



**CONSULATE GENERAL OF INDIA  
JEDDAH**

**TRAINING MANUAL FOR HAJ-2006 TRAINERS**



## TRAINING MANUAL FOR HAJ TRAINERS

### HAJ-1426H (2006AD)

#### PART I

There are approximately 35 verses in the holy Quran which dwell directly on the Haj as one of the pillars of Islam and its rites and rituals. In 1426H (2006AD) as we prepare to perform the 1418<sup>th</sup> Islamic Haj, we ought to remember that during the course of 23 years of the revelation of the holy Quran, including these verses on the Haj, the Prophet (pbuh) of Islam had at no time availed himself of the major pilgrimage of Haj. He is recorded to have performed Umrah though. In the 9<sup>th</sup> Hijri he deputed his foremost companion Abu Bakr to lead the Haj and ordered Ali Ibn Abi Talib to join the former to announce that the House of Allah would no longer be allowed to be defiled with the abominations of the idolaters and their kind of worship. Ali carried out the order; he was heard at Arafat both by Muslims and Idolaters. Then it happened as prophesied: there were no Unbelievers around when the Prophet of Islam led the Haj himself the following year. The Haj would since be unlike any that had taken place for hundreds of years: the pilgrims would all be worshippers of the one God, and no idolater would desecrate the Holy House with the performance of any heathen rites. Obviously, the Prophet (pbuh) had envisioned it so and it was destined to be so. Another prophetic part of this decision was the revelation that year at Arafah (*Yawm-al-Wuquf*) of the last passage which completed the Quran: *This day the disbelievers despair of prevailing against your religion, so fear them not, but fear Me! This day have I perfected for you your religion and fulfilled my Favour unto you, and it had been My good pleasure to choose Islam for you as your religion.*

The Farewell Haj was the holy Prophet's final public act and, therefore, it appeared to have been ordained he was to personally teach the newly organised ummat about the finer points of the Islamic rites and rituals associated with the Haj. The Prophet (pbuh) was clear about the conclusion of Allah's message through him and he himself chose to institute and establish its practice down to the minutest detail. The following verses say it all:

**الآية :** وإذ جعلنا البيت مثابة للناس وأمنا واتخذوا من مقام إبراهيم مصلى وعهدنا إلى إبراهيم وإسماعيل أن طهرا بيتي للطائفين والعاكفين والركع السجود {125} وإذ قال إبراهيم رب اجعل هذا بلدا آمنا وارزق أهله من الثمرات من آمن منهم بالله واليوم الآخر قال ومن كفر فأمتعه قليلا ثم أضطره إلى عذاب النار وبئس المصير {126} وإذ يرفع إبراهيم القواعد من البيت وإسماعيل ربنا تقبل منا إنك أنت السميع العليم {127} ربنا واجعلنا مسلمين لك ومن ذريتنا أمة مسلمة لك وأرنا مناسكنا وتب على نا إنك أنت التواب الرحيم {البقرة 125 128}

**الآية :** وأذن في الناس بالحج يأتوك رجالا وعلى كل ضامر يأتين من كل فج عميق {27} ليشهدوا منافع لهم ويذكروا اسم الله في أيام م علومات على ما رزقهم من بهيمة الأنعام فكلوا منها وأطعموا البائس الفقير {28} ثم ليقضوا تفثهم وليوفوا نذورهم وليطوفوا بالبيت العتيق {29} ذلك ومن يعظم حرمات الله ف هو خير له عند ربه وأحلت لكم الأنعام إلا ما يتلى عليكم فاجتنبوا الرجس من الأوثان واجتنبوا قول الزور {30} حنفاء لله غير مشركين به ومن يشرك بالله فكأنما خر من السماء فتخطفه الطير أو تهوي به الريح في مكان سحيق {31} ذلك ومن يعظم شعائر الله فإنها من تقوى القلوب {32} لكم فيها منافع إلى أجل مسمى ثم محلها إلى البيت العتيق {33} ولكل أمة جعلنا منسكا ليذكروا اسم الله على ما رزقهم من بهيمة الأنعام فإلهم إله واحد فله أسلموا وبشر المخبتين {34} الذين إذا ذكر الله وجلت قلوبهم والصابرين على ما أصابهم والمقيمي الصلاة ومما رزقناهم ينفقون {35} والبدن جعلناها لكم من شعائر الله لكم فيها خير فاذكروا اسم الله عليها صوافا فإذا وجبت جنوبها فكلوا م نها وأطعموا القانع والمعتر كذلك سخرناها لكم لعلكم تشكرون {36} لن ينال الله لحومها ولأ دماؤها ولكن يناله التقوى منكم كذلك سخرها لكم لتكبروا الله على ما هد اكم وبشر المحسنين {الحج 27 37}

**الآية :** إن أول بيت وضع للناس للذي ببكة مباركا وهدى للعالمين {96} فيه آيات بينات مقام إبراهيم ومن دخله كان آمنا والله على الناس حج ا لبيت من استطاع إليه سبيلا ومن كفر فإن الله غنى عن العالمين {آل عمران 96 97}

**الآية :** يسألونك عن الأهلة قل هي مواقيت للناس والحج وليس البر بأن تأتوا البيوت من ظهوره ا ولكن البر من اتقى وأتوا البيوت من أبوابها واتقوا الله لعلكم تفلحون {البقرة 189}

**الآية :** الحج أشهر معلومات فمن فرض فيهن الحج فلا رفث ولا فسوق ولا جدال في الحج وما تفعلوا من خير يعلمه الله وتزودوا فإن خير الزاد التقوى واتقون يا أولى الألباب {197} ليس عليكم جناح أن تبتغوا فضلا من ربكم فإذا أفضت من عرفات فاذكروا الله عند المشعر الحرام واذكروه كما هداكم وإن كنتم من قبله لمن الضالين {198} ثم أفيضوا من حيث أفاض الناس واستغفروا الله إن الله غفور رحيم {199} فإذا قضيت مناسككم فاذكروا الله كذركم آباءكم أو أشد ذكرا فمن الناس من يقول ربنا آتنا في الدنيا وما له في الآخرة من خلاق {200} ومنهم من يقول ربنا آتنا في الدنيا حسنة وفي الآخرة حسنة وقنا عذاب النار {201} أولئك لهم نصيب

مما كسبوا والله سريع الحساب {202} واذكروا الله في أيام معدودات فمن تعجل في يومين فلا إثم عليه ومن تأخر فلا إثم على من اتقى واتقوا الله واعلموا أنكم إليه تحشرون {البقرة 197 203}

**الآية :** وأتموا الحج والعمرة لله فإن أحصرتم فما استيسر من الهدى ولا تحلقوا رؤوسكم حتى يبلغ الهدي محله فمن كان منكم مريضا أو به أذى من رأسه ففدية من صيام أو صدقة أو نسك فإذا أمنتم فمن تمتع بالعمرة إلى الحج فما استيسر من الهدى فمن لم يجد فصيام ثلاثة أيام في الحج وسبعة إذا رجعتم تلك عشرة كاملة ذلك لمن لم يكن أهله حاضري المسجد الحرام واتقوا الله واعلموا أن الله شديد العقاب {البقرة 196}

**الآية :** إن الصفا والمروة من شعائر الله فمن حج البيت أو اعتمر فلا جناح عليه أن يطوف بهما ومن تطوع خيرا فإن الله شاكر عليم {البقرة 158}

**الآية :** يا أيها الذين آمنوا لا تقتلوا الصيد وأنتم حرم ومن قتله منكم متعمدا فجزاء مثل ما قتل من النعم يحكم به ذوا عدل منكم هديا بالغ الكعبة أو كفارة طعام مساكين أو عدل ذلك صياما ليذوق وبال أمره عفا الله عما سلف ومن عاد فينتقم الله منه والله عزيز ذو انتقام {95} أحل لكم صيد البحر وطعامه متاعا لكم وللسيارة وحرم عليكم صيد البر ما دمتم حرما واتقوا الله الذي إليه تحشرون {96} جعل الله الكعبة البيت الحرام قياما للناس والشهر الحرام والهدى والقلائد ذلك لتعلموا أن الله يعلم ما في السماوات وما في الأرض وأن الله بكل شيء عليم {المائدة 95 97}

**الآية :** وأذان من الله ورسوله إلى الناس يوم الحج الأكبر أن الله بريء من المشركين ورسوله فإن تبتم فهو خير لكم وإن توليتم فاعلموا أنكم غير مع جزي الله وبشر الذين كفروا بعذاب أليم {التوبة 3}

الآية : أجعلتم سقاية الحاج وعمارة المسجد الحرام  
كمن أمن بالله واليوم الآخر وجاهد في سبيل الله لا  
يستوون عند الله والله لا يهدي القوم الظالمين  
{التوبة 19}

الآية : يا أيها الذين آمنوا إنما المشركون نجس فلا  
يقربوا المسجد الحرام بعد عامهم هذا وإن خفتهم  
عيلة فسوف يغنيكم الله من فضله إن شاء إن الله  
عليم حكيم {التوبة 28}

يا أيها الذين آمنوا أوفوا بالعقود أحلت لكم بهيمة  
الأنعام إلا ما يتلى عليكم غير محلي الصيد وأنتم حرم إن  
الله يحكم ما يريد {1} يا أيها الذين آمنوا لا تحلوا  
شعائر الله ولا الشهر الحرام ولا الهدي ولا القلائد ولا  
أمين البيت الحرام يبتغون فضلا من ربهم ورضوانا وإذا  
حللتم فاصطادوا ولا يجرمنكم شنآن قوم أن صدوكم عن  
البر والتقوى ولا المسجد الحرام أن تعتدوا وتعاونوا على  
تعاونوا على الإثم والعدوان واتقوا الله إن الله شديد  
العقاب (سورة المائدة 1 2)

### Translation

Remember We made the House a place of assembly for people and a place of safety; and take ye the Station of Abraham as a place of prayer; and We covenanted with Abraham and Ismail, that they should sanctify My House for those who Compass it round, or use it as a retreat, or bow, or prostrate themselves (therein in prayer).

