

Hajj: the 5th pillar. Our obligation-

By Noble Shaykh Muhammed Al-Uthaymeen

INDEED ALLAAH THE MOST HIGH said in His Book: {And Hajj (pilgrimage) to the House (Ka'bah) is a duty that mankind owes to Allaah, 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 Allaah], then Allaah stands not in need of any of the 'Alamin (mankind and jinns)} [Aal-Imraan 3:97]

The Messenger *sallAllaahu alayhe wa sallam* said, "Islaam is to testify that there is no deity worthy of worship except Allaah and Muhammad is the Messenger of Allaah, to perform the prayers, to pay the zakaat, to fast in Ramadhaan, and to make the pilgrimage to the House if you are able to do so." [Muslim]

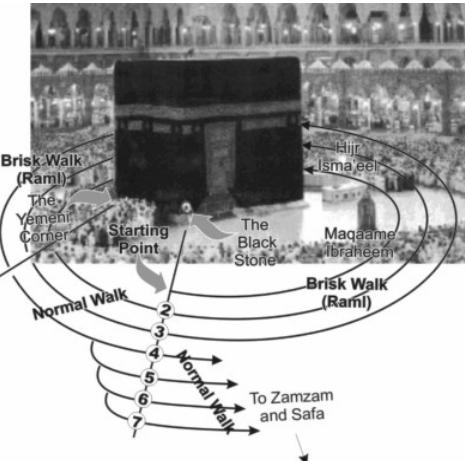
The Messenger *sallAllaahu alayhe wa sallam*,

said: "Islaam is built on these five foundations and the Islaam of the slave is not complete unless he makes pilgrimage, and the structure of his Islaam will not be upright until he makes the pilgrimage.

Umar bin Al-Khattaab said: "When I was the Khaleefah of the Muslims I became determined to send men to the various Muslim lands to discern those who have Juddah (all those who are rich yet they have not performed the pilgrimage) so that the Jizziah would be imposed upon them; they are not Muslims they are not Muslims." [Ibn Katheer]

The obligation of Hajj to the House of Allaah was established in the Book of Allaah and in the Sunnah of his Messenger peace and blessings of Allaah be upon him, and also by the consensus of the Muslims – a final consensus.

So whoever negates the obligation of Hajj, then **he has disbelieved**, and



whomever affirms it but left it off due to neglect, then he is upon danger. For verily Allaah said after mentioning its obligation upon his slaves, He said {and whoever disbelieves [i.e. denies Hajj (pilgrimage to Makkah), then he is a disbeliever of Allaah], then Allaah stands not in need of any of the 'Alameen (mankind and jinns)} [aal-Imraan 3:97]

How can the *nafs* (soul) of the Believer become satisfied by leaving off pilgrimage when he has the ability to

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Remembrance during Hajj

By Noble Shaykh Muqbil Ibn Haadi Al-Wad'aee

ALAAH Azza Wa Jal said: "There is no sin on you if you seek the Bounty of your Lord (during pilgrimage by trading, etc.). Then when you leave 'Arafât, remember Allaah at the Mash'ar-il-Harâm. And remember Him as He has guided you. [Al-Baqarah 2:198]

So when you have accomplished your Manasik (stay at 'Arafât, Muzdalifah and Mina, Ramy of Jamarât, slaughtering of Hady) remember Allaah as you remember your forefathers or with a far more remembrance.

And remember Allaah 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, if his aim is to do good and obey Allaah and know that you will surely be gathered unto Him. [Al-Baqarah 2:203]

He also said: And proclaim to mankind the Hajj. They will come to you on foot and on every lean camel, they will come from every deep and distant mountain highway. [Al-Hajj 22:27]

(Continued on page 2)

**OBLIGATION** *Continued from page 1*

perform it financially and physically, and he knows it is a pillar from the pillars of Islaam and its duties? How is mankind stingy with spending his wealth on himself to perform this duty, whilst he is spending much of his wealth on his desires?

