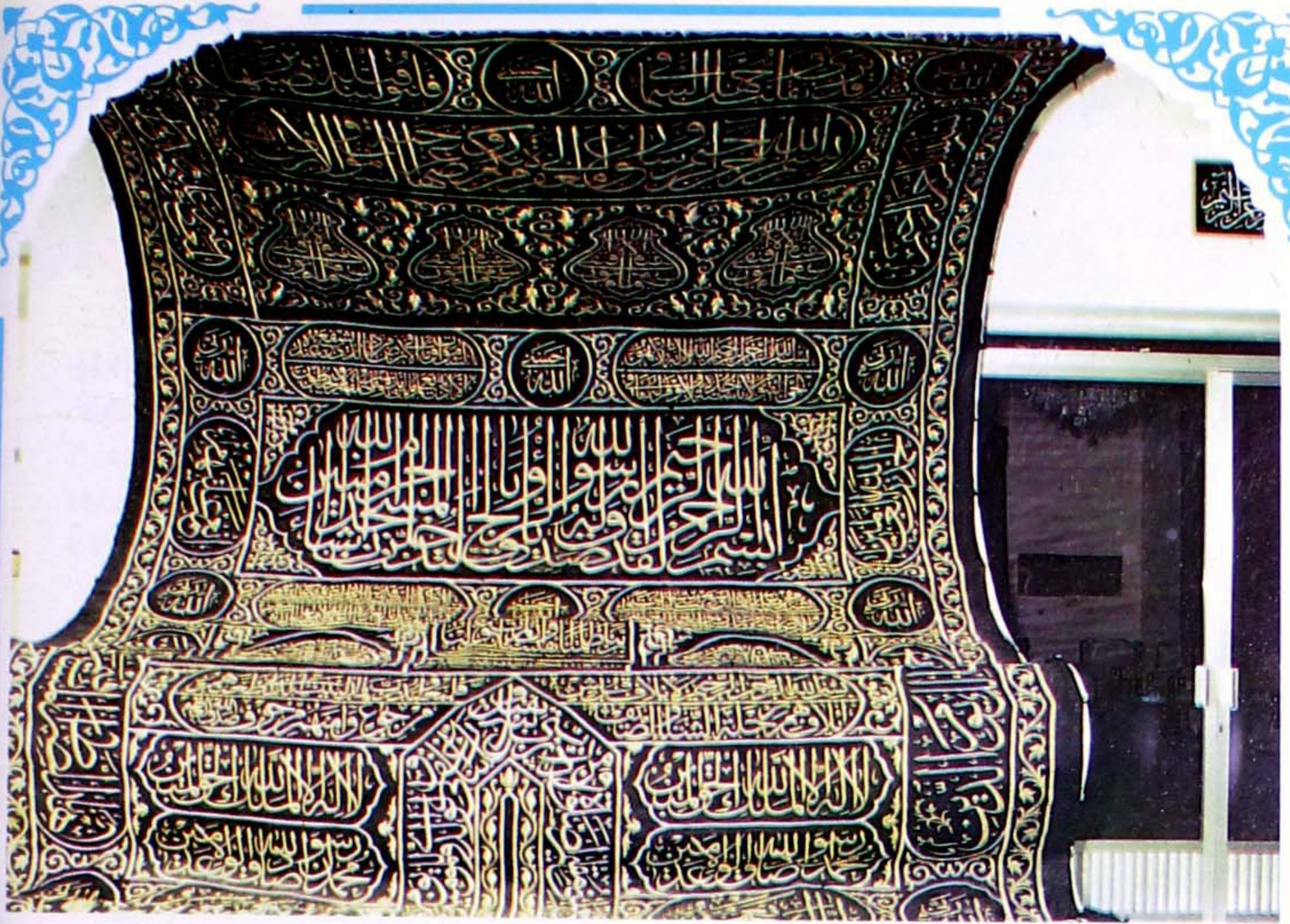
The Kiswah (Apparel) of the Holy Ka'abah has passed through several stages as regards the type of cloth used, including "Dibaja or pure silk, "Namariq", "Khazz", which is a tissue of silk and wool and "Qabati".

The covering of Ka'abah was not carried out systematically since on some occasions, it was done yearly and on others the old "Kiswah" was left until it was worn out.

When the Messenger of Allah (peace be upon him) entered Makkah Al-Mukarramah on the "Day of Victory", (8th year after Hijrah), he maintained the Ka'abah's previous apparel until it was burnt with a spark as a woman was trying to incense it. The messenger of Allah then ordered that the Ka'abah be covered with a Yemeni cloth. The three first "Rashed", or guided, Caliphs: Abu Bakr, Omar and Othman (may Allah be pleased with them), also covered the Ka'abah, but the fourth Caliph, Ali Ibn Abi Taleb, (may Allah bless his face) did not do this due to his preoccupation with wars.

Over the following centuries, the Caliphs, Kings and Emirs were keen on covering the Ka'abah by placing the new apparel on the older ones until the apparels accumulated and it was feared the Ka'abah would collapse due to their weight. This prompted the Abbassid Caliph Al-Mahdi to order that the Ka'abah should not be covered with more than one apparel. This practice has been followed up to now.

As part of the Saudi government's attention to the Two Holy Mosques, H.M. the Late King Abdul Aziz Al Saud the founder of the Kingdom of Saudi Arabia gave attention to the Ka'abah's apparel. He



An example of the Holy Ka'abah's Door Curtain at the entrance hall of the Holy Ka'abah's Kiswah Factory.



Embroidery of a Quranic verse on part of the Holy Ka'abah's kiswah (Apparel).



Embroidery of a corner piece of the Holy Ka'abah's Kiswah using gold-coated silver threads.



Mechanized weaving.

then ordered the establishment of a factory for the production of the Holy Ka'abah's apparel in Makkah Al-Mukarramah in 1357 H (1938 G). All workers and technicians of this factory were Saudis

In 1392 H (1972 G), it was decided that a new factory for the Kiswah of the Holy Ka'abah be established and the Custodian of the Two Holy Mosques, King Fahd Ibn Abdul Aziz Al-Saud (then the Second Deputy Premier and Interior Minister) laid the Project's foundation stone. He then inaugurated the new factory in 1395 H (1975 G), 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 is usually 14 metres high with the upper third containing the apparel's belt which is 95 cm wide. The belt, 47 metres long, consists of 16 pieces on which there are Qur'anic verses inscribed with gold-coated silver threads.

Below the belt and on the corners, "Ikhlas" Sura is woven inside a square 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-Thuluth" caligraphy, one of the most beautiful in Arabic.

The Curtain of the Holy Ka'abah door, called "Al-Burqu", is made of the same black silk cloth of which the apparel is made. It is characterized by its attractive design which contains several Qur'anic verses, surrounded with decorations. Below the verses, and in the same caligraphy and design, the following phrase is inscribed: "This Curtain has been made in Makkah Al-Mukarramah and given as a gift to the Holy Ka'abah by the Custodian of the Two Holy Mosques King Fahd Ibn Abdul Aziz Al-Saud, may Allah reward him with acceptance."

The total cost of one apparel, including the high quality cloth and the Qur'anic verses embroidered in gold and silver threads, is SR. 17,000,000.

The design of the "Kiswah" and its decoration with Qur'anic verses and words is one of the distinguished accomplishments of the Saudi reign. Never before had the Kiswah been designed in such a manner.

General View of Makkah Al-Mukarramah

Before you enter the Holy Mosque to perform the Tawaf Al-Qudum (Arrival Circumambulation), let us have a general view of Makkah Al-Mukarramah during which we will continue elaborating on what we have seen in the Holy city.

Since the dawning of Islam uptill this day, Makkah Al-Mukarramah has been considered the city of knowledge and religious scholars "ulema", and a beacon spreading Islamic thought to all parts of the globe.

Foremost among the centres of radiation of Islamic thought in Makkah Al-Mukarramah is the **Um-Al-Qura University** one of the seven Saudi universities and their branches spread over most parts of the Kingdom.

The University consists of:

- 1- Sharia' and Islamic Studies college.
- 2- Arabic Language College
- 3- College of Education.
- 4- Taif Education College.
- 5- Applied Sciences and Engineering College.

These colleges include more than 50 scientific departments of various specializations. Institutes and centres affiliated to the University include:

- 1- The Arabic language Institute for non-Arabic speakers.
- 2- Educational and Psychological Research Centre.
- 3- Religious Research and Islamic Heritage Revival Institute.
- 4- English Language Institute.
- 5- Hajj Research Institute.
- 6- The Higher Centre for Islamic Education.

-
- 7- Applied and Engineering Sciences.
8- Higher Islamic Studies Centre.

The area of the Um-Al-Qura University city is 15,000,000 sq. metres.

Makkah Al Mukarramah was being supplied with water from underground wells, but the increase in population, number of pilgrims, visitors and those coming on Umrah, required finding additional water sources.

As the Kingdom of Saudi Arabia is a pioneering state in the field of water desalination and its distribution to distant cities, a project was implemented to benefit from the water produced by the 113,500 cubic metre-capacity desalination plant at Al Shuaiba on the Red Sea coast. This met the Holy Capital's sufficiency in drinking water.

Now, let's head towards the Holy Mosque in Makkah, the most sacred spot on earth, to begin Tawaf Qudum.



Religious Provisions

There are three ways of Ihram for a Muslim intending to perform Hajj:

•• **Al-Tamattu' (Interrupted):**

This means entering into Ihram for Umrah during the months of Hajj, taking off Ihram after performing Umrah and entering into Ihram again for Hajj during the same year. In this case, the pilgrim must slaughter a sheep as "Hadie", i.e. expiation, or fast for three days during Hajj period and seven days after his return home.

•• **Al-Ifrad (Single):**

This means intending to perform only Hajj. After completing Hajj, the pilgrim should perform the Umrah of Islam if not performed before.

•• **Al-Qiran (Combined):**

This means entering into Ihram for both Umrah and Hajj at the same time without interruption of Ihram. The pilgrim may first enter into Ihram for Umrah and before beginning Tawaf, he may make the intention of Ihram for Hajj. The pilgrim performing Hajj in this manner must sacrifice a sheep as "Hadie" or fast for three days during Hajj and seven days after returning home.

It is advisable for a pilgrim to make **ghusl** (a shower or full washing of the whole body), offer two **raka'ats** (bows) and cut his hair and nails. The same applies to women except for hair-cutting and donning unsewn clothes.

After Offering the two raka'ats, the pilgrim may offer supplication and then enter into Ihram.

Al-Talbiyah

After entering into Ihram and performing two raka'ats, it is preferable for the pilgrim to recite talbiyah loudly. But it is enough for a woman pilgrim to raise her voice to the extent that she can hear herself and it is not preferable for her to raise her voice beyond this. The Messenger of Allah (peace be upon him) said: "Gabriel came to me and said : order your companions to raise their voice in talbiyah because it is part of Hajj rites."

Talbiyah is as follows:

"Labbyk Allahumma Labbayk, Labbayk La shareeka Laka Labbayk, Innal-Hamda wan-n'imata laka wal-mulk, La Shareeka lak."

The pilgrim should repeat talbiyah as many times as he can, in addition to other supplications.

Pillars of Hajj

The pillars are those rites which Hajj cannot be considered complete unless they are all performed. They include:

- 1- Ihram**
- 2- Standing at Arafat.**
- 3- Tawaf Al-Ifadah.**
- 4- Striding between Safa' and Marwah.**
- 5- Shaving or clipping the hair.**

Pillars of Umrah

Pillars of Umrah are:

- 1- Ihram.
- 2- Tawaf.
- 3- Striding between Safa and Marwah.
- 4- Shaving or clipping the hair.

Obligations of Hajj and Umrah

- An obligation is similar to a pillar in that both must be performed, but they are different in that if an obligation is not performed, it can be redeemed by fidyah, while neglecting a pillar invalidates Hajj.

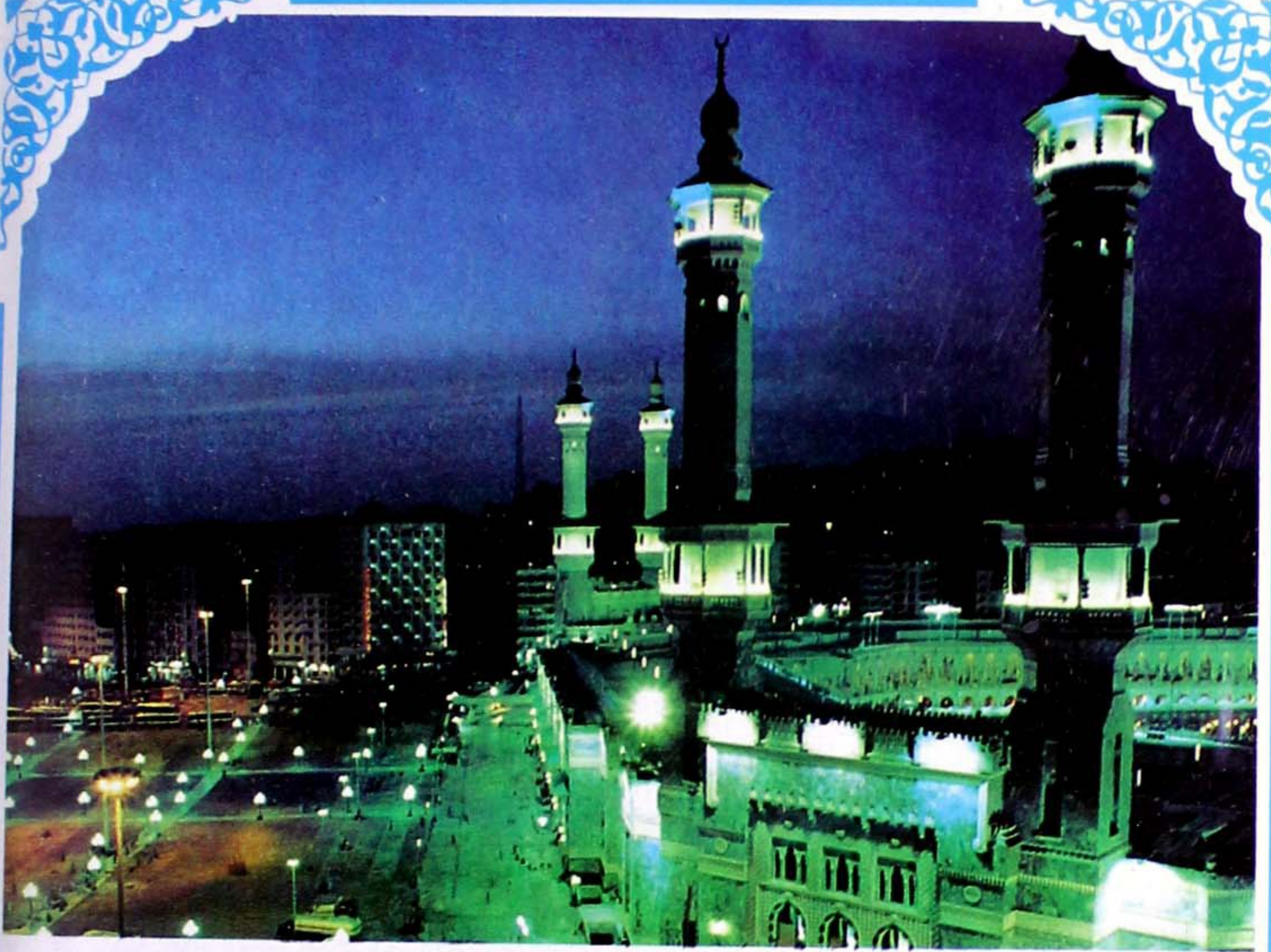
Obligations of Hajj are:

- 1- Ihram from miqat, or prescribed station.
- 2- Spending the night (of the 9th of Dhul Hijjah) at Muzdalifah.
- 3- Throwing pebbles at the three pillars of Jamarat.
- 4- Spending two nights of Tashreeq days at Mina.
- 5- Farewell Tawaf.

- As for Umrah, the only obligation is Ihram from the prescribed station and performance of the Farewell Tawaf for a visitor on Umrah who spends the night in Makkah.

Sunnahs (Traditions) of Ihram

- Sunnahs (Traditions) of Ihram are:
 - 1- Making ghusl in the aforementioned manner.
 - 2- Use of perfume.
 - 3- Taking off sewn clothes and donning a rida-and-izar garment, preferably white and new, and two sandals which do not conceal fingers or ankles.
 - 4- Performing two raka'ats for Ihram.



The Holy Mosque

Allah Almighty said in His Holy Book:

“The first House of worship appointed for men was that at Bakka : Full of blessing and of guidance for all kinds of beings.”*

Allah Almighty has mentioned the Holy Mosque in Makkah using this name 15 times and using other names which all underline the sacredness and honour accorded to this House, and indicate the respect that Muslims should show with regard to its high status and honour.

Prophet Abraham and his son Ismael (peace be upon them) had executed Allah’s commands in building this House and raised its foundations.

(* Surah III, 96

People built their houses away from the House of Allah in the valleys and caves out of respect to the House and awe of residing close to it.

During the era of Qusai Ibn Kilab, people were allowed to build their houses near the House of Allah and they did this in earnest till only a small plot of land remained which was later known as the Tawaf area. They were also keen that their houses should be round-shaped to make them look different from the square-shaped Holy Ka'abah. Houses were also lower in height than the Ancient House and there was a lane between every two houses leading to the Tawaf circle.

The House remained in this state before Islam because visitation during the Jahiliyyah was confined to Tawaf and the visitors were only Arabs. Accordingly, there was no need to build a perimeter wall or carry out an expansion of the Holy Haram.

During the era of the Messenger of Allah (peace be upon him) and that of his first Caliph Abu Bakr Al-Siddiq (may Allah be pleased with him), the Ancient House remained at the same state. During the era of the Second Caliph Omar Ibn Al-Khattab (may Allah be pleased with him), more nationalities embraced Islam prompting him to expand the Holy Mosque. He bought the houses surrounding the Mosque, demolished them and added their areas to that of the Mosque. Omar built a perimeter wall with several gates and ordered lanterns to be placed on top of the wall at night. Thus, he was the first to light the Holy Mosque and equip it with gates. The successive Muslim Caliphs, Kings and Emirs continued to give attention to the House of Allah making some expansions or renovations. This was done as follows:

- 1- The expansion made by **Omar Ibn Al Khattab** (may Allah be pleased with him) in 17 H.
- 2- The expansion made by **Othman Ibn Affan**, (may Allah be pleased with him) in 26 H, which included for the first time a covered part of the Mosque.
- 3- The expansion made in 66 H by **Abdullah Ibn Al Zubair**, who had renewed the construction of the Holy Ka'abah two years earlier.
- 4- The expansion made by **Al Waleed Ibn Abdul Malik** in 91 H. He added extra areas to the Holy Mosque and renewed its



construction, giving it a teak wood roof in addition to marble pillars brought from Syria and Egypt, thus becoming the first Caliph to erect pillars in the Mosque.

- 5- The expansion made by **Abu Jaafar Al Mansour** in 139 H, in which extra areas and covered zones were added to the Mosque which was also decorated with ornaments and inscriptions.
- 6- When the Abbasid Caliph, **Al Mahdi**, performed Hajj in 160 H he noticed that the Mosque was overcrowded with worshippers and ordered its expansion on the northern and eastern sides, making the Holy Ka'abah seem nearer to the southern site. Noticing this when he performed Hajj in 164 H, Al Mahdi ordered the expansion of the Mosque from the southern side so that the Holy Ka'abah should be situated in the middle of the Mosque's area. Al Mahdi's son, **Musa Al Hadi**, continued his father's efforts, completing the work in 167 H.
- 7- In the year 284 H, the Abbasid Caliph **Al Mutadid Billah** increased the Mosque's area in addition to its complete refurbishment and renovation. A door known as "Visitors' Gate" was added.
- 8- In the year 306 H, the Abbasid Caliph **Al Muqtadir Billah** further increased the Mosque's area. This increase was known as the "Gate of Abraham."

The Mosque remained unchanged, while Caliphs and Sultans confined their attention to the restoration, beautification and renovation works.

In 604 H, part of the Mosque was destroyed by a fire that was extinguished by a flash flood. The ruler of Egypt, **Sultan Ibn Bargouf** promptly ordered the restoration of the destroyed part.

- 9- Having known that there were some cracks in the Mosque, the Ottoman **Sultan Saleem** in 979 H ordered its complete reconstruction. The job was well done and the roof was replaced by a series of domes (the characteristic Ottoman architectural style). On Sultan Saleem's death, his son **Murad** completed the Job in 984 H.

Other than the restoration, renovation and beautification works, the Mosque underwent no expansion for 1069 years, i.e. since the one made by the Abbasid Caliph Al Muqtadir Billah.

As a result, houses were built so close to the Mosque that the Masa'a was separated from it and became just a road hemmed by houses and shops on both sides.

Saudi Expansions

It goes without saying that the Founder of the Kingdom of Saudi Arabia, H.M. the Late King Abdul Aziz Ibn Abdul Rahman Al Saud gave utmost attention to the affairs of the Two Holy Mosques, the Holy Sites and pilgrims comfort.

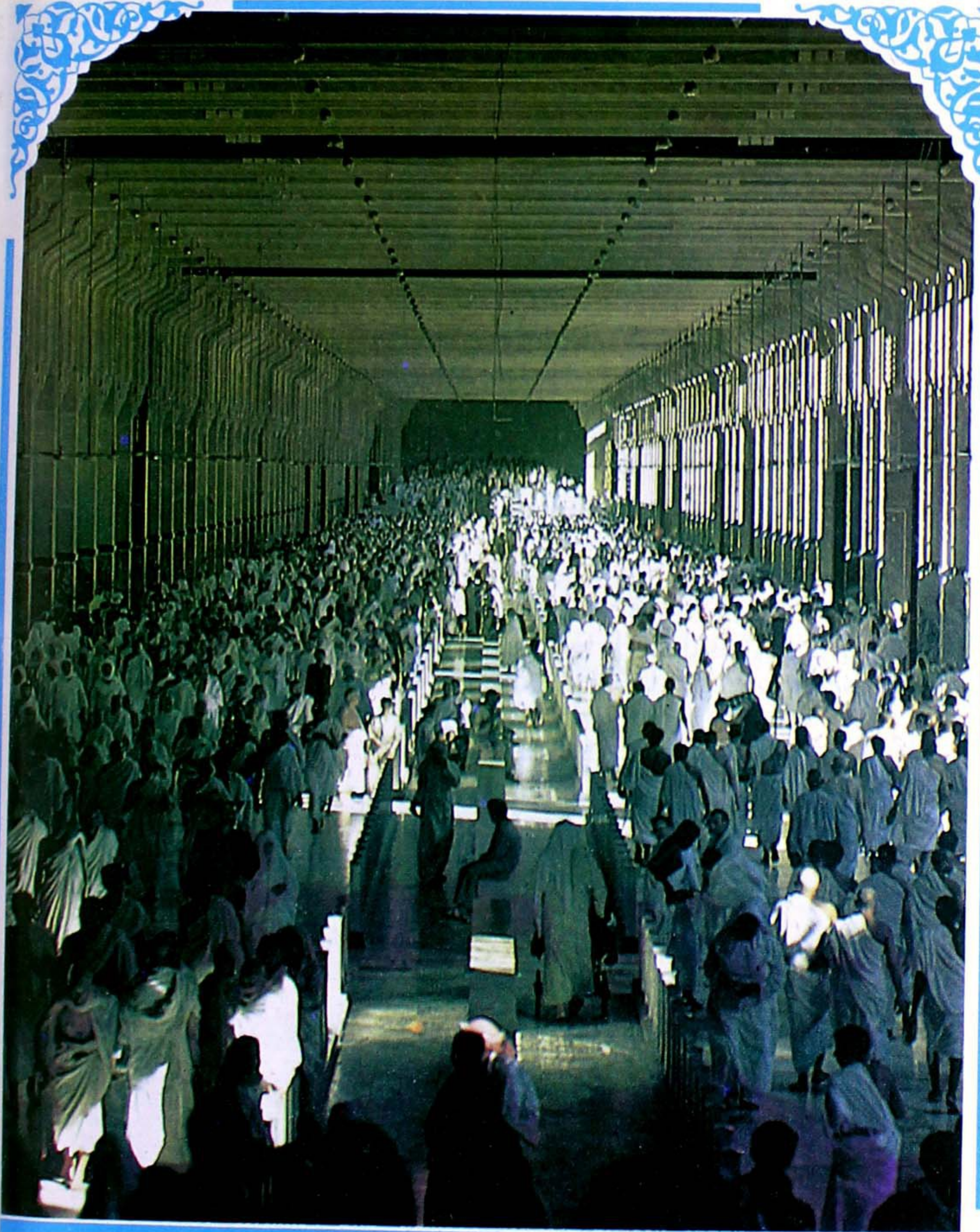
Being conscious of the fact that the capacity of the Two Holy Mosques could not hold the steadily increasing numbers of worshippers and the need for their expansion and refurbishment, H.M. issued a statement in 1368 H, heralding to Muslims his intention to begin the expansion of the Two Holy Mosques, starting with the Prophet's Mosque.

The first project having been completed, the execution of the first Saudi expansion of the Holy Mosque in Makkah Al Mukarramah began on the 4th of Rabi Al Thani 1375 (1955). That was during the era of H.M. the Late King Saud Ibn Abdul Aziz Al Saud. To gain time, the mobilization and execution works were simultaneously begun, hoping to complete the construction of the new Masa'a before the same year's Hajj season. The construction of the Masa'a started from both the eastern and southern ends up to the area opposite to "Um Hani" gate in Ajiad.

On the 23rd of Shaaban 1375, the mobilization works were completed and the foundation stone was laid. The most important achievement that year was the diversion of traffic from the Masa'a and the commencement of its construction, thus enabling pilgrims to perform Sa'i (striding) between Safa and Marwah without intermingling with hawkers and passers by, for the first time in more than one thousand years.

