



Tayammum Wudu' and Solah Guide for Patients



جهاز كماله اسلام ماليزيا
JABATAN KEMAJUAN ISLAM MALAYSIA

Tayammum, Wudu' and Solah Guide for Patients

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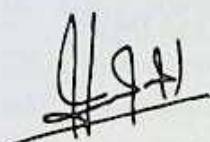
FOREWORD

Assalamualaikum wr.wbt.

*A*lhamdulillah, all thanks and praises to Allah SWT for with His blessings, Jabatan Kemajuan Islam Malaysia (JAKIM) has been able to publish this booklet, *Tayammum*, *Wudu'* and *Solah* Guide for Patients.

Tayammum (Dry Ablution), *Wudu'* (Partial Ablution) and *Solah* (Prayer) are important questions asked by patients especially those receiving treatment in hospital. Therefore, I very much welcome the efforts of the Dakwah Division, JAKIM in completing and publishing this booklet. It is hoped that it will provide sufficient guidance and facilitate patients in performing *solah*, which is the *Imaduddin* (pillar of religion) to Muslims.

Last but not least, I would like to thank Y. Bhg. *Sohibul Samahah* Dato' Haji Md. Hashim bin Haji Yahaya, the former Mufti of the Federal Territory, Associate Professor Md. Saleh bin Hj. Md @Hj. Ahmad and the Members of Question Answer through the Internet Committee, JAKIM who have updated this booklet. I would also like to thank University of Malaya Medical Centre (PPUM) for their cooperation in publishing this booklet. May all the efforts be rewarded by Allah SWT.



Dato' Mustafa bin Abdullah Rahman
Director-General
Department of Islamic Development Malaysia (JAKIM)
2001

FOREWORD

Assalamualaikum wr.wbt.

In the name of Allah, Most Gracious, Most Merciful.

*A*lhamdulillah, all praise and thanks to Allah SWT for the successful publication of the English version of *Tayammum, Wudu' and Solah Guide for Patients* that is previously published by JAKIM And a booklet has been used by patients in hospitals.

I genuine believe this English version booklet fulfils the need for JAKIM to preach the teachings of Islam continuously and enable readers of various races who are conversant in English to enhance their knowledge.

May this booklet benefits the *Muslim ummah* in performing solah as a compulsory ibadah (worship) to Allah SWT.



Tan Sri Dato' Haji Othman Bin Mustapha
Director-General
Department of Islamic Development Malaysia(JAKIM)
2017

EXPLANATION OF TAYAMMUM

1

A. Definition of *Tayammum* (Dry Ablution)

Tayammum literally means *qasad* (intentionly).

Tayammum is an ease granted by Allah SWT to Muslims who face difficulty performing *wudu'* (partial ablution) or *ghusul* (ritual bath/full ablution) due to absence of water or because of illness. With the *tayammum*, they can proceed to perform *ibadah* (acts of worship) such as *solah*.

According to religion, *tayammum* means wiping the face and both forearms including the elbows with clean dust according to specific conditions. *Tayammum* is obligatory as an alternative for the *wudu'* or *ghusul*.

B. *Dalil* Instruction for *Tayammum*

The provision to perform *tayammum* shows that the five *fardu solah* (compulsory prayer) during the day and night must be performed by all Muslims even though they are ill or there is absence of water for the purpose of purification from minor or major *hadath* (minor or major impurity).

Meaning of Hadith:

*From Huzaifah of RA, he said:
Rasulullah SAW said: ... and (among
the privileges given to us from Allah
Ta'ala) made this world entirely as a place
for us to pray, and the earth was also
made for the purification when there is
no sufficient water.*

(Reported by Muslim)

The narrated *hadith* shows that the privileges and provision of *ibadah* granted by Allah SWT to our Prophet Muhammad SAW and to his followers had never been given to the previous prophets and their followers.