And remember Abraham said: "My Lord, make this a City of Peace, and feed its People with fruits, - such of them as believe in Allah and the Last Day."

He said: "(Yea), and such as reject Faith,-for a while will I grant them their pleasure, but will soon drive them to the torment of Fire,- an evil destination (indeed)!"

And remember Abraham and Ismail raised the foundations of the House (with this prayer: "Our Lord! Accept (this service) from us: for Thou art the All-Hearing, the All-Knowing.

"Our Lord! Make of us Muslims, bowing to Thy (Will), and of our progeny a people Muslim, bowing to Thy (Will); And show us our places for the celebration of (due) rites: for Thou art the Oft-Relenting Most Merciful. (125-128, *Surah Baqarah*)

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

"That they may witness the benefits (provided for them, and celebrate the name of Allah, through the Days appointed, over the cattle which He has provided for them (for sacrifice): then eat ye thereof and feed the distressed ones in want.

"Then let them complete the rites prescribed for them, fulfill their vows, and (again) circumambulate the Ancient House.

Such (is the Pilgrimage): whoever honours the sacred rites of Allah, for him it is good in the sight of his Lord. Lawful to you (for food in Pilgrimage) are cattle, except those mentioned to you (as exceptions): so shun the abomination of idols, and shun the word that is false.

Being true in faith to Allah, and never assigning partners to Him: if anyone assigns partners to Allah, he is as if he had fallen from heaven and been snatched up by birds, or the wind had swooped (like a bird on its prey) and thrown him into a far-distant place.

Such (is his state): and whoever holds in honour the rites of Allah, (in the sacrifice of animals), such (honour) should come truly from piety of heart.

In them ye have benefits for a term appointed: in the end their place of sacrifice is near the Ancient House.

To every people did we appoint rites (of sacrifice), that they might celebrate the name of Allah over the sustenance He gave them from animals (fit for food). But your God is One God: submit then your wills to Him (in Islam): and give thou the good news to those who humble themselves-,

To those whose hearts, when Allah is mentioned, are filled with fear, who show patient perseverance over their afflictions, keep up regular prayer, and spend (in charity) out of what we have bestowed upon them.

The sacrificial camels we have made for you as among the signs from Allah: in them is (much) good for you: then pronounce the name of Allah over them as they line up (for sacrifice). When they are down on their sides (after slaughter), eat ye thereof, and feed such as (beg not but) live in contentment,

and such as beg with due humility: thus have we made animals subject to you, that ye may be grateful.

It is not their meat nor their blood that reaches Allah: it is your piety that reaches Him: He has thus made them subject to you, that ye may glorify Allah for His guidance to you: and proclaim the Good News to all who do good. (27-37, *Surah Al-Hajj*)

The first House (of worship) appointed for men was that at Bakka: full of blessing and of guidance for all the worlds.

In it are Signs manifest; the Station of Abraham; whoever enters it attains security; Pilgrimage thereto is a duty men owe to Allah,- those who can afford the journey; but if any deny faith, Allah stands not in need of any of His creatures. (96-97, *Surah Aal-Imran*)

They ask thee concerning the New Moons. Say: They are but signs to mark fixed periods of time in (the affairs of) people. And for Pilgrimage. It is no virtue if ye enter your houses from the back: it is virtue if ye fear Allah, Enter houses through the proper doors: and fear Allah: that ye may prosper. (189, *Surah Baqarah*)

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) Allah 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.

It is no crime in you if ye seek of the bounty of your Lord (during pilgrimage). Then when ye pour down from (Mount) 'Arafat, celebrate the praises of Allah at the Sacred Monument, and celebrate His praises as He has directed you, even though, before this, ye went astray.

Then return from the place whence it is usual for the multitude so to do, and ask for Allah's forgiveness, Most Merciful.

So when ye have accomplished your rites, celebrate the praises of Allah, as ye used to celebrate the praises of your fathers, Yea, with far more heart and soul. There are men who say: "Our Lord! Give us (Thy bounties) in this world!" But they will have no portion in the Hereafter.

And there are men who say: "Our Lord! Give us Good in this world and Good in the Hereafter. And save us from the torment of the fire!"

To these will be allotted what they have earned; and Allah is quick in account.

Remember Allah during the appointed Days, but if any one hastens to leave in two days, there is no blame on him, and if any one stays on, there is no blame on him, if his aim is to do right. Then fear Allah, and know that ye will surely be gathered unto Him. (197-203, *Surah Baqarah*)

And complete the Hajj or 'Umra in the service of Allah, but if ye are prevented (from completing it), send an offering for sacrifice, such as ye may find, and do not shave your heads until the offering reaches the place of sacrifice. And if any of you is ill, or has an ailment in his scalp, (necessitating shaving), (he should) in compensation either fast, or feed the poor, or offer sacrifice; and when ye are in peaceful conditions (again), if any one wishes to continue the 'Umra on to the Hajj, he must make an offering such as he can afford, but if he cannot afford it, he should fast three days during the Hajj. And seven days on his return, making ten days in all. This is for those whose household is not in (the precincts of) the Sacred Mosque. And fear Allah. And know that Allah is strict in punishment. (196, *Surah Baqarah*)

Behold! Safa and Marwa are among the Symbols of Allah. So if those who visit the House in the Season or at other times, should compass them round, it is no sin in them. And if any one obeyeth his own impulse to Good,- be sure that Allah is He Who recogniseth and knoweth. (158, *Surah Baqarah*)

**O ye who believe! Kill not game while in the Sacred precincts or in the state of pilgrimage. If any of you doth so intentionally, the compensation is an offering, brought to the Ka'ba, of a domestic animal equivalent to the one he killed. As adjudged by two just men among you; or by way of atonement, the feeding of the indigent; or its equivalent in fasts: that he may taste of the penalty of his deed. Allah forgives what is past: for repetition Allah will punish him for Allah is Exalted, and Lord of Retribution.**

Lawful to you is the pursuit of water-game and its use for food,-for the benefit of yourselves and those who travel; but forbidden is the pursuit of land-game:- as long as ye are in the Sacred Precincts or in the state of pilgrimage and fear Allah, to Whom ye shall be gathered back.



Allah made the Ka'ba the Sacred House, a means of support for people, as also the Sacred Months, the animals for offerings, and the garlands that mark them: that ye may know that Allah hath knowledge of what is in the heavens and on earth and that Allah is well acquainted with all things. (95-97, *Surah Al-Mayedah*)

And an announcement from Allah and His Messenger, to the people (Assembled) on the day of the Great Pilgrimage - that Allah and His Messenger dissolve (treaty) obligations with the Pagans. If then, ye repent, it were best for you; but if ye turn away, know ye that ye cannot frustrate Allah, and proclaim a grievous chastisement to those who reject Faith. (3, *Surah Al-Taubah*)

Do ye consider the giving of drink to pilgrims, or the maintenance of the Sacred Mosque, equal to (the pious service of) those who believe in Allah and the Last Day, and strive with might and main in the cause of Allah? They are not equal in the sight of Allah: and Allah guides not those who do wrong. (19, *Surah Al-Taubah*).

O ye who believe! Truly the Pagans are unclean; so let them not, after this year of theirs, approach the Sacred Mosque. And if ye fear poverty, soon will Allah enrich you, if He wills, out of His bounty, for Allah is All-Knowing, All-Wise. (28, *Surah Al-Taubah*)

O ye who believe! Fulfill (all) obligations. Lawful unto you (for food) are all beasts of cattle with the exceptions named: but animals of the chase are forbidden while ye are in the Sacred Precincts or in the state of pilgrimage. For Allah doth command according to His will and Plan.

O ye who believe! Violate not the sanctity of the rites of Allah, nor of the Sacred Month, nor of the animals brought for sacrifice, nor the garlands that mark out such animals, nor the people resorting to the Sacred House, seeking of the bounty and good pleasure of their Lord. But when ye are clear of the Sacred Precincts and let not the hatred of some people in (once) shutting you out of the Sacred Mosque lead you to transgression (and hostility on your part). Help ye one another in righteousness and piety, but help ye not one another in sin and rancour: fear Allah: for Allah is strict in punishment. (1-2, *Surah Al-Mayedah*)

### Pilgrimage for Purification and Integration

And the *Hadith* records: (إن الله قد فرض عليكم الحج فحجوا (رواه مسلم) *Allah has enjoined the Haj on you, so perform Haj.* (from Muslim).

THE Haj has since become incumbent upon all Muslims provided they are healthy, sane, mature, and un-indebted, endangered neither by war nor epidemic, and have the means both to make the journey and to support any dependents left behind.

As a concentrated expression of Islam, the Haj as defined by the Prophet of Islam has preserved in ritual form not only the profound evocation of the ancient impulse that has given birth to religion but also broadened the context of the Haj ceremonies, linking them and their Makkan sites to the legends of the prophets - Adam, Hawwa, Ibrahim, Hajirah and Ismael. The *Yawm-al-Wuquf* (the Day of Standing Together before God) which is like a yearly rehearsal for the Day of Judgment assumes both spiritual and physical connotations which defy the fertile human imagination.

Being one of mankind's most enduring pilgrimages, the Haj is a journey is at the centre of its practice and its roots reach back to the distant city of Makkah. The territory of Makkah is barren and rocky. As you enter a prayer for the prosperity of Makkah therefore includes a prayer for the good things of material life.

