



The General Presidency for the Affairs of  
the Grand Holy Mosque and the Prophet's Holy Mosque

Translation of the Two Holy Mosques Khutbahs  
A Joint Project



Al-Imam Muhammad Ibn Saud Islamic University  
College of Languages and Translation

[13/12/1434– A –Al-Shuraim] أ- الشريم 1434-12-13

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## **Commandments for the pilgrims at the conclusion of Hajj**

### **Khutbah Topic**

His Eminence Sheikh Saud Al-Shuraim –may Allah protect him– delivered last Friday's *Khutbah* titled “**Commandments for the pilgrims at the conclusion of Hajj**” in which he discussed the conclusion of the Hajj season and explained the duties of pilgrims once they have returned home. He advised them to persist in their worship, maintain their sincere repentance, do more good and avoid evil deeds.

### **Part one**

Praise be to Allah with whose graces good deed are accomplished. We praise Him (ﷻ) and ask for his assistance in the bygone and the forthcoming events. I bear witness that there is no deity worth worshipping except Allah alone with no associate. With His Grace the pilgrims to His House have been able to complete their Hajj having stood on Arafat soil. I equally bear witness that Muhammad is the Servant and Messenger of Allah; he was sent down by his Lord with guidance and lucid Qur'ānic verses. He who follows the straight path will be saved; he who rejects it will be doomed and done for. May Allah send His *Salat*(Graces, Honours, Mercy) and Peace on him, his righteous and immaculate family, his wives –the Mothers of the Faithful– his Companions and all those who follow them in righteousness till the Day of Judgement.

Nowthen,

O Muslims! Observe *taqwa* of Allah, for *taqwa* is the best sustenance on the Day of Promise. *«And take a provision (with you) for the journey, but the best provision is At-Taqwa (piety, righteousness, etc.). So fear Me, O men of understanding!»*[Al-Baqarah: 197]

O pilgrims to the Sacred House of Allah!

Today is the last Day of *Tashreeq* in Hajj; it is the last day of casting the *jamarat* (pebbles) for those who did not rush yesterday to end their Hajj. He who stayed until today will gain more



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mention of Allah (ﷻ). Allah says, **«And remember Allâh during the appointed Days.»** [Al-Baqarah: 203]. Those who rush to end their Hajj or those who stay –O servants of Allah– will be equally rewarded. Both ways are paths of *taqwa* (fear of disobeying Allah). Allah says, **«But whosoever hastens to leave in two days, there is no sin on him and whosoever stays on, there is no sin on him, if his aim is to do good and obey Allâh (fear Him).»** [Al-Baqarah: 203]

Allah (ﷻ) concludes this verse by reminding pilgrims that as He has gathered them in this blessed place wearing *ihram*, speaking different languages and belonging to different races and homelands and standing as equals regardless of age, social position, or wealth. He (ﷻ) will gather them on the Day of Judgement, their first and their last, barefoot, naked, and uncircumcised. **«We began the first creation, We shall repeat it»** [Al-Anbiyā': 104]. The conclusion of Hajj acts simulates the termination of life – the gathering of mankind to the Lord of the Worlds. That is why Allah concludes the verse about casting the pebbles by saying, **«and obey Allâh (fear Him), and know that you will surely be gathered unto Him»** [Al-Baqarah: 203]

O pilgrims to the Sacred House of Allah!

Allah has magnanimously bestowed this unique *nusuk* (rite) on the Muslim *Ummah* (nation) which runs contrary to the pilgrimage of the early *Jāhiliyah* (the pre-Islamic age of ignorance). Their gatherings then were marred by idolatry, intoxication, gambling, *ansāb* and *azlām*.<sup>1</sup> Masha'ir were dedicated to worldly affairs, be they permitted or prohibited. They would recite poetry, take pride in robbery and looting and in burying their daughters alive. They would consider all these as acts of magnanimity though they were nothing save a mélange of contradictions. Islam came to guide people to what is good, to warn them against all evil, and to sever for good all the manifestations of early *Jāhiliyah*, as represented in its *manāsik* (rites) and all its affairs. The Prophet (ﷺ) sent Abu Bakr (رضي الله عنه) in the year prior to the Farewell Pilgrimage to tell people: **“In the years to come, no mushrik (polytheist) shall be allowed to perform pilgrimage, and no naked person shall be allowed to circumambulate the Ka'ba.”**

During Hajj season, the people of *Jāhiliyah* were so infatuated with mentioning their forefathers that one would say, ‘*Father used to give food, organise campaigns, carry blood money, etc....*’ They would mention nothing but their ancestors’ feats. Allah revealed to His

<sup>1</sup>Al-Ansāb (الأنصاب) were altar stones, in whose vicinity sacrifices were offered (during the time of Jāhiliyyah), according to Ibn 'Abbas, Mujahid, 'Ata', Sa'id bin Jubayr and Al-Hasan. They also said that Al-Azlām (الأزلام) were arrows that they used for lotteries to make decisions, as Ibn Abi Hatim narrated.



