

The limits of the Mataf and Mas'a

A jurisprudential study of contemporary events, and use of technology

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Abstract- The problem of this study lies in finding legitimate solutions to the limited Mataf (area of circumambulation around the Holy Kabba) and mas'a, and raising their capacity in light of the large number of pilgrims and visitors, taking into account the difficulty of horizontal expansion of the Mataf and Mas'a, both of which have a legally binding limit, and collect the new legitimate issues related to these expansions. This study included an introduction, a preface, two demands and a conclusion as follows: The introduction included the objectives, problematic and methodology of the study and the definition of the terms of the study. The book deals with search terms: " Limit", "Mataf", "Mas'a", "Contemporary events" and "Technology". The first topic dealt with the expansion of the Mataf and the Mas'a, in two demands: the limits of the end and its elements and historical expansion and the rule of this expansion, and the second requirement: the limits of the Mas'a in length and breadth, and the rule of the expansion of the offer of Mas'a and the new expansion and the position of scientists on it. The second topic dealt with the jurisprudential provisions on the expansion of the end and the Mas'a, in three demands, the first: the jurisprudential issues related to the expansion of the Mataf, and the second: use technology in Tawaaf and Sa'i, And the third: the jurisprudential provisions on the expansion of the Mas'a. Then the conclusion, main results of the research, recommendations and suggestions.

Keywords: Mataf; Mas'a; Contemporary events; Technology

I. INTRODUCTION

Praise to God alone and prayers and peace to those who do not have a prophet after him, and after.
The problem of this study lies in finding legitimate solutions to the limited Mataf (area of

circumambulation around the Holy Kabba) and Mas'a, and raising their capacity in light of the large number of pilgrims and visitors, taking into account the difficulty of horizontal expansion of the Mataf and Mas'a, both of which have a legally binding limit, and collect the new legitimate issues related to these expansions.

Therefore, this study aims to explain the islamic and jurisprudential rules of contemporary developments on rites (Tawaaf and Sa'i) in the Holy Sanctuary, following extrapolation, description and history to prove the argument to the desired goal. The need for diligence and renewal and the attempt to download the texts of religion on the realities of the times is no longer an option, but an immediate and urgent need for developments related to the Mataf and the Mas'a, because it is a ritual in which there is a high number of crowds due to the steady increase in the number of pilgrims, visitors, recalcitrant and worshippers, this has led to embarrassment, hardship and distress in the performance of rituals. After reviewing a series of studies and research conducted on (the limits of the end and the Mas'a), they will be used to guide the issues of this study.

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- The introduction included the objectives, problematic and methodology of the study and the definition of the terms of the study.
- The boot deals with search terms: "borders", "Mataf", "Mas'a", "Contemporary Events" and "Technology".

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II. BOOT: SEARCH TERMS

Indicate the meaning of the word "limits", "Mataf", "Mas'a", and "Events", "Technology":

A. First: limits

the combination of the limit and the language of prevention, which is the barrier between two things, to prevent mixing them, or to do not want one to the other, and the end of the thing, and to distinguish the thing from the thing.

B. Second: Mataf

The place of the Tawaaf: the white marble courtyard that surrounds the Kaaba, is now called the courtyard, which is the same Sanctified Mosque in Makkah where Muslims circle the Holy Kaaba, as well as pray in it.

C. Third: Mas'a

It is the name of a place to Sa'i between the Mountains of Safa and Marwa, which is the belly of the

valley. What is meant is the way in which the Sa'i occurs.

D. Fourth: Events

Developments in society due to the expansion of business, the complexity of transactions, to which there is no direct legislative text, or prior jurisprudence applicable to them. Its forms are multiple, renewed and different between countries or regions.

E. Fifth: Technology

Is the sum of techniques, skills, methods, and processes used in the production of goods or services or in the accomplishment of objectives, such as scientific investigation? Technology can be the knowledge of techniques, processes, and the like, or it can be embedded in machines to allow for operation without detailed knowledge of their workings.

Therefore, this research is concerned with studying the expansion of the Mas'a and the Mataf, and the related provisions, in light of the large number of pilgrims, pilgrims, visitors, residents and worshippers with limited space, which is one of the jurisprudence sought by scholars in the recent period.

III. THE EXPANSION OF THE MATAF AND THE QUEST

The first requirement expanding the Mataf

A. First: Limits

1- The site of the old Mataf and its limit: This is the Sanctified Mosque in Makkah, and there was no wall around it (Al-Fassi, 1405,414), but the houses were surrounded by it, and the role was surrounded by doors from which people entered from all sides (Al-Subki, 1410).

