

Sheikh Abdul Aziz Bin Abdullah Bin Baz's Study of Hajj and Umrah Fatwas

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Abstract

According to Syekh Abdul Aziz Bin Abdullah Bin Baz, the implementation of Hajj and Umrah is an obligation for every independent Muslim, able-bodied and capable, and only required once in his life. Hajj is obligatory to be performed as soon as possible for those who can afford it, according to the correct opinion of the scholars. It is obligatory to perform Hajj for those who have debts and he is able to perform it and is able to pay off his debts. What is more afdhal in carrying out the pilgrimage so as not to use borrowed money. Hajj is not valid for people who leave prayer, as well as for people who pray but sometimes leave it. In general, a mujtahid is expected to be able to answer all the problems of legal cases that are currently happening, even though these problems are not explicitly stated in the Qur'an and the hadith of the Prophet Muhammad. So, a mujtahid must also know the purpose of law, the essence of the meaning of law and adjust the harmony of a law with the times. In the area of fiqh, Sheikh Bin Bāz made many references to the school of Imam Ahmad bin Hanbal, but Sheikh Bin Bāz stated emphatically that he did this not based on an excessive sense of fanaticism. If he finds differences of opinion in matters of fiqh, Sheikh Bin Bāz prefers to apply the method of tarjih and ijma', namely by selecting or becoming mutabi' with rakyu from 'ulama whose opinion is stronger than from the point of view of his legal istimbat which is based on al- Qur'an and Hadith of the Prophet Muhammad saw.

Keywords: Sheikh Abdul Aziz Bin Abdullah Bin Baz, Fatwa, Hajj and Umrah



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INTRODUCTION

The main sources of Islamic law are the Qur'an and Al-Hadith or al-Sunnah. If there are things that have not been written in detail in these 2 matters, then Muslims are allowed to carry out ijthihad. The scholars agree that the main basis for the permissibility of ijthihad is the permission granted by the Prophet Muhammad. to Mu'az ibn Jabbal. This event is considered the beginning of the birth of legal philosophy in Islam. Permission (Ibahah) in carrying out ijthihad can be seen when the Prophet Muhammad saw. about to send Mu'adz ibn Jabal to Yemen to act as a judge, he had a dialogue with Mu'adz about solving problems that would later be found by mu'adz in the midst of society.

The purpose of the law itself should be able to be studied and understood by the mujtahid in determining the legal stance to be taken (Dahlan et al, 1997: 1068-1069). If the mujtahid makes ijthihad on a problem and then decides istimbath from the law itself, then it can be stated that the mujtahid has already determined the shari'a law. Although in essence a mujtahid is not a legislator, because according to the understanding in Islam only Allah has the authority to make laws. So it can be concluded that a meutahid is just trying to explore all the knowledge that is available to him in taking istimbath towards a law.

The Prophet Muhammad SAW has blessed a friend to use reason in establishing laws, meaning that he also allows a mujtahid to use reason in taking istimbath for a law. In fact, Allah has mentioned in the Qur'an that using reason is very necessary in understanding

various problems that arise. Allah has said in Surah Al-Baqarah verse 179, namely: "And in qishaash there is (a guarantee of survival) for you, O people of understanding, that you may be pious."

The verse above can be understood that, it is highly desirable to use the mind to find out the intentions contained in the Koran. This shows the suggestion and permissibility of using reason to explore the meaning of a verse. One of the mujtahid scholars in modern times is Shaykh Abdul Aziz bin Baz. He was born on the 12th of Dzulhijjah 1330 H/1912 M in the capital city of Saudi Arabia, namely Riyadh. He is a descendant of the Baz family. Abdul Aziz bin Baz lived his life by seeking knowledge and trying to do good deeds or good deeds and was also an expert in wisdom. Shaykh Abdul Aziz bin Baz also really respects the differences that occur in ijtiḥad. He stated that an ijtiḥad that had been carried out by a mujtahid on ijtiḥadiyah issues should also be accepted even though the results of his ijtiḥad were different from those of other scholars. If there are differences of opinion with him, then inviting him to discuss it is the right solution.

