

صفة عمرة النبي صلى الله عليه
وسلم

Description of the Umrah of the
Prophet ﷺ

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RCH

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Description of the Umrah of the Prophet ﷺ

Ruling on Performing Umrah

In the Arabic language Umrah means to visit.

Umrah is legislated in Islam at anytime according to the consensus of the Scholars, but the people of knowledge have differed regarding whether it is obligatory or Sunnah. That which is the most correct view is that it is obligatory to perform Umrah once. This is what is apparent from the ayah in the Qur'an:

فِيهِ آيَاتٌ بَيِّنَاتٌ مَّقَامُ إِبْرَاهِيمَ ^ط وَمَنْ دَخَلَهُ كَانَ آمِنًا ^ط وَلِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا ^ح وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ عَنِ الْعَالَمِينَ

In it are clear signs [such as] the standing place of Abraham. And whoever enters it shall be safe. And [due] to Allah from the people is a pilgrimage to the House - for whoever is able to find thereto a way. But whoever disbelieves - then indeed, Allah is free from need of the worlds.¹

وَأَتِمُّوا الْحَجَّ وَالْعُمْرَةَ لِلَّهِ ^ح

And complete the Hajj and 'Umrah for Allah.²

It has been narrated from 'Abdullah ibn Umar that he said: "Hajj and Umrah are both obligatory."³

It is also the view of 'Abdullah ibn Abbas⁴ and Jaabir bin Abdullah⁵.

And this is what is apparent from the view of Imam Bukhari, for he has named a chapter in his Sahih called "The Chapters of Umrah; Chapter of the Obligation of Umrah and its virtue". And he mentioned the statements of 'Abdullah ibn Umar and Ibn Abbas.

¹ Qur'an: Surah Imran: 97

² Qur'an: Surah Baqarah: 196

³ Reference: Recorded in Musannaf of ibn Abi Shaybah (4/233), Bayhaqi in Al-Kubra (4/351) and Al-Manasiq (82).

⁴ Reference: Recorded in Kitab Al-Umm of Imam Al-Shafi'i (2/132).

⁵ Reference: Recorded by Ibn Khuzaymah (4/356).

The opinion of it being obligatory is the opinion of the Sahabah and there is nothing confirmed from the statements of the Sahabah saying otherwise.

Imam Ibn Seereen said there was no difference of opinion that Umrah was from the obligatory acts.⁶

⁶ **Reference:** Recorded by Ibn Hazm in his book Al-Muhalla (7/41). See Sifatu Hajj An-Nabi ﷺ (Page 108-112) of Shaykh Abdul Aziz bin Marzouq At-Tarefe.

Rulings Related to Mawaqit

Mawaqit (Plural of Miqaat)

The Prophet (ﷺ) fixed Dhul-Hulaifah as the Miqaat for the people of Madinah, Al-Juhfah, for the people of Sham, Yalamlam for the people of Yemen, and Qarn for the people of Najd. These Mawaqit are for those living at those very places, and besides them for those who come through those places with the intention of performing Hajj and Umrah.

عَنْ ابْنِ عَبَّاسٍ - رَضِيَ اللَّهُ عَنْهُمَا - أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَقَّتْ لِأَهْلِ الْمَدِينَةِ ذَا الْحُلَيْفَةِ، وَلِأَهْلِ الشَّامِ الْجُحْفَةَ، وَلِأَهْلِ الْيَمَنِ يَلْمَلَمَ، وَلِأَهْلِ نَجْدٍ قَرْنًا، فَهَنْ لِهَنْ وَلِمَنْ أَتَى عَلَيْهِنَّ مِنْ غَيْرِ أَهْلِهِنَّ، مِمَّنْ كَانَ يُرِيدُ الْحَجَّ وَالْعُمْرَةَ فَمَنْ كَانَ دُونَهُنَّ فَمِنْ أَهْلِهِ حَتَّىٰ إِنَّ أَهْلَ مَكَّةَ يُهْلُونَ مِنْهَا.

Narrated by Ibn `Abbas: The Prophet (ﷺ) fixed Dhul-Hulaifah as the Miqaat for the people of Madinah, Al-Juhfah, for the people of Sham, Yalamlam for the people of Yemen, and Qarn for the people of Najd. And these Mawaqit are for those living at those very places, and besides them for those who come through those places with the intention of performing Hajj and Umrah; and whoever is living inside these places can assume Ihram from his own dwelling place, and the people of Makkah can assume Ihram from Makkah.⁷

Entering into The State of Ihram Before the Miqaat

Anyone who enters into the state of Ihram from his residence which is before any of the Mawaqit then that Ihram is accepted. This is what has come from some of the companions. Some of the Fuqaha have said that: Indeed, Ihram from one's residence before the Miqaat is more virtuous.⁸

⁷ **Sahih:** Recorded in Sahih Bukhari (no. 1529) and Sahih Muslim (no. 1181). See Sifatu Hajj An-Nabi (ﷺ) (Page 54-57) of Shaykh Abdul Aziz bin Marzouq At-Tarefe.

⁸ **Reference:** See Sifatu Hajj An-Nabi (ﷺ) (Page 60-61) of Shaykh Abdul Aziz bin Marzouq At-Tarefe

Ihram for The People of Makkah

For the residents of Makkah, they should come out to the place of Hill (outside the Haram – to Al-Tan'eem or elsewhere) and this is the opinion of most of the jurists, amongst them are the Four Imams of the Four Schools of Thought and a Consensus of the Scholars was quoted on this by Al-Muhibb At-Tabari and Ibn Qudamah.⁹

Passing The Miqaat

The one who has passed the Miqaat without entering into the state of Ihram has committed a sin. It is obligatory upon him to return to the Miqaat, whether it was done intentionally or unintentionally. If it is too difficult for him to return then it is not obligatory for him to give sacrifice in any case. This was the statement of Imam Ataa and Ibn Hazm.¹⁰

⁹ **Reference:** See Sifatu Hajj An-Nabi ﷺ (Page 61) of Shaykh Abdul Aziz bin Marzouq At-Tarefe

¹⁰ **Reference:** See Sifatu Hajj An-Nabi ﷺ (Page 62) of Shaykh Abdul Aziz bin Marzouq At-Tarefe

Rulings Related to Ihram

Bathing Before Entering Ihram

Bathing before entering the state of Ihram is Sunnah, the strongest evidence for this has been narrated from 'Abdullah ibn Umar who said: "It is from the Sunnah to bathe if one intends to enter into the state of Ihram and also if one intends to enter Makkah."¹¹

Ihram for The One Who Is Menstruating or Going Through Post-Natal Bleeding

The one who is in the state of menstruation or post-natal bleeding - their entering into the state of Ihram is accepted because these two conditions do not prohibit one from entering into the state of Ihram. The only thing which they prohibit one from performing is tawaf around the Ka'bah.¹²

Two Units of Prayer Before Entering the State of Ihram

That which is apparent is that the Prophet entered into the state of Ihram after praying an obligatory prayer, without praying a voluntary two-unit prayer before entering Ihram.

The Sunnah is to enter the state of Ihram after an obligatory prayer, that was the action of the Prophet and his companions.

عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ - رَضِيَ اللَّهُ عَنْهُمَا - أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَاخَ بِالْبَطْحَاءِ بِذِي الْحُلَيْفَةِ فَصَلَّى بِهَا. وَكَانَ عَبْدُ اللَّهِ بْنُ عُمَرَ - رَضِيَ اللَّهُ عَنْهُمَا - يَفْعَلُ ذَلِكَ.

It was narrated that 'Abdullah bin 'Umar' said, "Allah's Messenger (ﷺ) made his camel sit (i.e. he dismounted) at Al-Batha' in Dhul-Hulaifa and offered the prayer." 'Abdullah bin 'Umar used to do the same.¹³

¹¹ **Reference:** Recorded in the Musannaf of ibn Abi Shaybah (3/423), Hakim (1/447), Sunan Daruqutni (2/220) and Sunan Al-Kubra of Bayhaqi (5/33). See Sifatu Hajj An-Nabi ﷺ (Page 63-64 and 72) of Shaykh Abdul Aziz bin Marzouq At-Tarefe

¹² **Reference:** See Sifatu Hajj An-Nabi ﷺ (Page 72) of Shaykh Abdul Aziz bin Marzouq At-Tarefe

¹³ **Sahih:** Recorded in Sahih Bukhari (no. 1532) and Sahih Muslim (no. 1257). See Sifatu Hajj An-Nabi ﷺ (Page 74-75) of Shaykh Abdul Aziz bin Marzouq At-Tarefe

Washing The Head Whilst in Ihram

It is allowed to wash the head after entering the state of Ihram according to most of the jurists.¹⁴

Perfuming Oneself Before Entering into Ihram

It is prohibited to perfume oneself whilst in the state of Ihram, but it is allowed for one to perfume oneself on the body or hair before entering Ihram, and it is not a problem if some traces of perfume fall onto the Ihram after one has worn it.

عَنْ عَائِشَةَ، قَالَتْ كَأَنِّي أَنْظُرُ إِلَى وَبِصِ الطَّيِّبِ فِي مَفْرِقِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ مُحْرِمٌ.

Narrated `Aishah: It is as if I am just looking at the glitter of scent in the parting of the Prophet's head hair while he was a Muhrim.¹⁵

The Prohibited Acts Whilst in The State of Ihram

The prohibited acts whilst in the state of Ihram are the following:

- 1) Shaving the head
- 2) Perfuming oneself
- 3) Covering one's head
- 4) Wearing sewn clothes
- 5) Hunting
- 6) Arranging a marriage
- 7) Getting married
- 8) Sexual relations
- 9) Cutting the nails

Some scholars have ruled Ijma on the above being prohibited acts.¹⁶

¹⁴ **Reference:** See Sifatu Hajj An-Nabi ﷺ (Page 72) of Shaykh Abdul Aziz bin Marzouq At-Tarefe

¹⁵ **Reference:** Recorded in Sahih Bukhari (no. 271) and Sahih Muslim (no. 1190). See Sifatu Hajj An-Nabi ﷺ (Page 73) of Shaykh Abdul Aziz bin Marzouq At-Tarefe

¹⁶ **Reference:** See Sifatu Hajj An-Nabi ﷺ (Page 79) of Shaykh Abdul Aziz bin Marzouq At-Tarefe

Scratching The Head Whilst in The State of Ihram

It is allowed to scratch the head whilst in the state of Ihram, it was narrated from Aishah that she said it is allowed.

عَنْ عَلْقَمَةَ بْنِ أَبِي عَلْقَمَةَ، عَنْ أُمِّهِ، أَنَّهَا قَالَتْ سَمِعْتُ عَائِشَةَ، زَوْجَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تُسْأَلُ عَنِ الْمُحْرِمِ أَيَحُكُّ جَسَدَهُ فَقَالَتْ نَعَمْ فَلْيَحْكُكْهُ وَلْيَشْدُدْ وَلَوْ رُبِطَتْ يَدَايَ وَلَمْ أَجِدْ إِلَّا رِجْلِي لَحَكَّكْتُ.

Narrated from Alqamah ibn Abi Alqamah that his mother (Murjanah) said, "I heard A'ishah, the wife of the Prophet (ﷺ) being asked whether someone in ihram could scratch their body or not, and she said, 'Yes, he can scratch it and do so as hard as he pleases. I would scratch even if my hands were tied and I could only use my feet.'"¹⁷

Covering The Face Whilst in The State of Ihram

That which is correct is that it is allowed for the one in the state of Ihram to cover the face, for it is prohibited only to cover the head. This was the opinion of Uthman, Jaabir, ibn Awf, Zaid, ibn Zubayr, ibn Abi Waqqas, Al-Qaasim, Malik, Sufyan and Al-Shafi'i. Ijma' of the companions of the Prophet on this issue has been declared.

It is established from Jaabir who said: "The Muhrim (one in the state of Ihram) can bathe, can wash his clothes, can cover his nose from the dust and cover his face when he sleeps."¹⁸

¹⁷ **Sahih:** Recorded in Muwatta of Imam Malik (no. 94). See Sifatu Hajj An-Nabi ﷺ (Page 80) of Shaykh Abdul Aziz bin Marzouq At-Tarefe

¹⁸ **Sahih:** Recorded by Bayhaqi (5/54). See Sifatu Hajj An-Nabi ﷺ (Page 81-83) of Shaykh Abdul Aziz bin Marzouq At-Tarefe

Ruling On Covering the Face of a Woman

It is not allowed for a woman to cover her face with a Niqab (face veil) or anything similar to it, except when strange men are present around her, then she is allowed to cover her face with a Niqab or anything similar to that.

عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ فَاطِمَةَ بِنْتِ الْمُنْذِرِ، أَنَّهَا قَالَتْ كُنَّا نُخَمِّرُ وُجُوهَنَا وَنَحْنُ مُحْرِمَاتٌ وَنَحْنُ مَعَ
أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ الصِّدِّيقِ.

Narrated from Hisham ibn Urwah that Fatimah bint Al-Mundhir said, "We used to veil our faces when we were in ihram in the company of Asma bint Abi Bakr as-Siddiq."¹⁹

Wearing Trousers If One Loses Their Lower Garment

The scholars have agreed that for one who has no lower garment may wear trousers, and one who has no sandals/shoes can wear socks.

ابْنُ عَبَّاسٍ - رَضِيَ اللَّهُ عَنْهُمَا - قَالَ سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَخْطُبُ بِعَرَفَاتٍ " مَنْ لَمْ يَجِدِ
النَّعْلَيْنِ فَلْيَلْبَسِ الْخُفَّيْنِ، وَمَنْ لَمْ يَجِدْ إِزَارًا فَلْيَلْبَسْ سَرَاوِيلَ ". لِلْمُحْرِمِ.

Narrated Ibn `Abbas: I heard the Prophet (ﷺ) delivering a sermon at `Arafat saying, "If a Muhrim does not find slippers, he can wear Khuffs (socks made from thick fabric or leather, but he has to cut short the Khuffs below the ankles), and if he does not find an Izar (a waist sheet for wrapping the lower half of the body) he can wear trousers."²⁰

¹⁹ **Sahih:** Recorded in Muwatta of Imam Malik (no. 16). See Sifatu Hajj An-Nabi ﷺ (Page 83) of Shaykh Abdul Aziz bin Marzouq At-Tarefe

²⁰ **Sahih:** Recorded in Sahih Bukhari (no 1841). See Sifatu Hajj An-Nabi ﷺ (Page 84) of Shaykh Abdul Aziz bin Marzouq At-Tarefe

Wrapping A Belt Around the Waist

It is allowed for one to wrap a belt around oneself, and it is not considered as a sewn²¹ garment.