On the appointed dates of Haj every year over two million Muslims from all parts of the globe come together to constitute the largest single gathering in one place at one time for one purpose on Earth. The point of this journey has always been the same - to detach a representative number of people from their homes and, by bringing them to Islam's birthplace, to emphasize the unity of all human beings before their Creator. The Haj's first requirement is to arrive on time, to keep an appointment with the Creator and the community of believers. Once in Makkah, it is a collective celebration and an intensely personal experience, the religious apex of a Muslim's life.

The foundation of Ka'ba, the House of Allah, goes back to Abraham. Its character was fourfold: (1) it was the center to which all the Arab tribes resorted for trade; for poetic contests, and for worship (2) it was sacred territory, and was respected by friend and foe alike. At all seasons, all

fighting was and is forbidden within its limits, and even arms are not allowed to be carried, and no game or other thing is allowed to be killed. Makkah was recognized by Arab custom as inviolable for the pursuit of revenge; (3) it was the place of prayer; (4) it must be held pure and sacred for all purposes. The root '*salam*' in the word Islam implies, among other ideas, the idea of Peace and therefore when Makkah is the city of Islam, it is also City of Peace. The same root occurs in the latter part of the name Jerusalem, the Jewish City of Peace. When the day of Jerusalem passed, Makkah became the "New Jerusalem"-or rather the old and original "City of Peace" restored and made universal.

The House is referred to as "My House," to emphasize the personal relation of Allah, the One True God, to it, and repudiate the Polytheism which defiled the Ka'ba with idols, until it was sanctified again by the purity of Muhammad's life and teaching. In his supplication upon seeing the Ka'ba, the Prophet prayed: O God, increase this House in the honour and magnification and bounty and reverence and piety that it receiveth from mankind!" The holy Quran enumerates four rites, which have now acquired a technical meaning: (1) *Tawaf* (2) *Itikaf* or retiring to the place as a spiritual retreat for contemplation and prayer (3) *Ruku* and (4) *Sujud*. The protection of the holy territory is the concern of all, but special cleanliness and purity is required for the sake of the devotees who undertake these rites.

The integrative power of this journey attracts Muslims to the heartland of Islam and Makkah is a principal part of speech in a sacred language. As a reminder of how life ought to be lived, the journey has inspired peasants, princes, mystics and revolutionaries. For these reasons, it represents a literal trip of a lifetime. Nevertheless, it is important to understand that the pilgrimage is not just a matter of traveling to Makkah. "Arrival is", as Michael Wolfe puts it, "only a beginning. The Haj itself is a protean event composed of many stages, each one marked by a collective rite. Changing its shape and purpose day by day, the ceremony does not *take place* so much as it unfolds, first in a city, then on a desert, becoming by turns a circle dance, a spiritual racecourse, a procession, a camping trip in the dunes, an athletic event, a trade fair and a walking meditation. It is a kind of Muslim United Nations, too, in which people from around the world collaborate and even live together". This General Assembly of Islam takes place at the holy *baitu Allah* where the code of *Ihraam* relieves the pilgrim of his worldly burden and restores his human innocence even if that may last the seven rounds around the holy Kaaba, where for a brief spell he dances along with the galaxies - always anticlockwise.

The Haj is the complete pilgrimage, of which the chief rites are performed during the first twelve or thirteen days of the month of Zul Hijja. The intending pilgrim commences by putting on a simple garment of unsewn cloth in two pieces when he is some distance yet from Makkah (Meeqat). The putting on of the ihram is symbolical of his renouncing the vanities of the world. After this and until the end of the pilgrimage he must not wear other clothes or ornaments, anoint his hair, use perfumes, hunt or do other prohibited acts. The completion of the pilgrimage is symbolised by the shaving of the head for men and the cutting off of a few locks of the hair of the head for women, the putting off of the ihram and the resumption of the ordinary dress.

Having once undertaken the pilgrimage, it must be completed; not for worldly ends, but as a symbol of service and worship to Allah. If we are prevented, for any reason, from completing the rites, a sacrifice should be offered where the prevention took place. If any one is taken ill after putting on the ihram, so that he has to put on other clothes, or if he has trouble or skin disease and he has to shave his head before completion, he should fast three days or feed the poor or offer sacrifice.

Hunting and the use of game are forbidden "while ye are hurumun," i.e., while ye are (1) in the Sacred Precincts, or (2) in the special state of Ihram. The Sacred Precincts are sanctuary both for men and the beast.

Apart from the protection or immunity enjoyed by the pilgrims, the immunity from attack or interference extended to the animals brought as offerings for sacrifice makes them as sacred symbols. The animals are useful in many ways to man. But if they are used for sacrifice, they become symbols by which men show that they are willing to give up some of their own benefits for the sake of satisfying the needs of their poorer brethren. This is the true end of sacrifice, not propitiation of higher powers, for Allah is One, and He does not delight in flesh or blood, but a symbol of thanksgiving to Allah by sharing meat with fellow-men. The solemn pronouncement of Allah's name over the sacrifice is an essential part of the rite. Allah will accept in us the sacrifice of self for the benefit of our fellow-men.

No one should suppose that meat or blood is acceptable to the One True God. It was a Pagan fancy that Allah could be appeased by blood sacrifice. But Allah does accept the offering of our hearts, and as a symbol of such offer, some visible institution is necessary. He has given us power over the brute creation, and permitted us to eat meat, but only if we pronounce His name at the solemn act of taking life, for without this solemn invocation, we are apt to forget the sacredness of life. By the invocation we are reminded that wanton cruelty is not in our thoughts, but only the need of food. Now if we further deny ourselves the greater part of the food for the sake of our poorer brethren in solemn assembly in the precincts of the Haram, our symbolic act finds practical expression in benevolence, and that is the virtue sought to be taught.

Rites and ceremonies may appear to be an unimportant matter compared with the higher needs of man's spiritual nature. But they are necessary for social and religious organization, and their effect on the individual himself is not to be despised. In any case, as they are visible external symbols, they give rise to the most heated controversies. Such controversies are to be deprecated. That does not mean that our rites and ceremonies are to be made light of. Those in Islam rest on the highest social and religious needs of man.

### **Self in the Sea of Seekers**

Towards the end of the Pilgrimage the crowd is very great, and if any people loitered after 'Arafat, it would cause great confusion and inconvenience. The pace has therefore to be quick for every one, a very salutary regulation. Every member of the crowd must think of the comfort and convenience of the whole mass. All virtue proceeds from the love and fear of Allah.

We are warned that we must not allow our selfish passions to carry us away, because it is in such times of stress that our spirit is tested. We are also warned against the pitfalls that we must avoid in a large concourse of people. When at Sundown after a day of supplication and meditation at Arafah, the holy Prophet rode his camel with Usamah mounted behind him to leave for Muzdalifah, his fellow pilgrims rushed to follow him. But at the very first signs of excess he cried out: "Gently, gently! In quietness of soul! And let the strong amongst you have a care for the weak!"

In case the pilgrim has spent his money, he is shown what he can do, rich or poor, and yet holds his head high among his fellows, as having performed all rites as prescribed. Legitimate trade is allowed, in the interests both of the honest trader, who can thus meet his own expenses, and of the generality of pilgrims, who would otherwise be greatly inconvenienced for the necessities of life. The concourse in Makkah added to the profits of trade and commerce. But the profit must be sought as from the "bounty of Allah." There should be no profiteering or trade tricks. Good honest trade is a form of service to the community, and therefore to Allah. It is recommended that pilgrims should come with provisions, so that they should not be compelled to resort to begging. But, as usual, our thought is directed at once from the physical to the spiritual. If provisions are required for a journey on earth, how much more important is to provide for the final journey into the future world? The best of such provisions is right conduct, which is the same as the fear of Allah.

Passing from the immediate event to the general principle, we must not retaliate or return evil for evil. The hatred of the wicked does not justify hostility on our part. In his historic sermon, the holy Prophet prohibited the killing of innocent people, the destruction of their property and the violation of their honour. We may have to fight and put down evil, but never in a spirit of malice or hatred, but always in a spirit of justice and righteousness.

Giving drinks of cold water to thirsty pilgrims, and doing material services to a mosque are meritorious acts, but they are only external. If they do not touch the soul, their value is slight. Far greater, in the sight of Allah, are faith, endeavour, and self surrender to Allah. Men who practice these will obtain honour in the sight of Allah. Allah's light and guidance comes to them, and not to those self-sufficient beings who think that a little show of what the world considers piety is enough. Muslims are enjoined to be strict in cleanliness, as well as in purity of mind and heart, so that their word can be relied upon.

It we hasten to get all the good things of the world, and only think of them and pray for them, we would lose the higher things of the future. The proper Muslim attitude is neither to renounce this world nor to be so engrossed in it as to forget the future life.

Allah's commands are not arbitrary. His Will is the perfect Archetype or Plan of the world. Everything He wills has regard to His Plan, in which are reflected His perfect wisdom and goodness.

All sorts of people from all parts of the earth gather during the Pilgrimage. They must not think that they are strangers, that nobody knows them, and that they may behave as they like. It is the House of Allah, and He has supreme knowledge of all things, of all thoughts, and motives. While He is Oft-forgiving, Most Merciful, He is also strict in enforcing respect for His ordinances.

When the Pilgrimage was proclaimed, people came to it from every quarter, near and far, on foot and mounted. The "lean camel" coming after a fatiguing journey through distant mountain roads typifies the difficulties of travel, which Pilgrims disregard on account of the temporal and spiritual benefits.

There are benefits both for our material life as well as for our spiritual life. Of the former kind are those associated with social intercourse which furthers trade and increases knowledge. Of the latter kind are the opportunities of realising some of our spiritual yearnings in sacred associations that go back to the most ancient times. Of both kinds may be considered the opportunities which the Haj provides for strengthening our universal brotherhood.

The general food prohibitions are meant for health and cleanliness, but the worst abominations to shun are those of false worship and false speech.

