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	<i>Crescent Sighting and the Choice of Fasting the Day of Arafah – A Comparative Analysis of National and Saudi Practices</i>
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Crescent Sighting and the Choice of Fasting the Day of Arafah – A Comparative Analysis of National and Saudi Practices

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Abstract

Fasting the day of, arafah in different countries, the question is raised in different countries, on what day can they fast for Arafah? Do they have to follow the Saudi date or the local date of their country? Mean are they Fast according to the crescent moon of their country or according to Saudi Arabia? The correct scholarly view is that the moon sighting varies by region. Therefore, based on the hadith of the Prophet (peace be on him) said: “When you see it (the new moon) fast, and when you see it break your fast”, If fasting is kept according to Makkah, two forms arise. How to fast in the countries where Eid is celebrated on this day? Second, before today, when there was no communication system and people did not know that today was the day of Arafah in Makkah, how did people fast? This is based on a difference of opinion among the scholars: Is there only one moon sighting for the whole world or does it vary according to when the moon rises in different places? First of all, we implore Allah (almighty) to help us serve His cause and render our work for His sake.

Keywords: Fast for arfa, Arafah in a different country

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Introduction

The issue of determining the day of Arafah, when the vision differs, is important, because the street is a call to fast it, people every year ask scholars about determining it, some of them fatwa that the day of Arafah is the day when pilgrims stand in Arafat and some of them say: that it is the ninth day of Dhul-Hijjah according to local time. This topic is critical because it is based on the fasting of Arafat, and it is repeated every year, so research on this topic is useful for every Muslim. Because the virtue of fasting on the day of Arafah is great, as it was mentioned in the hadith of Abu Qatada (may Allah be pleased with him) that the Prophet (peace and blessings of Allah be upon him) was asked about fasting on the day of Arafat, and he said: "The last year and the rest of the year are disbelieved", so is what is meant today, the day on which the pilgrims stand in Arafah or the ninth day of Dhul-Hijjah, even if this is not by the pilgrims' pause in Arafah?⁽⁴⁾.

There is no dispute among the scholars that pilgrims stand on the ninth day of Dhul-Hijjah in Arafat, and that the consideration in it is the vision of Makkah, but the dispute is that the day of Arafah for the people of other countries is the day on which the pilgrims stand in Arafah or the ninth day of Dhul-Hijjah as a matter of seeing their countries⁽⁵⁾.

⁽⁴⁾ See: Decisions and fatwas issued by the European Council for Issuing Fatwas and from its establishment until the twentieth session (pp. 82-83).

⁽⁵⁾ See: al-Mughni by Ibn Qadamah, edited by: Abdullah ibn Abd al-Muhsin al-Turki, publisher: Dar alam al-Kutub, Riyadh, Saudi Arabia, fifth edition (1426), 4/442, and Majmoo' al-Fataawa, author: Taqi al-Din Abu al-Abbas Ahmad ibn Abd al-Halim ibn Taymiyyah al-Harrani, investigated by: Abd al-Rahman ibn Muhammad ibn Qasim, publisher: King Fahd Complex for Printing the Holy Qur'an, Medina, Saudi Arabia (1416 AH). (22/211), (25/202-203), Sharh al-Zarkashi, the author: Shams al-Din al-Zarkashi al-Hanbali, publisher: Obeikan Library, Riyadh, first edition (1413 AH) (2/640), and the footnote of Ibn Abdeen, the author: Muhammad Amin bin Omar bin Abdul Aziz Abdeen al-Hanafi, publisher: Dar Alam Al-Kutub for Publishing and Distribution, Riyadh (1423 AH) (3/364), and the total fatwas and letters of Muhammad bin Saleh al-Uthaymeen, the author: Muhammad bin Saleh al-Uthaymeen, Compiled and arranged by: Fahd bin Nasser Al-Sulaiman, Publisher: Dar Al-Watan, last edition (1413 AH) (20/47), and the bright light from the horizon of omens in determining the day of Arafah if the readings differ, the author: Abu

Scholars differed on this issue on the two main views:

The first view is that: the day of Arafah is the day on which pilgrims stand in Arafat and that the people of other countries followed them in determining this day, and the Permanent Committee for Scholarly Research and Ifta, headed by the scholar Abdulaziz bin Abdullah bin Baz (may Allah have mercy on him)⁽⁶⁾, the Egyptian Dar al-Iftaa⁽⁷⁾, Prof. Dr. Hossam al-Din Afaneh⁽⁸⁾ and Sheikh Suleiman bin Abdullah al-Majid⁽⁹⁾, said.

The second saying: is that the day of Arafah is the ninth day of Dhul-Hijjah, whether this day coincides with the pause of Hajj in Arafah or not, and that each country has its vision, and to him went the European Council for Issuing Fatwas⁽¹⁰⁾, and the scholar Muhammad bin Saleh Al-Uthaymeen - may God have mercy on him⁽¹¹⁾, and Sheikh Abdullah bin Jibreen⁽¹²⁾, and Dr. Hani bin Abdullah Al-Jubeir, and from the Pakistani scholars said by Mufti Taqi Othmani⁽¹³⁾ Dar al-Iftaa University of Islamic Sciences is Allama Muhammad Yusuf Banuri Town⁽¹⁴⁾, Salafi scholars include Hisham Elahi Zahir,⁽¹⁵⁾ Hafez Abd al-Sattar al-Hammad⁽¹⁶⁾ and

Muhammad Ahmed bin Muhammad bin Khalil, which is a research published on the Internet, such as the impact of the Islamic Mishkah, and the site of Huda al-Islam (pp. 2-3).

- (6) See: Decisions and fatwas issued by the European Council for Issuing Fatwas and from its establishment until the twentieth session (pp. 82-83).
- (7) See: Jar al-Iftaa website no. 3471, www.dar-alifta.org
- (8): Fatwas They Ask You, Author: Dr. Hussam al-Din ibn Musa Afaneh, Publisher: Dundis Library, West Bank, Palestine, first edition (1430 AH), (10/348).
- (9) See: website of Sheikh Sulaiman bin Abdullah al-Majid, fatwa no. 17165.
- (10) See: Decisions and fatwas issued by the European Council for Issuing Fatwas and from its establishment until the twentieth session (pp. 82-83).
- (11) See: Majmoo' Fataawa wa Rasa'il Shaykh Muhammad ibn Saalih al-'Uthaymeen (20/47).
- (12) See: Majmoo' Fataawa wa Rasa'il Shaykh Muhammad ibn Saalih al-'Uthaymeen (20/47).
- (13) See his fatwa circulating on YouTube. <https://youtu.be/pthPk7QXi5w>
- (14) the Dar al-Iftaa website. <https://www.banuri.edu.pk/question/%D8%AC-181/18-08-2018>
- (15) See his fatwa on YouTube. <https://youtu.be/EKWKu0rse60>
- (16) See his fatwa in al-Majaliyya (updated), journal no. 351, page no. 28. <https://shamilaurdu.com/book/mohaddis-shumara-351/28/>

others.

