

Mecca Visitors Guidelines

Hajj and Umrah Instruction and Landmarks Mecca

About Us

Mecca Visitors Guidelines

Our website is your first choice for information about Mecca and how to perform rituals

Through our website, you can learn how to start Umrah and Hajj from the first step and know all the landmarks of Mecca with its stories, and you can download all the information from the website to keep it with you even if you do not have the Internet available.



guidelines for plagiarism:

If you don't have Internet

Download this file containing all the instructions for Hajj and Umrah and the landmarks of Mecca



carry your card everywhere!

The pilgrim must carry at all times his/her personal data card delivered to him/her by the National Tawafa Establishment.



call emergency number

(911) If anything happens to you, do not hesitate to call the emergency number



rules and regulations

Follow the instructions and rules



Landmarks of Makkah



Mount Noor (Jabal An-Noor) and the cave of Hira

Mount Noor is the place where Allah honored His Prophet Muhammad (blessings and peace be upon him) with prophethood. This is where he used to spend his time in worship of his Lord and in contemplation of Allah's creation.

In this cave, the history of mankind changed when Gabriel conveyed the revelation from Allah to Muhammad (blessings and peace be upon him). The first thing that was revealed was: {Read! In the name of your Lord Who creates. [He] creates man from a clot. Read! And your Lord is the Most Bounteous. It is He Who teaches by the pen. [He] teaches man that which he does not know.}

The location of the Cave of Hira':

- North of the Grand Mosque, at the top of Jabal An-Noor.
- The cave is about 4.8 km (3 miles) from Makkah.
- Elevation: approximately 634 m (2080 ft.)
- The cave is a natural void with its entrance towards the north, which can accommodate up to 9 sitting people. It is about 1.6 m.

Please note: It is neither obligatory nor recommended to visit the cave as it has nothing to do with the Hajj rituals. It should be noted that it is difficult for the elderly and sick to reach the cave.



Thawr Mount and Cave

situated atop Thawr Mountain, is a prominent historical site in Mecca, immortalized in the sacred verses of the Quran. It stands as a significant landmark on the northern side of Thawr Mountain, north of the holy capital. Thawr Cave remains ingrained in Islamic history, recounting the story of two individuals seeking refuge within its confines. With divine protection, it sheltered the Prophet Muhammad (peace be upon him) and the esteemed companion Abu Bakr As-Siddiq (may Allah be pleased with him) from the disbelievers of Mecca.

If you do not aid the Prophet - Allah has already aided him when " those who disbelieved had driven him out [of Makkah] as one of two, when they were in the cave and he said to his companion, 'Do not grieve; indeed Allah is with us.' And Allah sent down his tranquility upon him and supported him with angels you did not see and made the word of those who disbelieved the lowest, while the word of Allah - that is the highest. And Allah is Exalted in Might and Wise." (Quran, Surah At-Tawbah, 9:40)

Historical accounts suggest that Thawr Cave was the first fortress in " Islam where the Prophet Muhammad (peace be upon him) and his companion Abu Bakr sought refuge after the declaration of the divine call. The Prophet (peace be upon him) and Abu Bakr (may Allah be pleased with him) sought shelter there while on their way to Medina during the Prophetic Hijrah journey. They remained inside until the ".pursuit by the Quraysh subsided, then continued on their journey

While they were in the cave, the Quraysh came searching for them, and they even reached the mouth of the cave. However, Allah repelled them by His favor and power. Abu Bakr (may Allah be pleased with him) remarked, 'If one of them were to look down at his feet, he would see us below them.' The Prophet (peace be upon him) replied, 'O Abu Bakr, what do you think of two with whom Allah is the third?' This .narration is reported in both Sahih Bukhari and Sahih Muslim

It has two openings: one to the east and one to the west and is located on the northern slope, at the top of Mount Thawr.

Please note: Visiting the cave is neither obligatory nor recommended as it has nothing to do with the Hajj rituals. It should be noted that it is difficult

for the elderly and sick to reach the cave due to the long distance, rough terrain, and difficult accessibility.

