

Ibn Baz Fatwas

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Unity of Muslims as one of the goals of Hajj

Praise is due to Allah Who has made Al-Bayt (the House: another name for the Ka`bah) a resort for mankind, a place of safety, and a guidance and blessing for all beings. Allah (may He be Exalted) ordered His Servant and Messenger Ibrahim, the leader of those who worship none but Him and the father of all the prophets, to guide the people to Al-Haqq (the Truth) and proclaim Hajj to them after designating for him the site of Al-Bayt so that they will come from every distant place to witness benefits for themselves and mention the Name of Allah on known days. I testify that there is no deity but Allah Alone Who has no partner, the Deity of earlier and later generations, Who has sent His Messengers and revealed His Books to establish proof and clarify that Allah (may He be Glorified) is the Only One deserving worship and obedience, and that His Shari`ah (Islamic law) must be followed and anything which opposes it must be avoided. I testify that Muhammad is the Servant and Messenger of Allah, who was sent as a mercy to all beings and a proof against them. Allah (may He be Exalted) sent him with guidance and the religion of truth to make it superior over all religions and ordered him to inform the people about their religious duties. The Prophet (peace be upon him), indeed, carried out his mission by word and deed; may peace and blessings of Allah be upon him.

The Prophet (peace be upon him) performed the Farewell Hajj and informed the people of the rituals of Hajj by what he did and said during it. He said to the people: [Take your \(Hajj\) rituals from me, for perhaps I might not meet you after this year.](#) Thus, he (peace be upon him) explained all the rituals of Hajj; its words and actions, by what he said and did. He (peace be upon him) conveyed the Message, fulfilled the trust, and engaged in Jihad (striving in the Cause of Allah) sincerely. When he died, his Rightly-Guided Caliphs and Sahabah (Companions of the Prophet - may Allah be pleased with them)

followed his right path and clarified to the people this great Message by their words and deeds. They honestly conveyed to the people the Prophet's sayings and deeds; may Allah be pleased with them and grant them the best abode.

One of the most wonderful goals of Hajj is to unite Muslims upon Al-Haqq (the Truth) and guide them to it so they will hold fast to the Din (religion) of Allah, worship Him Alone, and follow His Shar` (Law). For this reason, I thought of entitling this lecture "Uniting the word of Muslims upon Al-Haqq is one of the goals of Hajj". There are several other goals of Hajj, and we will explain many of them In sha'a-Allah (if Allah wills).

To proceed:

I thank Allah (may He be Glorified and Exalted) for this meeting with my brothers in Islam in the Literary Cultural Club of Makkah to cooperate in good and clarify many of the goals of Hajj to Al-Bayt so that the pilgrims would benefit from what Allah (may He be Exalted) has ordained and know many of the rituals which they are unaware of.

I thank those in charge of the Club, at the head of whom is the honorable brother Dr. Rashid Al-Rajih, the head of the Club, and the Director of Umm Al-Qura University for inviting me to this event. I ask Allah to guide us all to that which pleases Him, to help those in charge of the Club to do all that is good and to make their efforts beneficial to Muslims, and to make us all among those guiding others and being guided by Allah and among the supporters of Al-Haqq wherever we are.

O brothers in Islam! Allah (may He be Glorified and Exalted) has prescribed Hajj for His Servants and made it the fifth Rukn (Pillar) of Islam for wisdom and several secrets and benefits. Allah (may He be Glorified and Exalted) has referred to this in the following Ayah (Qur'anic verse), by saying:

[Say \(O Muhammad, peace be upon him\): "Allâh has spoken the truth; follow the religion of Ibrâhîm \(Abraham\) Hanîf \(Islâmic Monotheism i.e. he used to worship Allâh Alone\), and he was not of Al-Mushrikûn." Verily, the first House \(of worship\) appointed for mankind was that at Bakkah \(Makkah\), full of blessing, and a guidance for the 'Alamîn \(mankind and jinn\). In it are manifest signs \(for example\), the Maqâm](#)

(place) of Ibrâhîm (Abraham); whosoever enters it, he attains security. And Hajj (pilgrimage to Makkah) to the House (Ka'bah) is a duty that mankind owes to Allâh, those who can afford the expenses (for one's conveyance, provision and residence); and whoever disbelieves [i.e. denies Hajj (pilgrimage to Makkah), then he is a disbeliever of Allâh], then Allâh stands not in need of any of the 'Alamîn (mankind, jinn and all that exists).

