



“And when you returned to Makkah and performed the final tawaaf, did you intend to proceed from the Mercy of Allah, The Exalted, and to return to His obedience, adhere to His love, perform His obligations and get close to Allah, The Exalted?”  
 – Imam Zainul-Abideen (AS)

## Tawaaf (circumambulation)

You may enter the Holy Mosque (Masjid-ul-Hara'am) in Mecca from any door. However, it is preferred to enter from Bab-us-Salam (gate of peace).

Immediately after entering the Holy Mosque it is recommended to pray two Raka'at (prayer) with the niyyat of Tahiaat-e-Masjid (as a mark of respect for the Mosque).

Before Tawaaf, the body and clothes of Ihram must be 'Tahir' and the pilgrim have be in Wudho' and/or Ghusul.

The pilgrim must make a niyyat before beginning the Tawaaf such as:

“أطوف حول هذا البيت سبعة أشواط لعمره  
 التمتع لحج التمتع حجة الإسلام لوجوبه قربة لله  
 تعالى”

*“I perform Tawaaf of Umra-e-Tamatto for Hajjat-ul-Islam Wajib Qurbatan Elallah”.*

### Obligations to be fulfilled during Tawaaf:

1. You must make seven rounds around the Kaaba including the curved wall of Hateem (also called Hajr-e-Ismail) to complete one Tawaaf-e-Kaaba.
2. The rounds should follow each other with no time gaps except for ensuring Taharat or redoing Wudho'.
3. All seven rounds must begin at the Hajr-e-Aswad (black stone in the wall of Kaaba).
4. All seven rounds must end at Hajr-e-Aswad.
5. Your left shoulder must always and all the time be pointing towards the Kaaba. The Kaaba should always be on your left side and you must walk in a circle (orbit) around the Kaaba including the wall of Hateem (also called Hajr-e-Ismail). You may move your face left and right; however, keep your left shoulder always pointing towards the Kaaba. You should move deliberately. If for some reason you can't keep your left shoulder pointing towards the Kaaba or you moved not deliberately because of had pushes of people, then you must come back and re-do the same round from the place your left shoulder went out of direction to Kaaba or your movement was not deliberate. To do that you may walk backwards, if possible, without obstructing the general flow of traffic and start your same round from the point your left shoulder went out of direction. If you can't walk back then continue forward with rest of the people around the Kaaba including the wall of Hateem and begin the same round again from the point where your left shoulder went out of the direction of the Kaaba and then complete that round.
6. It is best to complete all seven rounds of Tawaaf within the area between the wall of Kaaba and the Maqam-e-Ibrahim. However, in case the pilgrim is unable to do Tawaf in this area, it is possible to complete Tawaaf outside this area.

## Selection of Detailed Rulings

1. If a pilgrim's Wudho' or Ghusul is discontinued during the Tawaaf, and he/she have already completed 4, then he should go out to make a fresh Wudho' and continue the Tawaaf from the point he went out of Wudho' and complete the Tawaaf by doing the remaining rounds. If the Wudho' is discontinued before completing 4 rounds then he should make a fresh Wudho' and restart the Tawaaf from the beginning and perform all seven rounds.

2. If, in the course of Tawaaf, a pilgrim enters Hajr-e-Ismael, due to an oversight or out of ignorance, the round in which this occurs is invalid; there is no option but to repeat it, better though, after completing the entire Tawaaf.

3. It is permissible to deliberately cut short optional Tawaaf. It is permissible too to interrupt obligatory Tawaaf for a pressing need or for any reason for that matter.

4. The rules of having doubts about Taharat are as follows:

- If the pilgrim is certain about having done Wudho' and not sure about whether his Wudho' was broken or not then he should ignore the doubt.

5. If the doubt about the Taharat arises after completing tawaaf, it must be ignored, although, as a matter of precaution, it may be repeated. However, it is obligatory to clean oneself and have Wudho' for the prayer recited after Tawaaf.

