

UJ Sociology, Anthropology & Development Studies

W E D N E S D A Y S E M I N A R

Hosted by the Department of Sociology and the
Department of Anthropology & Development Studies



Meeting 4/2009

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in the Anthropology & Development Studies Seminar Room, DRing 506, Kingsway campus**

‘A sociologist’s experience of the pilgrimage to Makkah from South Africa’

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A sociologist's experience of the pilgrimage to Makkah from South Africa

Zahraa McDonald

Some background on Haj

Haj together with testifying to the Oneness of God, prayer, fasting and paying the poor tax is one of the five fundamentals Islam. The Qur'an states 'Haj of the Bait (Ka'aba) is compulsory on the people for the sake of Allah on those who have the means' (3:10) (Radio Islam, 2009). 'Haj literally means an intention to visit and technically it can be defined as visiting a particular place at a particular time and performing particular rites there.' (Radio Islam, 2009). The Haj rites commemorate incidents in the life of Abraham, his wife Hajar and his son Ishmael (Radio Islam, 2009). Despite the fact that Haj enacts the life of three individuals in Qur'anic history and occurs in a particular place and time, Baig (2009) claims that 'Haj is at once an intensely personal and a superbly collective act of worship.'

Haj can only be observed during a specific 5 days of the Islamic lunar calendar year, that is from 8-12 Thil Hijjah. Incidentally this is the last month of the Islamic year (See Appendix 1). Haj comprises of the movement of pilgrims from **Makkah to Mina** (8 Thil Hijjah, 1 day/5 salaahs¹), **to Arafat** (9 Thil Hijjah, between midday and sunset), **to Muzdalifah** (9 Thil Hijjah, the night), **to Mina** (10 Thil Hijjah, as long as it takes to pelt the last Jamarat² also called Akabah and get notice that your sacrificial slaughter has been completed), **to Makkah** (10 Thil Hijjah, as long as it takes to perform both Tawaaf or circumambulation of the Kabah³ and Sae'e⁴ or walking between two hills named Safa and Marwa) and then **returning to Mina** before sunset on 10 Thil Hijjah and remaining until 12 Thil Hijjah (See Appendix 5). Umrah, sometimes referred to as the lesser pilgrimage can be performed at any time during the year, except the 5 days of Haj. For a

¹Salaah/prayer 5 times daily is compulsory on Muslims who have reached maturity.

² Pelting of jamarats is one of the rituals in Haj. There are three and signify denouncing satan and evil. The jamarat are literally three concrete pillars and have been a safety risk for many modern day pilgrims. See Appendix 2

³ See Appendix 3

⁴ See Appendix 4

more detailed description of Haj refer to Wikipedia or a general internet search on ‘Haj’ which generates literally millions of hits, 4, 150,000 to be exact on Google. Umrah comprises of Tawaaf and Sae'e only. In the case of both Haj and Umrah it is necessary for the pilgrim to be in ihram which consists of both restrictions in clothing as well as behaviour.

Haj has many lessons to teach and insights to bring to bear. The most important and stark is that people from all backgrounds can come together in peace and harmony, notwithstanding their internal intolerances. Their only reason being to fulfil the duty to their God. Nation, language, gender and origin matter not in times of intense communication with the Almighty. What matters is that each person knows the other is there for the same purpose he or she is. The greatest objective of Haj is preaching Tauheed (Oneness of God) (Alvi, 2007).

Sheikh Osama Khayyat, an imam of the Grand Mosque in Makkah, on Friday described the annual pilgrimage as a symbol of Islamic unity and solidarity and urged Muslims to strengthen their unity by upholding the teachings of Islam. . . . Khayyat urged the pilgrims to make use of their blessed journey for achieving the objectives of Haj, such as establishing a close relationship with God, cleansing themselves of sins and bolstering unity. (Fakkar, 2007)

A South African Haj

Notwithstanding the objectives of Haj which in my experience is lost on no pilgrim. Haj does neither mask physical and structural global realities. One of the starkest is the salience of the Nation State.

The two Holy mosques are in the Kingdom of Saudi Arabia (KSA) and like most other countries in the world South Africans, as well as other foreign nationals require a visa to enter the country.

Haj visas are distinct from either tourist, business or any other visa required for entry into the KSA. Furthermore for South Africans Haj visas are only obtainable from the Kingdom of Saudi Arabia if one applies and is accredited by the South African Haj and Umrah Council Haj (SAHUC). Accreditation is however a recent phenomenon in South Africa. SAHUC came into existence at the behest of the KSA Haj Ministry and the South African Department of Foreign Affairs in 1996. SAHUC's mission it is 'To Provide logistical and Co-ordinated assistance which is Non Discriminatory, Spiritually Uplifting and creating the conducive environment for fulfilling the obligations and needs of Haj and Umrah pilgrims whilst ensuring Equitable Access and equal rights for all South African citizens.' (SAHUC, 2008).