How can he safeguard himself from the hardship of Hajj while he exerts himself in the drudgery of the matters of his worldly life? How can he be burdened by the obligation of pilgrimage while it is not mandatory except once in a lifetime? How can he become lazy to perform pilgrimage and delays it, while he does not know that he might be unable to reach it after a year (i.e. for the next Hajj)?

Allaah the Almighty said: **{It is not for a believer, man or woman, when Allaah and his Messenger have decreed a matter that they should have any option in their decision, and whoever disobeys Allaah and his Messenger, he has indeed strayed in a plain error.}** {al-Ahzaab 33:36}

The Muslim who, after the age of puberty performed the Hajj and 'Umrah once, has freed himself from the obligation and completed by that the pillars of his Deen (Religion). Hajj and 'Umrah is not obligatory upon him after that unless he makes it obligatory upon himself by making an oath. ♦♦♦
Shaykh Muhammed Al-Uthaymeen

SO DEAR BROTHERS AND SISTERS HASTEN to perform this obligation once you meet the conditions which oblige it i.e.

(1) Islaam (2) Sanity (3) Adulthood (A child is not required to do Hajj, if he does then it is accepted but he must perform the obligatory Hajj upon reaching adulthood)

(4) Freedom (not obligatory upon slaves)
(5) Physical and financial ability.

(6) Mahram (for the females). It is reported by Ahmad and Al-Baihaqi, that the Prophet *sallAllaahu alayhe wa sallam* said: "Hasten to perform Hajj for you don't know what might happen to you."

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REMEMBRANCE *Continued from page 1*

Also Allaah said: And for every nation We have appointed religious ceremonies, that they may mention the Name of Allaah over the beast of cattle that He has given them for food. And your Ilâh (God) is One Ilâh (Allaah), so you must submit to Him Alone. [Al-Hajj 22:34]

It is neither their meat nor their blood that reaches Allaah, but it is piety from you that reaches Him. Thus have We made them subject to you that you may magnify Allaah for His Guidance to you. And give glad tidings to the Muhsinûn (doers of good). [Al-Hajj 22:37]

Narrated Anas bin Malik: Allaah's Apostle offered four rakaat of Zuhra prayer at Madinah and we were in his company, and two rakaat of the 'Asr prayer at Dhul-Hulaifah and then passed the night there till it was dawn; then he rode, and when he reached Al-Baida', he praised and glorified Allaah and said Takbeer (i.e. Alhamdulillaah & Subhanallaah & Allaahu-Akbar). Then he and the people along with him recited Talbiyah with the intention of per-

forming Hajj and 'Umrah. When we reached (Makkah) he ordered us to finish the Ihraam (after performing the 'Umrah) till the day of Tarwiyah i.e. 8th Dhul-Hijjah when they assumed Ihraam for Hajj.

The Prophet sacrificed many camels (slaughtering them) with his own hands while standing. While Allaah's Apostle was in Madinah he sacrificed two horned rams black and white in color, in the Name of Allaah.

Narrated Muhammad bin Abu Bakr Al-Thaqafi: I asked Anas bin Malik while we were proceeding from Mina to 'Arafat, "What do you use to do on this day when you were with Allaah's Apostle?" Anas said, "Some of us used to recite Talbiyah and nobody objected to that, and others used to recite Takbeer and nobody objected to that. Narrated Ibn Abbaas: The Prophet made Al-Fadl ride behind him, and Al-Fadl informed that he (Prophet) kept on reciting Talbiyah till he did the Rami of the Jamrah.

♦♦♦ **By Shaykh Muqbil Alwada'ee**



Types of Hajj

There are three types of Hajj:

Hajj al-Qiraan - At a meeqaat, in the months of Hajj, one enters into *ibraam* for **Hajj and 'Umrah** at the same time, not exiting the state of *ibraam* until the Day of Sacrifice (10th Dhul Hijjah). Alternatively, one may enter into *ibraam* for 'Umrah and before beginning the *tawaaf*, the intention of *ibraam* for Hajj may be made. The *sa'ee* may be done after the *tawaaf* of 'Umrah or left to be done after *Tawaaf al-Ifaadah*. One performing this type of Hajj is called a *Qaarin*.