6. When the periods of Haydh and Nifas are over, and for one in Janabah, ghusl is obligatory for the performance of Tawaaf. If it is not possible to do so, and there is no hope of any possibility of performing ghusl, tawaaf must be carried out with tayammum. In such a case, as a matter of recommended precaution, a representative must also be appointed to perform the Tawaaf; if even tayammum is not possible, the appointment of the deputy is called for.

7. In an optional Tawaaf, taharah, from urine and excrement, is not a prerequisite, i.e. Tawaaf is valid without it. However, taharah is essential for Tawaaf prayer.

8. Tawaaf is not valid if the body or clothes worn are unclean (najis). The uncleanliness (najasah) which is excusable in prayer - like a spot of blood of the size of less than a dirham (roughly, equivalent to the size of ten-pence coin) - is, as a matter of precaution, not excusable in Tawaaf (Consult your Marj'a). There is no objection to carrying anything which is najis during Tawaaf.

9. Only out of necessity, there is no objection to blood, of ulcers or wounds, oozing in the course of Tawaaf, if it is difficult to stop. Otherwise, it has to be removed, as a matter of precaution. In situations of necessity too, the same rule applies to any najasah coming into contact with the body or clothes.

10. If a pilgrim is unaware of any najasah on his body or clothes, and he becomes aware of it only after completing Tawaaf, it is valid and there is no need to repeat it. Similarly, even the Tawaaf prayer will be valid, if he was unaware of the uncleanliness until after prayer.

The exception being, if he was in doubt about the najasah, before the prayer, or made investigation and did not become aware of it. However, the person who has a doubt, but does not carry out an investigation, and notices the uncleanliness after prayer, must repeat the prayer, as a matter of obligatory precaution (consult your Marj'a).

11. If a pilgrim forgets about the najasah on his body or clothes and remembers after completing Tawaaf, it is apparent that the Tawaaf is valid, albeit, as a matter of precaution, it is better to repeat it. However, if he remembers after completing prayer, he must, as a matter of precaution, repeat the prayer, should the oversight be

due to negligence; otherwise there is no need to repeat it.

12. If a pilgrim was unaware of the najasah on his body or clothes, and became aware of it in the course of Tawaaf, or his body or clothes became najis in the course of Tawaaf, he should change into clean ones and complete Tawaaf, if tahir clothes were available. If not, and it was known that the najasah occurred after completing the fourth round of Tawaaf, he should abandon it, clean the clothes or himself, and complete Tawaaf.

(for Sayed Sistani): if this occurs before completing the fourth round, he should abandon Tawaaf, clean the clothes or himself and, as a matter of precaution, perform another complete Tawaaf, even though it, apparently, is not obligatory to repeat Tawaaf.

13. Apparently, as a matter of precaution, if a child capable of rational action (mumayyiz) wears ihram himself, he must also be circumcised. If he is not, or his guardian helped him wear ihram, it is not clear that he is required to have been circumcised for the purpose of Tawaaf, although, as a matter of precaution, he should be.

14. If an uncircumcised pilgrim in ihram, be an adult or discerning child, performs a Tawaaf, it is invalid. Unless he repeats it, after being circumcised, he will, as a matter of precaution, be regarded as a person who has abandoned Tawaaf and treated in the light of the following rules.

15. If a person has the means, and is able, to perform obligatory pilgrimage, but is not circumcised, he should be circumcised and can perform pilgrimage in the same year. Otherwise, he must delay it till after circumcision.

If it is not possible for him to be circumcised at all, whether because of some pressing matter or any other reason, it is obligatory on him to perform pilgrimage but he should, as a matter of precaution, perform Tawaaf himself for both Umrah and Hajj, and also

appoint a representative to perform Tawaaf, and say its prayer on his behalf. He should, though, say prayer after the agent has said it.

16. As a matter of precaution, it is necessary to cover one's private parts during Tawaaf. The clothes, used for this purpose, have to be lawfully acquired, i.e. not maghsoub. As a matter of precaution, all the rules applicable to the clothes worn during prayer must be observed during Tawaaf as well.