Thus, Allah (may He be Exalted) has shown that Al-Bayt was the first place appointed on earth to worship Him and draw closer to Him by doing that which pleases Him. It was authentically reported in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim)- as narrated by Abu Dharr (may Allah be pleased with him) who said: [I said: O Messenger of Allah! Tell me about the first Masjid \(mosque\) that was constructed on earth. He replied: Al-Masjid Al-Haram \(the Sacred Mosque in Makkah\). I said: Then which was next? He answered: Al-Masjid Al-Aqsa \(the Aqsa Mosque in Jerusalem\). I asked: How long was the space of time between them \(i.e. between their construction\)? He answered: Forty years. I asked: Then which was next? He said: Wherever you may be and the Salah \(Prayer\) time becomes due, perform Salah there, for it \(the earth\) is a Masjid for you.](#)

The Prophet (peace be upon him) has shown that the first place of worship appointed to mankind was Al-Masjid Al-Haram, which has been constructed for the purpose of worshipping Allah (may He be Glorified and Exalted) and drawing closer to Him as stated by scholars. In fact, there were other places that were designated for habitation, not for worship, obedience, and drawing closer to Allah by the sayings and deeds which please Him. The next place of worship was Al-Masjid Al-Aqsa, which was built by the grandson of Prophet Ibrahim, that is, Ya`qub ibn Ishaq ibn Ibrahim (peace be upon them). The Masjid was reconstructed after a long period of time by Prophet Sulayman (peace be upon him). After this, all the earth was declared to be a place of worship. The third Masjid was Al-Masjid Al-Nabawy (the Prophet's Mosque in Madinah), which was constructed by Prophet Muhammad (peace be upon him) when he immigrated to Madinah with his Sahabah (may Allah be pleased with them) and said that it is the best Masjid after Al-Masjid Al-Haram. Thus, there are three superior Masjids, the greatest and best of which is Al-Masjid Al-Haram, then Al-Masjid Al-Nabawy, and finally

Al-Masjid Al-Aqsa.

Offering Salah in these three Masjids gives double rewards. It is reported in a Sahih (authentic) Hadith: [Offering Salah in Al-Masjid Al-Haram is equal to \(offering\) a hundred thousand Salah.](#) It is also reported about Al-Masjid Al-Nabawy: [Salah in the Prophet's Masjid is better than one thousand Salah in any other Masjid.](#) [It is also reported that Salah in Al-Masjid Al-Aqsa is equal to five hundred Salah.](#) These are the greatest and best Masjids; the Masjids of the prophets (peace be upon them).

Allah (may He be Glorified and Exalted) has prescribed Hajj for His Servants because of its great benefits. The Prophet (peace be upon him) told us that Hajj is obligatory for the Servants who are Mukallaf (meeting the conditions to be held legally accountable for their actions) and can afford its expenses. Allah (may He be Glorified and Exalted) says: [And Hajj \(pilgrimage to Makkah\) to the House \(Ka'bah\) is a duty that mankind owes to Allâh, those who can afford the expenses \(for one's conveyance, provision and residence\).](#)