The first three paragraphs of the preamble of SAHUC's constitution (2005: 3) read as follows:

In dedication to its duty to the South African Muslim Community in general and the Pilgrims in particular, the policy of the Council shall be guided by the spirit and understanding of Haj as contained in the Holy Quran and as exemplified by the Prophet Muhammad (Sallal laahu Alayhi Wa sallam – May Allah's peace and blessings be upon him).

Haj is one of the five fundamental pillars of Islam, which in practice demonstrates the principles of the Oneness of Allah and the unity and equality of humankind.

The Institution of Haj, its rites and rituals, is an affirmation of an ideal, which we cherish in our lives – a society where every human being shall have equality of opportunities and environment without discrimination based on race, colour or class.



The KSA Haj Ministry provide for 2500 Haj visas for South Africa. SAHUC generally request more and in the last Haj season South Africa was awarded 5000 visas. As a result of the fact that there are many more Muslims in South Africa who would like to go for Haj SAHUC have instituted an application and accreditation process since 2006. This process is guided by privileging first time pilgrims together with the assumption that old age corresponds to fragility. In other words the older you are having not been for haj, the more likely you are to be successfully accredited. When a prospective pilgrim has been accredited he/she has to then select a Travel operator or agent with which to book. The KSA does not allow individuals to book their own accommodation in KSA.

My physical journey to the Baitullah (House of Allah) started as I passed through immigration to get a stamp in my passport. I left South Africa on November 17 and flew directly to Medina, generally pilgrims from South Africa go to Jeddah and then by bus to Medina. I reached Medina at eight, went through passport control and other passport checks. At the last check point one my passport was taken. Emerging from the airport in Medina I together with three other pilgrims travelling with the same travel agent were met by a representative of the travel agent and an official from SAHUC. The agent had to retrieve the groups' passports from the check point together with a KSA official in charge of managing the movements of Non-Arab Africans. This official proceeded to secure a bus that took us to the hotel. We eventually reached our hotel at twelve midnight.

We decided to rest and go to the mosque the next morning for the fajr/dawn prayer. Our time in Medina was spent going to the Prophet's (pbuh) mosque and trawling to the shops. We visited a few of the significant sites such as the gravesite of the Uhud⁵ martyrs and mosques such as Masjidul Quba and Qiblatain⁶. Greeting the Prophet (pbuh) at his grave was obviously the most emotional and exhilarating experience there. Muhammad (pbuh) is buried in one of his homes which at the time flanked the mosque. At present his grave, signified by a green dome is towards the front left side of the mosque but the mosque has been built right around it. To the right of his grave is the original mosque area which is demarcated with a different carpet. Women have set times when they are allowed into this section of the mosque. Before Hajj Medina becomes very busy and women are given times just after the midday prayer and after the evening prayer. Each time I wanted to greet I had to wait for about four hours.

After these prayer times women who work in the mosque, as what South Africans would term security guards, hold up sign boards with different countries or regions. At the first midday prayers there was a board for South Africans. After the evening prayer there was only a board for non-Arab Africans. The security guards let groups' proceed at a time and little by little until one gets to the grave. At the grave each group is given time to greet and pray in the area where the mosque was at the time of the Prophet (saws). This is a totally moving experience because you know for sure that the space was occupied at some point by the Prophet (pbuh) and his companions, that the space is part of the establishment of Islam.

A lot of time is spent in both Medina and Makkah sitting in the mosque. At times this is to spend one's time in prayer, meditation and devotion. At other times if you want to pray in the mosque in congregation for any of the five daily prayers you have to make it there between 15 min and an hour depending on where you wish to get a place. Often during these stays in the mosques one tends to strike up conversations with those sitting on either side. Language can be a hindrance to

⁵ See Wikipedia (2009)

⁶ See Barwaniwala (2009)

free flowing conversation but more often than not your neighbour would ask you in one way or another which country you are from. This is true as well for shop assistants and owners who invariably want to know from you where you are from.

When we left for Makkah our travel agent had to go to the offices of the officials who deal with Non-Arab African countries again to secure a bus to transport us to Makkah. The KSA officials organise all transport for pilgrims. Pilgrims pay this in advance as part of their package. During the trip from Medina to Makkah the bus is stopped at least five times, the bus driver holds the passports and shows these at each point. One such check point is also the point at which the intention for which one is entering Makkah has to be made. Here the bus stops for an extended period allowing pilgrims to pray at the mosque there and make their intention. Intention is an important part of all religious rites, none of which are valid without a conscious intention before the act. At another check point each pilgrim is given Zam Zam⁷ water and a box of refreshments. Zam Zam is water sourced from a well in the mosque in Makkah.

