

## 2. Tawaf

**Article 318**– Second obligatory act of Umrah is Tawaf; Tawaf means circumambulating the house of Allah seven rounds.

### Quintet Conditions of Tawaf

#### First: Niyah (intention)

**Article 319**– If pilgrim renounces Tawaf indeliberately then he/she should perform it whenever he/she remembers, and if the pilgrim has returned home and cannot return to Mecca or this act causes him/her severe hardness then he/she should take a reliable person as proxy.

**Article 320**– Tawaf should be performed with pure intention for Allah; because Tawaf is one of worships and it is not correct without the intention of closeness to Allah.

**Article 321**– It is not necessary for Muhrim to express the intention by words or through the heart; but noticing that he/she intends to perform Tawaf and keeps this attention until the end of Tawaf is enough. In the other hand, intention in worships is like the intention in daily tasks; as the person (for example) drinks water or walks with intention, if he/she performs worships in this way then the intention has been performed; only having the intention of closeness to Allah is necessary in worships.

**Article 322**– If pilgrim performs Tawaf or other acts of Umrah or Hajj with hypocrisy (which means perform them for expressing himself/herself and showing his/her act very good) then that act is invalidated, and he/she has performed a great sin adding to the invalidation of his/her act.

**Article 323**– If pilgrim considers the satisfaction of another person in performing worship and that act not to be performed purely for Allah then that is hypocrisy and invalidated.

**Article 324**– It is enough to perform an act “for Allah”, “for obeying the order of Allah”, “for saving from the divine punishment”, “for reaching the heaven” or “for gaining spiritual benefit and blessing” in order that act to be correct.

**Article 325**– Whenever a pilgrim performs hypocrisy after finishing Tawaf or other worships then that worship is not invalidated, although he/she had performed a false act.

**Question 326**– A pilgrim who is another person’s proxy doubts in the second round that did he made the intention of Tawaf for that person or for himself. Now, what is his duty?

**Answer:** It is a precaution to finish the Tawaf with the intention of that person who has deputized him and performs prayer of Tawaf and then performs Tawaf and its prayer again.

**Article 327**– The purpose of “purity from Hadath” is that Muhrim should be pure from Janabat, menstruation and lochia and have performed ablution for prayer.

## **Second: Purity from Hadath**

**Article 328**– “purity from Hadath” is a condition of obligatory Tawaf and it is not a condition in Mustahab Tawaf, although it is better to be pure, therefore if the pilgrim is in the state of Janabat, menstruation or lochia and has forgotten and has performed Tawaf in this way then his/her Mustahab Tawaf is correct, but if he/she has knowledge and awareness about the matter then his/her Tawaf is not correct because it is Haraam for a Jonob person to stay in Masjid al-Haraam, but performing Mustahab Tawaf without ablution for prayer doesn’t have problem.

**Article 329**– Whenever a pilgrim who has not performed ablution for prayer or has not been pure from Janabat, menstruation or lochia has performed Tawaf then his/her Tawaf is invalidated although it has been performed because of negligence, forgetfulness or ignorance about the issue.

**Article 330**– Whenever Muhrim doesn’t have water available or cannot use water also cannot wait until his/her excuse removes then it is obligatory to perform Tayammum instead of that; it can be Tayammum instead of Ghusl or instead of ablution for prayer and then he/she performs Tawaf.

**Article 331**– If Muhrim performs Tayammum instead of Ghusl and then performs one of invalidators of ablution then there is no need to repeat Tayammum instead of Ghusl and performs Tayammum instead of ablution, and until one of causes of Ghusl is not happened and his/her excuse is still remained then that first Tayammum instead of Ghusl is enough.

**Article 332**– If he/she hopes that his/her excuse will be removed then it is obligatory precaution to wait until the last opportunity, and if his/her excuse didn’t removed then performs Tayammum.

**Article 333**– If Muhrim was pure and has doubt that whether Hadath has been happened or not then don’t pay attention to his/her doubt and it is not necessary to perform Taharah (purity) again.

**Article 334**– Whenever Muhrim is certain that Ghusl has become obligatory to him/her or his/her ablution is invalidated and then doubts that whether he/she has perform Ghusl or ablution or not then he/she should perform the duty of Ghusl or ablution for prayer.

**Article 335**– Whenever Muhrim doubts after performing Tawaf that whether he/she has performed that with ablution or Ghusl then his/her Tawaf is correct; but he/she should perform that for later acts (which needs ablution or Ghusl).

**Article 336**– If Muhrim doubts during Tawaf that whether he/she has performed ablution or not and doesn't know his/her previous condition about ablution and Hadath, if it is after finishing the fourth round then he/she leaves Tawaf and performs ablution and continue the rest from that point and then performs it again as a precaution, and if it is before the fourth round his/her Tawaf is invalidated.

**Article 337**– Whenever Muhrim doubts during Tawaf that whether he/she has performed a Ghusl which was obligatory him/her or not, he/she should exit Masjid al-Haram immediately and return after perform Ghusl, then if he/she has at least finished four rounds then continues from the point and it is a precaution to perform that again after finishing Tawaf; and if it was before the fourth round then starts from the beginning.

**Article 338**– Women can delay their menstruation by using pills and perform Tawaf and Umrah and it doesn't have problem for their Umrah.

**Article 339**– Whenever women sees blood drops after using pills and this doesn't continue for three days then it doesn't consider as menstruation. They perform ablution and their acts are correct.

**Article 340**– Whenever a woman sees blood drops in other than menstruation days, and performs Tawaf and prayer of Tawaf considering that that was not menstruation bleeding, and sees blood in the night after Tawaf which has all conditions of menstruation bleeding, if she is certain that after seeing blood drops (in the night before Tawaf) blood was inside and has not been discontinued then those drops have the ruling of menstruation and her Tawaf and prayer of Tawaf is invalidated but her Umrah is correct. But she should performs Tawaf and prayer of Tawaf again (after finishing menstruation and performing Ghusl), but if she has doubt or is certain that drops have been discontinued for a while (and this is new blood) then it doesn't have the ruling of menstruation and her acts are correct.

**Article 341**– Whenever a person is performing obligatory Tawaf and his/her ablution becomes invalidated then renews the ablution and returns. If he/she has completed four rounds then performs the rest and if it was less than four rounds then starts from the beginning; and if a women menstruates during Tawaf then she should exit Masjid al-Haram immediately and her ruling is the same after becoming pure.

**Article 342**– If a Muhrim stops Tawaf because of necessity that is happened for one of religious brothers or sisters then he/she should act according to the previous article.

**Article 343**– Whenever Muhrim becomes severely ill during Tawaf in the way that he/she cannot continue Tawaf then he/she stops Tawaf, and after healing if he/she has completed four rounds then performs the rest and if it was less than that then starts Tawaf again, and if illness continues and he/she

couldn't perform Tawaf personally then others carry him/her performing Tawaf and if he/she couldn't perform Tawaf in this way either then takes a proxy.

**Article 345**– Sitting doesn't have problem during Tawaf for removing tiredness, but it is obligatory precaution to observe the conventional sequence (it means to perform Tawaf without long pauses and in sequential rounds).

**Question 346**– A person notices after performing Taqsir that he/she didn't have ablution during Tawaf and prayer of Tawaf, or his/her ablution was invalidated, now what is his/her duty? Is it necessary to wear clothing of Ihram again and performs Tawaf?