The qualities of Allah's devotees are: (1) humility before Allah makes them receptive, and prepares them to listen to Allah's Message; (2) fear of Allah, which is akin to love, touches their heart, and penetrates through their inmost being; (3) they are not afraid of anything in mortal life; they take their trials patiently, and go on in a course of righteousness with constancy; (4) their prayer now is not a matter of form, but a real communion with Allah, with a sense of confidence and (5) gratitude to Allah, as shown by practical acts of charity to all fellow-creatures.

The pilgrims who perform Haj are taking part in a phenomenon that tests the human family's faith in God. In this sense, the Haj is a journey through time and space for the purpose of bonding people to the ethical monotheism of Ibrahim. This dimension of the Haj penetrates its entire ritual process, connecting the present moment to the past which is brought to life in full intensity with a unique dress code and a universal linguistic code. Both the codes assume a new and uniform dimension as we hear the soulful incantation of

لبيك اللهم لبيك، لبيك لا شريك لك لبيك، إن الحمد والنعمة لك والملك  
لا شريك لك.

*(I respond to Your call, O Allah, I respond to Your call, and I obey Your orders. You have no partner, I respond to Your call. All the praises and blessings are for You).*

The two codes of the Ihraam and Talbiyya remain the same for the 'Hindi', the Herzegovinian, the Gambian and the Guyanese. *Talbiyya* means to wait in a ready state for an order or direction. This ritual choreography and these primitive looking robes are a living reality.

When the Pilgrimage was proclaimed, people came to it from every quarter, near and far, on foot and mounted. The "lean camel" coming after a fatiguing journey through distant mountain roads typifies the difficulties of travel, which Pilgrims disregard on account of the temporal and spiritual benefits.

On the road to this spiritual emancipation, Haj is a stage about which the holy Prophet (pbuh) said: "Whoever performs Haj to this house ...and does not commit sins, he will come out as pure as a newborn child". This transcendent state of mind can be achieved only through a systematic and disciplined purification.

Even in the Information Technology age, Haj remains hard to perform. Emotionally and physically it is a taxing and rigorous experience. It is this aspect on which this manual aims to concentrate. Given the intensity of prayers and the rigour of the time-bound *manasiks*, it is imperative to make thorough preparations before embarking on this tough journey. The preparation for the Haj should commence immediately on making *niyat* for performing the pilgrimage. This manual has been prepared to assist Trainers who in turn will advise intending pilgrims in this task.

### **The Meaning of Ihram**

The pilgrims must seek guidance and learn about all the rituals that are essential for the performance of Haj according to the Maslak they follow. However, it must be known to all, irrespective of their background, that the Ka'ba is a sacred house, so are the people who surround it. Whatever the Haji does here, he must not hurt anyone, not even accidentally. That is what we mean when we refer to Haram (the sanctuary) and the *hudoode-Haram* (precincts of Haram). Harming anyone in Haram means the Haj is simply not complete. So do not rush, do not push. Take it easy and should someone act wildly, simply get out of the way. Remember that amidst all this apparently ostentatious public



participation in numerous rituals, Haj is immensely and intensely personal. The Haji is always focused on personally performing the ritual perfectly.

Within the territory of Haram, it is the Haram law and Ihraam dress that apply. The conditions of Ihraam and how to wear it ought to be understood.

Even the pilgrim who gets out of the state of Ihraam should remember that a number of conditions still apply to the Haj pilgrim and these conditions entail truthfulness, compassion to fellow beings, good conduct, good thoughts, exemplary behaviour, desisting from anger and angry outburst, desisting from physical violence and so on.

Ka'ba is not sacred due to some of the sanctified spots but, rather, because of its symbolic value as a marker of the *Qibla*, the direction of prayer. Ka'ba contains no relics and is not itself an object of prayer. It rather provides spiritual focus and symbolizes God's Being at the centre of creation.

### Calendar of Haj events

The months for the pilgrimage are well known. The four sacred months, viz. Rajab(7<sup>th</sup>), Zul Qadah (11<sup>th</sup>), Zul Hijjah (12<sup>th</sup>, the month of Pilgrimage), and Muharram (1<sup>st</sup>). Excepting Rajab the other three months are consecutive. In all these months war was prohibited. That is to say, the first rites may begin as early as the beginning of Shawwal, with a definite approach to Makkah but the chief rites are concentrated on the first ten days of Zul Hijja, and especially on the 8<sup>th</sup>, 9<sup>th</sup> and 10<sup>th</sup> of that month, when the concourse of pilgrims reaches its height.

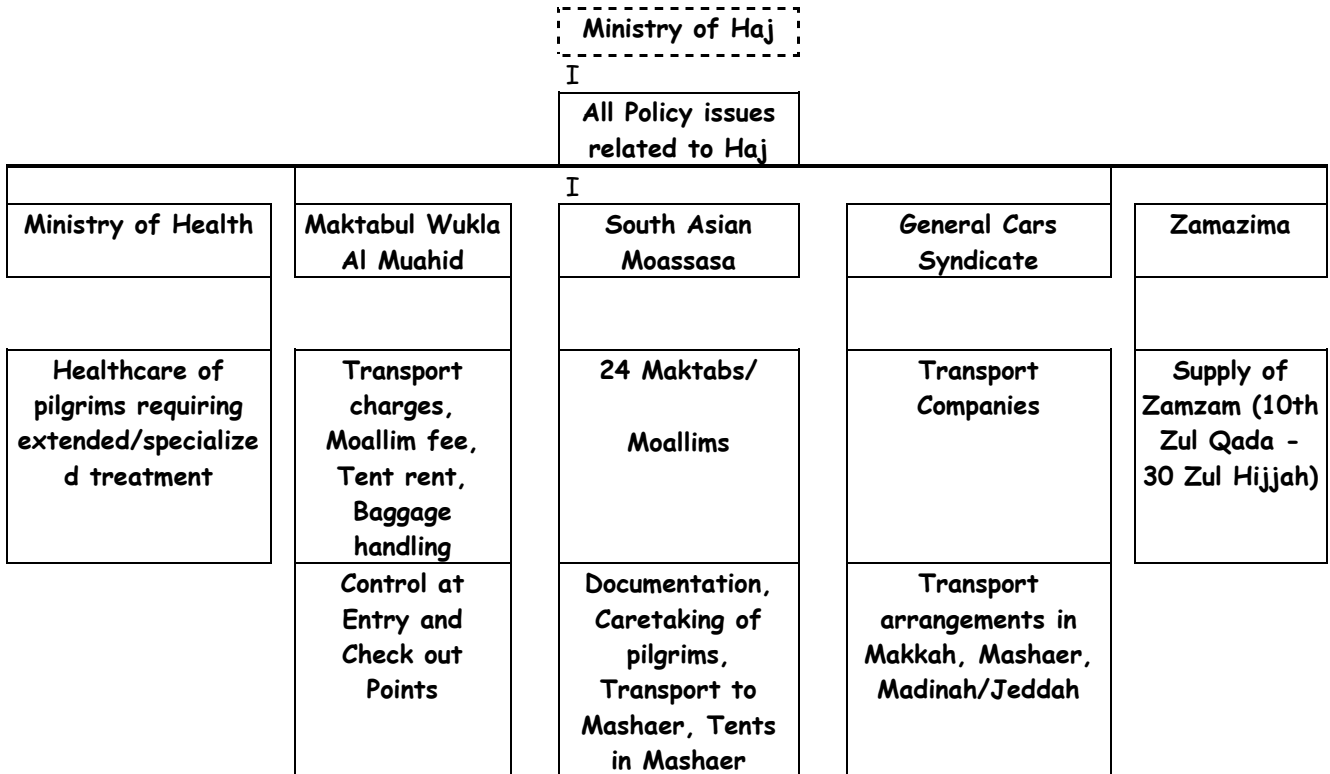
The chief rites may be briefly enumerated: (1) the wearing of the ihram from Meeqat fixed definitely on all the routes to Makkah. After this the pilgrimage prohibitions come into operation and the pilgrim is dedicated to worship and prayer and the denial of vanities; (2) the going round the Ka'ba seven times (tawaf), typifying activity, with the kissing of the little Black Stone built into the wall, the symbol of concentration in the love of Allah; (3) after a short prayer at the Station of Abraham, the pilgrim visits what may be called as station of Ismail (the fountain of zam zam) followed by running between the hills of Safa and Marwah, the symbol of patience and perseverance; the running between the two hills has both spiritual and moral dimensions. (4) the great Sermon (Khutba) on the 7<sup>th</sup> of Zul Hijja; on 8<sup>th</sup> Zul Hijjah, the whole body of pilgrims moves to the Valley of Mina (about six miles north of Makkah, where the pilgrims halt and stay the night; on 9<sup>th</sup> they proceed to the plain and hill of

'Arafat, which is also called the Mount of Mercy (*Jabl-e-Rahama*) about five miles further north,; (5) the tenth day, *Yaum Nahr*, the day of Sacrifice, when the sacrifice is offered in the Valley of Mina, the head is shaved or the hair trimmed, the symbolic ceremony of casting seven pebbles at the Jamarat is performed on the first occasion and the *Tawaf al-Ifada* or *circumambulation of the Ka'ba* is undertaken: the Rami is continued on subsequent days, both rites are connected with the story of Abraham. This is the '*Id-ul-Adha*', the ceremony is connected with the rejection of evil in thought, word, and deed. A stay of two or three days after this is prescribed: these three days are called Tashriq days. The Appointed Days: the three days after the tenth, when the pilgrims stay on in the Valley of Mina for prayer and praise. It is optional for pilgrims to leave on the second or third day.

