

Purifying Things

149. There are twelve things which make impure objects pure: (i) Water (ii) Earth (iii) The sun (iv) Transformation (Istihala) (v) Change (Inqilab) (vi) Transfer (Intiqal) (vii) Islam (viii) Relation (Taba'iyat) (ix) Removal of original impurity (x) Confining (Istibra') of the animal which feeds on impurities (xi) Disappearance of a Muslim, (xii) Flowing off the usual quantity of blood from the slaughtered body of the animal.

150. Detailed orders with regard to these purifying things will be narrated in the following articles:

Water

Water purifies impure things when the following four conditions are fulfilled: (i) The water should be clean. Hence an impure thing cannot be purified with mixed water like rose-water or melon-water etc. (ii) The water should be pure. (iii) The water should not become mixed while the impure thing is being washed. Furthermore, the smell, color or taste of the impurity should not exist after the washing after which no further washing is necessary, but if the smell, color or taste of the water changes during earlier washings there is no harm in it, for example, if a thing is washed with Kurr-water or under-Kurr water and, in order to purify it, it is necessary to wash it twice, it will become pure if the color, smell or taste of the water with which it is washed for the second time does not change, even though the color, smell or taste of the water undergoes a change during the first washing. (iv) Original impurity should not remain in the impure thing after washing it with water. There are certain other conditions also for the purification of a thing with under-Kurr water which will be mentioned later.

151. In order to purify an impure household utensil it is necessary to wash it thrice with under-Kurr water, but if it is running water or it is equal to a Kurr it is sufficient to wash the utensil only once. However, to purify a utensil from which a dog has drunk water or some other liquid, some dust and water should be put in it in the first instance and rubbed. As a precautionary measure the dust should also be pure. Thereafter some water should be put in the utensil so that the dust is washed off. Then the utensil should be washed with Kurr water once or with under-Kurr water twice. Similarly if a utensil has been licked by a dog it should be rubbed with dust, as a measure of obligatory precaution, before washing it.

However, if the saliva of a dog falls in a utensil it is not necessary for its purification to rub it with dust.

152. If the opening of a utensil in which a dog has put its mouth is narrow dust should be thrown into it and after adding some quantity of water severe jolts should be given to the utensil so that the dust may reach everywhere in it. Thereafter the utensil should be washed in the manner mentioned above.

153. A utensil which is licked by a pig or from which it drinks something liquid or in which a field-mouse has died should be washed with under-Kurr, Kurr or running water seven times and it is not necessary to rub it with dust.

154. A utensil which becomes impure on account of wine should be washed thrice and it does not matter whether the water used is Kurr-water, under-Kurr water or running water.

155. If a jug, which has been made of impure clay or in which impure water has penetrated, is put into Kurr-water or running water those of its places, where the water reaches become pure. And if it is desired that its interior should also become pure It should be left in Kurr-water or running water for such a long time that the water penetrates into its entire structure. And if the utensil contains moisture which prevents the water from reaching its inner parts that moisture should be dried and there- after it should be put in Kurr-water or running water.

156. A utensil can be washed with under-Kurr water in two ways: (i) The utensil should be filled with water and emptied and this act should be repeated thrice. (ii) Water should be put in the utensil in appropriate quantity and the utensil should be jerked so that the water reaches all the impure parts and then the water should be poured out. This act should be performed thrice.

157. If a big utensil like cauldron or jar becomes impure it becomes pure if it is filled with water thrice and emptied every time. And the position is the same if water is thrown into it thrice from above in such a way that it reaches all its sides and the water which gathers at the bottom every time is taken out and it is necessary that on the second and third occasion the utensil with which the water is taken out is washed and purified with water.

158. If impure copper and other things like it are melted and washed with water their exterior becomes pure.

159. If an oven (underground furnace for baking bread) becomes impure with urine and water is thrown into it from above in such a way that it reaches all its sides and this is done twice the oven becomes pure. And in the event of its becoming impure on account of something other than urine if, after the removal of the impurity, water is thrown into it once in the manner mentioned above it becomes pure. And it is better that a pit may be dug in its bottom so that the water may collect in it and may then be taken out and thereafter the pit may be filled with pure dust.