The Masa'a

The Masa'a in the first Saudi expansion consisted of two stories, a futuristic approach taking into consideration the annual increase in the number of pilgrims.



Pilgrims Striding between Safa and Marwah in ease, comfort and security

It was 394.5 metres long and 20 metres wide. The first story was 12 metres high and the second 9 metres high. This not only made Sa'i easier but also provided wide space accommodating big numbers of worshippers, thus easing the overcrowding in the Mosque. The building of the Masa'a's upper story was approved by a religious ruling.

A barrier was built to divide the Masa'a into two parallel parts: one for performing Sa'i towards the direction of Safa and the second toward Marwah. A 2-way narrow path between the two parts was established for the disabled and those who could not walk or stride.

There are stairs for ascent and descent at both Safa and Marwah.

The Masa'a has 16 gates on its eastern side. At the second floor, two gates, one at Safa and the other at Marwah, lead to the Holy Haram from outside. The two gates are raised above the ground to the level of the praying surface. Inside the Mosque, two stairs lead to the second floor, one at Safa gate and the other at "Al Salam" gate. Below the first floor there is a 3.5 metre high basement with its roof at the level of the ground.



The second Floor of the Masa'a in the first Saudi Expansion of the Holy Mosque.

To protect the Mosque from floods, a 5-metre wide and 4-6 metre high special course was dug. It runs under the pavement of Gashashiya Street's southern side and passes beneath Safa area as well as the New Street's pavement. This diverted the storm water drainage course that in the past penetrated the Masa'a and leaked water through the Mosque's gates.

The Cover of the Holy Mosque's Walls

The first Saudi expansion had made it a point that all the walls and floor should be covered with high quality marble. The pillars and their crowns were covered with artificial decorated stones. The ceilings were decorated with ornaments and mosaic inscriptions.

All the marble used in the project was brought from mountains near Makkah Al Mukarramah and a special plant was established to polish and cut it. As for the artificial stones, they were produced at a plant in Jeddah and then transported by trucks to Makkah Al Mukarramah.

A total of 122,000 sq. metres of marble were used to cover walls in the first phase of the Saudi expansion.

The Renovation and Restoration of the Holy Ka'abah

During the first phase, a defect in the ceiling and cracks in the walls were detected. They were caused by the decay of the roof-bearing wood caused by the effect of time, rain and heat.

The Holy Ka'abah's last renovation dates back to 600 years ago. The matter was referred to H.M. The Late King Saud Ibn Abdul Aziz, who promptly ordered the renovation and restoration of the Holy Ka'abah.

On the 18th of Rajab 1377 H (1957G), a grand ceremony attended by Islamic States representatives, was held on the occasion of the commencement of the renovation and restoration of the Holy Ka'abah.

Work on the project lasted less than two months and a ceremony marking its completion was held on the 11th of Shaban 1377 H.

That was the 13th renovation of the Holy Ka'abah.

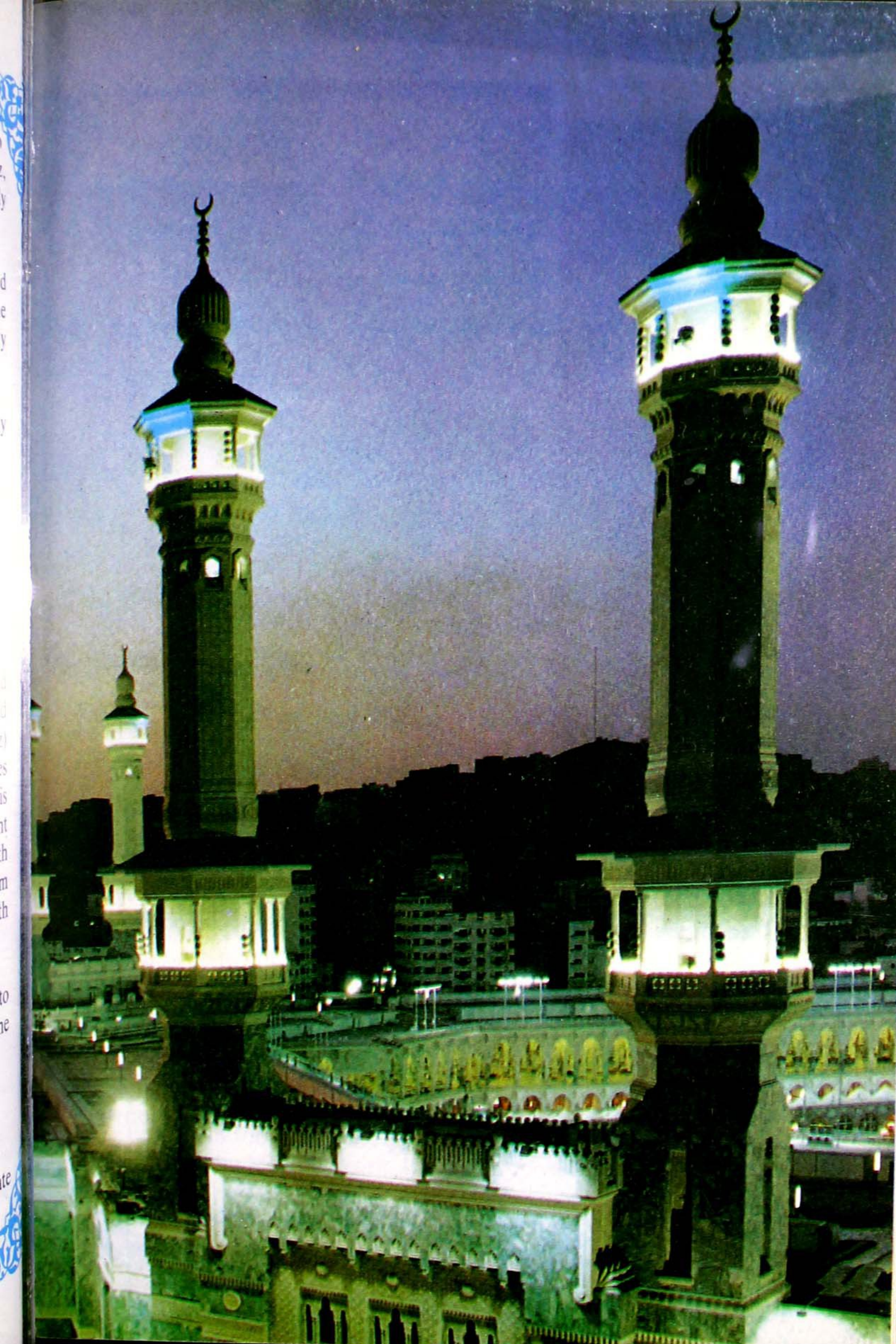
The Gates of the Holy Mosque in Makkah Al Mukarramah

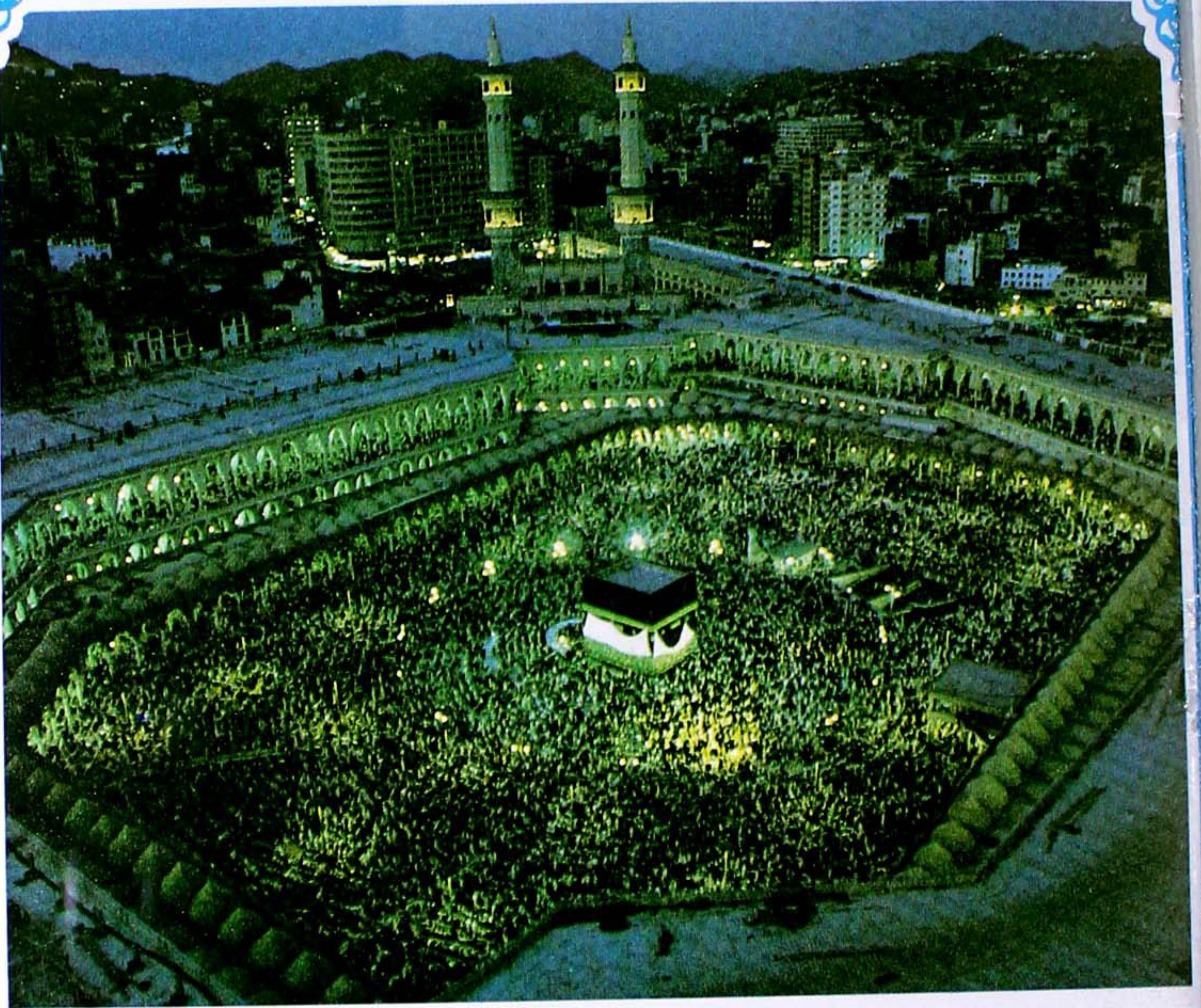
The first Saudi expansion was keen to keep the names and locations of the Holy Mosque's old gates unchanged. It also increased these gates to 51, including three main gates : The King (Abdul Aziz) gate, Umrah gate and Al Salam gate. Above each of the three gates there are two 92-metre high minarets. The area of the minaret base is 7×7 metres. Atop each minaret is a crescent with its base. Their height is 5.6 metres. The crescent is made of gold coated bronze. The seventh minaret is above Safa gate adjacent to a dome-shaped roof topped from outside with a 35-metre diameter dome decorated from inside with verses from the Holy Quran and has a crescent similar to the others.

Near the three main gates there are two public drinking places to supply pilgrims directly with Zamzam water, thus easing the overcrowding on Zamzam well.

Statistics

- After the first expansion, the Holy Mosque could accommodate 500,000 worshippers at its nave and the upper roof.





- The Mosque's capacity before the first Saudi expansion was 27,000 sq. metres, compared to 180,000 sq. metres after the expansion, an increase of 153,000 sq. metres.
- The volume of excavations and demolitions in the first stage was 1,282,918 cubic metres.
- The amount of compensation paid to building's and land owners with regard to the expansion project was SR. 400,000,000.
- The total cost of the first Saudi expansion was SR 800,000,000, including the compensation for property expropriation and demolition and construction works.

Tawaf Area and Maqam Ibrahim (Station of Abraham)

The area of Tawaf (circumambulation around Ka'abah) was getting increasingly overcrowded during Hajj and other seasons. A solution has to be found requiring the removal of buildings close to Ka'abah such as the building over Zamzam well, the pulpit and the building over Maqam Ibrahim (the stone over which Prophet Abraham stood while raising the walls of Ka'abah).

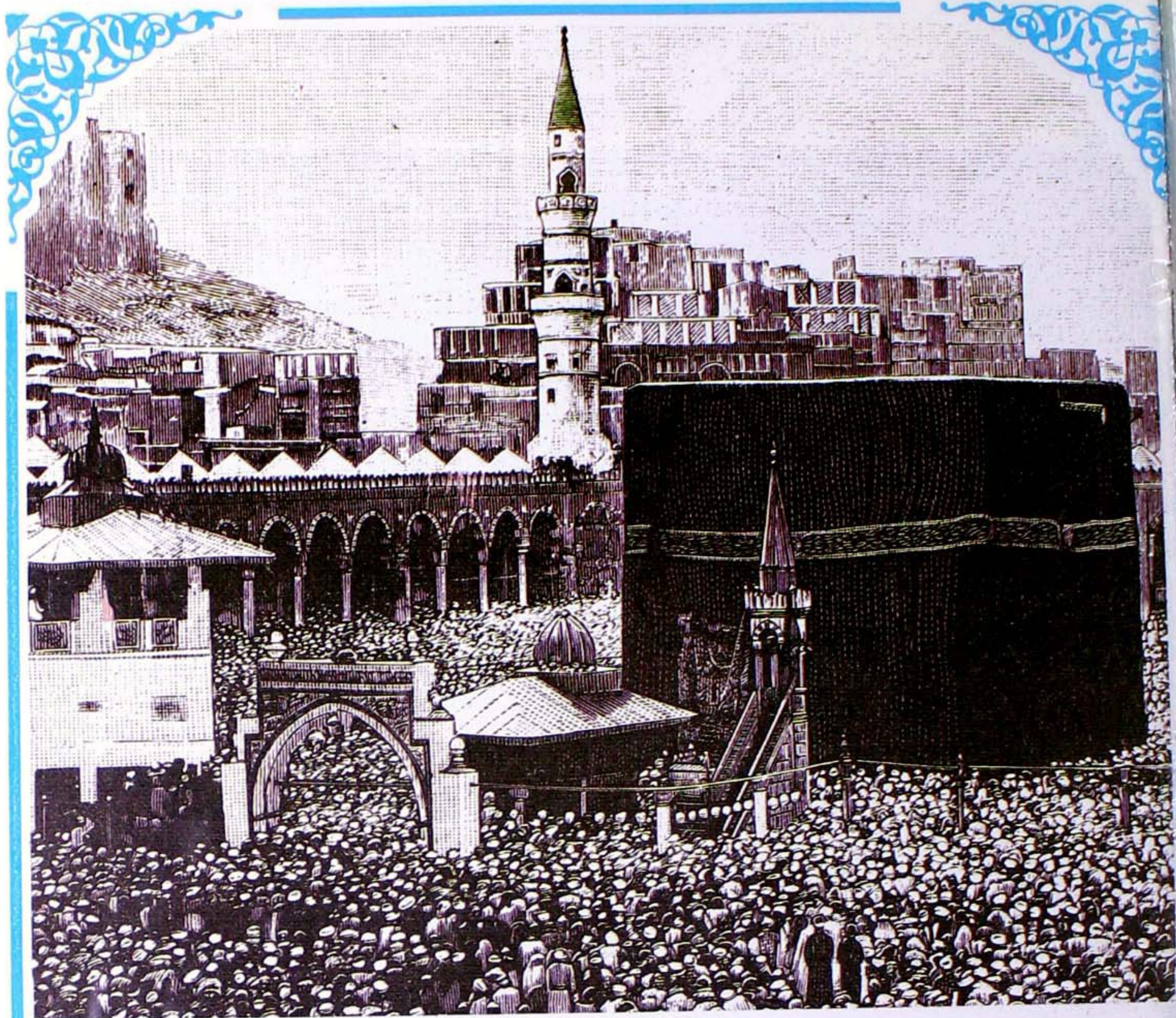
To achieve this end, the building over Zamzam was removed leaving the well beneath the ground with pilgrims descending to it using stairs leading to the well room below the Tawaf area. The pulpit was relocated eastward.

Ibn Katheer said:

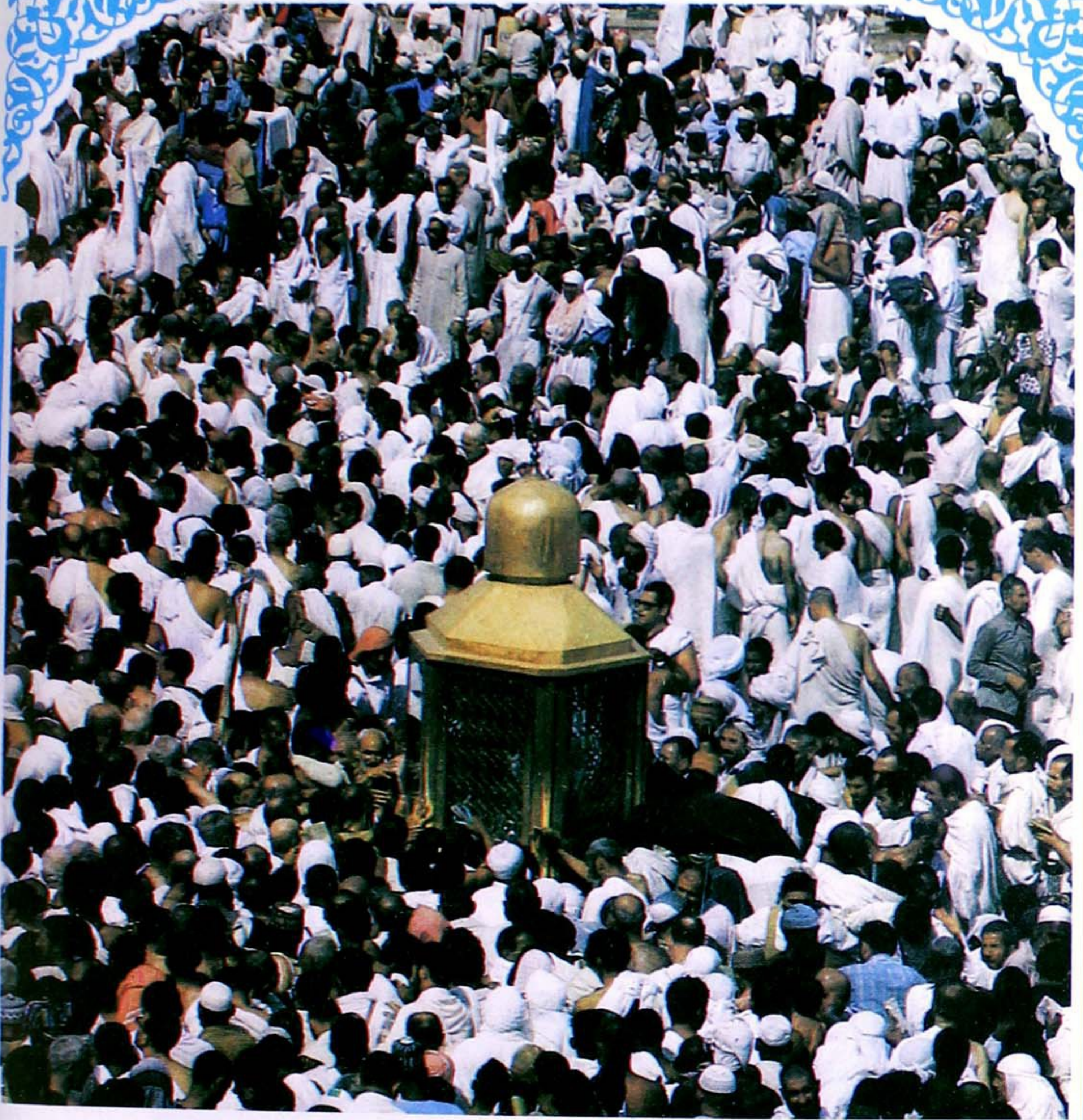
“Maqam Ibrahim is the stone at which Imams lead the prayers. It is the stone on which Abraham, (peace be upon him) stood while constructing the House. When the wall went up, Ismael, (peace be upon him) brought it to him to stand on while taking the stones from him and aligning them with his hand to raise the wall. Upon completing oneside, he would move to the other, Circumambulating around Ka'abah while still standing on the stone. Upon completing one wall, he would move to the side nearest to it until he finally completed the walls of Ka'abah”.

The constituent Assembly of the Muslim World League, discussed the issue of removing the buildings over Maqam Ibrahim and concluded that most of the overcrowding was caused by the unnecessary buildings and that their removal would ease the hardship and greatly help people performing Tawaf and prayers.

In a memorandum, No. 1985, dated 27-12-1384 (1964) to H.M. King Faisal, the Muslim World League proposed the removal of these



A hundred years old wood-carved drawing showing the Holy Mosque's naves, the Sacred Ka'abah and the buildings which hindered Tawaf: The Maqam Ibrahim building, the Shaibah Gate and the Zamzam water building. The Pulpit and the Zamzam building were relocated, the Shaibah Gate was removed and the Maqam Ibrahim building was replaced by a crystal box, considerably facilitating Tawaf.



buildings and that a strong, round-shaped crystal box of suitable height be placed over Maqam Ibrahim. This will make this part of Tawaf area more spacious, remove the hardship and enable people to see Maqam Ibrahim, refuting the generally held belief that a tomb of Ibrahim, (peace be upon him) is inside the existing structure.

The importance of this achievement in facilitating Tawaf and performance of prayers is distinctly evident if you know that the area of the removed building is 6×3 metres while the area of Maqam itself is 40×40 cm.

The cover of Maqam is made of precious crystal glass with a steel grill and marble base. Their collective dimensions are 180 × 130 cm. This increased Tawaf area by five metres and greatly reduced the overcrowding around Ka'abah. The glass cover is 80 cm in diameter. It is 20 cm thick, 100 cm high and is mounted on a 75 cm copper base. The weight of the cover is 1700 kilograms, including the 600 kilograms weight of the copper base. The marble base is made of high standard local marble and the inside of the Maqam is lined with a marble barrier to prevent contact with the concrete.

The steel grill is 3 metres high.

A ceremony marking the unveiling of the cover was held on the 18th of Rajab 1387 H (1967).

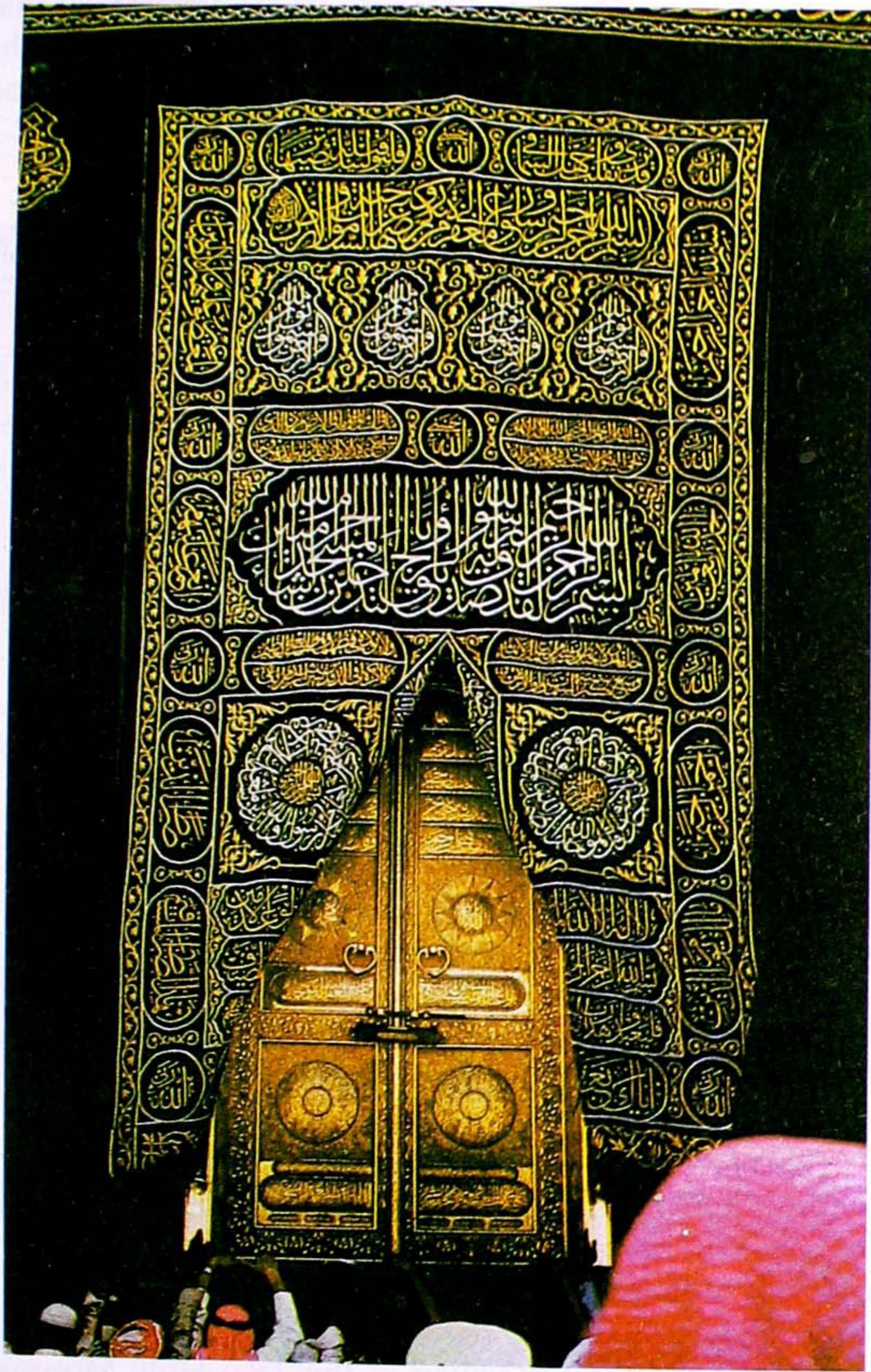
The Door of the Holy Ka'abah

In Jamad Al Awal 1397 (1977), H.M. the Late King Khaled Ibn Abdul Aziz Al-Saud was praying inside the Holy Ka'abah, when he noticed that its door, which was made in 1363 H (1943) during the era of H.M. the Late King Abdul Aziz Al Saud was worn out. H.M. King Khaled ordered a new door to be made according to advanced specifications to replace the old one. In fact, the door of the Ka'abah is made up of two doors, one external and the other internal.