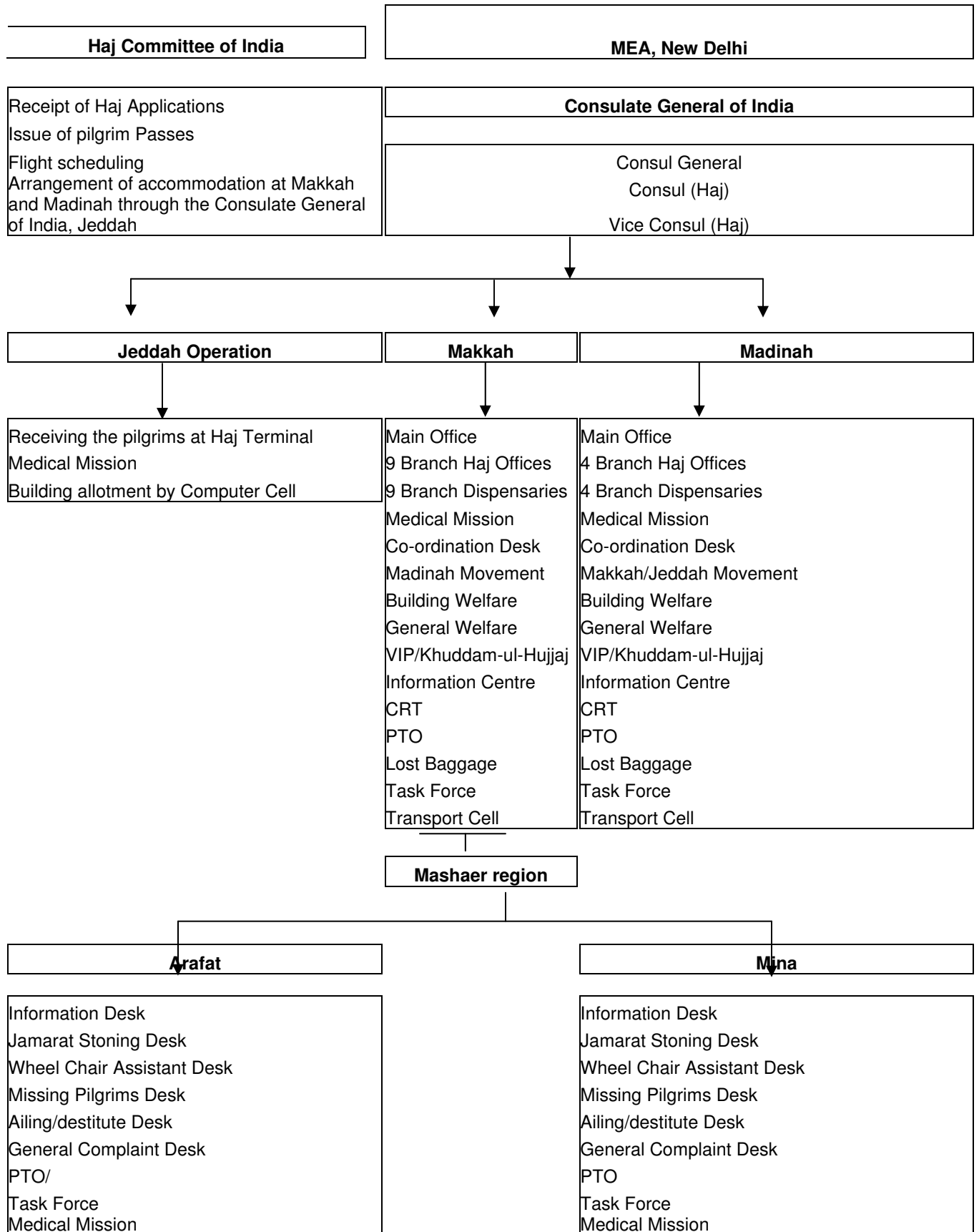
**PART II**

**Framework for Haj Management**

**Saudi Side**



**Haj Organization (Indian Side)**



The framework within which the Haj is conducted is governed by the rules and regulations of the Kingdom of Saudi Arabia. Indian pilgrims, though significant in number, are only a small fraction of the total gathering of the Islamic *ummat* which performs the pilgrimage. Hence pilgrims need to adjust and co-operate with the fellow pilgrims.

The Haj entails a physically taxing daily regimen. During stay in Makkah and Madinah it would be normal for pilgrims to walk a considerable distance on foot. Further, the rituals during the core Haj period involve multiple mass movements in the Mashaer region within specified timings and therefore demand a willingness to cope with the physical stress and strain of a magnitude which pilgrims may not be accustomed to previously. The pilgrim in advanced age must have a companion accompanying him. Keeping photocopies of all medical records handy would be useful. However, what is most important is keeping one's spirits high, having patience and not losing sight of the main goal of the visit i.e. Haj and immersing oneself in the worship of Allah.

### The Role of Maktab/Moallims

The regulations governing the performance of the Haj stipulate that all pilgrims on arrival in the Kingdom are allocated to "Maktab" which provide a number of essential services to them. The "Maktab" managed by mutawifeen/moallims appear to have changed with the passage of time and they **do not have any specific religious roles relating to guiding pilgrims in performance of Haj**. They confine themselves to providing reception services at the airport, movement of pilgrims to Makkah, their transport in various parts of the Kingdom including the Mashaer region, accommodation in Mina and ensuring that pilgrims do not stay back after the Haj. Pilgrims should be thoroughly briefed about the role of Moallims.

On arrival the travel documents of pilgrims are taken over by the Maktab to be handed over only at the departure terminal. A photo identification is provided to all pilgrims by the Maktab. This should be kept carefully and carried at all times during the Haj. Pilgrims are required to wear a metal bracelet which indicates their passport number and nationality before getting into the plane in India. It is an essential means of identification and should never be taken off, even during bath or *wudu*.

Pilgrims are not permitted to travel outside Makkah, Madinah or the Mashaer region without the permission of their Maktab since their visas do not

permit visits to Jeddah or elsewhere in Saudi Arabia. **Pilgrims who venture to do so face arrest and deportation.**

All the Moallims looking after pilgrims from India belong to South Asian Moassasa which is the largest Moassassa (Establishment) and is also called as Moassasa Janoob Aasia in Arabic.

### **Air travel between India and the Kingdom**

The Saudi Arabian Airlines plays a dominant role in transporting pilgrims from India to the Kingdom. Air India, which has been traditionally entrusted with the responsibility of transporting pilgrims from India to Saudi Arabia with Chartered Flights, now transports only around 35% of our pilgrims. All the pilgrims are allotted their flights in India even for the return phase and should be advised to stick to the flights allotted. Pilgrims must come and return by the allotted flight only. Coming to Saudi Arabia on an 'out-of-turn' or on a different flight upsets the management and administration at the Saudi Arabian end and causes inconvenience to all. Any request for change in the outbound flight also may result in disturbing the delicate balance of the Haj management. However on the basis of genuineness Indian Mission does try to re-adjust flight schedule for the pilgrims. But one thing should be clearly informed to the pilgrims that **it may not be possible always to change the flight schedule.** The difficulty is more for the Pilgrims traveling on the Saudi Arabian Airlines. **It is also not possible to switch over between Saudi Arabian Airlines and Air India or to change the sector.**

### **Arrival in Madinah/Jeddah**

During the flight pilgrims must fill in the Immigration Forms, which are given by the air crew. These are required by the Saudi authorities once the pilgrims reach the kingdom. The help of fellow passengers or the flight crew can be taken if forms cannot be filled by the pilgrims themselves. Keep this filled up form inside the pilgrim pass so that immigration is cleared quickly after landing at Madinah or Jeddah as the case may be. The pilgrim pass, immigration card and meningitis certificate should be kept with the pilgrim. Ladies and gentlemen will be separated at immigration and, therefore, each person should have the documents and papers in his/her own custody.

While disembarking at the Madinah airport or Jeddah Haj Terminal, the crew will give an extra food packet. This is for consumption while waiting at the

Haj Terminal holding area for the buses that are to transport pilgrims to Makkah or Madinah as the case may be. It may take upto 2 hours at the Madinah airport and upto 4-5 hours at Jeddah Haj Terminal to complete formalities before boarding the bus for onward journey to buildings in Madinah and Makkah respectively. It may take 2 more hours to reach Makkah from Jeddah Haj terminal.

After deplaning at Jeddah, pilgrims are brought to the waiting hall and from here they are taken in small batches, separately for men and women, to the immigration hall. In the waiting hall, there are toilets which can be used. In the immigration hall if the immigration card is filled properly there will be no problem in swift clearance. At the airport itself the Mission staff pastes on pilgrim passes details about the pilgrims, his accommodation cover number etc.

In Madinah the pilgrims are taken straight away to their designated accommodation, which may take 45 minutes to 1 hour. The passports are collected by representatives of the United Agents Office and returned at the time of departure to Makkah.

**For Haj 2006, the Saudi authorities are contemplating introducing fingerprinting of Hajis upon arrival at the Jeddah airport.**

### **Baggage Handling**

The free check-in baggage allowed to each Indian pilgrim is 45 kgs and 10 kgs of hand baggage. The Indian pilgrim is also entitled to 10 ltrs of Zam Zam which will be provided by the airlines after reaching India at the disembarkation point. **Therefore, the pilgrims should not carry Zam Zam themselves.**

It is imperative that the State Haj Committees ensure the luggage should have proper identification marks - name, address and the pilgrim pass number of the pilgrim. If possible, different colour coding for different cities and districts within a state could be introduced. This would facilitate easy tracing and delivery by the Lost Baggage Section in case it gets misplaced in transit.

Pilgrims should be discouraged from carrying cooking oil, kerosene, flour, perishable items or potatoes or onions or other stuff that is objected to by the Saudi customs authorities. All food stuffs are readily available at affordable prices and need not be carried from India.

