

## 3. Prayer of Tawaf

**Article 514**– It is obligatory to perform two Rak’ats prayer after obligatory Tawaf and it is obligatory precaution to perform this prayer behind Maqam of Ibrahim but it is not necessary to be connected to that, and it is enough that it is said that this person has performed the prayer behind Maqam of Ibrahim.

### Place of Prayer of Tawaf

**Article 515**– Place of prayer of Tawaf, as we have said before, is behind Maqam of Ibrahim, but if crowd make to much pressure then it is permitted to perform prayer at one of the sides of Maqam of Ibrahim or with a distance behind that, especially when Tawaf–performer are too many that their rows reach behind Maqam of Ibrahim and performing prayer is hard in there, in this case pilgrims should not insist on performing prayer close to Maqam of Ibrahim and it should be performed in a place that this problem is not present. And acts of some commons to make a boundary hand in hand for prayer–performers has no necessity and if this act disturb Tawaf–performers or other prayer–performers then it is not free of problems and they should go backward more until they doesn’t disturb Tawaf–performers.

**Question 516**– You have said that: “it is obligatory to perform prayer of Tawaf behind Maqam of Ibrahim”, how long behind Maqam of Ibrahim is the zone and is it possible to define a definite boundary for that?

**Answer:** This is a conventional matter; which means people say that he/she is performing prayer behind Maqam of Ibrahim.

**Question 517**– A person has performed his prayer behind Hijr Ismael assuming that it is Maqam of Ibrahim. What is his duty? If he recognizes after Taqdir then should acts of after prayer also be performed again?

**Answer:** He should perform his prayer behind Maqam of Ibrahim again and performing the acts after that again is not necessary.

**Question 518**– Is performing prayer behind Maqam of Ibrahim a Taklifi (injunctive; like Haraam,

obligatory, Mustahab...) or Vaz'ee ruling? In other hand, if a person (for example) performs his/her prayer near the wall of Zamzam then is his/her prayer invalidated, or prayer is correct and he has just performed a sin?

**Answer:** Performing prayer behind Maqam of Ibrahim is one of conditions and is considered as a Vaz'ee ruling, and if the person cannot perform the prayer behind Maqam because of congestion of crowd then goes backward until there is no disturbance for Tawaf-performers.

**Question 519**– Whenever a person cannot perform prayer of Tawaf behind Maqam because of congestion of crowd or reaching the time of obligatory prayers then should he/she wait until congestion of crowd reduces or should perform prayer the prayer immediately in a place that it is possible, although it is possible to perform the prayer in closer places in the next hours?

**Answer:** He/she can perform in a place that it is possible to perform and waiting for performing closer is not necessary.

**Question 520**– If a person performs prayer in a place other than Maqam of Ibrahim and by having certainty about correctness of his/her act performs the next acts then what is his/her duty?

**Answer:** He/she should only perform prayer again.

**Question 521**– An article has been published in one of newspapers in Saudi Arabia under the title “Is it proper to move Maqam of Ibrahim?” and some matters about the necessity of this act for facilitation for Tawaf-performers has been introduced. Please say that:

**A)** What is religious ruling of such act?

**Answer:** Moving Maqam of Ibrahim doesn't harm Tawaf, because it is permitted to perform Tawaf on both sides of Maqam of Ibrahim, but as Maqam of Ibrahim is a criterion for the place of prayer (obligatory Tawaf) and this change causes the foresaid criterion to be disordered then changing that is not religious permitted.

**B)** If this plan becomes practical then what is the duty of Hajjis about Tawaf and prayer of Tawaf?

**Answer:** As it has been mentioned before it doesn't make any problem for Tawaf, because performing Tawaf is also permitted behind Maqam, but if they perform such illegal act absit omen! then pilgrims should consider the approximate present place of that for prayer (obligatory Tawaf) and act according to that.

**Question 522**– Sometimes, a person knows that if he/she starts prayer of Tawaf then Tawaf performers move and displace him/her but however starts the prayer, if he/she finishes this prayer then is it correct?

**Answer:** If he/she performs with hope of completing that and he/she has not been displaced then his/her

prayer is correct, and if he/she moves a little in the way the it doesn't disorders the feature of prayer and keeps silence during displacing then it doesn't have problem too.