An engineer specializing in Islamic decorations made the technical designing studies which cost SR 300,000.

After the final designs had been approved, a special workshop was established under the supervision of the chief goldsmith and a number of skilled technicians. The final plans focused on achieving harmony between the Holy Ka'abah's Curtain and its door. The designs also approved the "thulth" calligraphy for writing the Holy Quran verses and other words as well as the engraving and inscription of the decoration works in gold with a small percentage of silver.

After the first tests were completed, the actual execution started, and the Saudi Arabian Monetary Agency provided the required 280 kilograms of 999.9% karat gold. The total cost of this amount was SR. 13,420,000.



The Holy Ka'abah's new door, together with its curtain produced by the Ka'abah's Kiswah Factory in Mak-kah Al-Mukarramah.

The Custodian of the Two Holy Mosques, King Fahad Ibn Abdul Aziz, was the Crown Prince and Deputy Prime Minister at that time. He accorded utmost attention to the project and inspected the work several times at the workshop to get reassured about accurate implementation and continuation of the work.

The Holy Ka'abah's internal door known as Al Touba (repentance) door has the same decorations, calligraphy and inscriptions as the external door.

A new lock was also made for the Holy Ka'abah, as its old lock dates back to more than 70 years. This completed the renovation and beautification of Qiplah, the focal point to which the hearts of all Muslims are attached.

Projects of the Custodian of the Two Holy Mosques King Fahd Ibn Abdul Aziz Al Saud

As we have noticed in previous pages and on several occasions, the Custodian of the Two Holy Mosques King Fahd Ibn Abdul Aziz Al-Saud has been giving his attention and care to following up the affairs of the Two Holy Mosques from the various positions he has assumed, as a Minister and Second Deputy Premier, as a Crown Prince and as a King. Therefore, the expansion and development projects implemented under his patronage and according to his orders have benefited from his personal field experience and acquaintance with the minute details of these projects.

The projects of the Custodian of the Two Holy Mosques, King Fahd, are divided into two categories:
Firstly: The improvement, beautification and furnishing projects.
Secondly: Projects for a new expansion of the Holy Haram in Makkah Al Mukarramah.



The Custodian of The Two Holy Mosques King Fahd Ibn Abdul Aziz inspecting a complete model of the Holy Mosque's beautification, improvement and expansion projects fully implemented on his orders.

The following are among the most important of the first category projects:

The Improvement of the Holy Haram's Roof

Implemented on the directives of the Custodian of the Two Holy Mosques, this project was aimed at the beautification of the 35-metre high Mosque's roof and its preparation to accommodate more worshippers (80,000). It included:

The improvement of entry and exit so that worshippers could enter directly from outside into the first floor and then move to the roof by using controlled escalators. Each group of escalators has four courses.

The SR 300,000,000 project house the electrical and acoustic wirings on the roof into beautiful domes, removing them from the space reserved for worshippers. They number 52 small domes in addition to 15-metre diameter metallic domes containing nearby wirings in the Mosque's four corners at Al-Fath, the King, Al Umrah and Safa gates.

General Maintenance and other Projects

To achieve operational efficiency of the Holy Mosque's facilities and its cleanliness, the three following contracts have been concluded with specialized Saudi Companies:

- 1- A SR 21,000,000 general maintenance contract.
- 2- A SR 54,000,000 contract for cleaning, carpeting and drinking water provision.
- 3- A SR 13,359,060 contract for electrical works operation and maintenance.

The following projects were implemented:

- A comprehensive project for the installation of (8000) electrical fans and electronic clocks, furnishing the Mosque with carpets and replacing the tile on the stairs leading to Tawaf area with heat-dissipating marble.

- A project for the renewal of 54 of the Mosques doors at a total cost of (SR 11,960,000) and another project for the construction of four bridges at the Masaa. Two other bridges were constructed, raising to (SR 13,093,250) the cost of the six bridges.
- A project for the establishment of a fire extinguishing system, with fire hydrants distributed throughout the Mosque.
- A project for the installation of complete units of Zamzam water taps at the Tawaf area, the ground floor between Al Fath and Umrah gates, between Umrah and the King gates and between the King and Safa gates.
- There are 55,000 lamps of various types and sizes linked together with a 35,000-metres-long network of cables and wires. The consumption of the Mosque and all its electrical equipment is 8 megawatt.

The New Expansion

The project of the Custodian of the Two Holy Mosques King Fahd Ibn Abdul Aziz was aimed at making a new expansion of the Holy Mosque to accommodate the increasing number of pilgrims, visitors and those coming on Umrah and provide a place for them to perform their prayers. The directive of the Custodian of the Two Holy Mosques called for implementing the largest possible expansion of the Holy Mosque, increasing its capacity to maximum limit and making use of every possible space to provide more places for worshippers in and around the Mosque.

A new addition to the Mosque

76,000 sq. metres have been added on the western side of the Mosque at "Al Souq Al Sagheer" area at Umrah Gate and the King Gate accommodating 140,000 worshippers on the ground and upper floors and the roof.



Part of the Holy Mosque's roof after the implementation of the improvement and beautification projects.



One of the Holy Mosque's new escalator units.

Following are some information on this expansion:

- The expansion building includes a new main gate, 14 minor gates and two gates for the basement floor in addition to the current three main gates, 27 minor gates and 4 gates for the basement floor. The expansion building has two new 89 metre high minarets typical in shape to the current seven minarets. This raises to nine the number of minarets.
- Two buildings for escalators are being built, one to the north and the other to the south of the expansion area. Each of the two buildings is 375 sq. metres in area and includes two groups of escalators with a capacity to carry 15,000 persons an hour to the roof of the Mosque in addition to the stairs. This achieves total efficiency during peak hours and raises to five the number of escalators at different locations on the Holy Mosques' perimeter and the expansion area.

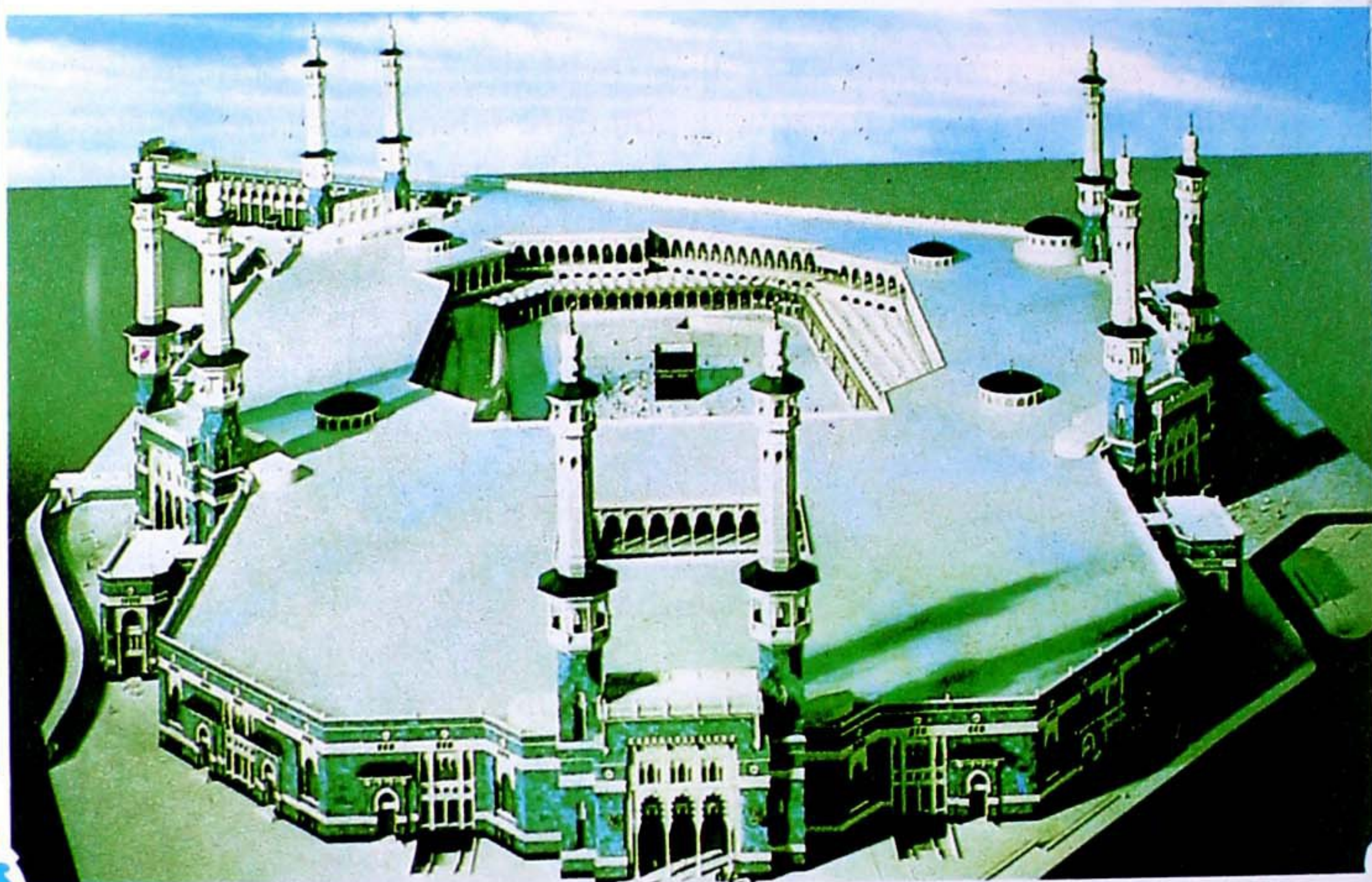
Constructional Works:

- The new expansion has 492 pillars. Both the diameter of the round pillar and the side of the square pillar are 71 cm. They are covered with epoxy-mosaic or marble. The pillars on the ground floor are 4.215 metres high and on the first floor 5.04 metres high.
- The expansion floor tile is made of cool heat-resistant marble.
- The project consumes 110,000 cubic metres of concrete and 8500 tons of reinforcement steel. The walls are built with artificial stones and require 45000 cubic metres.
- The arches and cornices were covered with the artificial stone tile, the round pillars with mosaic and the square pillars with marble.
- The floor was covered with 75,000 sq. metres Islamic inscriptions-decorated marble, while the marble used for external spaces was 46,000 sq. metres in area.
- Windows of various types were made of a special type of Lathed yellow aluminium. They are similar to the previous windows of the Holy Mosque and were designed and executed according to the Islamic decorations concepts.
- Two back-up "one mega-volt ampere" power stations were set-up. This generation capacity is equivalent to the entire consumption of the Holy Mosque.

- All the electricity wirings and ventilation systems were concealed and linked to electronic control systems.
- The expansion project included the local radio network to make the sound pervade all parts of the Mosque.
- A new ventilation and colling method was used in the project. In the basement, central fans were used for pushing cool air through dust-clearing filters and expelling bad air through the external doors. On the side opposite to the Holy Mosque's area and the first and ground floors, normal ventilation takes place through opposite windows, while fans were fixed on the pillars to circulate air and achieve maximum possible cooling.

The Foundation Stone

On Tuesday the 2nd of Safar 1409 H (13th of September, 1988G), a grand ceremony was held at the Holy Mosque's King Gate, under the



A complete and final model of the Holy Mosque after the implementation of all projects ordered by the Custodian of the Two Holy Mosques King Fahd Ibn Abdul Aziz Al-Saud.



The Custodian of the Two Holy Mosques King Fahd Ibn Abdul Aziz laying the foundation stone of the Holy Mosque's new expansion. Also seen in the photo are HRH Crown Prince Abdullah Ibn Abdul Aziz Al-Saud, Deputy Premier and Head of the National Guard and HRH Prince Sultan Ibn Abdul Aziz Al-Saud, Second Deputy Premier and Minister of Defence and Aviation And Inspector General.



Commencement of mobilization and execution works in Safar 1409 H (1988 G).

patronate of the Custodian of the Two Holy Mosques and attended by a big gathering of officials, Islamic and Arab diplomatic corps and a host of Islamic dignitaries.

On this occasion, the Custodian of the Two Holy Mosques said: "The explanation given by H.E. the Minister of Hajj and Endowments and the person in charge of the project has, in fact, highlighted a lot of what is going to be implemented."

"I have nothing to add except to thank Allah Almighty for enabling us all in this country to carry out this expansion which will be of great benefit to pilgrims."

Then in the name of Allah and beseeching his blessing, the Custodian of the Two Holy Mosques laid the foundation stone of the project.

The Surrounding Areas

All of the Holy Mosque's Saudi expansion projects have given attention to preparing the Holy Haram's surrounding areas for prayers to be performed there, when the Mosque itself is overcrowded with worshippers.

King Fahd's project was designed to secure the areas opposite to the new expansion and preparing them to accommodate additional numbers of worshippers.

Zamzam Water

The pilgrims average daily consumption of Zamzam water is 10,000 cubic metres, at a 765 cubic metres per hour rate of pumping.

All the Holy Mosque's Saudi expansions have taken into consideration the protection of Zamzam well and that, it should not be effected by the excavation and construction works.

It is noteworthy that since the days of Hager, the Mother of Ismael, peace be upon him, the water well continued to flow incessantly to be used by pilgrims, visitors and those coming on Umrah. Only in 223 H and 234 H did the water of the well recede.

Zamzam House

Studies and daily tests have proved that Zamzam water is pure and drinkable according to all international quality standards.

When the Tawaf area's first Saudi expansion project was implemented in 1377 H, new architectural designs for the construction of Zamzam house were drawn up, taking into consideration the comfort of pilgrims and visitors. Enough taps were also installed for both men and women.

Initially, Zamzam house was part of the Tawaf area. When the new house project was implemented, the old house was removed and a new one was constructed under the ground with its roof touching the Tawaf area floor. This greatly improved the access to the well.

The house has a reinforced concrete supporting wall. It is covered with marble on the side facing the Holy Ka'abah as well as with a semi-circular metal post barrier and transparent polystyrene plates allowing visitors to see the well.

A black marble circle with the word "Zamzam" in the middle indicates the place of Zamzam on the Tawaf area's marble floor. This circle, in fact, is a cover that could be lifted when necessary for the maintenance of water pumping equipment.

Distribution

The main well is known as "Mother Zamzam." It has marble units with chrome taps and a stainless steel sink. There are 340 cool water units for men and 110 for women.

Zamzam water is distributed throughout the Mosque at locations beginning from the basement and spreading to the second floor and some of the gates. At these locations Zamzam water is refrigerated and made available to Mosque visitors. This is in addition to 3000 thermos flasks, and the number reaches 5000 in Hajj season.

Also there are the King Abdul Aziz "Sabeels" public drinking places, situated at "Al-Hajalah" from which 40 tons of Zamzam water are transported to the Prophet's Mosque in Madinah Al Munawarah every day.

The pumping and cooling of Zamzam water is controlled by computer and the water is treated with ultraviolet rays for extra sterilization. This treatment does not interfere with the taste, colour or components of Zamzam water which reaches its users pure from any additives.

The Custodian of the Two Holy Mosques' Gift

In 1404 H (1984 G), the Custodian of the Two Holy Mosques, King Fahd Ibn Abdul Aziz Al-Saud added to his so many memorable deeds in caring for pilgrims in particular and visitors of Makkah Al Mukarramah and Madinah Al Munawarah in general, a new accomplishment which reflects the extent of his attention to providing all facilities to visitors of the Holy Lands: The cooled water factory established by King Fahd who offered its production as a gift to Muslims.

The factory started its annual production with two and a half millions of one-litre capacity plastic bags of cooled water, which were offered to pilgrims and visitors free of charge. But its production rose quickly to 50,000,000 plastic bags annually after it became obvious how valuable the service offered by this "Mabarrat" or charitable gift was during Hajj seasons and the month of Ramadan.

The Water and Sewerage Authority in the Western Province oversees the operation of the factory, the distribution of plastic bags and application of cleanliness and sterilization rules to produced bags.

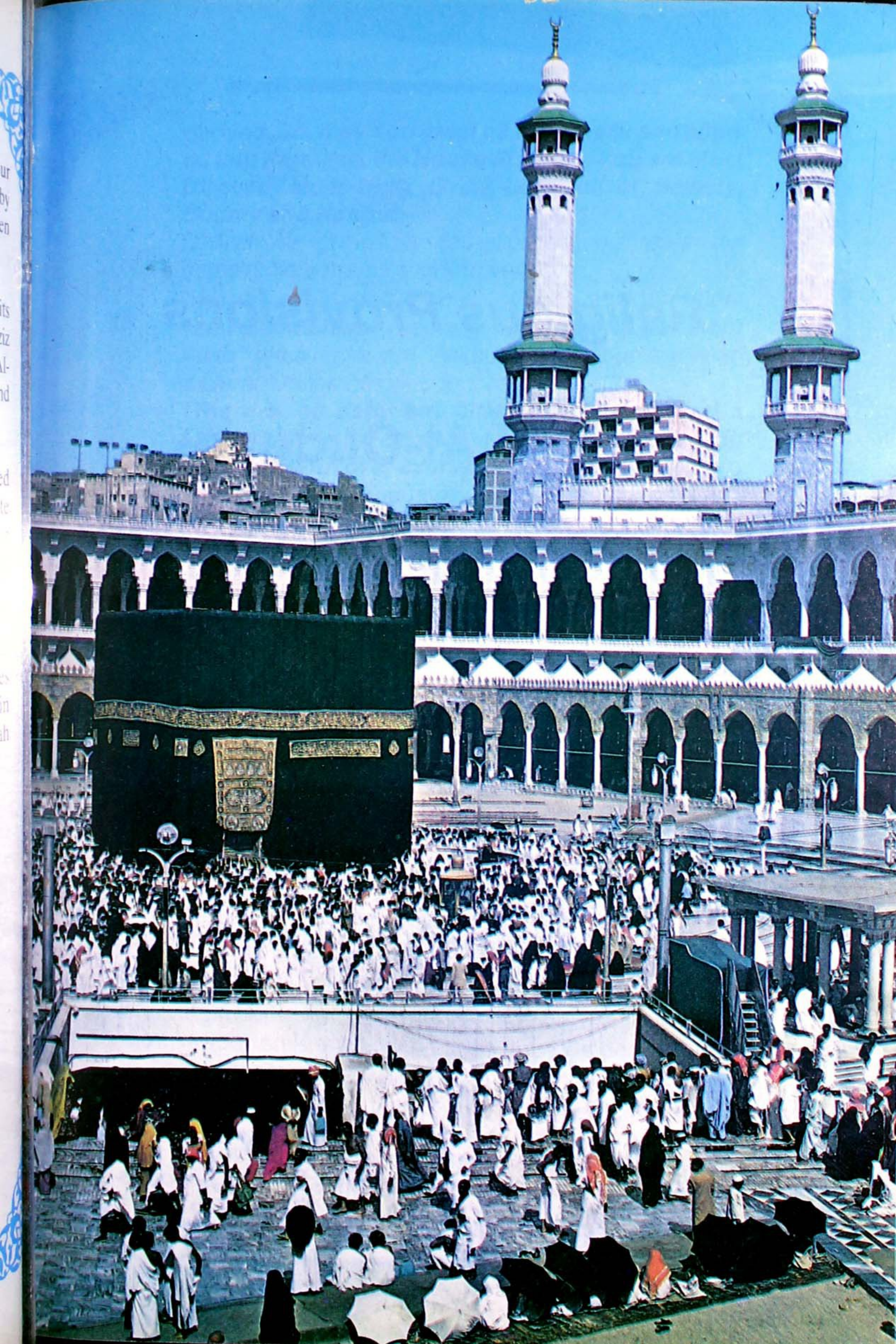
The King Fahd Cooled Water Charity Factory comprises four automatically operated pumps which pump and sterilize the water by passing it through silver pipes under ultra-violet rays. The water is then packed into plastic bags and stored prior to its distribution.

With the steady increase in demand for this cooled fresh water, its distribution network expanded to include the King Abdul Aziz International Airport in Jeddah, the Holy Shrines, Makkah Al-Mukarramah, Madinah Al Munawarah and pilgrim's arrival and departure gathering locations.

The "Mabarrat" now has 200 iced-water trucks with designated parking areas at pilgrim gathering locations. These trucks distribute the iced-water to pilgrims free of any charge other than expressing praise to Allah Who enabled the Custodian of the Two Holy Mosques to offer this service to the Guests of Allah.

It must be noted that this Royal gift, is in addition to water sources offered by the government of the Custodian of the Two Holy Mosques to pilgrims as part of the activities of its concerned departments in Makkah Ai-Mukarramah, the Holy Shrines, Madinah Al Munawarah and the King Abdul Aziz International Airport.





Religious Provisions

Tawaf Al-Qudum

(Arrival Circumambulation)

Entering the Holy Mosque

After being reassured about his residence in Makkah Al-Mukarramah and preparing himself to enter the Holy Mosque by making ablution, the pilgrim heads to the Mosque. He enters it with his right foot first while uttering the following supplication:

"In the name of Allah, may His peace and blessings be on His Messenger. I seek refuge in Allah Almighty and His noble countenance and his eternal power from Satan, the rejected. O Allah, open to me the doors of Your mercy."

- He may also offer the following supplication:
"O Lord, You are peace and from You peace is

derived. So, may You greet us with peace and allow us into Paradise, the House of peace. You are Most Blessed, Most High, O my Lord full of Majesty, Bounty and Honour."

O Allah Almighty, May You allow me in through the gates of Your mercy and forgiveness.

When his eyes catch the Holy Ka'abah, a pilgrim utters "**La ilaha illal-lah**" meaning "**There is no deity but Allah**" three times and "Allahu Akbar" meaning "Allah is Great," thrice before supplicating:

"There is no deity but Allah, the One without a partner. His is the dominion. His is the praise, and He is powerful over everything."

"I seek refuge in You from disbelief and poverty, and from the punishment of the grave and the constriction of the heart, may Allah bestow His blessings and peace on our Master Mohammed, his Kins and his companions.

O Allah, may you bestow more glory, honour, greatness, awe, highness and respect on Your House.

O Allah, may you bestow more glory, honour, greatness, awe, highness and respect on all pilgrims who honoured and showed respect to it."

Intention to perform Tawaf (Circumambulation)

The pilgrim then makes his intention to perform Tawaf according to his wish either for single, combined or interrupted Hajj.

Tawaf

●● Tawaf consists of seven laps, each starting from the Black Stone, which the pilgrim should keep to his left. It is preferable for a pilgrim to stride in the first three laps avoiding harm to others. He then walks normally in the remaining four laps.

●● The pilgrim should touch the Black Stone in each lap, kissing it if possible. If not, he should point at it from a distance each time saying:

"In the Name of Allah, and Allah is Great. O Lord, I hereby testify belief in You and confirm the truthfulness of Your Book, the observance of Your Covenant and adherence to the Sunnah (tradition) of Your Prophet, our Master Mohammed (peace be upon him).

●● Striding is not obligatory for women who may perform Tawaf at normal walking pace.

●● Pilgrims should offer two raka'ats at the end of Tawaf at Maqam Ibrahim if possible, or else anywhere in the Holy Mosque.

Tawaf Conditions

●● For Tawaf to be correct, all conditions required for the correctness of prayer "Salat" are applicable, such as purity from major and minor "Hadath", (Major Hadath" resulting from sexual intercourse, Minor Hadath : resulting from urinating or relieving the bowels; purity from any pollution and cover up of "Aurah" (genitals for men and the whole body except the face and hands for women).

●● Continuity of Tawaf is obligatory; laps should not be separated without necessity.

●● Those performing Tawaf should avoid harming others by crowding, pushing with the hand or any similar act which is certain to diminish or nullify his reward.

Sunnahs of Tawaf:

●● After performing the two raka'ats, it is a Sunnah for a

pilgrim to head to the "Multazam", (or Ka'abah Door) and offer the supplication of Multazam, drink from Zamzam water after beseeching Allah whatever religious or worldly benefits he may think of since the Messenger of Allah, peace be upon him, says "Zamzam Water is (beneficial) for whatever (purpose) it is drunk".

The pilgrim then heads to perform Sa'i between Safa and Al Marwah.

Sa'i (Striding) between Safa and Marwa

- Sa'i is one of Hajj pillars. It is the act of striding seven times between Safa and Marwa on foot or mounted.
- A person coming on Umrah should perform Sa'i after Umrah circumambulation and end his Ihram by shaving or clipping his hair.
- Sa'i for a pilgrim should be performed after Arrival Tawaf or Tawaf Al-Ifadah if he has not performed Arrival Tawaf.
- A pilgrim under Ihram for Hajj and Umrah (Tamattu') has to perform Sa'i after Tawaf for Umrah. In this case, he will not be obliged to perform Sa'i after Tawaf Al-Ifadah.

Sa'i Conditions

- Sa'i consists of seven laps starting at Safa and ending at Al Marwa.
- Striding from Safa to Marwah is considered a lap and from Marwa to Safa a second lap, and so on until seven laps are completed. Sa'i must be performed after Tawaf.
- Intent is obligatory in Sa'i.

Sunnahs of Sa'i:

●● The pilgrim should enter the Masa'a from the Al-Safa Gate.

●● He should ascend the Safa Hillock until he can see the Holy Ka'abah (Sunnah does not require women to struggle through crowd in order to ascend Safa)

●● Upon seeing the Holy Ka'abah, a pilgrim performing Sa'i should utter : "Allahu Akbar, Allahu Akbar wa Lillahi-l-hamd) meaning "Allah is Great, Allah is Great, Praise be to Allah."

He then adds:

"Allah is great for guiding us to this and praise be to Allah for the Grace He conferred on us. His is the dominion, His is all Praise. He causes life and death. All good is in His Hands and He has power over everything."