The columns and columns on which the lamps were attached were bounded to illuminate, and the increments around it were contained in the tomb of Abraham, and there were the four shrines of the people of the sects, Bir Zamzam, Saqaya al-Abbas, Bab Bani Sheba, and the Pulpit of the Sanctified Mosque in Makkah (Al-Sumeaniu: Yusuf bin Abdullah,1434Ah).

2- Expansion of the pre-Saudi era: Several increases were eventually increased from the reign of Omar, Othman and Ibn al-Zubair, until the beginning of the Saudi era, until its flat reached 5/17,902 square meters (i.e. four acres, quarter acres and seven carats), and from the outside, an average length of 192 meters, an average width of 122 meters, making the area twenty-five thousand and three hundred and forty-four square meters (i.e. six acres and four fifths of carats) (Pure religion, 9/201 and beyond).

3- Expanding the saudi era: Due to the increasing numbers of Muslims and the expansion of the Muslim world, to include new countries and peoples in Africa and Asia, as well as the tremendous development of modern-day means of transportation that shortened distances and approached countries, all of which led to a doubling of the number of pilgrims of the Holy House of God, which it showed the need to expand the Sanctified Mosque in Makkah, to accommodate the worshippers, the new Saudi state's interest in the Mataf and the Sanctified Mosque in Makkah was very important, so it was increased in the present era, as well as the removal of buildings that were around the Sanctified Mosque in Makkah, Safa and Marwa, and nearby, and included this expansion. Restoration of the Kaaba, expansion of the end, renovation of the Tomb of Abraham, and the establishment of floors of the Sanctified Mosque in Makkah, the Tawaaf and the Quest.

B. Second: The legitimacy of expansion

There was a need to expand the Mataf, and it was expanded again and again, and the scholars agreed that what was increased in the mosque became the correct Tawaaf in it (Al-Uthaymeen,1423Ah,49/2), and if this is true in the Mataf with the participation of the residence, prayer and other things to Tawaaf in the rulings, so all of these provisions are proven to the increase following their proof in the origin... The basic principle of the permissible expansion is that Allaah ordered the cleansing of the Sanctified Mosque in Makkah, and cleansing includes cleansing of moral and sensory abominations (Al-Muallami,1417, 24).

The bottom line is that the expansion of the Mataf is obligatory when the narrowness is achieved as required by the verse, and the order to cleanse the position of the sectarians and others requires that it be prepared for them, and the expansion of the mosque itself is an expansion of the Tawaaf.

IV.THE EXPANSION OF THE MAS'A

The second requirement

A. First: The limits of the Mas'a

1- The location of the Mas'a: The Sa'i is a road or street east of the Sanctified Mosque in Makkah, bordered by Safa to the south and Marwa to the north, and al-Safa and Marwa are two separate mountains in the middle of Makkah and the Holy House (Al-Hamwi, Dictionary of Countries,467/3 (, and Allah has built the rite on the Sa'i between them, and the Prophet has sought between them, and he said: "Sawa in the light of God has written on you" (Narrated by Imam Ahmad, Hadith No. 27408). "The place of the Sa'i is known to be no more than" (Al-Jouini,1428Ah,304/4).

2. Determining the width of the Mas'a: The width of the Mas'a did not specified by a text, it was not mentioned in the Book of God or in the Sunnah, specifically for safa and marwa, and hence we find that many jurists did not be exposed to the definition of the Mas'a, but some of them identified it.

The first saying: most of the jurists were not exposed to the statement of the width of Mas'a, and their silence about it because it was not needed, it is necessary to cut the distance between safa and marwa each time (Al-Ramli,1404Ah)."its width is not limited by certain arms, but all that was between safa and marwa is within the mas'a as is apparent in the texts of the Book and sunnah, as is apparent by the prophet and his companions and after them" (Al-Saadi,1420Ah,284. Abu Sulaiman,1429H,59.60).

The second saying: There are some scholars who were interested in determining the width of the Mas'a, but they differed in that, some of them with thirty-five arms and a half arm (Al-Fakhi,1409AH, 119/2), some of them from his cheek with thirty-five arms and twelve fingers (Al-Fakhi, 243/2), and some of them were of the same amount to thirty-two arms (Al-Harbi,502), and some of them were limited by thirty-one arms and five sevens of an arm (Al-Fassi, 519/1). The measurement of the contemporaries were identified close to that, some of whom identified it as 16 meters, and some of them increased slightly (Al-Sheikh,1399H,148/5).