Imam Tawoos said: I saw ibn Umar and he wrapped around his stomach his thobe.²²

Cutting The Nails and Shaving the Pubic Hair and Armpit Hair Before Entering into The State of Ihram

It is recommended to cut the nails, shave the pubic hair, shave the armpit, cut the moustache if one needs to before entering into the state of Ihram.²³

Upper and Lower Garment of Ihram Being White

It is recommended for the upper garment and lower garment to be white. Ijma was quoted on this by Imam ibn Mundhir and Nawawi.

It is mentioned in a marfoo²⁴ narration from Ibn 'Abbas that the Messenger of Allah (ﷺ) said: "Wear white clothes, for they are (considered as) your best clothes, and enshroud your dead in them."²⁵

²¹ **Sewn garment:** What is meant by sewn garments is not those which are stitched, rather it means those which are fitted to parts of the body, such as jackets which are fitted to the arms and chest, or pants which are fitted to the legs, or leather slippers (khuffayn) which are fitted to the feet, or gloves which are fitted to the hands. On that basis it is permitted to wear a watch which has stitching on the strap, or shoes on which there is stitching, or a belt in which there is stitching, and so on).

²² **Reference:** Recorded in the Musnad of Imam Shafi (119). See Sifatu Hajj An-Nabi ﷺ (Page 85) of Shaykh Abdul Aziz bin Marzouq At-Tarefe

²³ **Reference:** See Sifatu Hajj An-Nabi ﷺ (Page 86) of Shaykh Abdul Aziz bin Marzouq At-Tarefe

²⁴ **Marfoo:** A narration which is from the Prophet ﷺ

²⁵ **Sahih:** Recorded in Musnad Ahmad (no. 3426), Sunan Abu Dawud (no. 4061), Sunan Ibn Majah (no. 3566) and Sunan Tirmidhi (no. 994) who graded it Hasan Sahih. See Sifatu Hajj An-Nabi ﷺ (Page 86) of Shaykh Abdul Aziz bin Marzouq At-Tarefe

Ruling of Fidyah If Any of the Obligatory Acts of Ihram Have Been Left Out or If One Committed a Prohibited Act of Ihram

There is no fidyah for the Muhrim except if there is evidence for it, like shaving the head, hunting or having sexual relations.²⁶

Ruling On Intention and Talbiyah

Intention is from the pillars of Ihram, there is no difference of opinion on this.

Pronouncing the Talbiyah is Sunnah according to the majority of the scholars.

عَنْ عَبْدِ اللَّهِ، بْنِ عُمَرَ - رَضِيَ اللَّهُ عَنْهُمَا - أَنَّ تَلْبِيَةَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ لَبَّيْكَ لَا شَرِيكَ لَكَ لَبَّيْكَ إِنَّ الْحَمْدَ وَالنُّعْمَةَ لَكَ وَالْمُلْكَ لَا شَرِيكَ لَكَ " .

Abdullah bin 'Umar (Allah be pleased with them) reported that the Talbiyah of the Messenger of Allah (ﷺ) was this: "Here I am at Your service. O Allah, here I am at Your service, here I am at Your service. There is no associate with You; here I am at Your service. Verily all praise and grace is due to You, and the sovereignty (too). There is no associate with You."²⁷

Talbiyah for Women and Raising Their Voice

Women should pronounce the Talbiyah in a voice that can be heard by other woman around her, but she should not raise her voice if men are around her and if it may cause Fitnah. If she is safe from causing any fitnah she can raise her voice as Aishah did.²⁸

²⁶ **Reference:** See Sifatu Hajj An-Nabi ﷺ (Page 86-90) of Shaykh Abdul Aziz bin Marzouq At-Tarefe

²⁷ **Sahih:** Recorded in Sahih Bukhari (no. 1184). See Sifatu Hajj An-Nabi ﷺ (Page 93) of Shaykh Abdul Aziz bin Marzouq At-Tarefe

²⁸ **Reference:** Recorded by ibn Abi Shaybah in his Musannaf (3/328) and by Ibn Hazm in Muhalla (7/94-95). See Sifatu Hajj An-Nabi ﷺ (Page 98-99) of Shaykh Abdul Aziz bin Marzouq At-Tarefe

What One Performing Umrah says

The one intending to perform Umrah should say:

لبيك عمرة

Labbayka 'umratan
(Here I am for 'Umrah)²⁹

Rulings Related to Performing Umrah

Umrah for The Residents of Makkah

Umrah is not obligatory for the residents of Makkah.

It has been authentically narrated upon 'Abdullah ibn Abbas that he said: "For you O people of Makkah, there is no Umrah for you. For verily, Umrah for you is Tawaf."³⁰

Bathing Before Entering Makkah

It has been legislated for one to bathe before entering Makkah.³¹

Entering into Makkah

It is sunnah to enter into Makkah from the higher pass and to leave from the lower pass.

عَنِ ابْنِ عُمَرَ - رَضِيَ اللَّهُ عَنْهُمَا - قَالَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَدْخُلُ مِنَ الثَّنِيَّةِ الْعُلْيَا، وَيَخْرُجُ مِنَ الثَّنِيَّةِ السُّفْلَى.

Narrated by Ibn `Umar: Allah's Messenger (ﷺ) used to enter Makkah from the high Thaniya (higher pass) and used to leave Makkah from the low Thaniya (lower pass).³²

²⁹ **Reference:** See Sifatu Hajj An-Nabi ﷺ (Page 100) of Shaykh Abdul Aziz bin Marzouq At-Tarefe

³⁰ **Sahih:** Recorded in Musannaf ibn Abi Shaybah (3/431). See Sifatu Hajj An-Nabi ﷺ (Page 112) of Shaykh Abdul Aziz bin Marzouq At-Tarefe

³¹ **Sahih:** Recorded in Bukhari (1769) and Muslim (1259).

³² **Sahih:** Recorded in Sahih Bukhari (no. 1575). See Sifatu Hajj An-Nabi ﷺ (Page 113) of Shaykh Abdul Aziz bin Marzouq At-Tarefe

Words of Remembrance and Gestures at The Time of Gazing at The Ka'bah (For The First Time)

It has not been legislated to raise the hands or to make gestures or utter any words of remembrance or supplications specifically when entering into the Haraam and seeing the Ka'bah. It has been narrated by some of the Companions of the Prophet and the Taabi'een but there are no authentic narrations from them which is Marfu or Mawqoof^{33, 34}.

Greeting The House (The Ka'bah)

The greeting of the house is tawaf, it is not that you pray two units of prayer when entering it.

However, if you enter the Masjid for other than the purpose of Hajj or Umrah and your intention is to sit in the masjid then you should offer two units of prayer, and this is what has been found from the general evidences.³⁵

The Time for When One Should Stop Uttering the Talbiyah

One who is performing Umrah should stop saying the Talbiyah when he reaches the Hijr.

عَنِ ابْنِ عَبَّاسٍ، يَرْفَعُ الْحَدِيثَ أَنَّهُ كَانَ يُمَسِّكُ عَنِ التَّلْبِيَةِ، فِي الْعُمْرَةِ إِذَا اسْتَلَمَ الْحَجَرَ.

