

**Ablution with earth or sand from the viewpoint of Twelve's and the religions of quadruple**Hamideh Husseini (M.A)\*<sup>1</sup>, Sedigheh Mosadegh Sedghi (Ph.D)<sup>2</sup>, Ebrahim Sadighi (Ph.D)<sup>3</sup><sup>1</sup>Department of Religious Jurisprudence and Islamic law, Karaj branch, Islamic Azad University, Karaj, Iran<sup>2</sup>Department of Religious Jurisprudence and Islamic law, Karaj branch, Islamic Azad University, Karaj, Iran E-mail: [mosaddegh\\_sedghi@yahoo.com](mailto:mosaddegh_sedghi@yahoo.com), Tel: +989123965831<sup>3</sup>Department of Religious Jurisprudence and Islamic law, Karaj branch, Islamic Azad University, Karaj, Iran

**Abstract:** Ablution with earth or sand is defined as a peculiar ceremonious purification after easing nature which has been prescribed under necessity to do praying and various ritual practices in cases when performing the ablutions or dipping would be inexplicable or impossible, regarded by Shiite and quadruple of religions respectively. In the following thesis we scrutinize instances in which the dipping is substituted by ablution, afterwards the prescribed practice of it and its applications will be discussed. Shiite jurists believe that when a Saracen practices ablution with earth or sand for performing his/her ablutions, he/she is obliged to touch her/his hands down once, clasping the hands and wetting her/his forehead, toes and back part of the hands therein. When a Saracen practices ablution with earth or sand for pollution, he/she touches down the earth once, jolting them and wetting his/her forehead and eyebrows to nebs, touching down the hands once more and wets the back part of the hands about the palms respectively. All scholars unanimously believe in the incumbency of holdup the ablution till the end hour of the prayer and dispute that all types of ritual practices are allowed whether by ablution or ritual purification thereafter. Various jurists of quadruple of religions are consentaneous with the aforesaid edicts. Jurists of diverse Islamic religions say that there is no stick about the legitimacy of ablution on the strength of Koran verses and traditions but they have dissensions about their elaborations.

[Hamideh Husseini, Sedigheh Mosadegh Sedghi, Ebrahim Sadighi. **ablution with earth or sand from the viewpoint of Twelve's and the religions of quadruple.** *Nat Sci* 2014;12(3):14-18]. (ISSN: 1545-0740). <http://www.sciencepub.net/nature>. 2

**Keywords:** ablution with earth or sand, substitute for dipping, substitute for ablution before prayer, Twelvers, quadruples of religions

**1. Introduction**

Ritual purification has been regarded by Islam and the Almighty has avouched the ablution with earth or sand instead of ablution or dipping when there is a exigent need to them while there would be stinking condition for Saracen, in another words the ablution with sand or earth is considered a sub-purification therein.

The late Seyyed Heydar Amoli says that the ablution by the standpoint of partisans of religious law is considered an ablution with earth substituted by ablution or dipping when a human is excused from the water.

The excuse is resulted in three cases:

1. Lack of water pro search of it considerably
2. Lack of appliances to get water e.g. money, kibble or reeve
3. Bloodcurdling in case of water usage

When the circumstances for ablution are brought together, the ablution is considered inaccurate unless it is performed with earth or whatever called the earth e.g. ground, slob or boulders therein.

The practices of ablution are clarified to the public i.e. in case of substitution for ablution the person must touches down the earth once, shaking off his/her hands, wetting the forehead and touching the

back part of the right hand by the interior part of the left and vice versa.

Muslims are obliged to aware of the religious edicts of the sources of emulation to use it correctly when the conditions are necessitated.

**Lexical meaning of the word ablution with earth or sand**

Many lexicographers believe that the word has been derived by (م م ي) which means to intend or determine but others believe that it originates from (امم) which means having the intention of something but the term التامم has originated from التامم the Arabic consonant alef of which has been altered to ياء therein. All lexicographers have the consensus of its meaning "the intention of" respectively.

**Colloquial meaning of the word "ablution with sand or earth"**

Ablution with earth or sand is defined as a peculiar ceremonious purification after easing nature which has been prescribed under necessity to do praying and various ritual practices in cases when performing the ablutions or dipping would be inexplicable or impossible.

**The verse relating to ablution**

O thou! The believers! When thou resolve to prayer, wash thy hands and faces to elbows, wetting

the head and legs to the thenar, practicing the ritual purification if thou are polluted and perform the ablution with kosher earth if suffering from a disease, being on a journey, easing nature or having sexual intercourse with thy carlines respectively.

