

## Tawaf–Un–Nisa and its prayer

Tawaf–un–Nisa' is the tenth obligation in Hajj. The eleventh is the prayer which follows it. Although they are obligatory, they are not among the basic elements (arkan) of Hajj. That is, failure to perform them, even deliberately, does not invalidate the Hajj.

**Rule 417:** Tawaf–un–Nisa is obligatory on both males and females. If a man fails to perform it, his wife becomes unlawful for him. If a woman fails to perform it, her man becomes unlawful for her. An agent performing Tawaf–un–Nisa will do so on behalf of the principal and not himself.

**Rule 418:** The procedures and rules governing Tawaf–un–Nisa, and its prayer, are the same as those for tawaf of Hajj and its prayer. The only difference is in the niyyah .

**Rule 419:** If, on grounds of illness or otherwise, a person is unable to perform Tawaf–un–Nisa, he should do so with the help of another person, in a way or another as has already been discussed in Rule 326.

**Rule 420:** If a man deliberately fails to perform Tawaf–un–Nisa – regardless of whether or not he did it inadvertently or was aware of the rule – his wife is forbidden to him, until it is performed.

If it proves difficult for him to perform it himself, he can hire an agent to do it for him. When the agent has performed it on his behalf, he shall be in a position to resume intimacy with his wife.

If he dies before performing it, and his eldest son performs it on his behalf, the obligation is met. Otherwise it must, as a matter of precaution, be performed qadha. The expenses must be met from the shares of the adult heirs, with their approval.

**Rule 421:** It is not permissible to perform Tawaf–un–Nisa before sa'y. If one deliberately does so, it is obligatory to repeat it after sa'y. But if it is done out of ignorance of the rule or due to an oversight, it, apparently, is in order; however one must, as a matter of precaution, repeat it.

**Rule 422:** It is permissible to perform Tawaf–un–Nisa before the two wuqufs, for people mentioned in rule 412 above. However, they would not be able to resume intimacy with their wives until after performing the ceremonies at Mina, i.e. rami, slaughtering hady and shaving or taqseer.

**Rule 423:** If a woman's monthly period sets in and her companions could not wait for her becoming clean, it is permissible for her to abandon Tawaf-un-Nisa and leave with them. In such a case, she should, as a matter of precaution, hire an agent to perform tawaf and say its prayer on her behalf.

If, however, the menstruation commences after she had performed the fourth round, it is permissible for her to abandon the remaining rounds of tawaf and depart with her companions. She should, as a matter of precaution, hire an agent to perform the remaining rounds and say the prayer on her behalf.

**Rule 424:** The rules applicable to forgetting to say prayer after Tawaf-un-Nisa are the same as those for forgetting to say it after tawaf of Umrah which has been mentioned under Rule 329 above.

**Rule 425:** Intimacy between man and wife can only be resumed, after both have performed Tawaf-un-Nisa and said its prayer. The prohibition on hunting remains, as a matter of precaution, till the zawaal of the thirteenth [of Thil Hijjah]. Cutting of trees and grass, and hunting in the Haram is forbidden anyway as has already been stated.

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