The conclusion is that the previous differences are simple, the difference between them does not exceed one meter to two meters.

Question: Who went out a little in some of his Sa'i: Some scholars have said that the fuqaha'a differed in this, whether it is excused or not. In two words: The first is that it is not acceptable, because it is obligatory to assimilate between safa and marwa in his Sa'i (Al-Shanqeeti,1415H, 433/4). The second is that it is acceptable, because it does not depart from being walking between safa and marwa, and because there is no text that adjusts the width of the area of the Sa'i, and "the estimate of its width is

approximately thirty-five or so, since there is no text (al-Sherwani, 98/4. Al-Nawawi, 102/8).

3. *Determining the length of the Mas'a*: The scholars agreed that the duty of the Sa'i is to complete the distance between Safa and Marwa in length, and to Sa'i between the mountains of Safa and Marwa, and to meet the distance between them is the mandate of the Islamic ruling, which is one of the duties of the Sa'i, which the jurists emphasized to preserve in the performance of the rite of Sa'i (Al-Qari, 192. Al-Maliki, 129. Al-Nawawi, 86, 87. Al-Uthaymeen, 1422H, 308/7).

Determine the length of the Safa to the Marwah: The scholars differed in the old and new in the length of the Sa'i, some of them went to the length between Safa and Marwa is one Tawaaf run (766.5) arms, some of whom mentioned that it is (780) arms, and contemporaries of his count by meters (405 meters), and some of them of his count (400) meters (Bazmol, 35, 36. Al-Kurdi, 1420H, 354/5, 355. Al-Sabki, 134/9).

In summary, the difference of scientists, both old and new in the length of the masa, is a small, not real, difference, which arises from their difference in the length and type of the arm.

B. Second: The legitimacy of expansion of the width of Mas'a

The people of fiqh have borne a heavy burden on this issue, because God has launched the Sa'i between Safa and Marwa, and it has not been bound by a certain limit, nor has the Prophet limited the width of the masa to a certain limit, nor his valued companions, which makes it felt that between Safa and Marwa is a valid place to Sa'i (Bazmol, 38).

Should the masa still be the same while it is being too crowded by pilgrims and visitors, or should it be expanded. The scholars have concluded that all that is between Safa and Marwa is the masa, and that the homes and the mini markets around should be removed from when it is necessary, because it is an accident, and the status of the quest, and that the Law did not make the Mas'a a certain limit except the fact that it is between the Safa and the Marwa, all that is in between is a place of pursuit. "All that this new architecture has introduced includes the name of the masa, because it is within the name between Safa and Marwa" (Al-Sheikh, 1399H, 145/5. Ibn Ghazi, 389. The Kurdish, 341/5).

C. Third: The expansion of the new Mas'a and the reaction of the scholars on it

The scholars were divided between banning new expansion and permitting it to two views:

The first is that it is not permissible for the new expansion, and to it the majority of scholars have gone, as a result of keeping the prophet Sa'i in this place specifically, the origin of the worship is following not creating (Al-Tabari, 1422 AH, 2/44).

The second is the possibility of the new expansion, and to it some scholars went, pointing out that this expansion is located within the limits of Safa and Marwa, and the masa in its reign is broader than it is now, and there is no mention of limiting masa, only duty is to complete the distance. Besides, expansion is easier for pilgrims and visitors, and it will remove difficulty and embarrassment from them, and depending on the possibility of expansion of Tawaaf, witnesses testified that the extension of the Mountains of Safa and Marwa is much wider than what is seen now, and that the current increase is occurring in their extension, and their testimony was recorded in the Shariah Court, and rock samples were taken from the Safa in the old masa, and samples of the origin of the mountain in the place where the new masa was developed, analysed and compared, was found identical, indicating that the mountain is the same, and that it extends from the eastern side beyond the current masa (Al-Fanisan, 46, 47).

Al-Most likely: The masa may be expanded, because this new increase in the width of the masa is

located within the limits of Safa and Marwa, as well as the approval of the ruler, and the ruling of the ruler lifts the dispute.

