

# Purely Mixed Water and its Contemporary Applications

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## Abstract

This research deals with the subject of purely mixed water and its contemporary applications. It specifically highlights the opinions of Islamic jurisprudence on the contemporary applications of purely mixed water. The analytical approach, relying on evidence, is used. Moreover, the findings highlighted the richness and diversity of Islamic jurisprudence, the brilliance of Islamic scholars in the jurisprudential aspects. It is also found that Islamic Jurisprudence accounted for contemporary issues, problems and emerging realities. It provided clear rulings regarding pure water and purification.

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## Keywords:

purely mixed water, Sharia, Islamic jurisprudence, water purification, impurity, purity.

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Paying attention to the problems and rapid changes in our contemporary world, and the increasing global interest in water quality since the middle of the twentieth century, health standards have been established for the specifications of drinking water suitable for human consumption. Standards for purified water have also been set to ensure the preservation and protection of human health and purity. In order to achieve these standards, it was necessary to carry out purification processes for drinking water, whether surface or ground water, to achieve the maximum degree of purity.

Therefore, this research is an attempt to root some of the contemporary issues developed in order to deduce a jurisprudential opinion. The researcher used the method of examining the correct legal evidence, guided by the texts of the early jurists, and the jurisprudence of the late jurists, taking into account

the rules of Sharia in preserving religion, life and money.

## Changes in water characteristics and concerns about its purity

### Changes in water imply certain cases:

#### Case 1: Water changed with a substance that does not mix, such as pieces of camphor and incense oud:

If the water is changed by something that does not mix with it, such as pieces of camphor or an oud stick, because these pieces and sticks, if placed in water, do not change its taste or smell, i.e.: they do not mix with it or dissolve in it, then water in this case is purified but disliked (Bahoti, 2003:12). Sheikh Ibn Uthaymeen justified this dislike by saying that this change is not about mixing but being in one place with another substance, as the water in this case did not change. Camphor pieces are a well-known perfume extracted

from large trees from the mountains of the Indian Sea, China and others. It is translucent white and has little solubility in water. And the point is that if it is crushed and put into the water, the purification will come out.

Sheikh Ibn Uthaymeen justified this dislike by saying that this change is not due to admixture, but to being contained in one place with another substance. The water here did not change, because these pieces mixed with it, but because they adjoined it (Ibn Uthaymeen, 2002). Camphor is a well-known scent extracted from large trees from the mountains of the Indian Sea, China and elsewhere. It is white and translucent, with little solubility in water. The meaning is that if it is crushed and put into the water, it robs it of its purity.

The incentive oud, on the other hand, is named after Guemar, a town in India, whose tree resembles a peach tree, congested with an aromatic fatty substance. It smells good. Ibn al-Qayyim said: Oud is of two types: one of them is used in medicines, and it is called “al-qust”, while the second is used in perfume and is called aloe. It is of different types: the best are Indian, Chinese, Gambian, and Mandali. The best is black, then solid, creamy blue, and the least quality is softened (Al-Ba’li, 1965).

#### **Case 2: Mixing purified water with fat and the like:**

If fat is put in water and changes its properties, it does not make water impure. Rather, it remains pure, because the fat – like the fat of animals or trees such as oil and sesame – does not mix with water. It floats on top (Ibn Uthaymeen, 2002:33).

#### **Case 3: Changing the purified water's properties with non-mineral aqueous salt:**

If a person puts aqueous salt in water, the water becomes salty, and it remains pure but disapproved. Imam al-Nawawi says: ((As for the Prophet's saying, peace be upon him, that if salt was mixed with water, it did not cause impurification. Then he mentioned mountain salt that it causes water impurification. This is one of the three views of our Khorasani companions, and it is the most correct view according to their followers, and it is the ruling of the Iraqis...)) (Al-Nawawi, 102).

The word mineral is derived from metal. Sheikh Al-Islam said: Some of them differentiate between camphor, oil, and other materials, and between water and mountain salt. There is no evidence for any of these sayings, neither from the text of the Holy Quran, from the Prophetic tradition, nor from consensus of jurists (Ibn Qasim, 1410AH: 63).

#### **Case 4: Changing purified water by heating it with an impure substance:**

If water is heated with an impure substance that changes or does not change its properties, then it is absolutely disapproved. For example, if a man collects donkey dung, and heats water with it, then water is disapproved. And water is covered, and the cover is tight, it is also disapproved, because it is not safe from being exposed to the donkey dung. And the right thing is: if the cover is tight, it is not disapproved. If smoke enters into the water and changes its properties, then it is based on the saying that the impure can never become pure. If we follow that, it will not harm. But if one of the characteristics of the water changes with this smoke, then it becomes impure (Ibn Uthaymeen, 2002:34).

