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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ وَصَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِهِ وَصَحْبِهِ وَسَلَّمَ تَسْلِيمًا

Kitaab't-Tayammum (The Book of Purification With Earth)¹

On What Has Been Related Regarding the Entire Earth Being Made a Place of Worship for Him upon Him be Blessings and Peace and It Being Made Pure

It has been related in the Saheeh of al-Bukhari on the authority of Jaabir ibn Abdallah that the Prophet,² may Allah bless him and grant him peace, said: “The entire earth has been made into a place of worship and it has been made pure. Therefore wherever a person from my *Umma* encounters the prayer, he should pray.”³

¹ Ibn Habib said: “*Tayammum* means to purpose based upon the words of Allah ta`ala: ‘Do not take as an objective the Sacred House’; which means do not make your sacrifices intentionally making the objective for that the Sacred House.” The etymological root is from: ‘I have made an objective’, when you purpose it and depend upon it. Thus, the origin of its meaning in the *shari`a* is to do on purpose; to aspire to and to make as an objective clean earth. Allah ta`ala says: “Whenever you are sick or on a journey, or when one of you comes from relieving himself, or when you have fondled women - and you cannot find water - then strike high dry earth and wipe your faces and your hands from it.” It is an indicative noun for the wiping of the face and arms, with dirt or with what stands in its place like sand, stone, or what resembles it. However, anything from that which is detached from the earth completely or similarly, then it cannot be used for *tayammum* except dirt specifically, due to the advent of textual evidence regarding it and earth itself. Its judgment is the same whether it is detached from the earth or not. The scholars agree that *Tayammum* is permissible for those sick, and the traveler when water is absent or with the inability to utilize it when it is available due to sickness, out of fear that its use will increase the sickness or may cause death. This agreement is based upon the advent of textual evidence regarding this. The *Shehu* may the mercy of Allah be with him said in his ‘Umdat’l-Bayaan in the section regarding the obligations of *tayammum* and its *sunnan*: “The obligations of *tayammum* are five: intention; high pure earth; wiping the face; wiping the hands up to the wrists; and the first striking of the earth. The *sunnan* are three: the second striking of the earth for wiping the hands; wiping what is between the wrists and elbows; and the proper order.”

² Here ends facsimile 13 of the Arabic manuscript.

³ The meaning of his words, upon him be blessings and peace: “The entire earth has been made into a place of worship”; that is to say, a place for prostration, for there is no single place on it which has been designated for prostration over another. Subsequently, since prayer has been made lawful on the whole of the earth, it has thus become like a place of worship. It is said that for the earlier communities they were only permitted to pray upon earth which they were absolutely certain regarding its purity. This is contrary to this *Umma*, to whom the entire earth has been made lawful for them to pray. This means every sector of the earth is valid for them as a place for prostration; or it is permissible for them to construct a place for prayer upon it. It is also conceivable that what is meant is that it is reprehensible to consider it prohibited to pray on a place except when there is absolute certainty regarding it being impure. The meaning of his words, upon him be blessings and peace: “...and it has been made pure”; is that evidence is taken from this that the earth is pure in itself and it also purifies. Likewise, evidence us taken from this that *tayammum* removes minor impurities just as water does, due to their sharing the same attribute of ‘purity’ and ‘purifying’. In addition, this gives evidence that *tayammum* is lawful on any sector of the earth. This was corroborated in a narration by Abu Amama where he, upon him be blessings and peace said: “The entire earth has been into a place of worship and pure for me and my *Umma*.” The meaning of his words, upon him be blessings and peace: “Therefore wherever a person”; is that this is a general expression which includes in its meaning any person who cannot find water or earth, and he can find anything from a section of the earth, then he can make *tayammum* with it. And it is not said that this is a specific ruling for the prayer only, but rather for all acts of worship which

It has been related by Muslim:⁴ “The earth’s soil has been made pure for us when we cannot find water.”⁵

On What Has Been Related Regarding *Tayammum* Being Allowable in the Absence of Water, Even Though One is in *Janaaba*

It has been related in the Saheeh of al-Bukhari on the authority of `Imran ibn Husayn ar-Khuza`iy⁶ that the Messenger of Allah, may Allah bless him and grant him peace, saw a man sitting aloof avoiding praying with the people. He, may Allah bless him and grant him peace, then said: “O so-and-so! What prevents you from praying with the people?” He said: “O Messenger of Allah! I have been afflicted with *janaaba* and there is no water.” He, may Allah bless him and grant him peace, said: “Then take yourself to clean earth, that will be sufficient for you.”⁷

require purification. The meaning of his words, upon him be blessings and peace: “...from my *Umma* encounters the prayer, he should pray”; is what is meant is that he can pray after making *tayammum*. By means of this prophetic narration Malik, Abu Hanifa and others require that it is lawful to make *tayammum* with the entire portion of the earth.

