



ISLAMIC CLEANLINESS - CLEANERS

المطهرات

Objectives >>>

Students should:

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

JURISPRUDENCE

LEVEL 5

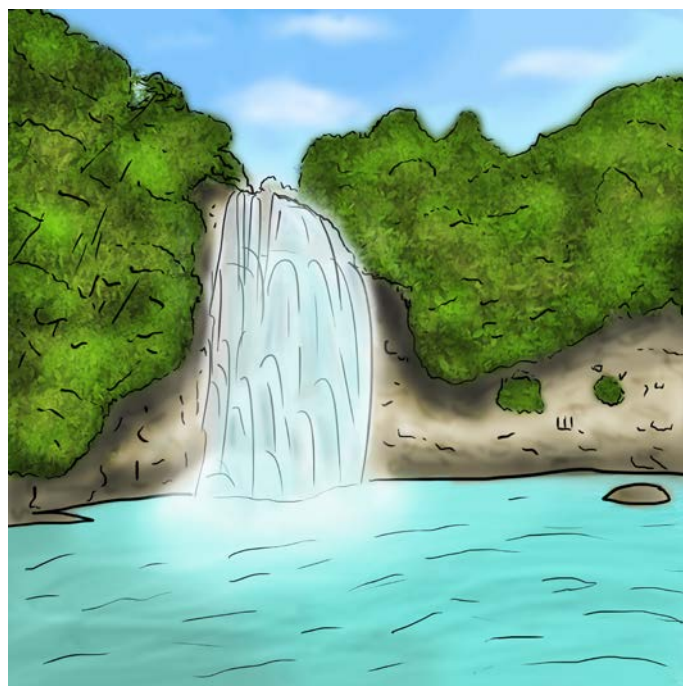
Lesson 1: Types of Water

In previous years, we have learnt that there are various cleaners and that the one most commonly used is water. In this lesson, we will review some of the rules we learnt in previous years as well as learning some additional rules regarding the process of cleaning. Before we begin our discussions however, let us review the different categories of water.

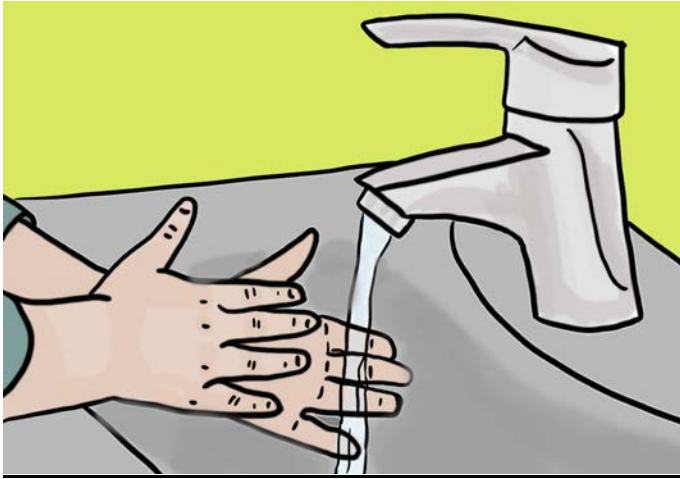
CATEGORIES OF WATER

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 a najis thing comes into contact with running water, only that part of the water which changes smell or taste becomes Najis. The rest remains Ṭāhir.



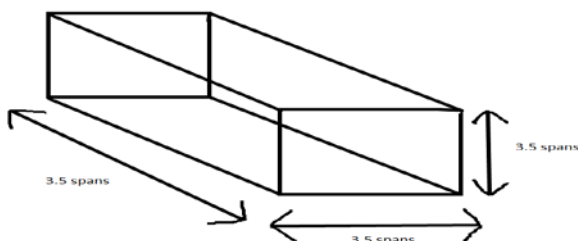
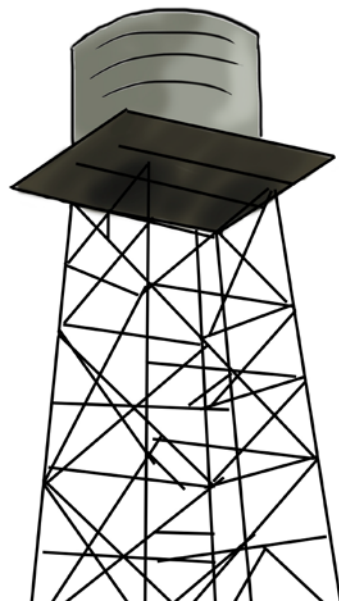
TAP WATER IS RUNNING WATER