#### **Case 5: The change of purified water with the length of its stay in one place:**

Stagnant water, which changes with the length of its stay in one place, without mixing with something else, remains unrestricted according to the view of most scholars. Ibn al-Mundhir said: All scholars whose words we memorize are clear that ablution with stagnant water without impurity dissolved in it is permissible, except Ibn Sirin, who disapproved it. Moreover, the view of the majority is more appropriate, because it is narrated that the Prophet, may God's prayers and peace be upon him, performed ablution from a well as if its water was infused with henna. This is because it changed without direct contact (Ibn Qudamah, 1998:23–24).

#### **Case 6: The water changed with substances that are absolvable with it:**

Ibn Qudamah says: ((What is not possible to protect from, such as moss, prickly pear, and all that grows in the water, as well as tree leaves that fall into the water, or are carried by the wind and thrown into it, and what

is attracted by the torrents, such as sticks, straw, and the like, so you throw it into the water, and what is in the rest of the water like sulfur, tar, and others, if water ran over it and it changed with it, or it was in the ground in which the water stayed, then all of this is approved, because it is difficult to avoid it (Ibn Qudamah, 1997:109).

**Case 7: The purified water changed by being next to the carcass of a dead animal:**

If the purified water changes by being next to the carcass of a dead animal, i.e. in the wind of a dead animal next to it, then it is not disapproved. This is because it changes by being next to a carcass, excrement, or something else next to the water. The wind transferred the smell of that to the water, and it changed. The linguists divided the concept of water change into adjacent and mixed (Bahoti, 2003:67; Ibn Qasim, 1410AH:12).

There is no doubt that the best is to avoid it if possible, and if there is water that has not changed, then it is better, and far from being contaminated with water that smells bad and impure, and may be harmful from a medical point of view, as these smells may carry microbes that dissolve in this water (Ibn Uthaymeen, 2000:35).

**Case 8: Purified water changed by heating it in the sun or with purely permissible water:**

If water is placed in the sun to be heated, or it is heated in a clean manner, such as wood, gas or electricity, then it is not disapproved. In this respect, it was narrated that the Prophet, may God's prayers and peace be upon him, said to Aisha, after she had heated water in the sun:...do not do this, for it causes leprosy (Al-Nawawi, 87). It was also narrated that the Companions entered the bathroom and permitted it. And whoever dislikes the bathroom, the act of dislike is fear of seeing the nakedness or intending to enjoy the pleasure of entering it, not because the water is heated (Bahoti, 2003:12).

**Case 9: The use of purified water in a recommended purification:**

If water is used in recommended and non-obligatory purification, such as renewing ablution, the second and third washing in ablution, and washing for

Friday and the two Eids and others, there are two versions of it:

a) It is similar to what is used to purify feces or urine, because it is a legitimate purification, similar to 'ghusl' washing the body from impurity.

b) It is not disapproved, because it is still a barrier to prayer. If purification is not recommended, the use of water does not affect it in any way (Ibn Qudamah, 1998:34).

The correct view in all of these issues is that water is not disapproved, because disapproval is a Shariah ruling that lacks evidence, and how can we say to the servants of God: It is disapproved for you to use this water when we do not have evidence from the Shariah. Therefore, we must know that forbidding people from that which the Shari'a did not indicate forbidding is like concession for them in what the Shari'a indicates forbidding it, because God made them equal, and He said: ((And do not say about what your tongues assert of untruth, "This is lawful and this is unlawful)).

Rather, someone might say: Forbidding what is lawful is more severe than allowing what is forbidden, because the principle is permission, and God Almighty loves facilitation for His servants (Ibn Uthaymeen, 2003:37).

**Case 10: Mixing impurity with purified water:**

If the amount of water is five hundred Iraqi pounds, equivalent to approximately (190) kilograms, impurity fell into it, and there was no different taste, color, or smell, then it is pure (Al-Kurdi, 1984:307).

Ibn Qudamah says: ((This issue obviously indicated that what reached this amount and did not change with what happened in it does not become impure, and in its understanding that what has changed with impurity is impure even and that what is less than that becomes impure once it encounters impurity, even if its properties do not change. Ibn Al-Mundhir said: The jurists made it obvious that whether water is little and a lot, if an impurity falls into it and changes the taste, color or smell of the water, then it is impure as long as it is like that)) (Ibn Qudamah, 1998:38)

This is evidenced by the hadith narrated by Ibn Majah in his Sunan on the authority of Abu Umamah Al-Bahili that the Prophet, peace and blessings be upon him, said: ((Water is pure and nothing makes it impure except that which changes its smell, taste and color)).