**Question 523**– A person was performing prayer of Tawaf that Tawaf-performers move him. He repeated the invocation that he was reciting during movement after staying but they move him again, he also repeated that invocation again. Is his prayer correct?

**Answer:** If they move him in the way that he has displaced then repeating the invocation doesn't have problem, unless he can only repeat with the intention of precaution on the condition that it is not perform because of scrupulosity.

**Question 524**– When a part of floor of Masjid al-Haraam becomes impure then cleaning staffs start purifying there in an incorrect way. Is it permissible to perform prayer in that part that has been purified in foresaid way and is still wet?

**Answer:** It is a precaution to perform prayer in another place but of pilgrim is not certain about falseness of their method then it doesn't have problem and investigating in this matter is not necessary.

**Question 525**– Is it necessary to observe priorities of men and women in prayer of Tawaf?

**Answer:** It is not necessary but if observing this matter is possible easily then it is a precaution to observe that.

**Question 526**– In prayer of Tawaf, it is not possible that men and women stand in the way they don't be parallel to each other or women don't stand in front of men. What is the ruling of prayer in this condition?

**Answer:** It doesn't have problem in this condition.

## Performing Prayer of Tawaf

**Question 527**– Does Tawaf of Mustahab Umrah al-Mufradah have the ruling of obligatory Tawaf that its prayer should be performed behind Maqam of Ibrahim or it is like Mustahab Tawaf that it is possible to perform its prayer anywhere in Masjid al-Haram?

**Answer:** It has the ruling of obligatory Tawaf and its prayer should be performed behind Maqam of Ibrahim, albeit as much as possible.

**Article 528**– Prayer of Tawaf can be performed with loud and low voice and it doesn't have Azan (also Adhan) and Iqama, and it is similar to dawn prayer in other things; but performing prayer of Tawaf in congregation is not legal as an obligatory precaution.

**Article 529**– Every Suras except Suras of prostration can be recited in prayer of Tawaf, but it is Mustahab to recite "Tawhid" after Hamd Sura in first Rak'at and "Kafiroon" in second Rak'at.

**Question 530**– If a lady recites invocations of prayer of Tawaf very loud that a non–Mahram hears her voice then what is the ruling of that?

**Answer:** It doesn't have problem, but it is better to recite with lower voice.

**Question 531**– Is it permissible that missionary of caravan who has performed his prayer of Tawaf individually, becomes imam of congregation for the same prayer for people of caravan like daily prayers?

**Answer:** Prayer of Tawaf shouldn't be performed in congregation as an obligatory precaution.

## Correction of Recitation of Prayer

**Article 532**– It is obligatory to each Mukallaf person to learn the recitation of his/her prayer; which means to recite Hamd and Sura and other invocations of prayer with correct pronunciation. But if this person couldn't recite correctly because of illiteracy or other reason after enough try then as much as he/she can recite correctly is enough, and if he/she can then he/she should learn but if the person neglects in this matter then has performed a sin; but if the time is short and there is no enough time for learning then he/she should recite invocations of prayers including prayer of Tawaf correctly as much as he/she can and there is no need to take a proxy.

**Article 533**– If a person doesn't know that his/her recitation is not correct and has an excuse for his/her ignorance then his/her prayer is correct and should not be performed again; but if the person is guilty then it is necessary to perform the prayer again after correcting the recitation, unless he/she has performed a sin.

**Article 534**– All prayers should be performed with correct recitation. Pilgrims of the house of Allah should use this opportunity and recite the invocations of prayer for scholars when they make the decision of going to this great spiritual journey and if they have problems then solve them in order that their acts to be performed with no problem.

**Article 535**– Attentions of scholars of Tajwid (science of proper recitation) is not a condition of correctness of recitation; as it is said in convention of Arabs that the person recites the words correctly is enough.

**Question 536**– A person whom his prayer has lots of problem and has become Muhrim of Ihram of Umrah and enters Mecca and (for example) stays for seven days in Mecca, is it obligatory to stay until the end of time in Ihram and corrects his recitation and then starts to perform Tawaf and prayer or has another duty?

**Answer:** It is necessary to wait and correct his prayer as much as he can.

**Question 537**– A person has been certain that his/her recitation and invocations are correct and has

performed prayer of Tawaf according to that, now it is recognized that he/she has some problems in recitation. Now, what should he/she do?

