



617842 - Is it Sunnah to say “Allahu akbar” at the end of tawaf and sa`i?

the question

Is there any takbir (saying “Allahu akbar”) at the end of tawaf and sa`i?

Summary of answer

It is Sunnah to say “Allahu akbar” when coming in line with the Black Stone at the end of tawaf, and it is Sunnah to stand and offer supplication at al-Marwah at the end of sa`i.

Detailed answer

Praise be to Allah.

The Sunnah in tawaf is to say “Allahu akbar” when coming in line with the Black Stone, because of the report narrated by al-Bukhari (1613) from Ibn `Abbas (may Allah be pleased with him), who said: The Prophet (blessings and peace of Allah be upon him) circumambulated the Ka`bah on a camel, and every time he came in line with the [Black Stone] corner, he pointed at it with something he had with him and said “Allahu akbar.”

Al-Hafiz Ibn Hajar (may Allah have mercy on him) said in *Fat-h al-Bari* (3/476): This indicates that it is recommended to say “Allahu akbar” at the Black Stone in every circuit. End quote.

II.

The scholars differed about saying “Allahu akbar” at the end of tawaf; there are two views:

The first view is that the one who is doing tawaf should not say “Allahu akbar,” because at the end of tawaf he is not completely in line with the Black Stone. Hence it is not prescribed for him to touch the stone or point to it.



Shaykh Ibn `Uthaymin (may Allah have mercy on him) said in *Ash-Sharh al-Mumti`* (7/246): When he reaches the Black Stone, his tawaf has ended before he comes fully in line with it. Based on that, he should not touch the Black Stone or say “Allahu akbar” either, because saying “Allahu akbar” is connected to touching the stone, and he does not touch it in this case. And because saying “Allahu akbar” is to be done at the beginning of the circuit, not at the end of the circuit. End quote.

Explaining that the one who does tawaf does not come fully in line with the Black Stone at the end of tawaf, ar-Ramli (may Allah have mercy on him) said in *Nihayat al-Muhtaj* (3/282): It is essential to be in line with at least part of the Black Stone after the seventh circuit, as he was when he started. End quote.

Ash-Shirwani (may Allah have mercy on him) said in his *Hashiyah `ala Tuhfat al-Muhtaj* (4/76): Thirdly: He should come in line with all or part of the Black Stone at the beginning and end of tawaf, starting with the left side of his body that is parallel to his chest, which is his shoulder. When starting tawaf, it is essential that no part of his body should be ahead of the Black Stone, and when ending it, that part of the Black Stone that he was in line with should be that to which he was parallel in the beginning, or even a little further in the direction of the door [of the Ka`bah], to ensure that he circumambulated the entire Ka`bah; by doing that small action at the end, he will have erred on the side of caution. This is a subtle matter concerning which many who do tawaf are heedless, so one should pay attention to it. End quote.

The second view is that the one who is doing tawaf should say “Allahu akbar” at the end of tawaf, because he is in line with the Black Stone, even if with only part of his body, and he should touch the stone too, if possible, because Jabir (may Allah be pleased with him) said: We used to circumambulate the Ka`bah and touch the Black Stone corner, when starting and when ending. Narrated by Ahmad (15232); classed as sound (hasan) by al-Hafiz Ibn Hajar (may Allah have mercy on him) in *Al-Fat-h* (3/489).

Shaykh `Abd al-Karim al-Khudayr (may Allah preserve him) said: Every time he comes in line with it [the Black Stone], he should say “Allahu akbar”; he should point to it and say “Allahu akbar.”



This includes the beginning of tawaf, all the circuits, and when he finishes, because that is included in the phrase 'every time he comes in line with it.' In the hadith of Jabir that is narrated by Ahmad and others it says: We used to circumambulate the Ka`bah and touch the Black Stone corner, when starting and when ending – meaning at the beginning and at the end.

End quote from *Sharh Kitab al-Hajj min Sahih Muslim*, 3/10.

The Permanent Committee (11/224) said something similar in their fatwas. See also: the answer to question no. [26228](#).

This is the more correct of the two views. So it is Sunnah for the one who is doing tawaf to say "Allahu akbar" at the end of his tawaf when he comes in line with the Black Stone.

III.