C. Conditions that make *Tayammum* permissible (*Harus*)

- i. When there is no water, or just enough, for basic necessity of eating and drinking.
- ii. When the use of water is hazardous due to diseases or any other conditions.
- iii. When the use of water poses a risk to health and life.

D. Substances for *Tayammum*

Criteria of clean dust are as follows:

- i. Soil in variety of colours such as red and black. If it is mixed with sand, it must still contain dust.
- ii. Not categorised as ash.
- iii. Pure and free from *najis* (physical impurities) (i.e. excreta, waste discharge, filth)
- iv. Unused dust (not *musta'mal* dust)
- v. Not mixed with flour or lime or non-dusty sand.

Performing *tayammum* by striking both palms on the table or wall is invalid as the surfaces contain no dust.

E. Hikmah (Wisdom) of having *Tayammum*

Provides an easy alternative for acts of *ibadah* when clean water is insufficient or unavailable.

F. Conditions for the *Sah* (Validity) of Performing *Tayammum*

- i. Remove physical impurities (excreta, waste discharge, filth) if any
- ii. Use pure dust from soil.
- iii. Not *musta'mal* (used) dust.
- iv. Have *qasad* (intention) to use the soil.
- v. Wipe face and both forearms until elbows with two strikes. The first strike is for the face and the second one is for the forearms.
- vi. *Tayammum* must be performed only when it is time for a *fardu solah*.
- vii. A single *tayammum* is only for one *fardu solah* and several *sunat solah*.

G. Rukun (Principles) of *Tayammum*

- i. Have the *niat* (intent) of performing *tayammum* while applying the dust over the face "I am doing *tayammum* for removing *hadath* for performing my *fardu solah* for Allah Ta'ala."
- ii. Wipe the entire face with your palms.
- iii. Wipe both forearms.
- iv. The acts for *tayammum* must be done in specific sequence.

H. Ways of Performing *Tayammum*



Figure (a)

- i. Strike the palms of both hands on clean dust for the first time to wipe face.



Figure (b)

- ii. Have the *niat* (intent): "I am doing *tayammum* for removing hadath for performing my *fardu solah* for Allah Ta'ala" while wiping the dust over the face.



Figure (c)

- iii. Wipe the entire face.



Figure (d)

- iv. Done with wiping the face.



Figure (e)

- v. (Before striking the palms of both hands for the second time, clean after cleaning the both palms) Strike again on the dust for the second time.



Figure (f)

- vi. Wipe the inside of the four fingers of the left hand on the back of the right hand from the tip of the fingers (other than the thumb) to the elbow.



Figure (g)



Figure (h)

- vii. Wipe the right forearm from the elbow to the tip of the thumb.



Figure (i)

- viii. Wipe the inside of the four fingers of the right hand on the back of the left arm from the tip of the fingers (other than the thumb) to the elbow.



Figure (j)



Figure (k)

- ix. Wipe the left forearm from the elbow to the tip of the thumb.

Notes:

- a) It is compulsory to take off rings, watches, and bracelets if dust is prevented from reaching the skin beneath. If the dust can reach the skin where the accessories are worn, then it is *sunat* (recommended) to take them off.
- b) It is *sunat* to thin the dust by shaking off the excess before wiping it over the body parts of *tayammum*.

I. *Sunat* (Recommended) Acts during *Tayammum*

- i. Recite *basmallah* at the beginning of *tayammum*.
- ii. Wipe (the dust over) the face downwards.
- iii. Wipe the right forearm before wiping the left.
- iv. Thin the dust such as by striking with sides of both palms.
- v. Spread fingers while striking the dust.
- vi. If dust does not reach in between fingers, rub dust on the parts concerned.
- vii. Do not lift up the palms when wiping until it is done.
- viii. Face the *qiblah*.
- ix. Wipe beyond the compulsory body areas of *tayammum*.
- x. *Sunat* to take off rings before performing *tayammum*.
- xi. Recite *wudu'* doa at the end of *tayammum*.
- xii. Do not wipe more than once.
- xiii. Remove the excess dust wiped on the body parts of *tayammum* from the palms.
- xiv. Wipe the right hand before the left.
- xv. Perform the steps in sequence.