Ibn Abbas narrated: (that the Prophet): "Would stop saying the Talbiyah during Umrah when he touched the (Black) Stone."³⁶

That which is correct is that it is a Mawqoof narration from 'Abdullah ibn Abbas and not a narration from the Prophet (ﷺ).³⁷

³³ **Mawqoof:** A narration attributed to a companion of the Prophet ﷺ.

³⁴ **Reference:** See Sifatu Hajj An-Nabi ﷺ (Page 113) of Shaykh Abdul Aziz bin Marzouq At-Tarefe

³⁵ **Reference:** See Sifatu Hajj An-Nabi ﷺ (Page 113) of Shaykh Abdul Aziz bin Marzouq At-Tarefe

³⁶ **Sahih Mawqoof:** Recorded in Sunan Abu Dawud (1817) and Sunan Tirmidhi (919). That which is correct is that it is a Mawqoof narration from 'Abdullah ibn Abbas because.

³⁷ **Reference:** See Sifatu Hajj An-Nabi ﷺ (Page 114-116) of Shaykh Abdul Aziz bin Marzouq At-Tarefe

Rulings Related to Tawaf

Purification for Tawaf

ذَكَرْتُ لِعُرْوَةَ، قَالَ فَأَخْبَرْتَنِي عَائِشَةُ - رَضِيَ اللَّهُ عَنْهَا - أَنَّ أَوَّلَ شَيْءٍ بَدَأَ بِهِ حِينَ قَدِمَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ تَوَضَّأَ، ثُمَّ طَافَ...

Narrated by `Urwah: `Aishah said, "The first thing the Prophet (ﷺ) did on reaching Makkah was the ablution and then he performed Tawaf of the Ka`bah....³⁸

The correct opinion is that it is not obligatory for one to be in the state of Wudu' (ablution) whilst performing Tawaf.

As for the narration of Ibn Abbas where he said: "Tawaf around the House is (a kind of) prayer, except that you may speak during it."³⁹ It is not attributed to the Prophet, but it is attributed to Ibn Abbas as mentioned by Imam Tirmidhi.⁴⁰

No authentic narrations in the form of a command (to perform Wudu' for tawaf) making it obligatory exist.

Wudu' not being obligatory was also the opinion of a group from the Imams of the Salaf like Hammad and Mansoor and Sulaiman.⁴¹ It was also the view of Shaykhul Islam ibn Taymiyyah.⁴²

³⁸ **Sahih:** Recorded in Sahih Bukhari (no. 1614, 1615) and Sahih Muslim (no. 1235).

³⁹ **Sahih Mawqoof:** Recorded in Sunan Tirmidhi (no. 960), by Ibn Khuzaymah (4/222), Ibn Hibban (9/143) and Ibn Jarood in Al-Muntaqa (no. 461)

⁴⁰ **Reference:** Sunan Tirmidhi (no. 960)

⁴¹ **Reference:** Recorded in Musannaf ibn Abi Shaybah (3/295).

⁴² **Reference:** Majmoo' Al-Fataawa, 21/273 of Shaykhul Islam ibn Taymiyyah. See Sifatu Hajj An-Nabi ﷺ (Page 117-118) of Shaykh Abdul Aziz bin Marzouq At-Tarefe

Touching The Rukun (Corner [i.e. The Black Stone]) And Words of Remembrance Relating to It

Touching the corner is Sunnah, which is apparent from the actions of the Messenger of Allah (ﷺ). He would not say Allahu Akbar when touching the Rukun.

It has also not been conveyed from the narrations that describe the Hajj of the Prophet (ﷺ) that he would say Bismillah before saying Takbir. However it has been authentically proven from ‘Abdullah ibn Umar that he would say ‘Bismillah wa Allahu Akbar.’⁴³

There are no authentic narrations attributed to the Prophet (ﷺ) that he would say Takbeer or Bismillah when touching the Rukn.⁴⁴

Touching The Rukun for The One Who Cannot kiss it

It is recommended for the one who is not able to kiss it to touch it with his (right) hand and then to kiss that hand. If one not able to do that, he should touch it with a stick and kiss that stick. If he touches it with something other than a stick e.g wood or garment, he should kiss that. Ibn Abbas did so with his upper garment.⁴⁵

Prostration On the Hajr i.e The Black Stone

There are no authentic narrations from the Prophet (ﷺ) regarding prostration on the Hajr.⁴⁶

⁴³ **Reference:** Recorded in Musnad of Imam Ahmed (5/72), Bayhaqi (5/79) and Musannaf Abdur Razzaq (5/33).

⁴⁴ **Reference:** See Sifatu Hajj An-Nabi ﷺ (Page 118) of Shaykh Abdul Aziz bin Marzouq At-Tarefe

⁴⁵ **Reference:** See Sifatu Hajj An-Nabi ﷺ (Page 118-119) of Shaykh Abdul Aziz bin Marzouq At-Tarefe

⁴⁶ **Reference:** See Sifatu Hajj An-Nabi ﷺ (Page 119-120) of Shaykh Abdul Aziz bin Marzouq At-Tarefe

Facing The Hijr and Looking at It

There are no authentic narrations from the Prophet (ﷺ) that he faced towards it or that he looked to it if he wasn't able to touch it.

Facing the stone and looking at the stone has been established on some of his companions such as Anas ibn Malik and Ibn Zubayr and others.⁴⁷

Touching The Rest of the Corners (Of The Ka'bah)

It has not been legislated to touch any of the corners of the Ka'bah except the two Yemeni corners.

عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِيهِ - رَضِيَ اللَّهُ عَنْهُمَا - قَالَ لَمْ أَرَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَسْتَلِمُ مِنَ الْبَيْتِ إِلَّا الرُّكْنَيْنِ الْيَمَانِيِّينَ.

Narrated Salim bin `Abdullah that his father said: "I have not seen the Prophet (ﷺ) touching (the House) except the two Yemeni Corners (i.e. the ones facing Yemen)."⁴⁸

Touching The Yemeni Corner

One should touch the Yemeni corner and if he is not able to touch the Yemeni corner, he should not gesture towards it, make Takbeer next to it or kiss it according to the majority of the scholars.⁴⁹

Description of Tawaf and Where It Begins

It is obligatory to begin the tawaf from the black stone. One should keep the Ka'bah on his left and not on his right.⁵⁰

⁴⁷ **Reference:** Recorded in Musannaf ibn Abi Shaybah (3/171). See Sifatu Hajj An-Nabi ﷺ (Page 120-121) of Shaykh Abdul Aziz bin Marzouq At-Tarefe

⁴⁸ **Sahih:** Recorded in Sahih Bukhari (no. 1609) and Sahih Muslim (no. 1267). See Sifatu Hajj An-Nabi ﷺ (Page 122-123) of Shaykh Abdul Aziz bin Marzouq At-Tarefe

⁴⁹ **Reference:** See Sifatu Hajj An-Nabi ﷺ (Page 123) of Shaykh Abdul Aziz bin Marzouq At-Tarefe

⁵⁰ **Reference:** See Sifatu Hajj An-Nabi ﷺ (Page 123-124) of Shaykh Abdul Aziz bin Marzouq At-Tarefe

The Legislation of Ramal (Walking at A Fast Pace)

Performing Ramal (walking in a fast pace for the first three rounds of Tawaf) is Sunnah and there is no Ramal for the women, there is Ijma (consensus of the scholars) on this as mentioned by Ibn Mundhir and others.