⁴ Muslim related this prophetic tradition on the authority of Hudhayfa, and the text of the narrative is that he said: “The Messenger of Allah, may Allah bless him and grant him peace said: “We have been made superior to mankind in three matters: our lines in prayer have been like the ranks of the Angels; the entire earth has been made in to a place of worship for us; and it earth has been made pure for us when water cannot be found.”

⁵ In the narration of Abu Amama with al-Bayhaqi: “Wherever a man from my *Umma* comes to the prayer and he cannot find water, then the earth is pure for him and a place of worship.” In the narration of Ahmad: “...then it is with him a source of his purification and his place of worship.” In the narration of `Amr ibn Shu`ayb: “...wherever I encounter the prayer, I wipe it and pray.” Those who require that *tayammum* be performed specifically with earth take their evidence from the prophetic tradition of Hudhayfa using the expression of Muslim: “...and the entire earth has been made for us into a place of worship, and its earth has been made pure for us when water cannot be found.” By means of this particular narration, the followers of as-Shafi`, Ahmad and others require that it is not lawful to make *tayammum* with anything besides earth specifically. They confine their interpolation to the absolute meaning as expressed in the narration..

⁶ He was Abu Najid `Imran ibn Hussein ibn `Ubayd ibn Khalf al-Khaza`iy. He was an *Imam* in knowledge and a spiritual exemplar. He was appointed as the judge of Basra. His transmissions of prophetic traditions amount to 180. The two *Shaykhs* (al-Bukhari and Muslim) agree upon the veracity of nine of his prophetic traditions. Al-Bukhari transmitted 4 isolated traditions from him while Muslim transmitted 9. He died in the year 52 A.H.

⁷ The meaning of his words, may Allah be pleased with him: “...the Messenger of Allah, may Allah bless him and grant him peace, saw a man sitting aloof avoiding praying with the people”; is that in the commentary upon the al-Umdat of *Shaykh* Siraj`d-Deen ibn al-Mullaqin it states: “This man referred to in the prophetic tradition was Khalaad ibn Raafi` ibn Malik al-Ansaari, the brother of Rifaa`a, and was one of those present at the Battle of Badr.” Ibn al-Kalbi said: “It was then that he was killed.” However, others said: “He possessed many prophetic narrations, thus, this is evidence that he lived after the Prophet, may Allah bless him and grant him peace.” The meaning of his words, upon him be blessings and peace: “O so-and-so! What prevents you from praying with the people?”; is what is the reason which prevents you from praying with the people? The meaning of his words: “O Messenger of Allah! I have been afflicted with *janaaba* and there is no water”; is that there is no water with me, or there exist no water. This expression is superlative in establishing an excuse. The meaning of his words, upon him be blessings and peace: “Then take yourself to elevated earth”; is that Ibn Habib said that ‘elevated earth’ means earth which is pure and purifying. It is said that the expression ‘elevated earth’ means earth itself, and we should not give consideration to what kind of elevated earth it is whether dirt or stone. The meaning of his words, upon him be blessings and peace: “...that will be sufficient for you”; is an indication that it is sufficient in what was narrated to what a person determines and comprehends as elevated earth. Or the meaning of his words: “...that will be sufficient for you” as long as you do not invalidate your purification or cannot find water. The majority of the scholars interpolate this expression to indicate the what is sufficient is the obligatory prescribed prayer that you made the *tayammum* for as well as whatever you like from superogatory prayers. However, when another obligatory prescribed prayer comes it is then obligatory to seek water. If water cannot be

On What Has Been Related Regarding *Tayammum* Being Lawful for One Who Feels Sick, Even When in A State of Major Impurity (*Janaaba*)

