

Rulings of leftover water

Leftover water (السُّؤْر): It is the water which remains in a vessel after a man or animal has drunk from it.

The rulings for leftover water vary according to the animal that has drunk from the vessel.

1. Pure and purifying leftover water

- The leftover of a man is pure and purifying if there was no sign of Filth in his mouth when he drunk from the vessel. **It does not matter whether the person is a Muslim or Disbeliever, or whether he was pure or impure with major Najasat Hukmi.**
- Similarly, leftover of horse is pure and purification can be obtained with it without any problem.
- The leftover of an animal whose flesh is permissible to eat is pure and purifying without any detestability; e.g., camel, cow and goat.

2. Pure and detestably purifying leftover water

- The leftover of a cat with no trace of filth in its mouth is pure but ablution with it is detestable when absolute water is available.

- Similarly, leftover of a carnivorous bird like falcon and eagle is pure but performing ablution with it is detestable.
- The same is the ruling for leftovers of animals which live in houses like mice.

3. Pure but doubtfully purifying leftover

- Leftover of donkey and mule is undoubtedly pure but there is a doubt whether ablution with it will be valid or not.
- If no other pure water is present, **the person should perform ablution with it as well as do Tayammum for performing Salah.**

4. Filthy leftover

- Leftover of pig is filthy and purification cannot be obtained using it.
- Similarly, the leftover of dog is filthy and purification cannot be obtained from it.
- Leftover of a carnivorous quadruped like lion, leopard and wolf is also filthy and purification cannot be obtained from it.
- If an animal's leftover is pure, **his sweat is also pure.** If his leftover is filthy, his sweat is also filthy.

Rulings of well-water

- When filth falls in a well, throwing out **all** the well-water is compulsory even if the filth was in small quantity.
- When an absolutely filthy (نجس العين) animal i.e., pig falls down in a well, it is compulsory to throw out all the water in the well, no matter whether the pig died in the well or came out alive and whether his mouth touched the water or not.
- Also, if a non-absolutely filthy animal (غير نجس العين) whose leftover water is filthy falls down into a well, throwing out the entire water of the well is compulsory.
- If a man with no trace of filth on his body falls down into a well and comes out alive, the water does not become filthy.
- Similarly, if a donkey, mule, falcon or eagle with no trace of filth on its body falls down into a well and comes out alive, the water does not become filthy **provided that its mouth did not touch the water.**
- If the saliva of a fallen animal reaches the water, then the water will have the **same ruling as that of the fallen animal's leftover.** e.g. donkey – pure but doubtful for wudhu.
- If an animal without blood circulation e.g., bug, housefly, wasp, spider, etc. falls into a well and dies therein, the water will not be filthy.
- Similarly, the death of an animal like fish, frog, crab, etc. which is born in water and lives in it does not make the water filthy.

- If a large animal like dog or goat, or a man dies in a well and is pulled out immediately afterwards **before the body swells up**, even then the well-water will become filthy and it will be compulsory to pull out all the water of the well. **[this means that if the body bloats up etc., then moreso the water will become impure and have to be taken out]**
- If an animal like cat or hen dies in a well, then pulling out (40) forty buckets of well-water is sufficient. (60 is better)
- If an animal like sparrow or rat dies in a well, pulling out (20) twenty buckets of water will be enough. (30 is better)
- Note: If any of the above small creatures bloat up or bursts, due to decomposition etc., then all the water must be drawn from the well.
- In all the cases wherein pulling out the entire water of the well is compulsory but pulling out the whole is not feasible, it will be sufficient to pull out (200) two hundred average-sized buckets of water.
 - Preference: If possible to estimate and take out.
 - Estimate based on two professionals.
 - Otherwise 200 buckets as mentioned above.
 - Some said caution to take out 300
- When the compulsory quantity of water has been pulled out of the well, the well becomes purified as do the ropes, buckets and hands of the persons who pulled out the water.
- A well does not become filthy if dung of animals like horse, donkey, camel, goat, deer, cow, etc. falls in it, except when it is in such a high proportion that every bucket pulled out from

the well contains some dropping. In that case, the well-water becomes filthy.

- Similarly, well-water does not become filthy if droppings of a pigeon or sparrow fall into it.
- If a dead and swollen-up animal body is discovered in a well and **nobody knows when it fell**, it will be ruled that the well-water has been filthy for **three days and nights**. So all Salahs offered during this period with ablution from this water will have to be repeated.
 - Other opinion in madhab is of 3 days and 3 nights.
 - Caution is to opt for 3 days and 3 nights.
 - Review in light of current time, when it may even become difficult to inform!?!)
- If this water has been used in this period in bathing and cloth-washing, then the concerned persons should take bath once again and rewash those clothes with pure water.
- If a dead animal is found in a well before it swells up and it is not known when the animal actually fell, then it will be ruled that the well-water has been filthy for a day and night. The Salahs offered in this period will have to be repeated.
- However, if it is known when the animal fell, then there is no need to opt for caution rather any wudhu' performed after that particular time will be null. And the salah since that time will have to be repeated.