V. JURISPRUDENTIAL PROVISIONS ON THE EXPANSION OF TAWAAF AND MAS'A AND OF USE TECHNOLOGY

The first requirement Jurisprudential provisions on the expansion of Tawaaf

A. First: legitimacy of Tawaaf (circulation) in the expansion of Mataf

There is no dispute among the scholars that it is preferable for Taif (person who circulating around Kaba) to be close to the house, because the aim of Tawaaf is the house, and if it is closer to what is meant, then it is better (and that if the mosque expands) then the Tawaaf is the same in all its surroundings (Encyclopedia of consensus in Islamic jurisprudence, 1433 Ah, 2/723), and if the taif gets far from the house in Tawaaf (Alnww, 8/ 43), it is part of it, unless he comes out of the mosque (Ibn Qadama, 5/220).

B. Second: Tawaaf on the roof of the Sanctified Mosque in Makkah

The public of the fuqaha'a see it as permissible to circulating on the roof of the mosque, because the roof of the mosque belongs to the mosque (Al-Kasani, 145/1, 146. Al-Hattab, 3/76. Al-Nawawi, 8/ 54. Al-Bahuti, 2/487.), and the ruling of the follower is the ruling of the original, as if it were in the hollow of the mosque (and some disagreed with that (Al-Hattab, 3/76 (, and they saw that the Tawaaf on the roof of the mosque is like a Tawaaf outside the mosque), but the correct thing is the statement of the public, because the air has the ruling of the land, and the surface of everything has the ruling on it. The thing is, there is a consensus that the one who prayed in those places is correct, and he has prayed toward either the air of the Kaba, or its building (Al-Harbi, 1435H, 102).

C. Third: To go down to the Mas'a during the Tawaaf

If we consider the masa not to be from the mosque, it is not correct to get down from the Mataf to the masa during Tawaaf (Al-Aluka Network), and if we consider it to be from the mosque, so no problem of doing that.

D. Fourth: Perform some of the Tawaaf portions or Mas'a in the ground floor and then complete them in the upper floor

Based on the ex-agreed that there is no a difference between the ground floor and the upper floor in Mataf or masa, pilgrim or visitor can build and complete where it ended before its transition, more Precautionary, they should start the run after their transition from the beginning so that they do not miss anything of their Tawaaf or their Sa'i. and does not confused on this act that leaves the following between the runs of the Tawaaf and the Sa'i, if returned to thim soon, because this following is preferable not obligatory for some jurists, and those who consider it obligatory believe that this easy separation is not so problem and that does not afflict the following (Al-Aluka Network).

VI. USE TECHNOLOGY IN TAWAAF AND SA'I

A. First: Tawaaf and Sa'i by an "electric walk"

This issue is based on the question of Tawaaf or Sa'i as a passenger (We have integrated the Sa'i and

Tawaaf into this matter, because the ruling on Sa'i and Tawaaf is the same among the majority of scholars), and the general scholars agreed that walking in Tawaaf and Sa'i is a better than riding (Ibn Qadama,5/250. Al-Mardawi, 4/13), and they agreed that the excused person may make Tawaaf or Sa'i as a passenger, whether the excuse is sick (Ibn Taymiyyah, 1425H, 26/188), incapacitated, hardship or old age). Some scholars have gone to prevent riding in Tawaaf and Sa'i without excuse (Alnwwe, 1392 Ah, 9/19), some of whom have obliged him to ransom if he does, and it is not possible to return, some of whom have invalidated the Tawaaf and Sa'i, and must be returned, and must be compensated by blood (Ibn Qadama,5/250).

There is no doubt that this dispute applies to those who have made Tawaaf or Sa'i as passenger, whether an animal or a vehicle pushed from behind, or on an electric walk, whether he is standing on the walk, or there are seats installed on an electric walk, so that the helpless sits there, while it is circling him around kaba or taking him between safa and marwa back and forth until seven runs are done.

The most likely: the one who has been a passenger or Sa'i a passenger, whether on an electric walk or otherwise without excuse, his raft and his Sa'i are valid, hopefully almighty, because the Prophet has rafted a passenger and he is correct, but man should not do so in the first place, in order to guard against his worship, and to get out of the disagreement of the scholars.

B. Second: Rafting and Sa'i using self-balancing bikes"smart scooter"

The issue of rafting and Sa'i to use a smart scooter takes the ruling on the issue before it, so there is nothing wrong with using smart scooters or electronic vehicles for those who cannot walk, because riding an animal or a machine in the Tawaaf is correct, and is not guilty of the pilgrim or the visitor, even if he can walk, this is permissible legally. Taking into account that it is better for the pilgrim and the visitor - as long as he is able to walk and move - to raft or Sa'i on his feet, and if the machine is used, it should be allowed and legal, and not to hurt people (Al-marsd website).

