

Lesson 48: Tayammum

1. When to do tayammum

1. When there is no possibility of finding water sufficient for *ghusl* or *wudhu*;
2. When owing to old-age or the danger of thieves or beasts or unavailability of any means to get water from its place it is difficult to do *ghusl* or *wudhu*;
3. When there is any danger to life or health from the use of water;
(Note: If by using hot water, that danger can be averted then it is necessary to use hot water; *tayammum* is not allowed)
4. When there is water, but one is afraid that by using that water he will put himself, his companions or valuable animals in the danger of remaining thirsty or becoming ill;
5. When there is water but the body or the clothes of the person concerned is *najis*, and he finds that if he uses the water in *wudhu* or *ghusl*, his body or the clothes will remain *najis*. In this case he will cleanse his body or the clothes by water and then will do *tayammum*;
6. When there is no water except *ghasbi* or *mudhaf*; or there is no pot of water except a pot which is made of silver or gold or which is *ghasbi*;
7. When the time of prayer is so short that if he starts *wudhu* or *ghusl* his prayer will be *qadha* and he expects that by doing *tayammum* the prayer will be finished in time.

In these seven conditions a person should do *tayammum*; not *wudhu* or *ghusl*.

2. Things upon which Tayammum is permissible

Tayammum should be done (in order of preference) on: (a) Earth; (b) Sand; (c) Chunks of sand or earth -- other than baked in fire; (d) Stones -- other than minerals; (e) If the first mentioned four things are not available then, and only then, it is permissible to do *tayammum* on the dust which gathers upon the mats, floors, desks etc.; (f) If the dust, also, cannot be found, then it is allowed to do *tayammum* on mud. Note: Some people keep earth in a small bag and do *tayammum* upon its dust which gathers on the outside. It is not correct. They have earth with them, therefore, they are not allowed to do *tayammum* on dust, which has been allowed just as an emergency measure. They should open the bag and do

tayammum on earth.

3. The conditions about the above-mentioned things:

- (a) All the above-mentioned things must be dry as far as possible. Even the mud should be dried, if possible, to convert it into the chunk of earth;
- (b) They must be *tahir*;
- (c) And *mubah* – not *ghasbi*;
- (d) The place where these things are kept, must be *mubah*;
- (e) The place where you are standing while doing *tayammum*, must be *mubah*.

4. How to do tayammum

1. *Niyyah*: I am doing *tayammum* in place of *wudhu* or *ghusl* (as the case may be), so that my prayer or fast (as the case may be) may be correct, *wajib* or *sunnat* (as the case may be) *qurbatan ilal-Laah*.
2. Strike palms of both hands together upon the thing on which *tayammum* is correct e.g. earth or sand etc. Remember that just putting the hand upon earth etc. is not sufficient. You must hit or strike it by your palms.
3. Pull both palms together from the beginning of the forehead down to the point of the nose. Both sides of the forehead joining the ears should be included in it. Eyes and cheeks are not to be included.
4. Then pull the left palm upon the back of the right hand from the projecting small bone on the wrist up to the fingertips;
5. Then pull the right palm on the back of the left palm likewise;
6. Strike the palms together upon earth etc. second time;
7. Pull the left palm on the back of right hand, as explained above.
8. Pull the right palm on the back of the left hand, as explained above.

If a person has to do *ghusl* and *wudhu* both, and he has got water sufficient for only one of them, he will do *tayammum* in place of other *taharat*, after using the water in the *taharat* for which it was sufficient.

The hands and forehead must be *tahir* before *tayammum*; there should not be anything like ring or nail-polish etc. which may be a cover against the earth etc.

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