The Prophet (peace be upon him) delivered a Khutbah (sermon), saying: [O people, Allah has made Hajj obligatory for you; so perform Hajj. He was asked: O Messenger of Allah! \(Is it to be performed\) every year? He \(peace be upon him\) said: The obligatory Hajj is \(to be performed\) only once. If anyone performs it more \(than once after the first obligatory one\), they perform a supererogatory act.](#) Thus, Hajj is a Faridah (obligatory act) that must be performed only once during one's lifetime. It is obligatory for Muslims, males and females, who are Mukallaf and can afford its expenses. It is considered a Nafilah (a supererogatory act of worship) and an act of drawing closer to Allah (may He be Exalted) for whoever has performed it once and performs it more times. The honorable Prophet (peace be upon him) said: [The \(performance of\) `Umrah \(lesser pilgrimage\) is a Kaffarah \(expiation\) of the sins committed \(between it and the previous one\). And the reward of Hajj, which is Mabruur \(accepted\), is nothing except Jannah \(Paradise\).](#) This applies to Hajj and `Umrah which are Faridah and Nafilah.

The Prophet (peace be upon him) said: [Whoever comes to this Bayt \(i.e. to perform Hajj\) and does not approach his wife for sexual relations nor commits sins \(while performing Hajj\) will return as sinless as a newborn baby.](#) In another narration, he said: [Whoever performs Hajj to this Bayt and does not approach his wife for sexual relations nor commits sins \(while performing Hajj\) will return as sinless as a newborn baby.](#) This indicates the great merit of Hajj and `Umrah, for the performance of `Umrah is a Kaffarah of the sins committed between it and the previous one and the reward of Hajj, which is Mabruur, is nothing except Jannah.

previous one and the reward of Hajj, which is Mabrur, is nothing except Jamrah.

Believers must hasten to perform this Faridah of Hajj

wherever they are and whenever they are able to afford its expenses. If they perform Hajj one time or more, then it is to be counted as a Nafilah and not as a Faridah, but it still has a great merit. It is reported in a Sahih Hadith: [The Messenger of Allah \(peace be upon him\) was asked: What is the best deed? He replied: To believe in Allah and His Messenger. He was asked: What is the next \(in goodness\)? He \(peace be upon him\) replied: To participate in Jihad. He was then asked: What is the next \(in goodness\)? He replied: To perform Hajj which is Mabrur.](#) (Agreed upon by Al-Bukhari and Muslim)

The Prophet (peace be upon him) performed the Farewell Hajj and prescribed for the people the rituals of Hajj by what he said and did. He (peace be upon him) also delivered a wonderful Khutbah on the Day of `Arafah (9th of Dhul-Hijjah) in which he reminded the people of Allah's Rights and of Tawhid (monotheism). He told them that everything pertaining to Jahiliyyah (pre-Islamic time of ignorance) was abolished, that Riba (usury) was abolished, and that revenge of Jahiliyyah was abolished. He advised them to hold fast to the Qur'an and the Sunnah (whatever is reported from the Prophet), assuring them that they would never be led astray if they hold fast to them. He explained many other issues, among which were husbands' and wives' rights. He, then, said: [You are going to be asked about me, so what shall you say? They said: We testify that you have advised us, fulfilled \(the trust\), and conveyed \(the Message\). Whereupon he \(peace be upon him\) kept raising his finger to the sky then pointing to the earth, saying: O Allah! Bear witness to this. O Allah! Bear witness to this.](#) Peace be upon him!

Definitely, the Prophet (peace be upon him) conveyed the Message and fulfilled the trust perfectly and completely. We testify to this as the Sahabah (may Allah be pleased with them) testified to this. He (peace be upon him) explained the rituals of Hajj by what he did and said while performing the Farewell Hajj. He left Madinah at the end of Dhul-Qi`dah, 10 A.H. and assumed Ihram (ritual state for Hajj and `Umrah) to perform Qiran Hajj (combining Hajj and `Umrah simultaneously) from Dhul-Hulayfah. He took the Hady (sacrificial animal offered by pilgrims) with him and arrived at Makkah in the morning of the fourth day of Dhul-Hijjah. He kept saying Talbiyah (devotional expressions chanted at certain times during Hajj and `Umrah) from the Miqat (site for entering the ritual state for Hajj and `Umrah) in Dhul-Hulayfah as follows: [Here I am at Your service O Allah, Here I am. Here I am at Your service, You have no partner, Here I am. Yours alone is all praise and all bounty, and Yours alone is the Sovereignty. You have no partner](#) after declaring the intention of performing Hajj and `Umrah.