Hira Cultural District



A unique cultural and tourist attraction near Hira in Makkah. This monument aims to achieve a number of goals including:

- Developing the attraction site to fit the historic status of Saudi Arabia and to show how much we care about our holy and historic sites and its visitors.
- Investing the historical value of the site in accordance with the important place Makkah holds religiously and historically.
- Enriching the religious and cultural experience for pilgrims.
- Ensuring the safety of Makkah's visitors.
- Adding developmental elements in order to serve the visitors of Makkah.

Revelation Exhibition:

- This project is linked to Hira Cave, where the prophet, peace be upon him, received the first divine revelation. Revelation is an essential theme in this project. The exhibition recounts the story of revelation to the prophet, peace be upon him.
- The exhibition also devotes a special wing to the story of revelation to our prophet Mohammad, peace be upon him, in particular, and introduces this aspect of his biography.
- Visitors then move on to learn everything related to the story of revelation, such as Hira Cave, Mother of the Believers Khadeejah bint Khuwaylid, and angel Gabriel, peace be upon him. The museum employs an interesting technical presentation that takes visitors on an enjoyable audio-visual journey.

Exhibition opening hours:

- Saturday to Thursday: 8:30 am to 9:30 pm
- Friday: 4:00 pm to 10:00 pm



The Mosque of Aishah, may Allah be pleased with her, in At-Tan'eem

- It is a historical mosque erected in the place from which the Mother of the Believers, Aishah bint Abi Bakr As-Siddiq (may Allah be pleased with her and her father) entered into the state of Ihram for her 'Umrah. It took place after the Farewell Pilgrimage.
- Aishah, (may Allah be pleased with her), wished to leave Makkah after performing both Hajj and 'Umrah like the rest of the Companions, but she was unable to do 'Umrah due to the legitimate excuse that had befallen her. So, after completing the Hajj, the Messenger of Allah (blessings and peace be upon him) ordered her brother to take her to Al-Tan'eem (the place of the mosque today) so that she would enter into Ihram to do her 'Umrah.
- The mosque is located outside the Haram, west of Makkah, and is 7 km/4.3 miles from the Grand Mosque.
- The people of Makkah enter into their state of Ihram for 'Umrah from this mosque since it is the nearest point outside the Haram.
- This mosque was built during the era of Caliph Al-Mutawakkil (240 AH) and was rebuilt during the reign of King Fahd.
- Whoever wants to reperform the 'Umrah has to enter into the state of Ihram from At-Tan'eem, after obtaining a permit through one of these two apps: Eatamarna or Tawakkalna



Museums

Makkah has a host of fascinating, intimate museums that shed light on the city's history as the birthplace of Islam and a crossroads for travelers from all over the world for centuries. The Exhibition of the Two Holy Mosques guides

visitors through the construction and many phases of the Masjid Al Haram in Makkah as well as the Masjid An Nabawi in Medina—browse intricate marble arches, reclaimed wooden doors and much more, saved and restored from previous iterations of the mosques. You'll have to get permission to visit the Kiswah Museum next door—though it's well worth to see where the kiswah, the 670-kilogram black silk cloth draped on the Kaaba, is made by hand, and woven with calligraphic inscriptions done in threads made from real gold and silver. At the Makkah Museum, set in the opulent Al Zahir Palace, you can learn about the region's pre-Islamic history, dating back to ancient rock art, and see some early-Islamic coins from Byzantine, Abbasid and Umayyad dynasties as well as rare copies of centuries-old Qurans and other important texts.



Hajj



The pilgrimage (Hajj)

requires the pilgrim to be knowledgeable about its rituals in order. The rituals of Hajj are the acts performed by the Muslim pilgrim before, during, and after Hajj. These rituals follow a specific order based on the rites established by Allah for His Prophet and Friend, Ibrahim (peace be upon him). The acts of

Hajj and its rituals include obligatory (Fard), necessary (Wajib), and recommended (Sunnah) actions. The details of these will be explained further.

1-Al-Ihram (Entering into the State of Ihram): Al-Ihram refers to the pilgrim's - intention to enter into the State of Ihram for Hajj, by making the intention in their heart and preparing for it. It is called "Ihram" because once the pilgrim enters into this state, certain actions that were permissible for them become prohibited. There are different opinions among scholars regarding the ruling on performing the Talbiyah (saying "Labbaik Allahumma Labbaik") upon entering Ihram, ranging from being recommended to being obligatory. The most common view among scholars is that it is recommended.