160. If an impure thing is immersed once in Kurr-water or running water in such a way that the water

reaches all its impure parts it becomes pure. And as regards a carpet or dress it is also necessary to squeeze it. If dress etc. becomes impure with urine, it is necessary for its purification to wash it with Kurr-water twice.

161. If it is proposed to purify with under-Kurr water something which has become impure on account of urine and water is poured on it once and it flows off and the urine is also washed away from it, the thing becomes pure when water is poured on it for the second time. However, if it is something like a carpet or dress it should be squeezed so that water is removed from it.

162. If anything becomes impure with the wine of a suckling child who has not yet started taking food, it becomes pure when water is poured on it in such a manner that it reaches all the impure parts. However, according to the recommended precaution, water should be poured on it once again. And if it is a carpet or dress etc. it is not necessary to squeeze it.

163. If anything becomes impure with an impurity other than urine, it becomes pure (Tahir) by first removing the original impurity and then pouring water on it once, allowing it to flow off. However, if it is a dress etc. it should be squeezed so that the water present in it should flow off.

164. If it is proposed to purify a mat, in the weaving of which thread has been used, it is necessary that in whatever way it may be possible it should be squeezed so much that the water present in it should run out, even if it becomes necessary to press it with feet to achieve this end.

165. If the exterior of wheat, rice, soap etc. becomes impure it becomes pure by dipping it in Kurr-water or running water. However, if their interior becomes impure they can be purified in the same manner in which an impure earthen jug is purified vide Article No. **155**.

166. If one doubts whether impure water has reached the interior of soap or not its interior is pure.

167. If the outer part of rice, meat, soap or any other similar thing becomes impure and it is placed in a bowl etc. and then water is put into it and thereafter the water is poured out and this act is repeated thrice the thing as well as the container become pure. In case, however, it is proposed to purify with water, and by putting in a container, things like dress which must be squeezed, they should be squeezed every time water is poured on them and the container should be kept in an inclined position so that the water which gets collected in it should flow off.

168. If an impure dress, which has been colored with indigo or with any other similar thing, is dipped into Kurr-water or running water, or is washed with under-Kurr water, and the mixed water does not come out of it at the time of squeezing, it becomes pure.

169. If a dress is washed with Kurr-water or running water and later, for example, black mud is found in it, the dress will be pure if there is a probability that the black mud has not prevented water from reaching the dress.

170. If particles of mud or soda-plant are seen in dress etc. after its being washed with water it will be pure. However, if impure water has reached the interior of mud or soda-plant their exterior will be pure and their interior will be impure.

171. A thing does not become pure unless the original impurity is removed from it, but there is no – if the color or smell of the impurity remains in it. Hence, if blood is removed from a cloth and thereafter the cloth is purified with water it will become pure even though the color of blood remains on it. But if, on account of the smell or color, it becomes certain or probable that some particles of impurity are still present in doth etc. it will remain impure.

172. If the impurity of the body is removed in Kurr-water or running Water the body will become pure and it is not necessary to re-enter the water after coming out of it.

173. If impure food remains between the teeth and water is taken in the mouth and kept in motion in such a way that it reaches the entire impure food, the food becomes pure.

174. If the impure hair of head and face are washed with under-Kurr-water it is not necessary to squeeze them to separate the water from them.

175. If a part of the impure body or dress is washed with under-Kurr-water the places which are adjacent to it and water usually reaches them at the time of washing will become pure when the impure place becomes pure. It means that it is not necessary to wash those sides separately and the impure place and its sides become pure together by washing. And similar is the case if a pure thing is placed by the side of an impure thing and water is poured on both of them. Hence, if in order to wash an impure finger water u poured on all the fingers and the impure water reaches all of them all the fingers will become pure on the impure finger becoming pure.

176. The meat or fat which becomes impure can be washed with water like other things. Same is the case if the body or dress has a little grease on it which does not prevent the water from reaching it.