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Messenger (ﷺ) what actions pilgrims should: actions that are different from the mottoes of *Jāhiliyah* when they are performing their *manāsik*. Allah says, *«So when you have accomplished your Manasik [(i.e. Ihrâm, Tawâf of the Ka'bah and As-Safâ and Al-Marwah), stay at 'Arafât, Muzdalifah and Mina, Ramy of Jamarât, (stoning of the specified pillars in Mina) slaughtering of Hady (animal, etc.)]. Remember Allâh as you remember your forefathers or with a far more remembrance. But of mankind there are some who say: "Our Lord! Give us (Your Bounties) in this world!" and for such there will be no portion in the Hereafter. And of them there are some who say: "Our Lord! Give us in this world that which is good and in the Hereafter that which is good, and save us from the torment of the Fire!" For them there will be allotted a share for what they have earned. And Allâh is Swift at reckoning.»* [Al-Baqarah: 200-202]

O pilgrims to Allah's Sacred House!

You have performed a *nusuk* which is the fifth pillar of Islam. It is a unique *nusuk* in image and shape. It is a *nusuk* that, unlike other forms of worship, required a unique financial and physical ability.

You have lived spiritual auras, and inhaled the zephyr of faith that brought you even closer to Allah and moved you farther from disobeying Him. You have experienced true fraternity, and enjoyed the breeze of justice and equality. The rich and the poor share the same attire, the same standing on Arafat, the same casting of *jamarat* (pebbles), the same circumambulation, overnight stay and *sa'iy*. In their *nusuk*, they are all equal. The closest to Allah is not the one whose ride runs faster, but it is he who fears Allah more. The winner is the one qualified by his/her good deeds, faith and righteousness. *«Verily, Allâh accepts only from those who are Al-Muttaqûn (the pious - see V.2:2).»* [Al-Mā'idah: 27]

O pilgrims to Allah's Sacred House!

The *manāsik* of Hajj are stringing the last of their beads. What are you going to do then? Will sincere repentance, good deeds, straightforwardness in obeying Allah be the light that guides you through the rest of your lives, or will it be discord, backbiting, and oblivion of Allah's commands?



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Will every pilgrim convey the tolerance, justice unity and fraternity of Islam that he has experienced? Is it possible for the pilgrim to transform these into actual reality vis-à-vis his own family and society?

Upon returning home, every pilgrim must take after these meanings and values while carrying within himself (i.e. thinking about) the meaning of unity and the need of the Muslim *Ummah* for it; he should know that the unity of Muslim societies will not be based on a certain colour, language, or wealth. However, it will materialize when the source is one, and that certainly is: the Book of Allah and the *Sunnah* of His Messenger (ﷺ).

It is absolutely impossible for one Imam (leader), who is unique in his way of ruling, to be accepted by all Muslims as their exclusive ruler. However, Muslims are capable of making the Book of Allah their exclusive ruler, for if they hold tight to it, they will be guided (to the straight path): *﴿Verily, this Qur'an guides to that which is most just and right and gives glad tidings to the believers (in the Oneness of Allah and His Messenger Muhammad) who work deeds of righteousness, that they shall have a great reward (Paradise).﴾* [Al-Isrā': 9]

May Allah bless you and me by the Qur'an and the *Sunnah* and make their verses and wise sayings beneficial to you and me! Having said that, I seek Allah's forgiveness for me, you, and all other Muslims; so ask Him for forgiveness and repent to Him. Verily, He is the Forgiving, the Merciful!

## Part Two

Praise be to Allah! Abundant, pure and blessed praise be to Allah as He likes and sees fit for His Lordship!

Now, then!

Fear Allah, O servants of Allah, and you should know that this life is but a temporary abode, that we shall return to Allah, and that the Hereafter is the permanent abode.

O pilgrims to the Sacred House of Allah!

This situation reminds us of the famous Farewell *Khutbah* delivered by the Prophet (ﷺ) in front of the pilgrims. He ordered them to pass it on to his *Ummah* until our present day and the generations yet to come until the Day of Judgement. He made them all witnesses of the



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message it contained. It generally contained the necessity of maintaining the Five Necessities: religion, mind, life, property, and honour.

In this khutbah, he (ﷺ) said about protecting religion: ***"I left among you that which if you hold tight to you will never go astray after me: The Book of Allah."*** So the *Ummah* will not rise up if it does not implement its religion as its Lord meant it to be.

He (ﷺ) also said about protecting the human mind: ***"Verily, all practices of the days of Jāhiliyyah are now under my feet."*** Thus, there is no way to abuse the mind by alcohol, drugs, or thoughts that would lead one astray from the Right Path.

