

## **PURIFICATION OF PRODUCTION INSTRUMENTS AFFECTED BY MUTAWASSITHAH IMPURITIES**

### **(MODERATE STOOLS) WITH OTHER THAN WATER**

Fatwa Commission of the Indonesian Ulema Council (MUI) after:

CONSIDER: a. that the means of production (machinery) used for producing a halal product, in practice

It is also possible to be used to manufacture products other material that is impure and/or haram so that the the production becomes mutanajjis (exposed to uncleanness);

b. washing with water will damage the product or damage the appliance, while purification can using materials other than water that can remove the properties of the stool;

c. that regarding the above, questions arise in the community regarding the law of purification of the means of production with use other than water;

d. that therefore, the MUI Fatwa Commission considers it necessary to

Establish a fatwa on the law of purification of production tools

A person who is infected with mutawassithah (moderate impurities) with other than water, as a guideline.

REMEMBERING: 1. The words of Allah SWT, including:

رَحْمَتِهِ ۖ وَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً طَهُورًا

“and We send down pure rain from the sky,” (25:48)

وَيُنزِّلُ عَلَيْكُمْ مِّنَ السَّمَاءِ مَاءً لِّيُطَهِّرَكُم بِهِ

“He caused drowsiness to overcome you, giving you serenity.1 And He sent down rain from the sky to purify you,” (8:11)

## 2. Hadiths of the Prophet PBUH, including:

وَعَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ، قَالَ: جَاءَ أَعْرَابِيٌّ فَبَالَ فِي طَائِفَةِ الْمَسْجِدِ، فَزَجَرَهُ النَّاسُ، فَتَهَاكُمُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَلَمَّا قَضَى بَوْلَهُ أَمَرَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِذَنُوبٍ مِنْ مَاءٍ فَأَهْرِيقَ عَلَيْهِ ﴿مُتَّفَقٌ عَلَيْهِ﴾

Anas bin Malik RA. said: Came a man from the interior then urinating in the corner of the mosque, the rebuke him but forbidden by the Prophet PBUH. completed from his urine the Prophet PBUH ordered to take a bucket of water, then water it in the person's urinary tract" HR. Bukhari-Muslim

عَنْ أَسْمَاءَ قَالَتْ جَاءَتْ امْرَأَةٌ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَتْ إِحْدَانَا يُصِيبُ نَوْبَهَا مِنْ دَمِ الْحَيْضَةِ كَيْفَ تُصْنَعُ بِهِ قَالَ نَحْتُهُ ثُمَّ تَقْرُصُهُ بِالْمَاءِ ثُمَّ تُنْضِجُهُ ثُمَّ تُصَلِّي فِيهِ (رواه مسلم)

Asma RA said: a woman came to ask

The Prophet PBUH: Some of us (women) are affected by menstrual blood in clothes, how to purify them? The Prophet replied: rubbing, Clean and then wet it with water and then pray with the shirt" HR. Muslim

This hadith shows that the way to purify a place that is

Exposure to moderate impurities (mutawassithah najis is with water.

صَحَّ أَنْ أَصْحَابَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانُوا يَقْتُلُونَ  
الْكَفَّارَ بِالسُّيُوفِ وَيَمْسَحُونَهَا وَيُصَلُّونَ بِهَا،

The companions of the Prophet PBUH fought against (killing)

The disbelievers with the sword, then they

wiping his sword and praying while still carrying

his sword"

This hadith shows that the way to purify the goods that

Hard that is exposed to moderate impurities is enough to wipe it off.

1. The opinion of scholars; Among others:

a. The opinion of Ibn Rushd, a scholar of the Maliki madhhab, in his book "Bidayah al-Mujtahid" is as follows:

Meaning: "(the scholars) have different opinions on

purification of unclean other than water, either liquid or liquid

dense. One group thinks it is permissible as long as something

is holy and can remove the unclean goods ('ain

an-najasa) either liquid or solid, as the opinion

Abu Hanifah and his followers. And other groups

think that it is not possible to remove the impurities by other than

water, except in the case of istijmar (shovel with stones) which

agreed by the scholars, as Imam Malik

and Imam Shafi'i".

b. The opinion of Ibn al-Humam, a scholar of the Hanafi madhhab, in

The book of Fathu al-Qadir is as follows:

It means: "If it is unclean if it is exposed to a mirror or a sword, then to purify it simply by rubbing it, because it is not absorb impurities. That is, the impurities that are affected by the outside It is enough to be removed by rubbing. The sentence "because it is not absorbing impurities" explains that the reason is permissible is because it is a shiny, hard and waterproof, so that if only waterproof, It is still not holy except with water. Opinion This author is based on a saheeh hadith that the the companions of the Prophet PBUH fought with the disbelievers with using swords, then they swipe his sword then prayed with him still with him."

