

## Prayer of Tawaf

### [Article 211](#)

It is obligatory for a pilgrim to perform a two Rak'ats prayer after performing Tawaf, and the obligatory precaution is to perform it behind the Maqam of Ibrahim (a.s.), and it is not necessary to be connected to that, only if it is performed in a place that people says it is behind Maqam of Ibrahim (a.s.) that is enough.

### [Article 212](#)

As it has been said before, the place for performing the prayer of Tawaf is behind Maqam of Ibrahim (a.s.), but if the pressure of crowd is too much then it can be performed on the sides of Maqam of Ibrahim (a.s.) or in a distance behind that (especially when there are lots of Tawaf performers in the way that they reach behind Maqam of Ibrahim (a.s.) and performing prayer becomes hard in that place, in this situation the pilgrim should not insist on performing the prayer close to Maqam of Ibrahim (a.s.) and should perform in a place that has no problem, and the acts of some of commons that they take the hands of others in order to secure a place for performing prayer is not necessary, but if this act causes trouble for Tawaf performers then it is not free of problem).

### [Article 213](#)

The prayer of Mustahab Tawaf can be performed anywhere in Masjid al-Haram and the rule of Maqam of Ibrahim (a.s.) is not the condition.

### [Article 214](#)

The prayer of Tawaf can be recited with a loud or low voice and it doesn't have Azan (also Adhan) and Iqama. It is similar to the dawn prayer; but it is obligatory precaution not to perform this prayer in congregation.

## **Article 215**

Whenever a pilgrim does not perform the prayer of Tawaf deliberately, then he/she should return and perform it and if he/she does not perform the prayer of Tawaf in the proper time, then Tawaf is not invalidated, and he/she has only performed a sin.

## **Article 216**

Whenever a person renounces the prayer of obligatory Tawaf involuntarily or because of forgetfulness or ignorance about the matter, he/she should return and perform the prayer behind Maqam of Ibrahim (a.s.) if it is possible, and if this causes him/her trouble then this prayer should be performed anywhere even in the homeland, and if this person dies without performing the prayer of obligatory Tawaf, his/her guardian performs that in behalf of that person (and it is also enough that another person performs this prayer for him/her).

## **Article 217**

Whenever a pilgrim forgets to perform the prayer of Tawaf and is performing Sa'y between Safa and Marwah and remembers the matter in that condition, he/she should leave the Sa'y, return and perform the prayer of Tawaf and then return to Sa'y and continue it from the place that he/she was.

## **Article 218**

It is an obligatory precaution to perform the "prayer" of Tawaf immediately after performing "Tawaf", unless the performer forgets that and its ruling has been said before.

## **Article 219**

"Tawaf" and "prayer of obligatory Tawaf" can be performed anytime in night and day; even it has no duress to perform this prayer in the time of sunrise or sunset.

## **Article 220**

Whenever a person cannot perform the prayer of Tawaf immediately after Tawaf because of the presence of an obstacle like invalidation of ablution for prayer, impurity of the body or clothes or congestion of crowds for performing daily congregation prayers, then he/she should perform it after that obstacle has removed and both "Tawaf" and "its prayer" are correct.

## **Article 221**

It is obligatory for any Mukallaf (accountable; a Muslim who has reached the age of puberty) to learn the recitation of the prayer; it means that he/she recites Hamd and Sura and other recitations of the prayer correctly, but if this person couldn't learn that completely after necessary tries because of illiteracy or other reasons, that amount which he/she can recite is enough, but if it is possible for him/her to learn but he/she does not try because of lack of concern then he/she is performing a sin; but if there is not enough time for learning then he/she should perform as much as he/she has learned and it is not necessary to take a proxy, and performing the prayer of Tawaf in congregation has problem.

## **Article 222**

If a person doesn't know about the error of his/her recitation and this person is not guilty about the matter, then the prayer is correct and should not be performed again; but if he/she is guilty about the matter he/she should perform the prayer again after correcting the recitation, unless he/she has performed a sin.

## **Article 223**

All prayers should be performed with the correct recitation and pronunciation and pilgrims to the house of Allah should use this opportunity, when they decide to perform this great spiritual journey, to recite their prayers correctly for knowledgeable people and remove any errors in order to perform a Hajj free of problems.

## **Article 224**

Attention and cares of scholars of Tajwid (proper pronunciation during recitation) are not necessary, and it is enough if people say that it is a correct recitation according to common Arabic pronunciation.

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