If medicines for personal use are being brought, the doctor's prescription in original should be brought along with them, otherwise the medicines will be

confiscated. The baggage should not contain anything prohibited or objectionable under Saudi law such as drugs, alcoholic drinks or even any alcoholic preparation and intoxicants. Even carrying of poppy seeds or *Khash Khash* is not allowed. **It should be noted that drug peddling is considered a very serious crime in the Kingdom of Saudi Arabia and is punishable by death.** Pilgrims should, therefore, be discouraged to carry packages handed over by unknown or unauthorized persons during embarkation in India. A pilgrim will be personally held responsible for anything objectionable in the package. It may be remembered that even magazines, photographs, books and religious literature as also audio and video cassettes can be confiscated at the customs.

Ensure that photocopies of pilgrim pass, Meningitis inoculation certificate, ticket and other necessary documents like doctor's prescription are kept in a separate folder in luggage. The original pilgrim pass, Meningitis vaccination certificate, and other essential papers should be carried in the hand baggage and this hand baggage should also be properly marked for identification. The hand baggage should never be left out of sight.

Only necessary items like pyjamas, kurtas, shirts, lungis, underwears, slippers, shoes, caps, sweaters, blankets, toilet mug {*lota*}, water bottle, soap, toothpaste toothbrush, comb, socks, handkerchief and such items should be carried. Remember that Haj-1426 will fall in January. This is a cold month and hence pilgrims would need to have a sweater and blanket. Rooms in Makkah and Madinah and the tents in Mina are all air-conditioned and hence pilgrims may feel cold, especially during the night. There are no heating arrangements at any of these places.

### **Stay at Makkah Al Mukkarramah**

#### **General Information/precautions**

All the accommodation is hired as per the norms laid down by the Government of India in consultation with the Haj Committee of India and as per regulations of the Government of the Saudi Arabia. The hiring is done through an elaborate 3-tier procedure involving member of the State Haj Committees, Central Haj Committee and the Consulate General of India in Jeddah. The pilgrims should therefore feel reassured that the accommodation is in strict accordance with the norms and procedures. As such every pilgrim get 3.5 sq meter which is actually quite less but this can not be changed as more that 2 million pilgrims come and stay in limited space of Makkah and thus the Saudi



Government has made these norm. Till last year the space norm was 3.0 sq meters per pilgrim which has increased to 3.5 sq meter this year so the pilgrims visiting this year would surely have more comfortable stay.

All the pilgrims would have to share the bathroom and kitchen facilities that they should do in the spirit of brotherhood and adjustment. A little patience on part of pilgrims can solve a lot of hassles and problems. **It is therefore very important to emphasize this.**

All the pilgrims are provided with metal frame beds in the rooms along with mattresses, pillows and bed sheets. Beds are enough to keep some luggage under it; however, hoarding of lot of stuff should be discouraged as the space in the rooms is limited. Each bathroom would have a bucket, a mug and provision for the hot water.

Pilgrims should try to go out of the building much before the prayer time as exactly at prayer time they will find a lot of rush for the lift in which case they may even miss prayers. Overcrowding of lifts results in break-downs and can cause accidents. In case a lift breaks down every effort will be made to repair it forthwith. However it may be understood that during peak periods the demand for lift technicians and the traffic conditions in Makkah may lead to some inadvertent delay.

Pilgrims should avoid wasting water or using too much water. During the peak Haj period if water finishes in a building due to excessive use, water tankers cannot bring water due to restrictions on movement. For washing of clothes, utensils, bathing and cooking purposes, economising on the use of water is essential. If there are leaking taps or toilets, pilgrims must immediately bring this to the notice of the caretaker of the building (Haaris) and the building supervisor deputed by the Consulate. **Many buildings in Makkah have western style commodes. It is essential that pilgrims are acquainted with their use in advance.**

Pilgrims must not allow visitors inside buildings or rooms. They should be met outside the building. Friends, relatives and extra persons are not to be kept in rooms. The rooms should not be cluttered with excess baggage since space is at a premium.

Every day each building will be visited by a building supervisor who will check with the Haaris about any problems that need rectification. Pilgrims can either inform the Haaris about problems they confront or record a complaint in

the *Complaint Register* kept in their own building for this purpose. Complaints can also be lodged with the branch office of the Indian Haj Mission which is overseeing their building. Map of the branch office and the telephone number are available on the ground floor of every building.

As regards food in Makkah, there are many restaurants and eating places which sell cheap food including roti, rice, dal, vegetables and chicken at nominal prices. Roti or bread is very cheap and fruits are also available in plenty. Given the foreign exchange component given to our pilgrims, it is very much affordable and perhaps cheaper if pilgrims make arrangements and eat in groups. The suggestion is that for breakfast they can have fresh fruits, bread, eggs and milk or fruit juices and for lunch and dinner they can have normal meals with rice, roti, vegetables and non-vegetarian dishes.

It is good to drink plenty of water during the course of the day. The Zam Zam water is available free of cost all around the *Haram Sharief*. At other places water can be bought. Besides, Maktabul Zamazima delivers Zam Zam to pilgrims at the rate of one litre per pilgrim in their buildings after 10<sup>th</sup> Zul Qada.

The kitchen space in the buildings is limited and adjustments for cooking timings will need to be made. It is not possible for all pilgrims to cook their food as they do back home in India. Electric cookers cannot be used in the rooms for fear of fire. Kerosene stoves as well as gas stoves can be used in kitchens. However, pilgrims have to pay for the refill of gas cylinders.

All the pilgrims should also read the various instructions and advices pasted by the Indian Haj Mission or the Moallims. These are usually pasted at the prominent places in the buildings.

### **At the Haram Sharif in Makkah**

First of all while visiting the Holy *Haram Sharief* all the pilgrims should keep their emotions under control. Sudden outburst of emotions has led to difficulties for the pilgrims in past as it can be mistaken as mental disturbances etc. Saudi officials/ police authorities are spread out in the Harm Sharif area, even in the civil dress, and any unusual act is always noticed. Also when caught by the police or the Saudi Authorities the pilgrims should be advised not to speak anything as it may be interpreted against him . **The pilgrims should rather insist for the presence of an official from the Indian Haj Mission before speaking anything to these authorities.**

The *Haram Sharief* at Makkah consists of basement, main floor, first floor and terrace. When the crowd gets bigger even the outside spaces are filled up to a long distance. Pilgrims need to be educated about the use of conveyor belts which are used to carry people to the upper floors and the terrace. By their unfamiliarity with the use of conveyor belts and by holding on to the railings, pilgrims tend to create a stampede like situation and in the process hurt themselves.

In the Haram Sharif, pilgrims should always carry a plastic bag to keep their sandals/shoes. Also they can carry a prayer mat in case there is too much rush and have to offer their prayers in the open or by roadside.

Outside the Haram Sharif there are very good toilets and *wudukhanas* and it is not necessary to go every time to the room to wash and come back for prayers. However, care needs to be taken that during the *wudu* valuables are not snatched or stolen. *The Arabic word for "thief" is "Haraami"*. It is preferable to deposit extra cash or valuables with the Moallims against a proper receipt. Several lockers are also available just outside the Haram Sharief to keep valuables or cash for a period of few hours.

Losing the way in the vast Haram Sharief is common with pilgrims. Therefore, while entering the Haram Sharief pilgrims should look around from inside the courtyard. There are five coloured gates leading outside. They must remember the colour, name or number of the gate which leads to their house in Makkah. This is the easiest way to remember. All the gates of the Haram Sharief are numbered for convenience. In any case, pilgrims in difficulty should look for our **Task Force** officers who, clad in blue **INDIA** marked jackets, are throughout ready around the Haram for guiding the pilgrims.

### Indian Haj Mission Services

There are 9 branch dispensaries and 9 branch offices for the convenience of pilgrims opened by the Consulate in various areas which house Indian pilgrims at Makkah. All Indians are welcome to use these facilities. Additionally there is a main Indian Haj Office and main Hospital at the Jabl-e-Ka'ba area of Makkah.

Knowing the telephone numbers of branch office, branch dispensary, main Indian Haj office and main Indian dispensary along with the telephone number of Maktab and the contact telephone numbers of friends or relatives in Makkah, Madinah and Jeddah will definitely prove useful at times of need. Some loose change (coins) which can be used in case of need to telephone any of these places

will come handy. Telephone facilities are available in great abundance in Makkah and Madinah. There are a number of manned telephone booths which accept Riyal notes.

Indian Haj office runs computerized data base of all pilgrims and their places of accommodation. A pilgrim can be located with the punching of a key. All it takes is a visit or a call to the Indian branch office. Some but not all branch offices also have free internet facilities for the pilgrims.

There are also the Task Force officials who would be wearing 'India' marked jackets, T-shirts and caps. Their only duty is to move around the Haram Sharif area and be available to the pilgrims to help and guide them. So the pilgrims should be advised to locate them and seek their help and guidance freely without hesitation.

Complaints about buildings and medical service and other problems that pilgrims may have such as misplaced or lost-baggage should be immediately reported to the concerned section listed in the organizational chart the Indian Haj Mission above. Theft or loss of cash should be reported to the General Welfare Section which will immediately provide financial relief to the pilgrim.

### **Some further useful tips**

Assistance/help for the pilgrim is available at every step; he/she should seek it, if needed freely without hesitation. The redressal of the pilgrim's grievances will be ensured preferably there and then provided he/she registers a complaint, if genuine. The pilgrim can easily identify the **IHM** officers wearing blue jackets with the distinctive **tri-colour** of the Indian flag printed on the jacket along with **BHARAT** and **AL HIND** (in Hindi and Arabic) at the back and **INDIA** (in English) on the front. The pilgrim will be received at the airport (Jeddah/Madinah) by the officers of **Indian Haj Mission (IHM)**. The pilgrim need not panic for anything; these officers will take care of the pilgrim's reception/collection of baggage after he/she is cleared by Saudi authorities. The pilgrim should cooperate with the IHM staff members who will take care of his/her baggage and load it on the bus in which the pilgrim will travel from Madinah airport to his building or from Jeddah to Makkah.

