



## PURIFIERS (MUṬAHIRĀT)

### المطهرات

#### Objectives >>>

##### Students should:

- Review rules related to water as a purifier
- Review the different categories of water and learn some new categories
- Know the standard method of purifying with water
- Know cases where specific requirements additional to the standard process of purification are required
- Understand that the Earth is a purifier
- Understand the process of 'subjection' as a purifier
- Understand that becoming a Muslim is a purifier
- Understand that the removal of 'Najisul 'ayn' can be sufficient as a purifier in some cases

## JURISPRUDENCE

## LEVEL 4

### LESSON 1: TYPES OF WATER

In previous years, we have learnt that there are various purifiers and that the most important one is water. In this lesson, we will review some of the rules we learnt in previous years as well as learn some additional rules regarding the process of purifying. Before we begin our discussions however, let us review the different types of water.

#### CATEGORIES OF WATER

##### RUNNING WATER

This is water which comes from a source in the earth and flows, such as the water of a river, sea, canal or spring. If Najāsah comes into contact with running water, only that part of the water which has changed colour, smell or taste because of the najāsah becomes Najis. The rest remains ṭāhir.



## TAP WATER IS RUNNING WATER



Water flowing into our homes through pipes and taps is considered to be running water and the rules of running water apply to it. This is because it is connected to a supply of running water.

## KURR WATER

This is water which is still and not flowing, but fills a container which is three and a half hand spans (average) wide, long and deep. In other words, the container must be 42.875 cubic hand spans.

If Najāsah comes into contact with Kurr water, the Kurr water becomes Najis only if its taste, colour or smell changes. For example, if a small amount of blood falls into a large water tank, that water will remain *ṭāhir* if its colour, smell or taste does not change.

## QALĪL WATER

This is water which is still and not flowing, and which is not enough to fill a container three and a half hand spans wide, long and deep. In other words, it does not reach the limit of Kurr water. If najāsah comes into contact with Qalīl water, the entire body of Qalīl water becomes Najis, even if its smell, colour and taste have not changed. For example, if a small drop of blood falls into a bottle of water, all that water becomes Najis, even if its smell, colour or taste do not change.

When it comes to making things *ṭāhir*, in some cases the rules are different depending on whether we are using Kurr (e.g. tap water) or Qalīl (e.g. from a bottle) water. We will discuss these differences as we come across the specific cases.

## THE CONDITIONS OF PURIFYING WATER

In order to purify anything with water, the water used must meet the following two conditions:

- It must be *ṭāhir*
- It must not be mixed with anything that makes it something other than water (e.g. juice or coffee)

Therefore, if water is mixed with soap or detergent to the extent that it would no longer be called water, it cannot make something *ṭāhir* no matter how many times we wash that thing. For the purpose of Islamic cleanliness, we must use only plain (mutlaq) water.



## Review Questions

### Q1. Qalīl water is:

- Still water which cannot fill a container which is three and half hand spans in every dimension
- Any still water
- Running water

### Q2. If najāsah comes into contact with qalīl water:

- The entire body of water becomes najis
- The water remains *ṭāhir*
- Neither of the above

### Q3. When making something *ṭāhir* with water, we have to use:

- Plain water (mutlaq)
- Mixed water (muḍāf)
- Any water



## LESSON 2: THE PROCESS OF PURIFYING

In our last lesson, we learnt about the different types of water. In this lesson, we will learn how we can make things pure using water.

### REVISION: CONDITIONS RELATED TO WATER

In order to purify anything with water, the water used must meet the following two conditions:

- it must be *tāhir*
- It must not be mixed with anything that makes it something other than water (e.g. juice or coffee)

### THE PROCESS OF PURIFYING

In general, for something to be purified by water, the following two things must happen:

- It should be washed with plain water until the water that flows off from the object being washed should not turn into mixed water. In other words, its smell, colour or taste should not change as it flows off from the object being washed. Therefore, the najis object should be washed until the water flowing from it is *ṭāhir* (for example, if washing blood off a shirt, it should be washed until the water dripping off from the shirt is not red or pink-coloured)
- The particles of the najāsah (e.g. blood, urine etc...) should not remain on the object after it has been washed. If microscopic particles remain or some smell remains, this is okay and the object is still considered *tāhir*.

### SPECIAL CASES

When it comes to clothes and utensils, some special rules apply. In general, we should know that there are some extra requirements besides those above to make clothes and utensils *tāhir*. Here are the most important examples:

- If the body or clothes become najis with urine, they must be washed at least twice if we are using qalīl water
- If the interior of a utensil (e.g. pot or plate) becomes najis, it must be washed three times, whatever

category of water we are using. We must pour water inside the utensil then throw that water out and repeat this three times.



- If we are using qalīl water to purify clothes, carpet, cloth or similar things, we must wring or squeeze the clothes after washing so that the water remaining it runs out. However, if we are using running water, it is only a precaution to squeeze it.



