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4. Sa'y of Safa and Marwah

Article 568- Sa'y of Safa and Marwah is one of obligatory acts of Umrah al-Mufradah and the meaning of that is to travel back and forth between two small hills. Pilgrim goes from "Safa" to "Marwah" and returns from "Marwah" to "Safa" until seven rounds are completed (going form one to another is counted as one round). Therefore, pilgrim goes four time from Safa to Marwah and returns three times and doesn't return the fourth time which is totally seven rounds.

Obligatory Acts of Sa'y

Article 569- There are some things obligatory in Sa'y:

First: Niyyah (intention), Second: Beginning from Safa, Third: Finishing to Marwah, Fourth: Complete Seven Rounds, Fifth: Sa'y Should Be Performed inside the Area of Sa'y, Sixth: Sa'y Should Be Performed in Normal Manner, Seventh: Clothing Should Not Be Usurped, Covering Private Parts for Men and Veil for Women.

Niyyah (intention)

Article 570- It is obligatory to perform Sa'y with intention and for satisfaction of Allah, and as pilgrim knows totally that what is he/she doing and performs Sa'y for Hajj or Umrah that is enough and it is not necessary to express by words.

Beginning from "Safa

Article 571- If a person begins Sa'y from Marwah indeliberately then he/she should start again whenever that he/she recognizes, and if he/she recognizes during say then it suffices not to count that round which has begun from Marwah and completes the rest.

Question 572- What is the ruling of a person who begins his Sa'y from Marwah and finishes to Safa, and recognizes his mistake after some days?

Answer: If it has been performed because of ignorance about the matter then he should perform Sa'y

again, but if it has been performed indeliberately or because of forgetfulness then it is enough to go one round from Safa to Marwah and it is Mustahab precaution to perform seven rounds with the intention of " ما فی الذمّه " (Thing that is upon him/her to do).

Question 573– What is the duty of a person who has begun say from Marwah?

Answer: If this person doesn't count the first round and completes the rest until seven rounds are finished to Marwah then his/her Sa'y is correct.

Finishing to "Marwah

Article 574– Going from Safa to Marwah1 is counted as one round and returning from that the second round. Therefore, the seventh round will be finished to Marwah.1

Sa'y Should Be Complete Seven Rounds

Article 575– Sa'y of Safa and Marwah should be complete seven rounds, nothing more and nothing less.

Article 576– Pilgrim should wends all the distance between these two small hills and by considering the fact that presently a part of hillsides of these two hills are covered with stone then it is enough to only wend the uphill. Therefore, it is not necessary to go to the bare part of the hill and stick his/her feet on that and to perform incorrect act (like going up the hill) that some of commons do.

Article 577– If a person increases or decreases Sa'y deliberately then his/her Sa'y is invalidated and if it has been performed involuntarily then if he/she has performed less than seven rounds then complete before that sequence is passed, and if it has been performed more than seven rounds then involuntary extra amount doesn't harm Sa'y.

Article 578– It is a precaution for a person who has known that he/she should perform Sa'y seven rounds between Safa and Marwah and has begun with this intention from Safa but he/she has counted going and returning one round and as a result he/she has performed Sa'y fourteen rounds to perform Sa'y again and it is better not to renounce this precaution.

Article 579– Whenever a person performs Sa'y more then seven rounds deliberately with the intention of obligatory Sa'y then his/her Sa'y is invalidated and if adds or reduces one rounds or more involuntarily and remembers later then doesn't pay attention and his/her Sa'y is correct and it is not necessary to complete the extra amount until seven rounds, and it is a precaution to renounce this act.

Article 580– Whenever a pilgrim adds to Sa'y because of ignorance about the issue then it has the ruling of adding deliberately; which means he/she should perform Sa'y from the beginning again.

Article 581– Whenever a person reduces from Sa'y involuntarily or because of forgetfulness then

compensate the remaining amount whenever he/she remembers whether it is before completing the fourth round or after that and his/her Sa'y is correct. And if this person has exited Mecca or has returned hometown and returning to Mecca is hard for him/her then takes a proxy and it has no atonement, although he/she has performed Haraam act for Muhrim.

