

## **TAYAMMUM**

*Tayammum* is an act of worship consisting of wiping the forehead and the two hands. It is a substitute for *Wudu* and *Ghusl*.

### **THE THINGS ON WHICH TAYAMMUM CAN BE PERFORMED**

*Tayammum* should be done on earth, sand, lump of clay or stone provided that each one of these should be *Tahir* and not usurped. The recommended precaution is that if earth is available *Tayammum* should not be performed on anything else. If earth is not available, then it can be performed on sand or a lump of clay, and in absence of these on a stone.

It is not permissible to do *Tayammum* on something for which the term earth cannot be applied, even if it originates from it, such as ashes without earth, plants, and some minerals such as gold and silver.

If no form of earth is available then, and only then, one can perform *Tayammum* on the dust (that had gathered on the floor or the ground, on a carpet or a cloth). If dust is not available, then mud can be used but in such a way that after the hands have been placed on it, they should be cleaned by rubbing them together.

NOTE: That which is used for *Tayammum* must leave traces in your hands. Thus it is not permissible to use smooth stone with no dust covering it.

### **TAYAMMUM SHOULD BE PERFORMED INSTEAD OF WUDU IN THE FOLLOWING SEVEN CIRCUMSTANCES**

- 1) When enough water cannot be obtained for *Wudu* or *Ghusl*.

NOTE: If there still is ample time for performing *Salat*, then one should wait and pray when he reaches a place where water is available.

When water cannot be obtained, is it obligatory to search for it? If one knows that water is not available, then it is not obligatory for him to search for it. But if there is a probability of finding water, then it is *Wajib* to search for it until one becomes sure of its unavailability.

In the latter case, if one is in plain and clear land, then he should search for a distant of 400 steps in two directions; if he is in a hilly area or in a forest, then he should search for 200 steps in all four directions. However, if one is sure of water's unavailability in a certain direction, then it is not necessary to search in that direction.

- 2) When water is available but difficult to reach.

It does not make any difference whether this difficulty is physical or otherwise. Therefore, if reaching for water involves danger of life, reputation or property, then one should do *Tayammum*. For example: owing to old-age or illness it is difficult to reach to the water, or in going for water a person is endangered by animals or thieves; or the owner demands outrageous price for water, etc.

- 3) When use of water for *Wudu* or *Ghusl* is dangerous to one's health or life.

For example: one who fears that using water might make him sick or prolong his illness, then he should do *Tayammum*. However, if use of warm water in such a case is harmless, then *Tayammum* cannot be substitute of the *Wudu* or *Ghusl*.

- 4) When water is available but one is afraid that by using that water he will put himself, his companions or his domesticated animals in danger of thirst. In such a case, one should perform *Tayammum* instead of *Wudu* or *Ghusl*.

- 5) When the time of *Salat* is so short that if one starts to do *Wudu* or *Ghusl* his prayers will be *Qada* whereas by performing *Tayammum* he will be able to say his prayers in time. In such a case one should do *Tayammum*.

- 6) When the body or the only available cloth of a person is *Najis*, and he finds that if he uses the water for *Wudu* or *Ghusl*, his body or cloth will remain *Najis*. In such a case he should first purify his body or his cloth with the available water and then do *Tayammum*.

- 7) When the use of water depends on those things which have been forbidden by the *Shari`ah*. For example the water has been obtained without the permission of the owner, or it is in an unlawful (*Ghasbi*) utensil or the utensil is made of gold or silver in which one cannot do *Wudu* or *Ghusl*. In all such cases, one should do *Tayammum*.

### METHOD OF PERFORMING *TAYAMMUM*

There are four obligatory acts to be performed:

- i) Intention (*Niyyah*)
- ii) Strike or keep both palms onto the earth. As an obligatory precaution, this should be done by both the palms together.



- iii) Wipe the palms of both the hands together over the forehead from the hair-line up to the bridge of the nose. It is recommended that the palms pass over the eyebrows as well.

Should the complete palms of both hands wipe the forehead?

No, it is not necessary that the entire palms of both hands should wipe the forehead; the important thing is to make sure that the entire forehead has been wiped.



- iv) Then wipe the palm of the left hand over the back of the right from the wrist down to the fingertips. Then do the same with the right palm on the left.



It is recommended to strike the hands on earth the second time and repeat passing the palms on both hands as described above.

### CAUTION

1. If a person leaves out even a small part of his forehead or the back of his hands in *Tayammum*, forgetfully or intentionally, or even due to ignorance, his *Tayammum* will be void. However, it is not necessary to be very particular; if it can be ordinarily assumed that the forehead and the backs of his hands have been wiped, it would be sufficient.
2. In order to be sure that the backs of the hands have been wiped, wiping should be done from slightly above the wrist, but wiping in between the fingers is not necessary.