2-The Timely and Spatial Miqats (Designated Stations for Ihram Entry): The pilgrim must enter into Ihram during the months of Hajj, which are Shawwal, Dhul-Qa'dah, and the first ten days of Dhul-Hijjah. The Hajj rituals take place from the 8th to the 13th of Dhul-Hijjah. This constitutes the timely Miqats for Ihram entry. As for the spatial Miqats, they depend on the pilgrim's location. They are as follows: Miqat for the People of Medina: Dhu'l-Hulayfah Miqat for the People of Yemen: Al-Sayl Al-Kabeer Miqat for the People of Egypt, Sham (Greater Syria), and Maghreb (North Africa): Al- Juhfah

2 -Tawaf (Circumambulation of the Kaaba): Performing Tawaf upon arrival is mentioned second when discussing the rituals of Hajj in order, yet it is among the first Sunnah acts of Hajj. Tawaf upon arrival is a recommended act of Hajj according to the consensus of scholars. It is also known as Tawaf al-Wada' (Arrival Tawaf), Tawaf al-Ward (Flower Tawaf), or Tawaf al-Tahiyyah (Greeting Tawaf), because it is prescribed for those arriving from outside Mecca. The pilgrim begins Tawaf upon arrival upon entering Mecca, as a means of greeting the Ancient House (the Kaaba). The latest time to perform Tawaf upon arrival is before standing at Arafat according to the majority of scholars. Aisha (may Allah be pleased with her) reported that the Prophet (peace be upon him) upon arriving in Mecca, the first thing he did was perform ablution, then he performed Tawaf.

3 -Sa'i (Ritual of Walking Between Safa and Marwah): The Hanafi school considers Sa'i to be a Sunnah act, while it is considered a pillar (Rukn) of Hajj according to the Maliki, Shafi'i, and Hanbali schools. The consensus is that completing seven rounds is a requirement for Sa'i. Allah says: "Indeed, as-Safa and al-Marwah are among the symbols of Allah. So whoever makes Hajj to the House or performs 'umrah - there is no blame upon him for walking among them." (Quran, Surah Al-Baqarah, 2:158) Description of Sa'i: The time for Sa'i begins on the Day of Sacrifice (Yawm an-Nahr) after performing Tawaf al-Ziyarah (Tawaf of Visitation), not Tawaf al-Qudum (Tawaf upon arrival). This is because Sa'i is obligatory while Tawaf upon arrival is Sunnah, and it is not

permissible for an obligatory act to follow a Sunnah act. Sa'i starts with the pilgrim ascending to Safa to begin Sa'i, facing the Kaaba and making Takbir (saying Allahu Akbar). Then the pilgrim proceeds towards Marwah at a normal pace. Upon reaching the two green pillars, the pilgrim walks faster until reaching Marwah, where they again make Takbir. This completes one round. The pilgrim then begins the second round and repeats the actions until completing the seventh round.

4 -Arafat Day at Mina: Arafat Day falls on the eighth day of Dhul-Hijjah. It is recommended for the pilgrim to leave Mecca for Mina on Arafat Day. On this day, the pilgrim performs five prayers in Mina: Dhuhr, Asr, Maghrib, Isha, and Fajr. This practice is agreed upon by the four Sunni schools of thought. The pilgrim spends the night at Mina in preparation for the Day of Arafat. Then, after sunrise on the Day of Arafat, the pilgrims walk from Mina to Arafat, as it is a Sunnah according to the majority of scholars.

5- Standing at Arafat: Despite being mentioned fifth when discussing the rituals of Hajj in order, standing at Arafat is the first pillar of Hajj, and Hajj is not complete without it. This is agreed upon by the four Sunni schools of thought, as its status as a pillar is established by both Sunnah and scholarly consensus. Conditions for Standing at Arafat: Time: It occurs on the ninth day of Dhul-Hijjah until dawn on the tenth day. day. Missing the Day of Arafat or being delayed in it invalidates Hajj. Scholars agree that the end of standing at Arafat is at dawn on the Day of Sacrifice (Yawm an-Nahr), although opinions vary on the exact start time of standing at Arafat. Sunnahs of Standing a

Umrah



The virtue of Umrah and performing Time

Umrah is an act of worshipping Allah by entering the state of Ihram, circumambulating the House, running between Safa and Marwa, and having the head shaved or trimmed.