He (peace be upon him) gave his Sahabah in Dhul-Hulayfah the option to choose between the three rites; some of them

said Talbiyah for `Umrah and some others said Talbiyah for both Hajj and `Umrah. The Prophet (peace be upon him) used to say Talbiyah out loud and so did his Sahabah (may Allah be pleased with them). He kept saying the Talbiyah until he reached the Ka`bah. He showed the people the Adhkar (invocations and Remembrances) and Du`a' (supplication) which they must say while performing Tawaf (circumambulation around Al-Ka`bah) and Sa`y (going between Safa and Marwah during Hajj and `Umrah) and while being in `Arafat, Muzdalifah, and Mina. Allah (may He be Glorified and Exalted) pointed this out in the Qur'an by saying: [There is no sin on you if you seek the Bounty of your Lord \(during pilgrimage by trading\). Then when you leave `Arafat, remember Allâh \(by glorifying His Praises, i.e. prayers and invocations\) at Al-Mash`ar-il-Harâm. And remember Him \(by invoking Allâh for all good.\) as He has guided you, and verily, you were, before, of those who were astray](#) Then depart from the place whence all the people depart and ask Allâh for His Forgiveness. Truly, Allâh is Oft-Forgiving, Most-Merciful until His Saying: [And remember Allâh during the appointed Days. But whosoever hastens to leave in two days, there is no sin on him and whosoever stays on, there is no sin on him...](#)

Hence, Adhkar is one of the benefits mentioned in the following Ayah: [That they may witness things that are of benefit to them \(i.e. reward of Hajj in the Hereafter, and also some worldly gain from trade\), and mention the Name of Allâh on appointed days \(i.e. 10th, 11th, 12th, and 13th day of Dhul-Hijjah\).](#) Referring to Adhkar after the benefits is a way of specifying the general. It is reported from the Prophet (peace be upon him) that he said: [Verily, Tawaf around the Ka`bah, Sa`y between Safa and Marwah, and throwing Jamrat \(stone pillars at which pebbles are thrown during Hajj, Jamrat-ul-`Aqabah being the closest to Makkah\) are all ordained to remember Allah.](#)

It has been prescribed for people to mention the Name of Allah when slaughtering Hady - as stated in the Qur'an - and also to say Adhkar when throwing the Jamrat. Hence, all the rituals of Hajj are remembrances of Allah, whether by words or actions. Hajj is remembrance of Allah (may

He be Glorified and Exalted) and an invitation to adhere to Tawhid and to hold fast to Allah's Religion and to what He revealed to His Messenger Muhammad (peace be upon him). Thus, the greatest goal of Hajj is to guide the people to Tawhid, to be sincere to Allah, and to follow Al-Haqq and guidance as revealed to His Messenger (peace be upon him), not only during Hajj but at all times and in all places.

Talbiyah is the first ritual a person performs during Hajj and

`Umrah saying: O Allah, here I am at Your service! Here I am. Here I am at Your service, You have no partner, Here I am. This Talbiyah declares one's belief in Tawhid and sincerity to Allah Who has no partner. In Tawaf, Allah (may He be Exalted) is remembered, glorified, and worshipped by performing Tawaf only for His Sake. The same applies to performing Sa`y, shaving the head, shortening the hair, and slaughtering Hady and Ud-hiyah (sacrificial animal offered by non-pilgrims), which are all performed for the Sake of Allah Alone. Also, Adhkar said in `Arafat, Muzdalifah, and Mina are all remembrances of Allah, Tawhid, an invitation to Al-Haqq, and a way of guiding the servants to the obligation of worshipping Allah Alone and cooperating and enjoining one another to do so, since they come from every distant place to witness benefits for themselves.