Hajj al-Ifraad - At a meeqaat, in the months of Hajj, one enters into *ibraam* for **Hajj alone**. Like the *Qaarin* he remains in the state of *ibraam* until the 10th Dhul HIjjah. It is not upon him to sacrifice an animal.

Hajj at-Tamattu' - Many Scholars consider this the best type of Hajj for the one who did not bring a sacrificial animal with him, as it is what the Prophet urged his Companions to do. One performing this type of Hajj is call a *Muttamatti'*.



How to perform Umrah ?

By Noble Shaykh Muhammed Naasirud Deen Al-albaani

Understanding the rites of Umrah according to the Prophetic Tradition.

THE MESSENGER OF Allaah *sallAllaahu alayhe wa sallam* said, “Umrah is an expiation for the time between it and the previous ‘Umrah, and an accepted Hajj has no less a reward than Paradise.” [Al-Bukhari]

The person who intends to perform ‘Umrah “clips his nails, trims his mustache, shaves his pubic hair, and plucks out the hairs of his armpits. Then he performs *ghusl* (complete bathing), and the male pilgrim wears an *izar* (lower garment affixed at the waist like a bath towel) and a *rida'* (a garment worn over the shoulders) that are both clean and white.” After completing this and while at one of the *meeqaat* (stations for Hajj and ‘Umrah), he should enter the state of *ihraam* which is “the intention to enter into one of the two sacred rituals, al-Hajj or al-‘Umrah.”

The state of *ihraam* has certain prohibitions; some of which are as follows: (1) Wearing stitched clothing such as shirts, socks, hoods, and a *thawb* by men, (2) applying perfume, (3) shaving the hair or cutting it, even a little, (4) cutting the nails on either the hands or feet, and (5) sexual intercourse and the actions that precede it like kissing.

The pilgrim should then begin the *talbiyyah* (answering of the command) and continue it until he reaches al-Masjid al-Haram. The meaning of the wording for the *talbiyyah* is: “I am here at Your service, O Allaah; I am here at Your service. I am here at Your service; You have no partner; I am here at Your Service. Verily the Praise, and the Favors are Yours, and also the Sovereignty. You have no partner.”

When the pilgrim arrives at al-Masjid al-Haram, he should proceed to the area of *tawaaf* (circumambulating the Ka’bah) **being in a state of purity**. He comes to the Black Stone and kisses it, touches it, or points to it if he is unable to reach it.

He then begins *tawaaf* with the Ka’bah **on his left** performing *ar-ramal* (walking with a brisk trot) while making supplication to Allaah. Whenever he passes the Yemeni corner, he touches it if he can.

On reaching the Black Stone again, a circuit is complete. He repeats this procedure for two more circuits. For the remaining four (4) circuits the pilgrim stops *ar-ramal* and walks at a normal pace with tranquility. A total of seven (7) circuits must be completed during *tawaaf*.

After completing the *tawaaf*, the pilgrim should pray two rak’ah (units) of salaah behind the *maqaam* (standing place) of Ibraheem reciting Surah al-Kafiroon in the first unit and Surah al-Ikhlaas in the second one. Thereafter, the pilgrim should proceed to the hill of as-Safaa to begin **as-sa’ee** which is “to walk between as-Safaa and al-Marwah.” He stands on as-Safaa, faces the Ka’bah, and supplicates to Allaah for as long as he wishes. Then he walks to the hill of al-Marwah moving quickly between the two green markers, making du’aa along the way. Arriving at al-Marwah constitutes **one trip**.

Standing on al-Marwah, he supplicates to Allaah (facing the Ka’bah) for as long as he wishes. He then walks back to the hill of as-Safaa increasing the pace between the two green markers and supplicating along the way. On arriving at as-Safaa the second trip is completed. The pilgrim must make a total of seven (7) trips completing *as-sa’ee* at the hill of al-Marwah.

After completing the *sa’ee*, the pilgrim must cut his hair to exit the state of *ihraam*. The male pilgrim may either shorten all of his hair or shave it off completely; complete shaving is strongly recommended. The female pilgrim shortens her hair the length of a fingertip. This completes the ‘Umrah. ♦♦♦

Performing Ghusl to enter Makkah



W hoever is able to perform *ghusl* (ritual bath) before entering should do so and he should enter during the day from the high section (where the door “*al-Mu’allaab*” is today), as the Messenger of Allaah, *sallAllaahu alayhe wa sallam*, used to do.