**Answer:** He/she should perform Tawaf and prayer of Tawaf again and his/her Umrah is correct and there is no need to wear clothing of Ihram.

**Question 347**– Ablution of one of Hajjis invalidated during the last round of Tawaf. He completed Tawaf with that condition and then performed ablution and started Tawaf again from the beginning and performed prayer of Tawaf and Sa'y and Taqsir after that. Is his act correct?

**Answer:** Second Tawaf and acts after that are correct; although he could completed Tawaf and suffices to that.

**Question 348**– A person performs Umrah al-Mufradah as the proxy of his father and the next day wears Ihram as the proxy of his mother and during second Umrah recognizes that he had performed Tawaf and prayer of Tawaf of the first Umrah without ablution. Now, what is his duty?

**Answer:** He performs Tawaf and prayer of Tawaf of first Umrah again and continues second Umrah with the intention Rija' (Attention that it is not permitted to perform more than one Umrah in one lunar month, except with the intention of Rija', which means hoping for the goodness of the act not absolutely).

**Question 349**– A person, who had to perform Jabirah ablution and Tayammum, has performed acts of Umrah without Tayammum because of ignorance about the religious rulings. What is his duty?

**Answer:** Tawaf and its prayer should be performed again and it is a precaution to also perform the acts after Tawaf and its prayer again.

**Question 350**– We reached Masjid al-Haram at the time of dawn prayer. Caravan administrator said: "Wait a while; we perform Tawaf after the dawn prayer". I went to sleep because of tiredness and because I didn't find water available I performed Tayammum and performed Tawaf and prayer with Tayammum. Are my acts correct?

**Answer:** If it was possible for you to perform ablution, although by going to station and performing the acts (for example) in the next day then Tayammum was not correct. Your duty is to perform Tawaf and its prayer again, and if you cannot do that then take a proxy.

**Question 351**– A person feels that his/her clothing has become impure (Najis) during obligatory Tawaf but doesn't pay attention and performs Tawaf and the acts in that condition, then checks the clothing and finds out for certain that it has gotten impure during Tawaf, and returns home without compensation of the acts. Now, what is his/her duty? Is he/she still in the state of Ihram?

**Answer:** If the person was not certain that his/her ablution is invalidated and his/her clothing has become impure (although has gained certainty after the acts) then he/she has exited from the state of Ihram, but should perform Tawaf and prayer of Tawaf again, and if he/she cannot perform that personally then should take a proxy.

**Question 352**– A woman is more than fifty solar years and it is one and a half year that she doesn't menstruate; but has seen blood during Ihram. Is it possible to have doubt about her menopause? What is her duty?

**Answer:** Whenever it doesn't have the conditions and features of menstruation then it has the ruling of Istihaza (undue menstruation) and her Hajj and Tawaf is correct by performing the duties of a woman in the state of Istihaza.

**Question 353**– Whenever Sayyeda women see blood that has all conditions of menstruation after sixty and non-Sayyeda after fifty then what should they do for Tawaf and prayer of Tawaf?

**Answer:** It has the ruling of menstruation by having all condition of menstruation. Also in our environment, Sayyeda women doesn't have the ruling of women of Quraish and they also enter the state of menopause after fifty lunar years (about 48.5 solar years), which means any suspicious blood that they see has the ruling of Istihaza.

**Question 354**– A woman has the state of minor Istihaza during Tawaf. What is her duty?

**Answer:** If it is after completing the fourth round then finishes Tawaf after renewing the ablution and purifying the body and clothing, and if it is before the fourth round then starts Tawaf from the beginning after renewing the ablution and purifying.

**Question 355**– A woman in the state of Istihaza performs Tawaf after performing Ghusl and ablution, but she sees blood drops during Tawaf. What is her duty?

**Answer:** If she is bleeding continuously and she had perform her duty and has prevented bleeding as much as possible then she has no other duty to perform, but if bleeding has stopped completely and he performed Ghusl and after that bleeding has started again then it has the ruling of new Hadath.

**Question 356**– A woman in the state of Istihaza who has to perform Ghusl and ablution for prayer and by performing these acts her acts are delayed which sometimes this delay is long, like returning station for Ghusl. Does this delay have problem?

**Answer:** As it has been said before, when a woman in the state of Istihaza performs the duty of Ghusl for prayers then she is pure and there is no other Ghusl necessary for performing Tawaf and prayer of Tawaf.

**Question 357–** A woman in the state of Istihaza performed Ghusl or ablution and started Tawaf. During Tawaf the noon prayer began and she paused her Tawaf and performed the prayer. After the prayer, she continued Tawaf with that Ghusl or ablution for prayer. Was her Tawaf correct?

**Answer:** Whenever a woman in the state of major Istihaza performs Ghushs of prayers in time then there absolutely no other Ghusl obligatory to him for performing Tawaf and prayer of Tawaf.

**Question 358–** Some of women eat pills for preventing menstruation especially for performing the acts of Hajj; nevertheless they see few blood d r o p s during Ihram. Does it harm their acts?

**Answer:** If these d r o p s don't continue for three continuous days then they have the ruling of Istihaza and don't harm the acts of Hajj, and the person should act according to the acts of Istihaza and if she saw only few drops and they had not continued then only ablution is obligatory and Ghusl is not necessary.

**Question 359–** What is the duty of a woman who has seen blood after Tawaf of Umrah about the next acts? Is it possible that it is menstruation and stops by eating pills?

**Answer:** If she assumes that this bleeding stops by eating pills then she performs prayer of Tawaf and Sa'y ad Taqdir and Tawaf of Nisa' by purifying and performing ablution and Ghusl and the duties of woman in the state of Istihaza, and if it is recognized that she has performed the acts in the state of menstruation then she performs prayer of Tawaf and Tawaf of Nisa' and its prayer again after becoming pure and if she has certainty about menstruation then goes out of the mosque and performs prayer of Tawaf and the following acts after becoming pure and if there is no time left then she takes a proxy for performing Tawaf of Umrah and Tawaf of Nisa' and its prayer.

**Question 360–** If a woman who has fixed menstruation days and for examples menstruation lasts for seven days becomes pure in the seventh day and performed Ghusl and then performs the acts of Hajj, but sees blood d r o p s after that, then how are her acts?

**Answer:** If her acts have been performed while she was pure then they are correct.

**Question 361–** The order of menstruation of some women is disordered because of eating contraceptive pills in the way that they see blood and blood d r o p s for a long time. What is the duty of this group of women in Hajj?

**Answer:** If bleeding continues for three days and it happens in the menstruation days, although in the way that purity is inside for three days after beginning, then it has the ruling of menstruation. Unless, it has the ruling of Istihaza.

**Question 362**– A woman doesn't menstruate; but she sees secretions and blood drops for two or three days every two months. What is her duty?

**Answer:** If bleeding wasn't continuously, although inside, for three days then it has the ruling of Istihaza.

**Question 363**– A woman has performed Ghusl with the intention of Ghusl of Janabat after become pure from menstruation because of ignorance about religious rulings and because she thought that she was in the state of Janabat, and has performed the acts with this Ghusl. What is the ruling of her Umrah?

**Answer:** If her purpose was to perform Ghusl for menstruation and called that Janabat then her act is correct.

**Question 364**– A person recognizes after performing the acts that Ghusl of touching the dead body was obligatory to him and he has not performed that yet. Is his Umrah correct?