There are many benefits but Allah (may He be Exalted) mentioned them collectively in the Ayah and detailed them in many situations. One of these benefits is Tawaf, which is a great act of `Ibadah (worship) and one of the means for the expiation of sins and atonement for misdeeds. Other benefits are the Adhkar and Du`a' which are said while performing Sa`y, in `Arafat, as well as in Muzdalifah. Also, slaughtering Hady and throwing Jamrat entail saying Adhkar and Takbir (saying: "Allahu Akbar [Allah is the Greatest]") and glorifying Allah. All the rituals of Hajj entail remembering Allah and invite Muslims to be one body and structure following Al-Haqq and adhering and inviting to it sincerely to Allah (may He be Glorified) in all their sayings and actions. They come to these blessed lands just for the sake of drawing closer to Allah, worshipping Him, and seeking His Forgiveness and deliverance from the Fire.

Definitely, Hajj unites hearts and gathers them to obey Allah (may He be Exalted), be sincere to Him, follow His Shari`ah, and abide by His orders and prohibitions. That is why Allah (may He be Glorified and Exalted) says: [Verily, the first House \(of worship\) appointed for mankind was that at Bakkah \(Makkah\), full of blessing, and a guidance for the `Alamin \(mankind and jinn\).](#) Allah (may He be Exalted) has told us that Al-Bayt is full of blessings as evidenced by the great good and rewards granted to its visitors when they perform Tawaf, Sa`y and other rituals of Hajj and `Umrah and by the fact that sins are expiated, rewards are doubled, and ranks are raised. Furthermore, Allah (may He be Exalted) forgives the sins of the sincere and truthful visitors

and admits them into Jannah as a grace and a bounty from Him, if they are sincere to Him, adhere to His Commands, and abstain from having sexual relations (with their wives) and committing sins. The Prophet (peace be upon him) said: [Whoever performs Hajj and does not have sexual relations \(with their wives\) nor commits sins \(during Hajj\) will return \(as sinless\) as a newborn baby.](#) This denotes that it is not permissible to have sexual relations before Tahallul (removal of the ritual state for Hajj and `Umrah) or to say or commit anything calling to this as it is not permissible to commit sins, whether verbally or practically. Also, one must refrain from engaging in disputes except for the sake of achieving goodness. Allah (may He be Glorified and Exalted) says: [The Hajj \(pilgrimage\) is \(in\) the well-known \(lunar year\) months \(i.e. the 10th month, the 11th month and the first ten days of the 12th month of the Islâmic calendar i.e. two months and ten days\). So whosoever intends to perform Hajj therein \(by assuming Ihram\), then he should not have sexual relations \(with his wife\), nor commit sin, nor dispute unjustly during the Hajj.](#) In fact, all the rituals of Hajj represent an invitation to obey Allah (may He be Exalted) and His Messenger (peace be upon him), to glorify and remember Allah, to abstain from committing sins, and to refrain from engaging in disputes which cause enmity and division among the Muslims. Disputing gently for the sake of achieving goodness is required in every place and at all times. Allah (may He be Exalted) says: [Invite \(mankind, O Muhammad, peace be upon him\) to the Way of your Lord \(i.e. Islâm\) with wisdom \(i.e. with the Divine Revelation and the Qur`ân\) and fair preaching, and argue with them in a way that is better.](#) This is how Da`wah (calling to Islam) should be approached at all times and in all places, whether in the Ka`bah or elsewhere. When calling others, a Da`y (caller to Islam) must use wisdom, which is knowledge of what Allah (may He be Exalted) and His Messenger has ordained, and fair preaching; and must not be harsh or hurt people. It is permissible to engage in a dispute in a way that is better whenever it is necessary to remove doubts and explain Al-Haqq. However, one must engage in a dispute using kind words and useful good techniques, which remove doubts and guide to Al-Haqq without any aggression.

