



## **327992 - Is it obligatory when cleaning the urine and faeces of a dog to wash seven times by analogy with the dog's saliva?**

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### **the question**

When we walk in the street, there is dog dirt there. Sometimes we are walking and there is an old man with us, who does not see well, and he steps in the dog dirt without realising. I read on your website that if he walks on the dry street for a few steps after removing the impurity itself, his shoes will be purified, but at that time, part of the ground was dry and some of it was still wet from the rain, meaning we only walked fifteen steps on the dry ground, then we walked in an area that was all muddy, and we walked with him or behind him, so we must inevitably have stepped on the place that had been touched by his impure (dirty) shoe. How can we purify our shoes?

### **Summary of answer**

The ruling on the urine and faeces of a dog is the same as the ruling on all other impurities. What is required to purify it is to wash the item until the impurity disappears. As for washing it seven times, that applies specifically to the dog's saliva only, as mentioned in the hadith.

### **Detailed answer**

Praise be to Allah.

## **Firstly: The urine and faeces of dogs are extremely impure**

The urine and faeces of dogs are extremely impure. Some of the scholars narrated that there was consensus regarding that.

Al-Bayhaqi said in *As-Sunan al-Kubra* (2/234): The Muslims are unanimously agreed that [dogs'] urine is impure (najis). End quote.



Ash-Shawkani commented in *Nayl al-Awtar* (1/52) on the words of Ibn `Umar (may Allah be pleased with him): “Dogs used to come and go in the mosque at the time of the Messenger of Allah (blessings and peace of Allah be upon him) and they did not sprinkle water on any of that” by saying:

“It was narrated that there was consensus that urine is impure, so the hadith about dogs urinating in the mosque is not valid evidence to refute the consensus.

As for the dogs merely coming and going, that does not indicate that they are pure.

Moreover, it may be they did not wash it because they could not be certain precisely where the impurity was, or because the ground became pure as a result of drying up.

Al-Mundhiri said: They used to urinate outside the mosque in the places where they lived, then they would come and go in the mosque. End quote.

## **Secondly: how to purify shoes and other things from the urine and faeces of a dog**

With regard to how one should purify shoes and other things from the urine and faeces of a dog, the scholars differed regarding that.

It was said that he must wash it seven times, one of which should be with soil. This is the view of the Shafa`is and Hanbalis.

And it was said that washing seven times is only required if the dog licks a vessel. This is the view of some of the Shafa`is.

An-Nawawi (may Allah have mercy on him) said in *Rawdat at-Talibin* (1/32): Purification of that which has been licked by a dog or has become contaminated with its blood, urine, sweat, hair or anything else from its body is achieved by washing it seven times, one of which should be with soil.



With regard to everything except what a dog has licked, there is an odd view which says that it is sufficient to wash it once, like all other impurities. End quote.

With regard to the view of the Hanafis and Malikis, they do not say that it should be rubbed with soil at all, either in the case of a dog licking something or any other impurity from a dog.

Those who say that something must be washed seven times when purifying it from the urine or faeces of a dog quoted as evidence the fact that if the saliva of the dog is impure and the vessel is to be washed seven times in that case, then its urine and faeces are even more impure and dirty than its saliva.

Those who say that there is no need to wash everything seven times quoted as evidence the fact that the basic principle with regard to cleaning impurities is that the item is to be washed until the impurity is physically removed, and there is no differentiation in that regard between blood, urine, impure leftover water and other impurities, whether the impurity comes from a human or an animal. In the hadith it is narrated that a vessel must be washed seven times and rubbed with soil if it is licked by a dog in particular, and your Lord is not forgetful. The Prophet (blessings and peace of Allah be upon him) was given the power of concise speech, so when he gave these rulings specifically in the case of something that is licked by a dog, to the exclusion of all other impurities, that indicates that these rulings apply specifically to that case.

As for the dog's urine and faeces, they come under the same ruling as other impurities, like the urine and faeces of humans, menstrual blood and other impurities. These impurities are to be washed until the essence of the impurity is gone, and whoever says that they must be washed seven times with soil must produce evidence to support that.

It may be that there is something in saliva that is not found in urine, blood and so on. Allah, may He be Glorified and Exalted, knows best about what He has created. There may be some kind of germs in the saliva of dogs that cannot be purified except by using soil, as the Messenger (blessings and peace of Allah be upon him) told us that on one of the wings of the fly there is a disease, and on the other wing there is a remedy; even though the two wings resemble one



another in form, they do not come under the same ruling. The fact that the saliva and urine of a dog are impure does not mean that they are to be purified in the same manner. Look at the urine of a baby boy and the urine of a baby girl; even though they are both impure, they are not purified in the same way. So if there is a difference between one kind of impurity and another in the way they are to be purified, we restrict the ruling to that until there is clear evidence to indicate that the ruling also includes other types of impurity, but there is no evidence to suggest that the ruling extends to the urine, faeces and sweat of a dog except analogy with its saliva, and analogy in such matters is weak.

See: *Rawdat at-Talibin* (1/32); *Al-Insaf* by al-Mirdawi (1/310-312); *Mawsu'at Ahkam at-Taharah* by al-Dubyan, (13/672).

The Permanent Committee for Ifta' favoured the view that it is not obligatory to wash seven times in order to purify the urine and faeces of dogs. They said: The entire dog is impure, its faeces, sweat and saliva, and it is obligatory to wash what is contaminated by it, whether it is a vessel or anything else, with water until it becomes pure. With regard to the saliva in particular, whatever it got onto must be washed seven times with water, one of which must be with soil or that which may take its place such as cleansing materials like soap and so on, because the Prophet (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 soil." Narrated by Muslim in his *Sahih*. (*Fatawa al-Lajnah ad-Da'imah* 4/197).

Conclusion:

The ruling on the urine and faeces of a dog is the same as the ruling on all other impurities. What is required to purify it is to wash the item until the impurity disappears. As for washing it seven times, that applies specifically to the dog's saliva only, as mentioned in the hadith.

**Thirdly: The basic principle is that things are pure, and certainty cannot be dispelled by doubt**

Therefore the shoes cannot be deemed impure until you become certain that impurity got onto



them. If there is no trace of impurity on the shoes, they cannot be deemed to be impure, and the fact that you were walking with this man, or behind him, does not necessarily mean that your shoes were contaminated with the same impurity that he stepped in.

The individual should not open the door to intrusive thoughts and doubts, because when they take hold, they will soon affect his religious and worldly interests.

And Allah knows best.