In Makkah we again went to the offices of the officials for Non-Arab African countries where our passports were left and we were accompanied to our hotel by an official. We reached our hotel at midnight in Makkah as well. It is difficult for me to explain what I experienced when I emerged from the bus in front of the hotel. The air in Makkah is humid and sticky, perhaps because it is only about 90 mins drive from the coast of the red sea and perhaps because of the millions of people in a close proximity to one another. Like most Middle Eastern countries one storied buildings are an anomaly in Makkah. The bustling in the streets together with the heat even at that hour together with my shock at the site of the hotel room proved a lot for me to deal with.

I proceeded to the Holy mosque in Makkah at about three in the morning to perform an Umrah. This was also going to be the first time I laid eyes on the Kaba, the focal point of Islam. For the

⁷ See Syed (2007)

five daily prayers to be valid they have to be performed facing the Kaba or Qibla as it also termed. Many Muslim home have pictures of the Kaba and satellite TV has brought it even closer. In the mind however the Kaba pales the surrounding and you stand alone in full reverence thereof. In reality modern Makkah is consuming in its own right and you arrive together with thousands who are experiencing this for their first time as well. Full realisation that I am at the Baitullah only dawned on the third or fourth round of the Tawaaf but this two was watered down by the fact that thousands of people are around you and there is still one more Umrah rite that needs to be fulfilled. It became a mission to find a space for the dawn prayer, which was at 05h30 and another mission to find my way to Safa, from where the Sae'e commences. On completion of the Sae'e in which I thought of little else besides my children I experienced a cleansed calmness that I can only liken to a feeling that I have had after intense physical pain or fever.

Haj started exactly two weeks after we reached Makkah, the time in between spent in prayer and devotion in the mosque. Movement to and from the mosque also took up a lot of time, as the days of Haj grew closer so too did the volumes of people increase. A lot of time could be spent observing others. How they are dressed? If they perform their devotions in the same way you do? Noticeably men and women from different countries can be distinguished from the dress. In some instances this is overt, for example flags sewn onto clothing or scarves. In other cases it is not necessarily covert but just less blatant. For example women from India would be dressed in typical Indian dress. Pilgrims from Turkey and Nigeria were the most clearly marked. Turkish pilgrims all had clothing sewn from the same material with a Turkish flag. Nigerians also had the name of the country sewn onto their clothing. Many other countries also did the same Indonesia, Iran and China to name a few.

Were transported as a group, that is all those who went with the same travel agent, to Mina by bus⁸. The KSA officials attempt to coordinate the groups to leave for Mina in stages. We were

⁸ Some pilgrims elect to do the walking Haj and then walk the entire way and some part of the way.

transported to the tent in Mina which were designated for non-Arab Africans and were given identification tags to wear which indicated which camp we were in. Besides the bus rides the days of Haj were spent in tents in Mina and one afternoon in Arafat. This is the most important part of Haj. Haj is invalid if pilgrims are not on the plains of Arafat for at least a moment between midday and sunset on the 9th day of Thil Hijjah. Being physically present on Arafat unites you to Allah and all His servants who have ever been there. Emerging from Arafat, one is again overcome by a cleansed calm and deep gratitude for the opportunity and experience. Until we had to leave however I did not feel the crowds. A bus collected us from Mina and took us to Arafat and the same when we went from Arafat to Muzdalifah. The ride from Arafat however cannot be coordinated as all pilgrims leave the same time. As a result we waited for two and a half hours in the bus at Arafat until it moved.

The Tawafi-Ziyarat, sacrificial slaughter and three days of pelting form the last rituals of Haj. Both the Tawaaf and pelting brings one in touch with the rest of the pilgrims. Those are the moments when the officials cannot control you by nationality and have no hold on your spiritual experiences. I cannot explain the emotions that are felt during tawaaf, praying after the tawaaf and pelting Akabah the last time before returning to Makkah from Mina for the last time.


I arrived back in South Africa ten days after Haj had ended. Traditionally people visit returning pilgrims who offer them dates and Zam Zam water. Those who have been on Haj in the past question you about how things have changed if they had and about your experiences. Often times these reflections are focused around nationalities and typical South African experiences. No South African can claim to have spent a lot of time living with other nations, even when you have seen them in the mosque, making tawaaf, walking between Safa and Marwa, Mina and Arafat and of course shopping together. In as much as Haj is a spiritual awakening it is also an awakening to the fact that the global village remains nationally organised.

Appendix 1


SAHUC (2004)

SAHUC OFFICES in the Kingdom of Saudi Arabia

SAHUC Medina Office:
Barakat Al-Andalus.




