615640 - What should the person do if he has water available but it is not sufficient both to clean physical impurity (najasah) and do wudu?

the question

I suffer from an anal fissure and when I am outside the house, if I can find water that is sufficient to do wudu only, or I cannot find any water at all so I do tayammum, how can I wash the contaminated place and my garment, when I cannot find water to do that?

Summary of answer

The one who suffering from continual emission of physical impurity because of an anal fissure does not have to wash the place or his garment for every prayer if it is too difficult for him to do that, and it is sufficient for him to do wudu. If he is within the city limits, he cannot be regarded as coming under the ruling on one who cannot find water, as he can use the bathrooms in public facilities or buy water.

Detailed answer

Praise be to Allah.

I.

What comes out of you of physical impurity (najasah) because of the anal fissure means that you are included among those who have valid excuses with regard to purification.

For example, a number of scholars say that it is obligatory to wash off what comes out and cleanse yourself of it and take measures by using a pad or diaper at the time of every prayer, and it will not matter what comes out after that. This has been explained previously in the answer to question no. 279406.

Other scholars are of the view that the person who has a valid excuse does not have to wash off what comes out constantly, because there is no point in washing it off if it is coming out constantly.

It was soundly narrated that one of the wives of the Prophet (blessings and peace of Allah be upon him) suffered prolonged non-menstrual bleeding (istihadah), so she would place a vessel underneath her into which the blood would flow whilst she was praying, and she did not take measures by wrapping a cloth around herself and the like.

It was narrated in al-Bukhari from `A'ishah (may Allah be pleased with her) that she said: One of the wives of the Messenger of Allah (blessings and peace of Allah be upon him) who was suffering from prolonged non-menstrual bleeding (istihadah), observed i`tikaf with him. She used to see red and yellow discharge, and sometimes we would put a bowl beneath her when she praying. Narrated by al-Bukhari, 1932.

Al-Hattab al-Maliki (may Allah have mercy on him) said: It is recommended in *Al-Mudawwanah* that he should protect himself [from physical impurity] by placing a cloth over it.

Sanad said: That is not necessary, because in that case he will be praying with the cloth, which will have impurity on it, so it will be like praying in his garment.

Sanad said: Is it recommended to change the cloth? Al-Ibyani said: It is recommended for him to do that at the time of prayer, and wash the cloth. According to the view of Sahnun, it is not recommended, and washing the private part is easier for him than that.

End quote from *Mawahib al-Jalil*, 1/143.

See also: *Majmu` Fatawa Shaykh al-Islam*, 22/34, 35.

Based on that, if it is too difficult for you to clean the impurity from yourself and purify your garment for every prayer in some circumstances, such as what you mentioned about being outside the house or not having enough water to clean yourself and do wudu, then what appears to be the case is that you can avail yourself of this concession and not change your clothes or your

diaper if you put a diaper and the like over the fissure, and you do not have to wash off what comes out constantly at the time of every prayer. Rather whenever you are able to do that and when it is easy for you to do it, then do that, and if it is more difficult for you than usual, then you can avail yourself of the concession, and do wudu and pray as you are, according to your situation.

Shaykh Ibn Baz (may Allah have mercy on him) said: The sick person who suffers from urinary incontinence and has not recovered through treatment must do wudu for every prayer after the time for it begins, and wash off whatever has got onto his body.

And he should allocate a clean garment for prayer, if that is not too difficult for him, otherwise he is pardoned, because Allah, may He be Exalted, says: {…and [Allah] has not placed upon you in the religion any difficulty} [al-Hajj 22:78] and {Allah intends for you ease and does not intend for you hardship} [al-Baqarah 2:185]. And the Prophet (blessings and peace of Allah be upon him) said: “If I instruct you to do something, do as much of it as you can.”

And he may take precautions to prevent the urine spreading onto his garment or body, or the place where he is praying.

End quote from *Fatawa Islamiyyah*, 1/192.

However, we should point out that if you put on a diaper before you leave home and put a bandage or the like over your anus to prevent the spread of the impurity, you will be able to overcome a lot of difficulties when dealing with this issue, especially since modern diapers do not need to be washed, because they are disposable. So you can take a diaper with you to put on at the time of prayer in whatever place you can do that, and throw away the one that you were already wearing.

II.