J. Things Which *Batal* (Nullify) *Tayammum*

- i. What *batal wudu'* also *batal tayammum*.
- ii. Water becomes available if *tayammum* is performed due to no availability of water.
- iii. There is no longer any health risk due to the use of water.
- iv. Conscious abandonment of Islam by a Muslim (*murtad/apostasy*)

WAYS OF PERFORMING *TAYAMMUM* AND *WUDU'* FOR PATIENTS TO PERFORM *SOLAH*



For patients who cannot move due to pain or treatment and there is no one to help them to perform *wudu'/tayammum*, they are still required to *solah* as usual to respect the time of *solah* without the need of performing *wudu'/tayammum* and without facing *qiblah*, depending on their capability. However, the *solah* should be *qada'* (replaced) once the patients have recovered. If they die before doing so, they are considered having fulfilled this obligation and are not subjected to any sin.

For patients who can move or are in an able state, they are required to attempt performing *wudu'* or *tayammum*. Ways of *wudu'* and *tayammum* are as follows:-

A. For patient whose part of face cannot come into contact with water

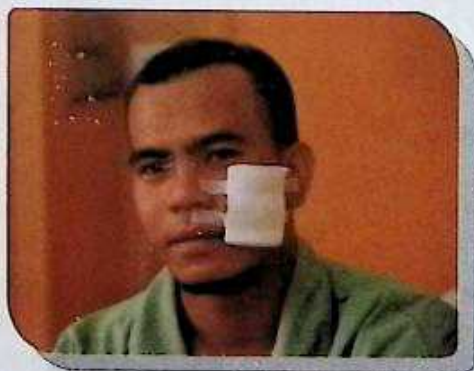
First Way:

- i. Make the *niat* (Intent) of performing *wudu'*.
- ii. Wash part of face that is unaffected and wipe water over the area covered with bandage/plaster.
- iii. Perform *tayammum* for the part that cannot come into contact with water.

- iv. Wash hands up to elbows, wipe water over head and wash both feet.

Second Way:

- i. Start by performing *tayammum*.
- ii. Perform *wudu'* as usual on unaffected parts of body and wipe water over the other parts.



See figure

- B. For patient whose entire face cannot come into contact with water and dust.**

First Way:

- i. Make the *niat* of performing *tayammum* while lifting hands to wipe dust to hands and forearms.
- ii. Wipe dust on forearms until done.

Second Way:

- i. Make the *niat* of performing *wudu'* while washing both palms.
- ii. Wash hands up to elbows.
- iii. Wipe water over head.
- iv. Wash both feet.

C. For patient whose hand cannot come into contact with water

First Way:

- i. Make the *niat* of performing *wudu'* while washing face
- ii. Wash hand that is unaffected and wipe water over the bandaged area.
- iii. Perform *tayammum*.
- iv. Continue *wudu'* by wiping water over head.
- v. Wash both feet.

Second Way:

- i. Make the *niat* of performing *wudu'* while washing face.
- ii. Perform *tayammum* by wiping dust over the entire face and then on both forearms.
- iii. Continue *wudu'* by washing unaffected hand and wiping water on bandaged hand.
- iv. Wipe water over head.
- v. Wash both feet.



D. For patient with bandaged head

- i. Make the *niat* of performing *wudu'* while washing face.
- ii. Wash face.
- iii. Wash both forearms.
- iv. If there is no area on the head that can be wiped with water, then it is necessary to perform *tayammum*.
- v. Continue *wudu'* by wiping the water over the bandaged area.
- vi. Wash both feet.