When faced with a problem that has not been contained in the Qur'an or the Hadith of the Prophet Muhammad, he will refer to the opinion of ijma' or the agreement of the majority of mujtahid scholars. He also really doesn't like any disputes that occur in the midst of the people, in which opinion is followed because of excessive fanaticism. Shaykh Abdul Aziz bin Baz always gives advice so that the Muslim community adheres to the authentic Al-Qur'an and As-Sunnah and unites under the banner of the righteous Salafus, he did this so that the Muslim community could be united again as Islam was during the time of the Prophet Muhammad.

According to Ardiansyah in his research journal, this charismatic and most respected Ulama has the full name Abdul Aziz bin Abdullah bin Abdurrahman bin Muhammad bin Abdullah bin Bâz. Born in the city of Riyadh on the 12th of Dzul Hijjah in 1330 H/1909 M. At first he could see, then in 1336 H, both eyes suffered from pain, and began to weaken until finally in the month of Muharram in 1350 H both eyes began to go blind. At that time he was about 20 years old.

He died in Mecca in 1420 H/1999 M. His education was more focused on studying the Al-Qur'ân and Hadith. He memorized the Qur'an thoroughly when he was small, not yet reaching the age of puberty. Learn syar'i sciences from great scholars in Riyadh, such as Sheikh Sa'd bin Athiq and Sheikh Hamd bin Faris and Sheikh Sa,,ad bin Waqqash al-Bukhârî and Sheikh Muhammad bin Ibrahim Ali Sheikh. He was once a qadhi (judge) from 1357 H to 1371 H. In 1381 H he was appointed vice-chancellor of al-Jâmi'ah al-Islâmiyah in al-Madina Al Munawwarah, and held that position until 1390 H (Ardiansyah, 2013: 246-261).

The phenomenon that occurs at this time in the implementation of Hajj and Umrah is about the practice of selfies (taking pictures) carried out by some pilgrims during the Hajj and Umrah implementation. The selfie phenomenon is one of the contemporary phenomena whose law follows the original law of taking photos, namely mubah. Based on Yusuf Al-Qardawi's perspective, selfies can be punished as sunnah if used for preaching. The law of the origin of selfies can be determined based on the object and purpose of the selfie actor. Selfie can be punished if it is for communicating and can be punished as haram if it is used to deceive, insult and other vices.

Yusuf Al-Qardhawi's perspective directs the law of selfies to be broader depending on the object and purpose of the selfie actor (Hidayat, 2022: 1970-1981). Responding to some of the problems in the phenomenon above, Sheikh Abdullah bin Baz, argues in several of his fatwas which explain, that it is human benefit that follows the text. If there is a conflict between the two, the sharîh text is used as a strict law. This can be seen from some of his opinions about Hajj and Umrah for women (Noorwahidah, 2017: 13-24).

RESEARCH METHODS

This research was conducted using library research which limited its activities to library collection materials without the need for field research (Zed, 2004: 4-5). This research is also known as a book survey, namely by reading, researching and analyzing materials related to the subject matter discussed using a character study approach. Character study is the study of a person and his experiences as told to researchers or found in documents and materials in the form of archives (Emzir, 2010: 26). In order to achieve maximum results, methodologically this study uses an Islamic legal approach with the aim of gaining an understanding of the purpose and essence of Sheikh Abdul Aziz Bin Abdullah Bin Baz's thoughts regarding ijthad for Hajj and Umrah, to then obtain a more relevant concept. to be studied in depth.

As an automatic Islamic study, this discussion refers a lot to the Koran and Hadith books, then it is supported by data and information from various literature that is directly or indirectly related to research. Therefore, this research data source is also classified into primary data sources and secondary data sources. Primary data, namely library data to a certain extent, especially from the point of view of historical methods insofar as they are written by first hand or by the actors themselves. Therefore, in this library research, the authors explore and analyze more information contained in various literature regarding the issues raised in this research.

The primary data source in this study was the book written by Syekh Abdul Aziz Bin Abdullah Bin Baz, which was supported by a number of literature which directly discussed Sheikh Abdul Aziz Bin Abdullah Bin Baz's thoughts regarding Hajj and Umrah ijthad. Secondary data sources can be in the form of literature, magazines, newspapers, articles or other writings related to the issues discussed in this study, although it did not directly discuss the thoughts of Sheikh Abdul Aziz Bin Abdullah Bin Baz regarding the ijthad of Hajj and Umrah and so on. After all the materials have been collected, the next step is the researcher will process and analyze the reference materials to get results that are in accordance with the research study. Therefore, researchers will use the deductive-comparative method, which is an effort to collect data which is then classified from various general literature, then analyzed and identified so as to obtain data that is more specific, namely about the thoughts of Sheikh Abdul Aziz Bin Abdullah Bin Baz.