It has been legislated in Tawaf that one performs Ramal in the first three circuits and walks in the following four circuits.

قَالَ جَابِرٌ - رَضِيَ اللَّهُ عَنْهُ - لَسْنَا نَنْوِي إِلَّا الْحَجَّ لَسْنَا نَعْرِفُ الْعُمْرَةَ حَتَّى إِذَا أَتَيْنَا الْبَيْتَ مَعَهُ اسْتَلَمَ الرُّكْنَ
فَرَمَلْ ثَلَاثًا وَمَشَى أَرْبَعًا

Jabir (Allah be pleased with him) said: We did not have any other intention but that of Hajj only, being unaware of the Umrah (at that season), but when we came with him to the House, he touched the pillar and (made seven circuits) running three of them and walking four.⁵¹

⁵¹ **Sahih:** Recorded in Sahih Muslim (no. 1218). See Sifatu Hajj An-Nabi ﷺ (Page 124-125) of Shaykh Abdul Aziz bin Marzouq At-Tarefe

The Legislation of Idtiba (Exposing The Right Shoulder While Keeping the Left Shoulder Covered)

It has been legislated that one should expose the right shoulder while keeping the left shoulder covered.

عَنْ ابْنِ يَعْلَى، عَنْ أَبِيهِ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ طَافَ بِالْبَيْتِ مُضْطَبِعًا وَعَلَيْهِ بُرْدٌ.

Ibn Ya'la narrated from his father: "The Prophet (ﷺ) performed Tawaf of the House Mudtabi'an (one whose right shoulder is exposed in the state of Ihram) and he was wearing a Burd."⁵²

عَنْ ابْنِ عَبَّاسٍ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَصْحَابَهُ اعْتَمَرُوا مِنَ الْجِعْرَانَةِ فَرَمَلُوا بِالْبَيْتِ وَجَعَلُوا أَرْدِيَّتَهُمْ تَحْتَ أَبَاطِهِمْ قَدْ قَذَفُوهَا عَلَى عَوَاتِقِهِمُ الْيُسْرَى.

Narrated Abdullah ibn Abbas: The Messenger of Allah (ﷺ) and his Companions performed Umrah from Al-Ji'ranah. They went quickly around the House (the Ka'bah) moving their shoulders) proudly. They put their upper garments under their armpits and threw the ends over their left shoulders.⁵³

Ramal for The Residents of Makkah

There is no Ramal for a resident of Makkah, as mentioned by Imam Ahmad.⁵⁴

⁵² **Sahih:** Recorded in Sunan Tirmidhi (no. 859) and he graded it Hasan Sahih.

⁵³ **Sahih:** Recorded in Sunan Abu Dawud (no. 1884). See Sifatu Hajj An-Nabi ﷺ (Page 125) of Shaykh Abdul Aziz bin Marzouq At-Tarefe

⁵⁴ **Reference:** Recorded in Masaa'il Abdullah (1030). See Sifatu Hajj An-Nabi ﷺ (Page 126) of Shaykh Abdul Aziz bin Marzouq At-Tarefe

Words of Remembrance at The Time of Tawaf

It has been legislated at the time of Tawaf to remember Allah and to make Du'aa and to stay away from that which may harm the people performing tawaf.

Nothing has been authentically narrated from the Prophet (ﷺ) with respect to any specific supplications in tawaf. As for that which has been attributed to him, all of them are unauthentic.

There are no specific supplications when making tawaf rather one can make any dua that one wishes or that which is easy for him and combining in them the good of this world and the hereafter.⁵⁵

Reciting Qur'an in Tawaf

There is nothing narrated from the Messenger of Allah (ﷺ) nor from his companions on this. One should busy themselves with words of remembrance and supplications.

Reciting Qur'an whilst performing tawaf was regarded as something to be disliked by Imam Malik and Imam Ahmad because there was nothing from the Prophet (ﷺ) on it, nor from his companions, whilst others recommended it like Ibn Mubarak, Al-Shafi'i and other than them.⁵⁶

Speaking Whilst Performing Tawaf

Speaking about worldly affairs or teaching something beneficial whilst performing Tawaf is allowed and there is no problem with that.

Abu Aaliyah said: Ibn Abbas used to teach me about mistakes in speech while I was performing Tawaf.⁵⁷

⁵⁵ **Reference:** See Sifatu Hajj An-Nabi ﷺ (Page 127) of Shaykh Abdul Aziz bin Marzouq At-Tarefe

⁵⁶ **Reference:** See Sifatu Hajj An-Nabi ﷺ (Page 127-128) of Shaykh Abdul Aziz bin Marzouq At-Tarefe

⁵⁷ **Reference:** Recorded in Al-Fakhee (344). See Sifatu Hajj An-Nabi ﷺ (Page 128) of Shaykh Abdul Aziz bin Marzouq At-Tarefe

Making Tawaf Whilst Riding

There is no problem with performing tawaf while riding if there is a need to do so, for example, if someone is suffering from illness or if there is an excuse.

عَنْ أُمِّ سَلَمَةَ - رَضِيَ اللَّهُ عَنْهَا - قَالَتْ شَكَّوْتُ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنِّي أَشْتَكِي. فَقَالَ " طُوفِي مِنْ وَرَاءِ النَّاسِ وَأَنْتِ رَاكِبَةٌ".

Narrated by Umm Salama: I informed Allah's Messenger (ﷺ) that I was sick. He said, "Perform Tawaf (of the Ka`bah) while riding behind the people."⁵⁸

عَنِ ابْنِ عَبَّاسٍ - رَضِيَ اللَّهُ عَنْهُمَا - قَالَ طَافَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِالْبَيْتِ عَلَى بَعِيرٍ

Narrated by Ibn `Abbas: The Prophet (ﷺ) performed Tawaf of the Ka`ba while riding a camel.⁵⁹

Walking whilst performing tawaf is sunnah according to Al-Shafi'i and one of the opinions of Ahmad and the opinion of Ibn Mundhir and that seems to be more correct.⁶⁰

Stopping Whilst Performing Tawaf to Fulfil the Obligatory Prayer

When one is prevented from completing their Tawaf or Sa'i due to the commencement of an obligatory prayer, then one should fulfil their prayer and continue from where they were before the prayer.⁶¹

⁵⁸ **Sahih:** Recorded in Sahih Bukhari (no. 1633)

⁵⁹ **Sahih:** Recorded in Sahih Bukhari (no. 1612)

⁶⁰ **Reference:** See Sifatu Hajj An-Nabi ﷺ (Page 128) of Shaykh Abdul Aziz bin Marzouq At-Tarefe

⁶¹ **Reference:** See Sifatu Hajj An-Nabi ﷺ (Page 128) of Shaykh Abdul Aziz bin Marzouq At-Tarefe

Performing Tawaf in Sandals

Performing Tawaf in sandals is permissible as long as they are not dirty. It was narrated that ibn Zubair did that.⁶²

As for entering into the Ka'bah with sandals, it is disliked. It was disliked by Ata', Tawoos, Mujahid and Ahmad from that which has been collected in Masaa'il Al-Kawsaj.⁶³

Tawaf Is Seven Circuits Around the Ka'bah

It is obligatory to make seven rounds around the Ka'bah, that was the action of the Prophet and his companions and the view of the majority of the scholars.