"There is no deity save Him alone, no partner is ascribed to Him."

"He fulfilled His promise, helped His servant and He alone defeated the confederate forces, there is no god but Allah, we worship none but Him. We have faith exclusively in Allah, however abhorrent it may be to the unbelievers."

●● Sa'i is performed immediately after Tawaf.

●● A person performing Sa'i should stride in the middle of each lap between the two spots known as the two green milestones. Striding is not obligatory on women.

The pilgrim then heads towards Mina.

Chapter Three

Welcome to The Holy Shrines

A long time ago, the ascent to Mina, standing at Arafat, departure for Muzdalifah and other Hajj rites constituted no problem, due to the few numbers of pilgrims coming to the Holy Places for Hajj.

Advanced transport means, particularly aircraft, made travelling much easier, taking pilgrims only a few hours to reach the Holy Places. This in turn caused a new problem, but the government of the Kingdom of Saudi Arabia applied several methods to solve it.

It is obligatory to camp within the religiously defined boundaries of the standing and gathering sites. Camping outside these limits will invalidate Hajj. To solve this problem the improvement and development of these sites were made within their religious boundaries so that they may accommodate larger numbers of pilgrims. Other supplementary measures were taken, such as prohibiting the entry of small vehicles into Makkah Al Mukarramah and the Holy shrines at certain periods and efforts were made to provide ample space for all pilgrims to enable them to perform their rites in ease and comfort.

Several official agencies have contributed in making the required technical studies to achieve the aspired objective. These studies concluded that Holy Shrines could accommodate, God willing, three million pilgrims, half a million more than the number of pilgrims who came to the Holy Sites at any time in the past.

The studies and their implementation focused on the developments of the plateau of Mina to increase its capacity to accommodate pilgrims. Highly advanced technology was used to demolish rocks, penetrate mountains, level high ground and implement road, bridge and tunnel projects. This has greatly helped in realising the goals of these projects which cost billions of Saudi Riyals, although their benefit to pilgrims is limited to a few days after which they remain empty for the whole year, peopled only by those working on the development projects.

Mina Development Department.

The Ministry of Public Works and Housing is at the forefront of official agencies responsible for the Holy Sites development projects. The Mina Projects Implementation Department was established in the Ministry and it is solely responsible for studying, designing and implementing these projects. Achievements until last year were as follows:-

1- Makkah Al Mukarramah's External Ring Road:

It is 12 kilometres long and extends from a point on Taif road (between Al Adel and Al Sharaei) until it intersects road No. 1 to the south of Muzdalifah, penetrating it in a north-south direction and passing over two 2500 metres long and 15 metres wide parallel bridges. The two bridges are linked with roads running under them by 20 slopes to regulate movement between roads linking Arafat, Muzdalifah and Mina.

2- King Faisal Bridge:

This bridge is linked with Makkah Al Mukarramah's external ring

road and other roads leading to it. It is a 2-way road with three lanes in each direction. Its total cost is SR 340,000,000 including the road and the slopes.

3- King Fahd Road

This road is 8.5 kilometres long and 31.5 metres wide. It has three lanes in each direction separated by a 2-metre wide median strip and 3-metre wide mountain shoulders.

It extends from northern Muzdalifah (road No. 8) to Shieb Ali near the Holy Mosque. It intersects or is linked with a number of roads, penetrating the mountain at "Majarr Al Kabsh" area through a 2-way, 800 metres long tunnel. Then it joins a bridge spanning "Al Adel Square" and continues westward where it intersects "Al Aziziyah road" and joins another bridge followed by a pair of 2-way, 950-metre long tunnels linked with the road leading to "Sheib Ali" in Makkah Al Mukarramah. It then extends to Makkah Al Mukarramah internal ring road.

The total cost of this project is SR. 500,000,000 - tunnels, bridges and intersections included.

4- King Abdul Aziz Road

It is a main road to the south of Mina linked to Makkah Al Mukarramah's external ring road. It passes over a number of bridges and joins a number of roads till it reaches the Holy Mosque's area.

It is 9.5 kilometres long and 31.20 metres wide with six lanes, three in each direction. It has five bridges and two 14 metres wide tunnels, one in each direction. Its total cost is SR. 520,000,000.

5- King Khaled Bridge's Road

The main objective of building this road to the south of Jamarat area is to divert traffic from Jamarat area to Al Aziziyah, Al Muaisem and King Fahd road. It extends from "Thowr" mountain to Mina valley and Makkah Al Mukarramah's external ring road, joining on its course a number of roads and slopes.



Streets, flyovers and tunnels serving pilgrims at The Holy Shrines.



It is 8 kilometres long and 31.20 metres wide, with six lanes, three in each direction. It has two bridges, one inside Mina area and the other at Al Aziziyah. Eleven slopes are linked to this road.

The two bridges are 780 metres long, spanning eight 600 metres long tunnels, four in each direction. The total cost of the first phase is S.R. 270,000,000.

6- The Main Pedestrian Road:

Arafat is linked with Muzdalifah by two 30-metres wide pedestrian roads. The two roads meet in Muzdalifah to form one 60 metres wide road extending to the entrance of Mina, where it becomes a 30-metres wide pedestrian road. Then it is divided into two branches, one leading to Jamarat bridge and the other to the Holy Mosque, thus becoming the shortest road to the Holy Mosque. It is completely covered in addition to the necessary lighting, automatic ventilation and required facilities, such as water, toilets and food stores.

This road is 7 kilometres long. The combined length of its bridges is 470 metres while the length of tunnels is 1830 metres. It has four 12.5 metres wide tunnels, one in each direction.

The total cost of the road, its branches, bridges and tunnels is SR. 445,000,000.

7- Levelling And Grading of Mina Valley:

The purpose of this project is to separate the camping areas from the road by concrete barriers which make the camping areas 30 cm higher than the road. This involves the construction of supporting walls at places of steep slopes to prepare more levelled ground for accommodation of greater numbers of pilgrims.

The levelled areas totalled 2,000,000 sq. metres and were organized in such a way that cars cannot enter camping areas. These areas were provided with the necessary public utilities and graded to allow normal storm water drainage.

The total cost of the project is SR. 90,000,000.



King Abdul Aziz Road at the Holy Shrines.

Al-Jamarat Bridge.





Pilgrims tent camps in Arafat.

Multitudes of pilgrims in Mina.



8- Levelling of Mina Plateau:

This is a unique project using advanced technology. It involved the removal of 500,000 cubic metres of rocks to expand the areas suitable for camping together with the necessary roads, water, sewerage and lighting networks, toilets and garbage tamping equipment.

The first phase of this project costs SR. 37,000,000.

Water Reservoirs

Taking into consideration the current and future water requirements of the Holy Shrines, the Mina Development Department at the Ministry of Public Works and Housing implemented a number of water reservoir projects with the following high capacities:-

Collection Reservoir No. (1)

Located at Al-Mu'aisem area, this is a 330-metre-diameter circular reservoir with a capacity of 1,000,000 cubic metres. It comprises an earth dam built of 85,000 cubic metres of soil for the retention and collection of water. The floor of the reservoir was levelled and covered with an insulating layer to prevent leakage.

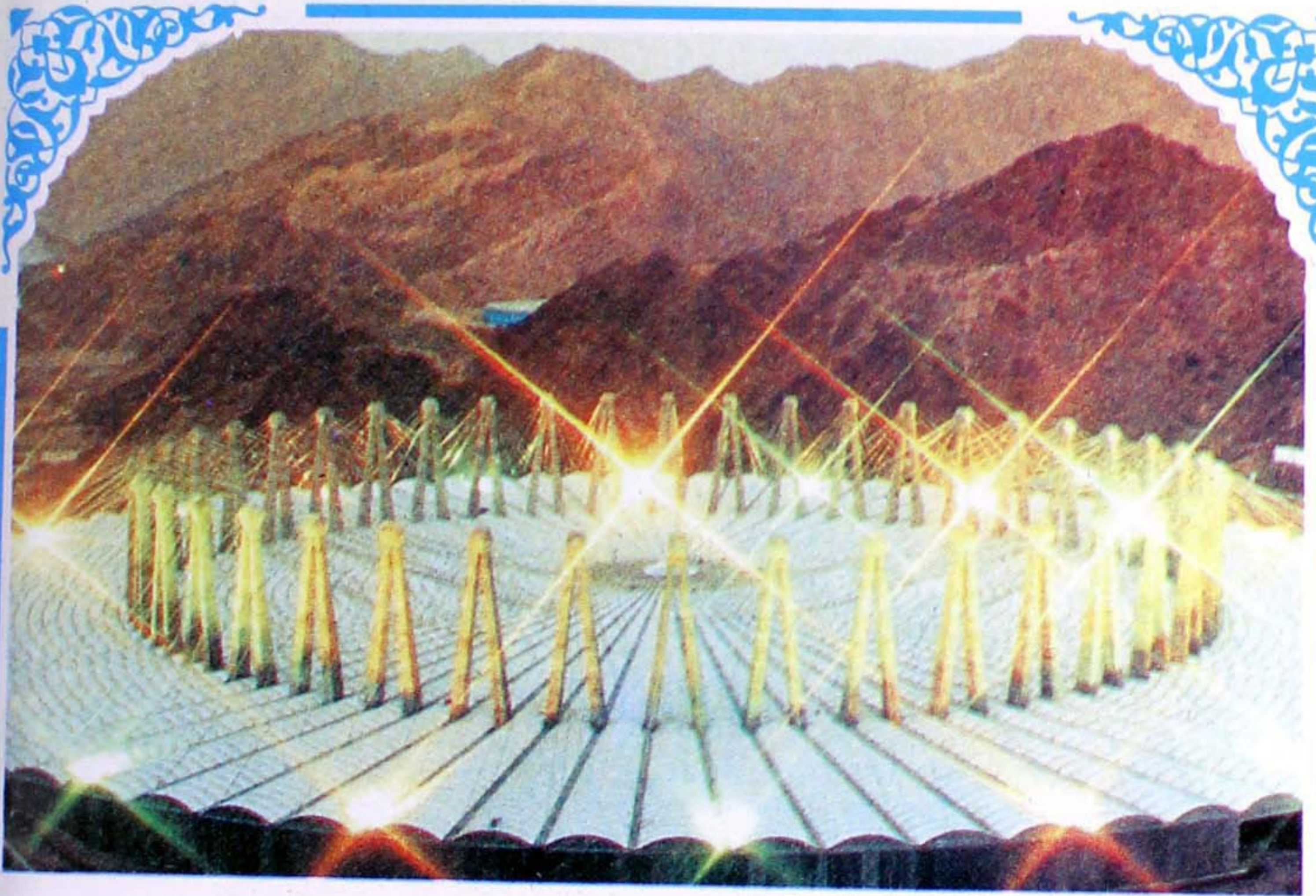
The project also includes a roof for the reservoir to minimize water evaporation. 45,000 cubic metres of reinforced concrete and 500 tons of reinforcement steel were used in constructing this roof.

This project costs a total of SR. 170,000,000.

Other Reservoirs:

A number of reservoirs have been established throughout the Holy Shrines at a total cost of SR 480,000,000. The most important reservoirs are:

- a) Collection Reservoir No. (2), with a capacity of 600,000 cubic metres. It is located at "Al-Sharayeh" area.



Water Collection Reservoir No. I at Al-Muaisem.

A Secondary reservoir at the Holy Shrines.



- b) Al-Mu'aisem Overhead Tank, with a capacity of 96,000 cubic metres. It is located at Al-Mu'aisem near Collection Reservoir No. (1).
- c) "Duqum-Al-Wabar" Reservoir, situated southeast of Mina, with a capacity of 40,000 cubic metres.
- d) Al-Sha'eeb Reservoir, in the northern Sha'eeb of Mina.
- e) Guest-Palaces Reservoir, with a capacity of 20,000 cubic metres, located south of Mina.
- f) Al-Bay'aah two Tanks in Mina, with a total capacity of 24,000 cubic metres.
- g) Six other tanks each with a capacity of 18,000 cubic metres, in various locations of Mina.
- h) Muzdalifah Reservoir, with a capacity of 45,000 cubic metres.
- i) Arafat Reservoir with a capacity of 90,000 cubic metres.

Clusters of Tunnels

The execution of these tunnels' projects started in 1401 H. (1981 G).

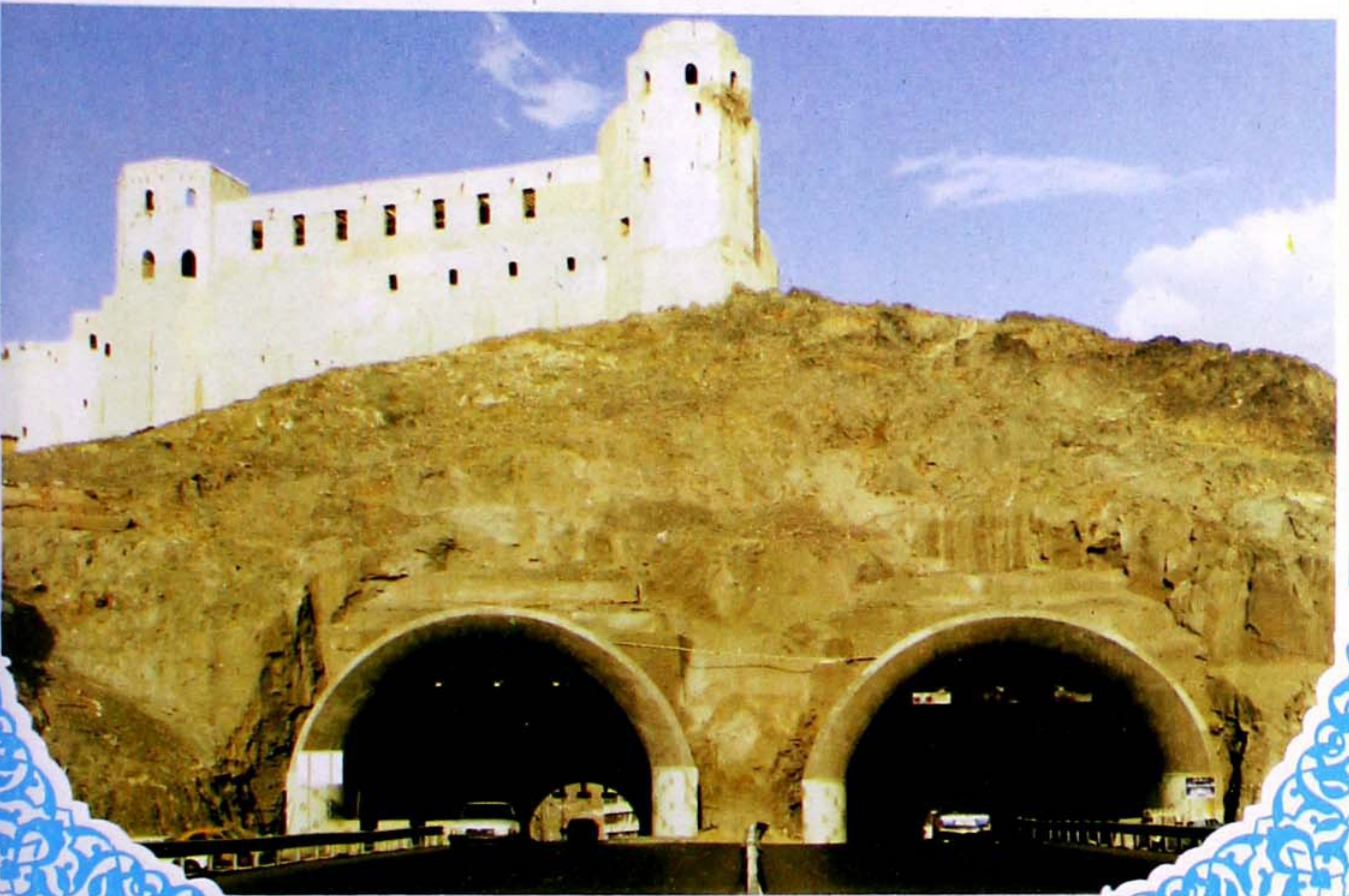
Their construction is considered a remarkable engineering accomplishment due to their penetration of mountains requiring a high technological standard to complete the utilities, and electrical, water and sewage networks and equip the tunnels with fire extinguishers and early warning equipment, telephones, water closets, and ablution units. The tunnels have lanes for pedestrians and others for vehicles and "Bab Al-Malik Square" and the "Kuday" tunnels were interconnected for use in emergencies.

The idea behind the construction of these tunnels is to shorten distances by **penetrating mountains** instead of building roads around them.

Each major tunnel has service tunnels connected to it for water storage, emergency traffic, ablution places, or toilets.



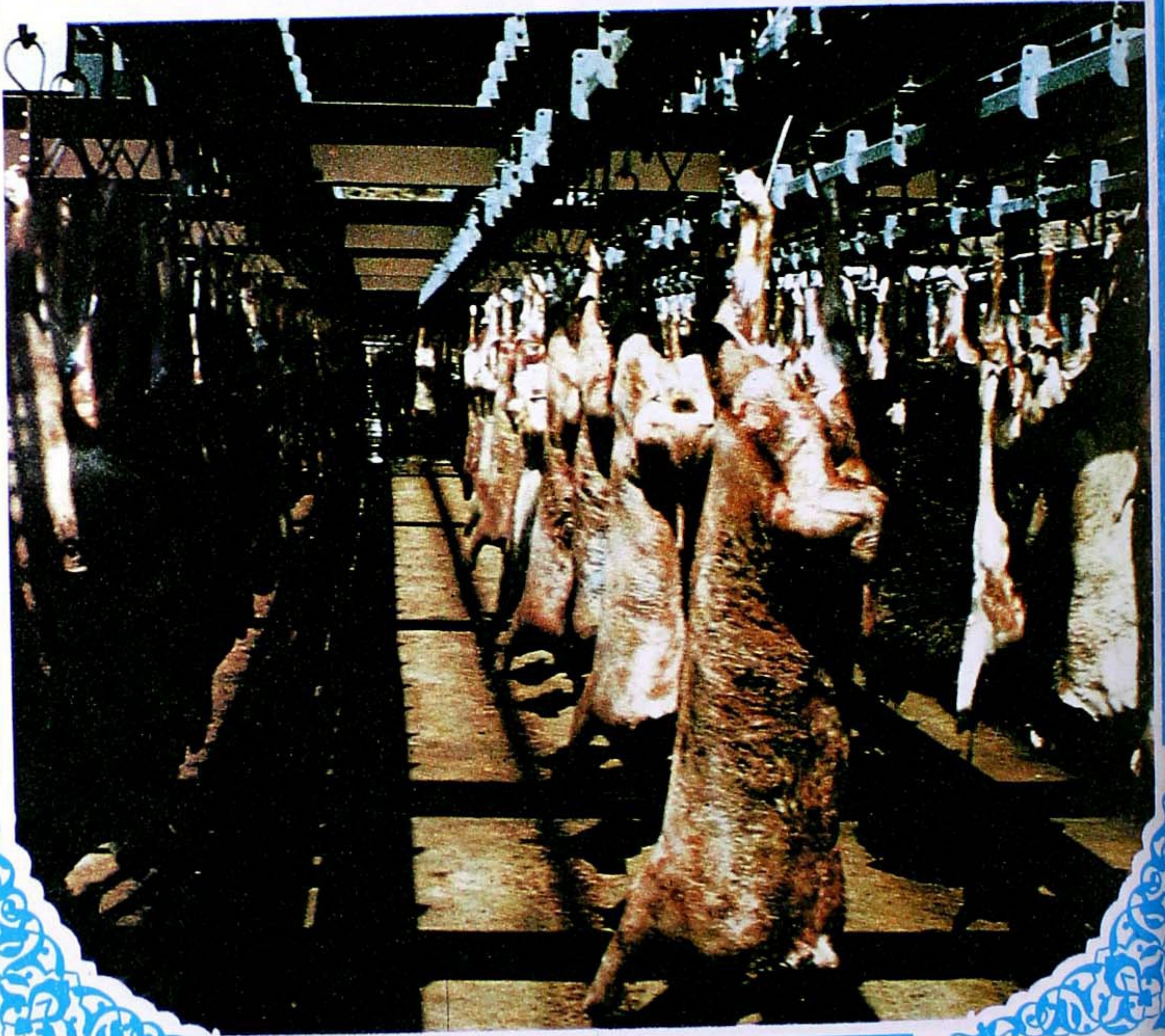
Two views of some tunnels linking the Holy Shrines with Makkah Al-Mukarramah through solid mountains.



The fact that some tunnels were constructed beneath already operational ones gives an idea about this distinguished engineering achievement (as is the case under the Ajyad Fortress). Some tunnels are connected to other emergency tunnels. Due to their exceptionally huge sizes (16 metres wide), a (Jumbo) boring machine was custom-made for these projects to bore the blasting locations. This gigantic machine covers the whole width of the tunnel while cutting its way through the solid mountain rocks.

Model Slaughterhouse

The execution of the Model Slaughterhouse Project at Al-Mu'aisem commenced in 1402 H (1982 G) to benefit from sacrificial meat through distribution to poor Muslims in various countries all over the world.



This project costs SR 150,000,000 which were spent on establishing a model fully-equipped automatic slaughterhouse with a high capacity for sheep and cattle sacrificial meat which is cleaned, stored and delivered for distribution.

The slaughterhouse's fold can hold more than 120,000 sheep and cattle which cover its daily capacity. Sacrificial animals start to arrive at the slaughterhouse in large groups as from the Day of Sacrifice.

Religious and medical conditions are observed in allowing the slaughter of each sacrificial animal and most of the slaughterhouse's activities are automatic with butchers severing heads, cutting off limbs, opening chests, removing bowels and brains and separating them into different categories, cleaning slaughtered sacrificial animals and preparing them for freezing in huge freezing rooms which can accommodate 100,000 animals.

The idea of establishing this slaughterhouse is fully successful because it allows the provision of poor Muslims all over the world with tens of thousands of sacrificial animals, thus achieving the full benefit of sacrificial meat while fulfilling the religious objective.

As a result of this success, it has been decided to establish a second model slaughterhouse to cope with the ever increasing numbers of pilgrims and sacrificial animals.

Namirah Mosque in Arafat

This Mosque is the seat of the Imam who leads the worshippers in prayer at Arafat. The Ministry of Hajj and Endowments has implemented an expansion project on this Mosque raising its area to 124,000 sq. metres and making part of its two-stories over an area of 27,000 sq. metres. Accordingly, the Mosque's capacity rose to 300,000 worshippers. It is also equipped with coolers, ablution places and toilets.

The cost of refurbishment and expansion of this Mosque totals SR 337,000,000.



Namirah Mosque.

Al Kheef Mosque In Mina

One of the Holy Shrines, most important mosques, it is 25,000 sq. metres in area and accommodates 25,000 worshippers, large ablution units and toilets are available.

Attached to the Mosque also is a building of King Abdul Aziz Charity, to offer food for poor pilgrims.

The cost of its development by the Ministry of Hajj and Endowments is SR. 90,000,000

Al-Misha'ar Al'Haram Mosque in Muzdalifah

This Mosque was built by the Ministry of Hajj and Endowments. It is 5400 sq. metres in area and accommodates 8000 worshippers. Its total cost is SR. 5,000,000.



Religious Provisions

Tarwiyah Day (or Satisfying Thirst)

- Sunnah requires a pilgrim to head for Mina on his way to Arafat on the eighth of Dhul Hijjah, which is called the "Tarwiyah Day".
- If a pilgrim is performing Combined or Single Hajj, he leaves for Mina in his Ihram, and if he is performing interrupted Hajj and has ended his state of Ihram for Umrah, he should enter into Ihram for Hajj from his same place of residence whether inside or outside Makkah Al Mukarramah.
- It is advisable to frequently utter supplications and Talbiyah while on the way to Mina. It is also advisable to spend the night therein. A pilgrim should not leave Mina before sunrise on the 9th of Dhul Hijjah, emulating the Messenger of Allah, peace be upon him.
- It is permissible for a pilgrim to proceed to Arafat without passing through or spending the night at Mina, or to leave Makkah on the night of the 9th of Dhul Hijjah.

Standing at Arafat

The Messenger of Allah, peace be upon him, said "Pilgrimage is Arafah."

Arafah or Arafat is the mountain around which pilgrims stand until sunset on the 9th of Dhul Hijjah. It is permissible to stand anywhere in Arafat except in "Batn Arafah", the valley immediately after Namirah Mosque in the direction of Qiblah.

Supplications uttered when entering Arafat include:

- *O Allah, Towards thee I have turned my face, with thy help I hold fast, in Thee do I put my trust.*
- *Lord! admit me with these thou shalt today boast thy angels, thou art omnipotent, have power over all things.*

Arafat Day

- *At the Mosque of Namirah in Arafat, the pilgrims will listen to the Arafat day sermon.*
- *Then they will perform Dhuhr and Asr prayers shortened and combined (Asr prayer is performed ahead of its prescribed time) with one Adhan and two Iqamahs, emulating the Messenger of Allah, peace be upon him, who showed us how to perform our rites.*
- *The pilgrim then spends the remainder of the day offering supplications until sunset.*



“Nafrah” to Muzdalifah

- *After sunset on the 9th of Dhul Hijjah, pilgrims begin their departure to Muzdalifah, where they are to perform Maghreb and Isha prayers combined and shortened (Maghreb prayer is delayed from its prescribed time) with one Adhan and two Iqamahs.*
- *At Muzdalifah the pilgrim collects 70 pebbles to throw them at the three Jamarat pillars.*

Stay at Muzdalifah

The stay at Muzdalifah may take one of the following forms:

- 1- *Staying till after mid-night.*
- 2- *Staying till after Fajr prayer, which is preferable.*

Al Mishaar Al Haram.

Pilgrims stand at Al Mishaar Al Haram if they can and offer whatever supplications they may wish, including those usually uttered by pilgrims while at Muzdalifah and Al Mishaar Al Haram.

