

**SAMPLES OF THE ADAPTED STATEMENTS BY AL-MALIKIYA IN THE TWO ISSUES  
ZAKAT AL-FITR AND THE DEPARTURE FROM AL-MISH'AR AL-HARAM (A  
JURISPRUDENTIAL COMPARATIVE STUDY**

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***Abstract***

*The saying approved by the Malikis included two issues and the obligation to pay zakat al-fitr at the time of the mobilization of standing at the sacred site as an example, which I clearly detailed in this research. Including what was the approved saying of the Malikis, then presenting the sayings of the jurists who agreed with the Malikis in the approved saying and those who disagreed with it. I presented the rest of the evidence for each school of thought and presented the aspect of evidence from what its companions see from the inclusion of this evidence or that. Zaydism, then Imamism, and their study is a comparative jurisprudential study. In this research, I tried to present the two issues in a detailed presentation.*

***Keywords:*** the authoritative Maaliki al-Mashaar charity.

**Introduction**

Praise be to God, Lord of the worlds, and prayers and peace be upon the one who was sent as a mercy to the worlds, our master Muhammad r ; He said: ((Whoever Allah desires good for, He gives him understanding in religion))(1), and upon his family and all his companions and those who follow them in goodness until the Day of Judgment. And after: God Almighty has blessed humanity with the honorable teachings of Islam that make a person a straight and disciplined person in his life, and in order for goodness to prevail for all people, it is necessary to carry out the duty of spreading the lofty teachings of Islam and spreading its sciences, which are the most important duties of the time entrusted to individuals and specialists throughout the ages. A science emerges from the most important articulations and sciences of the noble Sharia, which is the science of jurisprudence for the necessary and urgent need to renew people's conditions and change the norms of society. With a scientific, jurisprudential and realistic perception. This, and after the success and facilitation of God Almighty, the choice occurred for two models of the approved saying of the Malikis. The chapter on Zakat and Hajj except for these two issues. After presenting the issue, I formulate a title for it in a clear and understandable manner, and I made the first saying of the two issues what the Malikis went to in the approved saying, and the source in which it was mentioned was confirmed. The word (the approved saying) that was mentioned in a margin was specialized in mentioning the name of the book in its part and its page, then he included those who agreed with them in this saying of theirs, then he proved the other sayings of those who contradicted the approved saying, from the Malikis themselves and others from the other school of thought,

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then he included the sayings of the jurists and their evidence and explained the face The indication of the evidence, whether from the explanations of the hadith or the interpretations or from one of them or from the books of the madhhab. There are objections to some of the evidence that I mentioned from the sayings of the violators who object to the evidence. If there is an answer to this objection, I will include it below., Each according to what the understanding employs for the evidence on which it relied in what it went to, it is sufficient to mention the name of the source, the part, and the page, then its number, then in the sources and references, prove the book card, arranged according to the letters of the alphabet. After presenting the evidence, sayings, and points of view, and drawing an integrated picture of what the jurists dealt with on the issue, and what its opponents objected to, and their response to it, I conclude with weighting among those evidence and sayings for each issue in view of the strength or weakness of the arguments, without being biased towards a specific school of thought. To be fair in this study. I attributed the verses to their chapters and the hadiths to their books and extracted them, and explained the ruling on them with their sources, starting with the predecessors, and if I did not find it, then to the contemporaries. I defined some terms and clarified them linguistically, idiomatically and jurisprudently. as needed; To make it easier to understand what is meant by it, then the conclusion and the most important results and sources

## **Literature review**

### **The first requirement**

#### **What is obligatory for zakat al-fitr**

There is no difference of opinion among the jurists regarding who paid zakat al-fitr. The minimum of inability to provide for the country's food is acceptable according to agreement, but they differed regarding the ability to pay zakat and limit it to the highest, otherwise it is not sufficient, and whoever had his habit and what they recognized him customarily, and there are three sayings: The first saying: The Malikis went In the approved saying: (It is permissible to take out of his lesser food if his food is not scarce, he is honest with his food because of incapacity or habit or digestion of the soul): Whoever has the habit of taking out food, even if the minimum amount he owes is parts of what he pays for zakat al-fitr, even if he is able, and with it Ibn al-Hajib said, And to him went the Shafi'is in a saying, the Hanbalis in a saying, and the Zaidis in a saying that they see from the possession of sustenance for a day and a night (2).

