



## **305664 - He did tayammum for janabah then broke wind, and he was able to do wudu but not ghusl**

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### **the question**

If someone does tayammum for janabah because he has a valid reason, then he breaks wind, and he was able to do wudu but not ghusl, is it sufficient to do wudu because this is what seems to be required, on the grounds that the tayammum took the place of ghusl and it cannot be invalidated except by that which invalidates ghusl? Or should he do the alternative and repeat tayammum every time he breaks his wudu or wants to pray?

### **Summary of answer**

If someone does tayammum for janabah because he has a valid excuse, then he becomes impure in the sense of minor impurity, he must do wudu if water is available, and he is not required to repeat tayammum or do ghusl so long as his excuse is still applicable, because tayammum removes impurity temporarily and it takes the place of ghusl until the excuse is no longer applicable.

### **Detailed answer**

Praise be to Allah.

## **What is required of the one who has to do ghusl but cannot find water, or he fears that he may be harmed if he uses water**

If someone becomes junub, he must do ghusl. If he cannot find water, or he can find water, but he fears that he will become sick if he uses it, or it is extremely cold and he has no means of heating



the water, then he moves to the option of tayammum, because Allah, may He be Exalted, says (interpretation of the meaning): {And if you are ill or on a journey or one of you comes from the place of relieving himself or you have contacted women and find no water, then seek clean earth and wipe over your faces and your hands [with it] } [An-Nisa' 4:43].

And because of the hadith of `Amr ibn al-`As (may Allah be pleased with him), who said: I had a wet dream on a cold night during the campaign of Dhat As-Salasil, and I was afraid that I would die if I did ghusl, so I did tayammum then I led my companions in praying Fajr. They mentioned that to the Prophet (peace and blessings of Allah be upon him) and he said: "O `Amr, you led your companions in prayer when you were junub?" So I told him what had prevented me from doing ghusl. I said: I heard that Allah says (interpretation of the meaning): {And do not kill yourselves [or one another]. Indeed, Allah is to you ever Merciful} [An-Nisa' 4:29]. The Messenger of Allah (peace and blessings of Allah be upon him) smiled and did not say anything. Narrated by Abu Dawud, 334; classed as authentic by al-Albani in *Sahih Abi Dawud*, 323. Al-Bukhari narrated it as a mu`allaq report.

Al-Hafiz Ibn Hajar (may Allah have mercy on him) said: This hadith indicates that it is permissible to do tayammum for someone who thinks that if he uses water he will die, whether that is because of cold or otherwise, and it is permissible for one who has done tayammum to lead in prayer people who have done wudu. (*Fat-h al-Bari*, 1/454).

## **Ruling if one who is junub does tayammum, then breaks his wudu and is able to do wudu but not ghusl**

If this person who was junub broke his wudu and was able to do wudu, but was not able to do ghusl because he feared harm or he had nothing with which to heat the water – as may be understood from the question – should he do wudu or tayammum?

The answer is that he should do wudu, whether he broke his wudu before or after the end of the time for the current prayer for which he did tayammum, because tayammum removes impurity



according to the correct scholarly view, and his purification from major impurity is still in effect, because he is still unable to use water, even if the time for the prayer has ended. So if his minor purity is invalidated, and he is able to do wudu, he must do it, and tayammum is not valid in his case.

This is based on two principles:

1. Tayammum removes impurity; this is the view of the Hanafis and is one view narrated from Ahmad. Ibn Taymiyah, Ibn al-Qayyim and others regarded it as more likely to be correct.

The conclusion of this matter is that tayammum removes impurity temporarily, until water becomes available or one becomes able to use it.

Shaykh Muhammad al-Amin ash-Shinqiti (may Allah have mercy on him) said: What appears to be the case based on the evidence is that the third view is the correct view, because the evidence may be reconciled on the basis of this view, and there will be no contradiction between the texts, and reconciling the evidence is obligatory whenever possible...

The third view mentioned is that tayammum removes impurity temporarily but not completely, and this does not contradict reason or any shar`i evidence; it is in fact supported by the evidence, because the fact that, according to this view, the prayer is sound and there is scholarly consensus on that must mean that the worshipper is not impure in the sense of either minor or major impurity, and that is according to the religious texts.

In addition to that, the fact that the individual must do ghusl or wudu after that, when it becomes possible, and there is scholarly consensus on that means that the impurity was not removed completely.

Thus the impurity must have been removed temporarily [by doing tayammum], and this is what appears to be the correct view. (*Adwa' al-Bayan*, 2/60-61).

2. His purification from major impurity does not become invalidated by minor impurity [breaking one's wudu]. This is the view of the majority of scholars, in contrast to the view of



the Malikis.

Imam Muhammad ibn al-Hasan ash-Shaybani (may Allah have mercy on him) said: I said: What do you think if a traveller becomes junub, then the time for prayer comes but he was not able to find water with which to do ghusl, although he has enough water to do wudu but he is not able to do ghusl with it; what should he do?

He said: He should do tayammum, and he should not do wudu with that water.

I said: What if he does tayammum and prays Zuhr, then he breaks his wudu, then the time for `Asr comes and he still has that water, which is enough to do wudu?

He said: He should do wudu and not tayammum.

I said: What if he does tayammum and does not do wudu with that water?

He said: It is not valid.

I said: Why? He said: Because he is pure from janabah, and he has enough water to do wudu, so it is not valid for him to do tayammum. That is why I decided that he must do wudu. (*Al-Asl al-Ma`ruf bil-Mabsut*, 1/107).

Al-`Imrani (may Allah have mercy on him) said: If the one who is junub does tayammum, it becomes permissible for him to pray, read Quran and do everything that becomes permissible for him by doing ghusl.

If he becomes impure in the sense of minor impurity, it is not permissible for him to pray or to touch the Mus-haf, but it is permissible for him to recite Quran and stay in the masjid, as is the case if someone does ghusl then becomes impure in the sense of minor impurity.

So if someone were to ask: Why did you say that it is not permissible for him to recite Quran and stay in the masjid, because minor impurity invalidates tayammum, so if tayammum becomes invalid, he becomes junub again?



We say: In this instance, tayammum takes the place of ghusl, and minor impurity does not invalidate ghusl, so it does not invalidate what replaces it. (*Al-Bayan*, 1/320).

Ibn Qudamah (may Allah have mercy on him) said: If someone does tayammum for janabah or minor impurity, then he becomes impure in the sense of minor impurity [breaks his wudu], his tayammum is no longer valid for minor impurity, but it remains valid for janabah. (*Al-Mughni*, 1/347).

Regarding the Maliki view, they say that if he becomes impure in the sense of minor impurity [breaks his wudu], his tayammum becomes invalid and he goes back to being junub. See: *Hashiyat ad-Dasuqi*, 1/158.

To sum up: if someone becomes junub, the state of janabah is temporarily removed by tayammum until he finds water, if he had no water, or until he becomes able to use it, if his reason for doing tayammum was that he was unable to use water. Then if he becomes impure in the sense of minor impurity after doing tayammum, he should do wudu to remove the minor impurity, and he does not have to repeat tayammum for janabah.

You can find further explanation in the answers to the following questions: [40204](#), [286446](#), [379113](#), [70507](#) and [101816](#).

And Allah knows best.