

## Rulings of Tawaf

### Article 196

Increasing or reducing the number of rounds of Tawaf is not permitted. If a person adds something to seven rounds deliberately, then his/her Tawaf is invalidated, and if a person reduces obligatory Tawaf deliberately, he/she can return and continue if the sequence has not been passed, unless Tawaf is invalidated and should be performed from the beginning.

### Article 197

If a person leaves obligatory Tawaf incomplete involuntarily or because of ignorance, he/she can return and complete Tawaf if four rounds have been completed before (if sequence has been passed or not) and if four rounds have not been completed before, then the performer can complete them, unless he/she should start from the beginning.

### Article 198

Conditions for the person who leaves “Tawaf of Umrah al-Tamattu”:

- 1- Whenever he/she leaves Tawaf deliberately and no time will remain for Wuquf in Arafat, then obligatory precaution is to make intention of Hajj al-Ifrad and after completing Hajj performs Umrah al-Mufradah, and performs Hajj al-Tamattu’ the next year (as precaution, the time for Wuquf (staying) in Arafat is from noon of the day of Arafat, which is the ninth of Dhu’l-Hijjah until the sunset).
- 2- If a person leaves Tawaf because of ignorance, then his/her Hajj converts to Hajj al-Ifrad, and as an obligatory precaution he/she should perform Umrah al-Mufradah and perform Hajj al-Tamattu’ the next year, and it is Mustahab precaution to sacrifice one camel as the atonement.
- 3- If a person leaves Tawaf because of forgetfulness, his/her Hajj is correct, and can perform Tawaf whenever he/she remembers that (and it is Mustahab precaution to perform Sa’y again after that). If he/she has returned to the homeland or is out of Mecca and returning causes him/her trouble, then this

person can take proxy to perform Tawaf and nothing is Haraam for him/her (from Haraam acts of Ihram) in this time and it is precaution to send a sheep for sacrifice to Mecca and if it is not possible, then sacrifice should be done in his/her town.

4- If a person leaves “Tawaf of Hajj” until the end of Dhu’l-Hijjah, his/her Hajj is invalidated if this has been done deliberately and Hajj should be performed again the next year, and if it has been done because of ignorance also Hajj is invalidated (if the person is guilty about that or not) and it is precaution to sacrifice a camel adding to performing Hajj in the next year. If it has been done involuntarily and because of forgetfulness, then performing Tawaf and Hajj is correct, and if he/she remembers that after returning from Hajj or going out of Mecca and returning to Mecca causes trouble for him/her then this person should take a proxy for performing Tawaf (and it is Mustahab to perform Sa’y after that and sacrifice a sheep in Mena and if was not possible sacrifice in his/her town and nothing is Haraam for him/her).

5- If a person leaves “Tawaf of Nisa’” woman is Haraam for him if he had done it deliberately or because of ignorance or forgetfulness, until he returns and performs Tawaf, and if this person dies then his “guardian” performs Ghazaa of Tawaf, and if several Tawafs of Nisa’ is on him, performing only one of them is enough; and there is no difference in this ruling, which is renouncing Tawaf of Nisa’, between man and woman and children, because Tawaf of Nisa’ is necessary for everyone and spouse does not become Halaal without that.

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