Water running through pipes and taps, if connected to a supply of water which is more than the Kurr limit, is also considered Kurr. If it is connected to a source of running water, it is considered running water. Therefore, the water flowing into our homes through pipes and taps is considered to be running water and the rules of running water apply to it.

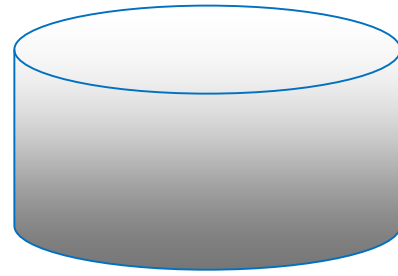
KURR WATER

This is water which is still and not flowing, but fills a container which is three and a half (average) hand spans wide, long and deep. In other words, the container must be 42.875 cubic hand spans.ⁱ Some scholars say that it is permissible to work out whether water is Kurr or not using its volume. If it is over 384 L it is considered Kurr.ⁱⁱ



$$3.5 \times 3.5 \times 3.5 = 42.875$$

By volume: 42.875 cubic spans or more



By weight: 384 litres or more

QALIL 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 an essential najāsah (najisul ‘ayn) comes into contact with Qalil water, the entire body of Qalil water becomes Najis, even if its smell, colour and taste have not changed. For example, if a small drop of blood falls into a small container of water, all that water becomes najis, even if its smell, colour or taste does not change.



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

THE CONDITIONS OF CLEANING WATER

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

- it must be Tāhir
- it must be Mutlaq, meaning it must be unmixed water, not mixed with any other substance. Water which is mixed with another substance is called Muḍāf (mixed)

Therefore, if water is mixed with soap or detergent it cannot clean something no matter how many times we

wash that thing. For the purpose of cleaning, we must use only unmixed (Muṭḥaq) water.

The way to know whether water is mixed or unmixed is whether that water would ordinarily be called unmixed or mixed by reasonable people (i.e. we do not need to scientifically analyse it).



Fill in the following table:

	Running Water	Kurr Water	Qaleel Water
Description			
What happens if Najasah comes into contact with it?			

Lesson 2: Further Rules of Cleaners

In our last lesson, we learnt about the different categories of water, the conditions of cleaning water, and the process of cleaning for most things. In this lesson, we will learn about some special cases requiring further conditions, and briefly look at cleaners besides water.

SPECIAL CASES

1-Cleaning the body or clothes from urine

If a person's clothes or body becomes najis because of urine, it must be washed at least twice before it can be considered clean. This means that even if all the najāsah is removed and the water flowing is clean after the first wash, a second wash is still necessary. This is according to the ruling of Āyatollah Sistāni. The rulings of some other scholars have been provided for you in the endnotesⁱⁱⁱ.

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 cleaning something with water, we have to use:

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



2-Cleaning Utensils

If the interior of a utensil (e.g. inside of a 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. This is according to the ruling of Āyatollah Sistani. The rulings of some other scholars have been provided for you in the endnotes^{iv}.

3-Purifying Utensils in Special Cases

- Alcohol: If a utensil is made najis by alcohol, it must be washed three times, whatever category of water we are using.
- Dogs: if a dog drinks from a utensil, it must first be scrubbed with soil and then it should be washed twice. If the dog licks a utensil, it should be scrubbed with dust, then washed three times

4-Purifying carpets, cloths, dresses and similar things

If we are using qalil water to purify clothes, carpets, cloths or similar things, we must squeeze the water out after washing so that the water remaining in it runs out. However, if we are using running water, it is only a precaution to squeeze it.

