



﴿إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ فَمَنْ حَجَّ الْبَيْتَ أَوِ اعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ أَنْ يَطَّوَّفَ بِهِمَا وَمَنْ تَطَوَّعَ خَيْرًا فَإِنَّ اللَّهَ شَاكِرٌ عَلِيمٌ﴾ (سورة البقرة: ١٥٨)

2:158. Verily Şafā and Marwah are among the symbols of Allah. So whoever comes to the House for Hajj or ‘umrah, there is no blame on him for going back and forth between them. And whoever does good of his own accord, then verily Allah is Appreciative, All-Knowing.

Here Allah tells us that Şafā and Marwah, which are two well-known hills in Makkah

﴿are among the symbols of Allah﴾ that is, they are visible signs of His religion; Allah has prescribed that His slaves should do acts of worship connected to them (that is, sa‘iy: going between Şafā and Marwah during Hajj and ‘umrah). As they are among the symbols of Allah, and Allah has enjoined veneration of His symbols in the verse:

﴿...And whoever honours the rites of Allah, verily that stems from piety of the hearts.﴾ (al-Hajj 22: 32)

—the two texts together indicate that they (Şafā and Marwah) are indeed among the symbols of Allah and that veneration of His symbols stems from piety of the heart.

Piety is obligatory for everyone who is accountable, so this indicates that going between them (sa‘iy) is an obligatory part of Hajj and ‘umrah, as is the view of the majority of scholars. That is supported by prophetic hadiths and the actions of the Prophet himself (ﷺ), who said:

«Learn from me your rituals of Hajj.» (Muslim)

﴿So whoever comes to the House for Hajj or ‘umrah, there is no blame on him for going back and forth between them﴾. This verse is a response to the misgivings and reservations that some of the Muslims