Throwing Pebbles at Jamarat Al Aqabah

Pilgrims leave Muzdalifah in the morning for Mina to throw pebbles at Jamarat (pillars), increasing their pace upon arriving in "Wadi Mohasser."

- Upon arriving at the Major pillar (Jamarat Al Aqabah), pilgrims interrupt Talbiyah and throw seven successive pebbles while uttering "Allahu Akbar."
- It is advisable for a pilgrim to raise his hand upon throwing each pebble, with the Holy Ka'abah to his left and Mina to his right.
- If this position could not be attained, it is permissible for a pilgrim to stand anywhere and throw pebbles at Jamrah (pillar).

Sacrifice

After throwing pebbles at Jamrat Al Aqabah, a pilgrim performing interrupted or combined Hajj, slaughters his Hadie (sacrificial sheep, cow or camel). If he cannot find a Hadie or afford to pay its price, he fasts for ten days, three during Hajj and seven after his returns home.

Hadie is a camel, cow or sheep slaughtered on Sacrifice Day, and its enactment is confirmed in the Holy Quran, the Prophet's tradition and Ijmaa (consensus).



Udhiyah (Sacrifice)

It is firmly established that Udhiyah is a confirmed Sunnah. Emulating it is rewarded and abandoning it is not subject to punishment. Its conditions include the following:

●● A person offering Udhiyah must be financially able to pay its price, it should be free from defects and offered at its prescribed time, from the day of Eid Al Adha up to the last of the three Tashreeq days.

●● The cost of Udhiya could be shared by up to seven persons if it is a cow or a camel.

●● It is a must to utter Tasmiyah (in the Name of Allah) before slaughtering Udhiyah and it is Sunnah to eat one third, give a second third as a gift and offer the last third as a Sadaqa (charity).

Tahallul (ending the state of Ihram)

●● After offering Hadie, a pilgrim shaves or clips his hair (women only clip their hair).

●● After throwing pebbles at Jamrat Al Aqabah, offering sacrifice and shaving or clipping, a pilgrim is allowed to do all acts prohibited by Ihram except sexual intercourse. This is called Minor Tahallul.

Tawaf Al-Ifadah

●● It is a Sunnah for a pilgrim - after the First or Minor Tahallul, (removal of Ihram), to use perfume and head to Makkah Al Mukarramah to perform Tawaf Al-Ifadah which is a pillar of Hajj and should be performed in the same manner as the Arrival Circumambulation. A pilgrim does not have to perform Sa'i if he has already performed it.

Major Tahallul

- After completing Tawaf Al-Ifadah, the pilgrim can now achieve "Major Tahallul" and return to his normal life, i.e. all acts permitted before Ihram are now permissible for him.
- If the pilgrim stays at Mina to throw pebbles at all pillars of Jamarat, he goes to Makkah thereafter to perform Tawaf Al-Ifadah. He then achieves Major Tahallul.

Stoning of Jamarat (Pillars)

- There are three Jamarat Pillars : the first (Minor) Pillar close to Al-Kheef Mosque, the Second (Medium) Pillar, 155 metres from the first one, and the third (Major) Pillar known as the Pillar of Aqabah, also 155 metres from the Medium Pillar. Throwing the pebbles should be started at the first Pillar and ended at the third one.
- Jamarat Pillars are stoned on the two days following the Eid Al Adha (Day of Sacrifice) if the pilgrim wishes to go to Makkah earlier, and for three days if he wishes to stay in Mina. These three days are known as "Al-Tashreeq Days."
- The total of pebbles to be thrown at Jamarat Pillars is (70). Seven pebbles to be thrown by the pilgrim on the first day of Eid. He then throws (21) pebbles at each of the three Jamarat Pillars over the three Tashreeq Days bringing the total to 70 pebbles.
- The pebble should be about the size of a hazelnut.
- The religious objective behind the stoning of Jamarat is to assert the rejection of Satan and expel his evil whispers while striving for obedience to Allah Almighty in emulation of Prophet Abraham. Satan whispered to him in an attempt to

make him disobey Allah's orders as he took his son Isma'el to offer him in sacrifice. Abraham expelled the Satan by throwing stones at him.

●● Some pilgrims get so excited that they throw their shoes and other things at the Jamarat Pillars. This is not permissible and only pebbles should be thrown.

●● The time for stoning the Al Aqabah Pillar starts at midnight on the first day of Eid. Some scholars are of the view that it starts at dawn on the Day of Sacrifice, while others say it is not advisable to delay it after midday on Eid day.

●● On "Tashreeq" days, stoning time starts at noon, and ends at sunset. It is not advisable to delay it until the night.

●● Stoning of Jamarat Pillars is an obligation under the four major schools of Islamic jurisprudence.

●● Spending the nights at Mina is obligatory. This can be achieved by spending the major parts of the nights of stoning days at Mina.

●● It is permissible for old or weak pilgrims to appoint proxies to throw pebbles on their behalf (several people may appoint one proxy). The proxy must first throw his own pebbles, followed by those of the persons he represents at each of the three Pillars.

Fidyah (Expiation)

●● If a pilgrim does not arrive in Arafat before dawn on the Day of Sacrifice, his Hajj will be considered invalid and he will have to perform it in the following year.

●● If a pilgrim skips an obligation, he must offer a Fidyah but his Hajj is considered valid.

●● If a pilgrim commits any acts prohibited under Ihram (except sexual intercourse) before the first Tahallul, his Hajj is considered valid, but he must offer a sheep in sacrifice as Fidyah, feed six poor Muslims or fast for three days.

●● A pilgrim who kills any land game, cuts or plucks any tree within the Holy Mosque's area with the intention of spoiling it, must offer a Fidyah.

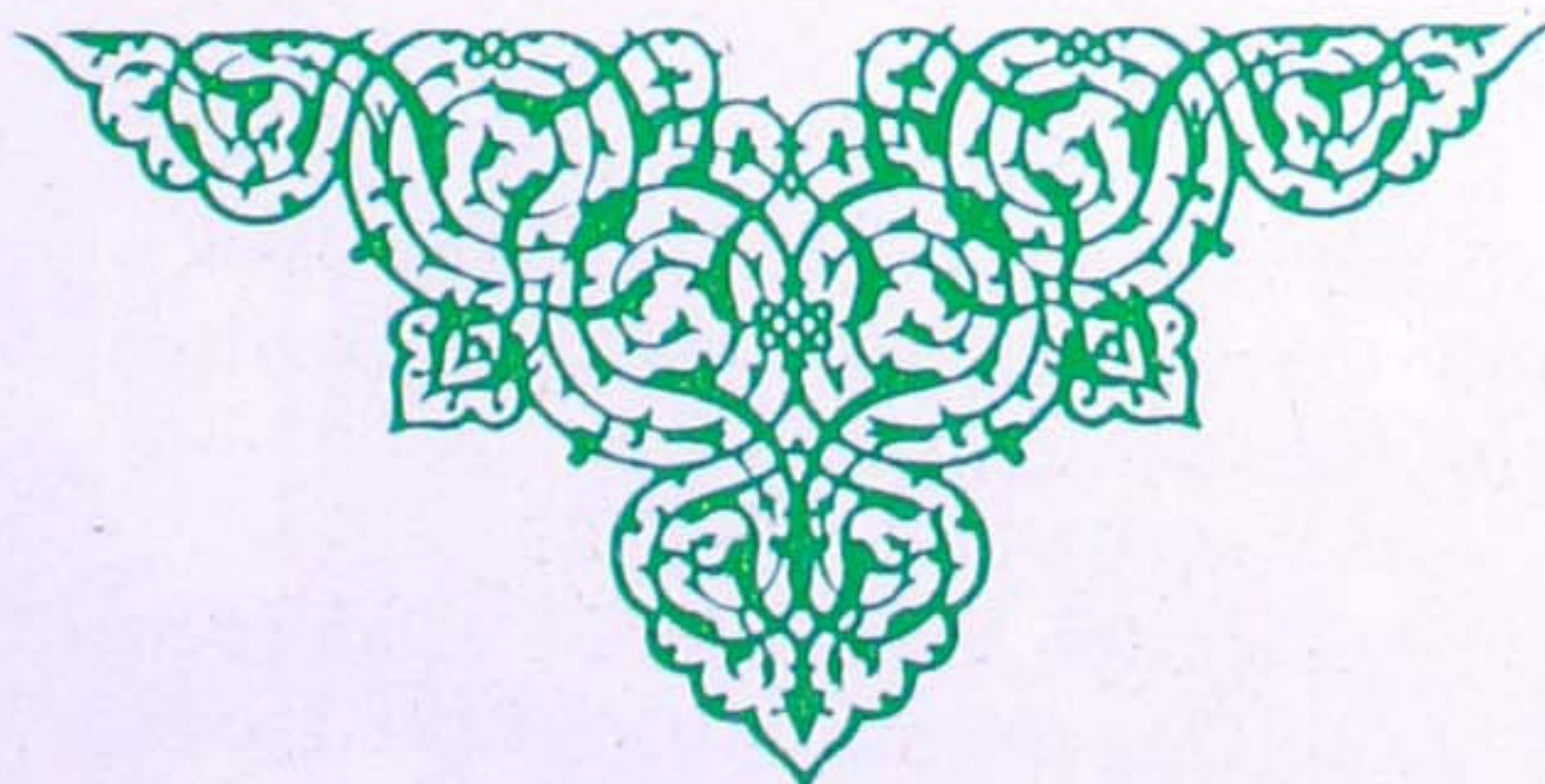
Farewell Tawaf

●● This is the last Tawaf with which the pilgrim concludes his Hajj rites in preparation for returning home.

●● It is not obligatory to perform the Farewell Tawaf in Al-Ramal or a quick pace.

●● The pilgrim should supplicate in the so many Tawaf supplications.

●● After ending the Tawaf, the pilgrim should leave the Holy Mosque in a normal manner heading for home or towards Al-Madinah Al Munawarah for a visit to the Mosque of the Prophet (peace be upon him).



Chapter Four

Welcome to Al Madinah Al Munawarah

You are now in Al Madinah Al Munawarah, the city of Prophet Mohammed (Peace be upon him), which when he was let down by others, supported and opened its heart to him after his migration from his birthplace. It, joined forces with him and his emigrant companions, known as Muhajireen in his Jihad (Holy struggle) throughout his Ghazawat (Holy battles).

It is the city where some Suras of the Holy Book were revealed and where the Holy Quran was later gathered, written, preserved and distributed to all Islamic countries.

It is the city where the Messenger of Allah (peace be upon him), was buried after fulfilling the mission entrusted to him and conveying the Message, leaving in the hands of Muslims the Book of Allah and the Sunnah of His Messenger with which they will never be led astray.



The Prophets Mosque in Madinah.

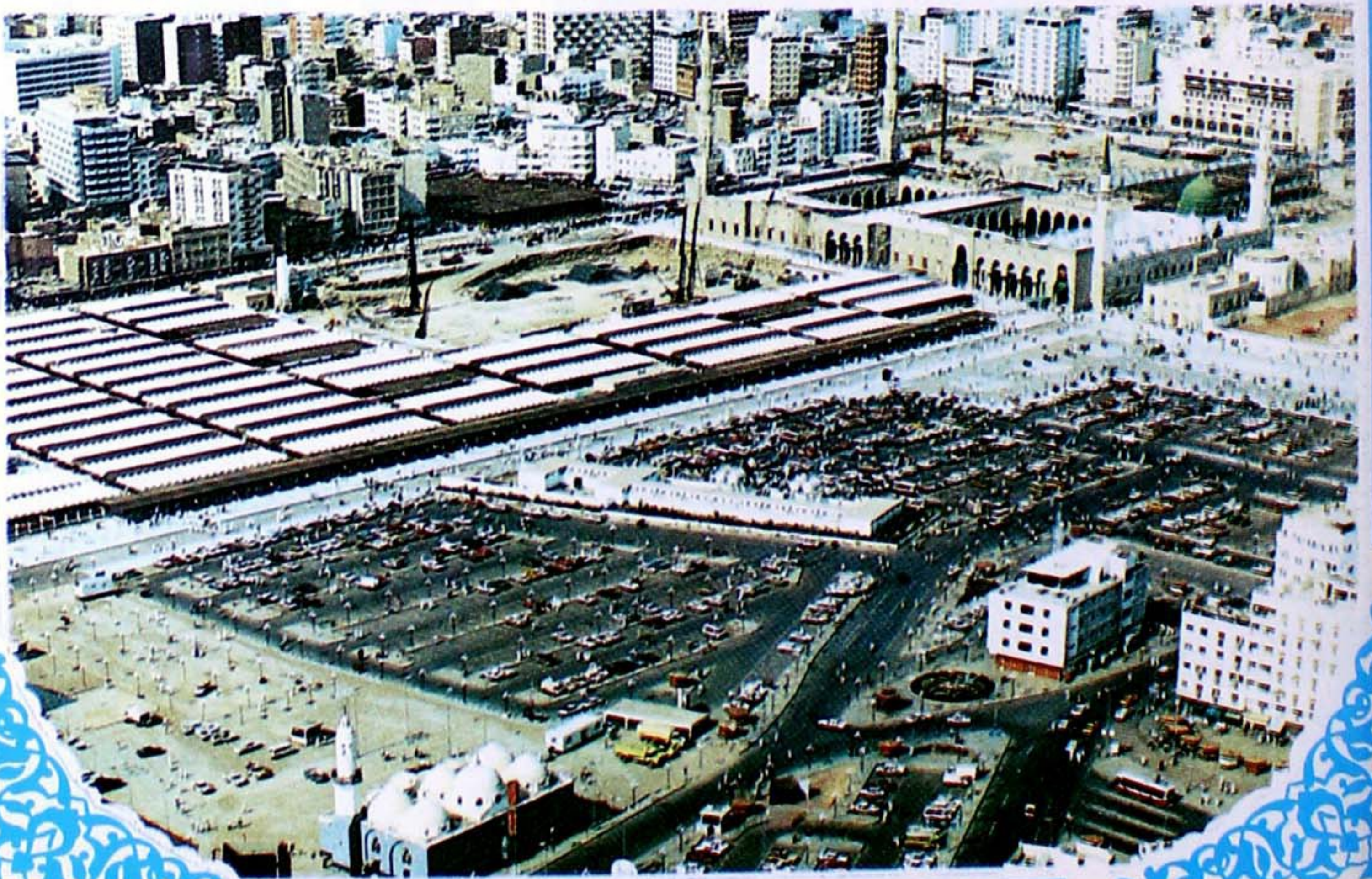
Al Madinah Al Munawarah is the twin city of Makkah Al Mukarramah in terms of sanctity and importance to Muslims, and the location of the Prophet's Mosque, the Second of the Two Holy Mosques in the service of which the Kingdom of Saudi Arabia takes pride. Madinah has 95 names, including : Taibah, Al-Aasimah, Bait Rasoul Allah, Al-Muslimah Al Muhabbah, Dar Al-Fateh, Haram Rasoul Allah, Dhat Al-Nakhl, Sayyidat Al-Bildan, Al-Barrah, Al-Jaberah, Qubbat Al-Islam, Qalb Al-Iman, Al-Mukhtarah, Dar Al-Abrar, Al-Mu'mina, Dar Al-Sunnah, Dar Al-Akhyar, Al-Dir'a Al-Hasinah, Dhat Al-Herar, Al-Mubarakah.. etc.

Before the "Hijrah", or Migration of the Messenger of Allah (peace be upon him), it was known as "Yathrib".

Development of Al Madinah

Brother pilgrim : As you have seen construction and development works in Makkah Al Mukarramah, you will come across similar activities in Al Madinah Al Munawarah in which the State and citizens made concerted efforts to achieve the target set by the Custodian of the

A general view of Madinah.



Two Holy Mosques King Fahd Ibn Abdul Aziz to make the Two Holy Cities among the most beautiful in the world.

Modern engineering methods have been adopted in the development of Madinah and its twin city of Makkah. The starting point was the execution of aerial surveys of the two cities to produce detailed coloured maps which will form the basis of development, organization and construction works in both of them.

The Aerial Survey Project, conducted by a specialized Saudi establishment, cost SR 23,288,000.-

Out of keenness to accomplish all development and reorganization projects in Al Madinah Al Munawarah, the Custodian of the Two Holy Mosques King Fahd, ordered the formation of a ministerial committee under his chairmanship and appointed the Governor of Madinah Al Munawarah region, HRH Prince Abdul Majeed Ibn Abdul Aziz Al Saud as the Vice-Chairman of the committee so that it may continue follow-up activities throughout the year.

It is noteworthy in this respect that the various construction, development and beautification works are being executed at the same time in all fields, topped by the Custodian of the Two Holy Mosques' gigantic project for the expansion of the Prophet's Mosque, its largest ever.

Madinah Municipality

The Municipality of Al Madinah Al Munawarah has finalized most comprehensive and detailed planning projects for replanning the city starting from its sacred heart : The Prophet's Mosque, with the aim of achieving harmony and integration of development projects. The implementation of detailed and comprehensive planning projects cost SR. 20,000, 000/-



Buildings, greenery, bridges and tunnels in modern Madinah.



Over the past five years, Madinah Municipality executed a large number of projects, foremost among which were :

- Expropriation of property at the eastern entrance of Madinah, the King Abdul Aziz Street and the real estates in the "Bab Al-Shami district" in addition to the renovation of some road intersections at a total cost of SR. 1,243,000,000/-
- Construction of roads and service networks in the areas surrounding the Prophet's Mosque at a cost of SR. 960,000,000/-
- Execution and operation of Madinah water network for an amount of SR. 715,972,000/-
- Madinah Cleanliness Project at a cost of SR. 696,913,235/-
- Al Salam Street Project with property expropriation compensations at a cost of SR. 690,000,000/-
- Madinah Sewerage Network Project at a cost of SR. 546,641,000/-
- Madinah approaches improvement and beautification projects at a cost of SR. 41,500,000/-
- University Road Improvement Project in addition to property expropriation compensations at a cost of SR. 404,000,888/-
- Projects for the construction and operation of water reservoirs and tanks at a cost of SR. 334,933,000/-
- The first and second phases of the Al-Manakhah Tunnel Extension Execution and Improvement Project at a cost of SR. 260,000,000/-
- Well drilling projects and requirements at a cost of SR. 257,264,000/-
- The relocation of the central area's public services at a cost of SR. 97,000,000/-
- Construction of Quba' Mosque Tunnel at a cost of SR. 97,000,000/-
- Improvement and beautification of the area surrounding Quba' Mosque and property expropriation compensations at a cost of SR. 85,000,000/-
- Al-Safiah Bridge Project at a cost of SR. 66,000,000/-
- Project for improvement and beautification of some streets in Madinah at a cost of SR. 45,000,000/-
- Taibah Street Tunnel Project at a cost of SR. 44,000,000/-
- Relocation of water lines at Madinah approaches in addition to digging wells and constructing water pipelines at a cost of SR. 39,000,000/-
- Levelling and Tamping of the Third Ring Road (Phases One and Two) at a cost of SR. 30,000,000/-



A popular marketplace after modernization and beautification.

A public park in Madinah equipped with children's playing grounds



- Road maintenance and asphaltting projects at a cost of SR. 28,806,948/-
- Quba Mosque Car Park Construction Project at a cost of SR. 25,000,000/-
- Project for the Improvement and Beautification of the area around the Al-Qiblatain Mosque at a cost of SR. 15,000,000/-
- Asphaltting of Streets in Madinah new neighbourhoods at a cost of SR. 32,000,000/-
- Removal of the (Harat Al Aghawat) at a cost of SR. 16,000,000/-
- Projects for improvement, beautification and maintenance of Madinah streets at a cost of SR. 7,000,000/-
- Project for Preparation of Designs and Studies for the second phase of the Central Area Project at a cost of SR. 15,000,000/-
- Production of maps pertaining to the second phase of the Aerial Survey and studies' projects at a cost of Sr. 18,046,046/-
- Survey Studies for the Central Area at a cost of SR. 8,113,000/-
- Fencing the Public Park and the Land Park at a cost of SR. 15,000,000/-

This is in addition to 60 public gardens' projects executed so far, and the landscaping, commercial centres, car parks and residential neighbourhoods organization projects.

Taibah Investment and Real Estate Development Co.

As was the case in Makkah Al Mukarramah, where a company was established with the participation of citizens for the construction and development of the area surrounding the Holy Mosque, the Custodian of the Two Holy Mosques, King Fahd Ibn Abdul Aziz Al Saud issued a directive calling for a similar company to be organized in Al-Madinah Al Munawarah.

The company was organized under the name of "Taibah Investment and Real Estate Development Company" and the Council of Ministers approved its establishment on the 26th of Jamad Al Thani 1407 H (1987 G). The idea behind its establishment was to develop the area surrounding the Prophet's Mosque. As individually owned land plots and houses were part of the Project's area, the company devised



New Sharia Courts Complex in Madinah.

Modern buildings and car parks near the Prophets's Mosque.



a plan to purchase this small property by either paying its owners in cash or absorbing them as shareholders according to their respective property value.

At its own expense, the State assisted the company by making the surveys and drawing up the detailed and general plans. It also supplied the committee charged with evaluating the property included in the project with the information and data pertaining to each property for reference when estimating the value of property to be included into its ownership.

Road Network

In accordance with the State's policy aimed at linking all areas, cities and villages with complete road networks and connections, 20 road projects inside and 20 outside Al Madinah Al Munawarah have been executed. This is in addition to more than 20 other projects under construction or being designed.

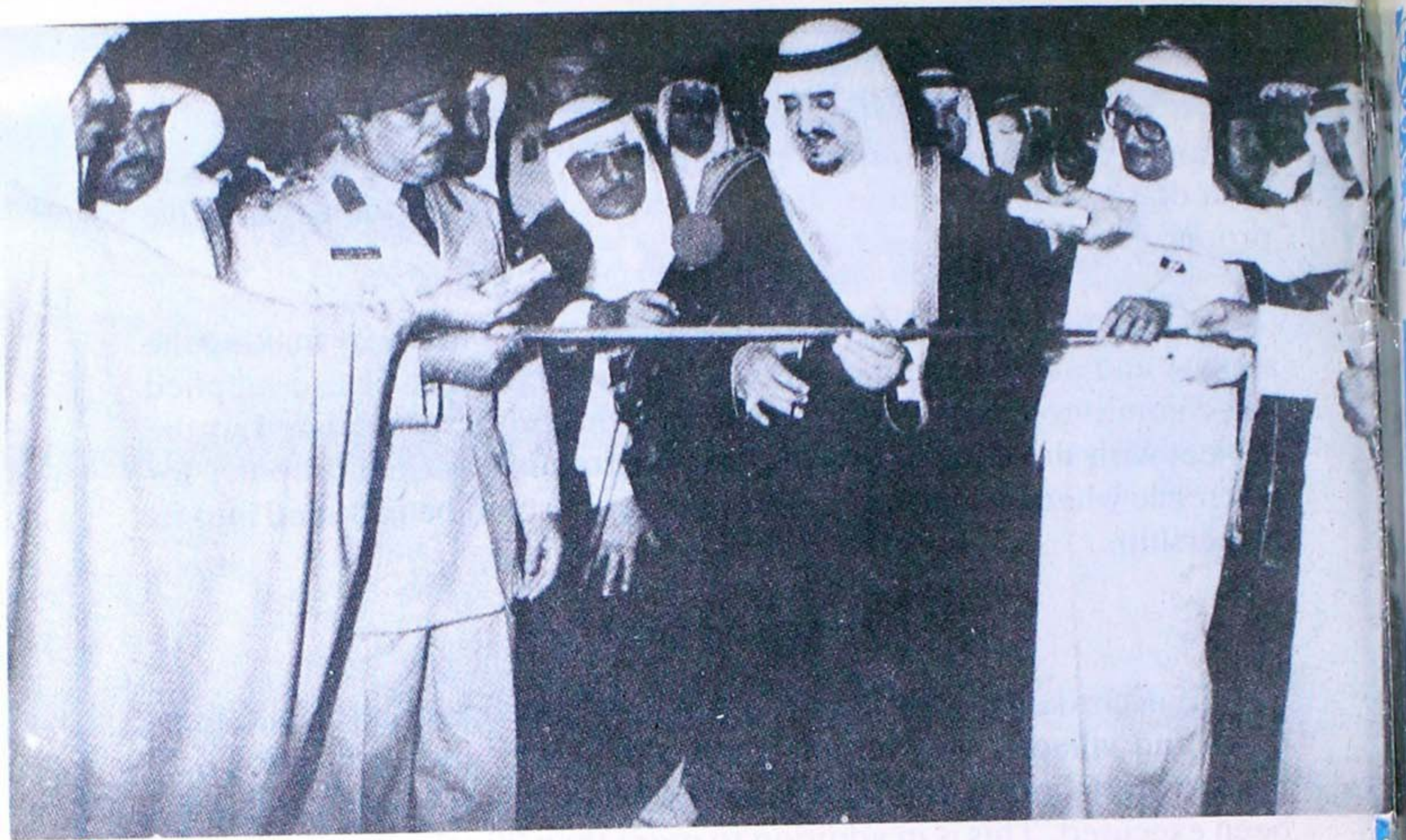
The following are among the most important roads implemented by the Ministry of Communications.

Al Hijrah Road:

The fact that it was opened by the Custodian of the Two Holy Mosques himself, reflects the particular importance of this road whose course is almost similar to that taken by the Messenger of Allah (peace be upon him), when he emigrated from Makkah to Al Madinah. It is an expressway free of grade crossings and has about 27 overhead intersections to link cities and villages on both sides.

It is 420 kilometres long from Makkah Al Mukarramah to Al Madinah Al Munawarah and 396 kilometres from Jeddah to Al Madinah Al Munawarah. Secondary roads ranging from 40 to 76 kilometres in length branch off to serve some important sites.

It has six lanes, three in each direction, with a 20 metres wide median strip.