The reason for the disagreement in the matter is twofold.

First: Is Arafah aware of the place, or knowledge of time?

Whoever went to the point that 'Arafah knew about the place said: The day of 'Arafah is the day on which pilgrims stand in 'Arafah.

Whoever believes that he knew the time said: The day of Arafah is the ninth day of Dhul-Hijjah, whether or not this day agrees with him because the pilgrims stand in Arafah⁽¹⁷⁾.

Second: Is the crescent one in the whole world or does it differ according to the readings?

Whoever went to the fact that the crescent differs according to the readings, said: that the day of Arafah is the ninth day of Dhul-Hijjah based on the vision of each country, and whoever went to the fact that the crescent does not differ according to the readings, said: that the day of Arafah is the day on which pilgrims stand in Arafat⁽¹⁸⁾.

Evidence for the first argument: The authors of the first argument reasoned as follows:

The first evidence: is that what is meant by the day of Arafah is the day on which pilgrims stand in Arafat, and this has been evidenced by several hadiths.

- 1- Ibn Jureij reported: I said to 'Ata': A man who made Hajj is the first thing to do Hajj, and people made a mistake on the Day of Sacrifice. He said: Yes, for my age, it is to be divided from him, he said: And I think he said: The Prophet (peace and blessings of Allah be upon him) said: "Your fast is the day you break your fast, and your sacrifice is the day you sacrifice", and I see him saying: "And Arafah is the day you know⁽¹⁹⁾".
- 2- It was narrated that he entered upon 'Aisha (may Allah be

(17) See: Sharh Mukhtasar Khalil, Author: Muhammad ibn Abdullah al-Kharshi al-Maliki, Publisher: Dar al-Fikr for Printing, Beirut-Lebanon, (2/234).

(18) See: Majmoo' Fataawa wa Rasa'il Shaykh Muhammad ibn Saalih al-'Uthaymeen (20/47).

(19) Narrated by al-Bayhaqi in al-Sunan al-Kubra (5/286), hadith no. 9829, **and saheeh by al-Albaani** in Saheeh al-Jami' al-Sagheer wa'ziyadah, author: Nasir al-Din al-Albani, publisher: Maktab al-Islami-Beirut (2/778), hadith no. 4222.

pleased with him) on the day of 'Arafat and said: "Water me", and 'Aisha said: "O boy, give him honey," and then she said, "What are you, O stolen fasting person?" He said: No, I am afraid that it will be the day of sacrifice, and Aisha said: Not that, but the day of Arafah is the day the imam knows, and the day of sacrifice is the day the imam will sacrifice⁽²⁰⁾.

- 3- It was narrated from 'Abd al-'Aziz ibn Abdullah ibn Khalid ibn Usayd that the Prophet (peace and blessings of Allah be upon him) said: "The Day of Arafah is the day when people will be known⁽²¹⁾".
- 4- 'Aa'ishah (may Allah be pleased with her) reported: The Messenger of Allah (may Allah's peace and blessings be upon him) said: "'Arafah is the day the imam is known, al-Adha is the day the imam sacrifices, and al-Fitr is the day the imam

⁽²⁰⁾ Directed by al-Tabarani in the Middle Dictionary, the author: Abu al-Qasim Suleiman bin Ahmed bin Ayyub al-Tabarani, investigated by: Tariq bin Awad Allah bin Muhammad, Abdul Mohsen bin Ibrahim al-Husseini, publisher: Dar al-Haramain, Cairo (7/44), no. (6802), and al-Bayhaqi in the people of faith, achieved by: Abdul Ali Abdul Hamid Hamed, publisher: Al-Rushd Library for Publishing and Distribution in Riyadh, first edition (1423 AH) (5/316), no. 3487), and the weakness of its isnaad al-Haythami and al-Albani, but this effect was corrected by al-Hafiz Ibn Rajab due to the large number of his ways. See: Majma' al-Zawa'id wa'l-Masdar al-Mufa'id, The Author: Abu al-Hasan Nur al-Din Ali ibn Abi Bakr al-Haythami, Edited by: Hussam al-Din al-Qudsi, Publisher: Al-Qudsi Library, Cairo, (1414 AH) (3/192-193), and the series of weak hadiths (11/310), no. (5199), and the provisions of the difference in the vision of the crescent of Dhul-Hijjah, the author: Ahmed bin Rajab bin Al-Hassan Al-Hanbali, investigated by: Dr. Abdullah bin Abdul Aziz Al-Jabreen, Publisher: Dar Alam Al-Mafa'id for Publishing and Distribution, Makkah Al-Mukarramah, First Edition, (1422 AH), p. (36).

⁽²¹⁾ Directed by Abu Dawood in Al-Marasil, Author: Abu Dawood Suleiman bin Ash'ath, investigated by: Shuaib Al-Arnaout, Publisher: Al-Resala Foundation, Beirut, first edition, (1408 AH) (p. 153), Hadith number (149).

A weak hadith, weakened by the scholar Al-Albani - may God have mercy on him. See: Silsilat al-Ahadith al-Da'eefa, the author: Abu Abd al-Rahman Nasir al-Din al-Albani, publisher: Dar al-Maaref, Riyadh, Saudi Arabia, first edition (1412 AH). (8/324), Hadith no. 3863.

breaks the fast⁽²²⁾."

Inference: The hadiths mentioned explicitly indicate that what is meant by the Day of Arafah is the day on which people stand in Arafat⁽²³⁾.

Objection: It does not mean that people in each country consider seeing Mecca alone in determining the day of Arafat, but rather that the day of al-Fitr and al-Adha is with the congregation in each country, and that if pilgrims make a mistake in standing, they do not need to repeat the Hajj⁽²⁴⁾. As al-Tirmidhi (may Allah have mercy on him) said: "Some scholars interpreted this hadeeth and said: This means that fasting and breaking the fast are with the congregation and the greatness of the people⁽²⁵⁾."

Abu'l-Hasan al-Sindi (may Allah have mercy on him) said: "It seems that it means that these things do not have any income in the ones, and they do not have exclusivity in them, but the matter is with the imam and the congregation, and the ones must follow them to the imam and the congregation⁽²⁶⁾."