They inferred the following:

- 1- On the authority of Ibn Umar - may God be pleased with them both -He said: ((The Messenger of God - may God's prayers and peace be upon him) enjoined zakat al-Fitr, a measure of dates.or a measure of barley for the slave and the free, male and female, young and old among the Muslims, and he commanded that it be given before the loser (to prayer).
- 2- The hadith - so the Messenger of God - peace be upon him - commanded them and said: ((Ensure them about the circumambulation of this day)) Or the sustenance of the taxpayer if he is not able to provide for the country (4).
- 3- Zakat al-Fitr is divided into three categories: a section from which Zakat al-Fitr is paid, whether the bulk of the subsistence is first, and such as wheat, barley and basket (5), and if the bulk of their subsistence is other than these three, it is paid from the three and it is sufficient. Even with the existence of the nine or some of them, the time of output. I object to that: If it is said that the majority of the

sustenance is said, then if the lower is given for scarcity, then it is not permissible, and for hardship or habit it is fragmented, and this is not on its release. For the Almighty says: □ From the average of what you feed your families □, and it is the majority of the country's food, then the statement of the gender from which zakat al-fitr comes out and who did not find anything else, then what people used to eat in the country or its value, and what they used most of it like rice and corn, and what people eat in each country according to it. And it is answered: If it is a habit, like the Bedouins, and they are accustomed to eating barley, for example, even if it is full, then it is taken from the lowest and not from the majority of the country, and it is the majority of its food or the sum of its forces is acceptable. Because it is his best strength, according to the Almighty's saying: □ God does not burden a soul except what He has given it □, it is like one who used to feed the minimum due to hardship, and it suffices (6).

The second saying: What is obligatory on him is the majority of the best country's sustenance, and the highest of it is to eat. In the famous, Shafi'i in saying, Hanbali in the famous, Zaidi (7).

They inferred the following:

1- The Almighty said: □ You will not attain righteousness until you spend of what you love (8).

The face of the evidence: It is the obligation to spend from the best of your money, and it is not right that it is wicked, bad, corrupt, or loser, so make your charity from it especially without the good. Because the prophet - □ - He did not negate what was stated by others; Because what is meant by the sufficiency of the needy and the majority, so if there is a country in which there is no needy, there is choice, and the best is the highest in the sustenance (9).

2- On the authority of Ibn Omar - may God be pleased with them both: He said: ((The Messenger of God - may God bless him and grant him peace) enjoined zakat al-fitr, a saa' of dates, or a saa' of barley, on the slave and the free, male and female, the young and the old. And he commanded that it be performed before the people went out to pray). Of various types, which of the foodstuffs was mostly what was paid zakat al-fitr (10).

3- On the authority of Abu Saeed Al-Khudri - □ -: The Messenger of God - peace be upon him - said: ((There is no alms for less than five wassuq of dates, and there is no alms for less than five uqs of leaves. And there is no alms for less than five male camels." (11)

Evidence: Charity is taken from honesty and is a sign of sincerity of faith, because among the foodstuffs on which zakat is obligatory, which are dates, raisins, wheat, barley, and the like, that it is the food of the country, so it must be acted upon, for what Al-Shafi'i - may God have mercy on him - sees: (If the hadith is authentic It is a sectarian) and these items were from most of the country's food, and others are not sufficient (12).

