

219227 - Continuity between the circuits in Tawaaf is essential

the question

The iqaamah for 'Asr prayer was given after I had finished the second circuit of tawaaf when I did 'umrah, so I prayed 'Asr, then after praying I was not able to continue tawaaf because of the crowds, so I left with my family, and I came back the next day and did seven circuits of tawaaf around the Ka'bah to replace the five circuits of tawaaf from the previous day.

What must I do now because of having done nine circuits of tawaaf instead of seven? Is it essential for there to be continuity between the circuits of tawaaf, or is it permissible for there to be a lapse of time between them?

Is there a specific book which explains all the rulings on Hajj and 'umrah?

Detailed answer

Firstly:

Continuity between the circuits of tawaaf is a condition of it being valid, according to the most correct scholarly view. But if there is a brief interruption between them, it does not matter.

Shaykh Ibn 'Uthaymeen (may Allah have mercy on him) said:

One of the conditions of tawaaf being valid is continuity between its circuits.

End quote from al-Liqa' ash-Shahri (3/205)

Secondly:

If the iqaamah for prayer is given when you are doing tawaaf, then you should pray, then complete tawaaf from where you left off in order to pray.

Shaykh Ibn 'Uthaymeen (may Allah have mercy on him) said:

If the iqamah for prayer is given whilst you are doing tawaaf, whether it is tawaaf for 'umrah or for Hajj or a voluntary tawaaf, then you should interrupt your tawaaf and pray, then go back and complete your tawaaf. You do not have to start all over again; rather you may complete your tawaaf from where you left off, and there is no need to start the circuit over again, because what you did previously was based on a sound foundation, and it is allowed to interrupt it for the prayer, so it cannot be invalid.

End quote from Fataawa Noor 'ala ad-Darb (12/2)

Shaykh Saalih al-Fawzaan (may Allah preserve him) said:

One of the conditions of tawaaf being valid is that there should be continuity between the circuits, and one should also persist in doing a single circuit until it is complete. However it is permissible, when there is a valid excuse, interrupting that continuity, such as if the iqamah for prayer is given when a person is doing tawaaf. In that case he should pray, then when he has said the tasleem, he should do the remaining circuits of tawaaf, carrying on from where he left off. The same applies if he feels tired during a circuit, and he rests briefly, then continues. There is nothing wrong with that, in sha Allah, because it is for a valid reason. But if he interrupts that continuity when there is no need to do so – for example, if there is a lengthy interruption between circuits – then in that case it is essential to start tawaaf all over again, because he did not fulfil the condition of continuity between circuits, with no valid reason.

End quote from al-Muntaqa min Fataawa al-Fawzaan (67/1)

Please see also the answers to questions no. [85368](#) and [143261](#)

Based on the above:

What you did of repeating tawaaf in full, with seven circuits, on the second day, was the right thing to do and was what was required of you, because you did not complete the first tawaaf within a reasonable time, and you left a lengthy interruption between the two

tawaafs. So it would not have been correct to try to complete the first one by basing the circuits on the second day on it.

Shaykh Ibn 'Uthaymeen was asked:

A man did two circuits of tawaaf, but because of the crowds he came out of tawaaf and rested for an hour or two, then he went back to do tawaaf again. Should he start all over again or complete his tawaaf from where he left off?

He replied:

If the interruption was lengthy, such as one or two hours, then what he must do is repeat his tawaaf. But if the interruption was brief, it does not matter. That is because with regard to tawaaf and sa'i, it is essential that there be continuity, which means doing the circuits (or laps) one after another. If there is a lengthy interruption between circuits, then the first circuits are rendered invalid, and he has to start tawaaf all over again. But if the interruption is not lengthy, such as if he sits down for two or three minutes, then gets up and completes it, that does not matter.

End quote from Majmoo' Fataawa wa Rasaa'il al-'Uthaymeen (22/293)

Thirdly:

Some useful books that explain the rulings on Hajj and 'Umrah are the following:

1. At-Tahqeeq wa'l-Eedaah li Katheer min Masaa'il al-Hajj wa'l-'Umrah wa'z-Ziyaarah by Shaykh Ibn Baaz (may Allah have mercy on him)
2. Manaasiq al-Hajj wa'l-'Umrah by Shaykh Ibn 'Uthaymeen (may Allah have mercy on him)
3. Al-Minhaaj fi Yawmiyaat al-Haajj by Shaykh 'Abdullah ibn Jibreen (may Allah have mercy on him)
4. Awdah al-Masaalik ila Ahkaam al-Manaasik by Shaykh 'Abd al-'Azeez ibn Muhammad as-Salmaan (may Allah have mercy on him)

5.Tabseer an-Naasik bi Ahkaam al-Manaasik by Shaykh ‘Abd al-Muhsin al-‘Abbaad

For more information, please see the answer to question no. [109337](#)

And Allah knows best.