280039 - If the substance of an impurity is removed but the place is still deemed to be impure, then it comes into contact with some other surface when it is still wet, does that other surface become impure?

the question

If the substance of the impurity of a dog is removed by using water only, does whatever comes into contact with it when it is still wet also become impure?

Detailed answer

Praise be to Allah.

In order to purify that which has been contaminated with the impurity of a dog, it must be washed seven times, the first of which should be with dust or soil, because of the report narrated by Muslim, 279, from Abu Hurayrah (may Allah be pleased with him), who said: The Messenger of Allah (blessings and peace of Allah be upon him) said: “The purification of the vessel of one of you, if a dog licks it, is to wash it seven times, the first time with dust.”

Some jurists say that it is sufficient to use soap, potash or bran instead of dust or soil; this is the view of the Hanbalis. See: *ar-Rawd al-Murbi`*, p. 50.

What is meant by the impurity of a dog is its saliva or drool, and its urine and faeces.

The jurists differed as to whether the dog’s body is pure or impure. What is more likely to be correct is that its body is pure, because the basic principle is that things are pure. *In al-Mawsu`ah al-Fiqhiyyah*, 35/129, it says: The Hanafis think that dogs are not impure in and of themselves, but their leftover food and any wetness or moisture in their bodies are impure.

The Malikis think that dogs are pure in and of themselves, because they say: The basic principle is that things are pure, so every living thing – even dogs and pigs – are pure, except their sweat,

tears, mucus and saliva. Whatever comes out of any animal such as eggs, mucus, tears or saliva after it dies without having been slaughtered in the prescribed manner is also impure; this applies to animals that are impure if they die without being slaughtered in the prescribed manner.

The Shafa`is and Hanbalis think that dogs are impure in and of themselves. End quote.

Based on that, if the impurity of a dog gets onto a garment for example, it is not sufficient to remove the substance of the impurity; rather it must be washed seven times, one of which should be with dust or soil.

If the substance of the impurity is removed from this garment but it is not washed seven times, the ruling that it is impure is still applicable.

But the impurity is not transferred from it to anything else, even if it is wet, because the ruling on impurity cannot be transferred.

Khalil al-Maliki said in his *Mukhtasar*: If the exact substance of the impurity is removed with water that is mixed with something else, anything that comes into contact with it will not become impure. End quote.

Al-Hattab said in his commentary on *Mawahib al-Jalil*, 1/165: What is meant is that if the impurity is removed with water what is not ordinary water, either because another liquid has been added to it, or something has been added to the water for the purpose of removing the impurity, such as vinegar and the like, we say that this does not purify the place where the impurity is; it is still deemed to be impure and it is not permissible to pray there. Then if something comes into contact with that spot when it is still wet, or something wet comes into contact with it after it has dried out, or when it is still wet, does the thing that comes into contact with it become impure or not? There are two views. Ibn ‘Abd as-Salam, the author and others, and the majority of scholars, are of the view that it does not become impure. End quote.

And Allah knows best.