RESEARCH RESULTS AND DISCUSSION

Biography of Sheikh Abdul Aziz Bin Abdullah Bin Baz

His name is Sheikh Abdul Aziz bin Abdullah bin Abdurrahman bin Muhammad bin Abdullah bin Aziz bin Bâz. He is a contemporary scholar who is an expert in the fields of hadith, aqidah, and jurisprudence. Born in the city of Riyadh, precisely on the 12th of the month of Dzulhijjah in 1330 Hijriyah, which coincided with 1912 AD. He was born into a family where the majority were known as students of knowledge. When he was a child, Samahah Sheikh Abdul Aziz bin Bâz's eyesight looked normal. However, in 1336 Hijriyah, both of his eyes were impaired, so that his eyesight was not good, then in the end he was no longer able to see at all. The incident occurred precisely at the beginning of the month of Muharram in 1350 Hijriyah. He was raised under the auspices of religious education that prioritized the Koran and al-Sunnah, and was forged by figures who were role models and role models for the family. The Qur'an is a light that always shines on his life. His journey in studying science began with memorizing the Koran. Therefore, it is not surprising that when he was young, he memorized it well. It didn't stop there, he continued to study. Until in the end he was seen as a prominent scholar and obtained a noble position (Bâz et al, 2003: 14).

Implementation of Hajj and Umrah According to Sheikh Abdul Aziz Bin Abdullah Bin Baz

According to Syekh Abdul Aziz Bin Abdullah Bin Baz in his book about Hajj and Umrah, it is an obligation for every free Muslim, able-bodied and capable, and only required once during his life. Hajj is obligatory to be performed as soon as possible for those who can afford it, according to the correct opinion of the scholars. It is obligatory to perform Hajj for those who have debts and he is able to carry it out and is able to pay off his debts (Baaz, 2018: 2-5). What is more afdhal in carrying out the pilgrimage so as not to use borrowed money. Hajj is not valid for people who leave the prayer, Likewise for people who pray but sometimes leave it, as the words of the Prophet sallallaahu 'alaihi wa sallam:

العَهْدُ الَّذِي بَيْنَنَا وَبَيْنَهُمُ الصَّلَاةُ، فَمَنْ تَرَكَهَا فَقَدْ كَفَرَ

“The agreement between us and them is prayer, whoever leaves it, he is a disbeliever (HR. Ahmad and ashabu sunnan al-arba'ah with an authentic sanad)

And another word:

بَيْنَ الرَّجُلِ وَبَيْنَ الشِّرْكِ تَرْكُ الصَّلَاةِ

“Between a person and polytheism is leaving prayer ”(HR. Muslim).

Whoever performs Hajj with unlawful wealth, his Hajj will still be valid, because all of the Hajj practices are bodily practices but he is obliged to repent because he has committed an unlawful act. The law on the pilgrimage of a woman without a mahram is valid, but she is sinful because she has traveled without a mahram even though she is traveling for Hajj or Umrah. If a child or a slave performs Hajj, then his Hajj is valid, but the obligation for Hajj has not yet fallen. As the hadith narrated by Ibn Abbas from the Prophet sallallaahu 'alaihi wa sallam:

أَيُّمَا صَبِيٍّ حَجَّ ثُمَّ بَلَغَ الْحُنْثَ، فَعَلَيْهِ أَنْ يَحْجَّ حَجَّةً أُخْرَى وَأَيُّمَا عَبْدٍ حَجَّ ثُمَّ أَعْتَقَ فَعَلَيْهِ حَجَّةً أُخْرَى

“If a young child performs Hajj later when he reaches adulthood, it is obligatory for him to perform Hajj again, and if a slave performs Hajj and then he is free, then it is obligatory for him to perform Hajj again. (Narrated by Ibn Abi Syaibah, and Baihaqi with an authentic chain).