عَنْ سَالِمٍ، عَنْ أَبِيهِ - رَضِيَ اللَّهُ عَنْهُ - قَالَ رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حِينَ يَفْدُمُ مَكَّةَ، إِذَا اسْتَلَمَ الرُّكْنَ الْأَسْوَدَ أَوَّلَ مَا يَطُوفُ يَخُبُّ ثَلَاثَةَ أَطْوَافٍ مِنَ السَّبْعِ.

Narrated Salim that his father said: I saw Allah's Messenger (ﷺ) arriving in Makkah; he kissed the Black Stone Corner first while doing Tawaf and did Ramal in the first three rounds of the seven rounds (of Tawaf).⁶⁴

⁶² **Reference:** Recorded in Al-Fakhee (580)

⁶³ **Reference:** Recorded in Masaa'il Al-Kusikh (1549). See Sifatu Hajj An-Nabi ﷺ (Page 129) of Shaykh Abdul Aziz bin Marzouq At-Tarefe

⁶⁴ **Sahih:** Recorded in Sahih Bukhari (no. 1603). See Sifatu Hajj An-Nabi ﷺ (Page 130) of Shaykh Abdul Aziz bin Marzouq At-Tarefe

Embracing The Multazam (That Is What Is Between the Black Stone and The Door Of The Ka'bah)

There is nothing authentically attributed to the Prophet (ﷺ) on the issue of Multazam, the narrations which have been reported about it are not authentic.

It has been authentically proven upon some of the Salaf (early generation) like Ibn Abbas, Urwah bin Zubayr, Tawoos, Mujahid.⁶⁵

For the one who touches the Multazam there is no problem in doing that..⁶⁶

Clinging onto the Curtain of the Ka'bah

Clinging onto to the curtain of the Ka'bah or touching the house and supplicating are all allowed and there is no problem with that.⁶⁷

Ruling On the Prayer Behind the Maqaam (Station) Of Ibrahim

That which is apparent and that which was taken by the majority of the scholars - that the prayer behind the Maqaam of Ibrahim is Sunnah and not obligatory.

...ثُمَّ نَفَذَ إِلَى مَقَامِ إِبْرَاهِيمَ - عَلَيْهِ السَّلَامُ - فَقَرَأَ {وَاتَّخِذُوا مِنْ مَقَامِ إِبْرَاهِيمَ مُصَلًّى} فَجَعَلَ الْمَقَامَ بَيْنَهُ
وَبَيْنَ الْبَيْتِ...

"...And then going to the Station of Ibrahim, he recited: "And adopt the Station of Ibrahim as a place of prayer." [Surah Baqarah: 125] - And the Station (of Ibrahim) was between him and the House."⁶⁸ Taken from the lengthy narration of Jabir where he described the Hajj of the Prophet (ﷺ).

That which is apparent is that the Prophet (ﷺ) recited it to *show* the legislation of the prayer behind Maqaam of Ibrahim, therefore it is not from the sunnah to recite it.⁶⁹

⁶⁵ **Reference:** Recorded in Musannaf of ibn Abi Shaybah (3/236)

⁶⁶ **Reference:** See Sifatu Hajj An-Nabi ﷺ (Page 130-132) of Shaykh Abdul Aziz bin Marzouq At-Tarefe

⁶⁷ **Reference:** See Sifatu Hajj An-Nabi ﷺ (Page 132) of Shaykh Abdul Aziz bin Marzouq At-Tarefe

⁶⁸ **Sahih:** Recorded in Sahih Muslim (no. 1218a).

⁶⁹ **Reference:** See Sifatu Hajj An-Nabi ﷺ (Page 133) of Shaykh Abdul Aziz bin Marzouq At-Tarefe

Two Units of Prayer for Every Tawaf

There are two units of prayer after every seven circuits around the Ka'bah.⁷⁰

Looking at The Ka'bah

There are no authentic narrations proving that one should look at the Ka'bah whilst offering the two units of prayer behind the Maqaam of Ibrahim.⁷¹

Performing The Two Units After Tawaf Far from The Maqaam

If one prays the two units of prayer far from the Maqaam of Ibrahim and is not able to make the Maqaam of Ibrahim between him and the Ka'bah then that is allowed and he has fulfilled the two units for Tawaf according to the consensus of the scholars as was mentioned by Imam ibn Abdil Barr and other than him.⁷²

Staying Close to The Maqaam of Ibrahim

One should try to be next to the Maqaam when offering the two units of prayer, if it is really crowded and busy one can move back and there no problem in that.

If one does not find space and has to move away from the Maqaam then he may pray in any place in the Masjid, there is no problem in that.⁷³

Praying The Two Units After Tawaf during The Prohibited Times

There is no problem with praying the two units of prayer for Tawaf during the prohibited times. It was reported upon Ibn Abbas, Abi Darda and it was an allowance given by Imam Ahmad.⁷⁴

⁷⁰ **Reference:** See Sifatu Hajj An-Nabi ﷺ (Page 133) of Shaykh Abdul Aziz bin Marzouq At-Tarefe

⁷¹ **Reference:** See Sifatu Hajj An-Nabi ﷺ (Page 134) of Shaykh Abdul Aziz bin Marzouq At-Tarefe

⁷² **Reference:** See Sifatu Hajj An-Nabi ﷺ (Page 135-136) of Shaykh Abdul Aziz bin Marzouq At-Tarefe

⁷³ **Reference:** See Sifatu Hajj An-Nabi ﷺ (Page 136) of Shaykh Abdul Aziz bin Marzouq At-Tarefe

⁷⁴ **Reference:** Recorded in Masaa'il Abdullah (965). See Sifatu Hajj An-Nabi ﷺ (Page 136-137) of Shaykh Abdul Aziz bin Marzouq At-Tarefe

Recitation in The Two Units of Prayer

One can read any Surah in the two units of prayer after the Tawaf.

The narration of reciting Surah Ikhlas and Surah Kafirun has a doubt in it which makes that part unauthentic.⁷⁵

Sutrah in Masjid Al-Haram

That which is correct is that the rulings related to Sutrah in the Haram are the same as the one praying elsewhere except the ruling is more relaxed due to congestion and hardship of avoiding women passing in front.⁷⁶

Touching and Kissing the Black Stone After Praying the Two Units of Prayer After Tawaf

It is Sunnah to return to the black stone and touch and kiss it after performing the two units of prayer, this was the action of the Prophet.

...ثُمَّ رَجَعَ إِلَى الرُّكْنِ فَاسْتَلَمَهُ...