**Answer:** If he has performed another obligatory of Mustahab Ghusl then it is enough and his acts are correct and now he has no other duty to perform; although his Umrah doesn't have problem, but it is obligatory to perform Tawafs and prayers again and if he cannot then he should take a proxy.

**Question 365**– A single girl has become Jonob (person in the state of Janabat) at the beginning of her adolescence; but she has not performed Ghusl of Janabat yet, but she has performed other Ghusls like Ghusl of menstruation and Ghusl of Friday and has performed Umrah in this condition. Please tell that:

1– What is the condition worships that she has performed after that state until now?

2– Is she still in the state of Ihram and are all prohibited acts of Ihram Haraam to her?

3– What is the ruling of her Umrah, and what is her duty now?

**Answer:** If she has performed another Ghusl then it is enough; therefore, the acts that she has performed after Ghusl of Friday or menstruation including her Umrah are correct, but she should perform Ghazaa of prayers that she has performed after Janabat and before the first Ghusl gradually, and if she has not performed any Ghusl until Umrah then she should perform obligatory Tawafs and their prayers again and if she cannot then she should take a proxy, and she should abstain from fragrance, marriage and prohibited acts that become Halaal by performing Tawaf of Nisa' as a precaution until performing these acts again.

**Question 366**– Whenever a Muhrim become Jonob and water harms him and there is also not enough time, is performing Tawaf and its prayer with Tayammum enough or should he also take a proxy?

**Answer:** It is enough and it is not necessary to take a proxy.

**Question 367**– A woman performs Tawaf and prayer of Tawaf assuming that she has become pure and

starts Sa'y. She recognizes during Sa'y that she has not become pure yet, what is her duty? What is her duty if she recognizes after performing Sa'y?

**Answer:** In the first condition, she stops Sa'y and performs Tawaf and prayer of Tawaf and Sa'y after becoming pure and in the second condition performing Tawaf and prayer of Tawaf again is necessary and also performs again as a precaution.

**Question 368-** If a woman become Muhrim with the intention of Umrah al-Mufradah and menstruates after that, and her menstruation continues all the days that she is in Mecca, what should she do for Umrah al-Mufradah? What is her duty if she has return to Iran without performing the acts of?

**Answer:** In the conditions of the question, she should take a proxy for performing Tawaf and prayer of Tawaf and performs the rest of the acts by herself, and if she has returned to Iran then she should go back and perform her acts, and if she cannot then she should take a proxy for the acts of Umrah, but she should perform Taqsir personally and observe the order of Taqsir and the other acts and she remains in the state of Ihram until she performs the acts of Umrah.

### Ruling of Masloos

**Question 369-** What is the duty of Masloos (incontinent in urinating) for Tawaf and prayer of Tawaf?

**Answer:** If the illness reduces in a period of time in the way that person can perform Tawaf and prayer of Tawaf with pure body and clothing in that time then he/she should perform them in that time, and if there is no such a time available if it is not so hard then the person should renew the ablution each time that his/her ablution is invalidated and if this causes severe hardness then the person performs one ablution for Tawaf and one ablution of prayer and taking the proxy is not necessary.

**Question 370-** A person has had a surgery and presently a sack is tied to him that urine enters that sack continuously either from urethra or place of surgery. Is this person considered as Masloos?

**Answer:** Yes, he has the ruling of Masloos that its ruling mentioned in the previous answer.

**Question 371-** A Muhrim who is incontinent in excreting colic and maybe one or two months in the year his illness is reduced, and his ablution becomes invalidated in one or two minutes, what is his duty?

**Answer:** If he cannot perform ablution during Tawaf or this act causes him severe hardness then he can suffice to one ablution for Tawaf and performs another ablution for prayer of Tawaf, although his ablution become invalidated during Tawaf and prayer and there is no need to take the proxy.

**Question 372-** There is an old man who is incontinent in urination and doesn't keep himself from contaminating his clothes and the mosque for Tawaf and don't pay attention to guidance of others; can he take a proxy for Tawaf?

**Answer:** He should take a proxy.

### **Ruling of Mabtoon (incontinent in defecating)**

**Question 373**– It is a while that I am Mabtoon because of an illness and surgery and don't feel the excretion. Therefore I use an especial sack and act according to Risalah for ablution and prayer. What is my duty about Hajj considering that, god willing, I will go to pilgrimage of the house of Allah the next year?

**Answer:** If there is a time that it is possible to perform Tawaf and prayer of Tawaf without defecation then you should choose that time and perform your acts, and if there is no such a time and you don't feel defecation at all then perform Tawaf with one ablution and prayer of Tawaf with another ablution.

### **Third: Purity from Najasat (impurity)**

**Article 372**– The body and clothing of Tawaf-performer (whether in obligatory or Mustahab Tawaf) should be pure of any impurity, even some of impurities which have been forgiven for prayer (like blood less than one dirham) are not forgiven in Tawaf, but about blood of injuries, if washing them causes severe hardness then it doesn't harm Tawaf

**Article 375**– If small parts of clothes like socks, hat or coin bag, which are not enough to cover private parts solely are impure then it doesn't have problem.

**Article 376**– If purifying the blood of injuries causes severe hardness then washing them is not necessary, but it is obligatory precaution to purify the body and change clothes as much as possible and in amount that doesn't causes hardness.

**Article 377**– If it is possible to purify the body and clothing by delaying Tawaf then it is a precaution to do that on the condition that there is enough time.

**Article 378**– Whenever clothing or the body is impure and the pilgrim doesn't know or he/she knew but now has forgotten, if recognizes the matter after Tawaf then Tawaf is correct, and if recognizes the matter during Tawaf then he/she should change that clothing and continue Tawaf with pure clothing and if he/she doesn't have pure clothing with him/her then stops Tawaf and rinses clothing or the body and then performs the rest of Tawaf and his/her Tawaf is correct, whether it happens before completing the fourth round or after that.

**Article 379**– If Muhrim has doubt about the purity of his/her body or clothing then he/she can perform Tawaf in that condition, whether knows that they were pure before or not, but if he/she is certain that it was impure before and doesn't know that did he/she purify that or not then cannot perform Tawaf in that condition, and should purify first and then perform Tawaf.

**Article 380**– If the body or clothing of Muhrim becomes impure during Tawaf then he/she pauses Tawaf

and rinses the body or clothing then continues Tawaf from the place that he/she had paused and his/her Tawaf is correct, whether it is before completing the fourth round or after that.

**Article 381**– If Muhrim sees an impurity on his body or clothing during Tawaf and assumes that it is happened during Tawaf then acts according to the previous article.

**Question 382**– A person saw an impurity on his body in the sixth round of Tawaf and was certain that it has happened in previous rounds, but completed Tawaf without noticing this matter and performed Tawaf again after purifying his body, and then performed other acts of Umrah. Is his Umrah correct?

**Answer:** His act doesn't have problem.

**Question 383**– A person recognizes some blood on his nose. Cleans that with handkerchief and continues Tawaf. Is this Tawaf correct?

**Answer:** If his/her nose has become Najis then he/she should rinse that and completes Tawaf, and if he/she doesn't perform this act then it is a precaution to complete Tawaf after purifying and performs prayer and then performs Tawaf and prayer again.

