# 171308 - Uncertainty about the number of circuits of tawaaf and how to reconcile between two scholarly opinions

## the question

Please explain I had gone through the following two views regarding doubts after 7 round executed in Tawaf:
1)But if one doubts the number of rounds while he is performing Tawaf, he has to complete his Tawaf. If one doubts the number of rounds to be either six or seven rounds, he has to perform the seventh round. But if one doubts the number of rounds after finishing Tawaf as if he thinks that he completed his Tawaf but Satan causes him to doubt his Tawaf, then his Tawaf will be valid.[ Fatawaa Shaykh Ibn Baaz]
2)..Malik said that someone who was in doubt about his tawaf after he had prayed the two rakas of tawaf should go back and complete his tawaf until he was certain of how much he had done. He should then repeat the two rakas, because prayer when doing tawaf was only valid after completing seven circuits. " [266 hadith found in Hajj' of Malik's Muwatta. http://www.guidedways.com/book_display-book-20-translator-4-start-110-number-20.32.108.htm]
Sir , as I think ,Second option tells to consider doubt even after the act of worship had been finished. Whereas First option tells that just after executing the current stage you do not bother. For example, do not bother about no of round after 7 round executed . Though prayer of Tawaf is still left to be offered .How will you reconcile them.

## Detailed answer

Praise be to Allah.

Firstly:

With regard to uncertainty about the number of circuits performed, one of two scenarios must apply:

1.He is still performing the act of worship. In this case, he should proceed on the basis of the lesser number. If he is not sure whether he did five or six circuits, he should assume that he did the lesser number, i.e., five, because this is what is certain, but there is some doubt about the higher number (i.e., six). The evidence for that is the words of the Prophet (blessings and peace of Allah be upon him): “If one of you is uncertain about his prayer and does not know whether he prayed three or four (rak‘ahs), let him ignore the uncertainty and proceed on the basis of that which he is certain of.”

Narrated by Muslim, 888

Ibn Qudaamah (may Allah have mercy on him): If he is not sure of the number of circuits, he should proceed on the basis of what he is certain of. Ibn al-Mundhir said: All of the scholars from whom we learned are agreed on that. And because it is an act of worship, so if one is uncertain about it whilst still doing it, he should proceed on the basis of what he is certain of, as in the case of prayer.

End quote from al-Mughni, 3/187

2.If the uncertainty arises after one has finished the act of worship. In that case he should not pay any attention to it, according to the correct scholarly view, because the basic principle is that acts of worship are free of shortcomings, so that one will not open the door to waswasah (whispers from the Shaytaan).

It says in al-Mawsoo‘ah al-Fiqhiyyah, 29/125: If he is uncertain after finishing tawaaf, he should not pay any attention to that, according to the majority of scholars, apart from the Maalikis who regarded doubt during tawaaf or after finishing it as being the same. End quote.

Shaykh Ibn ‘Uthaymeen (may Allah have mercy on him) said: Uncertainty after completing an act of worship does not mean anything. For example, if a person is unsure as to whether he did five or six circuits of tawaaf, we say: If that arises during tawaaf, he should do that which he is uncertain of, and that is the end of the matter. If that arises after he has finished tawaaf and moved away, and he says: By Allah, I do not know whether I did six or seven circuits, that uncertainty does not

mean anything. So he should ignore the uncertainty and assume that he did seven.

This is a useful principle: if a person feels a great deal of uncertainty, he should not pay any attention to it, and if the uncertainty arises after he has finished the act of worship, he should not pay any attention to it unless he is certain. If he is certain then he has to do what he omitted.

End quote from Fataawa Noor ‘ala ad-Darb

And Allah knows best.