Article 582– Whenever a person performs Sa'y less than one round and forgets the rest then it is obligatory precaution to start Sa'y from the beginning whenever he/she remembers and if he/she has completes one round and forgets the rest then it is permitted to complete the same Sa'y but if he/she has not completed four rounds then it is Mustahab precaution to complete the Sa'y then starts again from the beginning.

Article 583– Whenever a person is certain that he/she has performed Sa'y incomplete, for example six rounds or less, then returns and completes the amount that he/she knows that has not performed and his/her Sa'y is correct.

Question 584– A person begins his Sa'y from Safa thinking that going from Safa to Marwah and returning is counted as one round, but recognizes his mistake in third round and finishes Sa'y (as it has been mentioned in rites) to seven rounds. What is the ruling of his Sa'y?

Answer: His Sa'y is correct.

Question 585– Beginning of Safa and Marwah is not clearly defined because of repairs and cobble. Staffs of Masjid al–Haraam carry old and ill people by wheelchair for performing Sa'y by taking money, but turn sooner than the turn of pedestrian hajjis. What is the duty of these persons?

Answer: Covered uphill is a part of the hill and the way that wheelchairs wend is certainly on Safa and Marwah hill and it has no problem.

Question 586– I though that it is necessary to climb hills of Safa and Marwah and because I had climbed this distance by pressure of crowd then I returned to the place of Sa'y and performed that part again, and in fact I performed a part of distance two times. Is my Sa'y correct?

Answer: If you have performed with the intention of precaution then it doesn't harm your Sa'y; but climbing the hill and even up the hill is not obligatory.

Question 587– A person has counted going back and forth between Safa and Marwah one round and has performed five times in this way, which is totally ten rounds, then he has recognized the matter and stopped Sa'y at the moment and has performed Taqsir. Now, what is his duty?

Answer: His Sa'y is invalidated and he should start from the beginning.

Question 588– Whenever a person performs Sa'y more then seven rounds involuntarily, then what should he/she do?

Answer: Doesn't pay attention to the extra amount and his/her Sa'y is correct.

Question 589– Does extra amount in Sa'y because of ignorance about the issue have the ruling of extra involuntary amount or the ruling of deliberate extra amount?

Answer: It has the ruling of deliberate extra amount and it should be performed again from the beginning.

Question 590– If a person becomes certain that he has performed seven rounds of Sa'y and performs Taqsir, and then recognizes that he has performed only five rounds. Should he perform all of Sa'y again or performing those two rounds is enough? Is it necessary to perform Taqsir again?

Answer: He should perform the same Sa'y and performs Taqsir again as an obligatory precaution.

Question 591– A person has performed three rounds of Sa'y, then has left that and has perform other seven rounds after that with a short delay and then has performed Taqsir. Is his/her Sa'y correct?

Answer: Yes, it is correct.

Sa'y Should Be Performed inside the Area of Sa'y

Article 592– Sa'y between Safa and Marwah should be performed in common way. Therefore, if a pilgrim performs a part of Say from inside Masjid al–Haraam or the outer space then it is not correct.

Article 593– Performing Sa'y from the upper level which has been built today and is situated upper than two hills have problem, except that pilgrim cannot perform Sa'y from the lower level because of congestion of crowd or other reason, that in this case performing Sa'y in upper level is permitted and it is a precaution in this case to take a proxy for lower level.

Article 594– If an underground level will be available and hills of Safa and Marwah have roots and Sa'y performs between those two hills then it is correct, but it is a precaution to perform Sa'y from ground level if it is possible.

Question 595– As you know, in Sa'y of Safa and Marwah Hajjis go from one side and return from the another side, it means that the end of going way has a distance of some meters from the beginning of return way, what is the ruling if a person returns from the way that he/she has gone?

Answer: It doesn't have problem; but he/she should not disturb others.

Question 596– According to the fact that in busy days, agents do not let people who cannot perform Sa'y on their feet to perform Sa'y by wheelchair in lower level, is it permissible to perform Sa'y by wheelchair in upper level?

Answer: It doesn't have problem in condition of the question.

Sa'y Should Be Performed in Normal Manner

Article 597– It is obligatory to be faced to Marwah while going to Marwah and to be faced to Safa while going to Safa.

