



TAYAMMUM النَّيْمُ (DRY ABLUTION)

CLD Institute



Tayammum In Qur'an

Narrated `Aisha:

- The necklace of Asma' was lost, so the Prophet (ﷺ) sent some men to look for it. The time for the prayer became due and they had not performed ablution and could not find water, so they offered the prayer without ablution. Then Allah revealed (the Verse of Tayammum).

(Bukhari; 6:4583)

Conditions For Tayammum - Hanafi

- No water, on a journey/outside of city (a mile /more out)
- Too ill that may be aggravated with water, or due to severe cold.
- One Tayammum for all prayers is permitted.
- Can perform Tayammum for funeral prayer, even if healthy, for the fear of taking too much time for wudu & will miss the funeral prayer, same applies for Eid prayers.
- Does not apply for Jummah & if missed should pray Zhur. If one remembers having water after offering prayer with Tayammum is not obliged to repeat the prayer.
- One is not obliged to seek for water if convinced of its unavailability,
- If convinced of its availability then Tayammum is not permitted.
- If one of his companions has water he should ask, before performing dry ablution, if did not ask tayammum is valid according to Abu Hanafi.
- If water is being sold then one must buy it to perform wudu & tayammum would not be valid.

Conditions For Tayammum - Malaki

- If on a permissible journey & cannot find water, provided that you do not expect to find any water before the time for the prayer has finished
- Unable to use water due to sickness,
- Fear of accessing water due to thieves/wild animals, as he must preserve his property & property of others.
- Delaying Tayammum till arrival of prayer time & delaying it till water is found, if one is certain to find it within the time of prayer.
- However, if one is certain water will not be found then Tayammum should not be delayed & performed at the beginning of prayer time. If uncertain about finding water then Tayammum should be performed in the middle of prayer time.
- Cannot offer two prayers with one tayammum, unless sick unable to touch water; however, he can pray one obligatory and optional prayer with one tayammum, unless a long interval between the two a length it takes to recite Ayat al-Kursi., in which case the tayammum must be repeated. A number of missed prayers can be offered with one Tayammum, even if healthy.
- The healthy resident can do tayammum if sick/fear of illness for Jummah & funeral prayer. Intention for prayer for either minor/major impurity needs to be formed, if not formed then prayer must be repeated. Tayammum does not make intercourse permissible, unless fear of fornication, in which case intercourse is allowed and tayammum can be performed.

Conditions For Tayammum - Shafi

- When unable to use water, which one should look for, after prayer has commenced.
- If sure to find water towards end time of prayer, then one must wait, if not then one should not delay prayer.
- If one can buy a bucket of water at usual price & has money in excess of one's debt even if due for a future date & money in excess for one's own needs for the journey then one should buy it.
- Water not needed by a person can be taken by force, provided the person does not require it for thirst.
- If water is not sufficient then parts that can be washed by the water should be used & where it runs out tayammum should be performed.
- Water needed for thirst of oneself, animals with oneself & worthy companions (Muslims, those not at war at).
- No wudu/ghusl can be performed, if water is limited.
- Unable to use water due to sickness means; harm to life/limb, disability, becoming seriously ill. Increase in ailment, delay in recovery, considerable pain, or due to injury, or due to cold & fearing illness.
- A place where water is rarely available then tayammum can be performed.

Conditions For Tayammum - Hanbali

- Inability to use water; due to lack of it, severe cold, or fear of sickness, if water is used.
- 1. Limited water needed to quench thirst for humans/animals, searching for water could result in endangering oneself/property, or can only obtain it with an expensive price.
- 2. Making tayammum, after the commencement of prayer.
- 3. Having the intention, so if intention was made for optional prayer, he/she must not pray obligatory prayer with the same intention.
- 4. Wholesome soil with dust particles.

Conditions For Tayammum

Narrated Amr ibn al-'As:

I had a sexual dream on a cold night in the battle of Dhat as-Salasil. **I was afraid, if I washed I would die. I, therefore, performed tayammum** and led my companions in the dawn prayer. They mentioned that to the Messenger of Allah (ﷺ). He said: Amr, you led your companions in prayer while you were sexually defiled? I informed him of the cause which impeded me from washing. And I said: I heard Allah say: "Do not kill yourself, verily Allah is merciful to you." The Messenger of Allah (ﷺ) laughed and did not say anything.