And I object to that: If he was doing that due to distress and the inability to sustain others, then it is permissible for him to get out of his strength; And because if he was assigned to go out from someone else, it would have been a matter of embarrassment and hardship. If he gave the donor out of scarcity, then it is not permissible, and for hardship or habit, it will suffice. of dates, or a measure of barley)), for Abu Hanifa - may God have mercy on him - believes that it is obligatory only on those who possess the nisab, i.e.: the nisab of the original zakat, with the evidence of the correct narration: ((The best alms is that which is on the back of one's wealth, and start with those you depend on)) Whoever has to start with those who depend on him, and whoever is not rich is not obligated to give charity, and it is not imposed on him (13).

And he is answered: saying from most of the food in the country without looking at the food of the director,

but rather it is the majority of the people of the country in Ramadan, as it appears, not in the whole year, nor on the day that is obligatory, because most is the time of paying out, so it is permissible from it if it overwhelms its needs, so it is not permissible to go out in zakat. He broke his fast from the sustenance of the people of his country, even if it was cash that suffices to obtain sufficiency with it. Based on this, the conditions differ according to the different countries and times, except that it is considered that the increase in value is in the most, and there is no prevailing good between them, and the best is the highest. Because the need may not suffice without it, so whoever turns to something other than it is not permissible, according to the Almighty's saying: □ And do not cover the wicked from it, spending □ (14); Because he deviated from the obligatory one to a lesser one, and it was not sufficient, as if he deviated from the obligatory zakat of money to one less than it (15).

3- It is from the majority of the food in the country, that is, without looking at the food of the director in Ramadan, not in the whole year or on the day of obligation (16).

The third saying: If there is a plurality of them and none of them prevails, then the wealth of the director prevails, and to him the Hanafis went in their saying (who owns more than his day's sustenance for himself and his dependents), and the Malikis in saying, and the Shafi'i is in the well-known, and the Dhahiri: (they see that if it is within the means of the poor, then he is charged and he chooses), and the Imamiyyah: they see (what was mostly strength) (27).

They inferred the following:

1- The Almighty's saying: □ God does not burden a soul beyond its capacity (18).

The face of the evidence: He is charged in his religion and law with what they have no power to do, nor what is difficult for them, and accordingly, the majority of what the taxpayer gets out, if there are many and one prevails, and which of them is expelled, it is permissible, except that they suffice others, so it appears that the taxpayer is expelled and there is no embarrassment (19).

2- On the authority of Abu Hurairah - may God be pleased with him - on the authority of the Prophet - may God's prayers and peace be upon him - he said: ((The best of charity is what is given on one's back, and it begins with those you depend on) (20)

The point of evidence: It is an argument against those who say that it is obligatory for the one who owns more than his day's sustenance for himself and his dependents, and the value of the left with the quorum, because the value of wealth in the Shari'a is what is more than what he deserves by the original need, and the one who deserves the original need is like the non-existent (21).

3- On the authority of Abu Saeed Al-Khudri- □-, he says: "We were removed from the zakat of the fancy, as a saa from food, or a rumor from the righteous, or a saa of dates, or a righteousness from the most point)." (22)

The point of evidence: the people of Medina did not suffice for all of that, so it indicates that it is permissible to choose, so what is obligatory is from the majority of the outlet's sustenance, and because when it is obligatory for him to perform what is left over from his sustenance, it is obligatory only from the majority of his sustenance, which is what Imam al-Shafi'i - may God have mercy on him - sees: (For any sustenance was the majority for a man who gave from it, even from the majority of his strength) (23).

And it is answered: If a man eats most of the country's food, then if he turns away from the country's food or from his own food to someone else's food, then if the one who changed it to him is higher than him, then that

is sufficient. The highest of them is the expiation for the choice, (24).