c. The opinion of al-Kasani, a scholar of the Hanafi madhhab, in his book Badaa-i' as-Shanaa-i' Fi Tartib asy-Syaraa-i' sbb:

Meaning: "if a najis (whether dry or wet) about shiny, hard and waterproof objects (shulban shaqiilan), such as swords, mirrors and the like And then it can be cleaned because it can't be cleaned. absorbs into it"

d. The opinion of Ar-Ramli, a scholar of the Shafi'i madhhab, in his book Nihayah al-Muhtaj Ila Syarh al-Minhaj as follows:

Meaning: "obviously, shiny, hard and waterproof objects"

(shaqil), who is affected by the impurities even though it has not dried

The law is unclear. This opinion is not entirely

Right, because the law is actually najis 'aini.

The opinion is intended to counter

an opinion that states that to purify it is enough to be wiped. The opinion (of Imam Nawawi) in

The book of Raudhatu at-Talibin: I am of the opinion that

that according to the Shafi'i madhhab if the unclean is exposed to an object

shiny, hard and waterproof (shaqil) like a sword

And the mirror can't be holy just by rubbing it, but it has to be

watered (with water)"

e. The opinion of al-Imam an-Nawawi, a scholar of the Shafi'i madhhab,

In his book al-Majmu' Syarh al-Muhadzdzab as follows:

Meaning: "if the impurity is exposed to shiny, hard and waterproofing (shaqil) such as swords, mirrors and the like

then it is not holy just by being rubbed. The object is not

can be holy except by washing with water like an object

others, as Imam Ahmad ibn Hambal said

and Imam Daud Az-Zhohiri. While Imam Malik and

Imam Abu Hanifah is of the opinion that the object is sacred with

Swept away"

f. The opinion of Ibn Qudamah, the scholar of the Hanbali madhhab in

His book as-Syarh al-Kabir Li Ibni Qudamah is as follows:

Meaning: "If the unclean is exposed to a shiny, hard object and waterproofing (shaqil) like mirrors and the like, then should wash it with water and not be pure with only rubbed, because the object that is exposed to impurity, is not enough just swept like any other vessel"

g. The opinion of ad-Dardir, a scholar of the Maliki madhhab, in his book as-Syarh al-Kabir Li ad-Dardir as follows:

Meaning: "and it is forgiven (purifying with nothing but water)

against objects such as shiny and hard swords

(Shaqil). What is meant by "such as a sword" is an object

such as knives, glass mirrors, diamonds, and other objects.

other shiny, hard and waterproof objects (shiqalah

wa shalabah) which can be damaged if washed with water.

Then explain the reason (illah)

forgiven, because there was a difference of opinion, namely

"because it can be damaged" if washed with water".

1. The MUI Fatwa Decree dated May 23, 2003 concerning the Standardization of Halal Fatwa, especially regarding the prohibition of using alternate equipment between pork and non-pork products even though it has gone through the washing process.
3. Statement from LP POM MUI in the fatwa commission meeting on December 28, 2010, namely: Not all production facilities of a product that are affected by impurity can be purified using water because there is a possibility that it will affect the quality of the product. The facility is exposed to mutawassithah (moderate najis) because of

solid or liquid materials that do not come from pigs. In the industrial world, the materials used as cleaning agents are the same as products. For example, liquid products are cleaned with similar liquid materials such as oil treatment facilities are rinsed with oil as well (without involving heat). The impurities contained in the facility are oil-soluble materials. Meanwhile, solid products (for example, whey powder or lactose, non-dairy creamer) are cleaned with powder materials either in the form of finished products, or one of the ingredients contained in the product. Whey powder and lactose may contain feces of small amounts of animal enzymes that are not halal-certified. Non Dairy Creamer contains emulsifying ingredients that may come from animals that are not halal certified

4. Opinions of the participants of the Fatwa Commission meeting on December 23, 2010, December 30, 2010, and January 5, 2010.

By trusting in Allah SWT

## FATWA ON THE PURIFICATION OF THE MEANS OF PRODUCTION THAT SQUIRMING WITH A SORE THROAT BESIDES WATER

First: General Provisions

In this fatwa, what is meant by:

1. Mutawassithah impurity is medium impurity, i.e. impurity that is caused by contact with unclean goods other than najis mukhaffafah (fecal urine of a baby boy before the age of two years of consuming only breast milk), and unclean mughallazhah (excrement of pigs, dogs or their derivatives).

2. Production tools are all equipment in contact directly with the ingredients of the product when washed with water It can be damaged.