(Sunan Abi Dawud; 1:334 - Sahih)

Conditions For Tayammum

Narrated Ibn `Abbas (RAA):

- concerning the verse, “**And if you are ill or on a journey...**” (an-Nisa': 43). He said, "If a man **sustains a wound, which he suffered during Jihad (in the cause of Allah) or ulcers**, then he became junub (sexually impure) **and is afraid** that if he bathes he would die; he may perform ablution with clean earth (Tayammum).

[Reported by Ad- Daraqutni in a Mawquf (untraceable) Hadith and Al-Bazzar in a Marfu' (traceable) one. Ibn Khuzaima and Al-Hakim graded it Sahih (sound)].

Invalidation of Tayammum?

- **Hanafi** – Finding water, seeing water with accompanying ability to use it, or passing by water while asleep & ability to use water (inability to use water means; those legally unable to use water due to; fear of predators, enemy, or thirst). Hope in finding water means to delay prayer to the last timing. All factors invalidate tayammum; including nullifications for wudu that also apply for dry wudu.
- **Maliki** – If water is found then wudu should be made for: **the sick** who required someone to bring him/her water, but then found it means no longer requires one to bring it. **The fearful**, who is waiting for someone to bring him/her water & has found it is recommended to repeat prayer. **The traveller**, who hadn't hoped to find water & then did, is recommended to repeat the prayer. Other cases then these three should not repeat prayer.
- **Shafi** – Finding water. Anything nullifies wudu, nullifies dry ablution. Seeing a change in atmosphere or a group of riders that make one believe water will become available. If such a belief occurs during prayer then prayer needs to be repeated. One may pray another obligatory prayer with the same dry ablution, provided the person is in the same place & has already checked thoroughly for water; in such a case he/she is not required to search for water again. However, if circumstances change & there now is water, with the appearance of rain water, or riders with one is obliged to check for water again invalidates dry ablution. If water in a place is unavailable for a brief time then becomes available again prayer must be repeated. A traveller in the desert is not obliged to repeat prayer, even if becomes aware of water being available during prayer, thought better the repeat prayer.
- **Hanbali** – Anything that invalidates wet wudu; invalidates dry wudu, ability to use water, even if in prayer.

Validation For Tayammum

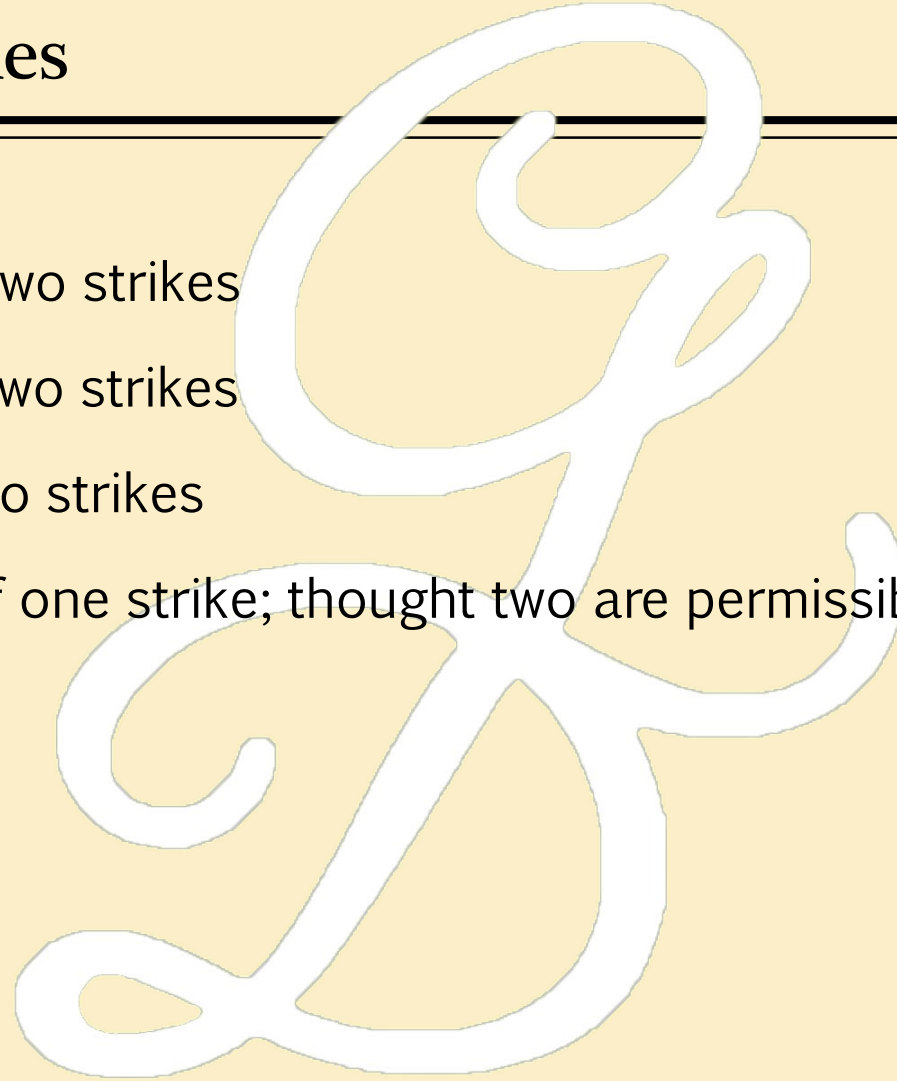
Narrated Abu Sa'id al-Khudri (RAA):