The Custodian of The Two Holy Mosques inaugurate Al-Hijrah Road



The 3-years project was executed by eleven contracting establishments most of them are Saudis, at a total cost of SR. 2,543,000,000/-

Al Feraish-Al Figrah Road:

Although it is only 42.5 kilometres long, this road is particularly important because it links a number of secondary roads. It starts from Al Feraish village on Al Madinah Al Munawarah Badr road and ends inside Al Figrah mountains, which is 1600 metres above sea level. This road, coupled with Al Figrah mountain's moderate summer, helps to develop local tourism and turn villages in the area into summer resorts for the inhabitants of Al Madinah Al Munawarah.

The Ring Roads:

These roads were built in many of the Kingdom's big cities to facilitate the flow of transit traffic and divert it away from city streets. Roads executed by the Ministry of Municipal and Rural Affairs in Al Madinah Al Munawarah include the following:

- 1- The first ring road (6 kilometres long, 30 metres wide).
- 2- The second ring road (27 kilometres long, 84 metres wide).
- 3- The third ring road (40 kilometres long, 100 metres wide).

The Airport - Al Hijrah Road:

30 kilometres long and 64 metres wide, it start from airport intersection and extends up to Al Hijrah road.

King Fahd's Holy Quran Printing Complex

It is historically known that some of the Holy Quran's verses were communicated to the Messenger of Allah (peace be upon him), in Al Madinah Al Munawarah and that his Caliphs, Abu Bakr, Omar, Othman, and Ali (may Allah be pleased with them), were keen to gather and write the Holy Quran applying strict religious controls. During the era of Othman (may Allah be pleased with him), several copies of the Holy Quran were written. All others having been burnt,

the third Caliph approved these as the final authenticated copies, distributed them to the Islamic countries and prohibited the circulation of all other texts.

Ever since, the Book of Allah has been securely preserved, undergoing no alteration, mispronunciation or distortion and Muslims have been reading the Book of Allah as He revealed it to His Messenger, without any omissions or additions.

Although tens of millions of Holy Quran copies have been printed, not all of them were of the standard commensurate with the sanctity of the Holy Quran. This prompted the Custodian of the Two Holy Mosques King Fahd Ibn Abdul Aziz Al Saud to order the establishment of a highly technical complex for the accurate printing of the Book of Allah, in keeping with the continuous attention he is giving to all that serves Islam and Muslims.

The Custodian of the Two Holy Mosques chose Al Madinah Al Munawarah in particular to be the site of this complex, because it is the city of the Quran, the place where it was written and corrected and where from it was distributed to various countries. Thus, the establishment of the complex in Al Madinah Al Munawarah has revived the role of the Messenger of Allah's city as a Quranic centre concerned with the printing of Allah's Book and related religious sciences. This is in addition to the tape recording of the best Holy Quran recitation.

The Foundation Stone:

The Ministry of Hajj and Endowments started the implementation of the Royal directive by making the necessary studies and completing preparations to bring the idea of the complex into the realm of reality.

On the 16th of Moharrum 1403 H (1983 G), the Custodian of the Two Holy Mosques laid the foundation stone of the project and unveiled the memorial plaque. He said:

"In the name of Allah Most Gracious, Most Beneficent and beseeching the blessings of Allah the Most High, Most Powerful, we hope that this will be a blessed project for the service of the Holy Quran, Islam and Muslims. May Allah, the Most High, Most Powerful,

help us in our religious and worldly matters and render this great project a success to meet its aspired objective, namely the Holy Quran, so that Muslims may benefit from it and understand its meanings”.

Work progressed actively enabling the construction and furnishing of the complex as well as the installation of its equipment to be completed in two years. The Custodian of the Two Holy Mosques inaugurated the Project, signalling the start of the operation and production phase.

He recorded the following note in the complex's book:

“What was once a dream, has now been realized to the best possible standard. So, all citizens of the Kingdom of Saudi Arabia should thank Allah for bestowing this grace. May Allah help me to serve my religion, country and all Muslims”.

The Objectives:

The most important goals of the project are:

- a- To publish Al Madinah Al Munawarah copy of the Holy Quran according to high standard and accurate specifications unrivalled by any copy of the Holy Quran published in the world so far, as well as the translation of the Holy Quran's meanings in various languages.
- b- To meet the needs of the Kingdom of Saudi Arabia as well as the Arab and Islamic World for the Complex's recordings and publications.
- c- To conduct scientific research serving the Holy Quran, the Prophet's Tradition and their sciences.

Statistics:

- The installations of King Fahd's Holy Quran Printing Complex are built on an area of 250,000 sq. metres and include all the preparation, operation, production, housing and service facilities.
- Up to Rajab 1410 H. (Feb. 1990), the complex produced 50,000,000 copies of various publications (first class, first class



Mosque size, excellent, translations, Yasin's last fourth of the Quran, pocket-size Quran, one-fourth of the Quran, ordinary Mosque size, thirtieth parts, the last tenth, one-eighth, cassette recordings of the Holy Quran.

- The complex distributed more than 33,898,860 publications to various parts of the world. These were sent to Ministries of Islamic Endowments, mosques and schools.
- The Custodian of the Two Holy Mosques extended as a gift quantities of the complex's production to Muslims in the Former Soviet Union. This gift was greatly appreciated, as it was the first time they have received copies of the Quran in more than 70 years.
- The complex was keen to publish editions of the Holy Quran in the Chinese, Turkish, Urdu, English, French, Hausa and Thai languages. Preparations are underway to issue publications in other languages.
- The complex's normal annual production capacity is 8,000,000 copies of various publications. This number can be tripled if work is done at the complex's full capacity of three daily shifts.
- 78 countries have received the complex's production until Jamad Al Awal 1410 (1990).

The Islamic University

The Islamic University in Madinah is the second oldest university in the Kingdom of Saudi Arabia.

As stated in its basic statutes, the University is an international Islamic foundation in terms of its objectives, but a Saudi Arabian one in terms of its home.

It was established on 25-3-1381 H (1961G) with the aim of enrolling Islamic Sciences students from all over the world to graduate specialized preachers and scholars who are well-versed in Islamic Sharia.

The University is host to more than 110 different nationalities, with Saudi students making up only 20 percent of the total number of students.



Administration building of the Islamic University in Madinah.



The Islamic University's Central Library Building

It consists of the following colleges:

- 1- The College of Dawah "Call" and Religious Rules.
- 2- The College of Holy Quran and Islamic Studies.
- 3- The College of Hadeeth (the Sayings of the Prophet) and Islamic Studies.
- 4- The College of Sharia.
- 5- The College of Arabic Language.

The above colleges consist of (13) specialized departments. A number of religious institutes and houses are also affiliated to the University. These are :

- 1- The Intermediate Institute.
- 2- The Secondary Institute.
- 3- The House of Hadeeth in Madinah.
- 4- The House of Hadeeth in Makkah.
- 5- The Arabic Language Department for non-Arabic speakers.

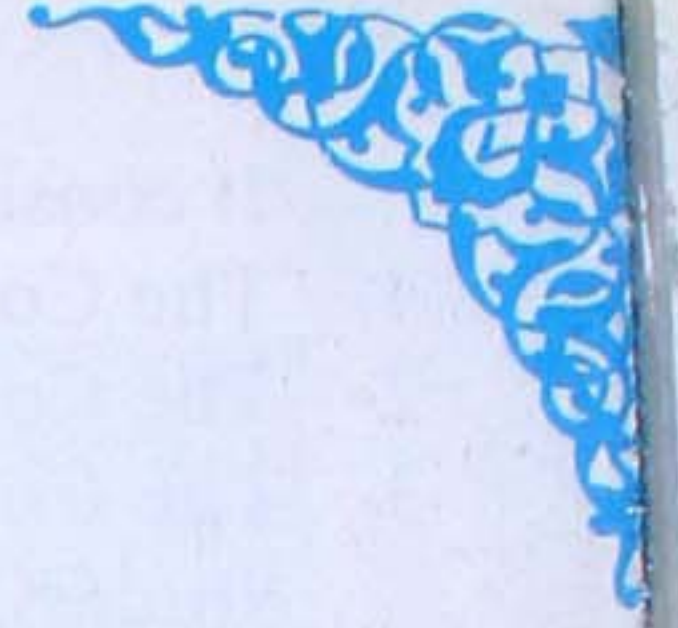
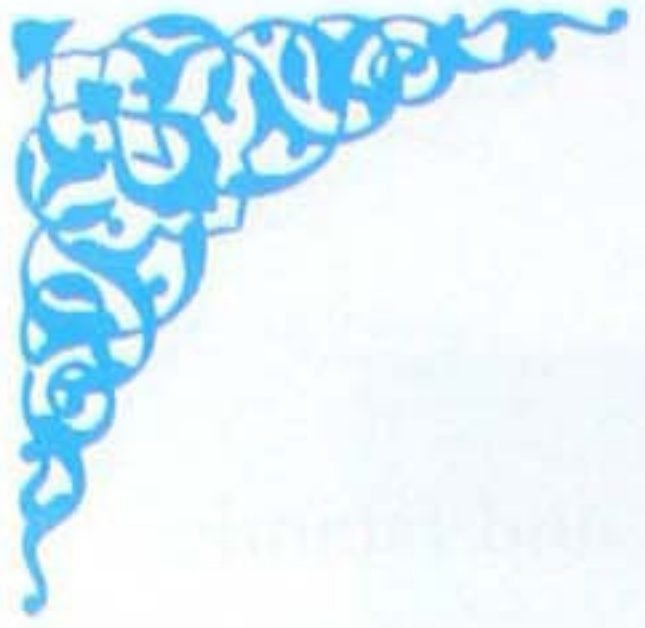
The University is an integrated establishment for Islamic sciences, including the central, college and post-graduate studies libraries.

Al Madinah Al Munawarah at a glance.

The total cost of projects covering the elementary, intermediate and secondary levels of education in Al Madinah Al Munawarah was SR 374,873,000. There are more than 279 elementary, intermediate and secondary schools in addition to four institutes and Al Nour Institute for the Blind.

The total cost of girls education projects was SR. 183,000,000 including the elementary, intermediate and secondary schools and colleges.

Al Madinah Al Munawarah, like all other regions, benefits from the services extended by the State through such agencies as the Agricultural, Industrial and Real Estate Development Funds. All ministries have branches in Al Madinah Al Munawarah to implement and operate various projects aimed at raising the citizen's standard of



Al-Anbariyyah Bridge in Al-Madinah al-Munawarah



living and extending water, electricity, sewage, telecommunications, communications, social and health care and youth welfare services.

Some of the services take into consideration the requirements of visitors of the city and the Prophet's Mosque. Some of these services continue throughout the year, while others are only confined to Hajj seasons.

The Prophet's Mosque

According to one of the Prophet's sayings, it is one of the three mosques for which a Muslim may set out, the first being the Holy Mosque in Makkah Al Mukarramah and the third Al Aqsa Mosque in Al Quds.

It is the second Mosque in Islam's history. Taking part in the Mosque's construction, the Messenger of Allah (peace be upon him) uttering prose, joined Muslims in carrying adobe and stones. Later, he expanded and reconstructed the Mosque which became the heart of Al Madinah Al Munawarah and the Prophet's leadership centre. It was also Islam's first educational institution where messenger of Allah, (peace be upon him) met his companions to communicate to them the inspiration sent down to him, taught them the fundamentals of their religion, including rites and dealings, passed judgement, answered their queries and applied Sharia provisions on them.

The Mosque continued to enjoy this status during the eras of the Guided Caliphs, Abu Bakr, Omar, and Othman, (may Allah be pleased with them). From there, they ran the affairs of the territories to which Islam had spread northward, eastward and westward. Thus the Prophet's Mosque was the leadership centre at the time of the Messenger of Allah (peace be upon him) and the seat of government and administration during the eras of the three Guided Caliphs.

Although its role diminished after the Caliphate moved to Koufa, Damascus and other cities, Al Madinah Al Munawarah had been the capital of Islam at the time of the Messenger of Allah, (peace be upon him) and his three Caliphs and was transformed into a large

educational centre.

The Mosque of the Messenger of Allah has continued to enjoy its highly revered status in the hearts of Muslims. They continue to visit it heeding a Prophet's saying and are honoured to greet the Messenger of Allah, (peace be upon him) in his grave in the Mosque. When they head to the Holy Places, they are keen to visit Al Madinah Al Munawarah either before or after performing Hajj.

Construction and Expansion

The Holy Mosque's construction, expansion and renovation stages throughout some 14 centuries were as follows:

●● It was built by the Messenger of Allah (peace be upon him) immediately after he had arrived in Al Madinah Al Munawarah and the she-camel he was riding knelt down in a date drying place owned by Sahl and Suhail the sons of Nafei Ibn Tha'alabah, a descendant of Bani Al Najjar, orphans brought up by Asa'ad Ibn Zurarah Al-Ansari. The Mosque was 70 cubits in length and 60 cubits wide, i.e. its total area was 4200 square cubits. It was 5 cubits high.

●● Following the conquest of Khaiber, (seventh year after Hijrah) Prophet Mohammed (peace be upon him), reconstructed the Mosque on a larger area totalling 10,000 square cubits. It had three doors, one of which pointed in the direction of Al Quds (Jerusalem). When Allah Almighty ordered His Messenger and Muslims to turn their faces towards the Holy Ka'abah in prayer, the Prophet opened a fourth door pointing towards Makkah Al Mukarramah and closed the one pointing towards Jerusalem. This took place about two months before the Ghazwat (battle) of Badr.

●● The Mosque was built of adobe and stones and had pillars consisting of date-palm trunks. Its height was raised to seven cubits and its roof was made of palm leaf stalks and palm leaves.

●● The Mosque did not have a niche during the days of the Messenger of Allah (peace be upon him) and the eras of his Guided Caliphs. It was Omar Ibn Abdul Aziz the governor of Madinah Al Munawarah who built the Mosque's first niche as part of the reconstruction ordered by the Ummayyad Caliph, Walid Ibn Abd Al Malik (88-91 H).

- Initially, the Mosque did not have a pulpit and the Messenger of Allah (peace be upon him) used to lean on a palm-tree trunk as he stood to offer sermons at the Mosque.
- Then a visitor to Madinah made a pulpit consisting of three to four steps. The Prophet used to stand on the third step while giving sermons to Muslims. The pulpit then witnessed various developments : Mu'awiyah Ibn Abi Sufyan raised the number of steps to six. In (654 H), a fire in the Prophet's Mosque burnt the pulpit and the ruler of Yemen, Al-Muzaffar, sent a new pulpit. Al-Zahir Baybars made another pulpit in (664 H) which remained in the Mosque until (797 H) when it was replaced by a new one sent by Al-Zaher Barqouq. In (820 H), Al-Mu'ayyad Sheikh built a new pulpit. When the Prophet's Mosque sustained another fire in (886 H), the inhabitants of Madinah constructed a lime-painted baked-brick-pulpit.
- In (888 H), Al Ashraf Qaitbi sent a new marble pulpit. More than a hundred years later (in 998 H), the Ottoman Sultan Murad sent a magnificent, highly attractive pulpit made of precious wood, which was considered one of the world's wonders.
- The Messenger of Allah (peace be upon him) said: "If this Mosque was expanded to San'aa, it would (still) be my Mosque." Accordingly, the consensus was that any expansion to the Prophet's Mosque should be considered part of it.
- In (17 H), the Second Guided Caliph Omar Ibn Al-Khattab, (may Allah be pleased with him) implemented the second expansion of the Mosque to become (140) cubits long, (120) cubits wide and (11) cubits high. This expansion was (1400) square metres in area.
- During the period from (28-30 H), the third Guided Caliph Othman Ibn Affan, may Allah be pleased with him, increased the Mosque's area on the directions of the Qiblah, the north and the south by ten cubits on each side. Inscribed stones were used in this expansion and steel bars were used in constructing the pillars. The Mosque's ceiling was covered with teak wood. This expansion was approximately (496) square metres in area.
- In (88 H), the Ummayyad Caliph, Al Walid Ibn Abd Al-Malik ordered an expansion and refurbishment of the Prophet's Mosque which took five years to complete. This expansion was (200) cubits long, (200) cubits wide front side and 200 cubits long and 180 cubits wide on the rear side. Carved and inscribed stones were used and

pillars were reinforced with steel and lead. From inside, the walls were decorated with marble, gold and mosaic. The expansion covered an area of (2369) square metres.

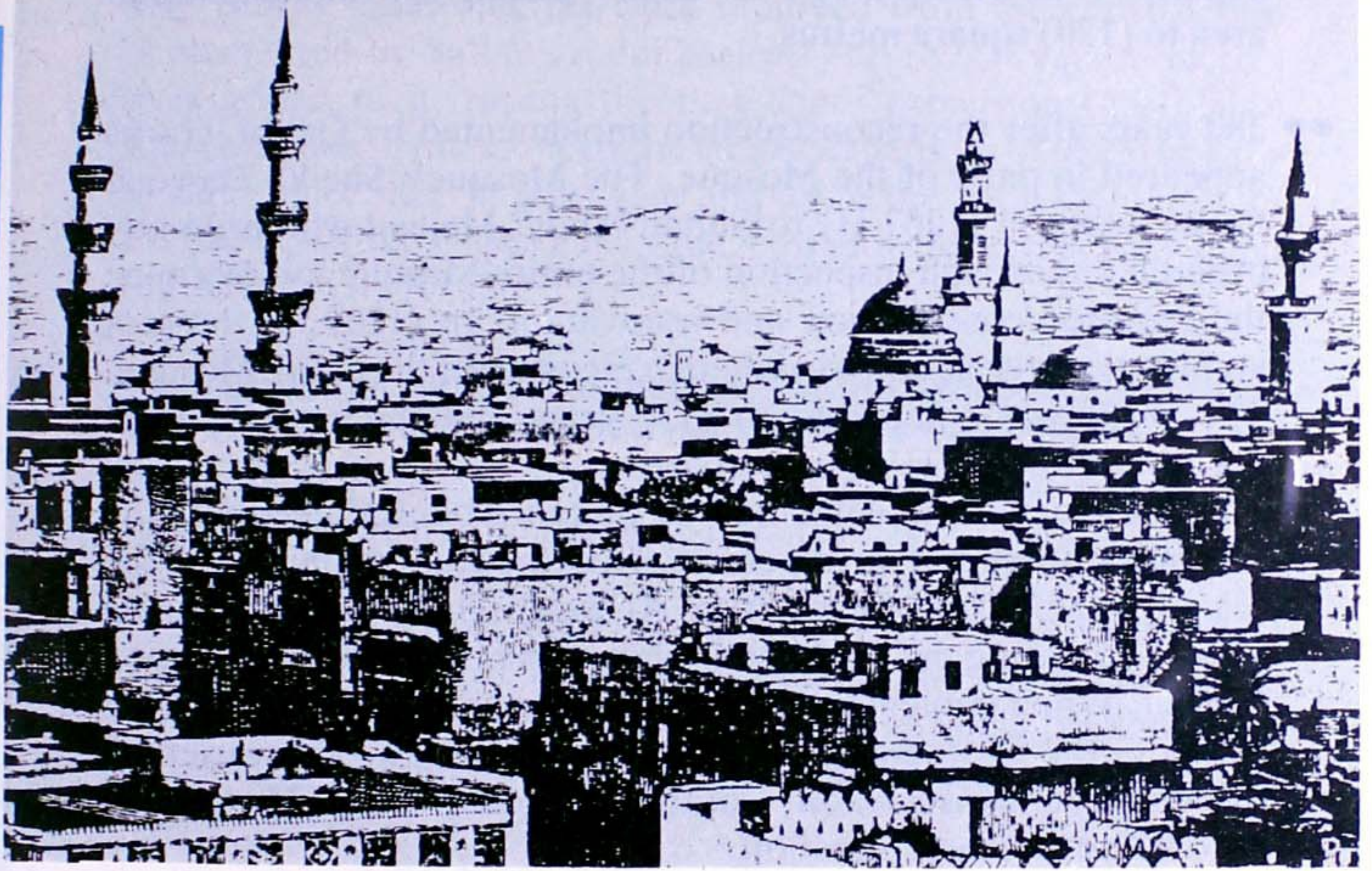
- This expansion was characterized by the construction of the minarets, the niche and terraces. There were four minarets, one at each corner of the Mosque. Ever since, minarets have been built as an integral part of mosques.

During the era of Sultan Abdul Majeed the Second, a new minaret was added to the Mosque, raising the total of its minarets to five. The following names were given to the minarets:-

- 1- The Western Shamiyah Minaret (also known as Al Shukaihiyah, Al Khashabiyah and Al Aziziyah).
- 2- The Eastern Shamiyah Minaret (also known as Al Senjariyah and Al Aziziyah).
- 3- The Southeastern Minaret (known as the main minaret).
- 4- The Southwestern Minaret (known as Al Salam Gate's minaret). It was removed during the implementation of the First Saudi Expansion Project, leaving the other four minarets.
- 5- The Western Minaret (known as Al Rahmah Gate's minaret). It was removed during the implementation of the first Saudi Expansion Project, leaving the four other minarets.

- In (161) H, the Abbasid Caliph Al-Mahdi expanded the Mosque on its northern side to become (300) cubits long and (180) cubits wide. The (2450) square metres expansion was completed in (165 H) and included the houses of some of the prominent companions, may Allah be pleased with them. Mosaic work and steel pillars were used.

- In (654 H) a fire broke out in the Prophet's Mosque and the Abbasid Caliph Al Mu'tasim Billah promptly acted to reconstruct the demolished parts and renovate the rest of the Mosque. When the Tartars invaded Baghdad and caused the downfall of the Abbasid state, other Muslim rulers continued the construction of the Mosque. Among them were Al Mansour Nuruddeen Al Salehi of Egypt, Al Muzaffar Shamsuddeen Yousuf of Yemen, and the other rulers of Egypt King Al Zaher Ruknuddeen Baybars, Al Naser Mohammed Ibn Glawoon Al Salehi, Al Ashraf Bersbi, Al Zaher and Sultan Qaitbi. Their works were confined to the Mosque's refurbishment, renovation and improvement. No



A 100-year old wood-carved drawing Showing the Prophet's Mosque in Al-Madinah Al-Munawwarah Closely surrounded by buildings. The First Saudi Expansion removed those buildings and provided vacant spaces on three sides of the Mosque, paving the way for the Second and Third Expansions.

expansions were made. Late in the 9th Hijri century, a fire broke out in the Prophet's Mosque and the inhabitants of Al Madinah Al Munawarah wrote to Al Ashraf Qaitbi who reconstructed the Mosque, covered it with a roof and gave it a new niche. He expanded the Mosque by 2 1/4 cubits, raising the total expansion area to (120) square metres.

- 380 years after the reconstruction implemented by Qaitbi, cracks appeared in parts of the Mosque. The Mosque's Sheikh Dawoud Pasha wrote in (1263 H) to Sultan Abdul Majeed who promptly ordered a thorough inspection of the entire Mosque to determine the required construction and renovation. In (1265 H), he sent architects, artisans and workmen to reconstruct the entire Mosque. The work was completed in (13) years and the total Majeedi expansion was (1293) square metres.

The construction implemented by Sultan Abdul Majeed was the Mosque's finest and most perfect. This fine state remained till the era of H.M. King Abdul Aziz Al Saud who ordered it to be preserved during the implementation of the First Saudi Expansion Project. When implementing the grand expansion of the Prophet's Mosque, the Custodian of the Two Holy Mosques also preserved the Majeedi construction, confining works in the Mosque to renovation and beautification.

The First Saudi Expansion

- Since the Re-construction implemented by Sultan Abdul Majeed, the Mosque remained unchanged until the era of King Abdul Aziz Bin Abdul Rahman Al Saud who was informed of cracks in some parts of the Mosque, particularly on the northern side.

In (1368 H), H.M. addressed a statement to the Islamic world expressing his intention to implement a project for the expansion of the Two Holy Mosques, starting with the Prophet's Mosque.

Comprehensive studies preceded the implementation of the project which began on the 5th of Shawal 1370 H (1950 G). (14) architects, (400) technicians and (1600) workmen were involved in

the project. A special plant was set up in Abiar Ali area for the production of the mosaic that was used in the project.