It has been related in the Saheeh of al-Bukhari on the authority of `Amr ibn al-`Aas,⁸ who was in a state of major impurity (*janaaba*) during a severely cold night. He then performed *tayammum* and recited the following verse: “Do not kill yourselves, indeed Allah is merciful to you.” When that was reported to the Prophet, may Allah bless him and grant him peace, he did not object to it.”⁹

found, then make *tayammum* again. From this evidence is established of the lack of permissibility to pray more than a single obligatory prescribed prayer. The majority permit the making of *tayammum* for one superogatory prayer along with a single obligatory prescribed prayer; however, Malik, may the mercy of Allah be upon him made a precondition that the prescribed prayer be performed before the superogatory one. Sharik al-Qadi held an obscure view and said: “No one should pray more than a single prayer with a single *tayammum*, regardless if that prayer is an obligatory prescribed prayer or a superogatory prayer.” Ibn al-Mundhir said: “If it is valid to perform a superogatory prayer with a single *tayammum*, then it is also valid for the prescribed prayers. This is because that which is conditional for the obligatory prescribed prayers is also conditional for the superogatory prayers, except with evidence.” In this prophetic tradition is evidence for the lawfulness of giving independent judgment in the presence of the Prophet, may Allah bless him and grant him peace because the context of the narrative proved that *tayammum* was known with them at the time. However, what was clear in the *Qur’anic* verse is that *tayammum* was only valid for minor impurities, and was based upon the meaning of ‘touching women’ excluded copulation. As for major impurities, the *Qur’anic* verse did not clearly address it. Thus, it was as if the man in question believed that a person in major impurity could not make *tayammum*. Consequently, he acted upon his own independent judgment in that although he clearly had the ability to question the Prophet, may Allah bless him and grant him peace about the legal judgment of that issue. It is also conceivable that originally the man didn’t know about the actual lawfulness of *tayammum*, and thus his judgment was the judgment of a person devoid of the two means of purification (water or earth). What can be extracted from this narrative is that when a scholar sees a person doing something, that it is lawful for him to first ask him about the circumstances of his actions, in order to give a clear answer to his dilemma. In this prophetic tradition is also the encouragement to perform the prayer in congregation and that there is a sin against a person who neglects performing the prayer in the presence of those praying, unless he has a valid excuse. In it also is showing excellence in compassion for others as well as showing sympathy while objecting to what is reprehensible.

⁸ He was Abu Abdallah `Amr ibn al-`Aas ibn Waa’il as-Sahmi. He was a man of erudition and was among those who made the emigration to Abyssinia. He was short in size and his pigment was black. `Amr ibn al-`Aas was among the brave knights of the *Quraysh* and was among the famous of its poets having produced excellent poetry. Even before his conversion to Islam he was known to be among the leading men of consultative opinion among the *Quraysh* being well known for his ingenuity, resolve, aptitude and discernment in the art of warfare. He was among the most noble of the rulers of the Arabs and among the notables of the *Muhajirun*. He did not transmit many prophetic traditions, having only related about 40. Al-Bukhari agreed upon the veracity of 1 of his prophetic traditions; while Muslim agreed upon the reliability of 2. `Amr died on the night of the *‘Eid’l-Fitr* in the year 43 A.H. at the age of 100.

⁹ The meaning of his words: “...was in a state of major impurity (*janaaba*) during a severely cold night. He then performed *tayammum* and recited the following verse: “Do not kill yourselves, indeed Allah is merciful to you”; it could be falsely assumed from the apparent context of the expression that `Amr ibn al-`Aas recited the *Qur’anic* verse to the Companions while he was in a state of major impurity. However, it was not like that. He actually recited it after he had returned to the Prophet, may Allah bless him and grant him peace, as Abu Dawud and al-Hakim related it by way of Yahya ibn Ayyub on the authority of Yazid ibn Abu Habib on the authority of `Imran ibn Abu Anas on the authority of Abd’r-Rahman ibn Jubayr on the authority of `Amr ibn al-`Aas who said: “I had a wet dream during a severely cold night during the military engagement of *Dhat’s-Silaasil*. I dreaded taking the ritual bath, fearing I would perish; so I performed the *tayammum*. I then prayed the *sub’h* prayer with my companions. This was latter mentioned to the Prophet, may Allah bless him and grant him peace, who then said: ‘O `Amr did you and your companions pray, while you were in a state of major impurity?’. I then informed him about what prevented me from making the ritual bath. I then said: ‘I heard Allah say: ‘Do not kill yourselves, indeed Allah is merciful to you’. The Messenger of Allah, may Allah bless him and grant him peace, then laughed and did not say anything.” Thus, the meaning of his words: “When that was reported to the Prophet, may Allah bless him and grant him peace, he did not