**Question 384**– What is the ruling of infants who urinate in their diaper during Tawaf or Sa'y?

**Answer:** Their Hajj is correct; god willing.

#### **Fourth: Circumcision for Men**

**Article 385**– Whenever a man has not circumcised then his Tawaf is invalidated and it is obligatory precaution for underage children to be also circumcised.

**Article 386**– If uncircumcised child is forced to Ihram or made him Muhrim then his Ihram is correct; but all of his Tawafs have problem. Therefore, this person remains in Ihram and exiting from the state of Ihram will become hard for him, except that he circumcises and then performs Tawaf or carry him to perform Tawaf.

**Article 387**– If a person is born circumcised then his Tawaf is correct.

**Article 388**– Whenever a person performs Tawaf uncircumcised deliberately, because of forgetfulness or ignorance about the issue then his Tawaf is invalidated.

**Question 389**– What is the duty of a person who has been circumcised incompletely and has performed the acts of Hajj?

**Answer:** it is obligatory precaution to perform Tawafs and prayers of Tawaf again after complete and correct circumcision and if he cannot go to Mecca then he should take a proxy.

**Question 390**– If a person is circumcised incompletely in the way that the top of his organ is not shown, but it is shown when it is erected then is he considered as circumcised person and his Tawafs are correct? If the answer is negative and he should circumcise again and he is ashamed of this act because of his age then what is the ruling of the matter?

**Answer:** It is obligatory to perform Tawaf and its prayer again after circumcision, and shame doesn't make any sense in these issues. He can refer to an aware physician secretly and perform circumcision and this is very easy in our times.

### **Fifth: Covering Private Parts**

**Article 391**– Covering private parts is obligatory for Tawaf–performer, and it is necessary to cover his/her body in the way it is not called naked.

**Article 392**– It is obligatory precaution to observe all condition of clothing of prayer–performer during Tawaf.

### **Tawaf with Clothing that Khums Applies to That**

**Question 393**– A person has bought clothing of Ihram with unpaid–Khums money and has become Muhrim with that clothing and has performed Tawaf and prayer of Tawaf. Now what is his/her duty?

**Answer:** If it isn't done deliberately or knowingly then his/her Hajj and Umrah is correct but if he/she is a neglected ignorant then it is obligatory precaution to perform Tawaf and its prayer again.

**Question 394**– If Muhrim brings unpaid–Khums money with him/her then does his/her Tawaf have problem?

**Answer:** It doesn't have problem for his/her Tawaf.

### **Limit of Covering in Tawaf**

**Question 395**– Is veil of Muhrim women during Tawaf is like the veil of women during prayer or is there any difference?

**Answer:** There is no difference; in prayer, covering top and bottom of the feet is excluded, but it is a precaution to cover those parts during Tawaf (wearing socks). Also, wearing mask is not permitted in Tawaf but it doesn't have problem in prayer.

**Question 396**– What is the ruling of Tawaf of a Muhrim women if some of her hair or another part of her body, which should be covered, is showing?

**Answer:** Her Tawaf is correct, although she has performed a sin.

**Question 397**– Some of women wear thin white clothing for Ihram that their body is showing from beneath clothing in normal condition or when they perspire. How are their Tawaf and prayer?

**Answer:** Clothing should cover the body and prayer and Tawaf is invalidated when body is showing.

**Question 398**– Women who knows that a part of they arm is showing when they raise their hands in front of Al-Hajar al-Aswad or when they take prayer book in their hands, how is their Tawaf if they perform this act knowingly?

**Answer:** If they perform that knowingly and deliberately then their Tawaf is invalidated.

**Question 399**– When chest or arms of men is showing, what is the ruling of that?

**Answer:** It doesn't harm Tawaf but it is better to cover them in presence of non-Mahram persons.

## Heptad Obligatory Acts of Tawaf

### First and Second: Beginning from al-Hajar al-Aswad and Finishing to That

**Article 400**– Muhrim should begin Tawaf from “Al-Hajar al-Aswad” and should end to “Al-Hajar al-Aswad” and it is enough that it can be said he/she has begun from Al-Hajar al-Aswad and has ended to that, and it is not necessary to notice that parts of the body to be parallel to al-Hajar al-Aswad; but it is obligatory precaution to begin a little before al-Hajar al-Aswad and to end a little after that in order to gain certainty about complete seven rounds.

**Article 401**– In Tawaf, Muhrim should begin like any Muslim and abstain from notices of scrupulous persons about being parallel to al-Hajar al-Aswad and it is not necessary to stop in front of al-Hajar al-Aswad in the next rounds, and Muhrim should continue without stopping until completing seven rounds in order not to disturb other Tawaf-performers.

**Article 402**– Sometime, it can be seen that ignorant persons stop in each round of Tawaf and move forward and backward in order to observe to be parallel to al-Hajar al-Aswad; this act is not necessary at all and even sometimes it is Haraam.

**Question 403**– A person has begun Tawaf from al-Hajar al-Aswad and has ended to Rukn Yamani the fourth corner of the Ka'ba), which is before al-Hajar al-Aswad, and has wended the distance between Rukn Yamani and al-Hajar al-Aswad without intention, and has made intention again from al-Hajar al-Aswad and has ended to Rukn Yamani and has performed seven rounds of Tawaf in this way. What is the ruling of his Tawaf?

**Answer:** This Tawaf is invalidated and should be performed again.

**Question 404**– If a person begins Tawaf before al-Hajar al-Aswad and ends to that place then is this

Tawaf invalidated?

**Answer:** this Tawaf is invalidated.

**Question 405–** What is the duty of a person who has begun Tawaf from Rukn Yamani and has ended to the same place and then has performed prayer of Tawaf and has noticed his/her mistake after that? If this person recognizes his/her mistake during Tawaf and ends Tawaf to al-Hajar al-Aswad then does this extra distance harm his/her Tawaf?

**Answer:** this person should perform Tawaf and its prayer again and performing again in the second condition is a precaution.

**Question 406–** What is the duty of a person who is certain that Rukn Mustajar (Rukn Yamani which is situated before al-Hajar al-Aswad) is al-Hajar al-Aswad and begins Tawaf from that place and end to that and recognizes his/her mistake after that?

**Answer:** The foresaid Tawaf is invalidated as obligatory precaution and should be performed again.

### **Third: The House of Ka'ba to Be on the Left Side of Tawaf-Performer**

**Article 407–** It is obligatory for Muhrim to perform Tawaf in the way that house of Ka'ba to be on the left side (counterclockwise) as it is common among Muslims.

**Article 408–** It is not obligatory that the face of Tawaf-performer to be forward, and the person can look the right and the left side and even turn and look back.

**Article 409–** It is not necessary that left shoulder always to be parallel to Ka'ba, and it is enough to circumambulate the house of Ka'ba normally like other Muslims, and it doesn't have problem to face the Ka'ba and continue his/her way.

**Article 410–** It is not necessary at all to keep the left shoulder always parallel to Ka'ba like commons do (especially when reaching Hijr Ismael); and if this act vilifies the religion then it is nor permitted, and it is better to observe presence of the heart in all conditions instead of these unnecessary cautions and circumambulate the house of Ka'ba like other Muslims.

