They killed him, may Allah kill them! Why had they not asked when they did not know? The cure for ignorance is inquiry. It would have been enough for him to perform Tayammum and to press – or bind – a cloth over his wound then wipe with wet hands over it and wash the rest of his body

Jābir (may Allah be pleased with him) reported: We set out on a journey. One of our people was hit by a stone that injured his head. He then had a wet dream. He asked his fellow travelers: "Do you find a concession for me to perform Tayammum?" They said: "We do not find any concession for you since water is available to you." He, thus, took a bath and died (as a result). When we came to the Prophet (may Allah's peace and blessings be upon him) the incident was reported to him. He said: "They killed him, may Allah kill them! Why had they not asked when they did not know? The cure for ignorance is inquiry. It would have been enough for him to perform Tayammum and to press – or bind – a cloth over his wound then wipe with wet hands over it and wash the rest of his body."

[Hasan/Sound by virtue of corroborating evidence] [Narrated by Abu Daoud]

Jābir (may Allah be pleased with him) reported that they went on a journey, and one of them was seriously injured in his head by a rock. Then that man had a wet dream and asked his companions if it was acceptable for him to make Tayammum instead of bathing with water. They replied: "We do not find any concession for you since water is available to you", meaning that Tayammum is not sufficient in this case because of the presence of water, and the concession for making Tayammum is applicable when water is not available. So, the man bathed and his wound became worse because of the water, and he eventually died. When they arrived at Madīnah, they informed the Prophet (may Allah's peace and blessings be upon him) about his story and he was upset and rebuked them saying: "They killed him, may Allah kill them!" The Prophet made supplication against them because they caused his death based upon the wrong Fatwa they gave him. "Why had they not asked when they did not know?", meaning that it was obligatory on them to ask and not to be hasty in giving a Fatwa, because of what this type of action entails of harming others, and this was exactly what happened. "The cure for ignorance is inquiry", meaning why had they not asked when they did not know, because the cure for ignorance is to ask questions. If someone is ignorant of a Shariah ruling, the cure for this ignorance and lack of knowledge is to ask, and not to give a Fatwa that leads to harming people or to their death. Then the Prophet (may Allah's peace and blessings be upon him) clarified the Shariah ruling regarding this issue saying: 'It was enough for him to perform Tayammum and to press – or bind – a bandage over his wound

then wipe with wet hands over it and wash the rest of his body." That was what he had to do, and it is in accordance with the principles of Shariah. As for obliging him to take a bath despite what it may lead to of harm to his body or his death or the delay in healing, then this is contrary to the principles of the Islamic Shariah. Accordingly, a concession is given to the one who is injured or has a serious cut or wound to wash the rest of his body with water and wipe with wet hands over the bandage, and this is sufficient. As for Tayammum while wearing a bandage or cast, it is not permissible, because making it obligatory to purify one organ in two different manners of purification is against the principles of Shariah. The command in this Hadīth is understood –and Allah knows best– to mean that the bandage is in excess of what is needed and difficult to remove, or will harm the person if removed. For this reason, Tayammum was made permissible for the excess bandage. Another way to understand the Hadīth is that the organs of ablution were injured, hence, it was difficult to make the water reach them, so Tayammum was required instead of washing the organ.

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