He entered the masjid from the door of *Bani Shaybah* as this is the closest path to the Black Stone.

However, one may enter it (Makkah) from any path he wishes due to his saying, peace and blessings of Allaah upon him, “*Every opening of Makkah is a pathway and place for sacrifice (slaughtering animals)*” and in another narration “*All of Makkah is a pathway: he enters from here and leaves from here*”.

Enter the masjid with your right foot and say: “O Allaah send your blessings and peace upon the Prophet Muhammad *sallAllaahu alayhe wa sallam*, O Allaah open the gates of Your Mercy for me” or say: “O Allaah, I seek refuge in Your noble countenance and Your eternal authority from the accursed Shaytaan.”

When he sees the Ka’bah he can raise his hands as has been established by Ibn Abbaas. It hasn’t been authenticated that the Prophet *sallAllaahu alayhe wa sallam* said a particular du’aa so he can say what is easy for him; if he supplicates with the du’aa that ‘Umar used to say it is better.

♦♦♦

Abridged from the book: The Rites of Hajj and ‘Umrah from the Book and the Sunnah and the Narrations from the Pious Predecessors By: Shaykh Muhammed Naasir ud-Deen al-Albaane.

An explanation of the rites of Hajj

If you've ever talked to someone who just completed Hajj, they wouldn't be able to begin to describe it

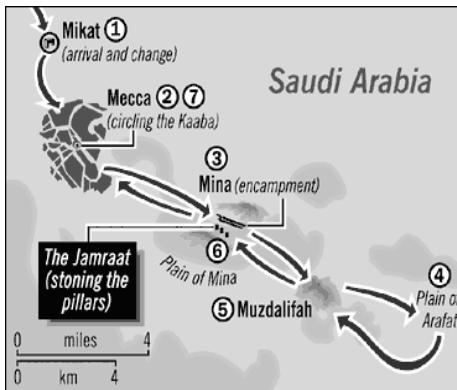
From the **virtues** of Hajj is that Allaah, the Most High said, {And proclaim to mankind the Hajj (pilgrimage).} [al-Hajj 22:27] Also, the Messenger of Allaah said, "Hajj wipes out whatever (sins) came before it." [Muslim]

Hajj is performed from the 8th-13th Dhul-Hijjah. The *manaaik* (rites) of Hajj at-Tamattu` are described below, and has been summarized on the right.

The **pillars** of Hajj are four; they are: (1) *Ibraam* (2) Standing on 'Arafaat (3) *Tawaaf al-Ifaadah* and (4) *Sa`ee*. Intentionally or unintentionally missing any of these pillars invalidates ones Hajj. Early on the morning of 8th Dhul-Hijjah, the **Day of Tarwiyyah**, the Muttamatti` assumes *ibraam* for Hajj as he did for 'Umrah, but says instead "Labbayk Allaahumma Hajjan" and begins reciting the *talbiyyah*.

All the rules of *ibraam* which applied to 'Umrah also hold for Hajj. He then proceeds to **Mina** where he spends the day in *eebaadaat* (acts of worship) and performs Dhuhr, 'Asr, Maghrib and 'Ishaa shortened but not joined. He spends the night there. After Fajr on 9th Dhul-Hijjah, the **Day of 'Arafah**, he leaves for 'Arafah. At the time of Dhuhr he prays Dhuhr and 'Asr shortened and combined with one adhaan and two *iqaamah*. He remains there until Maghrib, standing with hands raised in supplication anywhere within the boundaries of 'Arafah.

After sunset he proceeds to **Muzdalifah** where he performs Maghrib and 'Ishaa shortened and combined with one adhaan and two *iqaamah*. He then goes to sleep until Fajr. After performing Fajr at its earliest time on 10th Dhul-Hijjah, the **Day of Sacrifice**, he



leaves Muzdalifah before sunrise and returns to **Mina**. He continues reciting the *Talbiyah*. He collects 7 pebbles and does stoning of the Big *Jamarah* some time between sunrise and night standing with Makkah to his left and Mina to his right. He says "Allaahu Akbar" with each stone throw.