**Answer:** If he/she hadn't presumed that his/her recitation is incorrect then his/her prayer is correct but he/she should correct his/her problems for the next daily prayers.

## Renouncing Prayer of Tawaf

**Article 538**– Whenever a person renounces prayer of Tawaf deliberately then should return and performs that but if this person doesn't perform on time then his/her Umrah is not invalidated, but he/she only performed a sin and should compensate.

**Article 539**– If a person doesn't perform prayer of Tawaf and dies then it is obligatory for his/her elder son to perform Ghazaa of that, also if another person performs then it suffices.

**Article 540**– Whenever a person renounces prayer of Tawaf because of negligence or ignorance about the matter then he/she should return and performs prayer behind Maqam if it is possible, and if it is hard for him/her to return then perform the prayer anywhere that he/she is even if he/she is in his/her hometown.

**Article 541**– Whenever a pilgrim forgets to perform prayer of Tawaf and remembers that during Sa'y then leaves Sa'y, returns and performs prayer of Tawaf and then continues Sa'y from the place that he/she has left.

**Article 542**– Whenever a pilgrim forgets to perform prayer of Tawaf and performs the acts after that, and performs prayer after recognizing the matter then performing the acts after prayer again is not necessary, although it is Mustahab precaution to perform them again.

## Time of Prayer of Tawaf

**Article 543**– It is obligatory precaution to perform prayer of Tawaf immediately after Tawaf, except that pilgrim forget that its ruling has been mentioned.

**Article 544**– Prayer of Tawaf can be performed in all times except that it interferes the time of obligatory prayer, in the way performing prayer of Tawaf causes missing that obligatory prayer, that in this case daily prayer should be performed first.

**Article 545**– Whenever a pilgrim cannot perform prayer of Tawaf immediately after Tawaf because of an obstacle like invalidation of ablution, impurity of clothing and body, congestion of crowd for performing daily congregation prayer and like them, performs that after removing obstacle and Tawaf and its prayer is correct.

**Article 546**– In foresaid rulings, ignorant about the issue is similar to a person who has forgotten the prayer.

**Article 547**– If Muhrim has performed prayer of Tawaf before Tawaf then he/she should perform that again after Tawaf.

**Question 548**– Is it permissible to perform Mustahab prayer or other Mustahab worship between Tawaf and prayer of Tawaf?

**Answer:** It is a precaution to renounce that and to perform prayer of Tawaf.

**Question 549**– Does it have problem to delay between Tawaf and its prayer in an amount of two Rak'ats and basically how much delay harm the prayer?

**Answer:** This amount doesn't have problem and the amount is conventional, and in case of delaying the prayer performing Tawaf again is not necessary.

**Question 550**– You have said in rites that prayer of Tawaf should be performed immediately after Tawaf; is immediacy of prayer after Tawaf Taklifi (injunctive; like Haraam, obligatory, Mustahab...) or Vaz'ee and if a person performs prayer for example one hour after Tawaf then what is the ruling?

**Answer:** Seemingly, the ruling is Vaz'ee and if person delays a long time deliberately then it is a precaution to perform Tawaf again and performs prayer of Tawaf after that.

## **Doubt in Prayer of Tawaf**

**Article 551**– Doubt in Rak'ats of prayer of Tawaf causes invalidation of prayer and it should be performed again, and it is obligatory precaution to complete the prayer in case of mistrust and then to perform that again and in case of mistrust about the acts of prayer, prayer-performer should act as precaution and prayer of Tawaf is similar to daily prayers in other rulings.

## **Duty of Menstruated Women**

**Question 552**– What is the ruling of a woman who has become Muhrim for Umrah al-Mufradah and has menstruated after entering Mecca and performing Tawaf and before performing prayer of Tawaf?

**Answer:** If she has time then should wait until she become pure and then performs prayer of Tawaf and performs other acts after that, and if there not enough time then a person becomes her proxy in acts and then performs Sa'y and Taqsir, also take a proxy for performing Tawaf and prayer of Tawaf of Nisa'.

## Other Issues

**Question 553**– Is it permissible to carry an impure thing (like impure handkerchief and like that) in Tawaf and prayer of Tawaf?