Al-Albaani (may Allah have mercy on him) said: "This meaning is

(22) Directed by Al-Bayhaqi in Al-Sunan Al-Kubra, Author: Abu Bakr Ahmed bin Al-Hussein bin Musa Al-Bayhaqi, investigated by: Muhammad Abdul Qadir Atta, Publisher: Dar Al-Kutub Al-Ilmiyya, Beirut-Lebanon, Edition: Third, (1424 AH). (5/286), Hadith no. 9827.

A weak hadith, weakened by the scholar Al-Albani - may God have mercy on him. See: Silsilat al-Ahadith al-Da'eefa (14/127), Hadith no. 6554.

(23) See: AL noor-o- Sateh Min Ufuq-e- Tawale fi tahdeed yoom arfa iza itktalifat matale, aothur; abu Muhammad ahmad bin Muhammad bin khalil , page (3).

(24) Muaalim ul Sunan Sharh Sunan Abi Dawood, Author: Abu Suleiman Hamad bin Muhammad bin Ibrahim Al-Khattabi, Publisher: Dar Al-Kutub Al-Ilmiyya, Beirut, Lebanon, Third Edition (1403 AH) (2/82), and Sharh Musnad Al-Shafi'i, Author: Abu Al-Qasim, Abdul Karim bin Muhammad bin Abdul Karim Al-Rafi'i, Investigated by: Abu Bakr Wael Muhammad Bakr Zahran, Publisher: Ministry of Awqaf and Islamic Affairs, Qatar, First Edition (1428 AH). (2/12).

(25) Sunan al-Tirmidhi, author: Abu Issa Muhammad bin Issa bin Surat al-Tirmidhi, investigation and commentary: Ahmed Shaker, and Fouad Abdul Baqi, publisher: Mustafa Al-Babi Al-Halabi Library and Press Company, Egypt, second edition (1395 AH), the book of fasting, chapter on what came fasting on the day you fast and breaking the fast on the day you break your fast... (3/71), Hadith no. 697.

(26) Al-Sindi's footnote on Sunan Ibn Majah, author: Abu al-Hassan, Nur al-Din Muhammad ibn Abd al-Hadi al-Sindi, publisher: Dar al-Jeel, Beirut, Lebanon (1/509).

what comes from the hadith, and it is supported by Aisha's protest against Masrooq when he refrained from fasting on the day of 'Arafah for fear that it would be the Day of Sacrifice, So Aisha told him that it is not their personal opinion but they have to follow the Jamaat⁽²⁷⁾.

The second piece of evidence: Abu Qatada reported that the Messenger of Allah (peace and blessings of Allah be upon him) said: "Fasting in 'Arafah may atone for the sins of the preceding the year before it"⁽²⁸⁾."

Inference: The Messenger of Allah (peace and blessings of Allah be upon him) added fasting to the day of 'Arafah, but did not add it to the ninth day, nor did the Prophet (peace and blessings of Allah be upon him) report that he added it to the ninth day⁽²⁹⁾.

It was discussed: The extrapolation of the texts of the Sharia indicates that the street adds legal rulings to apparent reasons, not to hidden reasons, and adding fasting to the day when pilgrims stand in Arafah is an apparent reason for the people of Mecca and those who live around it, and is a hidden reason for the people of remote countries⁽³⁰⁾.

The third evidence is that: fasting is added to the Day of Arafah in the legal texts, and the rule established by the fundamentalists is that it is necessary to maintain the apparent significance of the name until there is evidence of its abstinence⁽³¹⁾.

It was discussed: The meaning of the word "Day of Arafat" is the ninth day of Dhul-Hijjah, Shams al-Din al-Kirmani (may Allah have mercy on him) said: "If I say: 'Arafat is the name of the time, which is the ninth

(27) Silsilat al-Ahadith al-Sah-e-ya, author: Nasir ul deen al bani, Publisher: maktaba al maraf , reyad-Saudi arabia , Editionition: First (1/443).

(28) Sahi Muslim author: abu-ul-hussain muslim bin hujaaj , Researcher: Muhhamad fowad abdil baki , Publisher: matba eesa Al baabi Al- halbi -cario , publish year: 1955, chapter of fasting, (2/818) Hadees Number(1162).

(29) Noor-o-sateh min Ufaq-e-tawale , page (2).

(30) Al-musrasfa min illam osool, author: Muhammad al- Gazali , publisher: dar ul fazeela (1420H) (1/251) , kashaf ul Asraar the explanation of the book named osool al-bazdawi, autor: Abdul aziz bin ahamad al-bikhari hanfi, publisher: daar ul kitaab islami(2/341), AL- ashba wa nazaair, aothur: taaj o deen al-subki, publisher, daar ul kutub al ilmiya, berut, lebnan (2/188).

(31) Visit website of sheikh salman bin Abdullah al majid , fatwa number

day of Dhul-Hijjah, what is meant by it?' I said what is meant is either the time, i.e. the return from the standing of Arafat with Arafat or from the place of Arafat, or the place when it was said that Arafat and Arafat were singular and plural, both came as the names of the specific place, and the first to agree with the well-known convention of jurists⁽³²⁾."

Fourth evidence: Muslims in all countries of the Islamic world have been unanimous in practice for decades to follow the pilgrims on Eid al-Adha, and it is not permissible for any party or group of people to contradict this consensus. It has been discussed that this consensus is not Muslim⁽³³⁾, because the consensus with the existence of disagreement is not considered among the fundamentalists, and after the availability of modern means of communication, it is contradicted by the reality observed in the past years. As for their differences before the availability of modern means of communication, this is necessarily known from the mind, it is no secret to any sane person, as it was not possible to see the day of standing in Arafat for the people of remote countries, and whoever follows the history books shows him that the difference of Muslims in them since ancient times.

This is evidenced by: what Al-Maqrizi said within the events of the year (748 AH) said: "There was a difference in the order to stand in Arafat, the stand was with the people of Mecca on Friday on what was proven in Mecca on its judge in the presence of the judge of the judiciary

(³²) AL kowakib al daraari an explainion of the book sahee al bukhari, aothur: Muhammad bin yousaf al karmaani, publidher: daar ihyaa turaas al arabi, Edition: first(1356H)(2/178).

