

Mutahhirat

Issue 36: Mutahhirat are those things which make najis things, tahir. Some of the mutahhirat, or purifiers, are the following (there are many others which have not been included in this book):

- Water.
- Ground.
- Sun.
- Islam.
- Removal of the Najasat (by the conditions which will be explained.)

The Rules of Water

Water has many different divisions, and knowing them will help us better understand the rules related to them.

Issue 37: Water is either Mixed or Pure.

Mixed Water: That water that has been taken from something, for example apple juice, or watermelon water, or water that has been mixed with something in such a way that it can no longer be called water, like juice.

Pure Water: That water which is not mixed.

Issue 38: Mixed Water.

With mixed water, it is possible to make something that is dirty, clean, but it can never make something that is najis, tahir.

(And because of this, it is not counted as a Mutahhirat)

If mixed water comes into contact with a najasat, it will become najis – however small an amount the najasat is, and even if the smell, color or taste of the water has not changed.

Wudhu and ghusl done with this water, is void.

The Divisions of Pure Water

Issue 39: Water – either springs forth from the ground, falls from the sky, or neither gushes, nor falls.

Water that comes from the sky is called Rain Water.

Water that springs forth from the ground, if it flows like the water of a well or river, is called Running Water; and if it does not flow, is called Still Water.

Water that does not gush out from, the ground, and does not come from the sky, if it is in the amount that will be mentioned in the next rule, is called Kurr (large quantity of water) – and if it less than this specified amount, it is called Qaleel (small quantity of water).

Issue 40: An amount of water, that if put into a container whose length, width, and breadth are 3.5 hand spans each becomes filled, it will be a Kurr. And if the collection of this water is 36 hand spans, it will also be sufficient.

Qaleel Water

Issue 41: Qaleel Water (less than a Kurr) – as soon as it comes into contact with a najasat, will become najis, unless it is applied with force onto a najis thing, and in this event only that amount that comes into contact with the najasat will become najis. For example, if a container contains water, and this water is poured onto an object from above, only that amount of water that comes into contact with the najasat will be najis, and the water "above," meaning in the container, will be tahir.

Issue 42: If Kurr or Running Water is connected to an amount of Qaleel water that is najis, and becomes mixed, it will become tahir (for example, if a small container full of water is najis, and water from a tap that is connected to a kurr is made to flow into the container, and this water mixes with the water in the container, it becomes tahir), but if the smell, color or taste has changed due to the najasat, that amount of water that has taken on the smell, color or taste of the najasat must be removed.

Kurr, Flowing and Well Water

Issue 43: All the divisions of Pure Water are tahir, as long as the smell, color or taste has not changed due to the najasat, (with the exception of Qaleel Water). If, because of coming into contact with a najasat, the smell, color or taste of the water takes on that of the najasat, that water will become najis. (Flowing Water, Well Water, and Kurr Water and even Rain Water all share this same ruling.)

Issue 44: The water in the pipes of the showers in those buildings that are connected to a supply of Kurr Water, fall into the category of Kurr Water.

Issue 45: Some of the specialties of Rain Water:

If rain falls on something najis once that does not contain an 'Ayn Najasat¹, it will make it tahir, unless the body or clothing has become najis by urine, in which case, according to Ihtiyat Wajib, it must be washed twice by rain water.

If it falls on a najis rug or najis clothing, it is not necessary to squeeze the water out; it will simply be considered tahir.

If it falls on najis ground, the ground will be made tahir.

Any time rain water collects in a place, even if it is less than a Kurr, it will have the ruling of Kurr Water, and therefore if a najis item is washed in such water while it is raining, and as long as the smell, color or taste of the water does not change, the object will become tahir.

[How to wash something Najis in Water](#)

Issue 46: To make something tahir, which is najis, the najasat must first be removed, then, it must be washed in water in the way which will be explained in the following rules.

Issue 47: A najis utensil – once the najasat is removed, must be washed three times with Qaleel Water; and according to Ihtiyat Wajib, it must also be washed three times with Running Water or Kurr Water.