177. If a utensil or one's body is impure and then it becomes so greasy that water cannot reach it and it is proposed to purify it with water, one should first remove the grease so that water may reach one's body or the utensil.

178. If a water-tap is connected with Kurr-water the tap water is considered to be Kurr-water.

179. If a person washes a thing with water and becomes sure that it has become pure but doubts later whether or not he had removed the original impurity from it he should wash it again and become sure that the original impurity has been removed.

180. If the ground which absorbs water (e.g. land on the surface of which there is fine sand) becomes impure it can be purified with under-Kurr water.

181. If the floor which is made of stones or bricks or other hard ground in which water is not absorbed, becomes impure, can be purified with under-Kurr water. However, it is necessary that so much water is thrown on it that it begins to flow.

182. If the exterior of salt-stone or something resembling it becomes impure, it can be purified with under-Kurr water.

183. If sugar-loaf is made out of impure melted sugar and it is placed in Kurr or running water, it does not become pure.

Earth

184. The earth purifies the sole of one's foot or shoe, provided that the following three conditions are fulfilled: (i) The earth should be pure (ii) The earth should be dry (iii) If an original impurity, like blood or urine, or something which has become impure, like impure clay, is stuck on the sole of the foot or shoe of a person, it should be cleared by walking on earth or by rubbing the foot or shoe on it. Furthermore, it is necessary that the earth consists of clay, or floor made of stones or bricks, or any other similar thing. In case, however, the sole of one's foot or shoe is impure, it does not become pure by walking on a carpet or a mat or on green grass.

185. Purification of impure lower part of one's foot or shoe is also difficult as a consequence of walking on tar or wooden floor.

186. In order to purify the sole of one's foot or shoe it is better that one should cover a distance of at least fifteen cubits by walking on earth, even though the impurity present there is already cleared by covering a lesser distance, or by rubbing one's foot on earth.

187. It is not necessary that the impure sole of one's foot or shoe is wet. They become pure by walking on earth even if they are dry.

188. When the impure sole of one's foot or shoe is purified by walking on earth the parts adjacent to it, which are usually stained with mud, are also purified.

189. If a person walks on his hands and knees and his hands or knees become impure, it is difficult that they become pure by such walking, and same is the case with the bottom of a stick and the lower part of an artificial foot and the shoe of a quadruped and the wheel of an automobile or a carriage, and other similar things.

190. If after walking, the smell or color of the impurity or its small particle, which cannot be seen, remain in the sole of the foot or the lower part of the shoe, there is no harm in it, although the recommended precaution is that one should walk so much that these things are also removed.

191. The inner part of the shoe does not become pure by walking and it is also difficult that the lower part of the socks become pure by walking on earth.

The Sun

192. The sun purifies the earth, building, things affixed to the building (like doors, windows etc.) and the nails which are fixed in the walls, provided the following five conditions are fulfilled: (i) The impure thing should be wet and if it is not wet it should be made wet so that the sun may dry it up. (ii) If the original impurity is present on an impure thing it should be removed from it before it is dried by the sun. (iii) Nothing should intervene between the impure thing and the sun. Hence, if the sun falls on the impure thing from behind a curtain or a cloud and makes it dry the thing will not become pure. However, there is no harm if the cloud is so thin that it does not serve as an impediment between the impure thing and the sun. (iv) Only the sun should make the impure thing dry. Hence, if an impure thing becomes dry, for example, with wind as well as with the sun, it will not become pure. However, it does not matter if the wind is so light that it may not be said that it has had any share in making the impure thing dry. (v) The sun should dry up, in one instance, the whole impure part of the building, and in case the sun dries in the first instance, the surface of the impure earth or building, and in the second instance the inner part becomes dry, only the outer part will become pure and the inner portion will remain impure.

193. It is difficult to say that an impure mat may be made pure by the sun, but the sun purifies trees and the grass which have not been cut yet.

194. If the sun shines on impure earth and a doubt arises later whether the earth was wet or not at the time of sunshine and whether the wetness dried up with sunshine or not the earth will remain impure. And the position will also be the same (i.e. the earth will remain impure) if doubt arises as to whether the original impurity was removed from the earth or not, or whether anything prevented the sun from shining on the earth or not.

