113460 - She has a problem which means that her wudoo’ is broken constantly and the time for prayer ended whilst she was doing tawaaf and she did not repeat her wudoo’

the question

I am a person who has a problem which mean that my wudoo’ is broken constantly and I have to do wudoo’ for every prayer. During Hajj I reached the Haram when it was not the time for prayer, and I did wudoo' and started to do tawaaf. During tawaaf, the time for prayer began and I prayed without renewing my wudoo’, because of the severe crowding, then I completed tawaaf and saa’i. Is what I did correct?.

Detailed answer

Praise be to Allah.

The woman who suffers istihaadah (ongoing irregular vaginal bleeding) and the one who has a problem which means that he or she cannot keep wudoo’ has to do wudoo' at the time of every prayer according to the majority of fuqaha’, and the end of the time for prayer invalidates wudoo' in the case of such people. This applies only if something comes out; if nothing comes out then the wudoo' remains valid and the person may offer the following obligatory prayer.

Al-Bahooti said in al-Rawdat al-Murbi’ (p. 57): The woman who has istihaadah and people in similar situations such as those who have urinary incontinence or continual madhiy or continual passing of wind should do wudoo' when the time for each prayer begins if something has come out, and they may pray both obligatory and supererogatory (naafil) prayers so long as that time remains. So if nothing has come out then wudoo' is not required. End quote.

Shaykh Ibn ‘Uthaymeen (may Allah have mercy on him) said: The woman who has istihaadah must do wudoo' for every prayer if something has come out, but if nothing has come out then her first wudoo' remains valid. End quote from al-Sharh al-Mumti’ (1/438).

If you are not sure whether something came out from the time you did wudoo' until the end of your tawaaf, then your tawaaf is valid and you do not have to do anything. As for saa'i, it is not essential to be in a state of purity for it, so if you did saa'i when you were not in a state of purity, your saa'i is valid.

But if you are certain that something came out after you did wudoo', then you should have done wudoo' after the time for the new prayer began in order for your tawaaf and prayer to be valid.

If you did not do that, then your tawaaf is not valid according to many of the scholars.

But some of them are of the view that purity from minor impurity is not essential for tawaaf, and if a person does tawaaf without wudoo', his tawaaf is valid. This is the view of the Hanafis and was the view favoured by Shaykh al-Islam Ibn Taymiyah. It was also regarded as more correct by Shaykh Ibn 'Uthaymeen (may Allah have mercy on them). See the answer to question number 34695.

Based on this opinion, your tawaaf was valid and your Hajj was valid, and you do not have to do anything, but you have to repeat the prayer that you offered without having done wudoo'.

And Allah knows best.