- Two men set out on a journey and when the time of Salat (prayer) came they had no water. They performed Tayammum with clean earth and prayed. Later on they found water within the time of the prayer. One of them repeated his prayer with ablution but the other did not repeat. Then they came to Allah's Messenger (ﷺ) and related the matter to him. Addressing himself to the one who did not repeat, he said, "You followed the Sunnah and your (first) prayer was enough for you." He said to the one who performed ablution and repeated: "For you there is a double reward".

[Reported by Abu Dawud and An-Nasa'i - Sahih]

Tayammum Strikes

- **Hanafi** – Consists of two strikes
- **Malaki** – Consists of two strikes
- **Shafi** – Consists of two strikes
- **Hanbali** – Consists of one strike; though two are permissible



Tayammum Strikes

- 'Ammar b. Yasir said:

I asked the Prophet (ﷺ) about tayammum. He commanded me to **strike only one stroke** (i.e. the strike the ground) for (wiping) the face and the hands.

(Sunan Abi Dawud; 1:327 – Sahih)

Tayammum Strikes

Narrated Ibn `Umar (RAA):

- Allah's Messenger (ﷺ) said: "Tayammum is **two strikes**: one for the face and one for the hands up to the elbows."

(Reported by Ad-Daraqutni – very weak)

Tayammum Strikes

Narrated Ammar ibn Yasir:

The Messenger of Allah (ﷺ) encamped at Ulat al-Jaysh and Aisha was in his company. Her necklace of onyx of Zifar was broken (and fell somewhere). The people were detained to make a search for that necklace until the dawn broke. There was no water with the people. Therefore AbuBakr became angry with her and said: You detained the people and they have no water with them. Thereupon Allah, the Exalted, sent down revelation about it to His Apostle (ﷺ) granting concession to purify themselves with pure earth.

Then the Muslims stood up with the Messenger of Allah (ﷺ) and struck the ground with their hands and then they raised their hands, and did not take any earth (in their hands). Then they wiped with them their faces and hands up to the shoulders, and from their palms up to the armpits.

Ibn Yahya added in his version: Ibn Shihab said in his tradition: The people do not take this (tradition) into account.

Abu Dawud said: Ibn Ishaq also reported it in a similar way. In this (version) he said on the authority of Ibn 'Abbas. He mentioned the words **"two strikes"** (i.e. striking the earth twice) as mentioned by Yunus. And Ma'mar also narrated on the authority of al-Zuhri "two strikes". And Malik said: From al-Zuhri from 'Ubaid Allah b. 'Abd Allah from his father on the authority of 'Ammar. Abu Uwais also reported it in a similar way on the authority of al-Zuhri. But Ibn 'Uyainah doubted it, he sometimes said: from his father, and sometimes he said: from Ibn 'Abbas. Ibn 'Uyainah was confused in it and in his hearing from al-Zuhri. **No one has mentioned "two strikes"** in this tradition except those whose names I have mentioned.