God, the beneficent is not severing thou but He intends to purify thou and bestow His blessings getting through with and thou are bound to give thanks to Him.

#### **Circumstances considered in ablution**

Ablution with earth or sand is two types:

1. The ablution substituted for ablution with sand or earth
2. The ablution substituted for dipping

#### **Twelvers**

Ibn-e-Baboubeh says that when a Saracen is performing ablution with sand for the purpose of ablution he/she touches down the earth once, jolting them and wetting his/her forehead and eyebrows to nebs, touching down the hands once more and wets the back part of the hands about the palms respectively.

#### **Hanafites**

They believe that wetting the hands and face with earth besides concentrating on wishes is considered a compulsory condition since the concentration on wishes and getting clean earth means intending to favor therein.

#### **Malikites**

They believe that ablution is a ritual purification with earth including the wetting of face and hands with the concentration of wishes.

#### **Shafiites**

Touching the earth to face and hands substituted for ablution or dipping with peculiar conditions, they say.

#### **Hanbalites**

They say that it means wetting the face and hands with clean earth by a special procedure.

#### **Kashrut of ablution with sand or earth**

Various jurists believe that the kashrut of ablution is determined by invoking on Koran verses and traditions. They say that it is a definite and twice writ substituted for dipping thereafter.

#### **Permissibility of ablution with earth or sand**

Ablution is permitted with what has been regarded as ritual purification e.g. required and necessary prayers, supererogatory prayer, touching of Koran, chanting the Koran, reading of rosary and prostration of thanksgiving, staying at mosque and whatever being purified with ritual purification respectively.

#### **Principle of distress**

It means the banishment of an edict bringing about distress and constriction. When a Saracen apprehends of the demise of his wife, progenies,

maidservants or yokefellows or dries in case of the water usage for performing his ablution or dipping, then he is obliged to practice ablution with earth or sand.

If he fears that his beast would die, then he must deliver the water to it and practice ablution with earth or sand.

Seyyed Kazim Mustafavi says in his book titled "Ma-Al-Qaideh" that all distressful edicts are banished by the Almighty by the point of view of divine law e.g. elimination of the indispensableness of ablution and dipping during the winter which brings about distress and constriction for the obliged. The aforesaid principle is invoked on proofs.

The principle of distress is applied in many realms considered in judgments juristic and it relieves the obliged, paving the ways for him/her when practicing Divine's edicts brings about distress and constriction.

The almighty bids that if thou suffer from a disease or starting on a journey, easing the nature and having sexual intercourse on the lack of water, then thou are obliged to perform ablution with clean earth, wetting thy faces and hands and truly the God is compassionate and forgives the sins respectively.

Jabir-Ibn-e-Hayyan is quoted by the prophet saying that the earth has been created for me as a mosque and purgative.

Imam Sadiq says that if a traveler did not acquire water, he is obliged to find and if he fears from the lapse, then he must perform ablution with sand or earth therein.

The optional and compulsory ritual purifications are practiced by water and earth respectively. The ritual purification practiced by earth is substituted for the latter therein.

#### **Motives and grounds related to ablution with sand or earth**

##### **1. Lack of water for performing ritual purification at home and abroad to practice ablution and dipping:**

The aforesaid case has been clarified as an explicit wording and Imam Sadiq says that he/she must search the water to get it, if desponded, performing ablution with sand, and when he/she performs ablution with no search of water, then his/her prayer is vacated.

#### **Consensus of religions**

Consensus of opinions of religions avouches that the person is obliged to perform ablution with sand or earth in case of lack of water whether being a traveler or patient and its documentation is considered the successive tradition which says that the clean earth purifies the Saracen much as he/she cannot get water and the holder is obliged to perform ablution with sand or earth therein.

“The extent of getting water which is considered on a plain and ripple earth is within twofold and singular rifle-shot by four latitudes e.g. left and right, forwards and behind”, Imam Sadiq says.

Here the verse “ergo thou did not get” symbolizes two things:

a) If thou are in search of water, then the search includes the whole rational, common, canonical and valid aspects respectively. So in all the following cases the principle of distress and constriction is held true i.e. existence of a religious impediment for consuming water, impermissibility of water, endangering a beast or human, distress and constriction, lapse of the prayer and etc.

If thou access to water but thou cannot use it due to a religious impediment, then the verse “ergo thou did not get” is included. Saracens are obliged to get water for performing ritual purification whether a single or decuple rifle-shot.

### Religions feud

There is consensus of opinions about the following instance bidding that whether or not a Saracen starting a journey, neither sick nor getting water for performing ablution with sand or earth therein.