- 4- Here are five forms of paying zakat al-fitr: one of them: the existence of the nine with the necessities, all of them together, so he has the choice to pay from whichever one he wants, and the second: the existence of it with the preponderance of the necessities of one of them, so it is necessary to expel from it what prevails, even if it is the majority of the necessities of the payer, the third: its presence or some of it with a predominance. Other rations must be given, so the choice must be made if there are many, and it is not considered what was most likely before abandoning them. The fourth of them: Losing all with the predominance of other rations, so it is obligatory for what prevailed from them. And I object to that: This is not permissible because it deviated from the duty to something less than it, and it was not sufficient, with the evidence: ((The Messenger of God - may God bless him and grant him peace - enjoined zakat al-Fitr, a saa' of dates, or a saa' of barley)), so they are a number of types that it is permissible to abandon, as if he gave the value. Like the one who gave out the zakat of money of a different gender, the enrichment is achieved by taking out from the stipulated and other things that are obtained by sufficiency, so it is not correct for him to take it out except from the majority of his country's sustenance and the obligation is not waived by the lower than the higher (25).

And it is answered: Consideration is with the strength of the way out; Because what is meant by it is to understand the choice between them, so whoever gets out of this is sufficient for him, and that the difference in the way out is not caused by permissibility, rather it is caused by considering the food of the director or the food of the majority of the country, because what is meant by the considered majority is what the fasting person eats in the month of Ramadan, and not before it, so in all cases of the taxpayer. What he takes out for zakat al-fitr from what he is able to, due to his saying -peace be upon him-, he said: ((The best of alms is that which is on the back of one's wealth)), so he commanded the person charged with it so that God Almighty would purify him, so God would give him better than what he gave an increase in reward and reward (26).

The most correct: After presenting the evidence of the jurists and their opinions, which I tend to prefer is what the owners of the second opinion of the correct texts went to, which are the subject of dispute, and who believe that the taxpayer must take out the quorum of zakat al-Fitr from the majority of the country's staple food, but there are things that can be directed to what went to those who believe in taking out the minimum. or most of his day's food, there is no text on it; Because the Prophet - may God's prayers and peace be upon him - when he mentioned those types of food, he did not deny others, and he did not stipulate them except because they were the majority of the food of the people of Medina at that time, and the matter was not limited to them, because the majority of the country's food or the value of the items is safer due to the disparity between the living standards among the general people, and in our present time criticism regarding what Equivalent to what comes out of the sustenance, it is what suffices the need of the needy according to the ability, and it is required by the Almighty's saying: □ God does not charge a soul except what He has given it (27), and God Almighty knows best.

The second requirement

It's time to stop standing at Al-Masha'ar Al-Haram

There is no difference of opinion among the jurists regarding standing at the Sacred Site with supplication, praise and asking for forgiveness until after the Fajr prayer, but the difference is with regard to staying until dawn, and there are two sayings:

The first saying: The Malikis held the approved saying: (It is Sunnah to stand at the sacred site): the direction of Maghrib with supplication and forgiveness until the journey, and if he crosses the border of Muzdalifah before dawn and fears the crowds, then he pushes away from it at night or passes through it without stopping, it is permissible; Because standing is desirable, and to it the Hanafis went in one view, the Hanbalis in one view, and the Imamis in one view (28).

They inferred the following:

- 1- On the authority of Abdullah Ibn Amr - □-, He said: I heard the Messenger of God - may God bless him and grant him peace - and a man came to him on the Day of Sacrifice while he was standing at the Jamrah. He said: O Messenger of God, I shaved before I came. He said: I did not see him being asked about anything on that day. He said ((do it and there is no harm)) (29).

The aspect of evidence: what a person forgets or is ignorant of, such as giving some things precedence over others, which is wrong, so he is excused. The Sunnah is to enshrine at dawn in this place; In order for the time to stand in the Sacred Mash'ar, then he stood in Muzdalifah and his time from dawn to sunrise, passing as in Arafah, and if he left it with an excuse such as crowding, for example, there is nothing on him (30).