The expansion implemented by H.M. King Abdul Aziz Al Saud could be summarized as follows:

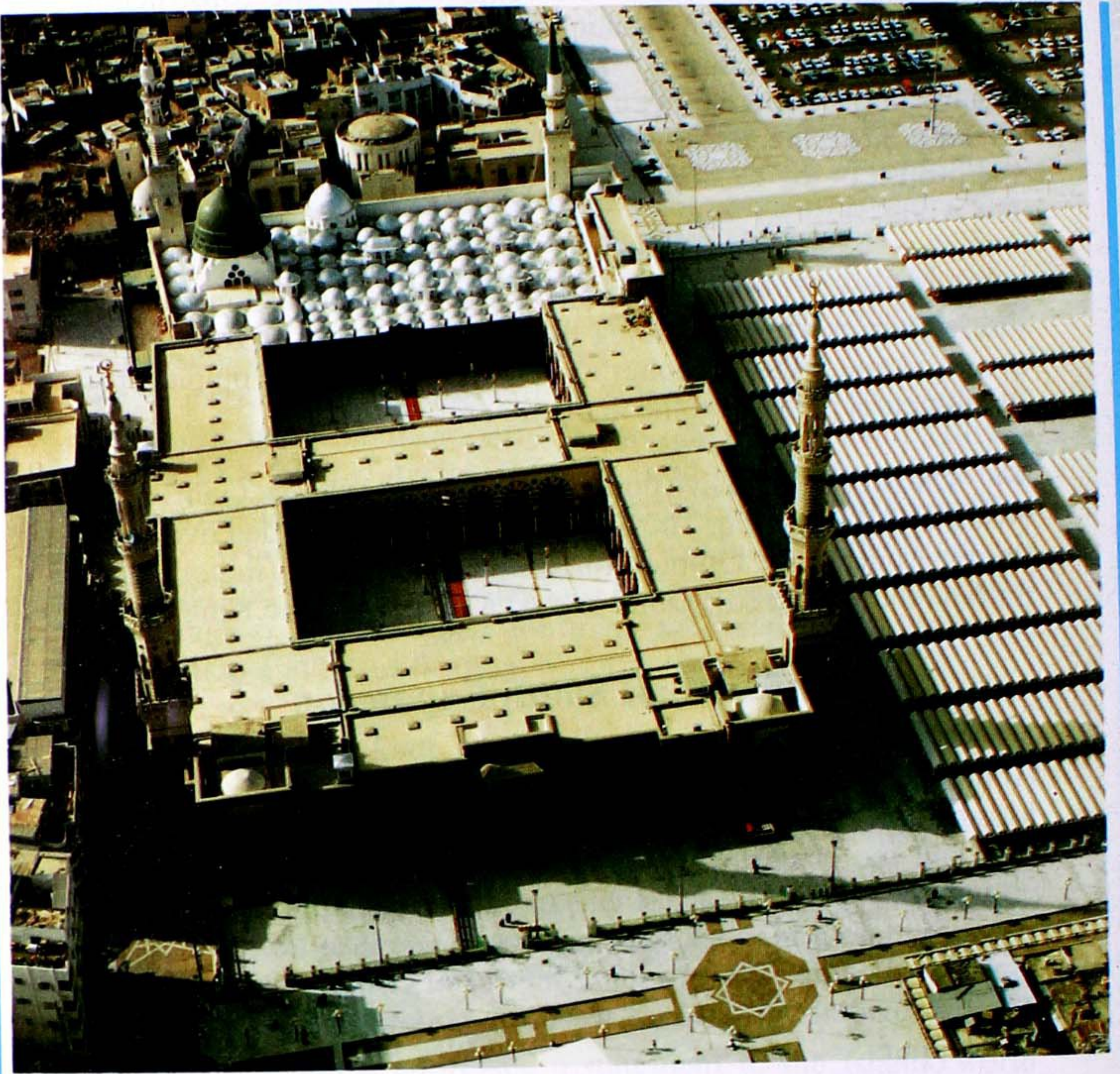
- (6247) square metres were removed from the construction implemented by Sultan Abdul Majeed and (6024) square metres were added to it, raising the first Saudi expansion to (16,500) square metres. This has been the largest expansion of the Prophet's Mosque since the 7th Hijri year and up to the implementation of the project of the Custodian of the Two Holy Mosques King Fahd Ibn Abdul Aziz Al Saud.
- An area of (4056) square metres of the Majeedi construction has been preserved, including the Prophet's inner apartment, its green dome, the Prophet's prayer place, the pulpit, the monumental pillars and the main minaret.
- The Mosque had five doors: Al Salam, Al Rahma, Gabriel, Al Nisaa' and Al Siddeeq. The First Saudi Expansion added five more doors: Abdul Aziz, Othman Ibn Affan, Al Majeedi (in honour of Sultan Abdul Majeed), Omar Ibn Al Khattab and the King's.

The Second Saudi Expansion

Implemented during the era of H.M. the Late King Faisal Ibn Abdul Aziz Al Saud, the Second Saudi Expansion of the Prophet's Mosque added (35,000) square metres to the Mosque's area. Not affecting the construction of the Mosque itself, this expansion prepared this area for the establishment of a large covered space to accommodate a number of worshippers equal to that inside the Mosque. Another (5550) square metres of covered area was also added providing more space to accommodate larger numbers of worshippers.

The Third Saudi Expansion

Implemented during the era of H.M. the Late King Khalid Ibn Abdul Aziz Al Saud, the Third Saudi Expansion added (43,000)



A view of the three Saudi Expansion implemented during the eras of their Majesties the late Kings Abdul Aziz, Saud, Faisal and Khaled and aimed at the renovation and expansion of the Prophet's Mosque and the provision of shaded areas for more worshippers

square metres in the form of a spacious, covered square to the Mosque's external area. It did not affect the Mosque's construction.

The Custodian of the Two Holy Mosques Project for the Grand Expansion of the Prophet's Mosque.

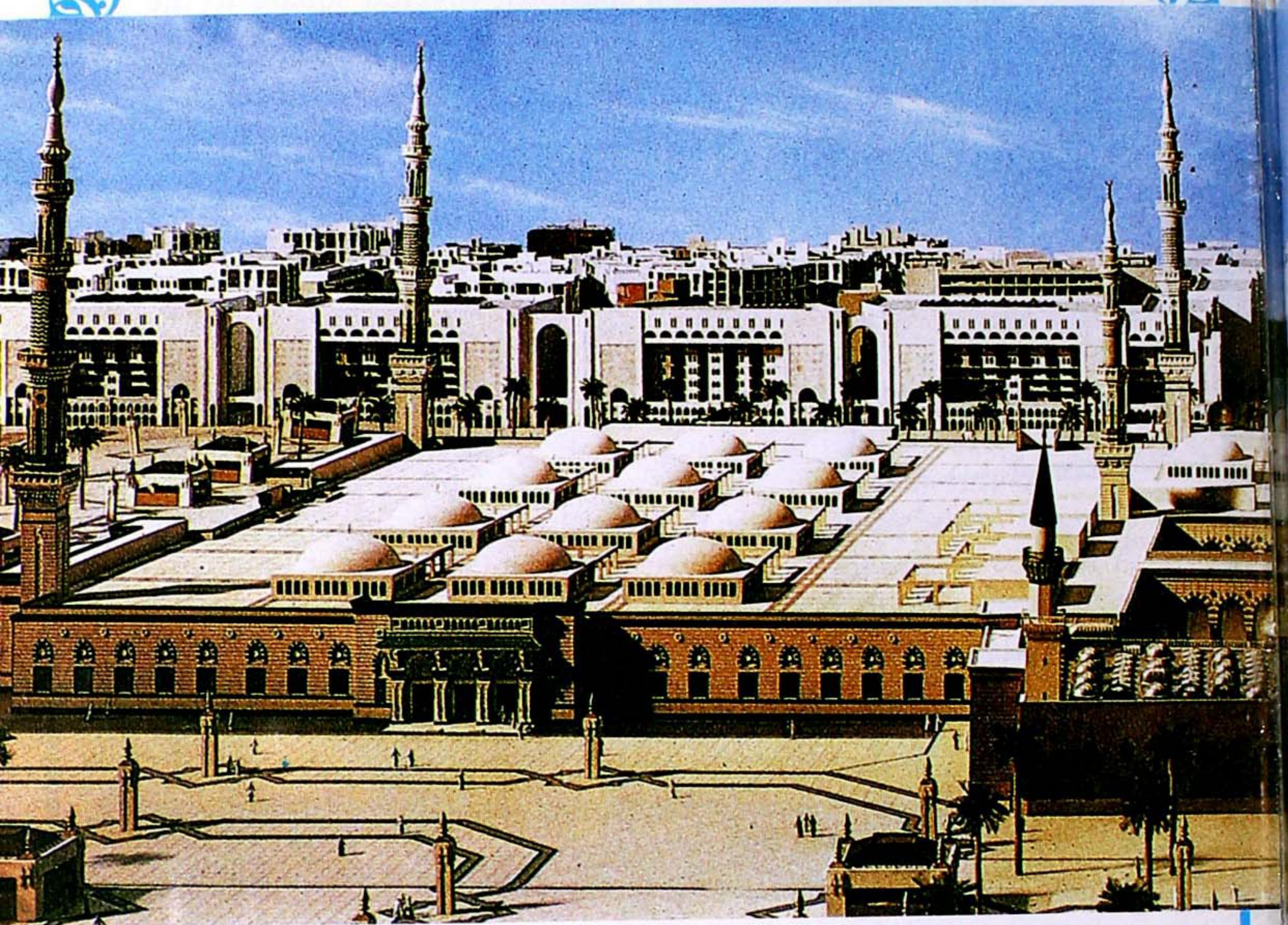
Out of his keenness and attention, the Custodian of the Two Holy Mosques King Fahd Ibn Abdul Aziz, decided to implement a ten-fold expansion project for the Prophet's Mosque. All the architectural and technological potentials would be put at the disposal of the project to make the Mosque of the Messenger of Allah one of the largest and most beautiful in the world, setting in motion a comprehensive development of Al Madinah Al Munawarah as was mentioned at the outset of this chapter.

King Fahd personally supervised the drawing up of plans and designs. He discussed all the project's details with officials and architects, introducing amendments that were in conformity with the goal he was aspiring for.

King Fahd personally chose the raw materials to be used for covering the Mosques floor and walls. He offered those in charge of the project many far-sighted ideas to enable the project to achieve a high standard commensurate with the sanctity of the Mosque and increase its capacity ten-fold. This is in addition to supplying the Mosque with modern technological products, such as escalators, lighting and service facilities.

The Custodian of the Two Holy Mosques made it a point to visit Al Madinah Al Munawarah every year to personally follow up the implemented stages of the project and the other development projects in Al Madinah Al Munawarah.

On the 9th of Moharram 1406 H, King Fahd, beseeching the blessings of Allah, laid the project's foundation stone. The



Spread on these two pages, this is a complete model of the Expansion Project of the Prophet's Mosque ordered by the Custodian of the Two Holy Mosques King Fahd Ibn Abdul Aziz, the largest in its history.

project's execution commenced according to specific time tables and was being followed up by the Governor of Al Madinah Al Munawarah Region, HRH Prince Abdul Majeed Ibn Abdul Aziz Al Saud.

The main objectives of the Grand Expansion are :

- Increasing the Mosque's area from (16,500) sq. metres to (165,000) sq. metres (i.e. a ten-fold increase).
- The Mosque now has four minarets, each (72) metres high. The expansion project will add a further six minarets each 92 metres high, bringing the total number to ten.



- Adding (16) main entrances and (14) minor entrances as well as six entrances for the basements.

The construction of two buildings for escalators each covering an area of (375) sq. metres. Each building will contain two groups of escalators leading to the Mosque's roof to ensure easy movement for worshippers during peak times, Fridays, the Two Eid holidays and Hajj seasons.

This will bring the total of escalator buildings to five.

- Adding (65) doors to the Mosque to bring the total to (81).
- The depth of the Mosque's basement area will be (4.5) metres,

while the ground floor will be (12.6) metres high and the first floor (4) metres high.

- The installation of (36) moveable roofs; a new engineering achievement never implemented in any mosque before.
- Installation of integrated networks for water, sewage and storm water drainage and ensuring the supply of Zamzam water to all floors of the Mosque.
- The project will include a local radio station covering all parts of the Mosque after its expansion. It will also include a fire fighting and early warning system.
- Raising the Mosque's pre-expansion capacity of (27,000) worshippers to (257,000). This figure does not include the open areas surrounding the Mosque.
- Achieving a harmonious integration between the Mosque's present architectural style and that of the new expansion project.
- Allowing for the future possibility of building a second floor on the Mosque's roof if the need arises.
- The use of Islamic inscriptions and decorations in ornamenting the walls and ceilings and in steel works.
- Using unprecedented modern technology in airconditioning the whole Mosque after the expansion. The basement will house the airconditioning and electrical equipment in addition to other service facilities. But the main airconditioning plant is located seven kilometres from the Mosque and covers an area of (70,000) square metres.

The location of the plant has been chosen with the aim of avoiding the noise resulting from its operation and allowing worshippers to perform their rituals in a quiet and serene atmosphere, befitting the Mosque's sanctity.

- The construction of a separate power plant for the Mosque. The western Province's Electrical Company has been charged with executing a 110 megawatt plant at a cost of SR. (80,000,000)
- The use of heat-dissipating marble in all the project's marble works.
- The establishment of complete units of ablution places and drinking water taps to satisfy the requirements of male and female worshippers at their designated areas.



The Custodian of the Two Holy Mosques viewing the complete model of his grand Project.

- Installation of complete networks of lighting equipment, chandeliers and fluorescent lamps.

Development of Surrounding Areas:

The development of areas surrounding the Prophet's Mosque is simultaneously taken into consideration when the execution of the expansion project has commenced.

The development of the Mosque's surrounding areas calls for the establishment of areas 100 to 150 metres wide on the western, northern and southern sides. On the eastern side it is decided to preserve the street separating the Mosque from existing buildings and Al Baqee Cemetry as it was impossible to remove any part of the cemetry.

Landscaping figures highly on the plans for the development of the Mosque's surrounding areas, particularly the establishment of parks and lighting. The plans also include 4000-car capacity parking areas.



The Custodian of the Two Holy Mosques King Fahd Ibn Abdul Aziz laying the foundation stone of the Grand Expansion Project on the 9th. of Muharram 1406 H (1985 G).

When completed, the Custodian of the Two Holy Mosques' project for the expansion of the Prophet's Mosque and its surrounding areas will cover the entire area of Al Madinah Al Munawarah at the time of the Messenger of Allah (peace be upon him).

A Personal Responsibility

The attention given by the Custodian of the Two Holy Mosques King Fahd Ibn Abdul Aziz Al Saud to the projects for the expansion of the Prophets' Mosque and the development of its surrounding areas and Al Madinah Al Munawarah in general, is clearly evident from the following letter he addressed to the Governor of Al Madinah Al

Munawarah Region asking HRH to follow up the projects being implemented:

“HRH Prince Abdul Majeed, Governor of Al Madinah Al Munawarah Region,

As you well know, we are personally responsible for the expansion project of the Prophet’s Mosque and other related works. Therefore we authorize you to personally follow up the progress of this project on our behalf, report to us any comments you may have and complete its execution accordingly.”

Fahd Ibn Abdul Aziz.

The Expansion of Qubaa Mosque

As part of the development, construction and expansion works, the Custodian of the Two Holy Mosques, King Fahd Ibn Abdul Aziz Al Saud has accorded the historic mosques in Al Madinah Al Munawarah Region the same attention given to the expansion of the Prophet’s Mosque and the development of Al Madinah Al Munawarah.

Foremost among these is the Mosque of Qubaa, the first in Islam and ranking immediately in importance after the Two Holy Mosques. It is described as the first Mosque founded on piety.

Allah Almighty mentioned it in His Holy Book:

“There is a Mosque whose foundation was laid from the first day on piety; it is More worthy of thy standing forth (for prayer) therein.

(1)

The Messenger of Allah, (peace be upon him), said:

“Whosoever purifies himself well and comes to the Mosque of Qubaa intending nothing but praying, has the reward of the person who performs Umrah.”(2)

This Mosque has been the focus of attention of successive Muslim Caliphs, Kings, Sultans and Emirs including Omar Ibn Abdul Aziz, Jamal Addeen Al Asfahani, Al Naser Glawoon and Al Ashraf Bersbi.

(1) Surah IX, 108.

(2) Narrated by Ahmed, Al-Nasaei, Ibn Majah & Al-Hakem

The last construction of the Mosque before the era of King Abdul Aziz Al Saud, was implemented by Sultan Mahmoud the Second and his son Sultan Abdul Majeed.

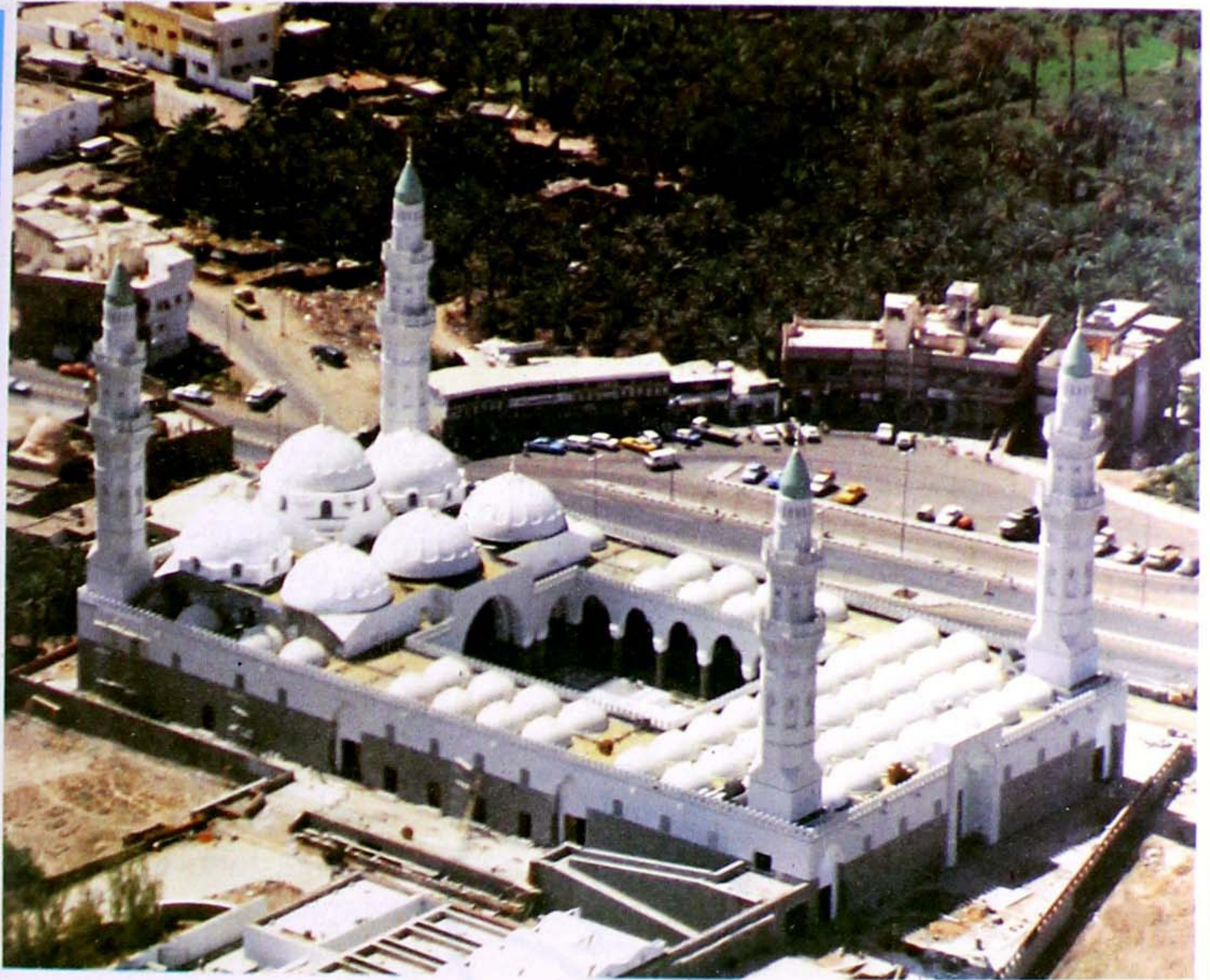
The Mosque is 3.5 kilometres from the centre of Al Madinah and is linked to it by two asphalt roads.

The Custodian of the Two Holy Mosques issued his directives for the implementation of the largest expansion in the Mosque's history. He laid the project's foundation stone on Thursday, the 8th of Safar 1405 H (1985). Completed works include the following:

- The mosque's area has been expanded five-fold from 1333 sq. metres to 6000 sq. metres, while preserving the Mosque's historic architectural style.
- (65) domes of varying heights and (5.3) metres in diameter have been built on the mosque's roof, in addition to six large (12) metre-diameter domes ranging in height from (24.3) to (18.3) metres.
- The Mosque now has four (42) metre high minarets, one at each corner.
- The areas surrounding the mosque have now been covered with a marble-finished concrete layer. Electrical wirings and water pipings have been readjusted as required by the new expansion. For beautification purposes and in order to provide ample shaded areas for worshippers outside the mosque, the surrounding areas have been landscaped and planted with trees.
- A library and houses for the Imam, the Mu'azzin, the servants and guards have been attached to the mosque. The total area of these buildings is 1240 sq. metres.
- The mosque has been equipped with a central airconditioning system covering all its parts.

Al-Qiblatain Mosque's Expansion

The historical Al-Qiblatain Mosque is distinguished from all other mosques by the fact that the Messenger of Allah (peace be upon him) was half-way performing Dhuhr (noon) prayer when Allah Almighty ordered him to turn his face towards the Holy Mosque in Makkah in the Quranic verse: "We see the turning of thy face (for guidance) to the heavens: Now shall We turn thee to Qibla that shall please thee. Turn



Quba Mosque following the implementation of the Custodian of the Two Holy Mosques' Project for its expansion, reconstruction and addition of new facilities.

then thy face in the direction of the Sacred Mosque.” Sura II, 143

Shaheen Al-Jamali refurbished the mosque in 893 H. It was reconstructed by the Ottoman Sultan Suleiman in 950 H.

H.M. the Late King Abdul Aziz Al Saud ordered the expansion and renovation of the mosque as well as the addition of one minaret.

In view of the continued attention accorded to mosques by the Custodian of the Two Holy Mosques, King Fahd Ibn Abdul Aziz Al Saud, he ordered the expansion and refurbishment of this mosque. This involves increasing its area to 3,920 sq. metres and constructing two domes 7.8 metres in diameter and 18.8 metres high, the largest expansion to this sacred historical mosque.



Proper Conduct While Visiting The Prophet's Mosque

*The Messenger of Allah (peace be upon him), said:
"A Muslim should only set out for three mosques: The Holy
Mosque (in Makkah), this Mosque of Mine and Al-Aqsa
Mosque (in Jerusalem)" (2)*

●● *Visiting Al Madinah Al Munawarah and the Prophet's
Mosque is a sunnah and may be performed before or after
Hajj.*

●● *It is preferable for a visitor upon sighting Madinah to
pray for the Prophet (peace be upon him) and utter the
following supplication:*

*"O Allah Almighty, this is the sacred precinct of Your
Prophet. May you render it a shield from fire for me, a refuge
from punishment and rigorous questioning."*

*Having been reassured about his place of residence
and belongings, it is advisable for the visitor to wash his
body, use perfumes, put on his best clothes and proceed to
the Prophet's Mosque, entering with his right foot first while
uttering:*

*"In the Name of Allah and peace be upon the Messenger of
Allah. I seek refuge in Allah Almighty and in His noble
countenance and His eternal power from Satan the
Rejected."*

"O Allah, open to me the doors of Your Mercy."

The visitor then heads to the sanctified Rawdah (Garden) of the Prophet, situated between the Prophet's grave and pulpit. He performs the two raka'ats of "Tahiyyat Al-Masjid," i.e. greeting of the Mosque. He then offers whatever supplications he wishes.

The Messenger of Allah, (peace be upon him) said:
"There is a garden in paradise situated between my grave and my pulpit." (1)

The visitor then proceeds towards the Prophet's grave stopping 3 to 4 cubits away. He should not touch, kiss or circle the apartment containing the Prophet's grave.

The visitor should utter in a low voice:
"Greetings be to Allah's Messenger, Allah's Mercy and blessings be upon you."
Greetings be to Allah's Prophet.
Prayers and peace be on thee the best of Allah's creation.
Prayers and peace be on the Master of Messengers and Imam of the pious.
I bear witness that you communicated the message, fulfilled the mission entrusted to you, sincerely advised the Ummah (Islamic nation) and you truly struggled in the way of Allah."

Then he moves about one cubit to his right side to face the grave of Abu Bakr Al Siddeeq (may Allah be pleased with him) and says:

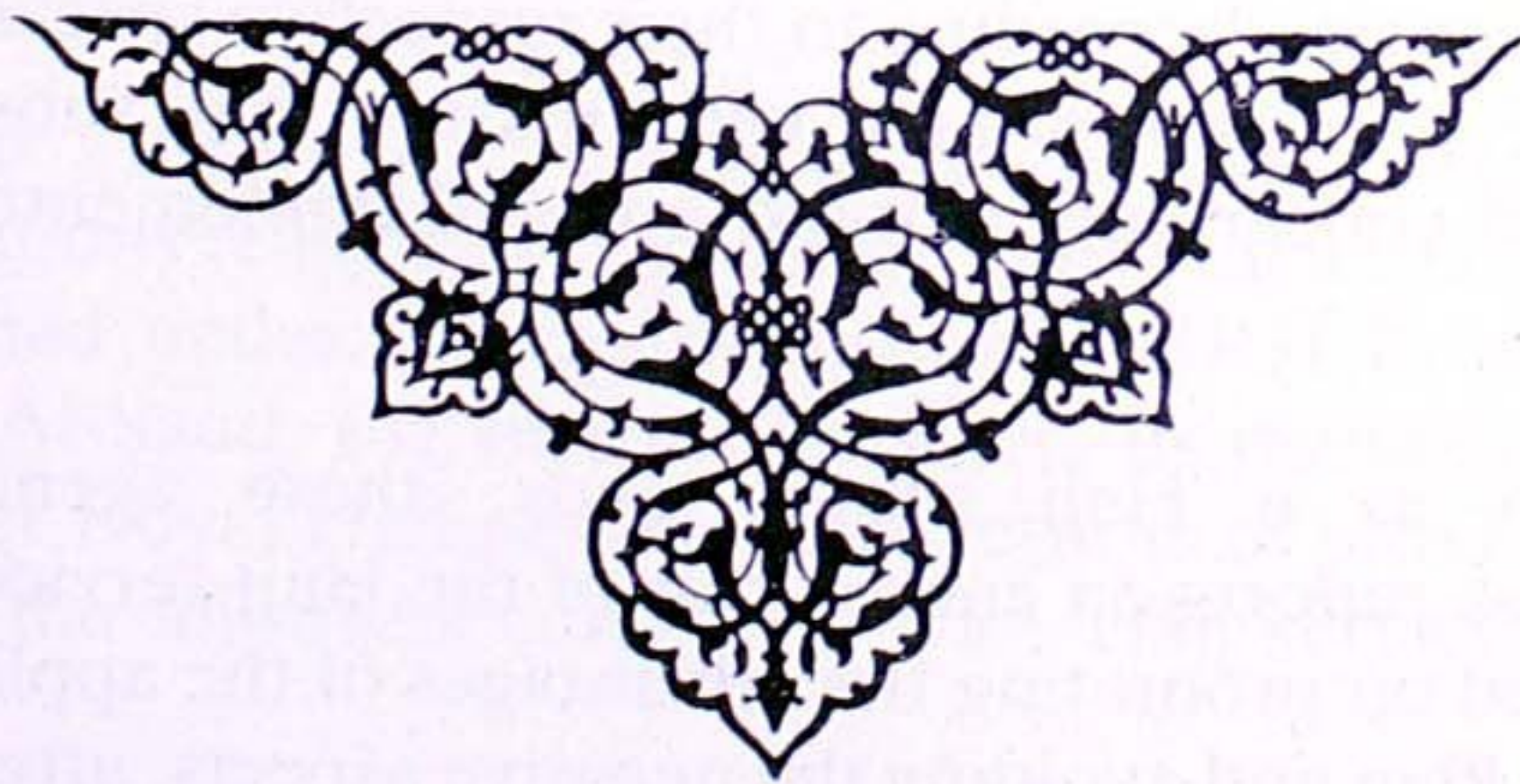
"Greetings and peace be upon you, successor of the Messenger of Allah. Greetings to you, the companion of the Messenger of Allah in the cave (Al Ghar)."
Greetings to you the companion of his travels. Peace be upon you his confidant. May Allah Grant you the best reward granted to a leader for the services he has done for the Ummah of His Prophet."