Issue 48: A najis utensil can also be washed in the following manner:

- Kurr Water: Dipping it in and taking it out of Kurr water three times.
- Qaleel Water: Fill the utensil with water, and empty it out and repeat this three times; or pour an amount of water in the dish/utensil three times, and after each pouring, shake the dish in such a way that the water reaches to all the najis parts, and empty it out (after every pouring, and shaking).

Issue 49: Rugs, clothing and items like these that soak up water (absorb water) and that can be squeezed or wrung out can be made tahir by using Qaleel Water (by following the method) that after each washing, the item must be squeezed so that the water that has soaked in is removed. This can also be done in any other method (that allows the water that has be soaked in to come out), but if Kurr Water or Flowing Water is used, it is not necessary to squeeze out the water.

The Ground

Issue 50: If while walking, the bottom of the feet or the bottom of the shoe becomes najis, by walking or dubbing it on the ground, it once again becomes tahir, with the conditions that the najasat is removed and the ground also must be:

- Tahir.
- Dry, according to Ihtiyat Wajib.

If an 'Ayn Najasat like blood and urine or a Muta-Najis thing like mud which has become najis, is found on the bottom of the foot or sole of the shoe, then by means of walking or by rubbing it on the ground it is removed. If the 'Ayn Najasat is removed before walking or before rubbing it on the ground, according to Ihtiyat Wajib, it will not become tahir. The ground must be of dirt, sand or gravel, rocks, a brick floor and things like this.

According to Ihtiyat Wajib, the bottom of the shoe or foot must have been made najis by means of contact with the ground.

Issue 51: If by walking or rubbing on the ground, the najasat on the bottom of the shoe or foot is removed, it will be tahir, but it is better that a minimum of 15 steps are walked.

The Sun

Issue 52: The sun (With the mentioned conditions) will make the ground, buildings, and walls tahir.

Issue 53: With the following conditions, the sun is a purifier:

The najis thing is wet, in such an amount that if it comes into contact with something else, it will make that thing wet too.

By the rays of the sun, the najis thing is dried; and if any wetness remains, it will not be tahir.

Things like the clouds or a curtain should not prevent the sun from shining (onto the najis item), unless it is thin such that it does not prevent the sun from shining (onto the najis item).

The sun itself dries the item; for example it is not dried by the help of the wind.

While the sun is shining, there is no 'Ayn Najasat on the item, so then if a najasat remains it must be removed, before having the sun shine on it.

The part outside and inside of the wall or the floor must all be dried in one time, so if the outside dries one day, and the inside part the next day, only the outside will be tahir.

Issue 54: If the ground or things like this become najis, but there is no wetness remaining, it is permissible to pour some water or something else on it to make it wet, then when the sun shines and it dries, it will become tahir.

Islam

Issue 55: The non-Muslim is najis, but if he recites the Shahadatain, he will become a Muslim. For example, he says:

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ

(I testify that there is no god except Allah, and I testify that Muhammad is His Messenger).

And by saying this, his complete body is made tahir.

Issue 56: It is not necessary that the Shahadatain be recited in Arabic; rather, the translation of it in any language is sufficient.

Removal of the 'Ayn Najasat

Issue 57: In two instances, the removal of the 'Ayn Najasat makes something tahir, and it is not necessary to wash it with water.

The body of an animal: For example, a beak of a chicken that is eating a najasat, once the najasat is removed from the beak, the beak is tahir.

The inside of the body: For example, if the inside of the mouth, nose and ear come into contact with a najasat from an external source, they become najis, however with the removal of the najasat, those parts become tahir but an internal najasat, like blood that comes out from the gums of the teeth, does not make the internal of the body najis, and the same goes for something external that comes into contact with something najis inside the body – that external thing will not be najis.

So then, if the artificial teeth in the mouth come into contact with blood from the gums, it is not necessary to wash the mouth with water, but if the teeth come into contact with najis food, then the mouth must be washed with water (before eating).

¹. An 'Ayn Najasat is something that in itself is najis, like urine or blood, and a Muta-Najis is something that in itself is not najis, but has been made najis.

<https://www.al-islam.org/simplified-islamic-laws-youth-and-young-adults-sayyid-ali-hussaini-sistani/mutahhirat#comment-0>