Imam Al-Mardawi solved the dispute in this matter by saying: ((If the water is abundant, then it is pure, unless the impurity is urine and the like, in which there are two rulings:

A: It is not impure.

B: It is impure.

This is the opinion of most ancient jurists. It is mentioned in Al-Kafi: Most of the narrations indicate that urine and defecation make abundant water impure. Moreover, it is stated in al-Mughni that the most well-known view is that it becomes impure (Al-Mardawi, 1998). In this respect, Sheikh Ibn Uthaymeen— may God have mercy on him – suggested that water does not become impure unless it changes at all.

### **Case 11: Purification with the little water used by the woman:**

A man is not permitted to purify himself with a little water that a woman used, because of the prohibition of the Prophet, may God’s prayers and peace be upon him: ((A man does not perform ablution with water with which a woman has purified herself)). Therefore, it is permissible for a woman other than her, and she may purify herself with it, because the prohibition is specific to men (Al-Mardawi, 1998:86).

### **Contemporary Applications of Purely Mixed Water:**

Case 1: Water mixed with rust.

Case 2: Water mixed with detergents, such as water mixed with soap and other detergents.

The first type: water whose properties are changed with rust, and it is the one that changed because it passed through the water pipes or because of the length of its stay in some utensils that preserve it, such as tanks and pots, until its color turned red.

What is the ruling on this water, which has changed with rust, for ablution?

The same applies to water that is changed with new detergents, such as soap and so on. Is water that has been changed by soap and the like purified or not?

In order to clarify the ruling on these two issues, water is divided into sections, then after that we will measure these two issues according to these sections mentioned by the scholars, may God have mercy on them:

The first type: purified water, which is: ((pure in itself, purifying for others, and it is the water that remains on its state as a reality, so that nothing of its properties has changed, so that it has changed and has not lost its purity)) (Ibn Uthaymeen, 2003:28). The principle of water, regardless of its sources, is that it is purification for humans and other impurities.

### **And the evidence is:**

A) The Holy Qur’an: The Almighty’s saying: ((And We send down pure water from the sky)) (Al-Furqan, 48), and the Almighty’s saying: And He sends down from the sky, mountains [of clouds] within which is hail, and He strikes with it whom He wills and averts it from whom He wills (AL-Noor, 43). The Almighty also says: (([Remember] when He overwhelmed you with drowsiness [giving] security from Him and sent down upon you from the sky, rain by which to purify you and remove from you the evil [suggestions] of Satan) (Al-Anfal, 11).

b) On the authority of Abu Hurairah, may God be pleased with him, he said: A man asked the Prophet, and he said: O Messenger of God, we ride the sea, and we carry a little water with us, and if we perform ablution with it when we are thirsty, should we perform ablution with sea water? The Messenger of God, may God’s prayers and peace be upon him, said: “Its water is purification, and its dead meat is permissible.” These texts from the Holy Quran and the Sunnah clearly indicate that the water that comes from the sky, whether it is plain water or cold water, and the water springing from the earth, whether it is sweet or brine, and sea water, all of this is pure in and of itself, a purifier for others (Al-Madkhali, 1993:70), and pure water is what removes impurity.

Impurity is divided into two categories:

A) Judgmental impurity: It is that which can be purified with water, as if it falls on a clean place such as a garment.

b) In-kind impurity: This type cannot be purified (Ibn Qasim, 1410AH:60). An example of this: a dog, if it is washed seven times, one of them with dirt; it is still not purified because it is naturally impure (Ibn Uthaymeen, 2003:31).

## **The second type: Pure but unpurifying water:**

This type water is defined as the water that has been mixed with something pure and has changed most of its three characteristics and lost its purity or has changed completely so that the taste of the water is changed. The three characteristics are: taste, smell, and color (Al-Zuhaili, 1997:270).

This was referred to by Imam Al-Hijjawi by saying: ((And if its color, taste, or smell changes due to cooking or something that falls into it...)) (Bahoti, 1982:14).

## **The third type: impure water**

### **Types of impure water**

The first type: impure water changed by impurity, which is the water whose taste, color or smell has changed due to impurity, whether it is a little or a lot.