### Hanafiites

Abu-Hanafite says that when a person is at home and abroad, hence he/she is obliged to perform prayer if there would be the lack of water for performing his/her ablution. Verse 43 of Nesaa chapter clarifies that immediately upon the lack of water thou are not allowed to perform ablution with sand or earth. If the ablution, let say that is allocated the sick or traveler, then the consumption says that those who are healthy, happening to lapse, then he/she must not pray since he/she is not pure.

### Shafiites and Hanbalites

They believe that if the water lacks for performing ritual purification, he/she is obliged to use water for wetting some limbs and ablution for the others e.g. wash her/his face with water determined for the act therein.

### 2. Inaccessibility to water

Anyone who cannot afford to buy water is included in the case therein.

### 3. Fray

It makes no difference considering the permissibility of ablution with sand or earth e.g. fear from water use to perform ritual purification, destruction of property, predators or burglar and it is adequate to get acquainted with the detriments of water, otherwise he/she is obliged to consult a physician respectively.

### Objects apt to performing ablution with sand from the point of view of religions

The objects include earth, sand, gravel, clod or flagstones provided that they would be clean and a scant dust covering them.

### Consensus of the opinions of religions

All religions have the consensus of opinion regarding performing the ablution with earth by referring to the tradition “the earth has been created as a purified mosque” quoted by the prophet.

### Delightful

It means the purified object without uncleanness.

### Earth

It is very disputable and we will scrutinize it later.

### Twelvers

They believe that performing ablution with sand or earth is not voidable unless when an exigency takes place and certain Twelvers say that the earth means “مسحيد”, but they say that performing ablution with mines consisted of depilatory, cinder, phosphate and orpiment is not voidable.

### Shafiites

They assume that performing ablution with sand or earth is voidable, while they hold dust and performing ablution with salt-marsh is not voidable respectively.

### Hanbalites

They believe that the ablution is performed only with earth, but not sand and pebbles.

### Malikites

They believe that ablution with sand, earth, ice and mines is voidable but not gold, silver and jewels.

It is voidable to perform ablution with soil mixed by a mineral on the conditions that it dissolves inside them. Performing ablution with sand and flagstones is not voidable and the soil must be performed by the upper layers of the earth and if not, the ablution will be performed with dust-colored dress, saddlecloth, mane or washy clay respectively.

Performing ablution with ice is not voidable, and if the lack of water or ice brings about constriction, then the prayer would be lapsed and it is recommended to say his/her prayer without performing ablution therein.

He/she is recommended to glair the ice with the limbs, performing ablution with it and lapsing.

Performing ablution with unclean earth is not permitted whether he/she is ignorant of its uncleanness or misremember therefore.

Performing ablution with usurped earth is not permitted unless he/she is locked-out in a usurped locality therein. Performing ablution with sand and salt-marsh is objectionable and ablution with various salt-marshes which include terribly phosphate is not permitted and a Saracen is obliged to pick-up the maximum altitude. Performing ablution with marls splashed under the sinkholes is objectionable.

**Authenticity of the conditions regarded for performing ablution with sand or earth**

The following circumstances have been considered:

1. Incoming interval
2. Concentrating on wishes
3. Islam
4. Quest of water on the condition that it lacks
5. Lack of any intervening of the parts in which the ablution is performed e.g. ghee, ring and etc.
6. Ceasing of menstruation and lochia
7. Existence of a plausible excuse to prevent the performing of ablution or dipping.

**Duties of performing ablution with sand or earth**

Four duties are considered in performing the ablution substituted for ablution with sand:

- a. Concentration on wishes
- b. Arrangement
- c. Touching down with anything which has been considered permissible to perform ablution and touching the palm to forehead and its bilateral from the seedbed and scapula to eyebrows.
- d. Touching the back part of the right hand by the interior part of the left and vice versa.

**Performing ablution with sand or earth by the point of view of religions**

Twelvers:

A healthy Saracen is not allowed being performed ablution by another man-jack but a disabled fellow is permitted and his/her substitute must touches down the earth with the handicapped hands, wetting his forehead therein. But when a disabled Saracen has not the capability to perform ablution, then his/her substitute must perform the arrangements.

Following without intermission means no interval even if the ablution is considered the substitution for dipping.

The arrangements are wetting the back part of the right hand with the left and vice versa.

The place for performing ablution must not be usurped but the ablution is voidable if it is considered abominable.

The earth must not be usurped and it has not been mixed with an object respectively. Wetting of hands is permitted.