Umrah is a set of rituals of worshipping Allah by entering into the state of Ihram, performing circumambulation of the Kaaba, performing Sa'i between Safa and Marwa, and having one's hair shaven or trimmed.

It has great stature and virtues, including :

- **Allah mentioned it along with Hajj** and commanded that it be completed and performed in the most perfect manner, for the sake of Allah's pleasure. The Almighty said: {and perform properly the Hajj and Umrah for Allah}.
- **It wipes out sins and reduces poverty and need:** the Prophet (blessings and peace be upon him) said: "Perform Hajj and Umrah consecutively; for they remove poverty and sin as the bellows remove impurity from iron".
- **Umrah expiates sins:** the Prophet (blessings and peace be upon him) said: "From one Umrah to the next is an expiation for the sins committed between them".
- **Every step in circumambulation is an increase in good deeds and forgiveness of sins:** the Prophet (blessings and peace be upon him) said about the virtues of circumambulating the honored House: "Whoever circumambulates the House does not raise a foot or put down the other, except that Allah will write down for him a good deed, erase for him a sin and raise his rank".
- **Sa'i between Safa and Marwa is a reason why Allah will be thankful and rewarding to His servant:** after mentioning Sa'i between Safa and Marwa, Allah informed us that He fully knows His servant's work and that He will reward the servant for the deed and good work. He said: "And who volunteers good, Allah is All-grateful, All-knowing".

Umrah in Ramadan

Umrah has great virtues at all times. It is one of the deeds that expiate sins, for the Prophet (blessings and peace be upon him) said. Additionally, it has a special virtue during Ramadan.

The reward for performing Umrah in Ramadan :

- The Prophet blessings and peace be upon him said: "Performance of Umrah in Ramadan is equivalent to Hajj", or he said: "Equal to performance of Hajj with me"
- This virtue extends to all the days and nights of Ramadan
- The pilgrim must perform his Umrah at the time allotted to him as shown by the reservations in the official Umrah applications

Ihram

Ihram is a great worship with which you start your Umrah rituals

In Ihram, all people are equal in their dress and appearance. Color and material possessions do not matter at all. After entering the state of Ihram, they proceed to perform the rituals in humility to Allah and supplicating Him alone. Ihram is the commencement of the rituals of Hajj or Umrah. The rituals are commenced by intending to start Umrah or Hajj and reciting Talbiyah. It is the first pillar of Hajj and Umrah. A Hajj or Umrah pilgrim may stipulate upon initiating Ihram if he fears his inability to complete his rituals for any reason. Ihram is the first step in your journey of faith and an act of the heart with which you engage in a great act of worship. Allah commanded us to make our intentions sincere and to perform the rituals for His sake, Glory be to Him, in the most perfect manner. The Almighty said: {Perform Hajj and Umrah for (the sake of) Allah}.

What is Ihram?

- Ihram is entering into the act of worship of Hajj or Umrah. It involves intending to enter into Umrah or Hajj and reciting Talbiyah, which is the first of the pillars of Hajj and Umrah.
- It is the first step in your journey of faith and an act of the heart with which you engage in a great act of worship. It is a great act of worship for which Allah commanded us to make our intentions sincere, and perform its rituals for His sake, Glory be to Him, in the most perfect manner. As the Almighty said: {Perform Hajj and Umrah for (the sake of) Allah}.
- With this intention, things that are permissible before entering into the state of Ihram are now forbidden: such as intercourse, shaving the head, clipping nails, covering the head, wearing sewn clothes for men, etc.
- If you want to engage in the worship of Umrah, you must refrain from the prohibitions of Ihram, and intend to engage in Umrah saying: "Labbayka Umrah". Then, you begin reciting Talbiyah. If you intend to start performing the Hajj rituals, you shall start with by saying: "Labbayka Hajjan". Then you begin reciting Talbiyah.
- **Sa'i between Safa and Marwa is a reason why Allah will be thankful and rewarding to His servant:** after mentioning Sa'i between Safa and Marwa, Allah informed us that He fully knows His servant's work and that He will reward the servant for the deed and good work. He said: "And who volunteers good, Allah is All-grateful, All-knowing".