Article 598– If a person goes to Marwah in a difference way (it means to wend backward to Marwah or to go on the right or left side) then his/her Sa'y is not correct, but this matter should not cause scrupulosity and moving in normal manner is enough, although turns his/her face to right or left or sometimes looks back for observing accompanies.

Question 599– A person sometimes turns back for controlling his accompanies and then performs the same distance again. Does his Sa'y have problem?

Answer: It doesn't have problem and performing again is not necessary; but it is better not to perform this act.

Question 600– A person has wended backward sometimes to Safa or Marwah. What is his duty?

Answer: He can return and compensate and his Sa'y doesn't have problem.

Question 601– A child who has been Muhrim to Ihram of Umrah al–Mufradah has run sometimes during Sa'y and has turned back and has completed the acts of Umrah in this way; but he has had the intention of Sa'y. Now, what is his duty?

Answer: It doesn't have problem.

Clothing Should Not Be Usurped, Covering Private Parts for Men and Veil for Women

Article 602– It is obligatory precaution that clothing of the pilgrim not to be usurped for correctness of Sa'y and covering private parts and veil for women are necessary.

Time of Performing Sa'y

Article 603– It is obligatory to perform Sa'y after prayer of Tawaf.

Article 604– It is not necessary to perform Sa'y immediately after Tawaf and prayer of Tawaf, and if the pilgrim is tired or the weather is hot then Sa'y can be delayed for several hours; even delaying is permitted without tiredness or hotness of weather; but delaying that until the next day is not permitted without any necessity and if a person delays until the next day then he/she has performed a sin but his/her Sa'y is not invalidated.

Article 605– If a person perform Sa'y before Tawaf and prayer of Tawaf because of ignorance about the

matter then it is obligatory precaution to perform Sa'y again after performing Tawaf and prayer of Tawaf.

Question 606– One of my friends performed Tawaf and prayer of Tawaf but delayed Sa'y until the next day(s). Is this delay harms and Tawaf and prayer of Tawaf should be performed again?

Answer: Performing again is not necessary, but he/she has performed a false act, because Sa'y should not be delayed voluntarily to the next day.

Rulings of Sa'y

Renouncing Sa'y

Article 607– Sa'y is one of principals and if a person renounces that deliberately then the following acts are invalidated and the person remains in the state of Ihram until performing that.

Article 608– If a person renounces Sa'y because of ignorance about the matter then it is obligatory precaution to follow the ruling of deliberate renouncing, which has been mentioned in previous article, but if he/she has renounced because of negligence or forgetfulness then he/she should return and perform that whenever he/she remembers, and if this causes him/her severe hardness then he/she should take a proxy to perform that on behalf of him/her; and nothing is Haraam to him/her during this time.

Question 609– A person became ill in fifth round of Sa'y of Umrah al–Mufradah and couldn't finish the acts of Umrah. His illness became more severe and they transfer him to Iran, and he couldn't returnMecca after healing, what is his duty?

Answer: If he cannot return to Mecca then take a proxy to complete his incomplete Sa'y and then performs that again and then the proxy informs him to perform Taqsir, and proxy performs Tawaf of Nisa' and its prayer after that delegator performs Taqsir.

Discontinuing Sa'y

Article 610– Whenever a person is performing Sa'y of Safa and Marwah and has performed a part of that, whether few or much, and the prayer time comes then he/she discontinues Sa'y, performs prayer and then performs the rest of Sa'y.

Article 611– Whenever the performer or one of religious brothers and sisters have necessary need, then he/she can discontinue Sa'y and goes for that and continue from the place that he/she has left after returning. Also a person who is tired can sit between Sa'y and after the rest stands of and continues; whether he/she is in Safa or Marwah or between them, but it is better not to sit without tiredness and rest.

Article 612– Whenever a pilgrim is performing Sa'y and remembers during Sa'y that he/she has not performed prayer of Tawaf then returns and performs prayer of Tawaf close of Maqam of Ibrahim and then continues Sa'y from the place that he/she has left.

Article 613– It is a precaution to observe the sequence in other that foresaid cases, which means performs seven rounds without long delay after each other.

