

Obligations of Sa'y

This is the fourth obligation in Umrat-ut-Tamatu'. In sa'y too, intention to seek nearness to Allah is obligatory but there is no obligation to cover the private parts, [although exposing one's genitals in a public place is not allowed], or for taharah from urine or excrement, although it is preferable (al awla) to be tahir during sa'y.

Rule 333: Sa'y is to be performed after tawaf and its prayer. If it is performed before the tawaf or prayer, it is obligatory to repeat it after performing both. As for the one who forgets to perform tawaf, but recalls after performing sa'y, the rule has already been set out.

Rule 334: Niyyah to attain closeness to Allah, is essential in sa'y performed for Umrah or Hajj, whichever is applicable.

Rule 335: Sa'y consists of seven laps. The first round starts at Safa and ends at Marwah. The second round is a reversal of the first, the third is like the first, and so on until the seventh round ends at Marwah.

One should cover the whole distance between the two mounts in each round; there is no need to climb any of them, even though it is preferable and precautionary (awla and ahwat) to do so. As a matter of precaution, it is obligatory for performing sa'y to be continuous, i.e. there should not be a break between the rounds.

Rule 336: If a person starts from Marwah, albeit due to an oversight, sa'y will be deemed invalid and he must resume from Safa.

Rule 337: In sa'y, it is better, though not necessary, that a pilgrim walks; it is permissible to ride an animal or be carried by another person or pushed on a wheelchair.

Rule 338: If his sa'y is to be considered in order, a pilgrim must carry out brisk walking between Safa and Marwah. This must also be carried out on the known track.

It is not permissible to do the rounds via the Mosque or along another route. However, there is also no

requirement that one must walk in a straight line.

Rule 339: When walking towards Marwah, one must set his face to it. The same procedure should apply to Safa. It is not permissible to turn one's back to Marwah, when proceeding to it, or turn one's back to Safa, when returning from Marwah. However, there is no objection to merely looking to the right, left or back in the course of the walk.

Rule 340: A pilgrim must, as a matter of precaution, observe the order of rounds in sa'y. However, in the course of performing sa'y, it is permissible to sit at Safa, Marwah, or between them for rest.

Yet one must, as a matter of precaution, avoid having a break in the process, except for those who are tired, or need to interrupt sa'y to catch up with prayer at the earliest time. In these cases, one may complete the sa'y from where it had been interrupted.

It is also permissible to interrupt sa'y to attend to a need, indeed at all times. Yet one should, as a matter of precaution, complete it and then repeat it.

Rules of Sa'y

Sa'y is one of the fundamentals of Hajj. If one deliberately fails to perform it – whether conversant with the rule or not – to the extent that it becomes impossible to complete Umrah rituals in time (i.e. before the zawaal of wuquf at Arafat) the Hajj is invalidated.

The rules applicable to such a pilgrim are the same as those governing the one who deliberately fails to perform tawaf. These have already been discussed under Tawaf.

Rule 341: If a pilgrim forgets to perform sa'y, he must perform it whenever he remembers. However, if one remembers after completing the ceremonies of Hajj, and is unable to perform sa'y personally, because of some constraint or difficulty, he must resort to appointing an agent. In both the cases, the pilgrimage will be valid.

Rule 342: If a pilgrim is unable to perform sa'y in time, even with the another person's help, he must enlist the service of another, who could carry him or push him in a wheelchair.

If help was not at hand, he may hire an agent to perform sa'y on his behalf. Inability to use a proxy, due to ill health, could be resolved by the pilgrim's next of kin, or another person, carrying it out for him. Hajj, in both the cases, will be valid.

Rule 343: A pilgrim must, as a matter of precaution, not delay performing sa'y, after having completed tawaf and its prayer. Evidently, though, it is permissible to delay it till night time to overcome tiredness or avoid hot weather, indeed at all circumstances – on the strength of the evidence (alal aqwa). Nevertheless, it is not permissible to delay it to the next day.

Rule 344: The rule, governing the doubt of doing extra rounds in sa'y, is exactly the same as the that governing tawaf. It invalidates the sa'y if, knowingly and deliberately, additional rounds are made.

However, if the lapse occurs out of ignorance of the rule, sa'y will evidently not be invalidated, albeit repetition is recommended, as a matter of precaution.

Rule 345: If a pilgrim, performing sa'y, makes extra rounds by mistake, his sa'y is valid. However, if the increase is a complete round or more, it is mustahab to complete seven rounds to make a full sa'y, on top of the first one. In this way he should complete it at Safa.

Rule 346: If a pilgrim deliberately falls short of the required rounds in sa'y, be he conversant with the rules or not, he shall be governed by the same rules of him who fails to do sa'y.

If the shortfall was inadvertent, he must rectify the situation whenever he remembers, evidently, whether the decrease was one round or more

If the lapse is realized after a while, such as remembering mistake made during the sa'y of Umrat-ut-Tamatu' while he is in Arafat or after the expiry of Thil Hijjah, he must hasten to repeat the sa'y, as a matter of precaution.

If, for any reason, he could not, he must hire an agent to do it for him. As a matter of precaution, the agent must do both – finish the forgotten rounds off and repeat the sa'y.

Rule 347: If, in the course of Umrat-ut-Tamatu', a pilgrim mistakenly fails to perform part of sa'y, in the belief that he had completed it, he must, as a matter of precaution, sacrifice a cow as a kaffarah (kaffarah); it, as already stated, is obligatory to complete the sa'y.

Doubt in Sa'y

Doubt, in the number of rounds of sa'y or whether it was done properly, must be ignored; that is after it is no longer feasible to rectify it. For example, if the doubt arises in Umrat-ut-Tamatu', after taqseer, or in Hajj, after the embarkation on Tawafun Nisa.

If the doubt, in the number of rounds after completing sa'y; was in favour of an increase, he must ignore it, should it arise before taqseer. If the doubt was in favour of a lesser number of rounds, the sa'y is invalidated.

Rule 348: If the doubt, in favour of an increase, happens towards the end of the round, such as on reaching Marwah, a pilgrim thought it was his seventh or ninth round, the doubt should be ignored and sa'y is therefore valid. However, if the same doubt arises in the course of a round, the sa'y is invalidated and has to be performed again.

Rule 349: The rule on doubt in the number of rounds in sa'y is the same as the rule for doubts arising in

the course of tawaf. As a general rule, if there is doubt in the number of rounds, the sa'y is invalidated.

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