

PURIFICATION (TATHHIR) OF MACHINES AND EQUIPMENT THAT ARE EXPOSED TO HEAVY UNCLEANNESS

(MUGHALLADZAH) WITH OTHER THAN WATER

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

Consider: 1. that certain machinery and equipment may be exposed or contacted with substances derived from heavy impurities (mughalladzah);
2. that the equipment as in point a cannot all

purification is carried out with water because it will damage the machine;

3. That regarding the above, questions arise in the community

Regarding the law of purification of equipment that has been exposed to heavy impurities (mughalladzah) with other than water;

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

Establish a fatwa on the law of purification of equipment that exposed to heavy impurities (mughalladzah) with other than water as guidelines;

Remembering:

1. The Word of Allah SWT; Among others:

وَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً طَهُورًا ٤٨

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

مِّنْهُ وَيُنَزِّلُ عَلَيْكُمْ مِّنَ السَّمَاءِ مَاءً لِّيُطَهِّرَكُم بِهِ ۝

“And He sent down rain from the sky to purify you,” (8:11)

قُلْ لَّا أَجِدُ فِي مَا أُوحِيَ إِلَيَّ مُحَرَّمًا عَلَى طَاعِمٍ يَطْعَمُهُ إِلَّا أَنْ يَكُونَ مَيْتَةً أَوْ دَمًا مَّسْفُوحًا أَوْ لَحْمَ خِنزِيرٍ فَإِنَّهُ رِجْسٌ

“Say, ‘O Prophet, ‘I do not find in what has been revealed to me anything forbidden to eat except carrion, running blood, swine—which is impure” (6:145)

قُلْ أُحِلَّ لَكُمْ الطَّيِّبَاتُ ۖ وَمَا عَلَّمْتُم مِّنَ الْجَوَارِحِ مُكَلَّبِينَ تُعَلِّمُونَهُنَّ مِمَّا عَلَّمَكُمُ اللَّهُ ۖ فَكُلُوا مِمَّا أَمْسَكْنَ عَلَيْكُمْ وَاذْكُرُوا اسْمَ اللَّهِ عَلَيْهِ ۖ

"They ask you, 'O Prophet,' what is permissible for them 'to eat'. Say, "What is good and lawful. Also what is caught by your hunting animals and birds of prey which you have trained as instructed by Allah. So eat what they catch for you, but mention the Name of Allah over it 'first'." (5:4)

أَلَا يَخْرُجُ اللَّهُ بِكُمْ الْيُسْرَ وَلَا يُرِيدُ بِكُمْ الْعُسْرَ

"Allah intends ease for you, not hardship," (2:185)

2. The following hadiths of the Prophet SAW:

عَنْ أَبِي هُرَيْرَةَ أَنَّهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: " طَهَّرُوا إِنَاءَ أَحَدِكُمْ إِذَا وَلَغَ الْكَلْبُ فِيهِ أَنْ يَغْسِلَهُ سَبْعَ مَرَّاتٍ أَوْلَاهُنَّ بِالتُّرَابِ " (رواه البخاري)

From Abi Hurairah ra. said: The Prophet PBUH said: "How to purify the vessel of one of you if licked The dog is to wash it seven times, the laundry of which first using the land" (HR. Al-Bukhari)

أَمَرَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِقَتْلِ الْكِلَابِ، ثُمَّ قَالَ: مَا بِالْهَمْ وَبِالْ كِلَابِ؟ ثُمَّ رَخَّصَ فِي كَلْبِ الصَّيْدِ وَكَلْبِ الْغَنَمِ، وَقَالَ: إِذَا وَلَغَ الْكَلْبُ فِي الْإِنَاءِ فَاغْسِلُوهُ سَبْعَ مَرَّاتٍ، وَعَقِّرُوهُ الثَّامِنَةَ فِي التُّرَابِ. رَوَاهُ مُسْلِمٌ

"The Prophet PBUH has ordered the killing of dogs- dogs, then he said: "What do they do with the dogs?" dogs?". Then the Prophet gave leniency in the dog to hunt and guard livestock. And he said: "When The dog has licked in your container so wash the container seven times, and smear the eighth with dust."