The slaughter must be done and then he may partially exit the state of *ibraam* by shaving the head or cutting the hair for men and trimming the hair for women.

Perform ***Tawaaf al-Ifaadah*** walking normally, then do *Sa`ee*. One is now **completely out of ibraam**. On the 11th-13th Dhul-Hijjah, the **Days of Tashreeq**, one stays in Mina and performs stoning of the three *Jamaraat* each day between *Zawwal* (sun is at its peak) and night. 21 pebbles must be collected for this. The smallest *Jamarah* is stoned first, then the medium, then the largest. After stoning at the first two, one may face the *Qiblah* and supplicate. On the 13th after stoning one leaves Mina.

One must perform the **Farewell *Tawaaf*** prior to leaving Makkah. This completes the *Manaaik* of Hajj. May Allaah grant all Hajj Mabroor (an accepted Hajj, the reward of which is nothing but Jannah). ♦♦♦

8 Dhul Hijjah	Day of Tarwiyyah
9 Dhul Hijjah	<ul style="list-style-type: none"> • Assume Ihraam • Go to Mina • Pray 5 salaat, start with Dhuhr (shortened, but not joined) stay until sunrise of 9th 
10 Dhul Hijjah	<ul style="list-style-type: none"> • Go to Arafat • Join and shorten Dhuhr & 'Asr at the time of Dhuhr • Make much du`aa until sunset • Leave after Sunset for Muzdalifah • Pray Maghrib & 'Eshaa in Muzdalifah & spend night there 
11 Dhul Hijjah	<ul style="list-style-type: none"> • Pray Fajr early as possible then go to Mina before Sunrise • Pick up 7 pebbles • Stone <i>Jamarat al-Aqabah</i> • Do sacrifice • Cut hair (partially out of Ihraam) • Do Tawaf al-Ifaadah (& Sae) before Sunset (fully out of Ihraam) • Stay in Mina 
12 Dhul Hijjah	<ul style="list-style-type: none"> • Pick up 21 pebbles • Throw pebbles in afternoon at small, med & big <i>Jamaraat</i> • Stay in Mina for night 
13 Dhul Hijjah	<ul style="list-style-type: none"> • Pick up 21 pebbles • Throw pebbles in afternoon at small, med & big <i>Jamaraat</i> • Stay in Mina for night <i>or</i> leave before Sunset 
	Optional
	<ul style="list-style-type: none"> • Pick up 21 pebbles • Throw pebbles in afternoon at small, med & big <i>Jamaraat</i> • Stay in Mina for night <i>or</i> leave before Sunset 



Not performing Hajj this year?

The Virtues of the First 10 days of Dhul Hijjah

By Noble Shaykh S'ad Naasir Ash-Shitri

FROM THE MOST virtuous of days are the first ten days of Dhul Hijjah (the 12th month in the lunar calendar, one of the sacred months and the month of Hajj). A group of those from the People of Knowledge say: “*Verily they are the best days of the year just as the last ten nights of Ramadaan are the best nights of the year.*” Some of the various types of righteous actions which are done in these first ten days are mentioned below:

REMBRANCE OF ALLAAH

The first of the righteous actions is the remembrance of Allaah. Allaah said: {... and the men and the women who remember Allaah much with their hearts and tongues - Allaah has prepared for them forgiveness and a great reward (i.e. Paradise).} [al-Ahzaab 33:35]

It has been affirmed from the Sahaabah (Companions) of the Prophet and from him (peace be upon him), that they increased in the *takbeer* (saying “Allahu Akbar—Allaah is the Greatest) in the first ten days of the month of Dhul Hijjah and they raised their voice with it, each one of them saying the *takbeer* on his own. They raised their voices until the mountains shook from their *takbeer* but they did not say the *takbeer* in unison (in Jamaa'ah). Each of them said the *takbeer* on his own.