He (ﷺ) also said about protecting life and property: ***"Verily your blood and your property are sacred and inviolable; the blood revenges of the days of Jāhiliyyah are remitted. And the first claim on blood I abolish is that of Ibn Rabi'ah Ibn Al-Harith Ibn Abdul Muttalib who was nursed in Bani Sa'd and was killed by the Hudhayls. All interest and usurious dues accruing from the age of Jāhiliyyah stand wiped out. And the first amount of usury that I remit is that which Abbas Ibn Abdul Muttalib is about to receive. Verily, it is being remitted entirely."***

He (ﷺ) also said about protecting honour in that famous khutbah: ***"Fear Allah concerning women, for verily you have taken them on the trust of Allah and have made their persons lawful unto you by the word of Allah. It is your right upon them that they must not admit anyone whom you do not like to enter your homes."***

There is no place in Islam to bid on the rights of women, nor to throw them into what contradicts their natural disposition and chastity. Those who run after whims and desires are not satisfied till they reduce women to banners of seduction and perversion. The Prophet (ﷺ) said: ***"Beware this worldly life and beware women, for the first trial of the children of Israel was in women."***

Therefore, fear Allah, O pilgrims! Fear Allah, O Muslims! Repent to Him in all sincerity.

Then praise Allah, O pilgrims of the Sacred House of Allah, for He has set this *nusuk* up and perfected it for you by His Blessing and Generosity, and made easy and accessible for you what those before you were deprived of. He (ﷺ) said: ***"And they carry your loads to a land that you could not reach except with great trouble to yourselves. Truly, your Lord is full of kindness, Most Merciful."*** [An-Nahl: 7]

May Allah accept the deeds, bless the efforts of the leadership of this country and all institutions and individuals for the great services they have offered to facilitate for the pilgrims



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their *nusuk*. May Allah reward them for such deeds and efforts! Indeed, serving the pilgrims is a great honour and a great act that brings one closer to Allah.

May Allah grant reward, guidance and success to all in both abodes (i.e. those still alive and those dead).

Ask Allah –may He have mercy on you– to send His *Salat* (Graces, Honours and Mercy) and Peace on the best creature of Allah and the purest of mankind, Muhammad ibn `AbdAllāh, who is given *al-Hawdh*<sup>2</sup> and is vested with intercession, for Allah sent His *Salat* (Graces, Honours and Mercy) and Peace on him and then ordered His angels, that are praising His sanctity, to do likewise and called out to you, O believers, to ask Him to send His *Salat* (Graces, Honours and Mercy) and Peace on him. Allah the Almighty (ﷻ) says: ***‘O you who believe! Send your Salât on (ask Allâh to bless) him (Muhammadﷺ), and (you should) greet (salute) him with the Islâmic way of greeting (salutation i.e. As-Salâmu ‘Alaikum).’*** [Al-Ahzab: 56]

O Allah! Send Your *Salat* (Graces, Honours, and Mercy) and Peace on Your Servant and Messenger Muhammad who has the brightest face and the most glorious forehead. O Allah! Be pleased with his four Caliphs, Abu Bakr, Omar, Othman and Ali, on all of his Companions and the *tabi`în*, and those who righteously followed them till the Day of Judgement! O Allah! Be also pleased with us all, along with them, by Your Pardon and Generosity, O You, the Most Merciful, Most Compassionate of all!

O Allah! Grant glory to Islam and Muslims! O Allah! Grant glory to Islam and Muslims! O Allah! Fail polytheism and polytheists (who associate partners with You)! O Allah! Grant victory to Your Religion, Your Sacred Book, Your Prophet’s *Sunnah*, and Your true servants!

O Allah! Bring an end to the suffering of Muslims! Rescue those in distress, and help those indebted pay back their debts! Cure those of us and those of the Muslims who are ill! Protect the pilgrims and travellers, O You, Most Merciful, Most Compassionate!

O Allah! Make the seasons of blessings profitable for us! O Allah! Make the times of bounty and gifts our path and ladder to Your Mercy, O You, Most Merciful, Most Compassionate!

O Allah! Grant us security in our homelands and set right our *Imams* and leaders! O Allah! Entrust our government to those who fear You and seek Your satisfaction, O Lord of the Worlds!

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<sup>2</sup>This is the Arabic word for the water basin given by Allah (ﷻ) to the Prophet (ﷺ) in the Hereafter, from which he will give the believers to drink and they will never feel thirsty again.



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O Allah! Guide our leader to do and say whatever you please and accept. O You the Ever-Living, the Eternal Guardian! O Allah! Make righteous his retinue, O You, the Lord of Majesty and Bounty!

O Allah! Set right the conditions of Muslims everywhere! O Allah! Set right the conditions of Muslims everywhere! O Allah! Grant victory to our brothers who are oppressed in their religion everywhere! O Allah! Grant them victory over Your enemy and theirs, O You, the Lord of Majesty and Honour!

O Allah! Accept from the pilgrims their *Hajj*! O Allah! Accept from the pilgrims their *Hajj*, and return them to their families safe and successful, O You, Most Merciful, Most Compassionate!

﴿... Our Lord! Give us in this world that which is good and in the Hereafter that which is good, and save us from the torment of the Fire!﴾[Al-Baqarah: 201]

Glorified be You, our Lord, the Lord of Honour and Power! You are free from what they attribute unto You! May peace be upon the Messengers! The last of our supplications is all praise be to Allah, the Lord of the Worlds!