Question 614– A person has detoured his way during Sa'y for drinking water and has continued his Sa'y after drinking water. What is the ruling?

Answer: His Sa'y is correct on the condition that he continues from the place that he has left.

Question 615– Is sequence valid in all rounds of Sa'y or is it exclusive to a part of that?

Answer: It is a precaution to observe conventional sequence in other than cases of exceptions.

Question 616– Is sequence is Sa'y similar to Tawaf?

Answer: Resting and sitting during Sa'y is permitted for the tired person, but it is obligatory precaution not to delay too long.

Doubt in Sa'y

Article 617– Whenever a person doubts after finishing Sa'y that whether he/she has performed seven rounds correctly or not, or has observed other conditions or not then doesn't pay attention but if he/she doubts before Taqsir that whether he/she has performed complete or incomplete then he/she should performs Sa'y from the beginning; but if he/she knows that he/she has performed complete seven rounds and has doubt in extra amount then his/her Sa'y is correct and doesn't pay attention to his/her doubt.

Article 618– If a pilgrim doubts after finishing Sa'y or finishing any rounds that whether he/she has performed that correct or not then he/she doesn't pay attention and his/her Sa'y is correct. Also if the pilgrim doubts during traveling back and forth in correctness of previous part then shouldn't pay attention.

Article 619– Whenever a pilgrim doubts in Marwah that whether he/she has performed seven rounds or more (like doubting between seven and nine rounds) then doesn't pay attention and if he/she doubts before reaching Marwah that is this his/her seventh round or less then his/her Sa'y is invalidated. Also in any doubt that is for less than seven rounds, like the doubt between one and three or two and four and like them Sa'y is invalidated.

Article 620– If a person performs Tawaf (for example) on Saturday and doubts the next that whether he/she has performed Sa'y or not then it is a precaution to perform Sa'y except that he/she doubts after

Taqsir that in this way it is not necessary to perform Sa'y.

Question 621– I thought that I have performed seven rounds after finishing the sixth round and I performed Taqsir, but my friends minded me immediately that I should perform another round. I performed that round and I performed Taqsir another time. Is my Sa'y correct? If it was not correct then is there any atonement?

Answer: Your act has been correct and has no atonement.

Question 622– What is the duty of a person who doubts before reaching Marwah that is this his seventh or ninth round?

Answer: His Sa'y is incorrect and should start from the beginning.

Question 623– One of the followers of your highness doubts in the number of rounds of Sa'y and continues his Sa'y in this condition, but he thinks while performing in order to find the correct number. He gains certainty about a number after wending one hundred meter or one round and performs the rest of Sa'y. Is his Sa'y correct?

Answer: Yes, his Sa'y is correct, on the condition that he continues Sa'y with the hope of clarifying the matter.

Performing Prohibited Acts of Ihram after Sa'y

Article 624– None of prohibited acts of Ihram, which are the things that become Haraam to Muhrim because of Ihram, becomes Halaal by performing Sa'y but the person should perform Taqsir.

Article 625– Whenever a pilgrim assumes that he/she has completed his/her Sa'y before Taqsir then he/she shouldn't suffice to this assumption and should investigate and if he/she didn't gain certainty then performs the amount that is not sure about performing that and if he/she performs Taqsir (shortens his/her hair) without investigation and only with assuming that he/she has completed his/her Sa'y and then performs sexual intercourse with his/her spouse then it is a precaution to sacrifice one cow adding to completion of the Say (he/she should sacrifice the cow in Mecca if it is possible unless sacrifice in his/her city).

Article 626– If a person forgets a part of Sa'y in Umrah al–Mufradah and then exits the state of Ihram and performs sexual intercourse with his/her spouse assuming that the acts of Umrah are finished then it is obligatory precaution to return and to finish Sa'y and sacrifice a cow as the atonement.

Purity from Hadath

Article 627– It is better to have ablution during Sa'y but it is not obligatory. Even menstruated women can perform Sa'y between Safa and Marwah.

Question 628– I left Sa'y after one and a half round assuming that Sa'y also needs ablution and then I performed seven other rounds after ablution. Does my Sa'y have problem?