(HR. Muslim)

3. Fiqhiyah rules; among others :

"Difficulties lead to ease"

Note: 1. An Nawawi in the book Al Majmu' volume 2 page 580:

Our madhhab is of the opinion that the licking of a dog defiles and The container must be washed seven times, one of which is mixed with soil. This is the opinion of most scholars. Thus it is that narrated by Ibn Mundzir from Abu Hurairah, Ibn Abbas, Urwah ibn Zubair, Thawus, 'Amr ibn Dinar, Malik, Al Auza'i, Ahmad, Ishaq, Abu Ubaid, and Abu Tsaur. Az Zuhri thinks it is enough to wash three times. Meanwhile, Abu Hanifah argued that "it is mandatory to wash until It is considered sacred even if only once. The law applies to all the nasis ainiyah. As for purifying the unclean of hukmiyah must be washed three times". Imam Ahmad argued that "it is mandatory to wash eight times, one of which is mixed with the soil", this is also a narration from David. Imam Malik and Al Auza'l argues that the container that is licked by dogs, then The food and drinks contained in it are not unclean. Obligations Washing containers is ta'abbudy. Imam Malik even argues that it is permissible to perform ablution with water that has been licked by dogs.

2. An Nawawi in the book Al Majmu' volume 1 page 95:

We have already mentioned that removing impurities should not be (invalid), in our opinion and the majority of scholars, except with water; so it should not be with vinegar and not with other liquids. Among those who hold this opinion is the Imam Malik, Muhammad bin alhasan , Zufar, Ishaq bin Rahawaih, and is one of the two opinions of Imam Ahmad. Abu Hanifah, Abu Yusuf and Daud were of the opinion that it was possible to remove impurities from clothes and bodies with every fluid that can flow, i.e. by washing it, such as: vinegar and rose water; no can be with oil/ butter and broth. There is information (about opinion) from Abu Yusuf that it is not permissible or invalid remove feces from the body except with water. Their opinion is refuted by a hadith narrated by Aisha ra, who said: "Among us there is a woman who has only one clothes she wears when she menstruates. If menstrual blood hits his clothes, then throw them away by scraping with his nails. Hadith narrated by al-Bukhari... And (also denied) with hadith of Abi Said al-Khudri ra, he said, the Prophet PBUH said: "If If one of you comes to the mosque, he should notice, if he sees on his two footwear there is dirt or something that hurts, then he should rub it and Then pray using the two footwear.

Hadith hasan Narrated by Ahmad with an authentic sanad.

3. The opinion of Asy Syarnablali in the book Maroqil Falah:

"The place where the dog licked is holy after being washed three times, Seven washes are sunnah"

Al-Hatthab's Opinion in the book Mawahib Al-Jalil li Syarh Mukhtashar Al-Khali volume 1 page 175:

Meaning: "We are of the opinion that the command to wash seven times In the hadith it does not show an obligation, because there is evidence (QS. Al Maidah verse 4) about the sanctity of dogs. Ibn Bashir narrated from kitab Mudawwanah bahwa perintah tersebut adalah sunnah".

5. The opinion of Ibn Rushd, a scholar of the Maliki madhhab, in the book Bidayah al-Mujtahid, volume 1 page 90:

Meaning: "(the scholars) have different opinions on purification (tathhir) uncleanness other than water, either liquid or solid. One group thinks it is permissible as long as something is sacred and It is possible to remove the unclean goods ('ain an-najasah) either liquid or liquid dense, as Abu Hanifah and his followers believed. And other groups argue that it is not permissible to remove the stool with other than water, except in the case of istijmar (cebok with stones) agreed upon by the scholars, as the opinion of Imam Malik and Imam Shafi'i".