### NOTE:

- 1] As is the case in *Wudu*, wiping should be done from top to bottom.
- 2] Continuity (*Muwalat*). The acts of *Tayammum* must follow each other.
- 3] Order (*Tartibi*). All the acts must be done in the order described above.
- 4] While performing *Tayammum* one should remove the ring if he is wearing one and also remove any obstruction which may be on his forehead or on the palms or back of his hands (e.g. if anything is stuck on them).
- 5] The things which invalidate *Wudu* or *Ghusl*, invalidate the *Tayammum* performed instead of *Wudu* or *Ghusl* also.

All the items of *Tayammum* must meet the following conditions:

1. It must be dry as much as possible.
2. It must be *Tahir* (pure).
3. It must be *Mubah* (lawful).
4. The place where the above mentioned things are also must be *Mubah*.

## GENERAL MASAELS

01. *Tayammum* is a sufficient purification; a person who has done *Tayammum* is permitted to do all those things whose validity depend on *Wudu* or *Ghusl*, e.g., entering a mosque, touching the writings of the Qur'an, etc. This is valid for as long as water is unavailable; once the water become available, *Tayammum* automatically becomes invalid.
02. If more than one *Ghusls* are *Wajib* on a person, then a single *Tayammum* with the *Niyyah* of all those *Ghusls* will suffice.
03. A person on whom *Ghusl Janabat* is *Wajib* has to do one *Tayammum* instead of the *Ghusl*; there is no need for him or her to do another *Tayammum* for *Wudu*. But if a *Ghusl* other than *Ghusl janabat* is *Wajib* on that person, then he or she has to do two *Tayammums*: one instead of the *Ghusl* and the other instead of *Wudu*.
04. If a person whose obligation is *Tayammum* performs *Tayammum* for an act, he can perform all those acts which should be done with *Wudu* or *Ghusl*, as long as his *Tayammum* and the excuse remain. However, if his excuse was shortage of *Salat* time, or if he performed *Tayammum* for *Salatul Meyyit*, then his *Tayammum* is valid for its intention and purpose only.
05. If a person cannot find earth, sand, lump of clay or stone, he should perform *Tayammum* on mud, and if even that is not available, then on the dust that had gathered on the floor or the ground, on a carpet or a cloth.

NOTE: If he can make mud dry and obtain earth from it, then *Tayammum* on wet mud is not permissible.

And if none of the above mentioned things is available, he should, on the basis of recommended precaution, pray without *Tayammum*, but it will be obligatory for him to repeat the prayers later as *Qada*.

06. If more than one *Ghusl* are *Wajib* on a person, then a single *Tayammum* with the *Niyah* of all those *Ghusls* will suffice, but the recommended precaution is that for each of those *Ghusls* he should perform a separate *Tayammum*.
07. There is no *Mustahab Tayammum* per se. However, in one case *Mustahab Tayammum* can be performed, i.e. as it is recommended to perform *Wudu* before climbing into bed to sleep at night, if someone forgets to perform the *Wudu* or the *Wudu* breaks, then one can perform the *Mustahab Tayammum* in lieu of the *Wudu* in bed in the hope of earning divine pleasure (*Raja*), even if he is able to use water.
08. If there is a doubt about the existence of an obstacle in some areas of *Tayammum*, then it is necessary to investigate until certainty or the assurance of its absence is acquired.
09. If a person in a state of ritual impurity requiring *Ghusl* - such as *Janabat*, etc. - performs *Tayammum* due to an excuse, and the impurity requiring *Wudu* occurs, then his *Tayammum* is not invalidated. He should then perform *Wudu* if possible, otherwise *Tayammum* instead of *Wudu*.
10. Performance of *Tayammum* is not permissible if one has not given up hope of the excuse being removed before the lapse of *Salaat* time. If one has given up hope of it, then there is no *Ishkal* in the permissibility of saying the prayers without delay. If prayers are said having given up hope of it, then it is not necessary to repeat it despite the removal of the excuse within the time of prayer.
11. If a person has a wound on his forehead or on the back of his hands and if it is tied with a bandage or something else which cannot be removed, he should wipe his hands over it. And if the palm of his hand is wounded and bandaged which cannot be removed, he should strike

his bandaged hands on a thing with which it is permissible to perform *Tayammum* and then wipe his forehead and the back of his hands.

12. If *Tayammum* is obligatory due to the absence of certain conditions for *Wudu* or *Ghusl*, and a person does *Wudu* or *Ghusl* forgetfully or neglectfully or out of ignorance, it is not valid.
13. Under normal circumstance, a person must do *Tayammum* by himself. But in case of disability, someone else may help him. In the latter case, the helper should take the hands of the helped and strike them on the earth and do the *Tayammum*; if this is not possible, then the helper should strike his own hands on the earth and then wipe the fore-head and the hands of the helped.
14. What happens if water becomes available while one is performing his *Salat* with *Tayammum*?

If water becomes available while one is performing his *Salat* with *Tayammum*, then there can be two different circumstances:

- (1) The water was found after he had already gone to the first *Ruku`* - his *Salat* is valid and there is no need to repeat it.
- (2) The water was found before he had gone to the first *Ruku`* - he will have to repeat his *Salat* with *Wudu*.