See figure

E. For patient with leg that is bandaged or that cannot come into contact with water

First Way:

- i. Make the *niat* of performing *wudu'* while washing face.
- ii. Wash both forearms.
- iii. Wipe water over head.
- iv. Perform *tayammum*.
- v. Continue *wudu'* by washing unaffected foot and wipe water over the bandaged area.

Second Way:

- i. Make the *niat* of performing *wudu'* while washing face
- ii. Wash both forearms.
- iii. Wipe water over head.
- iv. Wash unaffected foot and wipe water over the bandaged area.
- v. Perform *tayammum*.

*See figure***Note:**

- a. For patient whose face cannot come into contact with water
Solah must be *qada'* (replaced) as the face is one the compulsory *wudu'* and *tayammum* body parts.
- b. For patient whose forearm cannot come into contact with water
Solah must be *qada'* as forearms are compulsory *wudu'* and *tayammum* body parts.
- c. For patient whose head cannot come into contact with water
Solah is not obliged to be *qada'* if the bandage does not cover the area of head that needs to be wiped with water.

- d. For patient with leg that is bandaged or cannot come into contact with water

Solah is not obliged to be *qada'* if the bandage does not exceed the affected parts.

WAYS OF PERFORMING *SOLAH* FOR THE ILL



A. *Rukhsah* (Concession)

Patients are required to perform *solah* by any means depending on their ability. If they are not able to stand up for *solah*, then they are allowed to *solah* while sitting. If they are not able to sit properly, they are allowed to lie on their right/left side with the chest and face facing towards the *qiblah*. If they are still not able, they are allowed to lie on their backs with their feet facing *qiblah* and head slightly raised. If they cannot *ruku'* and *sujud* properly, then they are allowed to *solah* by head gestures. If they are not able to do so, they can *solah* with eye gestures. Failing which, they can do *solah* in their heart if they are not able to *solah* by eye gestures.

B. Dalil for Rukhsah in Solah

Meaning of Hadith:

From Imran bin Husain RA:

I had piles, so I asked the Prophet SAW about the solah. He (SAW) said, "Solah while standing and if you can't, solah while sitting and if you cannot do even that, then solah lying on your side".

(Reported by al-Bukhari)

C. Ways of Performing Solah While Sitting



Figure (a)

- i. Sit facing *qiblah* as comfortably as possible. While performing sitting *solah*, it is best to sit in *iftirash* position (sit on the left foot) as shown in figure (a).



Figure (b)

- ii. Make *Takbiratul Ihram* as shown in figure (b).



Figure (c)

- iii. Recite *al-Fatihah*.



Figure (d)

- iv. While performing *ruku'*, lower the head down to knee level. Forehead should be in line with direction of *sujud*. If unable to do so, lower head but not below position for *sujud* (prostration) so that it can be differentiated.



Figure (e)

- v. For *I'tidal*, raise the body and head and lift both hands like during takbiratul *ihram*. Then, arms are straightened as shown in figure (e).



Figure (f)

- vi. Recite *Qunut Doa* for *Fajr Solah*.



Figure (g)



Figure (h)

- vii. *Sujud* is performed as usual. But if unable to do it properly, then it is necessary to lower the head to a position lower than the *ruku'* earlier. However, if it still cannot be done, it is acceptable if possible to differentiate between *ruku'* and *sujud* by the position of levels.



Figure (i)

viii. Sit between 2 *Sujud*.



Figure (j)

ix. Recite *Tahiyyat*.



Figure (k)

x. Give *salam* and turn head to the right.



Figure (l)

xi. Give *salam* and turn head to the left.

D. Ways of Performing Solah While Lying on the Side

The best position for this kind of *solah* to lie on the right, face and chest facing *qiblah*. See the pictures below.



Figure (a)

- i. Make the *niat* (intent) while performing *takbiratul ihram*. It is *sunat* to lift both hands if able. Then, recite *Surah Fatihah*.



Figure (b)

- ii. Perform *ruku'* by slightly lowering the head. See figure (b).