195. If the sun shines on one side of an impure wall and as a consequence of it the other side of the wall also becomes dry it is not improbable that both the sides may be purified.

Transformation (Istihala)

196. If an impure thing undergoes such a change that it assumes the shape of a pure thing it becomes pure; for example, if an impure piece of wood burns and is reduced to ashes or a dog falls in a salt-marsh and becomes salt it becomes pure. But the thing does not become pure if its essence does not change; for example, if wheat is ground into flour or is used for baking bread it does not become pure.

197. A jug or anything similar to it which is made of impure clay, and coal which is made from impure wood, are impure.

198. An impure thing, about which it is not known whether it has undergone transformation (Istihala) or

not, is impure.

Change (Inqilab)

199. If wine becomes vinegar automatically or by mixing it with vinegar or salt, it becomes pure.

200. Wine which is prepared from impure grapes and is then placed in another pure container and thereafter becomes vinegar becomes pure. Similarly, if some other impurity falls in the wine and gets dissolved and then the wine becomes vinegar that impurity will also become pure, provided that it has not touched the container.

201. The vinegar which is prepared from impure grapes, raisins and dates is impure.

202. If vinegar is prepared from grapes or dates and particles of their skins are also with them there is no harm in it. There is also no harm in putting into it cucumber or brinjal or any other such thing even before their becoming vinegar unless they become intoxicating before becoming vinegar.

203. If the juice of grapes ferment: automatically or by the heat of fire it becomes unlawful. However, if it boils so much on fire that only 1/3 part of it is left, it becomes lawful. And it has already been mentioned in Article 114 that the juice of grapes does not become impure on account of boiling.

204. If 2/3 of the juice of grapes gets reduced without its boiling, and the remainder gets boiled it becomes unlawful.

205. The juice of grapes, about which it is not known whether it has boiled, is lawful. However, if it boils it does not become lawful unless one becomes sure that 2/3 of it has been reduced.

206. If, for example, there are some ripe grapes also in a bunch of unripe grapes and the juice taken from that bunch is not called "grape juice" and it boils it is lawful to drink it.

207. If one grape falls in something which is boiling and boils, but does not get dissolved in it, eating of only that grape is unlawful.

208. If juice of grapes is being cooked in several pots it is permissible to use the same spoon for the pot which has not boiled and for the pot which has boiled.

209. A thing, about which it is not known whether it consists of the juice of unripe grapes or of ripe grapes, is lawful if it boils.

Transfer (Intiqal)

210. If the blood of a human being or of an animal, whose blood gushes out when its great artery is cut, is sucked by an animal (or an insect) whose blood does not gush and is treated to be the blood of the latter animal, it becomes pure. This process is called Intiqal.

The above order also applies to other impurities, but since the blood of a human being, sucked by a leech, is not considered to be the blood of the leech, and is treated to be the blood of a human being, it is impure.

211. If one kills a mosquito sitting on one's body and blood comes out of the body of the mosquito, but it cannot be said whether that blood is the blood of the mosquito itself or the blood which it had sucked from one's body, that blood is pure. The same order applies if it is known that it is the same blood which the mosquito sucked from the body of the human being but is treated to be its own blood (i.e. it is pure). But that blood will be treated to be impure if the gap between the mosquito's sucking the blood and its being killed is so short that it is treated to be the blood of the human being, or if it is not possible to decide whether it is the blood of the mosquito or of the human being.

Islam

212. If an unbeliever professes Islam by saying: Ashhadu an la ilaha illallah wa ash hadu anna Muhammadan Rasulullah (I testify that there is no deity but Allah and I also testify that Muhammad is His Prophet) and acknowledges the Oneness of Allah and the Prophethood of the Prophet of Islam in any language, he becomes a Muslim and as soon as he becomes a Muslim his body, sweat, saliva and mucus become pure. However, if there be any original impurity on his body at the time of embracing Islam it is necessary that it should be purified with water. And even if the original impurity had already been removed before his embracing Islam he should, on the basis of obligatory precaution, purify that spot with water.