The second type: little water that encounters impurity. A little water becomes impure as soon as impurity reaches it, even if its characteristics have not changed. The Sunnah, the Companions, and the majority of the predecessors indicated that water does not become impure except by change, even if it is minor. It is the saying of the people of Medina. This view was also followed by Ibn Al-Mundhir and others, mentioned by Ahmad and chosen by a group of companions, and Sheikh Taqiy al-Din, who is the one who issued fatwas according to it, for the hadith of Bada'ah ((Water is pure and nothing makes it impure)) and the narration of the hadith of al-Qaltayn: ((Water is pure and nothing makes it impure except what prevails over its smell, taste and color)).

### **Ways to purify impure water:**

The first method: purification by adding water, and this was referred to by al-Hijjawi when he said: "If a lot of impure water is added to the impure water, other than dirt" (Bahoti, 1982: 15), if it is variable, and if it is not variable, it is purified by simply adding a quantity of water (Ibn Qudamah, 1997:51).

The second method: Waiting for the impure water to regain its purity by itself. Al-Hijjawi says: ((or a lot of impurity will change by itself)) (Bahoti, 2003:15). This is the second method for purifying impure water, and it is for its change to disappear by itself if it is a lot. If the

impure water is abundant, it is purified by the aforementioned mixing and nothing else. The second: that it is changing, and it is purified by one of two things: by adding a quantity of water if it removes the change, or by leaving it until its change is gone by the length of its stay (Ibn Qudamah, 1998:51).

The third method: To drain a lot of water so that after draining a lot of purification remains:

Al-Hijjawi referred to this opinion by saying: ((or it was removed from it, and become pure)) (Bahoti, 2003:15).

## **There are two cases of the abundant water:**

a) If it is impure and its characteristics have not changed, there is no way to purify it without adding water.

b) If it is changed by impurity, its purification is accomplished by one of three things:

The addition of water, or waiting for it to regain purity over time, or removing what makes it impure. Therefore, a lot of water is purified by removing impure substance and the length of stay (Ibn Qudamah, 1998:52).

## **Case 2: Water whose properties changed with soap and other things:**

If this soap with which the water is changed is a small thing in the sense that it does not change the properties of water, then we also say that it is a purification that purifies the impurity.

But in the case that the changed water completely lost the properties of pure water, it becomes difficult to regain its purity.

In this respect, the Hanafis hold the broadest opinion on this matter, as they believe that water whose characteristics have changed with some kind of detergent, such as soap and other powders...etc., removes impurity (Al-Mushaiqeh, 20-21).

## **Case 3: Healthy water purification:**

It is permissible to use this healthy water that has been purified for drinking, or for irrigating farms and green areas, or feeding groundwater with such healthy water that has been purified.

## Sanitation

It is water resulting from human use of water in normal life activities, such as what is related to washing, cleaning, cleansing, and so on. It is disapproved to use this wastewater for three reasons:

The first: (impurity), because this sewage system contains a lot of human excrement.

The second: (harm), because this sewage contains many toxins and many microbes.

The third: (distasteful) this sanitation is considered filthy in people's custom and habits.

The sewage system, in order to be purified and return to its original state, goes through stages:

The first stage: they call it the pre-treatment stage, and it includes three things:

- 1- Removing floating materials and large objects such as wood, iron and plastic materials.
- 2- Removal of fine sand by sedimentation.
- 3- Removing grease by floating it in special basins.

The second stage: primary treatment, which sediments organic (human waste) and inorganic materials by a special sedimentation method, and this is the first sedimentation stage.

The third stage: biological treatment: After this sedimentation of organic and inorganic materials is completed, a type of aerobic bacteria is grown to feed on these precipitated materials.

The fourth stage: the second sedimentation stage: the water still has some of the suspended materials after the vital stage, so it takes place in a special sedimentation stage again.

The fifth stage: the triple treatment stage, called sand filters. This stage consists of removing the remaining suspended materials through sand filters.

The sixth stage: the sterilization stage, which is the last stage, as this water is sterilized through a chlorine gas field in the basins.

### These six stages in terms of Islamic law are divided into two parts:

Dual purification: This takes place before the triple treatment stage (sand filters), meaning after the first four stages. If it is applied in full according to its systems, the water will return to its natural state by 95%. After the triple treatment and sand filters, the

water usually returns to its original state (Al-Mushaiqeh, 51).