Whoever dies and has not performed Hajj even though he is capable, it is obligatory for him to perform Hajj using his inheritance, whether he has a will or not. It is not valid to replace Hajj for a person who is physically fit even though he is poor, whether it is obligatory Hajj or sunnah, as for a person who is weak due to old age or is sick from which it is impossible to recover, then he should order someone else to represent him for the obligatory Hajj or Umrah, if he is able to bear it. pilgrimage expenses. As the announcement of the word of Allah Azza wa Jalla:

وَلِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا

“And the human obligation to Allah is to perform Hajj for those who can afford it. (QS. Ali 'Imraan [3]: 97).

Blindness is not a reason for allowing someone to delegate their obligatory Hajj or Umrah to another person, and a blind person should perform Hajj on his own if he is able, as understood from the generality of the verse above. For those who have performed the obligatory pilgrimage and then want to perform the sunnah pilgrimage, it is better for him that the wealth be used for the benefit of the mujahid, because the Prophet sallallaahu 'alaihi wa sallam prioritized jihad over sunnah pilgrimage, as mentioned in the hadith. Whoever has

the obligatory pilgrimage at the same time as making up the obligatory fasts such as fasting expiation, Ramadan fasting or something else, he should prioritize his pilgrimage. I do not know what the minimum limit is from one umrah to another, but for the people of Makah it is more afdhal to increase the number of tawaf, prayers and taqarrub to Allah with other practices and if you have performed the obligatory umrah, then you do not need to leave the forbidden land to perform umrah.

Differences of Opinion Between Sheikh Abdul Aziz Bin Abdullah Bin Baz and Other Ulama in the Implementation of Hajj and Umrah

1. Miqad Hajj and Umrah

According to the Indonesian Ulema Council (MUI) that the question of miqat hajj in Indonesia cannot be completely returned to the Hadith of the Prophet literally, but there needs to be a contemporaneous and conditional interpretation. The Prophet's hadith regarding the provisions of miqat hajj as stated earlier was born in the context of land and sea travel. Of course, in the opinion of the author, its meaning must be aligned with the conditions of transportation when the pilgrimage trip was only taken by air. There are many difficulties that will be experienced by Indonesian pilgrims if they have to perform miqat as specified in the Hadith of the Prophet. The direction of arrival of the Indonesian pilgrims is from the south. Of course the miqat is Yalamlam. Is it possible that Indonesian pilgrims should land first in the hills of Yalamlam. Indonesian pilgrims are legal if they take the miqat at King Abdul Aziz Jeddah airport because this King Abdul Aziz Jeddah airport has met the minimum requirements for the shortest distance from the miqat area to the Haram Land.

Apart from that, there are the views of other scholars as cited in the fatwa of the Indonesian General Assembly (MUI) which allows Indonesian pilgrims to berihram there. The determination of Irqin substance by Umar bin Khattab provides a meaningful lesson for us that the issue of miqat hajj has an element of ijtiḥad, although this is opposed by other scholars such as Sheikh Yasin Isa Padang, Sheikh Abdullah bin Baz, KH. Syukron MA'mun, KH. Dahlan Baseri who considers the determination of Substance Irqin to be the source of the texts (nashshiy). Apart from all that, it is a fact that ijtiḥad in the matter of miqat hajj has been carried out by the scholars, at least in determining the area adjacent to the miqat hajj which was determined by the Prophet. Because of that, the fact of the presence of aircraft technology needs to be accommodated in formulating ijtiḥad regarding the legitimacy of miqat at Jeddah's King Abdul Aziz airport. The obligation to perform miqat in the places designated by the Prophet Muhammad SAW will give birth to many problems in its implementation, doesn't Islamic Shari'ah try to eliminate difficulties in carrying out worship (raf al-haraj)? It is also possible that it will cost money if the plane on board has to land first at Yalamlam, not to mention there are travel administration issues that must be met by the pilgrims. Obviously this will be troublesome for them (Shafwani, 2013).

2. Women Traveling for Hajj and Umrah

Sheikh Abdullah bin Baz, as one of the contemporary scholars, for example, stated that a woman may not go to Hajj and may not even make any journey without being accompanied by her husband or mahram. The reason stated by Sheikh Abdullah bin Baz is a hadith which describes a man who asked the Prophet sallallaahu 'alaihi wasallam about his wife going to Hajj, while he had been registered to participate in a war. Rasulullah's answer at that time was that he accompany his wife to go to Hajj and cancel going to war. As for the editorial of the hadith, namely that the Prophet sallallaahu 'alaihi wasallam said,



"Women may not travel except with their mahram and no man should enter their place unless they are with their mahram", then a man said, "O Messenger of Allah, my wife is going to go on pilgrimage, while I am listed in this war and this," the Prophet also said: "You go with him". In this hadith, the Prophet told him to leave the war and then go on pilgrimage with his wife. At that time she did not say to the man: "Is your wife safe?", or "Is she with another woman?", "Is she with her neighbors?".

