

224464 - He interrupted tawaaf in order to go and relieve himself, then he came back and completed it. Is his tawaaf valid?

the question

I did tawaaf al-ifaadah, but when I had completed the third circuit, I needed to go to the washroom, then I did wudoo' and completed the remaining four circuits. Is my tawaaf valid?

Detailed answer

Praise be to Allah

Being in a state of purity is an essential condition of tawaaf being valid, according to the majority of scholars. But they differed with regard to the case where a person becomes in a state of minor impurity during tawaaf, then he goes and does wudoo': should he complete the circuits or start tawaaf all over again? There are two views:

The Hanafis and Shaafa'is are of the view that he may complete his tawaaf, even if there was an interval in between, because doing the circuits consecutively is not a condition required in tawaaf.

The Maalikis and Hanbalis are of the view that he should start tawaaf all over again, because minor impurity (when a person breaks his wudoo' during tawaaf) renders tawaaf invalid. So he has to start all over again. The same ruling applies if the interruption between circuits is lengthy, because doing the circuits consecutively is one of the conditions of tawaaf being valid.

See: al-Mawsoo'ah al-Fiqhiyyah (29/131)

Shaykh 'Abd al-'Azeez ibn Baaz (may Allah have mercy on him) said:

If a person becomes in a state of minor impurity during tawaaf, his tawaaf is rendered invalid, as in the case of prayer. So he should go and purify himself, then start tawaaf all over again. This is the

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correct view. There is a difference of scholarly opinion concerning this matter, but this is the correct view with regard to both tawaaf and prayer, because the Prophet (blessings and peace of Allah be upon him) said: 'If one of you breaks wind whilst praying, let him go and do wudoo', and repeat his prayer.'" Narrated by Abu Dawood; classed as saheeh by Ibn Khuzaymah. And tawaaf is of the same nature as prayer in general.

End quote from Majmoo' Fataawa ash-Shaykh Ibn Baaz (10/160).

Shaykh Muhammad ibn 'Uthaymeen (may Allah have mercy on him) said:

With regard to tawaaf and sa'i, it is stipulated that the circuits be done consecutively, and if there is a lengthy interruption between them, the first circuits are rendered invalid, and the individual must start tawaaf all over again. But if the interruption is not lengthy, such as if he sits down for two or three minutes, then gets up again and completes it, there is nothing wrong with that.

End quote from Majmoo' Fataawa ash-Shaykh Ibn 'Uthaymeen (22/293)

Shaykh Ibn 'Uthaymeen (may Allah have mercy on him) was asked:

A man did tawaaf al-ifaadah, and during the tawaaf he became in a state of minor impurity, so he went and did wudoo', then he came back and completed his tawaaf without starting all over again, thinking that this was a valid action. What must he do now?

He replied:

With regard to the tawaaf in which he became in a state of minor impurity, then he went and did wudoo', if we say that being in a state of purity is a condition of tawaaf being valid, then the tawaaf in which he became in a state of minor impurity was rendered invalid, so basing the latter part of it on the first part is not valid. Based on that, he is now regarded as not having done tawaaf al-ifaadah.

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But if we say that wudoo' is not a condition of tawaaf being valid, then we should see whether his looking for water and doing wudoo' took a long time. In that case, his tawaaf is not valid either, because doing the circuits consecutively is a condition of tawaaf being valid. But if he found water nearby, then did wudoo' and came back quickly, then his tawaaf is valid.

End quote from Majmoo' Fataawa wa Rasaa'il al-'Uthameen (22/357)

Usually going to the washrooms during Hajj season, when the place is very crowded, then doing wudoo', takes a long time, which interrupts the continuity between the circuits, so it is not valid to complete tawaaf based on the previous circuits.

Based on that:

If you have not repeated tawaaf al-ifaadah up till now, then your Hajj is not complete and you have to go back to Makkah and do tawaaf al-ifaadah, because tawaaf al-ifaadah is one of the pillars or essential parts of Hajj that must be done - unless you did this based on a fatwa from one of the scholars, or following a scholar who said that. In that case you do not have to do anything further.

For more information, please see fatwa no. [49012](#)

And Allah knows best.