SAHUC Makkah Office:
Logos'at Al-Foad, Al Shabica.
(Beginning of Jabal B Kaaba St)



For: 1st SAHUC Hajj 2005 Flyer

Vision

To uphold honesty and integrity as virtues amongst all SAHUC members or representatives. To prepare a concrete plan for each Hajj and Umrah period. To develop a sound concretized framework for and between all stakeholders regarding the period of Hajj and Umrah and maintaining an optimal balance of rights for all parties. To develop a best practice guide and negotiating instrument between the K.S.A. and SA governments with the interests of the Hajj and Umrah pilgrim being foremost interest of all pilgrims



Mission


To Provide logistical and Co-ordinated assistance which is Non Discriminatory, Spiritually Uplifting and creating the conducive environment for fulfilling the obligations and needs of Hajj and Umrah pilgrims whilst ensuring Equitable Access and equal rights for all South African citizens

KINGDOM of SAUDI ARABIA CONTACT DETAILS

<u>Head of Mission</u> Mobile: 050 861 4098	<u>Deputy Head of Mission</u> Mobile: 050 130 9831
<u>Makkah: Logos'at Al Foad</u> Tel.: (02) 549 7995/6 Mobile: 050 255 3782 Medical Mobile:	<u>Medina: Barakat (Andalus)</u> Tel.: (06) 820 8880/1/2/3/4 Mobile: 050 130 7289/6/985 Medical Mobile: 050 130 1020 4
<u>Jeddah</u> Mobile: 050 131 0295 Mobile: 050 130 7 129	<u>S. African Consul General</u> Tel.: (02) 663 0822/1545 Fax.: (02) 663 1034

K.S.A. Emergency No.: Police-999, Fire-998, Ambulance-997

HAJJ 1425/2005



مجلس الحج والعمرة جنوب إفريقيا
**South African
Hajj & Umrah Council**

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A

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U

C

INFORMATION



**SOUTH AFRICAN
CONTACT DETAILS**

Gauteng
Tel.: 0861 999 186
Fax.: 011 838 9786

Durban
Tel.: 031 208 7727
Fax.: 031 208 7807

Cape Town
Tel.: 021 637 8893
Fax.: 021 637 8894

Port Elizabeth
Tel.: 041 586 2992
Fax.: 041 586 2992

email: info@sahuc.org.za
http://www.sahuc.org.za

HAJJ PREPARATION CHECKLIST

HAJJ DOCUMENTS

Doc's required by the Kingdom of Saudi Arabia (K.S.A.)

Passport: Valid for at least 6 months.

Colour coded cover with stick on label of details of each Hajj Operator on the front. Hajj Operator to stick on bar-coded label.

SAHUC ID Card: SAHUC ID application form to be completed and signed by Hajee. Provide 2 passport size photographs (Do not staple). R200 SAHUC ID Card fee per Hajee (To cover admin, processing and visa courier charges locally & mission costs in (K.S.A.).

Contract: Signed Contract with Hajj Operator for your needs in (K.S.A.). Contract is available from SAHUC regional offices including off the SAHUC website.

Visa: Visa Applications are completed by the Hajj Operator & handed to SAHUC offices. Provide 2 colour passport size photos. Hajj Operator must glue one photo onto the extreme top left hand corner, close to the edge of the form. This is necessary as this photo is scanned onto the actual Visa. The second photo must be stapled on the top right of the form (Do not use a paper clip as the photo is not secured). Allow 10 working days for Visa processing. Tanazzul No. is required before visa issue. Hajj Operator must be accredited before your visa can be issued. Mahram's name, & relation to female, must be written on the females Visa Application. All family members traveling must have their names written on the Family head's Visa Application form including the name of the Airliner.

Tanazzul Draft: Traveling via Jeddah - SR1029 (USD\$275). If flying directly to Medinah - SR941.50 (USD\$251 - for Hajj 1425/2005). Under 8 years is free. Between age 8 & 12 years less 50%. Above 12 years 100%. Draft includes transport costs in (K.S.A.) & the five days services in Mina, Arafat & Muzdalifah (Excludes food).

Air Ticket: Check ticket if name is correctly spelt. Check if departure and arrival times are convenient. Check if sufficient time is allowed for delays between connecting flights.

Mahram Certificate: Females to obtain this from their local Imam.

Vaccination Card: Meningitis - (Mencevax ACW135Y) 4 strain (Valid for 3 Yrs). Yellow fever - (Stamari) (Valid for 10 Yrs). Influenza Vaccine - Optional for all pilgrims, take 2 to 3 weeks before departure. Rifampicin or Ciprobay is strongly recommended.

Muassasah Card: Complete application form & hand to Hajj Operator. Provide 2 passport size photographs of Hajee & 1 photograph of Hajj Operator.

BEFORE HAJJ ON LEAVING HOME

Have all Hajj documents in order. Take your traveler's cheques or cash. Allow one hour for domestic flights. Allow two hours for international flights. Co-operate with SAHUC Airport Officials, they are dedicated to make your journey easy.