213. If before an unbeliever becomes a Muslim, his dress has touched his body with wetness and is not on his body at the time of his becoming a Muslim, it is impure. And even if it is on his body at that time he should purify it on the basis of obligatory precaution.

214. If an unbeliever professes Islam he will be pure even if another person does not know whether or not he has embraced Islam sincerely. And the same order applies even if it is known that he is not sincere in embracing Islam but his words or deeds do not betray anything which may be contrary to the confirmation by him of the Oneness of Allah and of Prophet Muhammad being the last Prophet of Allah.

Relation (Taba'iyat)

215. Taba'iyat means that an impure thing may become pure as a consequence of the purification of something else.

216. If wine is transformed into vinegar, the part of the container up to which it reaches on account of fermentation will also become pure, However, if the other part of the container became impure on account of having come in contact with wine obligatory precaution is that even after the wine having been transformed into vinegar its use should be avoided.

217. The child of an unbeliever becomes pure by means of relation (taba'iyat) in two cases: (i) if an unbeliever embraces Islam his child is subordinate to him in the matter of purity. The same is the case if the mother, paternal grandfather or paternal grandmother of a child embraces Islam. (ii) if the child of an unbeliever is captured by Muslims and his father, paternal grandfather or maternal grandfather is not with him, he becomes pure. In both the cases purity of the child by means of relation is subject to the condition that he is intelligent i.e. if he can differentiate between good and evil, he should not display blasphemy.

218. The plank or slab of stone on which a dead body is bathed and the cloth with which his private parts are covered and the hands of the person who bathes him are washed along with the dead body, become pure when ceremonial bath (the three prescribed baths) is completed.

219. When a person washes something with water, his hands, which are washed along with that thing, are purified when that thing itself becomes pure.

220. If cloth etc. is washed with under-Kurr water and is squeezed as much as it is usually squeezed so that the water poured on it flows off, the water which still remains in it, is pure and that water which has separated from it is also pure as explained in Article 27.

221. When an impure utensil is washed with under-Kurr water the small quantity of water which remain in it after throwing away the water which has been poured on it to purify it, is pure. And as explained in Article 27 the water which is thrown away after washing it is also pure.

Removal of Original Impurity

222. If the body of an animal is stained with an original impurity like blood or with something which has become impure, for example impure water, its body becomes pure after the removal of the impurity. Similarly the inner parts of the human body, for example, mouth or nose, become pure after the removal of impurity from there. Hence, if blood comes out of the gums of a person and loses all its traces in saliva, rinsing the mouth is not necessary. However, if artificial teeth become impure within the mouth they should be purified with water.

223. If some particles of food remain between one's teeth and then blood comes out within his mouth and he is not aware whether blood has touched those particles of food they are pure and if blood touches them they become impure.

224. If those parts of the lips and eyelashes, which join each other when the lips or eyes are closed, and those parts of the body, about which it is not known as to whether they should be treated to be external parts or internal ones, become impure, they should be washed with water.

225. If impure dust settles on a cloth or carpet but is shaken off and thereafter something wet touches that cloth etc. that thing will not become impure.

Confining (Istibra') of an Animal Which Eats Impurities

226. The dung and urine of an animal, which gets habituated to eating faeces, is impure, and it could be purified by subjecting it to "Istibra' " i.e. it should be prevented from eating impurities and pure fodder should be given to it till such time that it may not be called an animal which eats impurities.

On the basis of obligatory precaution the following animals should be prevented from eating impurities for the period specified: Camel for 40 days. Cow for 20 days. Goat/Sheep for 10 days. Water-fowl for 7 or 5 days. Domestic hen for 3 days. If on the expiry of the said period people still say that the animal is one who eats impurities it should be prevented from eating impurities till such time that the people do not style it to be such.

Disappearance of a Muslim

227. When the body, dress, household utensil or carpet or any other similar thing in the possession of a Muslim becomes impure and thereafter that Muslim disappears the thing in question can be treated to be pure when the following six conditions are fulfilled:

(i) The Muslim should consider impure the thing which has made his body or dress impure. In case, therefore, his dress comes in contact with the wetness of the body of an infidel and he does not consider it to be impure that dress cannot be treated to be pure after his disappearance.