### SOME IMPORTANT PRINCIPLES

Often we face situations of doubt when it comes to Najāsah and *ṭāhārah*. In such situations, it is very important to remember the following rules:

- If you previously knew a thing was *tāhir*, you should consider it to still be *tāhir* until you are sure it has become Najis.
- If you previously knew a thing was najis, you should consider it to still be najis until you are sure it has become *tāhir*.
- In the case where you didn't know whether a thing was *tāhir* or Najis previously, you should consider it *tāhir*.

### CONCLUSION

The most important two points that we should take from this lesson are the following:

- In general, when something becomes najis, it should be washed until the water flowing from the object is *ṭāhir* and the najis particles disappear

- In some special cases, such as with urine, extra conditions apply and in this lesson we have discussed four of these which you should remember as they are common in our daily life

## Review Questions

### Q1. If I am washing my clothes with water:

- a) I need to wring the clothes after washing
- b) I only need to wring the clothes if I am using qalīl water
- c) I never need to wring the clothes

### Q2. If I knew something was ṭāhir previously, but now I am not sure:

- a) I should assume it is najis
- b) I should assume it is ṭāhir
- c) I should do an investigation to find out

### Q3. If my clothes become najis with urine, I should:

- a) Wash them twice
- b) Wash twice only if I am using qalīl water
- c) Wash once



## LESSON 3: OTHER PURIFIERS

So far, we have discussed water as a purifier. In this lesson, we will look at some of the other less common ways of purifying things which have become najis.

## THE EARTH AS A PURIFIER

The Earth here means surfaces such as soil, rock and sand. But how can the Earth purify?

### Example:

Ali was walking back from school when he noticed that he stepped on dog waste while walking on the grass.

Besides the grass there is a dirt patch, and Ali rubs his shoes while walking on this dirt patch to get rid of the waste. After walking a few metres and rubbing his shoes, he gets rid of the excrement.

In this way, Ali made his shoes ṭāhir. The rule, as an obligatory precaution, is that we can't make our shoes or feet ṭāhir from any najāsah that did not come from the Earth. For example, let's say some blood drops from a small cut in your hand, and lands on the bottom of your shoes while you are seated. You decide to make your shoes ṭāhir again, so you walk on dirt for a while. Does this make your shoes ṭāhir?

No. Because the blood did not come from what was already on the ground, it came from your hand.

We should also remember that the Earth can't make things like our pants or other parts of our body ṭāhir.

Also, remember that the Earth we are using to make your feet or shoes ṭāhir, should be:

1. Dry, as a precaution
2. ṭāhir

## 'SUBJECTION' (TABA'IYAH)

In simple words, the process of 'subjection' is when a najis thing becomes ṭāhir as a result of making another najis thing, which is somehow related to it, ṭāhir as well.

'Subjection' is when a najis thing (for e.g. a person's hands) becomes ṭāhir as a result of making another najis thing, which is somehow related to it (e.g. a kitchen knife with blood on it which you are holding in your hand), ṭāhir as well.

## 'BECOMING A MUSLIM'

Once a disbeliever becomes Muslim they become immediately *ṭāhir*. Before this, that person's body, was najis, but as soon as they declare their belief in Allah (SWT) and His Messenger, they become *ṭāhir*.



## REMOVAL OF 'NAJISUL 'AYN'

In special cases, we do not need to wash things to make them *ṭāhir*, and it is enough just to remove the *najāsah*.

For example, if there is a drop of blood on your hand, it is not enough that you just wipe the blood off your hand with a tissue to make it *ṭāhir*. After wiping the blood off, you need to pour water on the spot where the blood was in order to make it *ṭāhir*.

However, sometimes there are situations where we can just remove the particles of *najāsah* and that is enough for that area to become *ṭāhir*. The most important examples of this is if the inner parts of the human body, for example the inner parts of mouth, or nose or inner ears become najis with blood for example. Once we remove the blood the area becomes *ṭāhir*, and there is no need to wash the inside of the nose, mouth or ears.

## Class Activity

Fill in the following table:

	Running Water	Kurr Water	Qalīl Water
Description			
What happens if Najāsah comes into contact with it?			

## Review Questions

**Q1. The Earth can purify:**

- a) Any part of our body
- b) Only our feet or shoes
- c) Nothing

**Q2. I am holding a najis shirt and my hand becomes najis because of this. Then I wash the shirt under the tap while holding it and the shirt becomes *ṭāhir*. Do I need to wash my hands afterwards?**

- a) Yes
- b) No
- c) Sometimes

**Q3. Once a disbeliever becomes a Muslim:**

- a) He becomes *ṭāhir* immediately
- b) He remains najis
- c) He becomes *ṭāhir* but only after performing ghusl

<sup>i</sup> References

Sayyid Sistani, Islamic Laws,

<http://www.sistani.org/local.php?modules=nav&nid=2&bid=59&pid=2873>