(³³) See Chapters in the Origins, Author: Ahmed bin Ali Al-Razi Al-Jassas, Achieved by: Ajil Jassim Al-Nashmi, Publisher: Ministry of Awqaf and Islamic Affairs, Kuwait, Third Edition, 1428 AH). (3/311), Sharh al-Lama', Author: Abu Ishaq Ibrahim bin Ali bin Yusuf al-Fayrouzabadi, investigated by: Abd al-Majid Turki, publisher: Dar al-Gharb al-Islami, first edition (1408 AH) (2/704), al-Mustasafi min 'ilm al-usul (1/496), and Sharh al-Tashreeq al-Fusool (1/496), and Sharh al-Tashreeq al-Fusool (The Author: Shihab al-Din al-Qarafi, Publisher: Dar al-Fikr, Beirut, Lebanon (1424 AH), p. 263, and al-Iddah fi Usul al-Fiqh, the author: Abu Ya'la al-Farra, Achieved by: Ahmad ibn Ali al-Mubarak, Publisher: Dar al-Azza, Riyadh (1432 AH) (4/1117), Sharh al-Kawkab al-Munayir, author: Muhammad ibn Ahmad ibn Abd al-Aziz al-Futuhi al-Hanbali, Ibn al-Najjar, edited by: Dr. Al-Zuhaili, Dr. Nazia Hammad, Publisher: Ministry of Islamic Affairs, Endowments, Dawah and Guidance, Kingdom of Saudi Arabia (1424 AH) (2/229).

Ezzedine Abdulaziz bin Jamaa and other pilgrims of Egypt, the Levant and Iraq, and the day of Arafa in Egypt and Alexandria on Thursday, Sheikh Alaa al-Din Ali bin Othman Turkmani Hanafi in denial of the son of a group, and a fatwa that the pilgrimage of people is corrupt, and it is necessary to stop people On Friday with Arafa all the money spent by the pilgrims, and that the pilgrims must all set up forbidden do not tread on their women, and do not touch good until they stand in Arafa again, and so heinous when the princes, and showed sadness for the people and regret for what they spent of their money, so he split it on Prince Taghitmer Al-Dawadar in order that his wife made a pilgrimage in the pilgrimage, and took the line of Ibn al-Turkmani with the above-mentioned, the Shafi'is were angry, and they denied his article, and they replied, and the son of a group intended to hold a council in it, Ibn al-Turkmani asks and is called upon by what he has issued in what is not found in the Hanafi books, and people have consulted him for fear of heinousness⁽³⁴⁾."

The same was mentioned by Al-Hafiz Ibn Hajar Al-Asqalani - may God have mercy on him - also within the events of the year (824 AH), he said: "In this year I argued ten days after the pilgrim went to Rawahel, so I arrived near Al-Hawra, and accompanied them to Mecca, and then returned with them, and the pause was on Friday after a dispute in Mecca, although the feast was in Cairo on Friday⁽³⁵⁾."

He also mentioned his example within the events of the year (828 AH), where he said: "In the twenty-third of Dhu al-Hijjah arrived missionary of the pilgrim, and told a lot of prosperity in the Hijaz, and that it was called in Mecca that the spices are not sold only to the merchants of Egypt and that the spices are only one condiment, and told that the pause was on Monday and was in Cairo on Sunday, so the Sultan was angry, thinking that this is a failure to see the crescent, some people knew that this is happening a lot because of the difference in readings, and he

⁽³⁴⁾ Al-salooq le marfate doul ul mulook, aothur: Ali bin abdulqadir al-hussaini , researcher: Muhammad bin abdul qadir al atta , publisher:daar ul kutub al illmiya, berut lebnan, edition:first(1418H)(4/44).

⁽³⁵⁾ Inbaa al-gumar be abnaa ul umar, aothur: ahmad bin hajar al-asqalaani, researcher: hassan habshi, publisher: al majlis al-aala li shaoon al-islamia, lajna ihyaa aturaas , Egypt(1489h)(3/350).

informed me When we met, the Sultan knew that the one who fell slandered the work of the Meccans was disgraced by those who did not see the difference of reading, even if that was in Ramadan, the Meccans would have to spend a day, so when he did not understand what was meant by dwelling his body⁽³⁶⁾."

Fifth evidence: What is mentioned in the authentic hadiths of the virtues of Arafah from the boasting of Allah to the people of the situation and the closeness of the Almighty in a manner befitting His majesty and greatness and the anger of Satan, is that people stand in Arafah, and accordingly bears the virtue of fasting Arafah on the day on which the pilgrims stand, and not on others⁽³⁷⁾.

Shaykh al-Islam Ibn Taymiyyah replied to this reasoning and said (may Allah have mercy on him): "And all that the Lord Almighty described himself in terms of closeness, there is nothing in it that is general for all creatures as in Ma'iyah, for the Ma'iyah described himself in it in general and in particular, and as for his proximity to what is close to him, it is special for those who are close to him, such as the da'i and the worshiper, and as his proximity on the eve of Arafat, and his approach to the lower heaven for the sake of pilgrims, although that eve in Arafah may be in the middle of the day in some countries, and it will be night in some That country was not condemned to it, nor its lower heavens, but to the lower heaven of pilgrims, as well as to his descent at night⁽³⁸⁾."

About carrying the virtue of fasting in 'Arafah on that day, this is not Accepted.

. Imam Ibn al-Arabi (may Allah have mercy on him) said, after mentioning the words of the Prophet (peace and blessings of Allah be upon him): "Fasting on the day of 'Arafat expiates the sins of a year before and a year after." **One of them** is: lest he cause hardship to his nation.

Second: to enact his fast for those who were a pilgrim, it is stronger for him to pray and worship, so this is an allocation for the pilgrim from

⁽³⁶⁾ IBID (3/350).

⁽³⁷⁾See: AL noor-o- Sateh Min Ufuq-e- Tawale, page (5).

⁽³⁸⁾Majmoo al-fatwa , author: ahmad bin abdul Haleem bin tyemiya alhanbli al-damshiqi, publisher: al-baktab ul islami, Beirut-lebanon,Asition(5th) (1397H) page(114).

the general hadith and remains the credit to non-pilgrim⁽³⁹⁾, and there is no restriction indicating that he is competent on the day of the endowment, and thus we see that the commentators of the Sunan, and scholars of jurisprudence mean the ninth day of Dhul-Hijjah⁽⁴⁰⁾.

The sixth evidence: is that the day of Arafa is aware of the place, and this is evidenced by the fact that the jurists have decided that Arafa is the day on which people stand in Arafat, regardless of whether it is the ninth day or the tenth day, so if they stand in Arafat wrongly on the tenth day of Dhul-Hijjah, their pilgrimage is valid by agreement of the jurists, and here are their sayings⁽⁴¹⁾.

Al-Kasani al-Hanafi (may Allah have mercy on him) said: "If people suspected the crescent of Dhul-Hijjah, they stood in 'Arafah after they had completed the thirty days of Dhul-Qa'dah, and then the witnesses testified that they saw the crescent on such and such a day, and it turned out that that day was the day of sacrifice, and their argument was completely desirable⁽⁴²⁾.