If by any chance the pilgrim's baggage gets lost or misplaced, he/she should inform the **Lost Baggage Section** for its retrieval. In case of theft or loss of pilgrim's foreign allowance/currency, he/she should report to the **General Welfare Section** for immediate monetary relief.

Should the pilgrim require medical treatment on arrival due to any reason there is a **dispensary** open round the clock at the airport. If the pilgrim is not able to walk to the dispensary, he/she can summon the doctor to his/her room. There is a **Dispensary** open around the clock in the pilgrim's own accommodation district along with the branch offices. He/she must feel free to use it.

On arrival at the building, the Moallim will provide loaders to carry the pilgrim's baggage to his/her room. The Moallim is also expected to offer to the pilgrim a hot meal on arrival. For any accommodation related problem, the pilgrim should register a complaint in the **Building Complaint Register** which is available at the reception desk of the pilgrim's building.

In deference to the sanctity of the Haram precincts, the pilgrim should not shout to voice his grievances; on the other hand he/she should use the register in the building or branch office to record his complaint.

### Performing Haj

Moallims would arrange transport of pilgrims from Makkah to Mina however the pilgrim ought to have patience and wait for his/her bus for Mina on 7<sup>th</sup>/8<sup>th</sup> Zul Hijjah; there is sufficient time available to get to Mina. Pilgrims should carry bare requirement of their clothes to Mina as the stay involves change of clothes on 10<sup>th</sup> Zul Hijjah only. In Mina apart from the main dispensary, medical assistance to Indian pilgrims is available in their camps at Mina.

### Sacred Sites of Mashaer

In Mina the Pilgrims are lodged in tents according to their Maktab. They are transported from Makkah to Mina by buses arranged by the Maktab. The space per pilgrim in the tents in Mina is only 1.15 sq m. This is so because the valley of Mina is small and is girdled by hills on all sides. The journeys from Makkah to Mina, from Mina to Arafat, from Arafat to Muzdalifa, from Muzdalifa to Mina and from Mina to Makkah tends to be very disorganized as the buses have to do two trips and many pilgrims do not have the patience to wait for the buses that the Moallim arranges for them. Some pilgrims prefer to walk from Makkah to Mina, which is 6 kms, through the covered walk-way. From Mina to Arafat there is no covered walk-way. Mina ends where Muzdalifa begins. A little after Muzdalifa ends, Arafat begins. The three Haj regions are contiguous and in a straight direction. It has been noticed that from Makkah to Mina, the pilgrims are by and large moved smoothly by the Moallims. Similarly, movement from

Mina to Arafat, even though chaotic, still delivers. The problem may be in the return journey. Pilgrims must not panic for in their movement from Arafat to Muzdalifa. *Remember that pilgrims are to leave Arafat only after the Magrib Azaan but have to say Magrib prayers combined with Isha only on reaching Muzdalifa, however long it takes.* It might take 6-8 hours to cover the very short distance of 5-6 kms from Arafat to Muzdalifa by the buses. The Saudi authorities have constructed a long pedestrian walkway from Arafat to Muzdalifa. Strong and able-bodied Hajis could prefer walking from Arafat to Mina instead of taking a bus. They could reach Muzdalifa in less than an hour. At Muzdalifa, queues at the toilets can extend upto two hours. As Muzdalifa and Mina are contiguous, it may be advisable that pilgrims who are in a good state of health could walk over to their camps in Mina after the Fajr prayer on 10<sup>th</sup> Zul Hijjah and then do the rituals without waiting for the buses which could be spared to transport the elderly and women pilgrims. The buses used by Indian pilgrims are air-conditioned.

The Indian consulate sets up an office at Mina also along with full fledged dispensary. Indian Haj Mission officials are spread around the whole of mina area and can easily be identified by the blue jacket and INDIA/AL HIND markings. Also some of the officials may be themselves performing Haj but they would be wearing scarves bearing INDIA and AL HIND markings. Some would be carrying Indian flags also with them.

The six Moassasas in Makkah have separate colours. **The colour of the South Asian Moassasa is yellow.** In Mina and Arafat the sign boards of Maktab in Mina will be yellow. Location of camps in Arafat will be marked by tall yellow pillars. The South Asian Establishment called the Janoob Asia Moassasa is the largest among the Moassasas and looks after the South Asian pilgrims including Indian. Its flag post yellow pillars are visible from a distance. The pilgrims must always carry identification cards and, if lost, ask the way for "Moassasa Junoob Asia" or Indian Haj Office or "Baith Al Haj Al Hindiya". They must always remember the number of Moallim's Maktab, for example, if allotted to Maktab 12, then both in Mina and Arafat, they must always ask for the way to Maktab 12. In Arafat, pilgrims should pray at their own camp. If they intend to go to Jibl-e-Rahma or Masjid-e-Nimra, they should study their camp location and direction carefully before leaving. Otherwise, there is a distinct possibility that they will get lost. In case they are actually lost in Arafat or Muzdalifa or Mina, they should ask people the way rather than panic. They must carry sufficient money to take private buses in case they miss their own bus. It is better to have 10 Riyal notes for this purpose. If actually lost in Arafat and unable to find way

in 2-3 hours, it is advisable to take a private vehicle to reach Muzdalifa by paying 10-20 Riyals. Alternatively, the pilgrims can walk using the pedestrian walkway. In Muzdalifa, pilgrims can pray and then take any private vehicle to Mina or walk to Mina the next day after Fajr. **In Mina, it is easier to find the camp as the Indian camp is situated on two main roads called the Souq-al-Arab and the Share-Johara.**

Though all pilgrims are accommodated in fire-proof tents at Mina, yet the possibility of small fires due to negligence cannot be ruled out. There is need to be very careful during stay in Mina. Exit points in the camp should be identified, for use in case of emergency. Instructions on the fire extinguishers should be carefully read just in case these are to be utilized in an emergency.

There used to be stampede like condition at the site of stoning of the Jamarat in earlier years. However since last year the new arrangements made by the Saudi side have eased the pressure on the site and no untoward incidence was witnessed. This year further easing is being done and Inshaallh every thing would go smoothly again. There are two levels from which pilgrims can perform *Rami* (stoning) Jamarat. Pilgrims should only go to the Jamarat at times allocated for them by the Saudi authorities. Indian Haj officials will come and escort them to the Jamarat at these timings along with officials of the Maktab. In this manner stoning can be done with ease. Pilgrims should never get stuck in a crowd that is not moving or that is observably stationary. They should choose the ground or the top level for stoning as per the assessment of the crowd. Old, infirm, children and women, who are not able to withstand the strain, can depute someone else to stone on their behalf. If it is found that Jamarat site is overcrowded or the movement there is very slow, it is better to turn back immediately and return to the camp. Pilgrims can go back for the ritual at a better time. One must also be very alert to the fact that some pilgrims of certain nationalities come in bunches and batches and push their way through. Pilgrims should not get into their way or try to stop them as one could get harmed in the process. It will be more sensible to avoid their path and wait till they get out. Do not try to go against the direction of the crowd. Move with the crowd. Do not lose temper and do not fight with others. It is advisable to move in groups from the camps with the assistance of the Khadim ul Hujaj. The Ministry of Haj provides schedules for pilgrims according to which they will permit movement for the Jamarat. This will assist pilgrims in finding out the best time for stoning at Jamarat. The Indian Haj Office in Mina organizes Jamarat movement as per the time table assigned by the Saudi Haj authorities; Indian pilgrims should follow this plan as the pilgrim groups are accompanied by a full

team of doctors, paramedics, administrative staff etc to ensure safety.

*An important factor that plays a crucial and direct role in the "choking" at the Jamarat Bridge is the rigid belief of some religious scholars, mostly from the Indian sub-continent, that stoning of the Jamarat has to be carried out during specific timings on the three days. This leads to unwanted and avoidable congestion at the Jamarat Bridge which could, at times, prove to be fatal. Most Ulemas of the Middle East dissuade pilgrims from exposing themselves to danger and have declared that Rami could lawfully be done at any time during the days of Tashreek.*

Islam does not enjoin to suffer bodily harm or risking life. There are always options available and hence there is no need to hurry and in the process get harmed.

The symbols of human submission and Divine Mercy prefigure in the Haj ritual and the Holy Quran states that He "...has placed no difficulties on you in matters concerning religion" (Al-Hajj 22:78). Further reminders abound. In another verse it is stated: "Allah desires for you ease; He does not desire hardship for you" (Al-Baqarah 2:185). Thus, it is incumbent upon religious scholars to ponder seriously over this issue and decide whether it is common sense to let rituals take precedence over human life?

### **Food Arrangements**

Last year experiment was done to provide food at mina through Moallims. The experiment was met with a number of problems so it has been decided not to continue with it and to go back to the old system whereby pilgrims fend for themselves. A number of restaurants are coming up in Mina for the fast food. A number of stores are available where dry ration like biscuits, cakes, chips, juices, and some fruits can be bought.

### **Ziarat of Madinah Al Munawwarrah**

It is a widely common belief among Indian pilgrims that offering forty prayers in succession in the Masjid-e-Nabvi at Madinah has great rewards. Pilgrims spend eight days in Madinah before or after the Haj depending on when they arrive in the Kingdom of Saudi Arabia.