Answer: it doesn't have problem.

Question 629– Can women who take proxy for Tawaf because of menstruation also get proxy for Sa'y?

Answer: Place of Sa'y is not mosque and it doesn't have problem for a menstruated women to go there. Therefore, they should perform Sa'y personally after that the proxy performs Tawaf and prayer of Tawaf.

Question 630– Sometimes, a person has to pass Masjid al–Haraam for going to the place of Sa'y because of congestion of crowd and reaches himself/herself to Safa in this way and starts Sa'y in normal way from there. What is the duty of a menstruated or Nafsa' (woman in puerperium) woman?

Answer: If it is possible to go in other way then she should perform Sa'y personally and if it is not possible then takes a proxy; but if she performs a false act and passes Masjid al–Haraam personally then she should perform Sa'y and her Sa'y is correct, although he has performed a sin.

Remaining Tasks of Sa'y

Article 631– It is Mustahab to place the hand of al–Hajar al–Aswad or kiss that after finishing Tawaf and its prayer, if crowd is not too congested, then goes for Zamzam water and drink some of that and pour some on his/her head and body and starts Sa'y after that, but if placing the hand or kissing al–Hajar al–Aswad disturbs others or himself/herself because of congestion of crowd then it is better to abnegate that.

Article 632– Sa'y can be performed ride or afoot whether the performer is healthy and capable or ill and incapable; but it is better that people who are capable perform Sa'y on their feet.

Article 633– Talking and even drinking water or eating food is permitted during Sa'y; but it is better to pray to Allah in this state and to perform say with dignity and by attention to the pure essence of Allah and to keep his/her spiritual condition.

Article 634– It is Mustahab for men to perform "Harwala"1 when going to Marwah or while returning when they reach the marked place, which is defined today with green light; but if this discomforts them then it is better to renounce that.

Article 635– Performing Harwala is not Mustahab for women and if men forget that then it is a precaution not to return.

Question 636– I walked the part that Harwala is Mustahab on that normally. I performed that part again with Harwala assuming that Harwala is obligatory. Does my Sa'y have problem?

Answer: It doesn't have problem and it is correct, but do not repeat this act.

Question 637– A person cannot perform Sa'y without wheelchair also he doesn't have the financial ability of renting that. What is his duty?

Answer: If he can perform Sa'y with wheelchair although by borrowing money from others then this act is preferred and taking proxy is not correct; except that it causes severe hardness that in this case he takes a proxy.

Question 638– What is the ruling of little children who go to sleep during Tawaf or Sa'y?

Answer: Their Hajj is correct, god willing.

Question 639– A person who was performing Sa'y on wheelchair has slept sometimes during going and returning because of tiredness. Is his/her Sa'y correct?

Answer: It doesn't have problem.

Question 640– If a person performs Sa'y of Safa and Marwah on wheelchair and sleeps all seven rounds then what is the ruling of this?

Answer: It is obligatory precaution to perform that again but it doesn't have problem for children.

Question 641– If a women doesn't have complete veil during Sa'y deliberately then does it harm her Sa'y?

Answer: It doesn't harm her Sa'y; but if she has performed it deliberately then she has performed a sin.

Question 642– A person recognized after Taqsir in Umrah that his Tawaf and Sa'y were invalidated and has performed them with sewed clothing again. Is it necessary to perform Taqsir again?

Answer: His Tawaf and Sa'y are correct and it is a precaution to also perform Taqsir again, but it doesn't have problem.

Question 643– Is there any Mustahab Sa'y of Safa and Marwah beside obligatory Sa'y?

Answer: There is no Mustahab Sa'y, and Sa'y is only obligatory Sa'y.

Question 644– Is it permissible to take a proxy for performing a part of Sa'y for those who are not capable of performing that part?

Answer: If it is possible they should perform Sa'y in the remaining part on wheelchair, unless they take proxy for performing all of Sa'y.

1. As it has been said before, Safa and Marwah are two small hills close to Masjid al–Haraam which while exiting Masjid

from the Safa and Marwah side “Safa” is located the right side and “Marwah” in the left side. Therefore, Hajji first comes to Safa and begins from that.

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