VOLUNTARY ACTS OF WORSHIP

This includes prayer, fasting or charity. It is reported that the Prophet (peace be upon him) encouraged fasting the ten days and it is reported that he said: “Whoever fasts the Day of Arrafah will have his sins expiated for two years (the past year and the coming year).” [Ibn Maajah]

DO NOT CUT HAIR OR NAILS FOR THE ONE DOING THE SACRIFICE

One who wants to do the *Udbiyyah* (sacrificial slaughter) should not cut his

hair or nails during these ten days. He should do so before these ten days. The Prophet (peace be upon him), said: “*When any one of you intending to sacrifice the animal enters in the month (of Dhul-Hijjah) he should not get his hair or nails touched (cut)*”. [Muslim]

SUPPLIQUE FOR THE HUJJAAJ

One should make *du'a* for the *hujjaaj* (pilgrims who have embarked upon the Hajj) that Allaah keeps them safe from all evil and that He returns them to their countries. This is because the *hujjaaj* are the guests of Ar-Rahmaan so they have a right upon us that we supplicate for them for ease in their affairs and their safe return.

UDHIYYAH – SACRIFICIAL SLAUGHTER

One should prepare to do the *Udbiyyah* (sacrificial slaughtering of an animal) and distribute the meat amongst family, friends, the needy etc. Abu Haneefah (may Allaah have Mercy upon him) was of the opinion that it was from the obligatory acts but most of others say that it is desirable. The Prophet (peace be upon him) said “*Who does not slaughter should not come to the salaah*”. [Ibn Maajah]

ATTEND THE 'EED SALAAH

Attend salaatul 'Eed, greet one another, and leave off fasting on the day of 'Eed and on the days of *Tashreeq* (i.e. the 11th, 12th and 13th of Dhul Hijjah). ♦♦♦

*Based on a lectured by Shaykh Sa'd ash-Shitree
Member of Council of Senior Scholars
Taken from albaseerah.org—seekknowledge.org*

Fudayl ibn 'Iyaad said:

“The servant of Allaah does not attain a true state of Eemaan until he sees trials as blessings, ease as distress, and that he does not love to be praised about his worship”

Some Hajj tips

- Always have drinking water as you may become dehydrated.
- Use your time wisely – do dhikr, du'aa, recite Qur'aan etc.
- Wear comfortable, ‘broken-in’ footwear.
- Be very careful to stay within the specific boundaries during the days of Hajj, especially 'Arafah - overstepping them may affect the correctness of your Hajj.
- If you wear spectacles secure with spectacle cord
- Rest the night of Muzdalifah because following day will be busy
- Observe landmarks when going out so you can find your way back.
- Arrange a meeting place with your group in case you get lost.
- Keep phone number of your hotel/flat and group leader with you whenever you go out.
- Don't go out alone on the days of Hajj as it is very easy to get lost.
- Always inform someone in the group when you are going out and when you expect to return.
- Have some cash with you when you go out incase you get lost.
- Bathrooms are aplenty at the airport and Hajj sites, select one which is clean



Fataawaa

On owing money

Question: Is there any problem making Hajj if you owe someone money and they agree to accept repayment after you return? Is it best to pay the debt or make the Hajj?

Answer: The Shaykh replied by saying that debt is very, very important. For example if someone died and he had unpaid debts the Prophet *sallAllaahu alayhe wa sallam* used to ask the Companions if the person (who died) had any debts that were unpaid. If they said "yes" then he *sallAllaahu alayhe wa sallam* would say to them to pray on him as he would not pray on someone who was in debt.

In the case where the lender wants the money then the debt should be repaid. In this case however, since the person said that it is okay to go ahead and make Hajj and then repay the debt this is okay but with a condition. The condition is that the person going to Hajj should have some-

thing equivalent in value as a guarantee, like property or the like. This is in the event that the debtor dies whilst on Hajj; in this case the lender would have the guarantee as repayment of the debt. If there is no guarantee then he should not make the Hajj and should pay the debt. If the debtor has property or an apartment additional to what his family lives in then this could be used as the guarantee. This is the opinion that he recommends.