Luggage: Travel light, carry only necessary clothing, low heels, light shoes & slippers. Pack some clothing in your partner's bag in case your bags get lost or delayed in transit. For security purposes, label your luggage with postal address and not residential address. Do not take oversize bags as it is not manageable. Make sure your luggage locks. Do not take food items, it can be confiscated by the custom authorities. For security reasons do not carry baggage on behalf of anyone through airport checking counters. Minimise shopping as there are charges for overweight luggage. Luggage limit is 20kg for domestic flights and 30kg for International flights. Look after your luggage and valuables at all times. Mark your luggage with identifiable rope/string.

Medication: Take adequate medication for the entire duration of your stay. All patent medicines must be in blister packs, not in bottles. Take prescription with, as proof for chronic and scheduled medication. N.B. The Saudi authorities deal harshly with persons in possession of non-prescriptive medicines.

UPON ARRIVAL IN THE K.S.A. DURING HAJJ

Currency: Use a money belt for the safe keeping of your currency. Avoid keeping it in your luggage. It is difficult closer to the time of Hajj to cash Travelers cheques, due to long queues. There is no restriction in bringing any currency into the (K.S.A.) except the Israeli shekel. Try and carry minimum amounts of cash, rather use a money belt or sewn T-shirt pockets. Money and valuables can also be stored in safety deposit boxes at the hotel reception.

Jeddah: At Jeddah / Medinah have passport and Tanazzul Draft available. SAHUC mission members will assist you with transport by bus from Jeddah to Medinah. (Flights are available to Medinah). Muassasah retains your passports until your departure from Jeddah after Hajj. Dress warm at Hajj terminal.

Makkah / Medinah: Make sure the accommodation is what you were promised and signed for in the contract. Request a business card from the Hotel & keep with you for address details. Remember the route to the Haram & the area you are staying i.e. street name & landmarks. Note the door number of the Haram that you will enter and exit from. Keep your SAHUC ID Card and Hotel card with you at all times in case you get lost or require assistance. Go to SAHUC Offices for complaints, emergencies and medical assistance. SAHUC will attend to your complaints provided it is in writing. SAHUC Medical Mission will only provide primary health care. All serious medical cases will be referred to specialist hospitals. Transport is provided mostly by buses throughout your stay. It is a serious violation to move from your signed contracted Hotel without informing your Hajj Operator and the Muassasah office.

5 Days of Hajj: Pack essential items in a carry bag. Carry water at all times. Assist other pilgrims where possible. Avoid sun exposure, excessive air conditioning, iced drinks and unclean food. Use only clean toilets to avoid sickness. If the bus delays due to traffic jams, disembark and walk to the camp as you will arrive quicker at Arafat for Wuqoof. The 5 days of Hajj are the 8th, 9th, 10th, 11th and 12th. On the 8th proceed to Mina. Being in Arafat on the 9th is a Fardh of Hajj, you must remain in your camp, worshipping and praying. Be with your group, avoid crowds and follow your leader in terms of timing and Manasik.

Special Services: Camp 19, the Special Services camp, located closest to the Jamarat, known as Africa camp is managed by Muassasah for which there are additional charges. SAHUC will only provide basic Medical Assistance at Africa camp. Camp 87, the South African camp, located near the King Abdul Aziz bridge, situated 3km away from the Jamarat is more spacious & less crowded.

Qurbani: You can pay your Hajj Operator to perform the Qurbani on your behalf. You can also purchase a Qurbani coupon from the Islamic Development Bank (IDB) a time is stipulated by the IDB when the Qurbani will be done. It is advisable to allow for at least one-hour before removing the Ihram.

AFTER HAJJ

Zam Zam: Seal and label Zam Zam properly as it will be checked in, as unaccompanied luggage. Airport authorities at Jeddah will NOT accept Zam Zam in containers which are not sealed in a plastic bag, due to spillage. Facilities are available at the airport. Each Hajee is allowed 5 litres on return to South Africa. If Zam Zam is taken away at Jhb Int. Airport, the Hajee MUST request for a receipt from customs.

Dates: Approximately 5kg is allowed per Hajee for personal use, can be packaged together up to 30kg per Family, Husband / Wife & Groups. Labeling is very important with physical address of final destination. There are no issues with processed Pitted or Un-pitted dates. The Hajee will need to declare Fresh Dates for inspection at a separate Dates Counter which will be set up by Customs & manned by the department of Agriculture. These will be included as part of your airline luggage limit of 30kg.

General: It is advisable for each Hajee to have a Traveling Will. Scan your passport, plane ticket & email it to a webmail account accessible anywhere in the world. Place copies in your bags and leave one with a family member in South Africa.

Refund of Transport Costs: Pilgrims who do the walking Hajj will not be refunded for the internal transport (SR180). Other unused transport coupons are refundable by the United Agency Office at departure terminals. Pilgrims arriving directly into Medinah will be refunded for the bus trip Jeddah to Medinah.

Return Flights: First return flights from Jeddah on Saudi Airlines will commence on the 18th Zil Hijjah (+29 January). Allow 12 hours at all Hajj departure terminals.