### Shari'a ruling regarding the purification of healthy water:

The Council of the Islamic Fiqh Council of the Muslim World League, in its eleventh session, held in Mecca, from Sunday 13 Rajab 1409 AH corresponding to 19 February 1989 CE to Sunday 20 Rajab 1409 AH corresponding to 26 February 1989 CE considered the question about the ruling on sewage water, after being purified:

Is it permissible to do ablution with it? Is it permissible to remove impurity with it?

After reviewing the specialists in purification by chemical methods, we found that purification is carried out by removing the impurity from the water in four stages, which include: sedimentation, aeration, killing germs, and sterilizing it with chlorine, so that the impurity has no effect on its taste, color, and smell.

If sewage water is purified by the aforementioned methods or what is similar to it, and no trace of impurity remains in its taste, color, or smell, then it becomes pure and impurity can be removed with it, based on the jurisprudential rule that states: that abundant water in which impurity has fallen becomes purified when impurity is removed.

### A point of view on the approved and permissible uses of purified sewage:

Sewers are originally designed to get rid of what harms people, religiously and physically, seeking purification and avoiding environmental pollution. And by virtue of the modern means of purification and water treatment, to convert it into fresh, purified water, suitable for legitimate and permissible uses, such as: purifying it, drinking it and irrigating the crops from it, the examination of the causes and descriptions that judge the prohibition, in all or some uses, turns out that the sewage water before purification is defective. :

The first: impure waste with taste, color and smell.

The second: the residues of infectious diseases, the intensity of drugs and germs (bacteria).

The third: The cause of filthiness.

Therefore, its transformation from impurity – with the disappearance of its taste, color and smell – does

not mean that the defects and harmful germs in it are gone.

One of the purposes of Islam is to preserve the bodies. It guides people to keep themselves away from ills. In this respect, it guides people to be away from filthiness, given the principle that water is squeezed out of urine and excrement, and it is used in legal and custom terms on an equal footing. It has been learned from the Shafi'i school of thought, which is adopted by the Hanbalis, that purification here does not lead to purity.

Knowing that the current dispute between scholars regarding the transformation from impure to pure, is in specific cases, and by way of definiteness, they did not extend the ruling of transformation to what is currently in the sewers, including that huge mass of impurities, filth, waste of sanatoriums, and hospitals. The situation of the Muslims did not reach this level of necessity, to purify the waste water, to purify it, and drink it, and there is no consideration for justifying it in the infidel countries, due to the corruption of their natures with infidelity, thus resulting in the implementation of the rule of Sharia regarding the prohibition of wasting water.

Case 4: Water whose composition includes some food, such as eggs and honey:

Many jurists stipulated that it is disapproved to wash hands with food, such as flour, bran and barley. Ibn Muflih said: "Sheikh Taqiy al-Din said: It is inferred that it is disapproved to do ghusl with raw materials that this leads to mixing them with dirt and impurities, and that is forbidden, just as it was forbidden to remove impurity with them." (Ibn Mufleh, 1429AH:201).

Bahoti said: "It is disapproved to wash one's hands with food, even if it is with chickpea flour, lentils, green beans, and the like." (2003:172).

Ibn Baz was asked about that, and he replied: "There is nothing wrong with using it for the benefit of the head, such as medication, and there is no objection to treating the head with eggs, wheat, and other foods, because a permissible thing that has a benefit, there is no objection to treating it with it. This is because the Prophet, peace and blessings of Allah be upon him, said: Servants of God treat themselves, and do not treat them in a forbidden manner.

It appears – and God knows best – that using water and detergents that contain some kind of food is permissible. This indicates that God Almighty created

these things for our interests. The Almighty said: "It is He who created for you all that is on the earth (Al-Baqarah, 29).

## Conclusion

There is deep belief in the validity of Islamic jurisprudence, the perfection of its approach, and that it is characterized by richness and fulfillment of all the requirements of life and the developments of the age.

- The richness and diversity of Islamic jurisprudence, and that it is not limited or superficial diving, as many orientalist and their hateful idiot students claim.
- The brilliance of Islamic scholars in the jurisprudential aspects and their wonderful contributions, and that they served this Sharia a great service, thus paving the way for those who came after them to delve into emerging issues that require a new scientific study.

The contemporary issues, problems and emerging realities have been addressed by Islamic Sharia. Moreover, every era has its own issues, problems, and renewable facts that the previous jurists did not talk about. It is imperative for jurists with well-established jurisprudential faculties to diligently deal with these issues, problems and facts; otherwise this will lead to the isolation and freezing of society.

- The emergence of Islamic jurisprudence as a balance that should be invoked in order to uncover ambiguous issues and solve intractable problems in the light of the scales of Islamic jurisprudence.

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