“...He then returned to the pillar (Hajar Aswad) and kissed it...”⁷⁷ taken from the lengthy narration of Jabir where he described the Hajj of the Prophet (ﷺ).⁷⁸

⁷⁵ **Reference:** See Sifatu Hajj An-Nabi ﷺ (Page 137-138) of Shaykh Abdul Aziz bin Marzouq At-Tarefe

⁷⁶ **Reference:** See Sifatu Hajj An-Nabi ﷺ (Page 138-139) of Shaykh Abdul Aziz bin Marzouq At-Tarefe

⁷⁷ **Sahih:** Recorded in Sahih Muslim (no. 1218)

⁷⁸ **Reference:** See Sifatu Hajj An-Nabi ﷺ (Page 139) of Shaykh Abdul Aziz bin Marzouq At-Tarefe

Rulings Related to The Sa'i

Purification for Sa'i

It has not been legislated for one to be in the state of Wudu' whilst performing Sa'i.⁷⁹

Beginning The Sa'i

Starting Sa'i from mount Al-Safa is obligatory according to the majority of the scholars.

ثُمَّ خَرَجَ مِنَ الْبَابِ إِلَى الصَّفَا فَلَمَّا دَنَا مِنَ الصَّفَا قَرَأَ {إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ} "أَبْدَأُ بِمَا بَدَأَ اللَّهُ بِهِ". فَبَدَأَ بِالصَّفَا....

“He then went out of the gate to Al-Safa and as he reached near it he recited: “Verily, Al-Safa' and Al-Marwah are among the signs appointed by Allah,” (adding:) I begin with that which Allah (has commanded me) to begin with. He first mounted Al-Safa! ...”⁸⁰ taken from the lengthy narration of Jabir where he described the Hajj of the Prophet (ﷺ).⁸¹

⁷⁹ **Reference:** See Sifatu Hajj An-Nabi ﷺ (Page 140) of Shaykh Abdul Aziz bin Marzouq At-Tarefe

⁸⁰ **Sahih:** Recorded in Sahih Muslim (no. 1218a)

⁸¹ **Reference:** See Sifatu Hajj An-Nabi ﷺ (Page 140) of Shaykh Abdul Aziz bin Marzouq At-Tarefe

Ruling On Sa'i

Sa'i is a pillar from the pillars of Umrah.⁸²

عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، قَالَ قُلْتُ لَهَا إِنِّي لِأَظُنُّ رَجُلًا لَوْ لَمْ يَطُفْ بَيْنَ الصَّفَا وَالْمَرْوَةِ مَا ضَرَّهُ . قَالَتْ لِمَ قُلْتُ لِأَنَّ اللَّهَ تَعَالَى يَقُولُ { إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ } إِلَى آخِرِ الْآيَةِ . فَقَالَتْ مَا أَتَمَّ اللَّهُ حَجَّ امْرِئٍ وَلَا عُمْرَتَهُ لَمْ يَطُفْ بَيْنَ الصَّفَا وَالْمَرْوَةِ....

Hisham ibn 'Urwah reported on the authority of his father who narrated from 'A'ishah; he said to 'A'ishah: I think if a person does not run between Al-Safa' and Al-Marwah it does not do any harm to him (so far as Hajj is concerned). She said: Why (do you think so)? I said: For Allah says: " Verily Al-Safa and Al-Marwah are among the Signs of Allah" [Surah Baqarah: 158] (to the end of the verse), whereupon she said: Allah does not complete the Hajj of a person nor his Umrah if he does not observe Sa'i between Al-Safa' and Al-Marwah...⁸³

Performing Voluntary Sa'i

There are no evidences to perform Sa'i voluntarily, rather the evidence which is established is to perform Sa'i after performing Tawaf for Umrah.⁸⁴

Number of Circuits When Performing Sa'i

It is obligatory to make seven circuits. This was from the actions of The Prophet (ﷺ) and His companions.⁸⁵

⁸² **Reference:** Moojaz fi Fiqh Umrah of Shaykh Abdul Aziz bin Marzouq At-Tarefe - <http://www.altarefe.com/cnt/khotab/228>

⁸³ **Sahih:** Recorded in Sahih Muslim (no. 1277a). See Sifatu Hajj An-Nabi ﷺ (Page 140-142) of Shaykh Abdul Aziz bin Marzouq At-Tarefe

⁸⁴ **Reference:** See Sifatu Hajj An-Nabi ﷺ (Page 142) of Shaykh Abdul Aziz bin Marzouq At-Tarefe

⁸⁵ **Reference:** See Sifatu Hajj An-Nabi ﷺ (Page 142) of Shaykh Abdul Aziz bin Marzouq At-Tarefe

To Rise On Top of Al-Safa and Al-Marwah

...فَرَقِيَ عَلَيْهِ حَتَّى رَأَى الْبَيْتَ فَاسْتَقْبَلَ الْقِبْلَةَ....

...He first mounted Al-Safa till he saw the House, and facing Qiblah...⁸⁶ taken from the lengthy narration of Jabir were he described the Hajj of the Prophet (ﷺ).

It is sunnah for the one performing Sa'i to rise on Mount Al-Safa as much as he can, even if he is unable to reach right to the top.⁸⁷

Rising On Top of Safa and Marwah for Women

Some of the Scholars of the Salaf disliked women climbing on to Mount Al-Safa, because it is congested with men. Amongst those who took this view was 'Abdullah ibn Umar^{88 89}.

Looking at The Ka'bah Whilst On Al-Safa and Facing Towards It

It is sunnah to look at the Ka'bah when upon Mount Al-Safa, but if one does not look at it then there is no issue.

It is Sunnah for the one on Mount Al-Safa to face the Qiblah.

... فَرَقِيَ عَلَيْهِ حَتَّى رَأَى الْبَيْتَ فَاسْتَقْبَلَ الْقِبْلَةَ....

...He first mounted Al-Safa' till he saw the House, and faced the Qiblah...⁹⁰ taken from the lengthy narration of Jabir were he described the Hajj of the Prophet (ﷺ).

⁸⁶ **Sahih:** Recorded in Sahih Muslim (no. 1218a)

⁸⁷ **Reference:** See Sifatu Hajj An-Nabi ﷺ (Page 142) of Shaykh Abdul Aziz bin Marzouq At-Tarefe

⁸⁸ **Reference:** Recorded by Daraqutni (2/295)

⁸⁹ **Reference:** See Sifatu Hajj An-Nabi ﷺ (Page 143) of Shaykh Abdul Aziz bin Marzouq At-Tarefe

⁹⁰ **Sahih:** Recorded in Sahih Muslim (no. 1218a). See Sifatu Hajj An-Nabi ﷺ (Page 143) of Shaykh Abdul Aziz bin Marzouq At-Tarefe

Supplications and Words of Remembrance Whilst On Al-Safa and Al-Marwah

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ أَنْجَزَ وَعَدَهُ وَنَصَرَ عَبْدَهُ وَهَزَمَ الْأَحْزَابَ وَحْدَهُ

There is no god but Allah alone, there is no partner with Him. His is the Sovereignty. to Him praise is due. and He is Powerful over everything. There is no god but Allah alone, Who fulfilled His promise, helped His servant and routed the confederates alone.⁹¹ Taken from the lengthy narration of Jabir where he described the Hajj of the Prophet (ﷺ).

After saying these Words of Remembrance one can say any supplication that he wishes for it has not been authentically proven from the Prophet (ﷺ) that he said any specific supplication whilst on Al-Safa and Al-Marwah.

It has been authentically established from 'Abdullah ibn Umar that he would recite Takbeer thrice and then:

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

'There is no god but Allah alone, there is no partner with Him. His is the Sovereignty. to Him praise is due. and He is Powerful over everything' - then make a long supplication and repeat that.⁹²

Raising The Hands Whilst Upon Al-Safa and Al-Marwah

One may raise their hands when making supplication whilst upon Mount Al-Safa or Al-Marwah. This has been established from the action of The Prophet (ﷺ).