In fact, pilgrims are in dire need to receive Da`wah and to be guided to what is good and helped to adhere to Al-Haqq. Coming from all over the world. meeting with others. and discussing religious duties and what Allah has prescribed. definitely. represent a wonderful means to achieve

unity, adhere to the Din of Allah, come to know others, and cooperate in righteousness and piety. Thus, Hajj has great benefits

and much good; it includes calling to Allah (may He be Exalted), teaching, guiding, meeting others, and cooperating in righteousness and piety by words or actions. It is prescribed for those who perform Hajj and `Umrah to cooperate with each other in righteousness and piety, advise each other, be keen on obeying Allah (may He be Exalted) and His Messenger (peace be upon him), and exert themselves in doing all that brings them closer to Allah (may He be Exalted) and takes them away from what He has prohibited.

The greatest duties which Allah (may He be Exalted) has ordained are Tawhid and sincere worship of Him everywhere and at all times, especially in this blessed place. Accordingly, it is obligatory to worship Allah Alone at all times and in all places and it is more obligatory to worship Him Alone in this blessed place. All sayings and deeds in Tawaf, Sa`y, Du`a' and other rituals of Hajj must be dedicated to Allah Alone. Special care should be taken with regard to refraining from disobeying Allah (may He be Glorified and Exalted) and being unjust to people and harming them either by words or actions. A believer cares about helping his brothers in Islam, treating them kindly, guiding them to what is good, and explaining to them the matters which they might be unaware of regarding Allah's Shar`. They must beware of harming others or wronging their lives, property, and honor. Muslims are brothers and must not wrong, despise, or let each other down; rather, they must love what is good and hate what is bad for each other, wherever they are, especially in the Ka`bah and its safe Haram (all areas within the Sacred Sanctuary of Makkah) and the city of the Messenger (peace be upon him). Allah has, indeed, made the Haram safe from everything which may evoke the people's fear. Therefore, Muslims must be keen on being sincere and honest with each other by exchanging advice and guidance, and must not cheat, deceive, or hurt each other whether by sayings or actions. Allah (may He be Exalted) says: [And \(remember\) when We made the House \(the Ka'bah at Makkah\) a place of resort for mankind and a place of safety.](#) He (may He be Glorified and Exalted) says: [Have We not established for them a secure sanctuary \(Makkah\), to which are brought fruits of all kinds, a provision from Ourselves.](#)

The Believers should be keen to have this safety and be kind to each other, guiding and helping each other in that which benefits their lives and Din, and assisting each other to perform the rituals of Hajj. They should be keen on avoiding all sins which Allah (may He be Exalted) has prohibited like hurting others, which is a grievous sin and is more grievous and more deserving of punishment and bad end when it is committed with those who perform Hajj or `Umrah in the Ka`bah.

In short, Hajj and `Umrah are two great rituals and acts of worship, which render much good, several benefits, and good consequences for all Muslims worldwide.

Muslims are gathered to offer the Five Obligatory Daily Prayers in congregation, each in their country, to know and advise each other and cooperate in righteousness and piety, but during Hajj Muslims from all over the world are gathered in one place. If there is much good in the Five Obligatory Daily Prayers in which the Muslims gather five times a day, we will find much good in Hajj which takes place once every year. Accordingly, calling people to goodness is more obligatory during Hajj, because pilgrims come from distant places and it might be the first and only time to meet their brothers. Likewise, women are required to exert themselves to guide their Muslim sisters to what Allah (may He be Exalted) has taught them.