Al-Kharshi al-Maliki (may Allah have mercy on him) said: "It is also rewarding if he makes a mistake in seeing the crescent of the congregation of the people of the season by overwhelming them on the night of the thirtieth of al-Qa'dah, so they complete the preparation and stand up, and their standing falls on the tenth of Dhul-Hijjah⁽⁴³⁾."

⁽³⁹⁾Al-qabas explanation of book mooata imam malik, author: qazi abubakar bin al-arbi al-malki, researcher: dr. Muhammad bin Abdullah bin kareem, publisher: dar al-garb al-islami, Editionition; (1st) (1992E)(3/575).

⁽⁴⁰⁾al-mugni (4/442), umda tul qari explanation od sahi al-bukhari, author: badr o deen al-ayni, publisher: dar ul fiker , Beirut (2/259), al-binaya explanation of book al-hadaya, author: Badr o deen al-ayni, publisher: dar ul kutub al-ilmiya, Beirut-Lebanon ,editionition(1st)(1420H)(4/166), sharh mukhtasar Khalil, author: Muhammad bin Abdullah kalil al-khirshi, publisher: dar ul fiker, Beirut-lebnon(2/234), Thofa tul ahwazi explanation of book jami termizi, Author: Muhammad abdul rehman bin abdul Raheem al-mubark pori, publisher: dar ul lutub al-illmiya , Beirut, Lebanon (3/402).

⁽⁴¹⁾ Fatawa yasalonak (10/348).

⁽⁴²⁾ bidaya al-sanaye ,Author: alla o deen abubakar bin Masood Al-qasaani al-hanfi, publisher: dar ul kutub al-illmiya , beriut, Lebanon, edtion(2nd) (1406H) (2/126).

⁽⁴³⁾ sharh mukhtasar khaleel , Author: al-khirshi (2/321).

Imam an-Nawawi (may Allah have mercy on him) said: "If they make a mistake by one day, they stand on the tenth day of Dhul-Hijjah, and their parts will be fulfilled, and their pilgrimage will be fulfilled, and there will be no judgment⁽⁴⁴⁾."

Ibn Qudaamah (may Allah have mercy on him) said: "If people make a mistake in number, they stand on a night other than the night of 'Arafah, and that will be rewarded for them⁽⁴⁵⁾."

Shaykh al-Islam Ibn Taymiyyah (may Allah have mercy on him) said: "In return for this, some of them say that if people stand on the tenth day by mistake, then it is true that this is the day of 'Arafah inwardly and apparently, and there is nothing wrong with that, but the day of 'Arafah is the day on which people will know⁽⁴⁶⁾."

It was discussed: This evidence is not for the inference but for it, because it indicates that it is a knowledge of the time, as the inferred statement requires his acknowledgment that people may make a mistake in standing in 'Arafah on his correct day, which is the ninth of Dhul-Hijjah⁽⁴⁷⁾.

As for the fact that their standing is fragmented, it is not because standing is the original, but because they must be eliminated from public hardship, and from the rules of Islamic jurisprudence that "hardship brings facilitation⁽⁴⁸⁾".

Seventh evidence: What Ibn Abi Shaybah narrated in his Musannaf from Ibrahim al-Nakha'i (may Allah have mercy on him) that he said during the fasting of 'Arafah in Hathar (opposite of travel) : "If there is a

⁽⁴⁴⁾ Al-Majmoo explanation of book al-muhazab, author: ab zakriya yahaya bin sharf al-nowoowi, publisher: idara tu tibaa al-muneeiya, Egypt (8/292).

⁽⁴⁵⁾ Al-Mugni (5/429).

⁽⁴⁶⁾ Majmoo al-fatawa ibne temiyya (22/211).

⁽⁴⁷⁾ Noor ul sateh min ufuk-e- tawale, page(21).

⁽⁴⁸⁾ Al-majmoo al-mazhab fi qawaid al-mazha ,author: hafiz salah o deen Khalil al-shafi, researcher: dr. mujeed ali obeedi , publisher: al-maktaba al-makkiya, Makkah mukarma (1425H) (1/97), Ashba wa nazair fi qowaid wa faro fiqh shafia, author: jalaa o deen Abdulrahman al-seyooti, publisher: dar ul kitaab al-arabi, beriut, Lebanon,(1427H) page(160), Ashba wa nazair, Author: Ibrahim bin Muhammad ibne najeem al-hanfi, researcher: Abdul kareem al-fuzeeli, publisher: maktaba al-asriya, beriut, Lebanon, (1424H) page(96).

difference in it, do not fast"⁽⁴⁹⁾.

and its isnaad was improved by Dr. Abdullah bin Al-Jabreen⁽⁵⁰⁾.

He (Ibn Abi Shaybah) also quoted him as saying: "They did not see anything wrong with the fast of 'Arafah, except that they feared that it would be the day of slaughter"⁽⁵¹⁾, and his isnaad was corrected by Dr. Abdullah bin Al-Jabreen⁽⁵²⁾.

Inference: These two traces indicate that the fast of 'Arafat must take place on the day on which the pilgrims stand in 'Arafah⁽⁵³⁾.

It was discussed: What was reported from al-Nakha'i (may Allah have mercy on him) does not explicitly indicate that the prohibition on fasting on the day of Arafat is due to a disagreement with people in Arafat, but it seems that his words are contained in whether the crescent of Dhul-Hijjah clouded people, or testified by seeing him whose testimony was not accepted, so they completed the month of Dhul-Qi'dah, in that case the ninth day is doubtful that it is the day of Arafah or the day of sacrifice, and for this reason he hated those who hated him from those whom Al-Nakha'i (may Allah have mercy on him) meant⁽⁵⁴⁾.

This is how he mentioned the meaning of the words of al-Nakha'i (may Allah have mercy on him) Shaykh al-Islam Ibn Taymiyyah (may Allah have mercy on him) where he said: "If the crescent of Dhul-Hijjah is clouded, or if he testifies to seeing someone whose testimony is not accepted, either because he is alone in seeing or because he is one of those whose testimony is not permissible, and so on, and the case continues to complete Dhul-Qi'dah, fasting on the ninth day, which is the day of Arafah of this doubtful month, is permissible without dispute, I said: But Ibn Abi Shaybah narrated in his book on al-Nakha'i fasting on the day of Arafah in urban areas if there is a difference, so do not fast, and from him he said:

⁽⁴⁹⁾ Musanif ibne abi sheba , author: abubakar Abdullah bin muhaamad al-absi, researcher: kamal yousuf hoot, publisher: maktaba al-rushd, reyad, Saudi arabia, edition(1st)(1409H) (2/341) number(9719).