6. The opinion of Al Kamal Ibn al-Humam, a scholar of the Hanafi madhhab, in his book Fathu al-Qadir volume 1 page 198:

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 does not absorb impurities. This means that the impurities that are affected by the outside are sufficiently removed by being rubbed. The sentence "because it does not absorb uncleanness" explains that the reason for its permissibility is because it is a shiny object, hard and waterproof (shaqil), so that if only it is waterproof It is still not holy except with water. This author's opinion based on a saheeh hadith that the companions of the Prophet PBUH fought with the disbelievers by using the sword, then They rubbed their swords and then prayed steadily bring it"

7. The opinion of al-Kasani, a scholar of the Hanafi madhhab, in his book Badaa-i' as-Shanaa-i' Fi Tartib asy-Syaraa-i' volume 1 page 85:

Meaning: "if an unclean (whether dry or wet) hits shiny, hard and waterproof objects (shulban shaqilan), such as swords, mirrors and the like, then it can be holy by being wiped, because the unclean cannot be absorbed into it"

8. The opinion of Ar-Ramli, a scholar of the Shafi'i madhhab, in his book Nihayah al-Muhtaj Ila Syarh al-Minhaj volume 1 page 258:

It means: "he explained, shiny, hard and waterproof objects (shaqil), Those who are affected by uncleanness even though it has not dried up, the law is unclean. This opinion is not entirely correct, because it is actually The ruling is najis 'aini. The opinion is intended to countering the opinion that states that for purify it simply by rubbing. Opinion (Imam Nawawi) in the book Raudhatu at-Talibin, he stated: I am of the opinion that according to the Shafi'i madhhab if the unclean is exposed to a material that is shiny, hard and waterproof (shaqil) like a sword and a mirror It cannot be holy just by being wiped, but it must be watered (with water)"

9. The opinion of al-Imam an-Nawawi, a scholar of the Shafi'i madhhab, in his book al-Majmu' Syarh al-Muhadzdzab volume 2 page 599:

Meaning: "if the impurities are exposed to shiny, hard and waterproof objects (shaqil) like swords, mirrors and the like, then it is not holy only by being rubbed. The object cannot be holy except by washing with water like any other object, as the priest thinks Ahmad ibn Hambal and Imam Daud Az-Zhohiri. While the imam Malik and Imam Abu Hanifah are of the opinion that the object is sacre by being swept away"

10. The opinion of Ibn Qudamah, the scholar of the Hanbali madhhab in his book as-Syarh al-Kabir Li Ibni Qudamah volume 1 page 289:

Meaning: "If the impurities are exposed to shiny, hard and impermeable objects water (shaqil) such as mirrors and the like, so you have to wash it with water and not pure just by rubbing, because the object that is unclean, it is not enough to just be rubbed like other vessels"

11. The opinion of ad-Dardir, a scholar of the Maliki madhhab, in his book as-Syarh al-Kabir Li ad-Dardir volume 1 page 77:

Meaning: "and it is forgiven (purifying with nothing but water) towards objects such as shiny and hard swords (shaqil). The What is meant by "such as a sword" is a similar object such as a knife, glass mirrors, diamonds, and other shiny, hard objects and waterproof (shiqalah wa shalabah) which can be damaged if washed with water. Then explain the reason (illah) He

forgave him, because there was a difference of opinion, namely "because it can "if washed with water".

12. Quote from the book al Fawakih al Dawani ala Risalah Ibn Abi Zaid al Qairawani by Syihabuddin al Nafrawi al Maliki al Azhari volume 1 page 248:

Meaning: "(Khotimah) Imam Kholil mentioned the general rules about the uncleanness that is forgiven, both the true unclean and the the Devil (Dhanni). "And forgive the unclean that is difficult to purified like hadas mustankah (because of beser), the blood that is discharge due to hemorrhoids that affect hands or clothes, clothes breastfeeding mother, very little blood, pus, horse urine about people on the battlefield, fly marks from the cage, cupped leather surface, clay. and clothing parts.

A woman who stretches below, feet that step on the poop dry, khuf, sandals exposed to livestock manure if cleaned with other than water; because indeed khuf, sandals, soles of feet, istijmar in the dome and anus, cupped skin, sword that is hard can be removed from the impurity with anything other than water".