Shaykh Wasiullaah al-Abbas, Teacher in Al-Masjid Al-Haraam & Professor, Ummul Qura Uni.

On Repeating Hajj

Question: What is your opinion on the repetition of Hajj considering what happens in it from crowdedness (congestion) and intermixing between men and women? And is it preferred for the woman not go to Hajj if she had made it once, or more already?

Answer: There is no doubt that the repetition of Hajj has a great reward for men

and women. However, in view of the congestion in these last years due to having easier transportation methods, the availability of safety, the mixing of men and women in *tawaaf* and in places of worship, and many women not safeguarding against *fitnah*, we see that not repeating Hajj is better for them, safer, and farther away from harm to the community that some of them could be tried by. This goes for men as well - if they can leave the repetition of Hajj with the intention of (leaving) more space for the first timers and a reduction in congestion for them.

We hope that his reward for leaving the Hajj would be greater than his reward if he were to make Hajj, if his intention is for this good cause, especially if what results from his Hajj is that others may likewise follow him and due to their ignorance or the lack of consideration for others during *tawaaf*, *ramy* and other acts of worship in which there is congestion, much harm may be brought about for other *Hujjaaj* (plural of a person who makes Hajj). ♦♦♦ *Shaykh Ibn Baaz*

For our Sisters

Question: There is no doubt that the *tawaaf* known as *al-ifaaadah* is one of the pillars and essential acts of the Hajj. If the menstruating women did not perform it due to lack of time and the time was not such that she could wait for her menses to end, what is the ruling concerning that?

Answer: It is obligatory upon her and her guardian to wait until she becomes pure and then to perform the *tawaaf al-ifaaadah*. This is based on the Prophet's (sal-Allaahu `alayhe wa sallam) statement when he was told that Safiyyah had received her menses: "Is she going to hold us up?" When he was told that she had performed the *tawaaf al-ifaaadah*, he said: "Then let's go."

If she is not able to wait but she has the ability to return to Makkah to perform the *tawaaf*, then she may travel and return after she becomes pure to perform the *tawaaf*. If she does not have the ability to return or she fears that she would not be able to return, like those who live in far away places from Makkah, like the people of the West, Indonesia and so forth, then, according to the correct opinion, she may protect [her blood from dripping on to the floor] and perform the *tawaaf* with the intention of Hajj. This is considered permissible by a number of scholars, including Shaykh al-Islaam Ibn Taymiyyah and his student ibn al-Qayyim as well as other scholars.

*Al-Imaam Shaykh Abdul-Azeez Ibn Baaz
Rahimahu Allaah*

Question: There are pills that will prevent the menses or delay their occurrence. Is it allowed to use such pills during the time of pilgrimage only out of fear of one's menses coming?

Answer: It is allowed for a woman to use pills that will prevent her menses during the time of pilgrimage out of fear that her menses may come. But this should be after she has consulted with a specialist who makes certain that her health will be fine. Similarly, she may do the same during Ramadhaan if she desires to fast with the people.

♦♦♦ *The Permanent Committee for Islamic Research and Fataawa*

Zam Zam facts

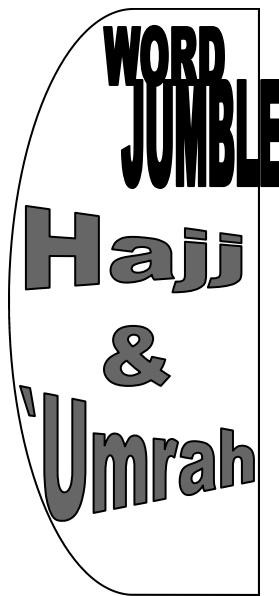
Facts to swallow

- The well of Zamzam has never dried up. Instead, it has always actually fulfilled the demand for water.
- It has also held the same salt composition and taste ever since it first poured forth.
- This water has never been chemically treated or chlorinated as is the case with water pumped into the cities.
- Biological growth and vegetation usually takes place in most wells. This makes the water unpalatable (unfit for drinking) owing to the growth of algae causing taste and odor problems. But in the case of the Zamzam water well, there wasn't any sign of biological growth.