Figure (c)

- iii. *I'tidal* by lifting the head again. See figure (c). Note: The recitation of *Qunut* for *Fajr solah*.



Figure (d)

- iv. Proceed with performing *sujud* by lowering the head even more than the previous level of *ruku'*. However, if incapable of doing so, it is acceptable for patient to do what he is able to do.



Figure (e)

- v. For the sit between 2 *Sujud* position (*iftirash*), return to the original position by lying on the right.



Figure (f)

- vi. Recite *Tahiyyat* and give salam as shown in figure (f).

All the principles of *Fi'li* (movements) should be done by head gestures and if unable, by eye gestures. If still unable, do solah in the heart.

E. Ways of Performing *Solah* While Lying on the Back

Those who perform *solah* while lying on the back are required to straighten both legs facing *qiblah* and raise the head slightly so that it faces *qiblah* too. All of the *solah* movements have to be done by head gestures. If they are not able to do so, then they are allowed to do by eye gestures. If still unable of doing so, they can perform the *solah* by remembering a complete *solah* in their hearts, according to set sequence.

(See figure below) (i) (ii) (iii)



(i)



(ii)



(iii)

F. Ways of Performing *Solah* While Sitting on a Chair

Performing *solah* while sitting on a chair is as follows:



Figure (a)

- i. Sit up straight comfortably and straighten the body and arms as shown in figure (a).



Figure (b)

- ii. Make the *niat* of performing *solah* while performing *Takbiratul Ihram* and lift up both hands as shown in figure (b).



Figure (c)

- iii. Recite *al-Fatihah* and selected *Surah* in sitting position with the right palm placed over the back of the left hand as shown in figure (c).



Figure (d)

- iv. Perform *ruku'* by lowering the head towards the knee with the back parallel to the ground as shown in figure (d).



Figure (e)

- v. *I'tidal* is performed by rising up from *ruku'* as shown in figure (e).



Figure (f)

- vi. For *Fajr solah*, *Qunut Doa* is recited by lifting up both hands if able as shown in figure (f).



Figure (g)

- vii. *Sujud* is performed by lowering the head and body and if possible the forehead below knee level if able. The *sujud* and the *ruku'* must be differentiated by the level as shown in figure (g).



Figure (h)

- viii. Sit between 2 *Sujud* by placing hands on laps as shown in figure (h).



Figure (i)

- ix. Both hands are placed on the laps when *tahiyyat* is recited as shown in figure (i).



Figure (j)

- x. Give *salam* and turn head to the right as shown in figure (j).



Figure (k)

- xi. Give *salam* and turn head to the left as shown in figure (k).

NOTES

4

A. *Solah* That Must be *Qada'* (Replaced)

In the event of one of the following occurring:

- i. The body parts for *tayammum* are bandaged either while in purified (clean) or *hadath* (impurity/unclean) state.
- ii. Patients are not in a state of *wudu'* during the bandaging process. (According to Hanafi and Maliki teachings, the body parts for *tayammum* do not have to be in purified state during bandaging process.)
- iii. When the bandaged area exceeds the areas required for *tayammum* whether the body parts are bandaged in purified or *hadath* state.

B. *Solah* that are Not Obligatory to be *Qada'* (Replaced)

- i. Not the body parts for *tayammum*.
- ii. Bandaged in purified status and after performing *wudu'*.
- iii. The bandage does not cover over the body parts for *tayammum*.

C. Number of *Tayammum* According to the Number of the Affected Body Parts

- i. If one or all of the *wudu'* body parts is/are affected, it is obligatory to do *tayammum* once.
- ii. If two body parts for *wudu'* are affected, it is obligatory to do *tayammum* twice.
- iii. If three body parts of *wudu'* are affected, it is obligatory to do *tayammum* three times.

Notes

- i. *Solah* must be performed according to its amount of *raka'at* which is two *raka'at* for Fajr, four *raka'at* for Zuhr, 'Asar and *Isya'*, and three *raka'at* for Maghrib.
- ii. All ways shown in this booklet are guidelines for one *raka'at*.