Tayammum Strikes

It was narrated from 'Ammar bin Yasir that:

- When they did dry ablution with the Messenger of Allah, he commanded the Muslims to strike the dust with the palms of their hands, and they did not pick up any dust. Then they wiped their faces once, then they struck the dust with their palms once again and wiped their hands..

(Sunan Ibn Majah; 1:571)

- Imam Shawkani say's: “all repots speaking of double strike o the hands on the dust are open to question. Had the reports been sound they would have been implemented, especially because they contain one additional element which would have to be accepted.” (Ibn Majah)
- The correct thing to do is follow the authentic reports of Bukhari & Muslim that report one strike instead of two, unless other hadith on double strike were proven to be authentic.

(Hadith commentary of Hadith 571).

Tayammum Method

- **Hanafi** – Intention, The person rubs his face with one of the strikes & the arms up to the elbows with the other strike. One should shake off the dust from his hands to the extent that dust falls off & is not solid. In Zahir al-Riwayah it is stated that the limbs should be rubbed completely.
- **Malaki** – Hit both hands on the ground - if anything clings to them it should be lightly shaken off. Intention - must intend earth and nothing else with which tayammum is not valid. Must make intention for prayer for either minor/major impurity. If unable to strike the ground due to missing hand & unable to delegate someone then one can run face on ground instead. One is to wipe the whole face; including cartilage of the upper ear and other things. Striking the ground second time & wiping the hands, if one strikes the ground once instead of twice that's acceptable. Wiping hands & in between fingers up to the elbows (right before left). Wiping of elbows as obligatory is the well-known opinion of the school; though the Risala of Imam Malik also mentions wiping of wrists as obligatory & elbows as sunnah. Removing ring when performing Tayammum, or simply moving it around without removing it.
- **Shafi** – **1.** Intention, if intending to pray both obligatory and non-obligatory prayer then one must make intention for both, before striking the earth first time to wipe the face. **2.** Hands should come in contact with the surface of the earth & **3.** shaking off the dust one should wipe hands **4.** Wiping whole face; **5.** not missing under the nose and up to the elbows. **6.** Following the above order. **7.** And that the dry ablution be performed by striking the earth twice, once for wiping the face, and a second time for wiping the arms. Sunnan acts of dry ablution: basmallah, wiping upper part of face, before lower part of face, wiping in between fingers. Separating fingers when striking earth & removing rings, before wiping arms.
- **Hanbali** – To strike the wholesome sa'eed (means surface of earth), with his both hands once, And then wipe with them his face and hands up to wrists (kaff) & not elbows as the hadith for it is not authentic according to Hadith scholars.

Tayammum Method

Narrated `Ammar:

- The Prophet (ﷺ) stroked the earth with his hands and then passed them **over his face and the backs of his hands** (while demonstrating Tayammum).

(Bukahri; 1:343)

Tayammum Method

Narrated Saïd bin `Abdur Rahman bin Abza:

- (on the authority of his father who said) `Ammar said so (the above Statement). And Shuḃa **stroked lightly the earth with his hands and brought them close to his mouth (blew off the dust) and passed them over his face and then the backs of his hands.** `Ammar said, "Ablution (meaning Tayammum here) is sufficient for a Muslim if water is not available."