- 2- It was Ibn Omar, may God bless him and grant him peace He gives priority to the weakness of his family, so they stand at the Sacred Mosque in Muzdalifah at night, and they remember God as it appears to them. Then they return before the imam stands and before he pushes away. Some of them come to Mina for the Fajr prayer, and some of them come after that. Then when they arrived, they stoned the Jamrah, and Ibn Omar -□-, says: ((The cheapest among those is the Messenger of God -□-)) (31).

Evidence: If the dawn breaks, the dawn prayer is in the dark, it is desirable to supplicate, except for a mourning belly, then the imam and the people with him pour out before sunrise to go out. To the exhalation until the fluorescence (32).

- 3- On the authority of Asmaa -□- -She came down on a Friday night at Muzdalifah, so she prayed, prayed for an hour, then said: ((O my son, has the moon set?)), so I said: No. Then she said: ("O sons, are the moon absent?") I said to her: Oh my goodness, he did not see us except after we had sat down. She said: ((O my son, the Messenger of God - may God bless him and grant him peace - gave permission to slander)) (33).

The point of evidence: It is intended for their weak people if they descended in Muzdalifah and did not stop at the sacred site, because Imam Malik and Ibn al-Qasim - may God have mercy on them - believed that there was no sacrifice on him, even if he came to the sacred site after dawn and came to it, then he caught up and there is nothing on him, and he may stop at the sacred site as long as He did not travel, even if the imam paid (34).

He objected to that: Standing at the Mash'ar is an obligation that must be avoided by the blood, and the mainstay is the Almighty's saying: "So remember Allah at the Sacred Mash'ar" (35), and it is His gift - peace be upon him - to the pilgrim to spend the night in Muzdalifah to revive this night with acts of worship of righteous prayers and supplications. To get the extension of the standing, then standing at the Sacred Mash'ar, facing the qiblah, raising the hand, praising and saying takbeer, rejoicing and praying for His Prophet, because of his saying - peace be upon him - ((Take your rites from me)), and his actions are obligatory, and that is his action and his obligatory Sunnah, and it is evidence that necessitates the obligation of every action that the Prophet did - may God bless him and grant him peace - In his Hajj, except for what he singled out with

evidence, and to say that he - may God's prayers and peace be upon him - is only cheaper for the weak, it is not his generalization of the rule: that concessions cannot be measured against others, so others who do not have excuses will not be measured against them. And the infirm, and no one else has a license (36).

The second saying: It is obligatory to stand at the sacred site until the very light, and whoever does not stand there is no pilgrimage for him. It was narrated on the authority of Jabir, Ibn Masoud and Ibn Omar - may God be pleased with them - and with him he said: Saeed bin Jubair, and to him the Hanafis went in the well-known, the Shafi'is, and the Malikis in the well-known And the Hanbalis in the well-known opinion, the Zahirites, the Zaidis, and the Imamites in the other opinion (37).

They inferred the following:

1- The Almighty said: {So when you descend from Arafat, remember Allah at the Sacred Mash'ar (38). Evidence: One of the pillars is to stop at Al-Masha'ar, and there is no legitimate stopping after the higher journey, to oppose the polytheists, because they used to stop until the sun rose, then they overflowed to Muzdalifah (39).

2- On the authority of Jir Bin Mutawam- □-, he said: (I have been lost with me, so I went to ask him for a wedding on the day of Arafah, so I did not say:

The face of the evidence: It is a denial from him when he saw the Prophet - peace be upon him - standing at Arafat and standing at all the stops venerating other than the Haram, so he knew that he should not leave standing at the Sacred Mash'ar even if it was too bright to push before the sun rose (41).

3- Omar -may God bless him and grant him peace- prayed the morning congregation. Then he stood up and said: (Indeed, the polytheists did not descend until the sun rose and they said: Thabeer shone, and that the Prophet -may God bless him and grant him peace) Deviate from them and then hasten before the sun rises)) (42).