Touching of face and hands under the hands is not enough and it is a duty to wetting all limbs therein.

It is recommended that the hands to be jiggled pro touching down, and the ablution is regarded voidable if the body is unclean since he/she considers the limitation of time.

**Hanafiites**

They have not added anything considering the duties of performing ablution and they say that the

duties are wetting the hands and forehead and twain touching downs.

They believe that the wetting must be done the whole part of the hands with twain touching but if there is a dust, then the former is considered twain touching, nevertheless the number of touching has not been explained on the verse.

They believe in wetting the face with a hand or finger, so the beard is included to its altitude between nostrils, eyelids and side-burns therein.

The antihelix and the space between two ears besides the concavities are not considered.

Hanafiite followers believe that the movement of rings and bangles is enough in performing ablution since the movement paves the way for wetting the limbs under them.

**Malikites**

They say that the duties considered in performing ablution are concentration on wishes, the first touch, wetting of whole face, wetting of hands and arms and following without intermission respectively.

**Hanbalites**

They believe in considering the arrangements followed without intermission if ablution is performed by minor impurity but if the major ritual impurity is considered, then the arrangements are not regarded. Followers of Hanbalite say that the duties are wetting the face, inside nostrils, ears and under the sparse hair, hands, arms and the arrangements considered in minor impurity.

**Shafiites**

They believe in considering the minor impurity and major ritual one to get earth for performing ablution for face and hands therein. They say that the earth must be dusted with twain touches.

Shafiites say that the duties of ablution are concentration on wishes, wetting of face, hands and arms, arrangements, earth usage for the limbs considered in ablution, clean earth with dust, concentration on wishes of earth usage respectively.

**Edicts regarded in performing ablution with sand or earth**

1. Anybody performs his/her prayer with ablution, and then there is no need to repeat it whether being at home or abroad.

2. When a person pollutes himself deliberately and fears of water usage, then he is permitted to perform ablution and prayer.

3. All scholars unanimously believe in the postponement of ablution till the ending time of the prayer.

Imam Ali says that the polluted person must bide till the end interval of the prayer comes and he is recommended to perform ritual purification if the lack of water does not bring about an intricate, so he must

lapse. Since the ablution with sand or earth is considered a ritual purification, then it is not considered simon pure pre coming the end interval of prayer and the Saracens can perform ritual purification by earth when being distressed and constricted thereafter.

4. Shiite jurists believe that if a Saracen cannot get water to perform ablution, being wear stripes in a usurped locality, hence he/she is recommended to perform his/her prayer and certain jurists say that he/she is allowed to postpone the prayer till the elimination of his/her excuse.

5. He/she is recommended to perform ritual purification pre getting water in time of prayer, but there is no need to repeat it pro getting the water and some Shiite jurists believe in not performing genuflection if he/she gets water at the moment of prayer. Some Shiite jurists believe in the continuation of the prayer and if he/she has uttered Takbir-Al-Ihram, hence it is considered sufficient.

6. Performing ritual purification with water is equivalent to ablution.

7. If the polluted person performs the substitute for dipping and being polluted again, he is obliged to repeat it either being a minor or major ritual impurity.

8. The Saracen has the option to touch twice blow by blow for wetting the hands and face or septifragal and it is better to touch thrice, 2 touches pre-wetting, one touch pre-wetting of hands but he is recommended not to pass up the twice touches, especially where he performs the substitute for ablution.

9. Performing ablution with earth or sand is voidable for the requiescat while the water exists and he cannot pray other liturgies therein.

#### 4. Discussions

The lexical meaning of ablution with sand or earth is to intend or determine but its jurisprudential meaning is touching down the earth with a single touch. There are certain duties determined for performing ablution some of which have been accepted unanimously by Muslims e.g. Islam, seek water, plausible excuse, ceasing of menstruation and lochia and etc. Shiite jurists believe that there are no differences between the circumstances of performing canonical and incidental ablution.

Ablution with sand or earth is considered the Muslims' special features therein. The quadruple of religions have divergence of views about the basic and non-basic elements of concentration on wishes, wetting of face and hands, arrangements, following

without intermission and ritual purification with earth and the word "صعيد" respectively.

Recommendations and abominable related to performing ablution have been disputed by Islamic religions. Deficiencies related to ablution are octopod by the viewpoints of Twelve's e.g. those rendering the ablution null and elimination of plausible excuses therein.

Shiites are obliged to practice the customs of prophet and his family since performing ablution has been bestowed to us and it is concluded that Shiites' duties in performing ablution with sand or earth is considered authentic but Sunnites have innovated it.

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