**Article 411–** Sometimes, it can be seen that some ignorant persons ask others to circumambulate them as a precaution in the way that they have no more control over themselves. Although this act doesn't invalidate Tawaf but undoubtedly acts of these persons are very bad and forbidding.

**Article 412–** Whenever some of Tawaf is performed in opposite way because of congestion of crowd, for instance if performer's body place forward or backward to Ka'ba or he/she walks a little backward and continues Tawaf then he/she should perform that distance again and if it is not possible to return then he/she should circumambulate with crowd without the intention of Tawaf until he/she reaches that place

and makes the intention in there and continues Tawaf.

**Article 413**– If people move the performer involuntarily because of congestion, if performer has entered Tawaf noticing this matter and voluntarily then it doesn't harm his/her Tawaf.

**Article 414**– Tawaf–performer can perform Tawaf in any manner; he/she can perform fast or slow, ride or afoot or even running, but it is better to walk normally and with calmness and pray to Allah.

**Question 415**– A person has kissed Ka'ba during Tawaf and he assumes that he has walked some steps in that condition, and this doubt has been happened after Tawaf. What is the ruling of his Tawaf?

**Answer:** His Tawaf is correct because the doubt is after Tawaf.

**Question 416**– A person has detoured his way during Tawaf because of kissing and touching Bait Allah al-Haraam and doesn't know that whether he has continued Tawaf in return from that place or not, now what is his duty?

**Answer:** If his doubt was after Tawaf then his Tawaf is correct, unless he should start from the beginning.

**Question 417**– One of Hajjis thought that he has performed a part of the round because of pressure of crowd but he is not certain about this matter, and he has performed the rest of the round with the intention of Riya' and as a precaution (in order that if that round is invalidated then it doesn't include in Tawaf and if it is correct the it doesn't consider extra to Tawaf) and then he has performed seven rounds and didn't include that round. What is the ruling of this Tawaf?

**Answer:** This Tawaf is correct as a precaution.

**Question 418**– A person has moved some steps forward because of the pressure of crowd, and then has left that distance and has performed another round instead of compensating that amount, that in this way he/she has totally performed seven complete rounds and one incomplete round. Is this Tawaf correct?

**Answer:** this Tawaf has problem and it should be performed again.

**Question 419**– If Muhrim knows that he/she will performed all or a part of Tawaf involuntarily because of congestion of crowd then can he make the intention that the amount of moving by crowd include in Tawaf and is considered as ride Tawaf?

**Answer:** This Tawaf is correct and doesn't have problem.

**Question 420**– A person reaches one of Tawaf–performers who has fell on the ground in his way and helps him to stand. It is possible that he walks some steps in this way without attention to Tawaf. In result, he doesn't know that has he performed some of Tawaf without the intention or not, what is his

duty?

**Answer:** If he had the intention of Tawaf, even totally, then it is enough.

**Question 421–** A person gains certainty in the fifth round that he/she has performed five meters of the first also the second round involuntarily. What is his/her duty?

**Answer:** If he/she has made the intention to place himself/herself among Tawaf-performers and circumambulate with them from the beginning then it is included in Tawaf and correct.

#### **Fourth: “Hijr Ismael” to Be Included in Tawaf**

**Article 422–** It is obligatory to include “Hijr Ismael” in to Tawaf, which means to circumambulate Ka’ba from outside Hijr Ismael. Therefore, if a Muhrim circumambulates from inside “Hijr Ismael” then he/she shouldn’t count that round and begins from al-Hajar al-Aswad again (but, by considering the fact that returning backward in these conditions is hard because of congestion of crowd then it is better to continue that round with Tawaf-performers without intention until he/she reaches al-Hajar al-Aswad and then makes the intention and continues that round).

**Article 423–** Whenever a person performs Tawaf from inside Hijr Ismael deliberately then it has the ruling of deliberate invalidation of Tawaf which its ruling has been mention at the beginning of issues of Tawaf.

**Article 424–** If a person recognizes after performing the acts of Umrah that he/she has performed some rounds of Tawaf from inside Hijr Ismael involuntarily then his/her Umrah is correct, but he/she should complete that Tawaf and then performs prayer of Tawaf again.

**Article 425–** If a person performs Tawaf in some rounds on the wall of Hijr Ismael then it is enough to perform that amount again and performing all of Tawaf again is not necessary (albeit no one goes on the wall of the Hijr in present condition).

#### **Fifth: Tawaf to Be Performed Out of the House of Ka’ba**

**Article 426–** Tawaf should be performed out of the house of Ka’ba. Therefore, it is not permitted to perform Tawaf inside the house of Ka’ba.

**Article 427–** It is not permitted to perform Tawaf in that part of side of Ka’ba which is called “Shadherwan”. Although, today Shadherwan has been built in the way that practically performing Tawaf on that is not possible.

**Article 428–** Putting the hand on the wall of house of Ka’ba or the wall of Hijr Ismael or putting the hand on Hijr Ismael doesn’t harm Tawaf, although it is Mustahab precaution not to put the hand on the wall of Ka’ba in that side which Shadherwan is situated.

**Article 429**– Whenever a pilgrim enters the house of Ka’ba during Tawaf then his/her Tawaf is invalidated and should be performed again, and if he/she performs from inside Hijr Ismael then he/she performs that round (as it has been mention above) again from al–Hajar al–Aswad; but if pilgrim performs Tawaf on the wall of Hijr Ismael or Shadherwan then performing that amount again is enough.

### Sixth: Boundary of Area of Tawaf

**Article 430**– It is famous among a group of Faqihs that Tawaf should be performed in the distance between Maqam of Ibrahim and the house of Ka’ba<sup>1</sup> and this distance should be observed from each side. Therefore, from the side of Hijr Ismael Tawaf zone is less than three and a half meter because the size of Hijr Ismael (that is totally ten meters) subtracts from the whole distance, but it is the right that Tawaf to be permitted to perform in all parts of Masjid al–Haraam, although it is Mustahab to observe the precaution when crowd is congested. It means that if performing Tawaf in foresaid distance is not hard then performer doesn’t exit that.

**Article 431**– Connection of rows of Tawaf–performers is not the condition.

**Article 432**– Performing Tawaf in upper levels when crowd is very congested and for ill persons who are not permitted to perform Tawaf from the ground doesn’t have problem, and taking proxy is not necessary.

**Question 433**– A woman is not capable of performing Tawaf without help of the others. She should be circumambulated on a carrier out of Tawaf zone or a non–Mahram person carries her on his back. What is her duty?

**Answer:** Considering that according to our fatwa Tawaf zone doesn’t have definite boundary then she can be circumambulated on a carrier from behind Maqam of Ibrahim.

**Question 434**– A person who was not aware of boundaries of Tawaf zone has performed Tawaf and has doubted after that whether he had been in Tawaf zone or not. Is his Tawaf correct?

**Answer:** As it has been mention above his Tawaf is correct anyway because Tawaf has no definite boundary.

**Question 435**– If Muhrim is certain that will contact a non–Mahram man or woman during Tawaf in defined zone then is it still necessary to perform Tawaf in defined zone?

**Answer:** We said that Tawaf has no definite boundary. Moreover contacting over clothes without any especial intention doesn’t have problem.

**Question 436**– Sometime, person has to go further from Tawaf zone, distance between Maqam of Ibrahim and Ka’ba, whether it is because of cleaning services or some repairs around Ka’ba, also persons who perform Tawaf with wheelchair or those who are circumambulated with carrier and like

them. Are these Tawafs correct?