Stipulate a condition in Ihram

Islam is a religion of ease, as Allah Almighty said: {Allah intends for you ease and does not want to make things difficult for you}. One of the manifestations of this facilitation for Muslims in performing acts of worship is taking into

account the circumstances that may prevent them from completing the rituals of Hajj or Umrah. If a pilgrim fears that he will not be able to complete the rituals of Hajj or Umrah for any reason, it is lawful to stipulate a condition while in Ihram.

How to stipulate?

If the pilgrim performing Hajj or Umrah fears that he will not be able to complete his rituals due to a disease or a lawful excuse or for a reason beyond his control, it is allowed for him/her to make exceptions in their utterance of the intention. One does so by saying after saying "Labbayka Umrah" or "Labbayka Hajjan": "If I'm deterred for any reason, then my place is where You deterred me (this can be said in any language)". If a pilgrim says this and stipulates a condition, and then something prevents them from completing the ritual, it is permissible for him to leave the state of Ihram without falling under any further obligation.

Who can stipulate a condition?

Whoever fears that one will not complete the rituals for a reason beyond their control, including:

- A woman who is afraid that a legitimate excuse (i.e., the menstrual period) will prevent her from completing her rituals
- A sick person who fears that he will not be able to complete his rituals

Ihram Clothing and prophet

What is Ihram clothing for men

O Hajj and Umrah are unique moments during which pilgrims give up their prestige and money. All people are equal in their dress and appearance. They are not separated by color or material possessions. They gather on the same spots, praying to Allah and supplicating to Him, for Glory be to Him, the Rich and all His servants stand in need for Him.

What should a person wear to enter into Ihram?

A pilgrim must take off his usual clothes, including:

- Head coverings, such as hats, turbans, etc.
- The usual, sewn clothing, such as shirts, pants, socks, gloves, etc.
- Shoes around the entire foot and ankles
- He wears a cloth that surrounds the lower part of his body, and another for the upper part
- It should be white
- He shall wear appropriate sandals that do not cover the entire foot

The following items may be worn during Ihram:

- A buckle or belt that he wraps around his waist to keep his Izaar (waist-wrapper or lower garment) from falling, and in which he can put his belongings, phone, and money
- Watches and rings
- Plasters and bandages to cover wounds
- Umbrellas and all head coverings that do not touch the head

How to wear the Ihram?

A man's Ihram consists of a waistcloth that covers the lower part of his body and another cloth that covers the top of the body. In some Muslim regions, people are accustomed to wearing these in an appropriate way because it is their traditional dresses. On the other hand, some people find it very difficult to wear the Ihram in an appropriate manner that ensures it is:

- Sufficiently covering the body
- Comfortable and convenient to walk freely
- It is fixed firmly and does not hang or fall

Determining Your Miqats?

Why are there special sites (Miqats) for entering into Ihram?

Out of respect for the Honored House of Allah and the rituals of Hajj and Umrah, the Messenger of Allah (blessings and peace be upon him) specified places before reaching Makkah, where pilgrims enter into the state of Ihram, and from which they begin reciting their Talbiyah before reaching the Haram. After specifying the exact locations of these places, the Prophet (blessings and peace be upon him) said: "These Miqats are for the people at those very places and those who come through those places with the intention of performing Hajj and Umrah". These sites differ in their distance from and proximity to the Grand Mosque, depending on which direction you come from. Pilgrims who live beyond those Miqats are obliged to enter into Ihram at the Miqats or any adjacent or parallel points on the way, whether they travel by air or by land. They should not go beyond them without entering the state of Ihram.

Determining your Miqats

The reason why Miqats are prescribed is to venerate the Grand Mosque of Makkah. Miqats depend on the whereabouts of the person who intends to perform Hajj or Umrah; i.e., whether they are in Makkah, somewhere between Makkah and the Miqat, or beyond the Miqat. All of that would be explained as follows:

Those who are in Makkah:

- They enter into the state of Ihram for Umrah from the nearest place outside the Haram, such as Masjid Aisha in Al Taneem. As for Hajj, pilgrims shall enter into the state of Ihram from the very place they are in.