It is Sunnah for the one who is doing Hajj or `umrah, when he does sa`i between as-Safa and al-Marwah, to recite the dhikr at as-Safa and al-Marwah as Muslim (1218) narrated from Jabir (may Allah be pleased with him) in the description of the Hajj of the Prophet (blessings and peace of Allah be upon him), as he said: Then he went out to as-Safa through the gate which is opposite it, and when he draw close to it, he recited: {Indeed, as-Safa and al-Marwah are among the symbols of Allah} [Al-Baqarah 2:158] and said: "I begin with that with which Allah began." Then he (blessings and peace of Allah be upon him) climbed up until he could see the Ka`bah, and turned to face the qiblah. He proclaimed Allah's oneness and magnified Him, and said: "*La ilaha illa Allah wahdahu la sharika lah, lahul-mulk, wa lahul-hamd, wa huwa `ala kulli shay'in qadir. La ilaha ill-Allah wahdah, anjaza wa`dah, wa nasara `abdah, wa hazama al-ahzaba wahdah* (There is no god worthy of worship except Allah Alone, with no partner or associate; His is the Dominion, all praise is due to Him, and He is able to do all things. There is no god worthy of worship except Allah Alone; He fulfilled His promise, granted victory to His slave, and defeated the confederates alone)." Then he offered supplication between that, and said something similar three times. Then he came down, heading towards al-Marwah, and when his feet reached the bottom of the valley he walked rapidly until the ground started to rise, then he walked at a normal pace until he reached al-Marwah, and



he did at Marwah what he had done at as-Safa.

But is that to be said at al-Marwah when one has finished sa'i?

There is a difference of scholarly opinion regarding that, and there are two views:

The first view is that he should say "Allahu akbar" and offer supplication, following the apparent meaning of the hadith of Jabir (may Allah be pleased with him).

Al-Hafiz Ibn Hajar (may Allah have mercy on him) said: Ibn `Abd as-Salaam said: Al-Marwah is better than as-Safa because the dhikr and supplication are to be said there four times, unlike as-Safa, which is only visited three times.

And he said: As for beginning with as-Safa, that does not contradict what we say, because the start is only a means.

I say: there are some reservations about this, because as-Safa is visited four times also, the first of which is at the beginning, so each of them is visited the same number of times, but [as-Safa] has the distinction of being the place where one starts.

End quote from *Fat-h al-Bari*, 3/503.

This is confirmation from al-Hafiz and al-`Izz ibn `Abd al-Salam that the pilgrim stands at al-Marwah at the end of the seventh lap of sa'i and offers supplication.

Al-Baji (may Allah have mercy on him) said: What he does and says at al-Marwah is the same, meaning that he says "Allahu akbar", proclaims Allah's oneness and offers supplication there as he does at as-Safa, and he does that every time he stands at as-Safa and every time he stands at al-Marwah until he has stood at as-Safa four times and at al-Marwah four times.

End quote from *Al-Muntaqa Sharh al-Muwatta'*, 2/300.

Shaykh Ibn Baz (may Allah have mercy on him) said: When he does sa'i, he does the same at al-Marwah when finishing the last lap: he raises his hands and offers supplication. End quote.



Shaykh Muhammad ibn Muhammad al-Mukhtar ash-Shinqiti (may Allah preserve him) said: He begins at as-Safa and ends at al-Marwah, and stands at each one four times, according to the more correct scholarly view.

There is a view which says that when he has finished the last lap, he should not stand at al-Marwah.

The view that was favoured by a group of scholars is that he should stand and offer supplication, because Jabir ibn `Abdillah (may Allah be pleased with him) stated that the Prophet (blessings and peace of Allah be upon him) did at al-Marwah what he did at as-Safa until he finished his sa`i. and a group of scholars favoured the view that he stood [at al-Marwah] four times, and that his going was one lap and his return was another lap.

End quote from *Sharh Zad al-Mustaqni`* (12/122).

Shaykh Salih al-Fawzan (may Allah preserve him) also issued fatwas to this effect.

The second view is that it is not Sunnah to say “Allahu akbar” and offer supplication at the end of sa`i, because offering supplication is only prescribed at the beginning of the lap and not at the end.

Shaykh Ibn `Uthaymin (may Allah have mercy on him) said in *Ash-Sharh al-Mumti`* (7/352): Thus we know also that offering supplication at as-Safa and al-Marwah is to be done at the beginning of laps, not at the end, and that there is no supplication after the last lap at al-Marwah because sa`i has ended. Rather supplication is to be offered at the beginning of every lap, just as in tawaf, takbir is to be said at the beginning of the circuit.

Based on that, when a person has finished sa`i at al-Marwah, he should leave, and when he has finished tawaf at the Black Stone he should leave, and there is no need to kiss or touch the Black Stone or point to it. End quote.

Conclusion:



It is Sunnah to say “Allahu akbar” when coming in line with the Black Stone at the end of tawaf, and it is Sunnah to stand and offer supplication at al-Marwah at the end of sa`i.

And Allah knows best.