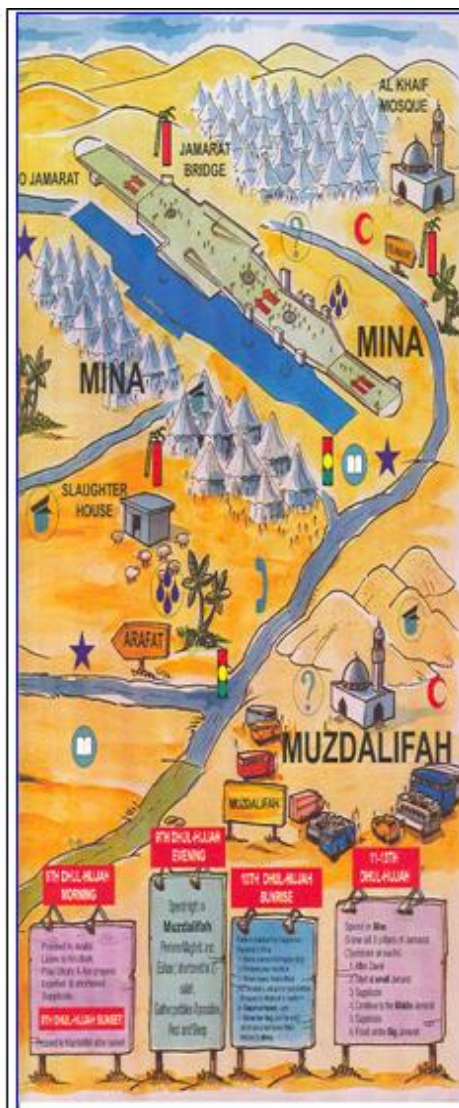
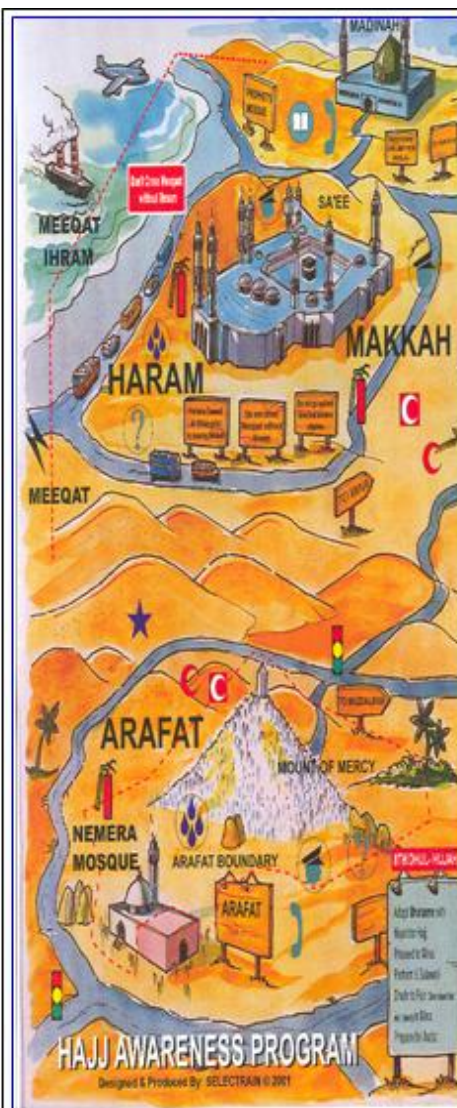
Returning Home: Before returning to South Africa you are required to take Prophylaxis to protect your family from contracting Meningitis. Prophylaxis can be purchased from the SAHUC Medical Mission in Makkah.

THE VALUE OF THE SAHUC CARD

SAHUC CARD carrying is essential and useful in the following ways (Remember you will NOT have your passport with you).

1. IDENTIFICATION: It is the only form of identification whilst you are alone amongst the millions of Hujjaj.
2. TRAVELLERS CHEQUES can be cashed at banks.
3. DEATH CERTIFICATE in the (K.S.A.) can be issued for funeral purposes.
4. FAMILY in South Africa can be contacted.
5. TANNAZUL which is unused will be refunded by showing the card.
6. MEDICAL: Blood Group is reflected in case of blood transfusion.
7. HOTEL NAME is reflected on the card in case you are lost.
8. COMPLAINTS can be lodged at the SAHUC offices in the (K.S.A.).
9. MUASSASAH recognizes the card.