Those somewhere between Makkah and the Miqats:

- They enter into the state of Ihram for Hajj or Umrah from the very place they are in, like in the case of someone living in Jeddah or Bahrah.

Those somewhere between Makkah and the Miqats:

- They shall enter into the state of Ihram for Hajj or Umrah from one of the five Miqats or from a parallel point.

A pilgrim or a visitor living far from Makkah is obliged to enter the state of Ihram at one of these five Miqats or a parallel point on their way regardless of the travel means, by a plane or by a vehicle. They may not go beyond the Miqat without entering the state of Ihram.

Miqats for Ihram

Miqats are the places from which a pilgrim who wants to perform Hajj or Umrah enters into Ihram. A pilgrim seeking to perform Hajj or Umrah must not pass from one of these Miqats without entering the state of ihram. They are:

- **Dhul-Hulaifa:** the Miqat for the people of Madina. It is 420 km from Makkah.
- **Al-Juhfah:** the Miqat for the people of the Levant and those on their way. It is 187 km from Makkah. Today, people enter Ihram in Rabigh, which is 204 km from Makkah.
- **Qarn Al-Manazil:** the Miqat for the people of Najd and those on their way. It is 94 km away from Makkah.
- **Yalamlam:** the Miqat for the people of Yemen and those on their way. It is 115 km away from Makkah.
- **Dhat Irq:** the Miqat for the people of Iraq and those on their way. It is 92 km away from Makkah.

Tawaf and Saie

Circumambulation (Tawaf)

The circumambulation (Tawaf) is one of the pillars of Umrah and is an act of worship in which, by directing our hearts and bodies to Allah, we are humbled to confess our needs to the Almighty. In this act of worship, the servant circumambulates the House of Allah (the Kaaba), worshipping the Lord of the House and drawing close to Him as He has prescribed.

Description of Circumambulation

Pilgrims performing Hajj or Umrah start circumambulation from the corner where the Black Stone is located. On the upper floors, a green sign indicates this position.

Pilgrims performing Hajj or Umrah should say Takbir in each round when they are parallel to the Black Stone, but it is not a condition that Takbir should be uttered exactly at this point. It is not the case that it is not valid to say Takbir before or after it; rather one can do Takbir somewhere near this point. So, if the pilgrim sees that he has already passed the Black Stone, he can still utter Takbir.

When uttering Takbir, a pilgrim shall point with their hand at the Black Stone, and then start circumambulating with the Kaaba to his left (counterclockwise).

Kissing the Black Stone is a Sunnah for those who are able to do so, but this is difficult during the Hajj season crowded days.

One continues circumambulation, supplicating Allah and praying humbly to Him.

If one reaches the Yemeni corner, which precedes the Black Stone, it is desirable to wipe over it if possible. During the Hajj season, this will be difficult.

The round ends at the corner of the Black Stone, which marks the start place. Here, he/she points with their hand and utters Takbir.

One repeats this until completing seven rounds.

Circumambulation Instructions

For a safe and Ideal circumambulation:

Walk on without stopping in the circumambulation courtyard to prevent crowding and jostling

Do not reverse the direction of circumambulation, whatever the reasons

The phrase Allahu Akbar (Allah is the greatest) inscribed on the Kaaba cloth over the Black Stone indicates the corner of the Black Stone

A green light sign in the upper floor circumambulation tracks indicates the alignment of the Black Stone

Visitors performing supererogatory circumambulation shall follow instructions and regulations of the times and places of circumambulation and give the

opportunity to Hajj and Umrah pilgrims as a priority shall be given to Hajj and Umrah pilgrims.

When you circumambulate the Kaaba, avoid crowded places. Help reduce crowding through proper entry and exit from the Mataf (circumambulation area) and by praying away from the circumambulates.