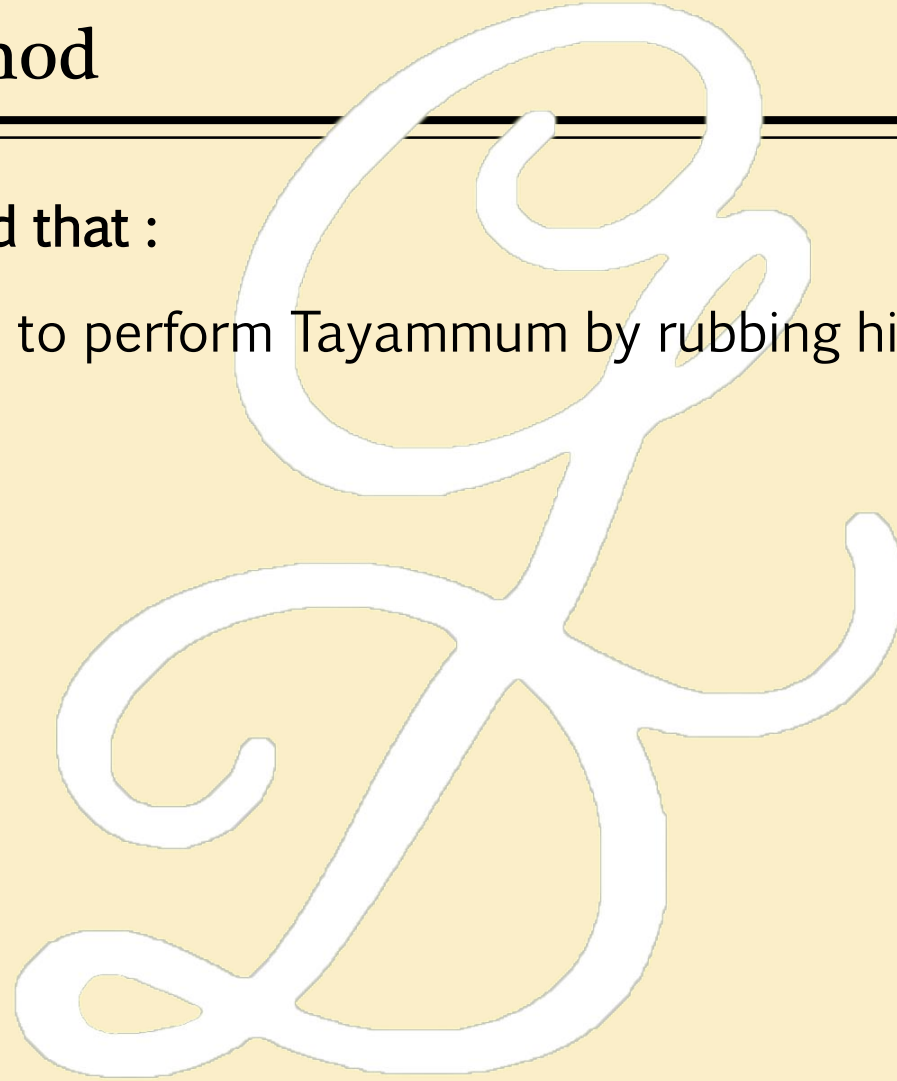
(Bukhari; 1:339)

Tayammum Method

Ammar bin Yasir narrated that :

The Prophet ordered him to perform Tayammum by rubbing his face and two palms.

(Tirmidhi; 1:144)



Tayammum Method

Aban said:

Qatadah was asked about tayammum during a journey. He said: A traditionist reported to me from al-Sha'bi from 'Abd al-Rahman b. Abza on the authority of 'Ammar b. Yasir who reported the Messenger of Allah (ﷺ) as saying: (He should wipe) up to the elbows.

(Abi Dawud1:328 – منكر Rejected Al-Albani)

Tayammum Method

This is also transmitted by Ibn 'Abd al-Rahman b. Abza on the authority of his father from 'Ammar. He reported the Prophet (ﷺ) as saying:

It would have been enough for you to strike the ground with you hands and then wipe them your face and your hands (up to the wrists). He then narrated the rest of the tradition.

Abu Dawud said: This is also transmitted by Shu'bah from Husain on the authority of Abu Malik. He said: I heard 'Ammar saying so him his speech, except that in this version he added the words: "He blew." And Husain b. Muhammad narrated from Shu'bah on the authority of al-Hakam and in this version added the words: **"He (the Prophet) struck the earth with his palms and blew."**

(Abi Dawud1:326 – Sahih)

Tayammum Method

Narrated `Abdur Rahman bin Abza:

`Ammar said to `Umar "I rolled myself in the dust and came to the Prophet (ﷺ) who said, 'Passing **dusted hands over the face and the backs of the hands** is sufficient for you.' "

(Bukhari; 1:341)

Tayammum Method

Narrated `Ammar:

- The Prophet (ﷺ) stroked the earth with his hands and then passed them over his face **and the backs of his hands** (while demonstrating Tayammum).“

(Bukhari; 1:343)

Tayammum Method –

Narrated Al-Àmash:

