

What is the Ruling if Some Droplets of Water Fall in the Wudu Container?

Darulifta Ahlesunnat (Dawateislami)

Question

What do the noble scholars and jurists of Islamic law say about the following: During the winter, hot water is kept in a small vessel and wudū is performed from it. When washing the face, some droplets will certainly fall into the vessel, but the remaining water in the vessel has to be used for the rest of the wudū as well. So my question is, if some droplets of water fall from the face into the vessel, is the water in the vessel still usable for wudū?

Answer

If some droplets of water fall from the face into the vessel while performing wudū, the remaining water in the vessel will not become Musta‘mal; it will remain usable for wudū. This is because if Musta‘mal water mixes with fresh (unused) water, the unused water becomes Musta‘mal only when the Musta‘mal water is in greater quantity and the clean water is dominated. But generally, the droplets that fall from the face into the vessel aren’t enough to exceed the quantity of unused water. Therefore, the water in the vessel will remain usable for wudū.

If droplets fall from the face into unused water, the ajzā’ (quantity) will be considered. ‘Allāmah Ibn Nujaym Misrī Ḥanafī رحمه الله تعالى عليه (d. 970 AH/1562 CE)

writes:

إذا اختلط بالمطلق فالعبرة للأجزاء فإن كان الماء المطلق أكثر جاز الوضوء بالكل، وإن كان مغلوباً لا يجوز

(Al-Baḥr al-Rā’iq, Vol. 01, p. 73, Publ. Dār al-Kitāb al-Islāmī)

The Imām of Ahl al-Sunnah Imām Aḥmad Razā Khān رحمه الله تعالى عليه (d. 1340 AH/1921

CE) states:

جب غیر مستعمل پانی، مستعمل سے زائد ہو تو پانی قابل وضو و غسل رہتا ہے، مثلاً لگن میں وضو کیا اور وہ پانی ایک گھڑے بھر آب غیر مستعمل میں ڈال دیا، تو یہ مجموع قابل وضو ہے کہ مستعمل نا مستعمل سے کم ہے۔

Translation: When non-Musta‘mal water is greater than Musta‘mal water, the water remains usable for wudū and ghusl. For example, if one performed wudū in a basin and the water was poured into an earthen pot full of non-Musta‘mal water, then the entire water is usable for wudū as the Musta‘mal is less than the non-Musta‘mal.

(Fatāwā Razawiyah, Vol. 02, p. 44, Publ. Razā Foundation, Lahore)

It is stated in Fatāwā Amjadiyah:

ماء مستعمل جب ماء غیر مستعمل میں مل جائے، تو جب تک غیر مستعمل مقدار میں زیادہ ہے، مطہر ہے، یہی حکم اُس وقت بھی ہے، جب وضو کے قطرے لوٹے میں گرے کہ جب تک یہ قطرات لوٹے کے پانی کے برابر نہ ہوں، اُس سے وضو جائز ہے۔

Translation: When Musta‘mal water mixes with non-Musta‘mal water, the water remains ‘capable of purifying’ while the non-Musta‘mal water is greater in quantity. The same ruling applies when the droplets of wudū water fall into the lota; until the droplets do not amount to the water inside the lota, it is permissible to use it for wudū. (Fatawā Amjadiyah, Vol. 01, p. 16, Publ. Maktabah Razawiyah, Karachi)

Note – The answer mentioned above is for the case that there is no Najāsah Ḥaqīqiyah on the limbs of wudū. Therefore, if there is any Najāsah Ḥaqīqiyah on the limbs of wudū and the water falls from that impure area into the vessel, the water in the vessel will certainly become impure and unusable for wudū. This is because if even one droplet of impurity falls into Qalīl (less) water, the entire water becomes impure.

وَاللَّهُ أَعْلَمُ عَزَّ وَجَلَّ وَرَسُولُهُ أَعْلَمُ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

(Allah Almighty knows best and His Messenger صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ knows best.)

Answered By: Mufti Muhammad Qasim Attari

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