(1) Narrated by Al-Bukhari

Then he moves about one cubit towards the grave of Omar Ibn Al Khattab, (may Allah be pleased with him) and says:

"Greetings be to you Emir of the Faithful.
Greetings be to you who demolished the idols. May Allah grant you the best reward for the great services you have done to us (Muslims)."

Then he turns toward Qiblah and prays for himself, his parents and all those who asked to be remembered there.



Chapter Five

Services By the Custodian of the Two Holy Mosque's Government

The Kingdom of Saudi Arabia accords comprehensive attention to the Guests of Allah from their arrival through one of its air, land and sea inlets, to their departure after performing Hajj rites. This is the outcome of massive efforts exerted by a number of ministries, public and private agencies, according to their respective specializations and responsibilities, in conformity with master and subsidiary plans efficiently and concertedly worked out and implemented by official departments.

As soon as a Hajj season ends, these agencies prepare comprehensive reports on each sector of the Hajj services. Attention will be focused on promoting the advantages of the application of the General Hajj Plan and avoiding the negative aspects, after pinpointing their causes. Attention will also be given to studying the results of implementing new methods or using installations or equipment for the first time during that particular season. The success of all these efforts is judged by their set target of offering the best services to the Guests of Allah from arrival to departure.

These endeavours by the Custodian of the Two Holy Mosques' government are based on several considerations encompassing all affairs of pilgrims with the optimum target of paying attention to the Guests of Allah and providing them with all amenities to focus their attention on performing their rituals. The concerned departments, will, meanwhile, implement the master and subsidiary plans using integrated systems to make Hajj a pleasant and memorable journey.

The annual development and promotion of Hajj plans and facilities draws from a big asset of expertise and practise dating back to the early years following the establishment of the Kingdom of Saudi Arabia by H.M. the Late King Abdul Aziz Al-Saud. H.M. accorded great attention to Hajj and pilgrims affairs. Security which was severely lacking in the past, started to prevail throughout the Kingdom of Saudi Arabia in general and along Hajj routes and in Hajj sites in particular. This was coupled with the promotion of Hajj facilities and services using available material and human resources to achieve their present distinguished standard.

The Higher Hajj committee

With a view to centralizing studies, decisions and recommendations related to Hajj affairs, the 'Higher Hajj Committee' was established under the chairmanship of HRH Prince Nayef Bin Abdul Aziz Al-Saud, the Interior Minister. Its membership included some of Their Royal Highnesses the governors of provinces and their excellencies the ministers concerned with Hajj services and pilgrim affairs.

This committee supervises the drafting of the annual General Hajj Master Plan and studies proposals and recommendations submitted by sub-committees on developing Hajj facilities and working out the required arrangements to achieve maximum comfort for pilgrims.

In fact, the executive activities on Hajj affairs usually start on the first day of the month of Rajab every year, five months before Hajj. Assignments are implemented under the directives of the Higher Hajj Committee according to time-tables, with accomplishments and preparations increasing every month, reaching their peak during the months of Dhul Qa'adah and Dhul Hijjah, i.e. when pilgrims begin to arrive and move between Makkah Al Mukarramah, the Holy Sites and Al Madinah Al Munawarah.

The Interior Ministry

Together with the Ministry of Hajj and Endowments, the Ministry of the Interior is responsible for most of the planning and executive matters directly related to Hajj and pilgrims.

The Interior Ministry focuses on preserving security and safety during Hajj seasons, assumes the responsibility for the arrival and departure of pilgrims at the air, land and sea gateways and organizes the dense traffic at all Hajj and visitation sites.

Hajj and Seasons Force

Established in 1387 H (1967 G) to keep law and order in the Hajj sites, this force is well trained to perform its duties in various circumstances including total security and reassuredness, the pivotal service offered to pilgrims. This enables pilgrims to fully concentrate on performing their rituals, reassured that, with the Grace of Allah Almighty, there are specialized departments working round the clock to maintain their comfort and security, using advanced technological equipment.

The General Traffic Department

An affiliate of the Interior Ministry, the General Traffic Department shoulders the responsibility of organizing and directing the dense traffic during Hajj seasons.

The Department uses electronic monitoring devices to monitor the traffic at Hajj sites and accomplish the duties entrusted to it as part of the General Hajj Plan. Helicopters are also used to inform the Main

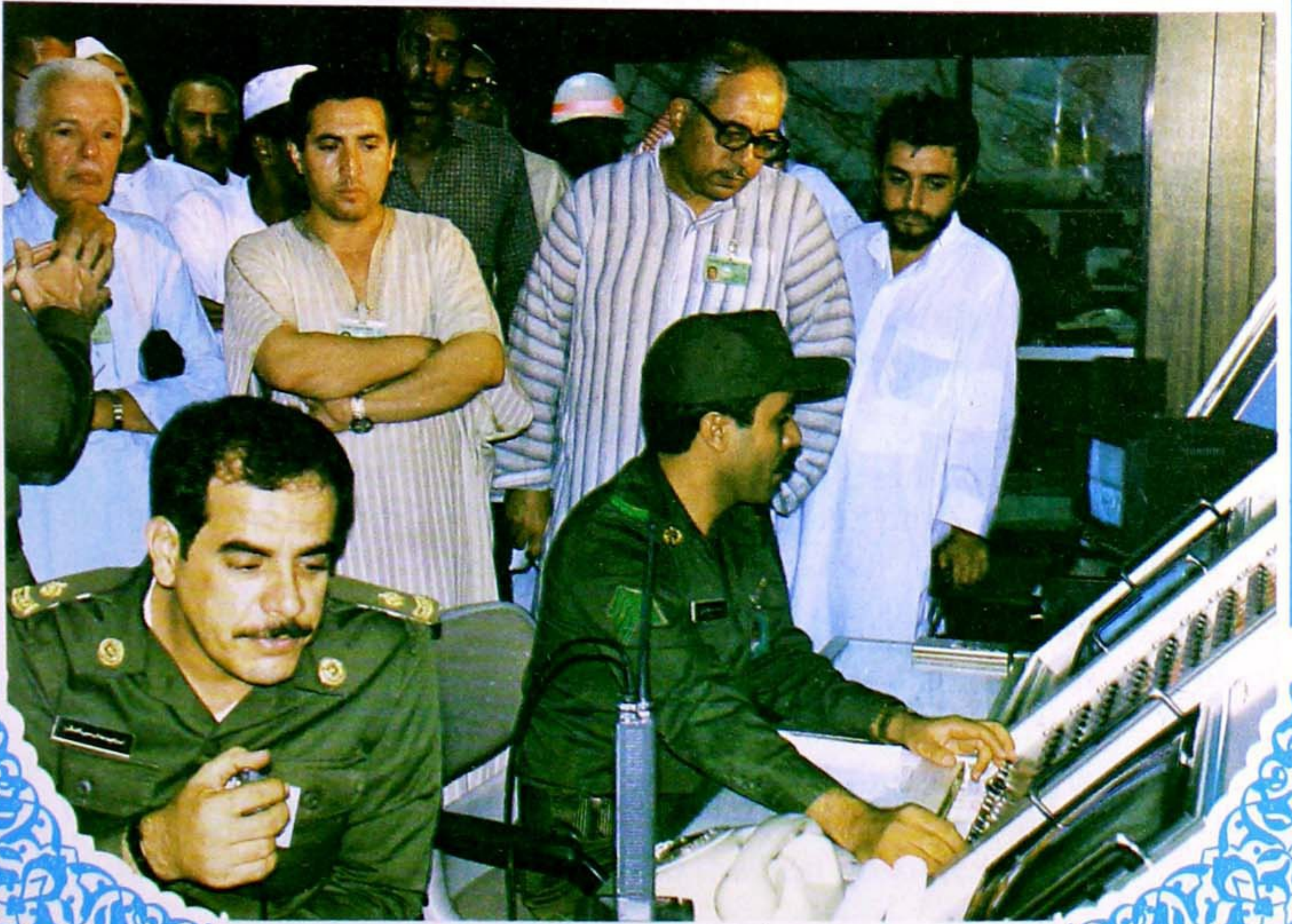
Operations Room by radio of the traffic situation and suggest the proper way to handle it.

The General Traffic Department draws up a detailed plan every year for directing traffic and avoiding jams. The plans determine the streets, squares and locations, assigned for pilgrims, direct traffic at each location and secure pedestrian streets and paths by diverting traffic away from them.

The traffic policemen, deployed throughout the Hajj sites, guide lost pilgrims to special centres. They also assist injured or sick pilgrims and take them to sunstroke centres, clinics and hospitals.

The General Passports Department.

The officers, non-commissioned officers and privates of the General Passports Department are the first personnel who receive the Guests of Allah at the Kingdom's air, land and sea inlets.



Operation Centre.

A pilgrim can feel the warm welcome and refined brotherly treatment as soon as he presents his passport to the personnel of the General Directorate of Passports to process his entry into the Kingdom.

Passports officials check visas to ascertain that they are issued by the Kingdom's embassies and delegations abroad.

The General Directorate of Passports uses the computer for the registration of persons arriving into the country and is keen to process their entry in the shortest possible time. It now takes only 50 seconds to process the entry of one pilgrim, a record time that copes with the increasing number of pilgrims.

The General Directorate of Passports also checks the computer's stored data to ensure that all pilgrims have left the Kingdom's territory after the end of the Hajj season. It also tracks overstayers to facilitate their departure.

The Civil Defence

The Civil Defence forces and equipment are deployed in the Two Cities and the Holy Shrines to face all eventualities. There were 1300 Civil Defence vehicles during the last season. This is in addition to a fleet of helicopters that continuously monitor the general situation and mount rescue missions if necessary.

Other Services

In fact, all the Ministry of Interior's organs and forces are mobilized to serve, assist and ensure the safety of pilgrims. Also contributing to these efforts are the students of the Ministry of Interior's King Fahd Security College, and the Criminal Investigation Department which has special cars equipped with criminal research equipment as well as the Border Corps and the Coast Guard.

The Ministry of Hajj and Endowments

The Ministry of Hajj and Endowments is the official authority

directly responsible for all pilgrim affairs. It cooperates in this regard with the ministries and official agencies represented in the Higher Hajj Committee.

The office of H.E. the Minister of Hajj and Endowments supervises the implementation of the General Hajj Plan, the Ministry's subsidiary plans and the various Hajj sectors monitoring units. The office also supervises all other activities aimed at achieving pilgrims comfort.

The responsibilities assumed by the Ministry of Hajj and Endowments could be summarized as follows:

- a) Receiving pilgrims at the air, land and sea inlets, and showing them their Mutawifs (agents), their buses and all other amenities made available for their ut most use.
- b) Coordination with other ministries and public and private agencies responsible for various Hajj sectors.
- c) Ensuring pilgrims comfort at their residences at hotels as well as monitoring their movements in the Holy Places, particularly when ascending to and descending from the Holy Shrines.
- d) Ensuring the provision of the required services to pilgrims in Makkah Al Mukarramah, the Holy Shrines and Al Madinah Al Munawarah.
- e) Following up and directing the services extended to pilgrims by Tewafa establishments, guides, agents and Zamzam Water supplies to ensure that they are receiving the best services within the guidelines set by the Ministry.
- f) Explaining Hajj rites and correct performance to pilgrims according to Sharia.
- g) Studying pilgrims complaints against service establishments and taking the immediate necessary action.
- h) Following up pilgrims movement to Mina after standing at Arafat and offering the necessary advice until their return to Makkah Al Mukarramah.
- i) According due attention to mosques along Hajj and Mawaqet (Ihram Stations) routes in the Two Cities and Shrines as well as preparing them for receiving worshippers.

Prior to every Hajj season, the Ministry exerts efforts throughout the year to implement projects and take the necessary measures to develop its services to the best possible standard.

The Ministry of Health

The Ministry of Health plays a principal role in extending Hajj services. Between one to two million pilgrims assemble at various Hajj sites. Despite their different countries and civilization backgrounds they are equal before Allah Almighty on this great Hajj occasion. The Ministry of Health is responsible for following up their health condition during Hajj season. The following measures help to achieve this end:

- a) Stipulating the health conditions that should be satisfied by pilgrims and the type of food they are allowed to carry. Their countries and the World Health Organisation are informed of these conditions, which may require the inoculation of all or some of the pilgrims against certain diseases and the presentation of inoculation certificates at entry points.
- b) Coordination with the Municipalities of the Holy Capital and Al Madinah Al Munawarah as well as the Water and Sewage Departments to appoint supervision teams to inspect environment and general hygiene at the Hajj sites. They also supervise water sources, sewage drainage and efforts aimed combating insects.
- c) The implementation of wide-scale health education programs in pilgrims countries and at Hajj sites. The programs deal with health precautions to be taken, particularly in case of sun strokes and contagious diseases. Prevention methods are also highlighted.
- d) Early in Shaaban every year, the Ministry of Health launches disease prevention campaigns, including the inoculation of personnel at Hajj sites. Thirteen epidemic investigation teams are operating in hospitals, primary health care centres, various Hajj sites and the two Holy Cities.
- e) The implementation of intensive multi-language health education programs to explain to pilgrims how to avoid diseases and how to react in case of illness, particularly sun strokes and heat exhaustion.
- f) Organization of tours by the Ministry's environment sanitation teams to regularly inspect food stores, drinking water sources and pilgrim residences to verify the application of the specified conditions, and ensure the spraying of insecticides and removal of garbage.

Hospitals

The Ministry of Health has established hospitals to serve and provide health care to pilgrims.

There are hospitals, ambulances and other centres specializing in the treatment of sun strokes and heat exhaustion in Makkah Al Mukarramah, Al Madinah Al Munawarah and the Holy Shrines.

Makkah al Mukarramah has seven hospitals with a total capacity of 2,030 beds.

There are several hospitals in the Holy Shrines containing specialized out-patient clinics, ambulance units and operations and admittance rooms in addition to special arrangements for treating sun stroke and heat exhaustion.

These hospitals are:

- 1- The 600-bed Arafat General Hospital.
- 2- Jabal Al Rahmah Hospital (50 beds, 4 cooling units, 12 out-patient clinics, 100 beds at the heat exhaustion centre and 20 beds for admittance).
- 3- Arafat's Mobile Hospital (100 beds at the heat exhaustion centre, 8 cooling units and 50 beds for admittance).
- 4- Mina General Hospital (350 beds).
- 5- King Abdul Aziz Bridge Hospital in Mina (120 beds).

The following hospitals serve pilgrims in Al Madinah Al Munawarah:

- 1- King Fahd Hospital (500 beds)
- 2- The Obstetrics and Paediatrics Hospital (500 beds).
- 3- Badr Charitable Hospital (216 beds).
- 4- Chest Diseases Hospital (120 beds).
- 5- Isolation Hospital.
- 6- Common Diseases Hospital (200 beds).

Health Centres

There are several health centres in the Two Holy Cities and the Holy Shrines. Some of these centres offer their medical services throughout the year whereas others operate only during Hajj seasons. All these centres receive and treat pilgrim patients.

They include:-

1- (41) Primary Health Care Centres in Arafat.

2- (22) Primary Health Care Centres in Mina.

3- (06) Primary Health Care Centres in Muzdalifah.

Each of the above centres contains (16) beds for receiving heat exhaustion cases.

4- (13) permanent Primary Health Care Centres in Makkah Al Mukarramah

5- (17) Seasonal Primary Health Care Centres at the inlets of the Holy Capital, the Al-Hijrah Road and Land Pilgrims parking areas.

6- (08) Supporting Health Units in various parts of Al Madinah Al Munawarah.

The Saudi Arabian Red Crescent

This is a medical humanitarian society supported by the State which provides it with all its requirements to offer emergency medical care in various circumstances.

The Saudi Red Crescent activities reach their peak during the Hajj Seasons with its permanent and makeshift centres operating in various parts of the Two Holy Cities and the Holy Shrines.

The Red Crescent has (97) centres in Makkah Al Mukarramah, the Holy Shrines and Al-Madinah Al Munawarah, (23) in land inlets and (140) permanent centres.

(1200) Red Crescent members participate in the society's emergency services, using (245) large ambulances each equipped to handle two patients at the same time.

During the Hajj season of 1408 H., the Society's centres treated (12,897) cases.

The Ministry of Defence & Aviation.

Services rendered to pilgrims by the Defence and Aviation Ministry include:

- A medical mission consisting of (250) doctors, pharmacists and nurses in the various major and subsidiary specializations.
- A full-scale military field hospital using the same equipment usually found in big hospitals.
- Some huge (medical evacuation) planes equipped to handle all emergency and other cases with the same efficiency of ground hospitals. Doctors handle cases in mid-air, including surgical operations, before the plane reaches the nearest ground hospital.
- Royal Air Force helicopters help transport injured and sick pilgrims to nearest hospitals, augment efforts of the Interior Ministry's security forces in monitoring traffic and ensure the lighting of Arafat Airport throughout the Hajj period.
- The Ministry's Religious Affairs Department organizes religious symposiums with the participation of some Muslim scholars to explain the aims, rituals and religious provisions of Hajj and answer pilgrims' questions.

The Department also presents copies of the Holy Qur'an as gifts to pilgrims, in addition to books and pamphlets focusing on Hajj.

The National Guard

The National Guard's contributions to the service of pilgrims cover the following domains:

- A National Guard force takes part in directing traffic, preserving order and guiding lost pilgrims.
- The National Guard's Medical Services Department in the Western Province usually runs a 60-bed emergency hospital in Mina and another 45-bed hospital in Arafat which operate for 24 hours daily. The Department also runs emergency clinics in all parts of the Holy Shrines, together with mobile clinics and ambulances which continuously visit pilgrims' gathering locations.



- The National Guard participates in the religious education activities, by opening enlightenment centres where religious scholars answer pilgrims' queries, in addition to a religious library open to all pilgrims.
- The National Guard, in cooperation with the Ministry of Information, runs a mobile information centre to provide pilgrims with programs and cultural books, in addition to a mobile radio unit which operates from the morning up till the late night.
- The National Guard's Maintenance Corps repairs defective pilgrims' cars and its fire-fighting units participate in the activities of the Interior Ministry's Civil Defence Department. They also distribute fresh water to pilgrims free of charge.

The Ministry of Posts, Telephones & Telegraph

In view of the distinguished standard achieved by the Kingdom in the field of telecommunications, the P.T.T. Ministry reserves an important part of its activities for the service of pilgrims, particularly in the Holy Shrines. These services can be summarized as follows:-

- The Ministry has established the "Hajj Telecommunications Centre" since 1404 H (1984 G) to provide all telephone, telegraph and telex communication services in the Two Holy cities and the Sacred Shrines.
- The Ministry installed hundreds of "Coin-operated telephones in Makkah Al Mukarramah, the Holy shrines and Al Madinah al Munawarah and appointed a team of personnel to help pilgrims make the required calls, provide them with the code numbers of different countries and the suitable coins. The Ministry has trailer-mounted, coin-operated telephone centres which move from one place to another according to pilgrims's movements. It also has telegraph and telex offices and (3109) telephone lines in the Holy Shrines.

Ministry of Information

The Ministry of Information mobilizes a major part of its equipment and personnel to transmit the Hajj Season's activities by radio and television.

The TV first and second channels devote their transmission to highlight the aims of Hajj. Their programs largely focus on awareness, guidance and the transmission of graphic descriptions of Hajj rites, particularly the standing at Arafat, the Nafrah (departure) to muzdalifah and the annual ceremony held by the Custodian of the Two Holy Mosques for high-ranking pilgrims and heads of sisterly countries' Hajj missions.

The Ministry of Posts, Telegraph and Telephones cooperates with the Ministry of Information to ensure the transmission via satellite of TV programs, some Hajj rites and Eid Al Adha prayer from the Holy Mosque in Makkah Al Mukarramah, to the whole world.

The Saudi Press also give wide coverage to Hajj rites, including features, interviews, articles and commentaries. This is in addition to religious awareness columns edited by Muslim scholars throughout the Hajj season. Some newspapers publish full pages in the Urdu, Persian, Turkish, Swahili, English and French languages.

H.E. The Minister of Information holds an annual ceremony in honour of Muslim information officials who are members of press, radio and T.V. information mission. The ceremony fulfills one of Hajj aims, namely the meeting of Muslims from far-flung parts of the world to exchange views and ideas in such a way as benefits the Islamic nation in the vital information field.

Other Services

Other ministries and governmental agencies perform various activities to serve pilgrims, sharing responsibilities in such a way as to achieve security, comfort, reassurance and satisfaction for pilgrims and allow them to be wholly engrossed in the performance of their Hajj rites.

Good Bye

So pilgrims will find that public and private agencies have put all potentials at their disposal from the moment of arrival in the Kingdom of Saudi Arabia and throughout the Hajj season.

When the Hajj season is over, the same agencies exert concerted efforts to facilitate the pilgrims' safe return to their countries, absolved of their sins and having performed a rewarded Hajj and made a blessed endeavour.



Safety During Hajj

Brother pilgrim:

Most of the tragic individual incidents during the Hajj seasons are due to negligence, misuse of tools and failure to benefit from planned arrangements.

- Motorists should adhere to the official instructions and drive in the specified direction of traffic. In their own interest and for their own safety, they should cooperate with other drivers of tens of thousands of vehicles.
- Pedestrians should stick to streets and paths designated for their use and avoid streets allocated for car use. They should cross streets only when they make sure that it is safe to do so.
- The regulations and instructions prohibit sleeping on pavements and under bridges as this endangers pilgrims lives.
- Learn how to use a fire extinguisher, so that you can use it in emergencies, God forbidding.
- Beware, when using a gas stove. Misuse and ignorance are two causes of fires and deaths. Adhere to the instructions of Civil Defence officials on how to avoid gas stoves and cylinders' accidents.
- Make sure of the insulation of electricity wirings inside your tent.
- Keep a fire extinguisher in your tent as well as a bucket of water and another of sand.
- If you use an electricity generator, you should keep it away from your tent and any inflammable materials.
- The regulations stipulate that camps could be set up near asphalt streets only 5 metres away from longitudinal roads and 3 metres away from lateral roads.

- Smoking is detrimental to health. To avoid its other adverse effects you should not smoke while lying down and you have to use an ashtray.
- It is preferable for a pilgrim to live in residential areas to enjoy safety conditions available therein.
- If you are travelling by car, you should abide by traffic rules at the Holy shrines. It is preferable to use buses instead of your private car to contribute to easing traffic congestions.
- Out of their keenness on safety, the Civil Defence officials will be pleased to help and show you how to use gas stoves and cylinders and electrical gadgets and wirings.
- As you are performing Hajj with hundreds of thousands of your Muslim brothers, you should remember that cooperation, good behaviour and refraining from pushing or harming others are among the good qualities advocated by our religion, as Hajj is one of its five pillars.

Farewell

With the Grace of Allah Almighty, you have now performed Hajj in ease, safety and comfort. You have also been warmly received at inlets by the government of the Custodian of the Two Holy Mosques which provided all amenities and organized your Hajj affairs in such a way that helped you to properly perform its rituals.

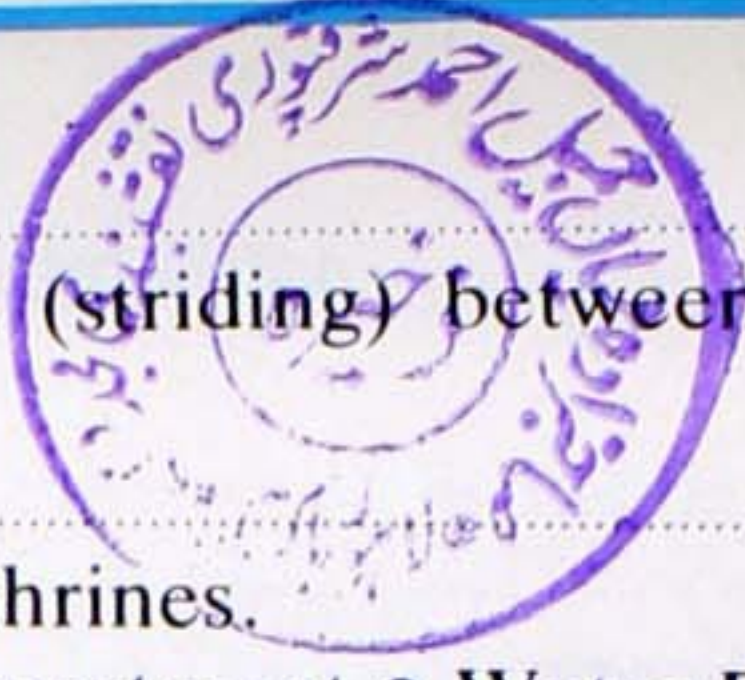
In accordance with the instructions and regulations of the Interior Ministry, we bid you "farewell" wishing that your return home will be precisely on the date conveyed to you by your Mutawwif (agent).

Failure to join your group and return to your country is considered a violation of the Kingdom of Saudi Arabia's prevailing regulations, entailing the application of measures stipulated against overstayers. These include arrest, fines and deportation.

Once more, brother pilgrim, we welcome you on coming to perform Hajj and bid you farewell on safely returning to your country and family.

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