- Shaiq said, "While I was sitting with `Abdullah and Abu Musa Al-Ash`ari, the latter asked the former, 'If a person becomes Junub and does not find water for one month, can he perform Tayammum and offer his prayer?' (He applied in the negative). Abu Musa said, 'What do you say about this verse from Sura "Al-Ma'ida": When you do not find water then perform Tayammum with clean earth?' `Abdullah replied, 'If we allowed it then they would probably perform Tayammum with clean earth even if water were available but cold.' I said to Shaiq, 'You then disliked to perform Tayammum because of this?' Shaiq said, 'Yes.' (Shaiq added), "Abu Musa said, 'Haven't you heard the statement of `Ammar to `Umar? He said: I was sent out by Allah's Messenger (ﷺ) for some job and I became Junub and could not find water so I rolled myself over the dust (clean earth) like an animal does, and when I told the Prophet (ﷺ) of that he said, 'Like this would have been sufficient.' The Prophet (ﷺ) saying so) **lightly stroked the earth with his hand once and blew it off, then passed his (left) hand over the back of his right hand or his (right) hand over the back of his left hand and then passed them over his face.**' So `Abdullah said to Abu- Musa, 'Don't you know that `Umar was not satisfied with `Ammar's statement?' " Narrated Shaiq: While I was with `Abdullah and Abu Musa, the latter said to the former, "Haven't you heard the statement of `Ammar to `Umar? He said, "Allah's Messenger (ﷺ) sent you and me out and I became Junub and rolled myself in the dust (clean earth) (for Tayammum). When we came to Allah's Apostle I told him about it and he said, '**This would have been sufficient, passing his hands over his face and the backs of his hands once only.**'

Tayammum Method – Wiping To Shoulders

It was narrated that 'Ammar bin Yasir said:

- "Aishah dropped a necklace and stayed behind to look for it. Abu Bakr went to 'Aishah and got angry with her for keeping the people waiting. Then Allah revealed the concession allowing dry ablution, **so we wiped our arms up to the shoulders**. Abu Bakr went to 'Aishah and said: 'I did not know that you are blessed.'"

(Ibn Majah; 1:565)

Sindi Said about wiping the shoulders:

- **"Either because that was legislated then abrogated, or due to their Ijthihad (judgment) without asking, in which case it was a mistake".**
- This hadith supports the angle of ordering them to perform dry ablution, but not how to do it.

(Ibn Majah Hadith commentary)

Substance Used For Tayammum

- **Hanafi** – Earth includes; soil, dustless earth, sand, stones, gypsum, (natural occurring sulphate mineral deposited from lake, sea water & found in sedimentary rocks) lime, khol & arsenic. Abu Yusuf said not permitted except with earth & sand. Not impure earth.
- **Malaki** – Tayammum is done using pure surface earth, that is any substance on the earth's surface such as soil, sand, stones, or salt deposits. Things like salt, alum, sulphur, copper and iron are not used for tayammum except in their original place or moved from one place to another.
- **Shafi** – Plain, purifying earth that contains dust, even the dust contained in sand; though not pure sand devoid of dust; nor earth mixed with the likes of flour; nor gypsum, pottery shards, which are not termed earth), or earth that has been previously used, meaning that which is already on the limbs or has been dusted off them.
- **Hanbali** – Earth surface; wholesome soil that has particles of dust.

Substance Used For Tayammum

Abu Dharr narrated that :

- Allah's Messenger said: "**Pure clean earth** is a purifier for the Muslim; even if he did not find water for ten years. Then if he finds water, then let him use it (for purification) on his skin. For, that is better."

(Tirmidhi ; 1:124)

Substance Used For Tayammum

Narrated Imran bin Husain Al-Khuzai:

- Allah's Messenger (ﷺ) saw a person sitting aloof and not praying with the people. He asked him, "O so and so! What prevented you from offering the prayer with the people?" He replied, "O Allah's Messenger (ﷺ)! I am Junub and there is no water." The Prophet (ﷺ) said, "**Perform Tayammum with clean earth** and that will be sufficient for you."

(Bukhari; 1:348)

Substance Used For Tayammum

Narrated Abu Juhaim Al-Ansari:

- The Prophet (ﷺ) came from the direction of Bir Jamal. A man met him and greeted him. But he did not return back the greeting till he went to a (mud) wall and wiped his face and hands with its dust (performed Tayammum) and then returned back the greeting.