C. Third: Tawaaf on the first ring road surrounding the area of the Sanctified Mosque in Makkah

The new expansion of the Al-Maki campus includes the first ring road project located inside the central area around the Sanctified Mosque in Makkah from the outside, so what is the ruling on the raft on this ring road?

The scholars have stipulated that it should be in the Holy Mosque, and that the Tawaaf outside the Sanctified Mosque in Makkah is invalid, because the Tawaaf is only around the Kaaba (Al-Uthaymeen, Sura Al-Baqra, 2/46, 49).

Therefore, it is not right to make Tawaaf in the ring road covered by the new expansion of the Al-Maki compound, a project located within the central area around the Sanctified Mosque in Makkah from the outside.

VII.JURISPRUDENTIAL PROVISIONS ON THE EXPANSION OF THE MAS'A

A. First: Does the Mas'a take the ruling of the Sanctified Mosque in Makkah after the new expansion

Contemporary scholars differed in taking the new Mas'a to rule the Sanctified Mosque in Makkah on two opinions:

- The first saying is that the Sa'i after expansion is within the Sanctified Mosque in Makkah, and that it is given its ruling in all respects, because the addition has the ruling of the added in it, which some

scholars say (Journal of the Islamic Jurisprudence Council,332).

- The second statement is that the Mas'a is an independent rite with its own provisions, despite its entry into the building of the Sanctified Mosque in Makkah (Ibn Baz, 30/80. Al-Athaimin, 1413 Ah, 22/432), and the fact that it is inside its walls does not have to take its rulings, a decision issued by the majority of the Jurists of the Islamic World Association (Resolution of the Council of the Islamic Jurisprudence Council, 1415 H).

The second opinion appears to be the most likely;

B. Second: The conduct of the contracts of the negotiations in the new Mas'a

from previous difference it can be extrapolated that the scholars in the conduct of compensation contracts in the Mas'a of selling or renting have two opinions:

The first opinion is that the Mas'a takes the ruling of the mosque, and the procedure of contracts for negotiations in the Mas'a takes the ruling on selling in the mosque in all its cases. Therefore, such things are forbidden.

The second opinion is that the Mas'a does not take the ruling of the mosque, so that the procedure of the contracts of negotiations in the Mas'a is a permissible, because the origin is permission, and the absence of anything that prevents it (Indian Fatwas, 1/227).

Al-Most likely: Selling in the Mas'a does not take the ruling on selling in the mosque, because it is an independent rite one, with its own provisions.

In similar, the question of whether it is permissible to hire vehicles in masa, but the question of who shortens the hair of the pilgrim or visitor in the place of the masa, and takes a fee is different because this is an insult to the masa, and such acts are not permissible by agreement.

C. Third: Sa'i above the surface of Mas'a

The question of Sa'i above the surface of Mas'a did not exist in the past, and it is rare one who spoke in it, if masa had a roof - i.e. and some one floated on it, is it enough? Some jurists have stated that it is permissible (Hashita Qalyubi and Amira, 2/177).

The Saudi Commission of Senior Scholars has decided by majority that it is permissible to tour and Sa'i in the first, second and surface floors (The Commission of Senior Scientists, General Presidency of Scientific Research and Fatwa, 1425 H, 1/40-42), and the Standing Committee of the Kingdom of Saudi Arabia has decided the same (Islamic Research Journal, 1375H,181).

This opinion is the more likely, because that they regard the air of the mosque a mosque. furthermore, Sa'i above the ceiling is closer than performing hajj or umrah rituals over the camel, because of the stability that is not found in the camel, especially in the case of overcrowding. Also, it is decided that religion is based on lifting the embarrassment from people.

D. Fourth: The limit of the due Mas'a, both on the ground floor and on the upper floors

The limit of Sa'i, whether on the ground floor or on the upper floors, is the end of the carriage corridor, where the necessary amount of Sa'i ends between safa and marwa, because the ascension to safa and marwa is not a duty in the words of the general scholars, but it is desirable because of doing that by the prophet, as Jaber said: [He began safa by ascending on it] (Sahih Muslim, Hadith No.1218).