**Answer:** Wearing clothes that do not cover private part solely doesn't have problem in Tawaf and prayer of Tawaf; also having an impure thing.

**Question 554**– Ablution of a person invalidates after Tawaf, but he doesn't perform ablution because of shamefulness and performs his prayer of Tawaf in that condition, and performs Sa'y and Taqsir following that and exit Ihram. What is his duty?

**Answer:** he should perform prayer and Sa'y and Taqsir.

**Question 555**– Sometime, crowd is very congested behind Maqam of Ibrahim and it is possible that people comes under pressure of crowd because men and women are next to each other. Doesn't it harm prayer of Tawaf if there is no risk of corruption?

**Answer:** In conditions of the question it doesn't harm the prayer.

## Mustahab Tawafs

**Article 556**– One of very affirmed Mustahabbat for those who are in Mecca is Tawaf of the house of Allah, which is seven rounds like obligatory Tawaf and two Rak'ats of prayer of Tawaf will be performed after that; but it doesn't have Sa'y of Safa and Marwah and this is one of the best worships in Masjid al-Haram. Imam Sadiq (a.s.) said an Hadith: "There are one hundred and twenty divine mercy around Ka'ba. Half of that is for Tawaf-performers, forty parts of that is for prayer-performers and other twenty parts is for people who looks at Ka'ba".<sup>1</sup>

**Article 577**– A person can perform this Tawaf for himself/herself or for other friends that are not in Mecca including dead or alive.

**Article 558**– Mustahab Tawafs are preferred over multiple Umrahs that are performed in one month with the intention of Rija'.

**Article 559**– Mustahab Tawaf is like obligatory Tawaf; but it has differences in following cases:

1– Ablution is not a condition of Mustahab Tawaf, although it is better to be with ablution but pilgrims should perform ablution for prayer of Tawaf.

2– Prayer of Mustahab Tawaf can be performed anywhere in Masjid al-Haram and it is not necessary to be behind Maqam of Ibrahim, even when pilgrim has a choice.

3- Sequence is not necessary in Mustahab and it is possible to separate rounds of Tawaf.

4- Stopping Nafilah Tawaf is permitted without excuse or necessity. Even if the person doesn't want to perform other rounds; but obligatory Tawaf should not be stopped other than necessity cases as an obligatory precaution.

5- Doubt in the number of rounds of Mustahab Tawaf doesn't have problem and pilgrim take the lesser number.

6- "Qiran" is not permitted in obligatory Tawaf; which means it is not permitted to perform two Tawafs following each other without prayer, but in Mustahab Tawaf it is permitted and Makrooh.

7- Pausing Mustahab Tawaf is also permitted in other than necessity cases and then pilgrim continue Tawaf from anywhere that he/she has paused and there is no need to pass four rounds.

**Article 560-** It is better to abstain from performing Mustahab Tawaf when lots of people are performing obligatory Tawaf and crowd is highly congested, in order to leave the place of Tawaf for people who are performing obligatory Tawaf.

**Article 561-** Mustahab Tawaf doesn't have definite time and quantity and it is possible to perform anytime in night and day, but each Tawaf should be seven rounds.

**Article 562-** Mustahab Tawaf doesn't need clothing of Ihram and talking is permitted during that (like obligatory Tawaf), although it is better to recite invocation and pray to Allah.

**Article 563-** Reciting invocations loudly in Mustahab and obligatory Tawafs, in the way that disturbs others, is not a correct act.

**Question 564-** What is the ruling of Mustahab Tawaf of women when they know that they will see men's bodies during Tawaf and it is possible to be also trapped under pressure of men?

**Answer:** If they don't see deliberately and voluntarily then it doesn't have problem; but it is better to observe others in congestion.

**Question 565-** Is circumcision also a condition of Mustahab Tawaf?

**Answer:** Yes, it is a condition.

**Question 566-** Is it permissible to perform only Mustahab Tawaf and not to perform its prayer?

**Answer:** It is a precaution to perform its prayer, too.

**Question 567-** Is it permissible to perform each round with the intention of one of believers or total of seven rounds should be performed one person?

**Answer:** Deputization in one round is not correct, but it is possible to perform the whole Tawaf with the intention of some persons; and to bestow the benefit of each round on one person. [1](#)

[1](#). Wasael al-Shi'aa, vol. 9, page 398.

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