(Bukhari; 1:337)

Substance Used For Tayammum - Islamqa

- Tayammum is valid if done using anything that comes from the face of the earth, such as **dust, mud, rocks, sand and clay**, because Allaah says (interpretation of the meaning): “perform Tayammum with clean earth” [Al-Nisa’ 4:43]

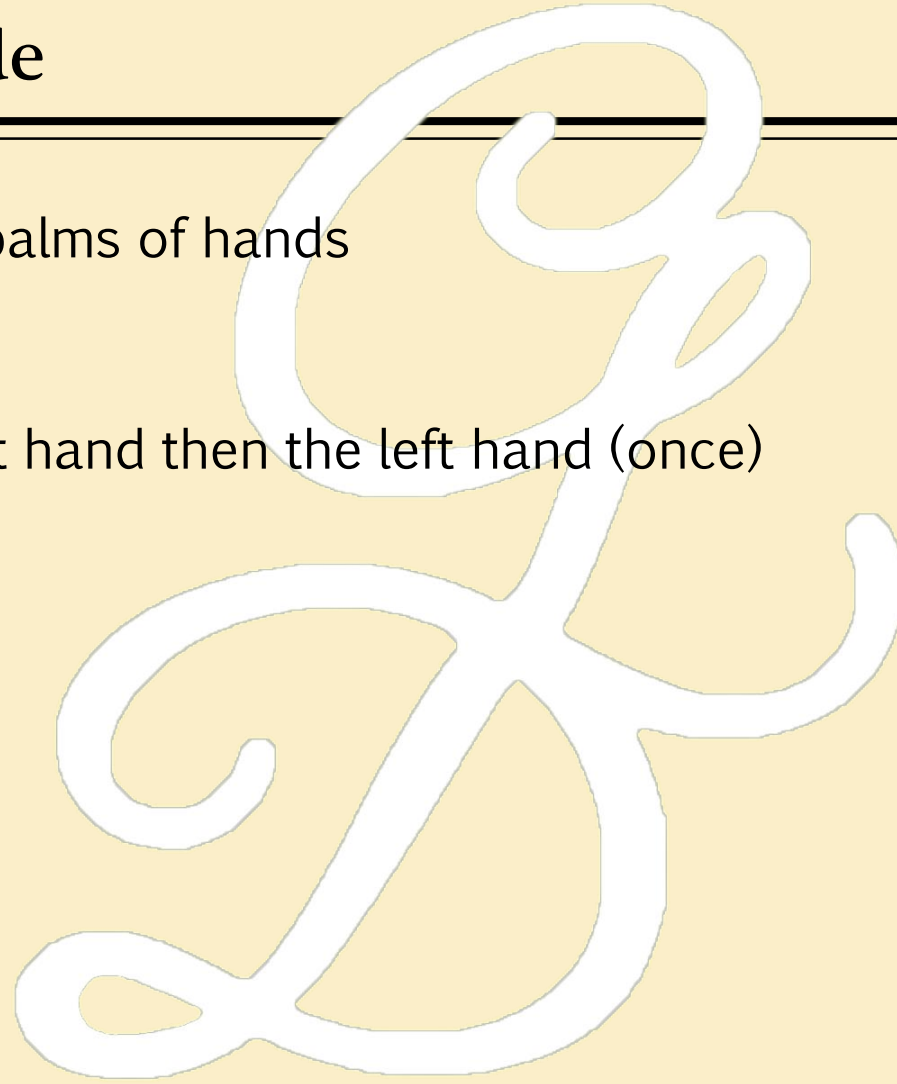
Shaykh Ibn ‘Uthaymeen (may Allaah have mercy on him) said;

- If the wall is built of something that comes from the earth, such as rocks or mud bricks, then it is permissible to use it for tayammum. But if the wall is covered with wood or paint, if there is any dust on it then it may be used for tayammum and there is nothing wrong with that. But if there is no dust on it, then it is not from the earth and cannot be used for tayammum.
- With regard to the bed we say, if there is dust on it, it may be used for tayammum, otherwise it should not be used for tayammum because it does not come from the earth.
- It is permissible to do tayammum on walls or vessels made of clay, so long as they are not painted. If they are painted, tayammum is not valid unless there is dust on them. The Muslim can put some dirt or sand in a vessel and use that for tayammum.

(<https://islamqa.info/en/answers/36774/tayammum-using-vessels-of-clay-or-walls>)

Tayammum Guide

- Strike the earth with palms of hands
- Wipe the face (once)
- Wipe the back of right hand then the left hand (once)





THANK YOU

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