This certainly shows the generality of the prohibition on traveling for women without a mahram. Meanwhile, danger can also occur anywhere and anytime, even though an airplane. Therefore, they argue that 'illah the prohibition of this is because ('illah) traveling without a mahram and nothing else. The second opinion is permissible. Seeing the reality of today which is far different from the time when the hadith of the prohibition was revealed. So there are some contemporary scholars who allow women to travel without a mahram both in sunnah and even mubah conditions. Among these scholars are Sheikh Yusuf al-Qardhawi, and Muhammad Ibrahim al-Hafnawi. They see that 'illah the prohibition of women traveling without a mahram is related to security, namely there is concern or fear if women go alone without a mahram, where the condition of traveling at that time someone was still riding a camel, had to bring sufficient supplies, travel time was much longer, and the robbers are ready to 'prey' anywhere because the road conditions are quiet from the settlement. But if conditions have changed, like today, where a person travels by plane and train carrying hundreds of passengers or more, then there is no longer any fear for women to go alone. In line with this expression, Muhammad Ibrahim al-Hafnawi also allowed with the argument that the security of the general situation that exists today (Nazahah & Sahidin, 2021: 82-89).

3. Pilgrimage Women When Performing Hajj and Umrah

Meanwhile, according to Abdullah bin Baz, the law of visiting graves for women is forbidden, while visiting graves for men is sunnah, for women it is forbidden because it keeps away from slander and women's mentality is considered weak (Farih, 2014: 147). The majority of Ulama (Jumhur) are of the opinion that visiting graves for women is makruh on the grounds that women have a soft heart (so they cry easily), grieve easily, are unable to withstand the burden of calamity, which can make them cry and raise their voices (scream) (Muhaimin, 2019).

This happens because of the contradiction between the hadith which condemns (forbids) visiting the graves and the hadith which allows grave pilgrimages, so what needs to be done is in the following stages: First, if it is possible to make a compromise (al-jam'u) between the two hadiths that contradict each other, then a compromise must be made and it is obligatory to practice (take) the two hadiths which seem to contradict each other. Second, hadiths that cannot be compromised for other reasons, in this case if we know one of them is a hadith that is nasikh (removes the previous law), then this hadith is put forward and practiced and leaves the mansukh (the law has been abolished).

If it is not known between those who deleted (nasikh) and those who were deleted (mansukh), then practice the hadiths that are rajah (superior) after studying them by looking at the characteristics of the sources and their superiority in fifty fields of tarjih (qualifications). If it is not possible to perform a comparison between one and the other, and this is rare, then we ignore (not practice) both of them until it becomes clear which one is superior to the other.

Analysis of the Istimbâṭ Method of Islamic Law Sheikh Abdul Aziz bin Abdullah bin Bâz

1. The Istimbâṭ Method of Islamic Law Sheikh Abdul Aziz bin Abdullah bin Bâz. Basically, legal istinbath is an attempt to understand, discover, and formulate syara' law, regarding the law which is clearly contained in the text, the effort that must be made by a mujtahid (ijtihad fardi) or several mujtahid people/an Islamic institution (ijtihad jama'i) is to understand the text which contains the law and formulate it in the form of an easy formula to be implemented operationally. Whereas for laws that are not clearly and unequivocally stated in the texts, the work of ijtihad is to find out what is behind the texts, then formulate it in the form of law, for laws that have absolutely no clues in the texts, but the mujtahid realizes that the law of Allah SWT, then formulate it in an operational legal formulation (Dahlan et al, 1997: 1068-1069).
2. Characteristics and Specifications of Sheikh Abdul Aziz Bin Abdullah Bin Baz's Thoughts. The characteristic paradigm of Bin Bâz's thought is very rigid, literal, linear, and very denotative in understanding the verses of the Qur'an as well as al-Hadis and tends not to accept metaphors (majâz). For him, all forms of innovation have gone astray and all those who go astray have a place in hell. So bid'ah is just a euphemism (a soft word) for the label of infidel (Farih, 2014: 89).