On What Has Been Related Regarding the Description of *Tayammum*

It has been related in the Saheeh of al-Bukhari on the authority of Ammar,¹⁰ who once said to Umar: “I rolled myself in the dust and went to the Prophet, may Allah bless him and grant him peace, who said: “Sufficient for you are the face and the hands.”¹¹

object to it”; is that the Messenger of Allah, may Allah bless him and grant him peace did not rebuke `Amr; rather he was delighted with his independent judgment. Thus, the silence of the Messenger of Allah, may Allah bless him and grant him peace is evidence of the lawfulness of `Amr’s actions. In this prophetic tradition is established the lawfulness of making *tayammum* for the one who fears that the utilization of water will cause his destruction, regardless if it is due to the severity of the cold or something else. It also established the lawfulness of the prayer of a person who made *tayammum* in front of those who have made ritual ablution. Finally, the prophetic tradition established the lawfulness of the Companions making independent judgment during the time of the Prophet, may Allah bless him and grant him peace.

¹⁰ He was Abu’l-Yaqthaaan `Amaar ibn Yaasir ibn `Aamir ibn Malik ibn Kinaana ibn Qays ibn Hussein ibn al-Waladhim ibn Tha`laba ibn `Awf ibn Haritha ibn `Aamir ibn Yami ibn Zayd ibn Malik ibn Addad ibn Zayd al-`Unsi al-Mekki. He was a freedman of the Banu Makhzuum. He was among the first of the foremost of the Companions and the notables of the People of Badr. He transmitted many prophetic traditions, which numbered 62, among which 5 are related in the two Saheeh collections. He was killed as a martyr in the Battle of Sifeen in the month of *Safar* in the year 37 A.H. while he was 73 years old. Ali prayed over his body and did not wash him.

¹¹ The meaning of his words: “I rolled myself in the dust”; is that he rolled about in the dust, as it established in the meaning of another narration: “...I wallowed in the dust...”. Now the narrative behind this particular prophetic tradition as it was established in another narration on the authority of Abd’r-Rahman ibn Abri who said a man once came to Umar ibn al-Khataab and said: “I am in a state of major impurity and I cannot pour water over myself.” Then `Amaar ibn Yaasir said to Umar ibn al-Khataab: “Do you not recall when you and I were once traveling, and both of us were in a state of major impurity. As for you, you did not pray, and as for me, I wallowed myself in the dust and then prayed? I then mentioned this to the Prophet, may Allah bless him and grant him peace and he said: ‘Sufficient for you are these.’ The Prophet, may Allah bless him and grant him peace then struck the earth with his two palms, blew away the excess dirt and then wiped his face and hands.” The actions of the Prophet, may Allah bless him and grant him peace is evidence that instructions occurs with demonstrated actions. In this narration, it was as if `Amaar utilized legal analogy in this issue because when he understood that *tayammum* was a legal substitute for ablution and applied to the same manner of ablution, he also assumed that *tayammum* when done as a substitute for the ritual bath should also be done in the same manner as the ritual bath. The advantages which can be extracted from this prophetic tradition are: the occurrence of independent judgment by the Companions during the time of the Prophet, may Allah bless him and grant him peace; that a *mujtahid* is not to be blamed when he makes every effort in arriving at a decision but fails to achieve the truth; that the person who acts upon the decision of independent judgment it is not obligatory to repeat his actions (even when he discovers that his actions were incorrect); and that Umar neglecting the affair and also neglecting to make it up established the legal ruling that the absence of the two means of purification (water and earth) that he does not pray nor make up the prayer, as it was mentioned previously. The meaning of his words, upon him be blessings and peace: “Sufficient for you are the face and the hands”; is the way it was related in the narration of al-Usayli and others with the two (the face and two hands) being in the nominative case (*raf*) where both are the doer in the sentence, and this is the clearest expression of this narrative. However, in the narration of Abu Dharr and Karima it stated: “Sufficient for you are the face and hands”; with the two (the face and two hands) being in the accusative case (*naṣab*) where both are the object in the sentence; either by the omission of the expression ‘I mean...’ or implicitly where he means: ‘Sufficient for you are the wiping of the face and two hands.’ In yet another narration it was transmitted with the face being in the nominative case (*raf*) being the doer (*faa`il*) of the sentence and the two hands being in the accusative case (*naṣab*) where it is the object where with (*maf`uul ma`ahu*). It is also said that there was a transmission of the same prophetic tradition where both the face and two hands are in the genitive case (*jarr*), in which Ibn Malik interpolated that the original statement was: “Sufficient for you are the wiping of the face and two hands”; where the noun upon which the two are constructed (*mudaaf*) was omitted leaving the remaining dependent nouns (*mudaafun ilayhi*) in the genitive case as they were.