Second: Legal Provisions

1. Reaffirming the MUI fatwa number 4 of 2003 which reads: "An appliance shall not be used interchangeably between pig and non-pig products even though they have been through washing process".

2. In principle, the purification of an object, including a tool production, which is affected by mutawassithah (medium impurities) It is done using water.

3. Production equipment made of hard and non-hard objects absorbing najis (tasyarub), for example made of iron or Squirrels, when they are exposed to the squirrels, if they are purified using water will damage the tools and/or production process, so it can be purified by

use other than water, as long as the item is pure and

The marks of impurities in the form of smell, taste and color have disappeared.

A means of production may be used alternately between halal products and non-halal products that are exposed to mutawassithah impurities if before the production process purification is carried out as stipulated number two and three above.

Third: Closing Provisions

This fatwa is valid from the date it is set, provided that if in the future it turns out that there are mistakes, it will be corrected and perfected as appropriate.

So that every Muslim and those in need can know it, urge all parties to disseminate this fatwa.

Established in : Jakarta

On : 28 Rabi'ul Awwal 1432 H

3 M a r e t 2011 M

INDONESIAN ULEMA COUNCIL

# FATWA SUMMARY: Purification of Production Equipment (Non-Water Methods)

## □ 1. Background

### ► Fatwa Commission of the Indonesian Ulema Council (MUI)

This fatwa addresses industrial concerns where:

- Production equipment becomes **contaminated with moderate impurities (najis mutawassithah)**
- Washing with water may:
  - Damage machinery
  - Affect product quality
- Alternative cleaning substances may be more practical

## □ 2. Definition

### ◆ Mutawassithah Impurity

- Medium-level impurity (e.g., not pig/dog-related, not infant urine)
- Includes common impurities like blood, excrement (non-pig), etc.

### ◆ Production Equipment

- Tools directly used in manufacturing
- May be **damaged if cleaned with water**

## □ 3. Islamic Basis

### 📖 Qur'an

- Water is الأصل (primary means of purification):
  - 25:48 – “We sent down pure water from the sky”
  - 8:11 – Water used for purification

### 📖 Hadith

- Prophet ﷺ cleaned impurities using **water** (e.g., urine in mosque)
- Clothes with impurities must be **washed with water**
- However:
  - Companions wiped blood from **swords** and prayed → indicates **non-water cleaning can suffice for solid, non-absorbent objects**

## □ 4. Scholarly Opinions

### ➤ Two Main Views:

#### 1. Strict (Majority of Shafi'i, Hanbali)

- Only **water** can purify impurities
- Wiping alone is not sufficient

#### 2. Flexible (Hanafi, Maliki opinions)

- Any **pure substance** that removes impurity is sufficient
- Especially for:
  - Hard
  - Smooth
  - Non-absorbent materials (e.g., metal, glass)

## □ 5. Key Industrial Consideration

- Cleaning agents may include:
  - Oils (for oil-processing equipment)
  - Powders (for dry products like whey, lactose)
- Goal: remove impurity **without damaging machinery or product**

## □ 6. Legal Provisions (Hukm)

### ✓ 1. Reinforcement of Previous Rule

- Equipment used for **pork products cannot be reused** for halal products
  - Even if washed

### ✓ 2. General Rule

- **Water is the primary method** for purification

### ✓ 3. Exception (Important Ruling)

Production tools can be purified **without water** if:

✓ The material is:

- Hard
- Non-absorbent (e.g., metal, glass, steel)

✓ AND:

- Using water would damage equipment or process

✓ AND:

- Alternative cleaning substance is **pure (tahir)**

✓ AND:

- All traces of impurity are removed:
  - Smell
  - Taste
  - Color

### ✓ 4. Usage After Purification

- Equipment **may be reused** for halal production after proper purification

- Applies only to **mutawassithah impurities** (NOT severe impurities like pork/dog)

## □ 7. Key Principles

- إزالة النجاسة (removal of impurity) is the objective
- Method can vary if:
  - الأصل (water) is harmful/impractical
- **Function matters more than form** (removal vs. medium used)

## □ 8. Final Conclusion

### ☑ الأصل:

- Use **water** for purification

### ☑ Exception:

- Non-water cleaning is **permissible** if:
  - Equipment is hard and non-absorbent
  - Water causes harm
  - Impurity is fully removed

### ✗ Strict prohibition:

- Equipment used with **pork or severe najis cannot be reused**

## □ Simple Takeaway

Situation	Ruling
Normal impurity + water possible	Must use water
Water damages equipment	Non-water allowed
Hard, non-absorbent surface	Wiping/alternative valid
Pork contamination	Cannot reuse at all