

Tayammum

Tayammum should be performed instead of Wudhu or Ghusl in the following seven circumstances:

First: When it is not possible to procure sufficient water for performing Wudhu or Ghusl.

Issue No.1- If a person happens to be in a populated area he should make his best efforts to procure water for Wudhu or Ghusl till such time that he loses all hope. And if he happens to be in a desert, he should search for water on the way or at nearby places. And if the land is uneven, or densely wooded, and it is difficult to walk, he should search for water in all the four directions for a distance covered by one fling of an arrow. If all four directions are even, one should search for water to the extent of two arrow flings.

In his commentary on the book entitled *Man la Yahzuruhul Faqih* the late Allama Majlisi has defined the distance covered by an arrow to be equal to 200 footsteps.

Issue No.2- It is not obligatory for a person to search for water in the direction where he is sure that water is not available.

Issue No.3- If the time left for Prayer is not short, and if he is sure that water is available at a farther place, he should go there to procure water, provided that going there is not extremely difficult, and that the distance is not unusually long.

Second:

Issue No.4- If a person is unable to procure water on account of old age or weakness, or fear of a thief or a beast, or because he does not possess means to draw water from a well, he should perform tayammum. The same would apply if acquiring water is intolerably difficult.

Third:

Issue No.5- If a person fears that if he uses water his life will be endangered, or he will suffer from some ailment or physical defect, or the illness from which he is already suffering will be prolonged, or become acute, he should

perform tayammum. However, if he can avoid the harm by using warm water, he should prepare warm water and do Wudhu or Ghusl when it is necessary.

Fourth:

Issue No.6- If a person fears that if he uses water for Ghusl or Wudhu, he will be involved in hardship because of thirst, he should perform tayammum. Tayammum is permissible in the following three cases:

1. If he fears that by using up the water for Ghusl or Wudhu he will suffer an acute thirst, which may result in his illness or death, or it may cause intolerable hardship.
2. If he fears that his dependents whose protection is his responsibility, may become ill or die due to thirst.
3. If he fears that others, human beings or animals, may die or suffer some illness or become unbearably restless and distressed due to lack of water.

Fifth:

Issue No.7- If the body or dress of a person is najis and he possesses only as much water as is likely to be exhausted if he does Ghusl or Wudhu, and no water would be available for making his body or dress Tahir, he should make his body or dress Tahir and pray with tayammum.

Sixth:

Issue No.8- If a person possesses such water which is not permitted to use, like when it is usurped (Ghasbi) he should perform tayammum instead of Ghusl and Wudhu.

Seventh:

Issue No.9- When the time left for Prayer is so little that if a person does Ghusl or Wudhu he would be obliged to offer the entire prayers or a part of it after the prescribed time, he should perform tayammum.

Issue No.10- Tayammum can be done on earth, sand, dust, stone and similar things which are considered as a part of earth. But they should be Tahir.

Issue No.11- If a person cannot find earth, sand, dust, or stone, he should perform tayammum on dust particles which settle on the carpets or the dresses.

Method of performing Tayammum

Issue No.12- The following things are obligatory in tayammum performed instead of Ghusl or Wudhu.

1. Intention (Niyyat)
2. Striking both the palms on the object on which tayammum is valid. As an obligatory precaution, this should be done by both the palms together. Wiping or stroking the entire forehead with the palms of both the hands, and its two ends commencing from the spot where the hair of one's head grow down to the eyebrows and above the nose.
3. To pass the left palm over the whole back of the right hand from wrist to tip of fingers.
4. To pass the right palm over the whole back of the left hand from wrist to tip of fingers.

Issue No.13- It is Mustahab to strike the hands on earth once again (after wiping the forehead) to wipe the back of the hands.

Issue No.14- While performing tayammum one should remove the ring one is wearing 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).

Issue No.15- 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 in a way that it 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.

Issue No.16- If the obligation of a person is tayammum but he cannot perform it himself he should solicit assistance. And the one who assists should make him perform tayammum with his own hands. However, if this is not

possible the assistant should strike his hands on a thing on which it is lawful to perform tayammum and then wipe it on the person's forehead and hands.

Issue No.17- If a man doubts while performing tayammum whether or not he has forgotten a certain part of it, after he has performed Tayammum, he should ignore his doubt.

Issue No.18- The things which invalidate Wudhu invalidate the tayammum performed instead of Wudhu also. Similarly, the things which invalidate Ghusl invalidate the tayammum performed instead of Ghusl also.

Issue No.19- If a person whose obligation is tayammum performs tayammum, he can perform all those acts which should be done with Wudhu or Ghusl, as long as his tayammum and the excuse remain.