If a person is outside his home and is within the city limits, he is not regarded as coming under the ruling on one who does not have water available. You can use the bathrooms in public facilities, in markets, mosques, shops and so on to clean yourself and wash yourself and do wudu. Therefore

you are not regarded as coming under the heading of one who cannot find water; rather you have to go and acquire it.

Water is widely available nowadays, so you can easily buy it at the usual price.

If you did tayammum when you could have looked for water in the place where you were, or you could have bought it at a price that you could afford, then you must repeat that prayer.

Abu Is-haq ash-Shirazi (may Allah have mercy on him) said:

It is not permissible for one who does not have water to do tayammum except after looking for water, because Allah, may He be Glorified and Exalted, says: {and do not find water, then seek clean earth and wipe over your faces and hands with it} [al-Ma'idah 5:6]. It cannot be said that he did not find water until he has looked for it.

Moreover, it is an alternative, so it only becomes permissible when the first option is not available. So it is not permissible until after it is proven that no water is available.

End quote from *Al-Muhadhdhab fi Fiqh al-Imam ash-Shafa`i*, 1/69.

Shaykh Zakariyya al-Ansari (may Allah have mercy on him) said:

If the one who does tayammum does it in a place where there is usually water, he must make up that prayer, even if he did not intend to stay there [and was still travelling].

End quote from *Ad-Durar al-Bahiyyah*, 1/201.

Shaykh Ibn Baz (may Allah have mercy on him) said:

So long as he is still in the city, he must look for water and he does not have the right to do tayammum; rather he must look for water and buy it. If he can get it without having to buy it, praise be to Allah, otherwise let him look for it, buy it, do wudu and drink.

But if he is travelling in the desert, and he is in a place where there is likely to be water, he must

look for it, but if he is in a place where there is not likely to be water and there are no streams or wells around the area, then he may do tayammum. End quote.

III.

If someone has a little water that is not enough to purify himself from physical impurity and do wudu as well, then if he can use something to remove the impurity, whether it is pebbles or tissues or cloth or paper and the like that will remove the impurity, he should do that.

If he does not have anything with which he can clean himself and he cannot obtain it, but he has enough water to remove the physical impurity, then he must give priority to removing the physical impurity, because there is an alternative to wudu, namely tayammum, unlike removing the physical impurity [for which there is no alternative], and removing the physical impurity is a condition of prayer being valid.

Zakariya al-Ansari (may Allah have mercy on him) said:

If you have a small amount of water that is only enough to either remove the physical impurity or purify yourself [by doing wudu or ghusl], and you have physical impurity on you that you need to remove, you must remove it [using the water], because there is no alternative option for removing the impurity, unlike wudu or ghusl [for which the alternative is tayammum].

What appears to be the case is that a small amount of water must be assigned to removing the physical impurity, even if it is not sufficient to remove it completely, whether it would be sufficient to do wudu or ghusl, or not.

End quote from *Asna al-Matalib*, 1/75.

Ar-Ruhaybani (may Allah have mercy on him) said:

If someone is in a state of ritual impurity and has physical impurity on his body, and he has water that is only sufficient to do one of them [either remove the physical impurity or do ghusl], he should give precedence to washing off the physical impurity over purifying himself from major or

minor ritual impurity, even if the physical impurity is on his garment or in the place where he is, and so on.

If the physical impurity is on a part of the body of someone who is in a state of ritual impurity, such as on his hand for example, then he should use the water to wash that impurity from his body, instead of doing wudu or ghusl.

End quote from *Matalib Uli an-Nuha fi Sharh Ghayat al-Muntaha*, 1/200.

Al-Bahuti (may Allah have mercy on him) said: Whoever has some physical impurity on his body and is in a state of ritual impurity, and the water he has is only sufficient to deal with one of the two must use it to wash off the impurity, and then do tayammum to purify himself from the ritual impurity.

Al-Majd said: Unless the physical impurity is in a place that can be cleaned, in which case he should use the water to wash it off rather than using it to purify himself from major or minor ritual impurity. The same applies if the physical impurity is on his garment; he should remove it [with the water], then do tayammum.

End quote from *Sharh al-Muntaha* by al-Bahuti, 1/93.

In your case, you should give precedence to wudu, because you do not have to remove the impure substance that is coming out of you because of this anal fissure, based on a scholarly view that carries weight, as explained above.

And Allah knows best.