فَلَمَّا فَرَغَ مِنْ طَوَافِهِ أَتَى الصَّفَا فَعَلَا عَلَيْهِ حَتَّى نَظَرَ إِلَى الْبَيْتِ وَرَفَعَ يَدَيْهِ فَجَعَلَ يَحْمَدُ اللَّهَ وَيَدْعُو بِمَا شَاءَ أَنْ يَدْعُو.

When he had finished the circumambulation, he came to Al-Safa, ascended it to a height from where he could see the Ka'bah, raised his hands (in prayer) and began praising Allah and prayed what he wanted to pray.⁹³

⁹¹ **Sahih:** Recorded in Sahih Muslim (no. 1218a)

⁹² **Sahih:** Recorded by Bayhaqi (5/94). See Sifatu Hajj An-Nabi ﷺ (Page 143-144) of Shaykh Abdul Aziz bin Marzouq At-Tarefe

⁹³ **Sahih:** Recorded in Sahih Muslim (no. 1780a) on the authority of Abu Hurairah. See Sifatu Hajj An-Nabi ﷺ (Page 144) of Shaykh Abdul Aziz bin Marzouq At-Tarefe

Words of Remembrance and Supplications When One Performs Sa'i

It is authentically narrated that Ibn Mas'ud used to recite:

رب اغفر وارحم وأنت الأعز الأكرم

My Lord, forgive me, have mercy on me, You are the Most Powerful and Most Honourable.⁹⁴

Performing The Sa'i Whilst Walking

Performing Sa'i whilst walking is Sunnah, this was the statement of Al-Shafi'i, Malik and one of the views of Ahmad and the most known view in his madhab.⁹⁵

Performing The Circuits of Sa'i Successively

Performing each circuit from Al-Safa to Al-Marwah consecutively is Sunnah according to the majority of the Scholars.⁹⁶

Uncovering The Right Shoulder When Performing Sa'i

It has not been legislated to uncover the right shoulder by placing the Ihram under the right armpit and leaving it upon the left shoulder when performing the Sa'i, this was the known opinion of Al-Shafi'i. There is no evidence for one to do it.⁹⁷

⁹⁴ **Reference:** Recorded in Musannaf of ibn Abi Shaybah (3/420) and Bayhaqi (5/95). See Sifatu Hajj An-Nabi ﷺ (Page 144) of Shaykh Abdul Aziz bin Marzouq At-Tarefe

⁹⁵ **Reference:** See Sifatu Hajj An-Nabi ﷺ (Page 145) of Shaykh Abdul Aziz bin Marzouq At-Tarefe

⁹⁶ **Reference:** See Sifatu Hajj An-Nabi ﷺ (Page 145-146) of Shaykh Abdul Aziz bin Marzouq At-Tarefe

⁹⁷ **Reference:** See Sifatu Hajj An-Nabi ﷺ (Page 146) of Shaykh Abdul Aziz bin Marzouq At-Tarefe

Ending The Circuit On Al-Marwah

حَتَّى إِذَا كَانَ آخِرُ طَوَافِهِ عَلَى الْمَرْوَةِ

“...And when it was his last running at Al-Marwah...”⁹⁸ Taken from the lengthy narration of Jabir where he described the Hajj of the Prophet (ﷺ).

This is an evidence that the Prophet (ﷺ) began his Sa'i from Al-Safa and ended at Al-Marwah. This is also an evidence that going from Al-Safa to Al-Marwah is equal to one Sa'i.⁹⁹

Supplications and Words of Remembrance After One Completes the Sa'i

No supplications or words of remembrance have been legislated upon completion of the Sa'i.¹⁰⁰

Prayer After Performing the Sa'i Is Not Legislated

It has not been legislated to perform two units of prayer after completion of the Sa'i as it is legislated to pray two units of prayer after completing the tawaf. Whoever has performed two units of prayer after the Sa'i has opposed the Sunnah and innovated.¹⁰¹

⁹⁸ **Sahih:** Recorded in Sahih Muslim (no. 1218a)

⁹⁹ **Reference:** See Sifatu Hajj An-Nabi ﷺ (Page 146) of Shaykh Abdul Aziz bin Marzouq At-Tarefe

¹⁰⁰ **Reference:** See Sifatu Hajj An-Nabi ﷺ (Page 146) of Shaykh Abdul Aziz bin Marzouq At-Tarefe

¹⁰¹ **Reference:** See Sifatu Hajj An-Nabi ﷺ (Page 148) of Shaykh Abdul Aziz bin Marzouq At-Tarefe

Shaving The Head After Completing the Sa'i for One Who Is Performing Umrah

It is Sunnah for men who have completed the Sa'i and are performing Umrah to shave their whole head.

As for the one who trims his hair short, this is also allowed. With regards to shaving the head, this is more preferred.

عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ - رَضِيَ اللَّهُ عَنْهُمَا - أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ "اللَّهُمَّ ارْحَمِ الْمُحَلِّقِينَ".
قَالُوا وَالْمُقَصِّرِينَ يَا رَسُولَ اللَّهِ قَالَ "اللَّهُمَّ ارْحَمِ الْمُحَلِّقِينَ". قَالُوا وَالْمُقَصِّرِينَ يَا رَسُولَ اللَّهِ قَالَ "
وَالْمُقَصِّرِينَ". وَقَالَ اللَّيْثُ حَدَّثَنِي نَافِعٌ "رَحِمَ اللَّهُ الْمُحَلِّقِينَ" مَرَّةً أَوْ مَرَّتَيْنِ. قَالَ وَقَالَ عُبَيْدُ اللَّهِ حَدَّثَنِي
نَافِعٌ وَقَالَ فِي الرَّابِعَةِ " وَالْمُقَصِّرِينَ".

Narrated `Abdullah bin `Umar: Allah's Messenger (ﷺ) said, "O Allah! Be merciful to those who have their head shaved." The people said, "O Allah's Messenger (ﷺ)! And (invoke Allah for) those who get their hair cut short." The Prophet (ﷺ) said, "O Allah! Be merciful to those who have their head shaved." The people said, "O Allah's Messenger (ﷺ)! And those who get their hair cut short." The Prophet (ﷺ) said (the third time), "And to those who get their hair cut short." Nafi` said that the Prophet (ﷺ) had said once or twice, "O Allah! Be merciful to those who get their head shaved," and on the fourth time he added, "And to those who have their hair cut short."¹⁰²

Ruling On Shaving Over the Bald Head

For the one who has no hair on his entire head then it is not Sunnah for him to pass a razor or machine over his head, as for the one that does it, there is no problem with it.¹⁰³

All Praise Is Due to Allah and His Blessings and Peace Be Upon His Prophet, His Family and His Companions.

End of treatise

¹⁰² **Sahih:** Recorded in Sahih Bukhari (no. 1727) and Sahih Muslim (no. 1301). See Sifatu Hajj An-Nabi ﷺ (Page 147) of Shaykh Abdul Aziz bin Marzouq At-Tarefe

¹⁰³ **Reference:** See Sifatu Hajj An-Nabi ﷺ (Page 147) of Shaykh Abdul Aziz bin Marzouq At-Tarefe