The Sunnah of praying two Rakaah after circumambulation

The two Rakaah of Tawaf

- After completing circumambulation, it is Sunnah to pray two Rakaah. This is a confirmed Sunnah for everyone who has circumambulated the Kaaba for Hajj or Umrah, or who performed an absolute supererogatory circumambulation.
- It is prescribed to recite Surat Al Kafirun in the first Rakaah, and Surat Al Ikhlaas in the second one. Because circumambulation is the symbol of monotheism and the worship of Allah alone, Who has no partner; it is prescribed for a person to announce that in the recited Surat that one recites upon completing circumambulation.
- If it is not too difficult for him/her, it is Sunnah to perform this prayer of two Rakaah behind Maqam Ibrahim, so that the Maqam will be between him/her and the Kaaba. One must pray where security officers advise doing so. The two Rakaah of Tawaf can be performed anywhere in the Grand Mosque, but the people who are circumambulating have more right to the space around the Kaaba than people performing their prayer.

Saie

Sa'i between Safa and Marwa

What are Safa and Marwa?

- Safa and Marwa are two small hills on which Ismail's mother, Hagar, climbed in search of food or water.

Safa

- It is a small hill from which Sa'i begins. The rocks of the hill are still visible on the ground floor there.

Marwa

- It is a small hill where the round of Sa'i ends.

Sa'i is an important rite

- Performing Sa'i between Safa and Marwa is a ritual of Hajj and Umrah alike. Allah the Exalted said: {Indeed, Safa and Marwa are among the symbols of Allah. So whoever makes Hajj to the House or performs Umrah - there is no blame upon him for walking between them}.
- The pilgrim performing Hajj or Umrah worships his Lord by crossing the distance between Safa and Marwa seven times, as did his Noble Messenger (blessings and peace be upon him).

The beginning and end of Sa'i

- You start your Sa'i from Safa, heading towards Marwa. Upon reaching Marwa, you have completed one round. Crossing the distance back to Safa fulfills the second round, and so on, until the seventh-round ends at Marwa.

Supplication at the beginning of Safa and Marwa

- When you arrive at the beginning of Safa and Marwa, it is Sunnah to raise your hands, face the Qiblah and supplicate to Allah, saying: "Allahu Akbar" before starting a new round.

The two green signs

- It is recommended for capable men to run between the two green signs, following the example of the Messenger of Allah (blessings and peace be upon him).

Supplication during Sa'i

- A pilgrim should fill the entire time of his Sa'i with remembrance and supplication to Allah or with reciting the Quran.

The Prophet's supplication during Sa'i

- When the Messenger of Allah (blessings and peace be upon him) first reached Safa after the circumambulation, he would recite this part of the Quranic Ayah {Indeed, Safa and Marwa

are among the symbols of Allah}, and would add: {Begin with what Allah began with}.

- When climbing up Safa and Marwa, the Prophet (blessings and peace be upon him) used to face the Qiblah and recite: "Allah is the greatest. Allah is the greatest. There is no true god but Allah alone. He has no partner. His is the Sovereignty, to Him praise is due and He is powerful over everything. There is no true god but Allah alone. He fulfilled His promise, helped His servant to victory, and alone routed the Confederates". After that he shall supplicate with whatever he wishes, repeat the above remembrance, and proceed with Sa'i.

The person performing Sa'i should not stop to say prayers in a place if that disrupts the flow of pedestrians and causes crowding. He must adhere to the instructions of security personnel in the sanctuary.

Sa'i Tips

When you finish the circumambulation, you will see guide signs inside the Grand Mosque that guide you to Al Masaa, and point to Safaa where you should start Sa'i.

It is advisable to go to Al Masaa on the upper floors in order to avoid crowding on the ground floor so as to make Sa'i easier for everyone.

A person performing Sa'i should occupy himself all the time with the remembrance of Allah and supplicating Him or reading the Quran. He should not stop to pray in a place where he obstructs movement and causes crowding. He must adhere to the instructions of the security and regulation personnel in Haram.

Speeding up during Sa'i for men is only applicable between the two green flags, and not throughout the duration of Sa'i.

If the iqamah for prayer is being established, those performing Sa'i should stop and pray with the congregation, and then resume their Sa'i from where they have left off.

If you are diabetic, start Sa'i only after taking sufficient medications and food. Try to keep your feet unharmed. You should rest when you feel your blood sugar drops.

You can use a wheelchair if you feel ill or tired.

Beware of polluting the sanctuary by cutting hair inside the place of Sa'i. There are many barbershops near the Sanctuary.