WALLAHU A'LAM

QUESTIONS AND ANSWERS Related to *Tayammum, Wudu' and Solah for Patients*

1
QUESTION

Can someone else (family member) who is *mahram* perform the *tayammum* for patients? And how it can be performed?

Answer:

It is permissible (*harus*) and the method to do it is the same as performing *tayammum* for oneself. Patients should make the *niat* (intent) of performing *tayammum* when the dust is transferred to the face.

2
QUESTION

Is it permitted to perform *tayammum* by striking hands on a table, a wall or any other place?

Answer:

It is permissible if the surfaces contain dusty-soil or dusty-sand

3
QUESTION

What is *hukum* (rule/status) of wiping body parts for *wudu'* before performing *tayammum*?

Answer:

Permissible (*Harus*)

4
QUESTION

Is it obligatory (*wajib*) to wipe water over the bandaged body parts of *wudu'* during *tayammum*?

Answer:

It is obligatory if it will cause no harm.

5
QUESTION

How can a person who is in a state of major *hadath* (major impurity) perform *solah* when doctor has confirmed that he is not to have contact with water?

Answer:

It is obligatory to replace *ghusl* (ritual bath/full ablution) by performing *tayammum* with the *niat* (intention) to enable performance of *solah*.

6
QUESTION

How can a person who is in a state of a major *hadath* perform *solah* when one of his body parts for *wudu'* is bandaged and cannot come into contact with water?

Answer:

It is obligatory to do *ghusl* and *tayammum* has to be performed on the affected body parts and obligatory to wipe the bandaged parts with water.

7
QUESTION

Is a patient considered free from the state of major *hadath* by performing *tayammum*? Is it necessary to do *ghusl* once the patient recovers?

Answer:

He is considered free from the state of major *hadath* when *tayammum* is performed. *Ghusl* is no longer obligatory to be performed.

8
QUESTION

Can the patient do *jama' solah* (combine 2 *fardu solah*)?

Answer:

The patients can do *jama'* for their *solah* either *taqdim* or *ta'khir* if they face difficulties to perform *fardu solah* within its specified time.

9
QUESTION

When is the time to perform *tayammum* for *fardu solah*?

Answer:

Tayammum can only be perform when the time of *solah* has come.

10
QUESTION

Can the patient perform *wudu'* by wiping the body parts for *wudu'* with wet towels?

Answer:

It is not *sah* as water does not flow.

11
QUESTION

Is *wudu'* *sah* if performed by sprinkling or spraying water on the body parts for *wudu'*?

Answer:

It is *sah* as long as the water is spread evenly and flowing.

12
QUESTION

Is it allowed for people who perform *tayammum* to do *jama'*?

Answer:

It is permissible to do *jama'* but *tayammum* must be performed twice.

13
QUESTION

If someone makes *niat* of performing *tayammum* not while lifting hands to the face but only does so when the palms have nearly touched the face, is the *tayammum sah*?

Answer:

The *tayammum* is *sah*.

14
QUESTION

Is *tayammum* considered *sah* if *aurah* (covering the intimate parts of the body) is exposed?

Answer:

Sah

15
QUESTION

A patient has performed *wudu'* and *tayammum* to allow him to do *fardu solah*. Is it obligatory for him to repeat the ablutions if he is still free from minor impurity?

Answer:

It is not obligatory to repeat *wudu'* but it is obligatory to only repeat *tayammum*.

16
QUESTION

How to perform *ghusl* and *tayammum* for affected body parts?

Answer:

The *ghusl* can be performed first followed with *tayammum* or vice versa.

17
QUESTION

Is it obligatory to perform *wudu'* and *tayammum* in specific sequence as a replacement for cleansing the affected body parts?

Answer:

It is obligatory to perform it in specific sequence in which *tayammum* must be performed when cleansing the affected body parts.

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