**Answer:** As we have said before, Tawaf has no definite boundary according to our opinion and it is permitted to go further than the distance between Maqam of Ibrahim and Ka'ba voluntarily. [1](#)

### Seventh: Sequence

**Article 437**– Conventional sequence is a condition of Tawaf; which means to circumambulate seven continuous rounds around the house of Ka'ba and less than seven rounds if not enough; but sequence is not a condition of Mustahab Tawaf.

**Article 438**– Whenever a pilgrim stops Tawaf deliberately (for resting, drinking water etc.) but doesn't exit the mosque and returns before passing of the sequence and continues from the place that he/she has stopped then his/her Tawaf is correct; whether it has been performed less than four rounds or more?

**Article 439**– Whenever the time of obligatory or supererogatory (Nafilah) "Vitr" prayer comes during obligatory Tawaf then the performer can leave Tawaf, performs the prayer and then returns and continues the rest of Tawaf, whether it is before the completion of four rounds or after that.

**Article 440**– If a person is performing Tawaf and the time for obligatory prayer is short then it is obligatory to leave Tawaf and perform prayer, then if he/she has left after four rounds then continues from the same place unless he/she should perform from the beginning as a precaution.

**Article 441**– Stopping Tawaf for reaching congregation prayer or the preferred time of obligatory prayer is permitted and even it is Mustahab. And pilgrim continues Tawaf from the place that he/she has left and it is Mustahab precaution to act according the previous article (notice that this issue is about congregation prayer).

**Article 442**– If a pilgrim stops Tawaf without any excuse and performs an act which is against Tawaf like delaying a long time and conventional sequence is passed then it is a precaution that if he/she has performed four rounds then completes Tawaf and then performs that again; but it has no problem to start Tawaf from the beginning.

**Article 443**– Whenever the excuse of a person who has left Tawaf continues until the time of performing Tawaf gets short then others should bring him/her to Masjid al-Haram and circumambulate him/her if it is possible and if it is not possible then they should take him/her a proxy.

**Article 445**– If a pilgrim remembers during Sa'y of Safa and Marwah that he/she has performed Tawaf incomplete then he/she should return and perform Tawaf from the place that he/she has left and then performs the rest of Sa'y and his/her Tawaf and Sa'y are both correct. But it is obligatory precaution to complete Tawaf and then performs that again if it was less than four rounds. Also if he/she has performed Sa'y less than four times then completes that and performs that again and the pilgrim can

leave Sa'y and Tawaf in both cases and start them from the beginning.

**Article 446**– Hajji can leave Tawaf, kisses the house of Ka'ba, and then returns and continues from the place that he/she has left, but it is better not to perform this act.

**Question 447**– A person was performing the first round of Tawaf that congregation prayer started. Therefore, he stopped Tawaf and performed prayer. Then he started Tawaf from the beginning after the prayer and performed seven complete rounds. Is his Tawaf correct?

**Answer:** It doesn't have problem.

**Question 448**– A person leaves Tawaf because of any reason and starts Tawaf from the beginning. Is his/her Tawaf correct? What is his/her duty if he/she has performed the next acts?

**Answer:** Tawaf and the next acts are correct anyway.

**Question 449**– Some of pilgrim of the house of Allah was performing Tawaf that cleaning personnel started cleaning and Tawaf-performers had to leave Tawaf. It passed a while and they thought that conventional sequence is passed; therefore they started Tawaf from the beginning. What is the ruling of Tawaf if passing the sequence is doubtful?

**Answer:** It doesn't have problem anyway.

**Question 450**– A person leaves the first round that had been performed incomplete and performs six other rounds and then performs the first round again. Is his Tawaf correct?

**Answer:** If his intention has been to perform obligatory legal Tawaf totally then it doesn't have problem.

**Question 451**– A person makes the intention of Tawaf in his heart and moves for performing Tawaf. He/she thoughts that the intention of Tawaf should be said by words, therefore he/she leaves that round and returns and started Tawaf from the beginning. Is his/her Tawaf correct?

**Answer:** It doesn't have problem.

**Question 452**– A person disorders his Tawaf and begins another Tawaf. Then he disorders that and begins the third Tawaf and completes that. What is his duty now?

**Answer:** His last Tawaf doesn't have problem, but it is proper that believers abstain from these acts as much as possible.

**Question 453**– A person cannot continue Tawaf in the sixth round because of tiredness. Therefore, he stops Tawaf and rests and takes a proxy to perform the rest of Tawaf then he performs prayer of Tawaf personally. Afterward, he recognizes that resting doesn't disorder Tawaf. Now, what is his duty?

**Answer:** He performs the rest of Tawaf personally and then performs his prayer again.

**Question 454–** A person fainted during Tawaf and couldn't continue that and recovered after some hours. Can he/she continue his/her Tawaf from the same place that it has been stopped and then performs rest of the acts?

**Answer:** If his/her Tawaf has been stopped before the completion of the fourth round then he/she performs ablution and then starts Tawaf from the beginning, and if it has been after the fourth round then continues from the same place after performing ablution.

**Question 455–** If a person, who has the duty of completing and performing Tawaf again, completes his/her incomplete Tawaf and his/her Tawaf stops again during performing the first Tawaf again then should he also complete this Tawaf and perform that again?

**Answer:** Yes, there is no difference.

**Question 456–** In cases that person should completes Tawaf as a precaution, and then performs prayer of Tawaf and performs Tawaf and prayer of Tawaf again after that, is it enough to perform one Tawaf with the intention of whole and completing Tawaf (it means that if the performed amount is invalidated then has the intention of all seven rounds, and if it is correct the has the has the intention of the rest) and then performs two Rak'ats of prayer of Tawaf?

**Answer:** It is better to leave the first Tawaf and begins another Tawaf, because it is Mustahab precaution.

**Question 457–** Is order necessary in cases that pilgrim completes and performs Tawaf and Sa'y again?

**Answer:** Yes, it is a precaution to complete Tawaf first and performs prayer and then performs Tawaf and its prayer again and goes for Sa'y after that.

**Question 458–** In cases that Tawaf and prayer should be performed again, is it necessary to be with clothing of Ihram?

**Answer:** It is not necessary.

## **Rulings of Tawaf**

### **Incapability of Performing Tawaf**

**Article 459–** Whenever Muhrim cannot perform Tawaf because of illness until the time gets short, if it is possible, others should bring him/her and circumambulate in a way (although circumambulate Muhrim pickaback or on wheelchair or carrier. Albeit by observing the conditions and rulings of Tawaf as much as possible) and if it is not possible in this form then they should take him/her a proxy.

## Forgetting to Perform Tawaf

**Article 460**– if Muhrim starts performing Sa'y between Safa and Marwah and then remembers that he/she has not performed Tawaf then he/she should leave Sa'y and perform Tawaf and prayer of Tawaf and performs Sa'y again after that.

**Question 461**– What is the duty of Muhrim if he/she recognizes that he/she has forgotten to permit Tawaf or his/her Tawaf is invalidated after Taqsir?

**Answer:** He/she should perform Tawaf and its prayer gain but it seems that he/she has exited Ihram and has no atonement.

**Question 462**– What is the duty of Muhrim if he/she recognizes after Tawaf and its prayer that he/she didn't have performed one or two rounds of Tawaf?