If a man wants to practice this sunnah (desirable act) on the upper floors, is it by turning behind the two domes that are at the end of the masa above the safa and above the marwa? It seems that he advances a little towards the dome without rotation until he finds a place where he can pray.

E. Fifth: Is the Sa'i in the old Mas'a better than the new?

We have already shown the validity of the Sa'i in the new Mas'a, but in terms of preference, the old mosque is provided or better, because obedience is earlier (Al-Bahoti,83).

Thus, the advantage that obedience is older is achieved in the old Mas'a. moreover, the Sa'i in the old Mas'a has advantage of departure from the difference between contemporaries in the validity of the Sa'i in the new Mas'a, and the departure from the conflict is desirable.

But the advantage of Sa'i in the old Mas'a may be opposed by a more likely harm, namely, to narrow on the seekers, or to walk against the direction of peoples of harm, which may be caused problems. And the rule says: when interest is opposed by a more likely harm, its lift being obligatory (Ibn Taymiyyah, 28/129, 130).

VIII.CONCLUSION

- This research took care of the study of the expansion of the masa and the Mataf, and the related provisions, in light of the large number of pilgrims, visitors, and worshippers with limited space, which is regarded jurisprudential events that the scholars have been Interested recently.
- Several increases were done in Tawaaf from the Sahaba era, and then it started to appear the need to expand the Sanctified Mosque in Makkah, which included the restoration of the Kaaba, the expansion of the Mataf, the renovation of the maqam of Abraham, and the construction of floors in the Sanctified Mosque in Makkah.
- Expansion of the Mataf is obligatory when the narrowness is achieved, and the order to clear the position of the Mataf and others requires that it be prepared for them, and the expansion of the mosque itself is an expansion of the Tawaaf.
- The limits of the Mas'a did not specify a text, neither in the book nor in the sunna, and what was mentioned was a report of reality in its time.
- The fuqaha'a agreed that the duty of the Sa'i is to complete the distance between safa and marwa in length, and it is one of the duties of the Sa'i, which the jurists emphasized to preserve in the performance of the rite of it.
- The difference of scientists in the old and new in the arms of the Mas'a is a slight difference, not real, little mention, this arose from their difference in the amount of length and type of the arm, as well as the difference of their walk when the arm in the Mas'a.
- The Mas'a may be expanded, as this new increase in the width of the Mas'a is located within the limits of safa and Marwa, as well as the approval of the governor, and the ruling of the ruler lifts the dispute.
- There is no dispute among the scholars that it is good for visitor (Taif) to be close to the house, because it is the point of Tawaaf, and that if the mosque expands, the Tawaaf is correct in all of them, and if the visitor gets far of Kaba his Tawaaf is right, unless it comes out of the mosque.
- It is permissible to Sa'i (Sa'i) on the roof of the mosque, because the roof of the mosque belongs to the mosque, and the ruling of the follower is the same of the ruling of the origin, and because the air has the ruling of the floor.
- Going down to the mas'a during the Tawaaf because of the traffic jam is correct, because it has become a part of the mosque.
- It is permissible to perform some Tawaaf or saie runs in the ground floor, and then complete it in the upper floor, and the easy interval is customary does not disturb the following term.

- It is permissible to make Tawaaf or Sa'i a passenger, but it should not be done in the first place, in order to guard the worship, and to depart from the differences of the scholars, if the technology is used by the machine in the Tawaaf and Sa'i, the machine is used should be legal permitted and not to harm people.
- The scholars have stipulated that Tawaaf should be in the Holy Mosque, and doing it outside is invalid, because the Tawaaf is only around the Kaaba. Therefore, it is not valid to tour the ring road that is located around the Sanctified Mosque in Makkah from the outside.
- The Mas'a does not take the ruling of the mosque, so it is permissible to make contracts for the negotiations in it, because the origin is the permission, and because it is an independent rite, has its own provisions. Therefore, it is permissible to hire vehicles in mas'a, but those who shorten the hair of the muharram in the place of mas'a should not do so because it causes an insult and dirty for it, and this is not permissible.
- It is permissible to make Sa'i above the surface as we previously indicated that the rulings of air take the same of floor, and here it is closer than performing rituals over the camel, because in the construction there is the stability that does not exist in the camel riding.
- The advantage of Sa'i on the old Mas'a may be opposed by a more likely harm, namely, to restrict the seekers, or to walk against the trend of people Sa'i, and the rule says that when the interest, is opposed by a more likely harm, it would have to be left.

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