13. Quote from the book al Bayan by Abu al Husain Yahya bin Abu al Khoir bin Salim al Imroni al Yamani al Shafii volume 1 page 11:

Meaning: "Abu Hanifah allows to remove impurities with liquid substances other than water, such as vinegar. Al Ashom allows To get rid of hadats with a pure liquid substance with in addition to water, such as milk. The evidence used as a backup is hadith of the Prophet (saw) "Allah created Water as something holy and purify".

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.
2. Statement from LPPOM MUI at the fatwa commission meeting on January 17, 2019:

a. that certain machinery and equipment may be exposed to heavy impurities derived from the material (there is the use of materials that are contains pig derivatives) or contact with media for Validation of washing results (media swab test, media fill, media contact plate);

b. that the above condition of the machine and equipment in washing:

1) should not be exposed to water at all, because the water will damage to the machine;

2) Washing is done by rinsing/draining material or product, sprayed with compressed air, wiped with oil (white oil) or simply brushed;

3) Cannot be soaked or sprayed with water but wipes wet, as spraying and soaking can damage the machine.

16. Opinion of the participants of the Fatwa Commission meeting on August 14

2019 and on January 8, 2020.

By trusting in Allah SWT.

FATWA ON PURIFICATION (TATHHIR) OF MACHINERY AND EQUIPMENT

WHO IS AFFECTED BY HEAVY IMPURITIES (MUGHALLADZAH) WITH OTHER THAN WATER

First: General Provisions

In this Fatwa, what is meant by:

Mughalladzah impurities are heavy impurities, i.e. impurities of pigs, dogs and derivatives both or one of the two.

Second: Legal Provisions

1. Reaffirm MUI fatwa number 4 of 2003 concerning

The standardization of the Halal Fatwa states, among others:

a. that purification (tathhir) is unclean (mughalladzah) that comes from

from pigs/dogs is washed with water as much as 7

one of which is soil/dust or its replacement that

has the same cleaning power.

b. An appliance must not be used alternately between products

pigs and non-pigs even though they have gone through the washing process.

2. Certain machinery and equipment that are exposed to or in contact with faeces

heavy (mughalladzah) and will be damaged if exposed to water, can be purified

using other than water, characterized by a loss of smell, taste

and color.

3. Washing utensils and detergents other than water used for purification

(Tathhir) machinery and equipment as in point 2 must be holy.

The purification ability with other than water as referred to in provision number 2 (two) above, must be after a halal audit by and based on the decision of the MUI Fatwa Commission.

Purification as referred to above is not required by washing it seven times. Fourth: Closing Provisions

This fatwa comes into effect on the date set, with the provision that if in the future it turns out that improvements are needed, 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.

Summary

- **Fatwa:** Indonesian Ulema Council (MUI) – Purification of Machines Exposed to Heavy Impurity (Mughalladzah) Using Other Than Water
- **Product:** Industrial machinery and equipment contaminated with **heavy impurities** (e.g., pork/dog derivatives)
- **Permissibility:**
 - **Conditionally permissible** to purify using **non-water methods**
 - **Condition:**
 - Water cannot be used due to **risk of damage**

- Impurity must be **effectively removed** (no smell, taste, or color remains)
 - Cleaning substances must be **pure (halal)**
 - Must be **approved via halal audit and MUI decision**
 - **Restriction:** Equipment **should not be used interchangeably** for halal and pork products
- **Proof:**
 - Qur'an: Water is الأصل in purification (25:48, 8:11), but Islam intends **ease, not hardship** (2:185)
 - Hadith: Standard rule—dog impurity requires washing **7 times with soil**
 - Fiqh principles: “Hardship brings ease” (المشقة تجلب التيسير)
 - Scholarly: اختلاف:
 - Majority: purification requires water
 - Hanafi & some Maliki views: **other substances can purify** if impurity is removed
 - Industrial necessity (machines damaged by water) justifies **exception**