⁽⁵⁰⁾ Ahkaam ikhtilaaf fi roya hilal zil hajja, page(19-20).

⁽⁵¹⁾ Musanif ibne abi sheba(2/141) Number(9720) chapter of fasting.

⁽⁵²⁾ Ahkaam ikhtilaaf fi roya hilal zil hajja, page(20).

⁽⁵³⁾ Al-noor al-sateh min ufuq tawalr, page(6).

⁽⁵⁴⁾ Al-noor al-sateh min ufuq tawalr, page(15).

They did not see fasting on the day of Arafah as anything wrong except to fear that it would be the day of slaughter, and narrated about Masrooq (r.a) and other followers like that, and the words of these may be said: It is carried on the hatred of honor without prohibition, and God knows best⁽⁵⁵⁾.

This hatred in their words may be out of precaution, but what appears to be unjustified if the legitimate vision of the crescent of Dhul-Hijjah is not realized⁽⁵⁶⁾.

Assuming that what the inferred said is not proven by the words of al-Nakha'i (may Allah have mercy on him): "If there is a difference in it, do not fast", a shar'i ruling.

And his saying (may Allah have mercy on him): "They did not see the fast of Arafah as wrong, except that they feared that it would be the day of slaughter", it is possible that what is meant by the Companions (may Allah be pleased with them) is possible, and it is possible that what is meant by the followers is the following, and if the possibility comes the inference is invalidated.

Assuming that it is a story about the Companions, it is not valid to invoke it, as it is contradicted by what was narrated by a stolen person that he entered upon 'Aisha (may Allah be pleased with her) on the day of 'Arafah, and he said: "Water me", and 'Aisha said: "O boy, give him honey," and then she said: "What are you, O stolen fasting person?" He said: No, I am afraid that it will be the Day of Adha, and Aisha said: Not that, but the Day of Arafah is a day when the Imam knows, and the Day of Sacrifice is the day the Imam commits suicide.

Ibn Rajab (may Allah have mercy on him) said: "This effect is Saheeh from 'Aisha (may Allah be pleased with her), its isnaad is very correct, and it is not known to 'Aisha that there is a contradiction from the Companions, and she said that the origin of this day is to be the day of 'Arafah because the day in which it is doubtful, whether it is from Dhul-Hijjah or Dhul-Qi'dah: the origin is that it is from Dhul-Qi'dah, so it

(⁵⁵) Majmoo al-fatawa ibne temiyya(5/377-378).

(⁵⁶) Al-noor al-sateh min ufuq tawalr, page(16).

works by the original⁽⁵⁷⁾."

Evidence for the second argument:

The first evidence: Hunaydah ibn Khalid, from his wife, from some of the wives of the Prophet (peace and blessings of Allah be upon him), said: "The Messenger of Allah (peace and blessings of Allah be upon him) used to fast on the ninth of Dhu al-Hijjah, the Day of Ashura, and three days of each month, the first Monday of the month and Thursday⁽⁵⁸⁾."

Inference: The wife of the Holy Prophet (peace and blessings of Allah be upon him) mentioned that the Prophet (peace and blessings of Allah be upon him) used to fast nine days of Dhul-Hijjah, and this was undoubtedly before the farewell pilgrimage, and the word "was" indicating continuity, and we are not informed about it that the Prophet (peace and blessings of Allah be upon him) used to investigate the people's stand in Arafah⁽⁵⁹⁾.

The second evidence is that this issue is branched from the original: whether the crescent is one in this world or differs according to the readings, so whoever proves it proves it in all months, and whoever denies it denies it in all months.

The scholar Ibn 'Uthaymeen (may Allah have mercy on him) said in answer to a question on this issue: This is based on the difference of scholars: is the crescent one in the whole world or does it differ according to the readings? For example, if the crescent was seen in Makkah, and this day was the ninth day, and it was seen in another country a day before

⁽⁵⁷⁾ Ahkaam ikhtilaaf fi roya hilal zil hajja, page(36).

⁽⁵⁸⁾ Directed by Abu Dawood in his Sunnah, author: Abu Dawood Suleiman bin Al-Ash'ath Al-Sijistani, Publisher: Muhammad Ali Al-Sayyid, Al-Hummus, Syria, Kitab Al-Sawm, Chapter on Fasting the Ten (2/815), Hadith No. (2437), Hadith Da'eef Al-Zayla'i and Hasan Al-Suyuti and Corrected by Allamah Al-Albani. See: Monument of the Banner in the Graduation of the Hadiths of Guidance, The Author: Jamal Aldin Abu Muhammad Abdullah Bin Yusuf Alzailai, Investigation: Mohammed Awameh, Publisher: Al-Rayyan Establishment for Printing and Publishing, Beirut, first edition (1418 AH). (2/157), Ataiseer bashahrah al jamay alsagheer ,The Author: Abd al-Raouf ibn Taj al-Arefin ibn Ali al-Manawi, Publisher: Imam al-Shafi'i Library, Riyadh, Third edition (1408 AH) (2/278), Sahi Abu Dawood, Abu Abdul Rahman Nasir al-Din al-Albani, Publisher: Ghiras Foundation for Publishing and Distribution, Kuwait, first edition (1423 AH). (7/196), Hadith no . 2106.

⁽⁵⁹⁾ Al-noor al-sateh min ufuq tawale, page(9).

Mecca, and the day of Arafah was the tenth day for them, then it is not permissible for them to fast on this day, because it is a day of Eid.

Similarly, if it is estimated that the vision of Makkah was delayed, and the ninth day in Makkah was the eighth day for them, then they would fast on the ninth day with them, corresponding to the tenth day in Makkah, which is the most correct view, because the Prophet (peace and blessings of Allah be upon him) said: "If you see him, fast, and if you see him, break your fast⁽⁶⁰⁾". Those who were not seen on their side did not see him⁽⁶¹⁾.

Discussed: This is an inference of the subject of dispute, and its inference is not acceptable to fundamentalists.

The third evidence: is that what is meant by the day of Arafah is the ninth day of Dhul-Hijjah and that what is considered in it is the Hijri date in the country in which a person is located, not absolute standing in Arafat, and this is evidenced by the work of scholars in defining the day of Arafat, where they mention in its definition that it is the ninth day of Dhul-Hijjah, and do not link it to the day of standing.