The aspect of the evidence: In it is an indication of the time of the standing that the Almighty has obligated, so whoever stops at the sacred site, remembering it, has realized it and performed what is required of his remembrance, Glory be to Him, until the imam pays, so taking his action is more important, and the pre-Islamic period was that they did not gather until the sun rose (43).

4- The hadith (until the forbidden feelings came, and the kiss was accepted, and he called him and grew up, and God bless him, and he did not).

The aspect of the evidence: It requires that the pilgrim receive the Holy Mosque at the Sacred House in the direction of Morocco to pray for forgiveness, and praise God Almighty until the travels, and he should not be left; Because in Hajj there are pillars of which there is unanimous agreement, which are the ihram, standing, and circumambulation.

He objected to that: Imam Malik - may God have mercy on him - thought that he should pay the exit before sunrise and before the sunrise, because the Prophet - may God's prayers and peace be upon him - hastened and crowded it at the beginning of its time to pay before sunrise. To contradict the command of the polytheists who used to not push until sunrise, as they usually do, and by saying: (Thubair rose so that we can change) (46), so they do not return from the Sacred Mash'ar to where the destination began from Mina until the sun rises.

So he - peace be upon him - disagreed with them and paid before sunrise, and whoever paid after sunrise before the people had prayed Fajr has done wrong and there is nothing on him (47).

And it can be answered with the following: There is no dispute that the pilgrim must achieve standing at the sacred site, but standing on what the public considers obligatory until the very light, and who says that it is mustahabb as the Malikis see it in the approved and those who agreed with them; Their evidence did not help them, as they cited evidence that does not fit a text in the context of the dispute, and most of what they went to is that the Messenger of God - may God's prayers and peace be upon him - authorized the weak and incapacitated, and the mayor was to infer the desirability, and they argued that if it was for the obligation, he would not have authorized them, and the saying of the desirability is stronger than the saying of those who say that it is obligatory while standing. Even the fluorescence for the validity of what they inferred.

However, for the first time, I found confusion between stopping at the sacred site and the end of its time. The matter of standing is one thing, and the end of standing and pushing from it to Mina is another matter completely different, until the matter came to a saying saying that whoever does not stand to travel does not have a pilgrimage, and in the best case he has to shed blood for his abandonment of it.

And the other matter: Isn't the ruling going on with its cause, whether it is present or not? So, the mobilization and the pushing of shimmers before sunrise is to oppose the Quraysh in what they worshiped and legislated for themselves and accepted, and the Messenger of God - may God's prayers and peace be upon him - had to do what he could to give the characteristic of distinction to the emerging nation and support its independence from others, and contrary to Because the people of the pre-Islamic period of Quraysh were the ones who lead the Arabian Peninsula by performing the Hajj work in its time, so if we accept that the ruling rotates with its cause, then the ruling is to stop until travel is obligatory for the reason for violating the Quraysh, and when Islam spreads and triumphs, and it is no longer the characteristic of the opposite and the absence of the reason for this ruling.

Such a matter has its counterparts, in the share of whose hearts are to be reconciled from His saying: {and their hearts are to be reconciled} (48), our master Omar Ibn Al-Khattab - may God be pleased with him and pleased with him - did not agree to give it as it was in the time of the Messenger of God - may God's prayers and peace be upon him - and the reason is that he did not He finds in his time this class is present, so he did not decide for him a share because it is not there, and he described the entitlement if the class existed, he found the entitlement, even if it was not non-existent, and this does not mean that they fell from the circle of entitlement forever, because he saw that times had changed and he no longer achieved that interest and the reason for the legislation was absent, and it is no longer there. An interest is desired by that, because the opposition of the Quraysh in mobilization and repulsion no longer exists, and therefore the ruling is nullified by its absence, and the pilgrim must achieve attendance at the Sacred Site, because it is one of the pillars of Hajj, and he may if he fears crowds or is unable to stay and for women who fear crowds and fatigue Especially in our contemporary time and with the increase in the number of pilgrims, the saying is to push and turn away after the Fajr prayer and the reception of the house and supplication., and when attending The millions that the place may accommodate for their settlement and when the crowds are severe, then to say lamentation until people enter embarrassment; And because -□- ((and he was never given a choice between two matters but chose the easier of the two))(49); Because if the matter becomes narrow, it becomes wider, and here is the Messenger of God - may God's prayers and peace be upon him - who makes the matter very broad, and the narrator conveys to us by saying: I did not see him being asked about something on that day, but he said: ((Do it and there is nothing wrong with it)) (50); To allow it - peace be upon - taking into account the different