WASHING MACHINES

According to Āyatollah Sistani, one can pray with clothes that have been washed using a washing machine if one is certain of all of the following:

- If the najāsah has been washed away.
- Clean water covered the entire najis area twice (for urine) or once for any other najis thing.
- The water from the clothes has been removed by squeezing or wringing (the spin phase of the washing cycle usually performs this) if the water used during some stage was less than Kurr.

SOME IMPORTANT PRINCIPLES

Remember the following rules whenever you are faced with an issue of najāsah and ṭahārah:

- if you previously knew a thing was clean, you should consider it to still be clean 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 clean

- in the case where you didn't know whether a thing was clean or unclean previously, you should consider it to be clean

CONCLUSION

The two most important 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 not mixed and all of the Najāsah has been removed from that object

-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 lives.

OTHER CLEANERS

There are a number of other cleaners besides water. We will discuss two in this lesson and leave the rest for our next lesson:

- The earth: we learnt in previous years that if our feet or shoes become unclean from a najāsah that came from the earth, we can clean them by walking on the earth, if certain conditions are met.
- The sun: we also learnt in previous years that under certain conditions, the sun can make things like mattresses, carpets or walls pure

Homework

1-Fill in the following table:

	Number of washes required	Extra conditions required (if any)
Blood on an object (not body or clothes)		
Blood on clothes		
Blood on the body		
Urine on the body		

Urine on clothes
Interior of a utensil which has become Najis for any reason
A Utensil with dog saliva in it
A utensil made najis by alcohol



3-

REMOVAL OF THE NAJISUL 'AYN

As we have learnt previously, to clean something which has become Najis, we usually need to remove the Najāsah from it and then wash it. However, in some cases, it is enough just to remove the Najāsah and we do not need to wash the thing. This rule applies in the following situations:

1. If the body of an animal has become unclean (for example because of blood or due to impure water splashing on it), the body of that animal becomes clean again once that uncleanness disappears or (in the case of water) dries up.
2. If the inner parts of the human body- such as the inner mouth or nose- become unclean, they also become clean again once the uncleanness disappears and do not need to be washed. Similarly, if something is placed inside the body (e.g. dentures), or if there is food between the teeth and any of these things becomes Najis, it does not need to be washed. Once the Najāsah is no longer in contact with it, it becomes pure.

4- TRANSFORMATION (ISTIḤĀLA)

If a thing undergoes a transformation (Istiḥāla) such that it becomes a completely different thing and changes its essence to a thing which is considered clean, then it becomes clean. For example, if an unclean log of wood burns and turns to ashes, the ashes are considered clean, or if coal is made from wood which was originally Najis, the coal is clean. If one is not sure whether a thing has undergone a transformation (Istiḥāla) they should assume that it has not.

There is a famous but false claim that gelatine extracted from the bone marrow of animals is clean because it undergoes transformation by the time it reaches the food products in which we find it.

Lesson 3: Other Cleaners

In this lesson, we will discuss the remaining cleaners.

1- SUBJECTION

In certain situations, cleaning something leads to make another thing that is related to the original thing clean as well. For example, if we are holding an unclean cloth in our hand and we clean it while holding it, then our hand automatically become clean as well. For further details, refer to our previous lessons.

2- BECOMING A MUSLIM

If a person who was previously a disbeliever becomes a Muslim by testifying to the Oneness of Allah and the prophecy of Muḥammad (s), then that person becomes pure. Just as before his body, sweat and saliva were unclean, they all now become clean. If a person makes the two testimonies and declares themselves a Muslim, we should consider them a Muslim even if we are not sure whether they were sincere in this or not, unless they do things openly which show that they have not really accepted Islam.

However, this is not true. Gelatine does not undergo transformation and thus if we are certain it is derived from an animal source, we cannot consume it.