For Haj 2005, more than 22000 Indian pilgrims arrived for Haj via



Madinah for the first time in the history of Haj. This year the number is bound to increase. These pilgrims reaching Madinah directly would come to Makkah after ziarat and exit after the Haj from Jeddah. All other Indian pilgrims coming to Saudi Arabia before 18th of Zul Qada will move to Madinah after 48 hours of their arrival in Makkah. Otherwise, they will go to Madinah after the Haj. For pilgrims arriving close to the Haj, their Madinah movement is not done immediately after their arrival at Makkah. Rather they are sent to Madinah only after the Haj is over and, from Madinah, after spending 8 days, they are sent straight to the Jeddah Haj Terminal for departure to India and as many as 21000 pilgrims will fly back to India directly from Madinah. In case of pilgrims who have done the Madinah Ziarat before Haj, they will be in Makkah and after Haj they will be sent to Jeddah Haj Terminal from Makkah for the return journey to India.

The Maktab will announce the time of arrival of buses at the building, but pilgrims need to be prepared for delays in the arrival of buses. Buses are some times delayed by several hours due to traffic movement restrictions. Staff members who look after the Madinah Movement of pilgrims will try their best to ensure with the cooperation of pilgrims a smooth Madinah movement.

When the buses arrive pilgrims must supervise to ensure that their luggage is loaded on the same bus that they are travelling in and if they have to go to the toilet they must do so before boarding the bus. In many cases, the buses stop midway between Makkah and Madinah after a 2-3 hour run.

When the bus approaches Madinah it halts at the Pilgrim Reception Centre (PRC) outside Madinah where pilgrims are checked by the PRC staff. The Consulate staff members are also present to help pilgrims. The bus then goes to the house in Madinah where they will be accommodated. Normally, more than half a dozen contractors in Madinah are given contract for housing Indian pilgrims by the Haj Committee of India, and pilgrims will go to one of these contractors' buildings.

In Madinah, there is only one category of accommodation, and all pilgrims have to be accommodated within 850 meters of the Haram Sharief. It is the pilgrim's own luck if he is housed in buildings closer to Haram and/or in better buildings. It is entirely possible that those in Category III in Makkah are located nearer the Haram in Madinah than those in Category I & II. During January, weather in Madinah is likely to be quite cold and it is advisable for pilgrims to have some warm clothing. **It should be noted that cooking, specially using of gas burners, is not allowed in many buildings in Madinah,**

especially those located in the Markaziya area, which is in close proximity to the Holy Mosque. There are plenty of fast food joints from where different kinds of food items can easily be procured.

In Madinah, pilgrims must be careful to note down and know the exact name, address and telephone number of their buildings. They should not leave their luggage or some female members behind to take care of the luggage while they rush off to the Masjid-e-Nabvi for prayers. They must first ensure that they are accommodated in a room and that their luggage is in the room. Only then after getting the name and address of the building and room number should they go for prayers to the Haram Sharief.

It is advisable to visually mark out the landmarks and routes of the Masjid-e-Nabvi and focus a little on the topography of Madinah. The Masjid-e-Nabvi has gates with names and numbers. Remembering the gate name or number for entry and exit might help against losing one's way.

Since the accommodation in Madinah is hired on a cycle basis, the departure movement from the city at the designated time is necessary in order to make way for the next lot of incoming pilgrims. Delays will mean the next groups of pilgrims are being stranded for want of accommodation. Also, in cases of pilgrims departing from Madinah to the airport, delays will lead to the possibility of missing flights either at Jeddah or Madinah airport.

The Indian consulate office in Madinah sets up are four branch dispensaries along with branch offices and four branch offices in addition to the main hospital and the main office geared for 24hr service to Indian pilgrims. All the services provided by the Makkah offices are also provided here.

### Departure Phase

The departure from the Kingdom is either from Jeddah or Madinah. Some pilgrims who came via Jeddah may go back from Madinah. All the pilgrims should make sure of their departure schedule well in advance so as to avoid any last minute surprises.

All the pilgrims should follow the advice of the Moallims and the Indian Mission officials for the departure phase. It is the requirement of the Saudi Government that all the pilgrims should reach the Airport **before 8 hours of departure of the Flight**. Add to it the travel time from Makkah to Jeddah

Airport; so all the buses **leaves 12 hours before the flight time from their respective buildings**. Working backwards all the buses are stationed 15-14 hours before the flight time at the respective buildings. It is essential for all the pilgrims that they are prepared at least by the time the buses arrives at the building for departure. All their baggage should have been packed and brought to the lobby of the building. Any last minute shopping and visit to other places should be avoided.

Pilgrims should remember to carry enough money to buy food and water at the Haj Terminal for the waiting time. Airlines only supply food packets if delays are more than 6 hours beyond scheduled time of departure. Saudi authorities also prohibit the Consulate and other welfare agencies to provide any eatables to the Pilgrims at the terminal. All pilgrims have to buy their own stuff at the terminal. **Therefore, it is advisable if pilgrims could carry some snacks, fruits and water along with them from Makkah to the Jeddah Haj terminal.**

The Pilgrims should stick to the baggage allowance. Any excess baggage should be preferably cargoed beforehand. There have been delays in past because of the excess baggage from the pilgrims. Also if the baggage is more than the allowance it may so happen that baggage of all the pilgrims traveling in a bus may not come in that bus. **In such cases the Indian Haj Mission has no role to play** and Moallims may decide to transport that baggage in separate vans and it may be difficult for the pilgrims to identify their baggage after reaching the airport. So it is absolutely essential that the pilgrims stick to the baggage allowance and give the excess baggage to the Cargo service in advance. It should also be remembered that giving the excess baggage to the Cargo means less charge than paying for the excess baggage at the check in as accompanying baggage. For example in Madinah if they exceed the prescribed weight, they will have to pay excess baggage charges at the airport at the rate of SR13/- per kilo.

### Some DOs and DONTs

- Pilgrims should take care of their health and keep themselves protected from the hot sun and the cold nights as well as the cool temperatures inside the rooms. They should drink plenty of water and try to eat citrus fruits to build up resistance. The doctors and dispensaries are there to help in case medication is needed. The common complaints are of dehydration, sunstroke, cold and cough, flu, stomach upset, scraped thighs and blisters on the feet. In case of hospitalization, the Consulate doctors would ensure that pilgrims are looked after well in the Saudi hospitals and Indian doctors would be

regularly monitoring their progress in the hospitals.

- There are a number of natural deaths and some accidental deaths each year during Haj. The death cases are reported by the Maktab officially. However, all natural deaths and accidental deaths should also be reported instantly to the Indian Consulate officials and doctors who would help in expediting the formalities concerning burial of the deceased pilgrims. The formal death certificate takes time.
- A number of pilgrims have been cheated by confidence tricksters who gain their confidence and then take money from them on the pretext of buying things at cheaper rates. People have been tricked into even parting with money for the sacrifice that is supposed to be done after Haj at Mina on the 10th of Zul Hijjah. Theft from pilgrims is on the increase hence all precautions should be taken.
- Pilgrims need to be very careful while crossing roads, especially main roads and highways in Makkah and Madinah. Traffic is very fast on these roads and a number of pilgrims get injured or die because of their own negligence. The vehicle drivers will not stop or decrease their speed if pilgrims are crossing the road. Pilgrims are supposed to be on alert for vehicles coming on the road. Pilgrims should try and avoid going for 'ziarats' to different places before the Haj in order not to subject themselves to unnecessary risks.
- In Makkah as the Haj approaches the city seems to be bursting at seams with people everywhere. The overcrowding can easily take a toll on some of the civic amenities. Care must be taken to ensure that water is conserved in buildings and is not wasted, because in these days water becomes scarce and even water tankers find it difficult to enter into many areas due to overcrowding on the roads.
- Maktab can also take care of cash and valuables but pilgrims must insist on a proper receipt if they are leaving money with the Maktab. They should not give any cash or valuables to anyone else than to a proper person in the Maktab who should give a proper receipt (*Fatura*) for the same.
- Pilgrims should avoid picking up or even touching any unattended items anywhere. Firstly, this may constitute a security risk secondly this may be construed as an attempt to stealing.

- Pilgrims must know that according to the decision taken by the Saudi authorities, the unused bus coupons for the Mashaer region will not be refunded. Tickets not used during other parts will need to be produced at the Maktabul Wukla office at the airport and refund claimed then and there.
- In case pilgrims want to advance or delay their return journeys they need to contact the CRT at the Indian Haj Office. Air India has computerized reservation terminals and pilgrims can change their departure schedules subject to availability of vacancies. In case of Saudi Arabian Airlines, the tickets will be collected and changed by the staff of the Indian Haj Office.
- The Indian Haj Mission provides full range of Consular services i.e. issue of Emergency certificate if the passport is lost, issue of duplicate Air ticket if the ticket is lost. However it is important that some kind identification is always retained with the pilgrim like the steel bracelet provided in India before boarding.
- For relatives and friends who would like to contact pilgrims and do not know where they are staying in Makkah, there is a computerised database available on the internet at the Consulate's website at <http://www.cgijeddah.com/>. The building and room numbers of pilgrims as well as telephone number/s of building can be obtained from the site so that they can contact them directly. Computerised pilgrim reception centres are also set up by the Consulate at Makkah and they can easily get pilgrim details from there. In Madinah, they will have to contact the Consulate office or branch offices since it is not known in advance which building and to which contractor particular pilgrims are to go. In Mina and Arafat pilgrims can give them the Maktab number where they can be reached or contacted.
- In order to make Haj easier, pilgrims always need to pray to Allah. They must show exemplary behaviour and patience that behoves the guests of Allah and should never lose the slight of the main purpose for which they are visiting Saudi Arabia. . The officials can only aid and assist them in their endeavour. No *bandobast* is foolproof and, therefore, individual efforts and the spirit of accommodation are essential for the success of this supreme experience.

**May Allah grant us success!**

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(This Training Manual for Haj Trainers is prepared by the Consulate General of India, Jeddah)