- Ibn Qudaamah (may Allah have mercy on him) said: As for the day of 'Arafah, it is the ninth day of Dhul-Hijjah⁽⁶²⁾.
- Shams al-Din al-Zarkashi al-Hanbali said: "The day of Arafah is undoubtedly the ninth day of Dhu al-Hijjah⁽⁶³⁾."
- Al-'Aini (may Allah have mercy on him) said: His saying from 'Arafah on the weight of the verb is a name for the time, which is the ninth day of Dhul-Hijjah, and this is correct, and it was said: 'Arafah and 'Arafat are both names for the specific place⁽⁶⁴⁾.
- Shams al-Din al-Khatib al-Sherbini said: "Fasting on the day of

⁽⁶⁰⁾The hadeeth with this term was narrated by Al-bukhari, Authur: Muhammad bin ismail bukari, publisher, maktaba dar ul salaam , reyad, Saudi arabia , edition (2nd)(1419H), page(305-306) hadees number(1900), Muslim in his Saheeh, Kitab al-Siyam, chapter on the obligation to fast Ramadan to see the crescent, (440) hadith no. (2504).

⁽⁶¹⁾ Majmoo fatwa wa rasaail ibne othemeen (20/47).

⁽⁶²⁾ Al-mugni(4/442).

⁽⁶³⁾ Sharh Mukhtasar Khalil by al-Kharshi (2/640).

⁽⁶⁴⁾ umda tul qari (2/259).

Arafat, which is the ninth of Dhul-Hijjah for non-pilgrims⁽⁶⁵⁾."

- Muhammad ibn Abdullah al-Kharshi al-Maliki (may Allah have mercy on him) said: "He said: 'Arafah and Ashura are these seasons referred to in his saying and other seasons and Ashura and the monument of Sha'ban are a season in terms of fasting and other things that are required in it, and the seasons are the collection of the season of time-related to the legal ruling, and he did not want to know the position of standing, but he wanted his time, which is the ninth day of Dhul-Hijjah⁽⁶⁶⁾."

Discussed: This is an inference in dispute, and the inference from it is not Muslim among the fundamentalists.

The most correct statement in the matter

After considering the evidence of the two statements, it became clear to me that the most correct is the second statement, because of the following:

The reasoning of the authors of the second statement is stronger than the reasoning of the authors of the first statement.

Abu Qatadah (May Allah be pleased with him) reported: The Messenger of Allah (may Allah's peace and blessings be upon him) said: "Fasting on the day of 'Arafat is calculated on Allah to disbelieve the year before it."

Inference: I see - and God knows best - that the street added fasting to the day of Arafat, and this is likely to be intended for the day when pilgrims stand in Arafat, and it is also possible that what is meant by the ninth day of Dhul-Hijjah, and if we add fasting to the first, the addition will be to an apparent reason against the people of Mecca and those around it, and the addition will be to a hidden reason against the people of remote countries, as the identification of the day of standing in Arafat before the existence of modern means of communication is It is possible, as well as after its demise, and the extrapolation of Sharia texts has indicated that the street adds Sharia rulings to apparent reasons, not too hidden reasons.

⁽⁶⁵⁾ Mughni al-muhtaaj ila marfa te maani alfaz , author: Shams al-Din Muhammad bin Ahmed al-Khatib al-Sherbini al-Shafi'i, publisher: Dar al-Kutub al-Ilmiyya, first edition (1415 AH).(2/182).

⁽⁶⁶⁾ Sharh Mukhtasar Khalil by al-Kharshi (2/234).

'Abd al-'Azeez al-Bukhari (may Allah have mercy on him) said: "The reasons were put in place to make it easier for the servants to come to know the duties by knowing the apparent causes⁽⁶⁷⁾."

Taj al-Din al-Subki (may Allah have mercy on him) said: "If you know this, one of the virtues of Sharia is to control rulings with apparent reasons and establish them as reasons for the ruling to revolve with them in existence and non-existence, and to refrain from hidden reasons, even if they are the judgment and have the mandate of ruling in authenticity because of the difficulty of their discipline, and the dispute that his attempt to do so leads to⁽⁶⁸⁾".

Al-Taftazani (may Allah have mercy on him) said: "There is no talk that the street of laws is Allah the Almighty alone and that he is the only one who affirmatively affirmatives rulings, except that I add that to what is the reason for making Allah Almighty the rulings consequential to facilitate and facilitate the servants so that they can reach the knowledge of the rulings by knowing the reasons that appear as signs and signs⁽⁶⁹⁾".

He knew that this addition was not considered, and if we add fasting to the ninth day of Dhul-Hijjah, the addition will be to an apparent reason against all taxpayers, so he knew that this addition was considerable.

The knowledge of the Muslims of remote countries on the day when the pilgrims stood in Arafah before the existence of modern means of communication was not possible, as well as after its demise, and Islamic law has assigned its followers who did not participate in the pilgrimage to fast on this day, and none of them can fast if he is not familiar with the day of standing in Arafah, this indicates that the work of some of the provisions of Sharia is possible in a place without a place, and in a time without time, and this is uncharacteristic of This law, whose provisions are valid for all times and places.

Imam al-Shatibi (may Allah have mercy on him) said: "If it is proved that the street intended by legislation to establish eschatological and

(67) Kashf ul Asraar explanation of the book usool bazdawi, author: abdul aziz bin ahmad al-bukhari, publisher: dar ul kitaab al-islami (2/341).

(68) Al-ashba wa nazair(2/188).

(69) Atalwi ala al-toudeh, author: saad o deen Masood bin umar al-taftazani, publisher: dar ul kutub al-ilmmiya, Beirut, Lebanon(2/141).

worldly interests, then that is in a way that does not disturb the system for it, neither according to the whole, nor according to the part, and whether it is in terms of necessities, needs or improvements, then if it were designed so that its system could be disturbed or its provisions disturbed, the legislation would not be the subject of it, as it is not that they are interests then more than evils, but the street intended them to be Interests at all, for they must be eternal, wholly and general in all kinds of assignments and taxpayers and all cases, and we also found the matter in them, praise be to God⁽⁷⁰⁾."

This law is illiterate, as evidenced by texts with frequent pronunciation and meaning, such as the words of God Almighty: "He is the one who sent among the illiterate a messenger from among them⁽⁷¹⁾", and his saying: "So believe in God and His Messenger, the illiterate prophet who believes in God and His words⁽⁷²⁾", and the words of the Prophet (peace and blessings of Allah be upon him): "We are a nation of illiteracy, we do not write or calculate, the month is so and so⁽⁷³⁾", and his saying: "I was sent to an illiterate nation⁽⁷⁴⁾".

(70) Al-mawaafqaat, author: Ibrahim bin moosa al-lakhmi al-shatbi, researcher: abu ubaida mashoor bin hassan, publisher: dar ibne affan, edition:(1st) (1417H) (2/62).