Sheikh bin Bâz rejects the existence of art and culture in Islam, and does not pay attention to Islamic historical heritage in the past. Therefore, several Islamic historical places such as the Prophet's birthplace, Ummul Mu'minîn's house, namely Khadijah and the Prophet's residence, need to be levelled. Because basically Muslims are obliged to maintain monotheism in Allah SWT, all things that are syubhat and smell of shirk such as visiting graves, tawassul and tabarruk in the form of zulfâ to Him are not justified in Islam. According to him, monotheism in uniting Allah swt., is the main foundation in worship, so that the priority for Muslims is monotheism affairs, where in this monotheism according to his perspective is divided into three variants.

In the realm of fiqh, Sheikh Abdul Aziz bin Abdullah bin Bâz quoted many opinions of Imam Ahmad bin Hanbal, but he said emphatically that what he had done was not based on taqlid (Sheikh Bin Bâz did not belong to muttabi' or a follower of a particular school among the 4 schools of thought) the most recent). When dealing with fiqh ikhtilaf (differences of opinion) among the 'ulama, he tends to apply the method of tarjih and ijma', namely choosing and following the opinion of the 'ulama who has the strongest proof of evidence from the perspective of the main basis for law-making (the Al-Qur'an and Al-Sunnah/Hadits). And if you face a problem that has not been written down in the book of Allah or the Hadith of the Prophet Muhammad. in detail, then he will determine what has been agreed upon (the majority) of the 'ulama. He is also very anti to internal disputes (ikhtilafiyah) of the Muslims which stem from differences of opinion among the 'ulama because of the fanaticism of schools of thought and taqlid. He was very aggressive in advising the people to always stick to the Al-Qur'an and Al-Sunnah and to unite under the banner of the Salafus-Salih (Companions of the Prophet SAW) so that Muslims could be united again, not to be in conflict and divorced (Farih, 2014: 91).

CONCLUSION

Characteristics and Specifications The thoughts of Sheikh Abdul Aziz Bin Abdullah Bin Baz Syekh bin Bâz are rejecting the existence of art and culture in Islam, and not paying attention to Islamic historical heritage in the past. Therefore, several Islamic historical places such as the Prophet's birthplace, Ummul Mu'minîn's house, namely Khadijah and the Prophet's residence, need to be levelled. Because basically Muslims are obliged to maintain

monotheism in Allah SWT, all things that are syubhat and smell of shirk such as visiting graves, tawassul and tabarruk in the form of zulfā to Him are not justified in Islam. According to him, monotheism in uniting Allah swt., is the main foundation in worship, so that the priority for Muslims is monotheism affairs, where in this monotheism according to his perspective is divided into three variants.

The fatwas of Sheikh Abdul Aziz Bin Abdullah Bin Baz regarding Hajj and Umrah include: 1). It is prescribed for pilgrims who have been tahalul from umrah to enter ihram for pilgrimage on the day of tarwiyah from Mecca, or outside such as Mina because the Prophet sallallaahu 'alaihi wa sallam ordered his companions who have been tahalul from umrah to take ihram for pilgrimage on the day of tarwiyah from their place of residence, 2) . Whoever lives in Mina on the day of tarwiyah should leave his place of residence in ihram, and there is no need to go to Mecca, based on the generality of the hadith of Ibn Abbas radhiyallahu 'anhama in this matter, 3). Whoever stays at Arafah before zawal alone, then his stay is not valid according to the opinion of the ahlul ilmi. Imam Ahmad Rahimahullah and some members of the congregation from among the scholars argue that a person who remains before zawal then remains valid, as is generally accepted in the hadith of Urwah bin Madhrus, when the Prophet sallallaahu 'alaihi wa sallam said "He has stood at Arafah before that day and night (before zawal)." In their opinion the word "afternoon" in this hadith includes before zawal and after it, but jumhur argues the opposite, namely that the wukuf is invalid except after zawal. This opinion is more careful because the Prophet sallallaahu 'alaihi wa sallam stood before zawaf, 4). Whoever stays after the zawal then his stay is valid, but for those who leave Arafah before the sun sets, he will be hit by a dam if he does not return to Arafah on the eve of Eid al-Adha and many others.

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