

THE LEFTOVER WATER OF ANIMALS

1. The leftover water of human beings is pure irrespective of whether the person is a disbeliever, or a woman is in her monthly period, or in *nifaa*s. In all cases it will be pure. In the same way, the perspiration of all these persons is pure. However, if there is any impurity on the hands or mouth, that leftover water will become impure.
2. The leftover water of a dog is *najis*. If a dog puts its mouth in a utensil, it will become purified after washing it three times irrespective of whether the utensil is of clay or copper, etc. All these will be purified once they are washed. However, it is preferable to wash it seven times and thereafter to scrub it once with sand (or soap) so that it is thoroughly washed.
3. The leftover water of a pig is also impure. In the same way, the leftover water of lions, wolves, monkeys, jackals and all other ferocious animals is impure.
4. The leftover water of a cat, although pure, is *makruh*. In the presence of other water, it should not be used for wudu. However, if no other water is found, it can be used for wudu.
5. If a cat puts its mouth in milk or curry, etc. then a man whom Allah Ta'ala has bestowed with wealth should not consume it. But if a man is poor, he can consume it. There is no harm or sin in

this. In fact, for such a person, its consumption is not even *makruh*.

6. A cat killed a rat. Immediately thereafter it put its mouth in a utensil. This will render it impure. But if it does so after some time, after having licked its mouth, it will not be impure but will remain *makruh*.

7. The leftover water of a fowl which is not encaged and which eats filth and dirty things is *makruh*. The leftover water of a fowl that is encaged is pure.

8. The leftover water of birds of prey such as hawks and falcons is also *makruh*. But those that are domesticated and are unable to eat dead animals, nor is there any doubt about any impurity being on their beaks - their leftover water is pure.

9. The leftover water of *halaal* animals such as sheep, goats, cows, buffaloes, antelopes, etc.; and *halaal* birds such as nightingales, parrots, doves, sparrows, etc., is all pure. Similarly, the leftover water of horses is also pure.

10. The leftover water of creatures which inhabit houses, such as snakes, scorpions, rats, lizards, etc. is *makruh*.

11. If a rat nibbles at a piece of bread, it will be better to break off that portion and then consume it.

12. The leftover water of a donkey or mule is pure but doubtful for wudu. If only this water is present and no other water can be

found, wudu as well as tayammum will have to be made. One has the choice to make any one of the two first.

13. The sweat of animals whose leftover water is impure is also impure. And the sweat of those whose leftover water is pure is also pure. And those whose leftover water is *makruh*, their sweat is also *makruh*. The sweat of a donkey or mule is pure. If it comes on the clothing, washing it will not be obligatory but preferable.

14. If a domesticated cat comes and sits on someone or licks the hands or some other part of the body, then where ever it licks or where ever its saliva goes - all these will have to be washed. If it is not washed, but left as it is, then this is *makruh* and detestable.

15. The leftover food and drink of an unrelated person of the opposite sex is *makruh* if it is known that it is of a particular person. But if it is not known by whom it has been left behind, it will not be *makruh*.

RULES RELATING TO WELLS

1. When any impurity (*najaa*) falls into a well, it becomes impure. By drawing out the water, it becomes purified. Irrespective of whether a little or a lot of impurity falls in it, all the water will have to be drawn out. Once all the water has been drawn out, it will become purified. It is not necessary to wash the gravel and walls of the well. All these will be automatically cleaned. In the same way, the rope and bucket will also be automatically cleaned once the well is purified. There is no need to wash these things.

Note: Drawing out all the water means that so much of water is drawn out that all of it is finished to such an extent that even half a bucket cannot be filled.

2. If the excrement of a pigeon or sparrow falls into a well, it will not be rendered impure. However, the excrement of chickens and ducks will render it impure and all the water will have to be drawn out.

3. If a dog, cat, cow or goat passes urine in a well, or some other impurity falls into it, all the water will have to be removed.

4. If a human being, dog, goat, or any similar animal falls into a well and dies in it, all the water will have to be drawn out. If it dies outside and then falls into the well, the same rule will apply, i.e. all the water will have to be drawn out.