(71) Sura al-juma, ayat (2).

(72) Sura Al-A'raf, ayat (158).

(73) Narrated by al-Bukhari in his Saheeh, The Book of Fasting, chapter of the saying of the Prophet (peace and blessings of Allaah be upon him): We do not write or calculate. (p. 307), Hadith no. (1913).

(74) Directed by Ahmad in his Musnad, Author: Imam Ahmad bin Hanbal bin Hilal bin Asad Al-Shaibani, achieved by: Shuaib Al-Arnaout, Publisher: Al-Resala Foundation, first edition (1421 AH). (38/438), Hadith no. 23447, Al-Bazzar in his Musnad published in the name of Al-Bahr Al-Zakhar, the author: Abu Bakr Ahmad bin Amr Al-Bazzar, investigated by: Mahfouz Al-Rahman Zain Allah and his companions, Publisher: Library of Science and Governance, Medina, first edition (7/310), Hadith number (308), Ibn Hibban in his Saheeh, and was corrected by Al-Haythami and Al-Albani. See: Sahih Ibn Habban, The Author: Abu Hatim Muhammad bin Hibban bin Ahmed bin Hibban Al-Tamimi Al-Darimi Al-Busti, Publisher: Al-Resala Foundation, Beirut, Edition: Second edition (1414 AH) (3/14), Hadith number (739), Majma-o- zawaid , The Author: Abu al-Hasan Nur al-Din Ali ibn Abi Bakr ibn Suleiman al-Haythami, investigated by: Hussam al-Din al-Qudsi, Publisher: Al-Qudsi Library, Cairo (1414 AH) (7/150), Hadith No. (11567), And the comments of Hassan on Sahih Ibn Hibban, author: Abu Abdul Rahman Muhammad

Being illiterate, its provisions needed to be subject to apparent reasons and brilliant signs so that it would be easier to work with them for every taxpayer everywhere and at all times.

Imam al-Shatibi (may Allah have mercy on him) said: "About operations, it is one of the illiteracy in which they are entrusted with the glory in deeds and approximations in matters, so that the public understands them as he knew the times of prayers by the things seen for them, such as defining them with shadows, the rise of dawn and the sun, its sunset and the sunset of twilight, as well as in fasting in the Almighty's saying: "Until you see the white thread of the black thread"⁽⁷⁵⁾", and since there was someone in it who carried the phrase as it was, it came down (from dawn), and in the hadith: "If the night comes from here, and the day comes from here, and the sun sets, the fasting person has broken his fast", and he said: "We are an illiterate nation that does not count or write, the month is like this and so on", and he said:

"Do not fast until you see the crescent and do not break your fast until you see it"⁽⁷⁶⁾He did not ask us to calculate the ecliptic of the sun with the moon in the houses, because this was not typical of the Arabs or its sciences, and because of the accuracy of the matter in it, and the difficulty of the way to it, and conducted for us the predominance of the shadow in the rulings the course of certainty, and the excuse of the ignorant and lifted his iniquity, and pardoned the error, and other common matters to the public, so it is not correct to deviate from what is limited in the Sharia, and do not ask for what is beyond this end, for it is suspected of misguidance and slippage feet"⁽⁷⁷⁾.

Thus, it was found that linking all people in the ruling on fasting Arafah and Eid al-Adha to seeing the people of Mecca is contrary to the

Nasir al-Din al-Albani, publisher: Dar Bawazir for Publishing and Distribution, Jeddah, Saudi Arabia, first edition (1424 AH). (2/155), Hadith no. 736

⁽⁷⁵⁾ Al-Baqarah, ayat(187).

⁽⁷⁶⁾ The hadeeth with this term was narrated by Muslim in his Saheeh, Kitab al-Siyam, chapter on the obligation to fast Ramadan to see the crescent (2/762), hadith no (1081).

⁽⁷⁷⁾ Al-mawafqaat (2/143-145).

requirement of illiteracy, as the people of remote countries did not have access to the Meccan time and the day of standing in Arafah before the existence of modern communications, and they could not do so after their demise, and not only that but there is another thing that contradicts the fact that it is illiterate, which is the great cost and great hardship in obtaining this knowledge.

The issue of determining the day of Arafah, when the vision differs, is one of the jurisprudential issues, and the scholars have two sayings: a saying that what is meant by it is the day on which pilgrims stand in Arafat and a saying that what is meant by it is the ninth day of Dhul-Hijjah, whether it corresponds to the day of standing or not, and this saying is the most correct, because it is closer to the purposes of Sharia, as the fact that Sharia is illiterate requires that its provisions be entrusted with clear signs and apparent reasons, such as sunrise, its block, sunset, sighting of the crescent and so on, and linking people All of them are in the ruling of fasting Arafah and Eid al-Adha by seeing the people of Mecca contrary to the requirement of illiteracy, as the people of remote countries did not have access to the Meccan time, and the day of standing in Arafah was possible before the existence of modern means of communication, and they could not do so after its demise.

On the other hand: the work of fasting Arafah based on this saying is not possible for the people of African countries, for example (Libya, Tunes, Marrakesh, and others) if they have a day of Eid, as it is not permissible to fast on it, as evidence: Narrated Abu Sa'id: The Prophet forbade the fasting of 'Id-ul-Fitr and 'Id-ul-Adha (two feast days) and also the wearing of As-Samma' (a single garment covering the whole body), and sitting with one's leg drawn up while being wrapped in one garment⁽⁷⁸⁾."

Narrated Abu Huraira: Two fasts and two kinds of sale are forbidden: fasting on the day of 'Id ul Fitr and 'Id-ul-Adha and the kinds of sale called Mulamasa and Munabadha. (These two kinds of sale used to be practiced in the days of Pre-Islamic period of ignorance; Mulamasa means when you touch something displayed for sale you have to buy it;

(78) Narrated by al-Bukhaari in his Saheeh, Kitab al-Sawm, Chapter on Fasting on the Day of Fitr, p. 320, Hadith No. (1991).

Munabadha means when the seller throws something to you, you have to buy it.)⁽⁷⁹⁾.

and also it is not possible for those who were inside at night from the people of European countries, this indicates that it is possible to work with it for a group without a category, and in a place without a place, and in a time without time, and this is not Muslim, as the provisions of this Sharia are valid for every people at all times and places. Our last prayer is that praise be to Allah, Lord of the Worlds, and may Allah's prayers and peace be upon him, and bless our Prophet Muhammad, his family, and all his companions.

⁽⁷⁹⁾Narrated by al-Bukhaari in his Saheeh, Kitab al-Sawm, Chapter on Fasting on the Day of Fitr, p. 320, Hadith No. (1993).