conditions of people (51).

The most correct: After presenting the evidence of the jurists and their opinions, what I tend to prefer is what the owners of the second opinion held, that the payment to Mina after dawn is a journey, because of the evidence that they went to that can be directed that saying that it is mustahabb is the most appropriate to perform the Hajj according to the different conditions of people, especially the millions who go to Hajj, and for the sake of Some rulings change according to circumstances, and I have dealt with the matter in some detail, so there is no need to repeat it again, and God Almighty knows best.

Conclusion, most important and results

After presenting the two demands, what it reached, and what is more likely, after presenting the evidence and opinions of each team, which is within the folds of these two demands, from what the Malikis went in the approved saying, and the presentation of those who agreed with the Malikis and those who disagreed with them, we can, after the success of God Almighty, reach the most important results, which are as follows:

- 1- Whoever is accustomed to paying food, even if it is the lowest amount he owes, parts of what he pays for zakat al-fitr.
- 5- Zakat Al-Fitr is the majority of the country's food or its strength, and the best is the highest of it, and the lesson is the majority of the year's food, not the time of obligation
- 6- The majority of the subsistence income is the safest due to the disparity between the living standards among the general public, even if it was money, i.e. cash in what is equivalent to what comes out of the sustenance, as it is what suffices the need of the needy according to the ability.

It is obligatory to stop at Al-Masha'ar Al-Haram until the sun is very bright, even if the sun rises, then we leave.

- 4- Whoever fears crowding and pushes away from it at night or passes through it without stopping is permissible.
- 5- I found confusion between standing at the Sacred Site and the end of its time, so the matter of standing is one thing and the end of standing and pushing from it to Mina is another matter completely different, until the matter came to someone who said that whoever does not stand to travel does not have a pilgrimage, and in the best case he has to shed blood for leaving it.
- 6- The mobilization and the sending of veils before sunrise is to oppose the Quraysh in what they worshiped and legislated for themselves and accepted, and the Messenger of God - may God's prayers and peace be upon him - had to do what he could to give the character of distinction to the emerging nation and support its independence from others, so the time of the mobilization was contrary to the Quraysh, who were alienated until The sun rises.
- 7- And if we accept that the ruling revolves with its cause, then the ruling is to stop until the light is obligatory for the reason for the Quraish's opposition, and when Islam spreads and triumphs, and it is no longer the characteristic of opposition and the absence of the reason for this ruling, so it flees before and after this time, even if the sun rises.

## Margins

- 1- Sahih Al-Bukhari: 1/25, No. (71), Chapter: For whom God desires good, He gives understanding in religion.
- 2- Al-Hawi Al-Kabir: 3/ 379, Al-Mughni, I: Ihya Al-Turath: 2/ 355, Neil Al-Awtar: 4/ 220.
- 3- Consideration of the keys: 6/ 201, Khalil's brief explanation of Al-Kharshi: 2/ 232, Al-Sharh Al-Kabeer of Al-Dardiri: 1/508, Luami' Al-Durar: 3/ 622, Explanation of Manhaj Al-Salkin: 2/ 37-38.
- 4- Al-Fawakit Al-Dawani: 1/ 347, Bidayat Al-Mujtahid: 2/ 42
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- 8- Al Imran: 92.
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