5. If any living creature, big or small, dies in a well and gets bloated or bursts, even then all the water will have to be drawn out. Based

on this, if a rat or sparrow dies and gets bloated or bursts, all the water will have to be drawn out.

6. If a rat, sparrow, or any similar sized creature falls and dies, but does not get bloated or does not burst, then it is obligatory to draw out twenty buckets of water from the well. But drawing out thirty buckets is preferable. However, first the dead rat, etc. should be taken out, then only should one commence drawing out the water. If the rat was not taken out first, then whatever water was drawn out will not be considered. After removing the rat, that amount of water will have to be drawn out again.

7. The same rule applies to a chameleon which has flowing blood, i.e. if it dies without getting bloated, twenty buckets will have to be drawn out and thirty will be preferable. However, the death of a lizard which does not have flowing blood does not render the water impure.

8. If a pigeon, fowl, cat, or any similar sized creature falls and dies without getting bloated, then it is obligatory to draw out forty buckets of water and preferable to draw out sixty buckets.

9. The water will be drawn out according to the bucket which is normally used for that well. If a bucket larger than the normal one is used, water should be drawn out proportionately: if it equals two buckets, it should be estimated accordingly. And if it equals four buckets, it should be estimated accordingly as well. In short, the water will be drawn out in proportion to the number of buckets that can be accommodated by this one bucket.

10. If there is such a large spring in the well that all the water cannot be drawn out and as you draw out of it, it begins to fill again - then in this case one should estimate the amount of water that is presently in the well and then draw out accordingly. Note: There are several ways of estimating the amount of water. One method is that for example the depth of the water is equal to five hands. So draw out 100 buckets continuously and then see the extent to which the water level has decreased. If it has decreased by one hand, then accordingly, five hands will equal 500 buckets. Another method is to call two pious Muslims who have knowledge about water and are able to estimate it. Water should be drawn out according to whatever estimate they give. However, if it is not possible to employ these methods, 300 buckets should be drawn out.

11. If a dead rat or any other creature came out of the well and it is not known as to when it fell into the well, nor has it burst or bloated, then whoever made wudu from this well should repeat his salaah of one day and one night. And the one who washed his clothing in this well, should re-wash them. But if that dead creature got bloated or burst, then the salaah of three days and three nights should be repeated. However, those who have not made wudu from this well do not have to repeat their salaah. All this is done as a precaution. Some *ulama* say that the well should be regarded as impure from the time its impurity has been established and all the previous wudu and salaah will be proper. If anyone acts on this, it will also be proper.

12. If anyone upon whom ghusl is necessary goes down a well in search of its bucket and there is no impurity on his body or clothes, the well will not be rendered impure. Similarly, if a non - Muslim goes down and there is no impurity on his body or clothing, the well will remain pure. But if there is some impurity, the well will become impure and all the water will have to be drawn out. If one is in doubt as to whether the clothing is clean or not, even then the well will be regarded as pure. However, there is no harm if 20-30 buckets are drawn out in order to keep one's heart at ease.

13. If a goat or rat falls into a well and comes out alive, the water will be pure and there is no need to draw out anything.

14. If a rat is caught and wounded by a cat biting at it, thereafter it is left free and in this bleeding condition it falls into a well - then all the water will have to be drawn out.

15. A rat comes out of a drain and its body is covered with impurity. Thereafter it falls into a well. All the water will have to be removed irrespective of whether it dies in the well or not.

16. The tail of a rat was cut off and it fell into a well - all the water will have to be drawn out. The same rule applies to the tail of that lizard which has flowing blood.

17. If the thing with which the well becomes impure cannot be removed despite trying to do so, then the nature of the thing should be established. If the object is pure in itself, but is rendered impure by some other impurity, eg. impure clothing, a dirty ball,

dirty shoes, etc. then one is excused from removing the object. Only the water should be drawn out. If the thing is impure by nature, eg. a dead creature, a rat, etc. then as long as it is not established that that thing has decomposed and turned into mud, the well cannot become pure. But once this has been established, all the water should be drawn out and the well will now be pure.

18. The quantity of water which has to be drawn out could be drawn out all at once or little by little. It will be purified in any way.