IMPORTANT DATES			
DESCRIPTION	STATUS	ISLAMIC DATES	ENGLISH DATES
Haji Terminal at Jeddah	Open	15 Shawwaal 1425	28 November 2004
Application for Visa	Closed	25 Zil Qaadah 1425	6 January 2005
Road from Jeddah / Makkah / Medina	Closed	26 Zil Qaadah 1425	7 January 2005
Road from Makkah / Medina	Closed	5 Zil Hijjah 1425	16 January 2005
Haji Terminal at Jeddah	Closed	6 Zil Hijjah 1425	17 January 2005
Period of Hajj 1425 / 2005		8-12 Zil Hijjah 1425	19-23 January 2005
Haji Terminal at Jeddah	Re-Opens	13 Zil Hijjah 1425	24 January 2005



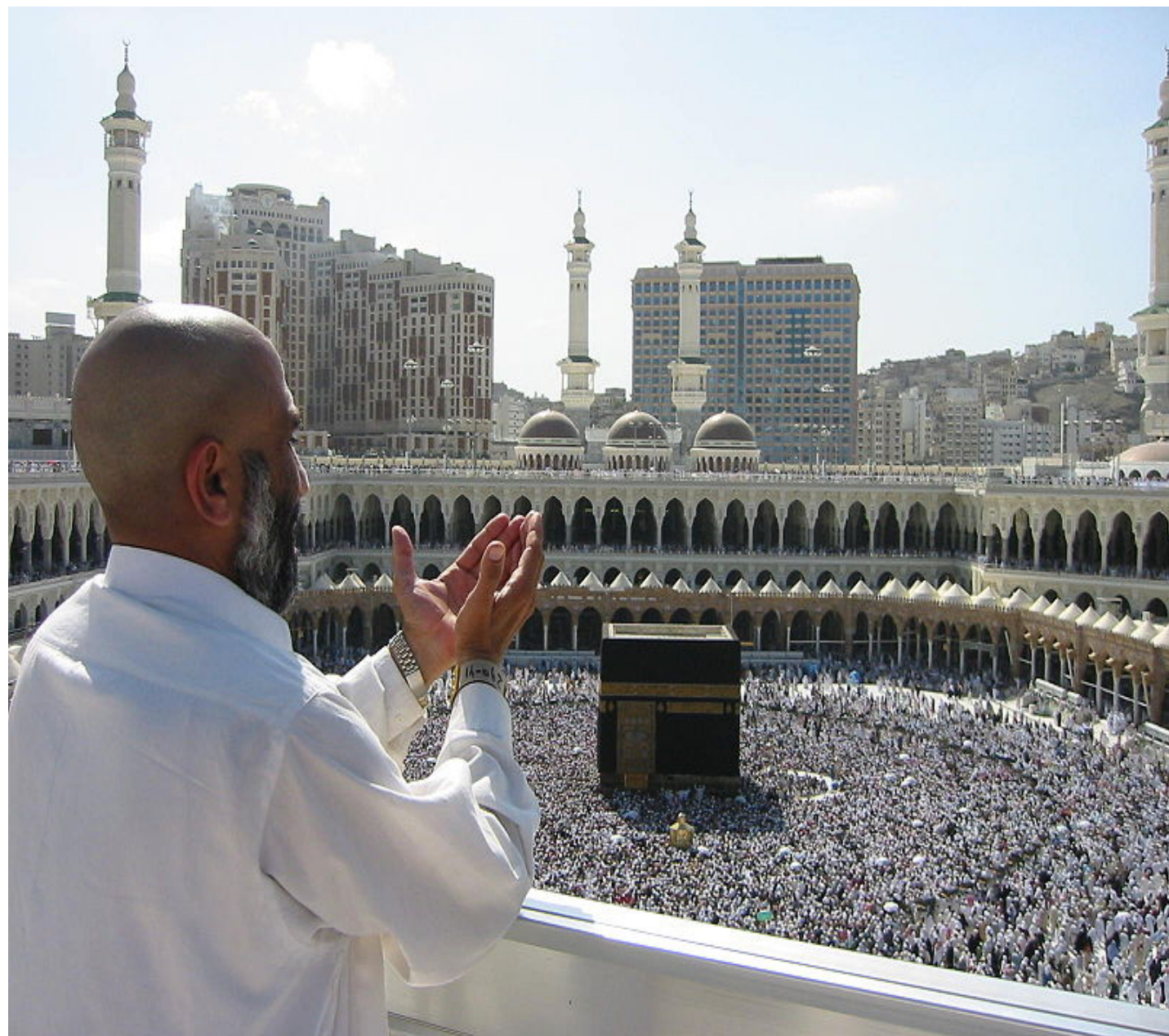
Appendix 2

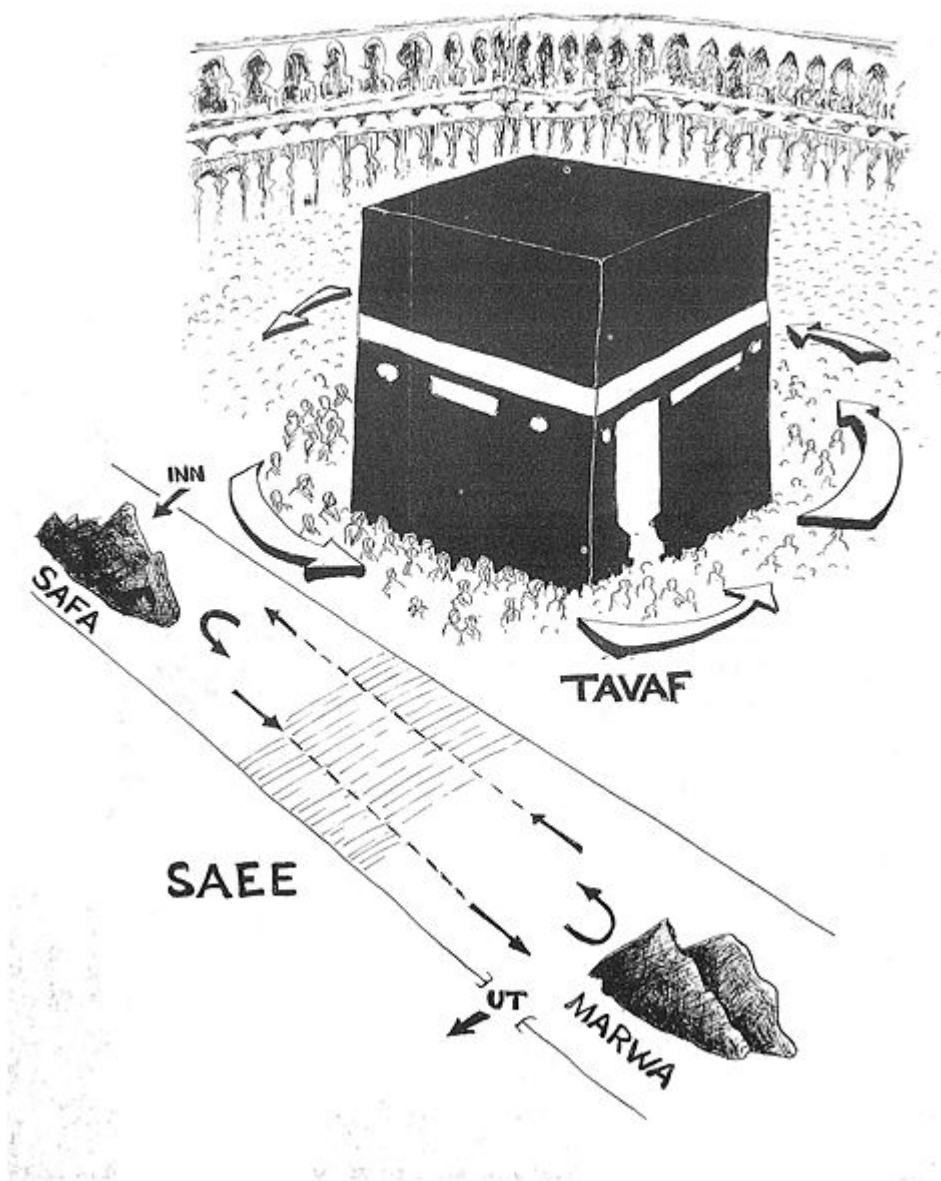
Wikipedia (2006)



Appendix 3

Wikipedia (2008)



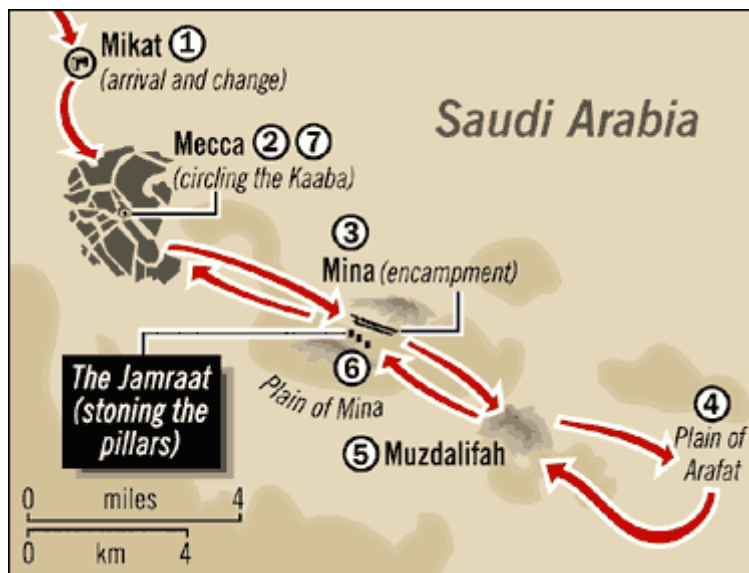


(Wikipedia, 2007)

Appendix 4 (Radio Islam, 2007)



Appendix 5



(Wikipedia, 2008b)

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⁹ I have deliberately sources all information from the internet so that it can be easily accessible to everyone.

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