

Tawaf

[Article 173](#)

Second obligatory act of Umrah is Tawaf; Tawaf is circumambulating the house of Allah (seven rounds) and it is obligatory in both Umrah and Hajj (one time in Umrah and two times in Hajj).

[Article 174](#)

There are five acts in Tawaf that should be done:

[First: “Niyah” \(intention\)](#)

Because Tawaf is one of the worships and it is not correct if done without the intention of closeness to Allah.

[Second: “Purity of Hadath”](#)

That means having ablution and being pure of Janabah (sexual intercourse or discharge of semen) and menstruation and Nifas (lochia) , and this should be considered for obligatory Tawaf and Taharah (purity). However it is not the condition for Mustahab Tawaf, although it is better to be pure and if a person is in the state of Janabah and has forgotten that, then his/her Mustahab Tawaf is correct, but if the person is aware, then Tawaf is not correct, because it is Haraam that a person to be in Masjid al-Haraam in the state of Janabah.

[Article 175](#)

Whenever a person does not have access to water or using water could be harmful for him/her, then this person can perform Tayammum (dry ablution) instead, even if it is Tayammum instead of Ghusl (full ablution) or ablution for prayer, and performs Tawaf after that.

Article 176

Whenever a woman is in her menstruation period and cannot perform Tawaf and the prayer of Tawaf with purity before Wuquf in Arafat, then she should return to Hajj al-Ifrad and after completing Hajj, she should perform Umrah al-Mufradah with purity, even if menstruation occurs before Ihram or after that, and the ruling for woman after childbirth is the same. But women can delay menstruation by using pills and perform Tawaf of Hajj and Umrah.

Article 177

Whenever a person is performing Tawaf and his/her ablution becomes invalidated then this person should renew the ablution and return to the tawaf. If the person has passed four rounds then he/she can continue, and if it was less than four rounds then Tawaf should be performed again, and if menstruation occurs for a woman during Tawaf, the ruling is the same after getting pure.

Article 178

If a person leaves an obligatory Tawaf because of necessity for himself/herself or one of religious brothers or sisters then he/she should act according to the past article.

Article 179

If a person gets ill during Tawaf in the way that cannot continue and complete Tawaf, he/she can leave Tawaf and if four rounds has been completed then he/she performs the rest and if was less than four rounds then Tawaf should be performed again, and if illness continues and the person cannot continue by himself/herself, then some persons can carry him/her for performing Tawaf and if it is not also possible, then the person should take a proxy for performing Tawaf.

Article 180

Whenever a person leaves a Mustahab Tawaf (even for a necessary reason or not), then he/she can continue from the place that he/she has been, if the person has performed four rounds or not.

Article 181

Sitting has no problem, during Tawaf, for removing tiredness, but it is obligatory precaution to observe the conventional sequence (it means to perform Tawaf without long pauses and in sequential rounds).

Third: Taharah from impurities.

Article 182

The body and clothes of a person who performs Tawaf should be pure of any impurities in both obligatory and Mustahab Tawaf, even some of impurities which has been forgiven for prayer (like blood spot smaller than a one dirham coin) should not be on the body or clothes of the person during Tawaf, but if washing the blood of injuries causes strong discomfort, then Tawaf could be performed with that.

Article 183

There is no problem if small parts of clothes (like socks, hat and coins bag which are not enough for covering private parts) are impure.

Article 184

In the condition that a person does not know that the body or clothes are impure or he/she knew that but has forgotten, and finds out after Tawaf, his/her Tawaf is correct. However if he/she finds out during Tawaf, then clothes should be changed and if there is no clean and pure cloth available then clothes or the body should be washed in order to be pure and Tawaf should be continued from the place and this Tawaf is correct, even it has been paused before the completion of fourth round.

Fourth: Circumcision.

Article 185

Tawaf of an uncircumcised man is not correct and an obligatory precaution is that children should be also circumcised for performing Tawaf.

Article 186

Whenever a person performs Tawaf without circumcision, deliberately or because of ignorance or forgetfulness, then his Tawaf is invalidated.

Article 187

Whenever an adult has not been circumcised and gains the ability of performing Hajj (like people who are newly converted), should perform Hajj in that year if he can be circumcised. But if he cannot do it, then he should delay his Hajj until he is circumcised, and if circumcision is harmful for him, then he should perform Hajj in that condition (but it is Mustahab precaution to take a proxy for performing Tawaf

in behalf of him adding to his own Tawaf).

Fifth: covering the private parts.

Article 188

Covering the private parts is obligatory for performing of Tawaf and it is necessary for him/her to cover his/her body in the way that not to be called naked.

Article 189

It is an obligatory precaution to observe all condition of clothes of a performer of prayer for Tawaf.

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