Zamzam water is for that which it is drunk

Al-Qasim Ibn Muhammad Ibn Ibad heard Suwaaid Ibn Saeed say:

"I saw Abdullaah Ibn Al-Mubarek in Makkah approach Zamzam, then he poured himself some Zamzam, faced the Qiblah and said to us: "From the authority of Muhammaad Ibn Al-Munkadir from Jaabir that the Prophet (salAllaahu alayhi wa salaam) said: 'Zamzam serves the intention that it was drank for; I drink it to prevent myself from the thirst of Judgment Day.' Then he drank. Reported by Al-Khateeb Al-Baghdaadi Vol. 3 pg. 394



A	X	R	S	A	C	R	I	F	I	G	E	E
N	O	T	L	H	H	U	X	G	A	N	K	N
P	E	N	H	A	E	O	T	Y	A	A	I	M
L	Z	B	A	Y	W	G	D	T	B	H	F	G
S	H	S	F	I	F	G	C	A	A	J	R	W
M	A	M	A	B	H	U	H	Y	F	M	A	R
E	N	A	R	L	W	A	E	I	G	M	A	J
E	I	H	A	A	J	E	D	W	A	W	D	T
Q	D	R	S	T	W	Y	I	A	F	E	F	M
A	A	A	Q	R	A	U	R	W	A	V	D	G
A	M	M	A	H	X	H	E	N	T	F	Y	W
T	M	T	E	L	I	F	R	J	Z	W	I	G
I	S	W	A	D	A	A	N	A	A	R	I	Q

Test your Hajj knowledge

- The honored _____ is called "The Ancient House"
- _____ is the first of the rites of Hajj and 'Umrah
- A point some distance from Makkah beyond which a pilgrim may not pass without ihraam.
- "*Labbayk - Allaahumma labbayk.
Labbayka la shareeka laka labbayk.
Innal-hamda wan-n'imata laka wal-mulk. La shareeka lak.*" (I respond [in obedience] to You, O Allaah, I respond. I respond – no partner is there to You I respond. All praise and favor is Yours, and sovereignty. There is no Partner to You.) – These are the words of _____.
- There are 3 kinds of Hajj namely 1. _____ ('Umrah followed by Hajj separately which requires the sacrifice of an animal), 2. _____ ('Umrah followed by Hajj which requires the sacrifice of an animal), 3. _____(Hajj alone which does not require the sacrifice of an animal).
- The rites of Hajj begin on the 8th of Dhul-Hijjah, which is called the day of _____.
- Staying at _____ is among the pillars of Hajj, without which the Hajj is invalid.
- The 10th of Dhul-Hijjah is the Day of _____ and also the first day of the blessed Eid Al-Adhha.
- Once the pilgrim has completed Tawaaf Al-_____ he/she is freed from all the restrictions of ihraam, including marital intercourse.
- Tawaaf Al-_____ is performed by the pilgrim immediately before traveling to his home country.
- An additional condition for the women to perform Hajj is that she must be accompanied by a _____.
- If one neglects a requirement of Hajj, he must compensate for it with a _____ (ransom).
- _____ is the place to which the Prophet salAllaahu alaihi wa sal-lam emigrated and where he settled.
- Visiting the Prophet's Masjid is _____ among the requirements of Hajj, and in fact it has no connection whatsoever to Hajj.

See next issue for answers

MASJID AHLUL QURAAN WA SUNNAH

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Masjid Ahlul Quraan Wa Sunnah
109-06 Van Wyck Expressway
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CONTACT

718-529-4092
646-529-8976
masjid@albaseerah.org

DIRECTIONS

From Van Wyck Expressway (South), follow the sign to JFK Airport, exit on Liberty Avenue. Keep driving straight on Van Wyck Expressway service road until you reach 109th Avenue. Go past the traffic light, masjid on your right hand side

~ AL BASEERAH ~

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We at Masjid Ahlul Quraan wa As-Sunnah are absolutely committed to serve you. We welcome your suggestions and Dawah Ideas. Please write us how would you like us to serve you, drop us a note in "SUGGESTIONS BOX"
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