(ii) That Muslim should know that his body or dress has touched an impure thing.

(iii) That the man should have been seen using that thing for a purpose for which use of a pure thing is necessary. For example, he should have been seen offering prayers with that dress.

(iv) There should be a probability of the fact that the Muslim knows that the purity of that thing is necessary for the purpose for which he is using it. For example, if he does not know that the dress of one who offers prayers should be pure and he offers prayers with an impure dress that dress cannot be considered to be pure.

(v) There should be a probability of the fact that the Muslim has purified the impure thing. Hence, if it is certain that he did not purify that thing it cannot be treated to be pure. Furthermore, if that Muslim does not differentiate between pure and impure things it is difficult to consider that thing to be pure.

(vi) The Muslim should be adult and should be able to differentiate between purity and impurity.

228. If a person becomes sure that a thing which was impure has become pure or two just persons give intimation about its having become pure, that thing is pure. And similarly when person possesses the impure thing says that it has become pure or when a Muslim has washed the impure thing with water, although it may not be known whether or not he has washed it properly. And it is not unlikely that

information given about its purity by one just or reliable person may also suffice.

229. If a person undertakes to wash and purify the dress of another person and says that he has washed the dress and the other person is satisfied with what he says the dress is pure.

230. If the state of mind of a Person becomes such that he does not believe that an impure thing has been purified with water he should content himself with his opinion.

Coming out of Blood of a Slaughtered Animal in Normal Quantity

231. As stated in Article 98, if an animal is slaughtered in Accordance with the rules prescribed by Islam, and blood comes out of its body in normal quantity, the blood which still remains the body of the animal is pure.

232. The above order is peculiar to an animal, whose meat is lawful to eat and does not apply to an animal, whose meat is unlawful. On the other hand on the basis of recommended precaution it does not also apply to the unlawful parts of the body of an animal whose meat is lawful to eat.

Household Utensils

233. If a household utensil has been made with the hide of a dog or a pig or the dead animal (not slaughtered lawfully), it is unlawful to eat or drink anything from that utensil, in case some wetness becomes the cause of its impurity. Furthermore, that utensil should not be used for ablutions and ceremonial bath and for other purposes for which only pure things can be used. And the recommended precaution is that the hide of a dog or a pig or a dead animal should not at all be used, even if it is not a utensil.

234. It is prohibited to use gold and silver vessels for eating and drinking purposes and on the basis of obligatory precaution, their general use is also unlawful. However, decorating the rooms with them or possessing them is not unlawful, although it is better to avoid them as a precautionary measure. And the same rule applies to the manufacture of gold and silver vessels and their possession, purchase and sale.

235. If the clip of a glass used for drinking tea which is made of gold or silver is called a utensil even after its being detached from the glass it will be equivalent to a glass made of gold or silver (and it will be unlawful to use it for drinking purposes). And if it (the clip) is not called a utensil after being detached from the glass there is no harm in using it.

236. There is no harm in using vessels which are gold-plated or silver-plated.

237. There is no harm in using a utensil which is made of metal mixed with gold and silver and the proportion of that metal is such that the utensil cannot be said to be made of gold or Silver.

238. If there is food in a gold or silver container and, in view of the fact that eating and drinking in utensils made of gold or silver is unlawful, a person transfers that food to another utensil, there is no harm in eating or drinking in that utensil, provided that the people do not say that food is being eaten from gold or silver utensils.

239. There is no harm if the cover of the smoking-pipe which contains tobacco and fire, or the scabbard of a sword or knife or the receptacle of the holy Qur'an is made of gold or silver. However, the recommended precaution is that the receptacles of scent, or antimony or opium which are made of gold or silver should not be used.

240. If it cannot be helped there is no harm in eating or drinking from gold and silver utensils to the extent necessary but eating or drinking from them more than this is not permissible.

241. There is no harm in using a utensil about which it is not known whether it is made of gold or silver or something else.

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