Hence, men must guide pilgrims who come to Al-Bayt and to visit the Messenger's Masjid. Women should guide her brothers and sisters performing Hajj and `Umrah by telling them what she knows. This is what Muslims should do during Hajj and `Umrah; they should cooperate with each other, recommend one another to hold fast to Al-Haqq, guide to all that is good, and prevent harm wherever those performing Hajj or `Umrah are present, whether in Al-Masjid Al-Haram or outside it, and during Tawaf, Sa`y, throwing Jamrat, and all rituals of Hajj. Each person should be keen on bringing all that benefits their brothers and keeping harm away from them all over the country and during all rituals of Hajj, hoping for Allah's reward. They must be aware of the consequences of being unjust and harmful to others. This is implied by the following Ayah: [Verily, the first House \(of worship\) appointed for mankind was that at Bakkah \(Makkah\), full of blessing, and a guidance for the `Alamin \(mankind and jinn\).](#)

It is full of blessings and guidance to all beings because of the much good granted to the visitors of Al-Bayt when they perform Tawaf and Sa`y and say Talbiyah and Adhkar, which guide them to Tawhid and obedience of Allah (may He be Exalted). Thus, they are guided to Al-Haqq by virtue of the fact that they come to know each other and meet and advise each other. That is why it is described as full of blessings and guidance because it brings blessings and much good to its visitors by means of Talbiyah, Adhkar, and acts of obedience that inform the Servants of their Lord and Tawhid and remind them of their duties towards Him and His Messenger (peace be upon him) and towards those performing

Hajj and `Umrah, regarding advising them, cooperating with them, recommending them to hold fast to Al-Haqq, comforting the poor, supporting those who have been wronged, suppressing the oppressors, and offering help in all charitable ways of disposition.

Those performing Hajj and `Umrah must prepare themselves to be useful to their brothers and be keen on doing good and preventing evil. Each of them is responsible for carrying out what Allah (may He be Exalted) has entrusted them with, each according to their means. Allah (may He be Glorified and Exalted) says: [﴿ So keep your duty to Allâh and fear Him as much as you can. ﴾](#)

I ask Allah (may He be Exalted) with His Most Beautiful Names and Attributes to guide all Muslims to that which pleases Him and benefits His Servants and to guide those performing Hajj and `Umrah to beneficial matters and salvation! May Allah guide them to what makes their Hajj and `Umrah accepted and to all good for their Religion and life! I also ask Allah to grant all pilgrims safe return to their homelands, being guided and having benefited from their Hajj in a way that saves them from the Fire, admits them into Jannah, and urges them to hold fast to Al-Haqq wherever they are.

I ask Allah to guide our rulers

to all that is good and to help pilgrims to carry out the rituals of Hajj in a way that pleases Him. The Kingdom of Saudi Arabia has indeed carried out many projects that help pilgrims to perform their rituals and feel secure in the Haram. May Allah reward the concerned authorities the best and double their rewards.

Definitely, pilgrims must avoid all harm or disturbing things such as engaging in demonstrations and misleading calls that annoy and harm other pilgrims, in addition to other kinds of harms from which pilgrims must beware of.

We already explained that a pilgrim is obligated to benefit their brothers and to be keen on facilitating the rituals of Hajj for them by not harming them whether they are on the way or elsewhere. I also ask Him to grant the Saudi government success and to help it to provide all that benefits pilgrims and facilitates carrying out their rituals and to bless its efforts. May Allah guide those in charge of Hajj to provide all that facilitates pilgrims' affairs and help them to carry out the rituals of Hajj perfectly!

I ask Allah (may He be Glorified and Exalted) to guide all Muslim rulers everywhere to whatever pleases Him, to set right their hearts and deeds, to guide their retinue, and to help them to rule according to Shari`ah. We seek refuge with Allah from following whims and delusive temptations, for He is indeed All Bountiful and Generous. May peace and blessings of Allah be upon His Servant and Messenger, our Prophet Muhammad, and upon his family, Companions, and those who followed them rightfully!