In another narration:¹² “The Prophet, may Allah bless him and grant him peace, then struck the earth with his palms and then wiped his face and hands.”¹³

In the narration of Muslim:¹⁴ “It would have been sufficient for you to do this with your hands.” He then struck the earth¹⁵ with his hands once and wiped his right hand with his left.”¹⁶

¹² It was related on the authority of Ibn Abd'r-Rahman ibn Abri on the authority of his father.

¹³ The context of these prophetic traditions gives evidence that instruction occurs with actual demonstration. Malik said: “The person making *tayammum* should place his two hands upon elevated earth, then lift them without holding anything in them. If anything from the dirt remains attached to them, there is no harm in slightly removing this. He should then use his two hands to wipe his face once. He should then return his two hands to the earth, and then wipe his right hand with his left; and then wipe his left hand with his right up to the elbows from the top of the arm and its inside.” Ibn Habib said: “He should pass his left hand over the top of his right hand to the elbows, then return his left hand on the inner side of his right arm to the bottom of his right palm. He should then transfer the right palm to the outside of the fingers of the left hand passing it along the left arm to the elbow. He should then return his right hand on the inner side of the left arm to the edge of the fingers of his left hand.” This description was mentioned by Ibn Habib on the authority of Matraf and Ibn al-Majishun on the authority of Malik on the authority of Ibn Shihaab.

¹⁴ He related it on the authority of Abu Waa'il Shaqeeq ibn Salma al-Asadi al-Kufi, the teaching *shaykh* of Kufa. He was a reliable transmitter of many prophetic traditions. He died on the 110 A.H.

¹⁵ Here ends facsimile 14 of the Arabic manuscript.

¹⁶ There is disagreement regarding his words: “He then struck the earth with his hands once”. This striking once and then wiping both the face and hands is the opinion of many of the people of knowledge from the Companions of the Prophet, may Allah bless him and grant him peace; among them being Ali, `Amaar, Ibn Abass and many of the scholars of the second generation (*Taabi`uun*), among them being: as-Sha`bi, `Ataa' and Makhul. They all held the view that *tayammum* was to be performed with a single strike for both the face and two hands. And this was the opinion held by Ahmad and Is'haq. While some of the people of knowledge, among them being Ibn Umar, Jaabir, Ibrahim and al-Hassan said that *tayammum* should be performed with one strike for the face and another strike for the hands up to the elbows. This view was held by Sufyan't-Thawri, Malik, Ibn al-Mubarak and as-Shafi'. *Shaykh* al-Ajli Shah Waliyullah said in his al-Musawa the commentary upon the al-Muwatta regarding the transmission of Ibn Umar: “He used to perform the *tayammum* by wiping the arms to the elbows. Originally, in these two seemingly contrary prophetic traditions, meaning the transmission of Ibn Umar and that of `Amaar, there is no real contradiction with me. This is because the actions of Ibn Umar demonstrated the perfection of the *tayammum* while the actions of the Prophet, may Allah bless him and grant him peace demonstrated the least which should be done in performing the *tayammum*. This was implied in his expressions: ‘Sufficient for you...’. This is similar to the foundation of ablution being to wash the limbs one time and then again, while its perfection is the washing of the limbs three times. Similarly, in the foundation of *tayammum* it is to strike the earth once and wipe the two hands, while its perfection is striking the earth twice and wiping the arms to the elbows.” *Shaykh* Abdullahi ibn Fuduye` said in his Diya`Uluum`d-Deen: regarding *Tayammumu* and its methodology: “Whoever is made to refrain from utilizing water due to its absence, something preventing him from reaching it like predatory animals, his being in need of it to allay thirst, having a wound or an ailment which he fears will cause deterioration of the limbs by utilizing it, severe draught, or prolonged recuperation; he should remain patient until the prayer time occurs. He should then seek out high clean earth, and place his two palms upon it with his fingers joined. He then should wipe with them his entire face one time while making the intention to make the prayer permissible...He should then place them on the earth a second time and then wipe his right hand with his left up to the elbows, making sure to intertwine his fingers.” He did not mention the wiping of the left hand with the right, however it is understood. Here ends what he said and with its completion, I have completed the commentary upon the Book of *Tayammum*, and success is with Allah.