بسم اللہ الرحمن الرحیم

Ruling on Performing Tayammum Using a Plastered or Painted Wall

Darulifta Ahlesunnat (Dawateislami)

Question

What do the noble scholars and jurists of Islamic law say about the following: Here, walls are plastered by mixing cement and sand. Please provide sharʿī guidance as to whether it is permissible to perform tayammum with a wall which has such a plaster. Furthermore, if such a plaster is then painted, what would be the ruling of tayammum?

Answer

If the wall which has been plastered with cement and sand is pure, then performing tayammum with such a wall is permissible. This is because cement and sand are both earthen material and the principle of sharīʿah is that it is permissible to perform tayammum with any earthen material (i.e., anything that neither turns into ash, nor melts, nor softens upon being burnt). Furthermore, if the paint applied to the plaster is made of an earthen material, such as limestone powder, then it is permissible to perform tayammum with it as well. However, if the paint is made of non-earthen material, such as oil-based paint and plastic paint, then performing tayammum with it is not allowed. But if it has enough dust that the impression of the hand becomes visible on it, then tayammum can be performed from it.

Regarding performing tayammum with pure soil, it is stated in the Qurʾān:

﴿فَلَمْ تَجِدُوْا مَآءً فَتَیَمَّمُوْا صَعِیْدًا طَیِّبًا﴾

Translation (Kanz-Ul-ʿIrfān): and (if you) do not find water, then perform tayammum with pure soil.

In the commentary of this verse, it is stated in Aḥkām al-Qurʾān Lil-Jassās:

اختلف الفقهاء فيما يجوز به التيمم، فقال أبو حنيفة: يجزي التيمم بكل ما كان من الأرض: التراب والرمل

Translation: The jurists differ on what can be used to perform tayammum. Abū Ḥanīfah رحمۃ اللہ تعالی علیہ said: It is permissible to perform tayammum with anything that is an earthen material, such as soil, sand, etc. (Aḥkām al-Qurʾān Lil-Jassās, Vol. 02, p. 487, Publ. Dār al-Kutub al-ʿIlmiyah, Beirut)

It is similarly stated in Al-Mabsūt Lil-Sarakhsī:

ثم حاصل المذهب أن ما كان من جنس الأرض فالتيمم به جائز، وما لا فلا

Translation: The conclusive verdict of the madhhab is that it is permissible to perform tayammum with anything that is an earthen material. But it is not permissible to use a non-earthen material for tayammum. (Al-Mabsūt Lil-Sarakhsī, Vol. 01, p. 109, Publ. Dār al-Maʿrifah, Beirut)

Mentioning the principle of earthen material, it is stated in Fatāwā Hindiyah:

كل مايحترق فيصير رمادا كالحطب والحشيش ونحوهما أو ماينطبع ويلين كالحديد والصفر والنحاس۔۔۔ونحوها فليس من جنس الأرض وما كان بخلاف ذلك فهو من جنسها. كذا في البدائع فيجوز التيمم بالتراب والرمل۔۔۔الخ

Translation: Anything that burns and turns into ashes, such as wood, grass, etc., melts, or softens, such as iron, brass, and copper is not an earthen material. That which is not of such qualities is an earthen material, as mentioned in al-Badāʾiʿ. Hence, it is permissible to perform tayammum with soil, sand, etc. (Al-Fatāwā al-Hindiyah, Vol. 01, p. 26, Publ. Dār al-Fikr, Beirut)

It is similarly stated in Bahār-E-Sharīʿat:

تیمم اسی چیز سے ہوسکتا ہے جو جنس زمین سے ہو اور جو چیز زمین کی جنس سے نہیں اس سے تیمم جائز نہیں۔۔۔(اس کا اصول یہ ہے کہ) جو چیز آگ سے جل کر نہ راکھ ہوتی ہے نہ پگھلتی ہے نہ نَرم ہوتی ہے وہ زمین کی جنس سے ہے اس سے تیمم جائز ہے۔ ریتا (ریت)، چونا، سرمہ، ہرتال، گندھک، مردہ سنگ، گیرو، پتھر، زبرجد، فیروزہ، عقیق، زمرد وغیرہ جواہر سے تیمم جائز ہے اگرچہ ان پر غبار نہ ہو۔

Translation: Tayammum can be performed with anything which is an earthen material, and it is not permissible to perform tayammum with anything that is not an earthen material… (The principle regarding this is) Anything that neither turns to ashes, nor melts, nor softens upon being burnt is categorized as an earthen material. It is permissible to perform tayammum with it. Tayammum is permissible with sand, limestone, antimony, arsenic, sulphur, dross of lead, red ochre, stone, chrysolite, turquoise, cornelian, emerald, and other gemstones, even if they do not have dust on them. (Bahār-E-Sharīʿat, Vol. 01, pt. 2, p. 357, Publ. Maktaba-Tul-Madīnah, Karachi)

Mentioning it being permissible to perform tayammum with the wall which has a cement plaster on it, the Imām of Ahl as-Sunnah, Aʿlā Ḥazrat, Imām Aḥmad Razā Khān رحمة الله تعالى عليه (d. 1340 AH / 1921 CE) states:

(116) یونہی جس در و دیوار یا چھت پر صندلہ یا سیمنٹ پھرا ہو۔

Translation: (116) Similarly, (it is permissible to perform tayammum) with the wall or ceiling which has sandalwood or cement on it. (Fatāwā Razawiyah, Vol. 03, p. 644, Publ. Razā Foundation, Lahore)

Listing the things with which it is permissible to perform tayammum, the Imām of Ahl as-Sunnah, Aʿlā Ḥazrat Imām Aḥmad Razā Khān رحمة الله تعالى عليه (d. 1340 AH / 1921 CE) writes:

(۱۰۷) سیمنٹ ایک پتھر ہے پھُنکا ہوا۔

Translation: (107) Cement is a calcined stone. (Fatāwā Razawiyah, Vol. 03, p. 644, Publ. Razā Foundation, Lahore)

Wikipedia states the following about cement:

سیمنٹ (Cement): ایک خاص قسم کے پتھر کے کیمیائی تعامل سے بنا ہوا سفوف ہے، جو تعمیراتی مواد کے طور پر استعمال ہوتا ہے۔ سیمنٹ باریک پسے ہوئے پاؤڈر کی طرح ہوتا ہیں جسے پانی میں ملا کر سخت ماس پر سیٹ کیا جاتا ہے۔ ہائیڈریشن کے نتیجے میں یہ سخت ہوجاتا ہے۔۔۔۔۔ سیمنٹ کو ریت یا پسے ہوئے پتھر کے ساتھ ملا کر تعمیراتی مواد تیار کیا جاتا ہے۔

Translation: Cement is a powder made through the chemical reaction of a particular type of stone and is used as a construction material. Cement is fine like a ground powder. It is mixed with water and allowed to set into a hard mass. It hardens as a

result of hydration. Cement is mixed with sand or crushed stone to produce construction materials. (Wikipedia, Cement)
A wall which has been painted with paint made from limestone powder can be used to perform tayammum, because limestone powder is made of limestone, which is an earthen material. Regarding this, it is stated in Fatāwā Razawiyah:

(45) گچ، چونے کا پتھر جسے پھونک کر چونا بناتے ہیں، کماسیاتی اصل قدروی، ھدایۃ، ملتقی، و کثیر۔

Translation: (45) (It is permissible to perform tayammum with) Shell-lime and limestone, which are calcined to make limestone powder, as will be mentioned ahead from Qudūrī, Hidāyah, Multaqā, and many others. (Fatāwā Razawiyah, Vol. 03, p. 636, Publ. Razā Foundation, Lahore)
But if the paint is made from something which is non-earthen, it is not permissible to perform tayammum with it. Thus, ʿAllāmah Zainuddīn Bin Ibrāhīm ibn Nujaim Misrī رحمۃ اللہ تعالی علیہ (d. 970 AH / 1562 CE) writes:

وكذا بالخزف الخالص إلا إذا كان مخلوطا بما ليس من جنس الأرض أو كان عليه صبغ ليس من جنس الأرض

Translation: Similarly, it is permissible to perform tayammum with a plain earthenware, unless it is mixed with anything which is not earthen, or it has such a coating (of paint) that is not earthen. (Al-Baḥr al-Rāʾiq, Vol. 01, p. 155, Publ. Dār al-Kitāb al-Islāmī)
The Amīr of Ahl as-Sunnah, ʿAllāmah Maulāna Abū Bilāl Muḥammad Ilyās Attār Qadrī Ziyāʾī دامت برکاتھم العالیۃ writes in Namāz Ke Aḥkām:

چونا مٹی یا اینٹوں کی دیوار خواہ گھر کی ہو یا مسجد کی اس سے تیمم جائز ہے۔ مگر اس پر آئل پینٹ، پلاسٹک پینٹ اور میٹ فنش یا وال پیپر وغیرہ کوئی ایسی چیز نہیں ہونی چاہیئے جو جنس زمین کے علاوہ ہو، دیوار پر ماربل ہو تو کوئی حرج نہیں۔

Translation: Tayammum is permissible with lime, mud, or a brick wall of the home or of the Masjid. But it should not be coated with oil paint, plastic paint, matte finish, wallpaper, or anything else that is non-earthen. If marble is fitted onto a wall, there is no issue with performing tayammum with it. (Namaz Ke Aḥkām, p. 131, Publ. Maktaba-Tul-Madīnah, Karachi)
Regarding it being permissible to perform tayammum with a pure object which contains dust, it is stated in Fatāwā Hindiyah:

وصورة التيمم بالغبار أن يضرب بيديه ثوبا أو لبدا أو وسادة أو ما أشبهها من الأعيان الطاهرة التي عليها إغبار فإذا وقع الغبار على يديه تيمم

Translation: The method of performing tayammum with dust is that one should strike his hands on a cloth, bedding, pillow, or anything similar that is made of pure material and has dust on it. So, when the dust gets onto the hands, he can perform tayammum. (Al-Fatāwā al-Hindiyah, Vol. 01, p. 27, Publ. Dār al-Fikr, Beirut)
It is stated in Bahār-E-Sharīʿat:

جو چیز آگ سے جل کر راکھ ہو جاتی ہو۔ ان پر اتنا غبار ہے کہ ہاتھ مارنے سے اس کا اثر ہاتھ میں ظاہر ہوتا ہے تو اس غبار سے تیمم جائز ہے، ورنہ نہیں۔

Translation: If something turns to ashes upon being burnt but it contains enough dust that the dust becomes apparent on the hand when it is struck, it is permissible to perform tayammum with this dust. Otherwise, (if there is not enough dust) tayammum is not allowed. (Bahār-E-Sharīʿat, Vol. 01, pt. 2, p. 258, Publ. Maktaba-Tul-Madīnah, Karachi)

وَاللہُ اَعْلَمُ عَزَّوَجَلَّ وَرَسُوْلُہ اَعْلَم صَلَّی اللہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم

(Allah Almighty knows best and His Messenger صَلَّی اللّٰہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم knows best.)

Answered By: Molana Muhammad Asif Attari Madani
Verified by: Mufti Muḥammad Hashim Khan Attari
Ref No: JTL-2784
Date: 4th Zul-Qaʿdah al-Ḥaraam 1447 AH / 23rd April 2026