**Answer:** This person should perform the missing amount and performs prayer of Tawaf again.

## Decreasing or Increasing Tawaf

**Article 463**– it is not permitted to decrease or increase Tawaf. Whenever a person adds an amount to seven rounds deliberately or because of ignorance then his Tawaf is invalidated; and if decreases obligatory Tawaf then his/her Tawaf is correct if he/she returns before that conventional sequence is passed unless his/her Tawaf is invalidated and should start it from the beginning.

**Article 464**– It is permitted to stop obligatory or Mustahab Tawaf and to start from the beginning (this ruling is a solution for many problems of Tawaf; because performer can leave that and start it from the beginning).

**Article 465**– Whenever Muhrim performs Tawaf more than seven rounds deliberately then his/her Tawaf is invalidated, whether he/she has the intention of adding to the rounds from the beginning or makes this intention after the seventh round, and whether the extra amount is one round or more or less. But if Muhrim doesn't perform the extra amount with the intention of Tawaf, for instance moves with crowd for one round at the beginning in order to become familiar with Tawaf and then make the intention when he/she reaches al-Hajar al-Aswad then this act doesn't have a problem. Also, if Muhrim cannot exit the circle of Tawaf immediately after finishing seven rounds because of congestion of crowd then it doesn't have a problem to move a distance with people without the intention of Tawaf and then exits.

**Article 466**– Whenever Muhrim performs Tawaf more than seven rounds involuntarily, then if the extra amount is less than one round leaves that and his/her Tawaf is correct, and if it is one round or more then it is a precaution to add to that amount until seven rounds in order to complete that as Mustahab Tawaf and then performs two Rak'ats of prayer of obligatory Tawaf and after Sa'y (when it is obligatory) perform to other Rak'ats for Mustahab Tawaf. And it is not necessary to make the intention that the first

Tawaf is obligatory and the second one is Mustahab, and it is enough to perform with the intention closeness to Allah.

**Article 467**– Whenever Muhrim leaves obligatory Tawaf incomplete, if it is after finishing four rounds then returns and completes Tawaf (whether sequence is passed or not) and if it is before four rounds then he/she can return and complete if sequence is not passed unless should start from the beginning.

**Article 468**– Whenever a person recognizes after returning hometown that his/her Tawaf has been left incomplete then it is a precaution to return and complete that according to the foresaid method and if he/she cannot return then he/she should take a proxy. And it is a precaution to sacrifice a sheep in Mecca and if it is not possible then sacrifice in his/her city.

**Article 469**– If Tawaf–performer make the intention of performing more or less than seven rounds from the beginning deliberately then his/her Tawaf is invalidated, although complete to seven rounds.

**Article 470**– It is obligatory precaution to perform Tawaf again if Tawaf–performer performs less or more than seven rounds because of ignorance about the issue, forgetfulness or negligence.

**Article 471**– If Muhrim changes his/her mind about the intention of seven rounds during Tawaf (whether makes the intention for less or more) then his/her Tawaf is invalidated from the moment of changing the mind, and it is a precaution to complete Tawaf with correct intention and then performs that again, and if he/she performs Tawaf more than seven rounds with this intention then Tawaf is totally invalidated.

**Article 472**– If a person assumes that it is Mustahab to perform one round of Tawaf as it is Mustahab to perform complete Tawaf and makes the intention of performing seven rounds for obligatory and one round for Mustahab Tawaf following that or performs eight rounds with this intention then his/her Tawaf is correct, but that extra round is useless, because Tawaf is not less than seven rounds.

**Question 473**– A person has ruined some meters of a round and because he didn't know the exact place then he has left that and has started another round from al–Hajar al–Aswad and has finished to that. If his intention is to perform the ruined amount in the correct way, and extra amount before and after that is preliminaries for familiarity then what is the ruling of his Tawaf?

**Answer:** His Tawaf is correct, except that he has continued the rest after ruining that round that in this case Tawaf had problem.

**Question 474**– An underage child has become Muhrim with the permission of his father and has left Tawaf incomplete assuming that this much is enough and has performed Sa'y from the upper level. Now, what is his duty?

**Answer:** His Sa'y and Tawaf are invalidated. He should perform Tawaf and prayer and Sa'y again and then performs Taqsir.

**Question 475**– A person performs two extra rounds after completing Tawaf with the intention of precaution for compensating possible loss. Does this act harm his/her Tawaf?

**Answer:** His/her Tawaf doesn't have problem.

**Question 476**– A person recognizes during Sa'y between Safa and Marwah that he/she has performed more than seven rounds. What is his/her duty?

**Answer:** It is a precaution to complete Sa'y and then performs Tawaf and prayer of Tawaf and Sa'y again and performs Taqsir after that.

**Question 477**– If a person performs a distance with the intention of including in Tawaf while exiting the place of Tawaf after the seventh round then what is the ruling?

**Answer:** If performs deliberately then Tawaf is invalidated and if performs involuntarily then should stop and Tawaf is correct.

### **Qiran (closeness) in Tawaf**

**Article 478**– “Qiran” means to perform two Tawaf after each other without performing prayer between them, which if it happens for obligatory Tawaf it is Haraam but the first Tawaf is not invalidated except that performer had such intention from the beginning which in this case correctness of his/her first Tawaf is hard to accept.

**Article 479**– “Qiran” is Makrooh for Mustahab Tawaf but it is not invalid and Haraam.

**Article 480**– if Muhrim adds one round or more or less than that to Tawaf with the intention that extra amount doesn't include in that Tawaf then it has the ruling of “Qiran” between two Tawafs which is Haraam, but the first Tawaf is not invalidated.

**Question 481**– A woman starts Tawaf accompanying her husband, who has performed one round of his Tawaf, and after completion of Tawaf of her husband which is her sixth round, starts Tawaf from the beginning and circumambulates seven other rounds. What is the ruling of first and second Tawafs of this woman?

**Answer:** her second Tawaf is correct.

**Question 482**– Does “Qiran in Tawaf”, which is Haraam, also invalidates Tawaf?

**Answer:** If Muhrim had the intention of Qiran from the beginning or during the first Tawaf then it is a precaution to perform that again, and if he/she has made the intention of Qiran after completing the first Tawaf then his/her first Tawaf is not invalidated.

**Question 483**– A person says to himself: “this Tawaf didn't satisfy me” after performing seven rounds of

Tawaf of Umrah al-Mufradah, therefore performs other seven rounds of Tawaf without performing prayer and then performs Sa'y and Taqsir. Is his act correct?

**Answer:** His act is correct, although he has entered in to Haraam Qiran unknowingly.

## Doubt in Tawaf

**Article 484**– If Muhrim doubts in number of rounds of Tawaf or conditions of Tawaf like ablution and other conditions after finishing Tawaf then he/she doesn't pay attention to that doubt.

**Article 485**– If performer doubts after reaching al-Hajar al-Aswad that whether he/she has performed seven rounds, eight rounds or more then he/she shouldn't pay attention to that and his/her Tawaf is correct. Also, if Muhrim doubts during a round that whether this is the seventh round or more then finishes that round and his/her Tawaf is correct.

