

Forgot the Tawāf Count: Repeat One Round or the Entire Tawāf?

Darulifta Ahlesunnat (Dawateislami)

Question

What do the noble scholars and jurists of Islamic law say about the following: It is written in 'Rafīq al-Mu'tamirīn that if one forgets the number of rounds during tawāf then, in a fard and wājib tawāf, they must restart 'it'. So, the question is whether it is necessary to restart the entire tawāf from the beginning or if it is only necessary to restart that round about which there is doubt?

Answer

The words of Rafīq al-Mu'tamirīn "they must restart it," do not mean that they must restart the entire tawāf from the beginning. Instead, it means that they must restart the round which they are doubtful about. For example, if one has doubt whether this round is their second or third round, they will consider it their second round and repeat the third. Similarly, if one has doubt whether this is their sixth or seventh round, they will consider it to be the sixth and will perform the seventh. Further details are as follows:

Details: If one has doubt about the number of rounds while performing the tawāf of 'umrah, ziyārah, or wadā', there are two possible situations regarding the number of rounds that should be counted.

(1) One or two upright individuals inform them of the number of rounds they have completed: If one upright individual informed them of the number of rounds they have completed, it is mustahab (preferable) to accept their word. But if two upright individuals inform them then it is wājib (obligatory) to accept it. This way, one will act upon their statement and complete the remaining rounds accordingly.

(2) If there is no one to inform them and they must rely on their own judgement, then in this case they must take the lower number and complete the remaining rounds. For example, while performing tawāf, if one has doubt whether this is their third round or fourth round, they will take the lower number, even if they have the dominant assumption that it is the fourth round. In other words, they will not act on their dominant assumption in this case.

Note – Keep in mind that the above-mentioned ruling is regarding fard and wājib tawāf. This ruling does not apply to sunnah tawāf, such as tawāf qudūm, and nafl tawāf.

If one has doubt about the number of rounds during a fard and wājib tawāf, they will not act upon their dominant assumption. Instead, they will base their count on the lower number and repeat the uncertain round. Thus, 'Allāmah Ibn 'Ābidīn Shāmī Dimishqī رحمه الله تعالى (d. 1252 AH/1836 CE) writes:

لوشك في عدد الأشواط في طواف الركن **أعاده** ولا يبنى على غالب ظنه، بخلاف الصلاة... ومفهومه أنه لو شك في أشواط غير الركن لا يعيده بل يبنى على غلبة ظنه لأن غير الفرض على التوسعة والظاهر أن الواجب في حكم الركن لأنه فرض عملي

Translation: If one has fallen into doubt about the number of rounds they have performed in a fard tawāf, **they should repeat it**; they will not act upon their dominant assumption, as opposed to salāh... This means that if one has doubt in the number of rounds in a non-fard tawāf, they will not repeat it, rather they will act upon their dominant assumption. This is because non-fard worships are subject to ease. It is apparent that wājib tawāf follows the ruling of fard tawāf because wājib is a 'fard 'amali'. (Radd al-Muḥtār Ma'a al-Durr al-Mukhtār, Vol. 07, Book of Ḥajj, p. 62, Publ. Dār al-Saqāfah Wal-Turās, Damascus)

With regard to taking the word of one or two upright individuals who inform one of the number of rounds, it is stated:

ولو أخبره عدل بعدد يستحب أن يأخذ بقوله، ولو أخبره عدلان وجب العمل بقولهما

Translation: If one upright individual informs them about the number of rounds they have performed, it is mustaḥab for them to accept their word. But, if two upright individuals inform them then it is wājib to accept their word. (Radd al-Muḥtār Ma'a al-Durr al-Mukhtār, Vol. 07, Book of Ḥajj, p. 62, Publ. Dār al-Saqāfah Wal-Turās, Damascus)

'Allāmah Shāmī wrote the word أعاده (they must repeat it). In the footnotes of this, Muftī Diyār Misr, Shaykh 'Abdul-Qādir Rāfi (رحمة الله تعالى عليه (d. 1323 AH/1905 CE) clarified its meaning as follows:

أي أعاد الشوط الذي شك فيه، وليس المراد أنه يعيد الطواف كله

Translation: In other words, they must repeat the round that they are doubtful about. This does not mean that they must repeat the entire tawāf. (Taqrīrāt al-Rāfi 'ī Ma'a Radd al-Muḥtār, Vol. 07, Book of Ḥajj, p. 62, Publ. Dār al-Saqāfah Wal-Turās, Damascus)

The ruling of sunnah and nafl tawāf is different from the rulings of fard and wājib tawāf. Thus, it is mentioned in al-Mawsū'ah al-Fiqhiyah al-Kuwaitiyah:

فصل الحنفية في الشك في عدد الأشواط بين طواف الفرض والواجب وغيره: أما طواف الفرض كالعمرة والزيارة والواجب كالوداع فقالوا: لو شك في عدد الأشواط فيه أعاده، ولا يبنى على غالب ظنه... أما غير طواف الفرض والواجب وهو النفل فإنه إذا شك فيه يتحرى، ويبني على غالب ظنه

Translation: The Ḥanafī jurists have distinguished between fard and wājib ṭawāf and nafl ṭawāf with regard to doubt about the number of rounds. For fard tawāf, such as the tawāf of 'umrah and ziyārah, and wājib, such as wadā', they say that if one falls into doubt about the number of rounds, they should repeat it and not act upon their dominant assumption. But in other than fard and wājib tawāf, which are nafl, if one falls into doubt about the number of rounds, they should perform taḥarrī (estimation) and then act upon their dominant assumption. (Al-Mawsū'ah al-Fiqhiyah al-Kuwaitiyah, Vol. 29, p. 125, Publ. Wazārāt al-Awqāf, Kuwait)

وَاللَّهُ أَعْلَمُ عَزَّ وَجَلَّ وَرَسُولُهُ أَعْلَمُ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

(Allah Almighty knows best and His Messenger صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ knows best.)

Answered By: Mufti Muhammad Qasim Attari

Ref No: FSD-9888

Date: 10th Shawwāl al-Mukarram 1447 AH / 30th March 2026



Dar-ul-Ifta Ahlesunnat (Dawat-e-Islami)



www.fatwaqa.com



[daruliftaahlesunnat](https://www.facebook.com/daruliftaahlesunnat)



[DaruliftaAhlesunnat](https://www.youtube.com/DaruliftaAhlesunnat)



[Dar-ul-ifta AhleSunnat](https://play.google.com/store/apps/details?id=com.daruliftaahlesunnat)



feedback@daruliftaahlesunnat.net