5- CONVERSION (INQILĀB)

As you know, if the juice of grapes ferments by itself or by being heated, it becomes wine, and so becomes unclean and impermissible to consume. However, if that same liquid later converts to vinegar by itself, or because it was mixed with salt or vinegar, it becomes clean again. In fact, even the pot in which it was kept becomes clean again automatically.



6-TRANSFER (INTIQĀL)

learnt in previous lessons, the blood of humans and some animals is unclean. However, if this blood is sucked by an insect which itself does not have blood, then that blood sucked from the human or other animal becomes clean once it enters the insect's body and becomes part of that insect. So if a mosquito sucks a human's blood and then that human kills the mosquito and blood leaks out, that blood is considered clean, if it can be said that it has become part of the mosquito.

7- REMAINING BLOOD IN A SLAUGHTERED ANIMAL

If an animal is slaughtered in the Islamic way, and blood flows out of it as it usually would, the blood that remains in its body is clean. This rule applies only to animals which are permissible eat. However, that blood should still be removed before consuming the meat.

8- DISAPPEARANCE OF A MUSLIM

If a Muslim person disappears, his usual property (such as clothes, household utensils, carpets and so on) are considered clean. So if, for example, we are staying at Muslim friend's house and he is not present at that time, we can assume that all his property is clean.

This rule includes all Muslims, although as a precaution it is limited to practicing Muslims who know the rules of cleanliness.

9- INFORMATION FROM ANOTHER MUSLIM

If a Muslim tells a person that a certain thing has been cleaned, they should take their word and consider that thing clean.

Both these last two rules are in place to promote trust amongst Muslims and encourage them to accept each other's information.

Homework:

Q1. Match the examples with the Arabic name for the process:

Intiqāl	Wood burning into ashes
Istiḥāla	Wine turning into vinegar
Inqilāb	Blood moving from a human to a mosquito

Q2. List two situations where the removal of unclean thing itself is sufficient to provide cleanliness (i.e. once the Najāsah has gone, there is no need to wash):

- a.
- b.

Q3. Circle the correct option! If a Muslim is not present:

- a. we should assume his property is unclean
- b. we should assume his property is clean, and by precaution we should only assume this if he was a practicing Muslim
- c. we should assume his property is clean

ⁱ Note that Ayatollah Sistani says that even though 3.5 to the power of 3 equals 42.875, a volume of 36 cubic spans is enough to consider water Kurr.
ⁱⁱ This is the opinion of Ayatollah Makarem Shirazi in his book of Islamic laws. Other scholars put the weight limit at 377 L.

ⁱⁱⁱ Ayatollah Khamenei: After urination, how many times should the urinary outlet be washed to become pure? A: According to the obligatory caution, the urinary outlet will become pure by washing it two times with qalīl water. (Practical Laws of Islam, Q 97)

Imam Khomeini: According to the more cautious opinion, it is obligatory to wash the exit for urine twice with water, although, according to the stronger opinion, it is sufficient for a man to wash it once (Tahirurul Wasila, Rules of Istinja, no. 1)

Ayatollah Fadlullah: Clothes or body getting contaminated with urine can be made tahir again by washing them once, i. e. after they have been washed to remove the very najasah.

Ayatollah Makarem Shirazi: To make a thing Pak, which has become najis with urine, it should be washed with under-Kurr water twice and in Kurr or running water or the mains water once is sufficient. But if it has become najis with other than urine, once is sufficient with either Kurr or under-Kurr water... The urinary organ cannot be made Pak with other than water. If one uses under-Kurr water, it is obligatory to wash it twice; but if one uses the hoses that are connected to the mains which is regarded as running water, once will suffice. (Practical Laws Book, No. 73 & no. 181)

^{iv} Ayatollah Makarem Shirazi: A najis utensil should be washed three times with Qaleel water, but in Kurr or running water once is sufficient, though three times is better

Ayatollah Fadlullah: Generally speaking, food and drink utensils turning najis cannot be deemed tahir again, if washed with little water. However, washing could be sanctioned if it was done three times in such a way that each time water is poured into the utensils, then rinsed by turning the water inside to cover all its parts only to be poured out.