**Article 486**– If Tawaf-performer doubts at the end of round or in the middle of round that whether he/she has performed six rounds or seven rounds then it is obligatory precaution that his/her Tawaf is invalidated and he/she should leave that and start from the beginning. Also it is the same when one of two sides of doubt is less than seven rounds, but in Mustahab Tawaf consider it as the lower number and complete Tawaf and his/her Tawaf is correct.

**Article 487**– A person who doubts a lot and doubts several times in Tawaf should not notice to his/her doubt and take the more proper number. For example if this person has doubt between five and six then take six and if he/she has doubt between seven and eight then consider it as seven.

**Article 488**– Guess and mistrust in previous articles are also like doubt and Tawaf-performer should act according to the ruling of doubt.

**Article 489**– It doesn't have problem to trust on a friend or accompany in order to count the rounds of Tawaf (if the person is a trustworthy person).

**Article 490**– Some people start the invocation of Tawassul (intercession) and like that for keeping the rounds of Tawaf until they reach the seventh infallible. This is not a proper act, especially if it is recited with loud voice. It is better to use other invocations.

**Question 491**– What is the duty of a person who doubts in different matters in each Tawaf (in number of rounds, invalidation, purity, to be pushed by others)?

**Answer:** Whenever a person considers as a person who doubts a lot then he/she should not pay attention to his/her doubt.

**Question 492**– What is the ruling if a person doubts in correctness of the previous round of some of this round which is performing and its time is passed? For example, he is performing the fourth round and

has also passed Hijr Ismael but has doubt in correctness of the third round or has doubt about the fourth round that whether has performed from inside Hijr or outside of that. Now, what is his duty?

**Answer:** His Tawaf is correct.

**Question 493–** A person doubted in number of rounds while performing Tawaf, and considered one side of the doubt as true because he was assuming that as true more. After completion of Tawaf gained certainty about correctness of Tawaf. Is his Tawaf correct?

**Answer:** It is correct.

**Question 494–** If Hajji doubts in number of rounds of Tawaf or Sa'y while performing Tawaf or Sa'y, and continues his/her act in this condition and then gains certainty about one side of the doubt and finishes the act, is this act correct?

**Answer:** If he/she continues Tawaf or Sa'y with the hope of performing religious duty and afterwards gains certainty about its correctness then his Tawaf and Sa'y is correct.

**Question 495–** Sometimes, a person doubts that whether he has performed a round of Tawaf correct or not? Is it permitted to perform another round after Tawaf as a precaution and then performs prayer of Tawaf?

**Answer:** It doesn't have problem with foresaid intention.

**Question 496–** A person leaves one of the rounds of Tawaf at its ends and rest for a while. When he returns for completing that he doubts that whether he was performing fifth or sixth round. Please tell his ruling.

**Answer:** It is obligatory precaution to leave that Tawaf and starts from the beginning.

**Question 497–** What is the criterion of being a person who doubts a lot?

**Answer:** Being a person who doubts a lot is a conventional matter; which means people say that he doubts a lot.

**Question 498–** What is the duty of a person who performs Tawaf with caravan and his/her companions say that seventh round is passed but he/she thinks that he/she has performed six rounds or vice versa?

**Answer:** If performer doesn't gain certainty from the words of others then should act according to his/her own certainty, but if he/she doubts by words of others then his/her Tawaf is invalidated.

### [Deputization in Tawaf](#)

**Article 499–** Circumambulating a person who can perform Tawaf personally by wheelchair or carrier

doesn't have problem.

**Question 500**– Should people who are not capable of performing Tawaf take a proxy? Or it is necessary to be circumambulated by wheelchair or carrier, although carry them out of the zone or in upper levels?

**Answer:** Deputization is not necessary and Tawaf in foresaid method is correct and Tawaf from upper levels doesn't have problem in cases of necessity.

**Question 501**– Is it permissible to take a proxy for a part of Tawaf that the person is not capable of performing that personally?

**Answer:** If it is possible, carry them by wheel chair and like that unless takes a proxy for all of Tawaf.

**Question 502**– Can an incapable person who cannot take a carrier for performing Tawaf on that because of expensiveness of carrier and like that take a proxy?

**Answer:** It doesn't have problem.

**Question 503**– Is it permissible for Muhrim to perform Tawaf as a proxy of an incapable person before his/her obligatory Tawaf?

**Answer:** It doesn't have problem.

**Question 504**– Is it necessary for a person who is a proxy for performing only Tawaf and Sa'y to wear clothing of Ihram?

**Answer:** It is not necessary.

### [Other Questions of Tawaf](#)

**Article 505**– Talking and laughing during Tawaf and even eating a thing doesn't invalidate Tawaf, but it is better not to say other than invocation of Allah and pray (Mustahab or obligatory Tawaf) and to perform this great worship with presence of the hearth and to abstain from any act that reduces the presence of the heart.

**Question 506**– What is the duty of a person whom his Tawaf, prayer of Tawaf or Sa'y has been invalidated in Umrah because of a reason and he has performed Taqsir without paying attention to this matter and has exited the state of Ihram and then has recognized invalidation of foresaid act?

**Answer:** He should compensate the invalidated act but it seems that he has exited the state of Ihram and has no atonement.

**Question 507**– A person has performed his Tawaf of Umrah incorrect, also has performed several other Tawafs as a proxy in that way after that. What is his/her duty about foresaid Tawaf?

**Answer:** If it has been performed in this way because of forgetfulness or involuntarily then his Umrah is correct, but if it has been performed deliberately or because of ignorance then his Umrah has problem. Other deputized Tawafs also have the same ruling.

**Question 508–** Whenever Muhrim takes clothing of Ihram off and performs the acts of Umrah like Tawaf and Sa'y with sewed clothes because of ignorance or knowingly then what is the ruling of his/her acts?

**Answer:** Foresaid Tawaf and Sa'y are correct and foresaid Umrah is rewarded, but it has atonement if it has been performed deliberately.

**Question 509–** During Tawaf, some of personalities of Tawaf-performers like watch, ring, clothing of Ihram, comb and like them fall on the ground because of congestion and pressure of crowd and go under the steps of other Tawaf-performers which taking them is dangerous. Some of Tawaf-performers walk on them. Doesn't this act harm their Tawaf?

**Answer:** It doesn't have problem, but they shouldn't put their feet on them then deliberately.

**Question 510–** If a person puts his/her feet on others' clothing of Ihram and knows that this act disturbs those persons then what is the ruling of this Tawaf.

**Answer:** It doesn't harm Tawaf but Muhrims should not perform this act deliberately.

**Question 511–** Sunni Hajjis raise their hand when they reach al-Hajar al-Aswad and say Labbayks loudly and then continue their Tawaf. Is this act also advised according to Shiite scholars?

**Answer:** This act has not been advised.

**Question 512–** Sometimes, during Tawaf our bodies contact with bodies of non-Mahram persons, does it harm Tawaf?

**Answer:** Tawaf doesn't invalidate and has no atonement, even if it is performed deliberately, absit omen! but we should always be aware of traps of Satan.

**Question 513–** According to the importance of acts of Hajj, especially Tawafs and their prayers, some of Hajjis perform some of the acts of Hajj several times as a precaution although seemingly their acts have no defect. What is the ruling of this matter?

**Answer:** We should not let ourselves to be affected by monomania; but performing an act as a precaution without scrupulosity doesn't have problem.

<sup>1</sup>. This distance is less than thirteen meters.

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