

RECYCLED WATER

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

CONSIDER: a. that technological developments make it possible to recycle water

which originally came from waste mixed with

dirt, unclean objects, and other decaying components

absolute water;

b. that the use of recycled water in the community is increasing

Along with the rapid increase in water demand and the decline of

the quality of water sources due to the increase in population,

the pace of urbanization and industrial development;

c. that so far there has been no standard of halal in

Recycled Water Utilization So Questions Arise

about the law of its use;

d. that it is therefore considered necessary to establish a fatwa

about the use of recycled water to be used as a guideline.

: 1. Firman Allah SWT:

لِيُحِقَّ الْحَقَّ وَيُبْطِلَ الْبَاطِلَ وَلَوْ كَرِهَ الْمُجْرِمُونَ ٨

“to firmly establish the truth and wipe out falsehood—even to the dismay of the wicked.”
(8:8)

وَهُوَ الَّذِي أَرْسَلَ الرِّيحَ بُشْرًا بَيْنَ يَدَيْ رَحْمَتِهِ وَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً طَهُورًا ٤٨ لِنُحْيِيَ بِهِ بَلْدَةً مَيِّتًا وَنُسْقِيَهُ مِمَّا خَلَقْنَا
أَنْعَامًا وَأَنَاسِيًا كَثِيرًا ٤٩

“And He is the One Who sends the winds ushering in His mercy, and We send down pure rain from the sky, giving life to a lifeless land, and providing water for countless animals and humans of Our Own creation.” (25:48-49)

وَكُلُوا مِمَّا رَزَقَكُمُ اللَّهُ حَلَالًا طَيِّبًا ۗ وَاتَّقُوا اللَّهَ الَّذِي أَنْتُمْ بِهِ مُؤْمِنُونَ ۝ ۸۸

“Eat of the good, lawful things provided to you by Allah. And be mindful of Allah in Whom you believe.” (5:88)

وَأَاتِ ذَا الْقُرْبَىٰ حَقَّهُ ۖ وَالْمِسْكِينَ وَابْنَ السَّبِيلِ وَلَا تَبْذُرْ نَبْذِيرًا ۚ إِنَّ الْمُبْذِرِينَ كَانُوا إِخْوَانَ الشَّيَاطِينِ ۗ وَكَانَ الشَّيْطَانُ لِرَبِّهِ ۚ كَفُورًا ۚ ۲۷

“Give to close relatives their due, as well as the poor and ‘needy’ travellers. And do not spend wastefully. Surely the wasteful are ‘like’ brothers to the devils. And the Devil is ever ungrateful to his Lord.” (17:26-27)

2. Hadith of the Prophet PBUH, including:

عَنْ عُمَرَ رَضِيَ اللَّهُ عَنْهُ قَالَ : سُئِلَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنِ الْمَاءِ
وَمَا يَتَوَبَّهُ مِنَ الدُّوَابِّ وَالسَّبَاحِ فَقَالَ إِذَا كَانَ الْمَاءُ قَلْتَيْنِ لَمْ يَحْمِلْ
الْحَبْثَ (رواه الحاكم)

"From Umar ra he said: The Prophet PBUH was once asked about

and those affected by livestock and wild animals, then

He said: "When the water has reached two kullahs, then

does not contain uncleanness" (HR. al-Hakim)

عَنْ أَبِي أُمَامَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : إِنَّ الْمَاءَ
طَهُورٌ لَا يَنْجَسُهُ شَيْءٌ إِلَّا مَا غَلَبَ عَلَى رِيحِهِ وَطَعْمِهِ وَلَوْنِهِ (رواه ابن
ماجه)

"From Abi Umamah ra, the Prophet PBUH said:

"Verily the water is holy and no one defiles it

except for something that changes its smell, taste, and color (HR.

Ibn Majah)

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ يَقُولُ : سَأَلَ رَجُلٌ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ يَا رَسُولَ اللَّهِ إِنَّا نُرَكِّبُ الْبَحْرَ الْقَلِيلَ مِنَ الْمَاءِ فَإِنْ تَوَضَّأْنَا بِهِ عَطَشْنَا أَفَتَتَوَضَّأُ بِمَاءِ الْبَحْرِ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ هُوَ الطَّهُورُ مَاؤُهُ الْحِلُّ مَيْتَتُهُ (رواه ابن حبان و الحاكم)

From Abi Hurairah ra. he said: One of the companions asked the Prophet PBUH: O Messenger of Allah, we ascended marine vessels, with little water supply. If we use to perform ablution, then we will thirst, whether we Is it permissible to perform ablution with sea water?" The Messenger replied: "The sea is The water is pure, the carcass (sea beasts) are halal" (HR. Ibn Hibban and al-Hakim)

عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ : قِيلَ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : أَتَتَوَضَّأُ مِنْ بَنَرٍ بُضَاعَةٌ وَهِيَ بَنَرٌ يُطْرَحُ فِيهِ الْحَيْضُ وَ لَحْمُ الْكِلَابِ وَالتَّيْنُ فَقَالَ : إِنْ الْمَاءَ طَهُورٌ لَا يُنَجِّسُهُ شَيْءٌ (رواه الثلاثة و صححه أحمد)

"From Abi Sa'id al-Khudri ra, it was asked to The Prophet (peace and blessings of Allaah be upon him) said: "Are we doing ablution from the well of budla'ah? that is the well that people use to throw blood Menstruation, dog carcasses and poop? Then the Prophet (peace and blessings of Allaah be upon him) replied: "The water is pure and purifying, there is no something that defiles him" (HR. The Three Priests and saheeh by Imam Ahmad)

3. Qaidah fiqhiyyah

"The law of origin in things (outside of worship) is permissible"

"The harm must be eliminated."

1. Scholars' opinions on the issue of water purification procedures who are affected by impurities, as Imam al-Syirazi views

in Kitab al-Muhazzab, and Imam Ibn Qudamah in al-Mughni:

"If you want to purify unclean water, you must

seen, if the impurity is due to a change in the nature of the water and

There are more than two types of Scarlet Witches.

(i) eliminate the cause of water change (smell, taste,

color), (ii) add water, or (iii) take

in part. (To be holy) because that causes water

The impurity is because it has changed, and has been eliminated

(hence becoming holy).

If dust or limestone is put in the unclean water

then lost the change, so in this case

There are two opinions: Imam Shafi'i stated in the book al-

Um that such a thing is not holy, as is the case

purify the water by giving lime or perfume

which causes a loss of smell that causes uncleanness.

The second opinion as in the book of al-Harmalah

declaring such to be holy. This second opinion

which is more true, because the change of water has been lost so that

become as it was when it was lost, the change of water by itself or with other water.

This is different from the case of unclean water with lime added

Perfume and perfume because the smell is still there.

But it's not holy because of the smell of lime and perfume more.

strong.

If the amount of water is two kullahs, then it becomes holy with purification process as mentioned except by

process of partial retrieval, this process cannot

purify by reducing the amount of water to less than two

kullah and contains uncleanness.

If the unclean water is small, for example less than two kullahs,

then it can be purified by adding water to the

into two kullahs, and can also be with

The way of mukatsarah, which is to add water even if it is less

from two kullahs like soil that is affected by feces if watered

water until the impurities disappear. One of the scholars of Shafi'iyah

such an opinion cannot be holy because

less than two kullahs and in them there is uncleanness. Opinion

which declares to be holy, is stronger, because the water becomes

if you get dirty. And here the water comes on the impurities then

It is not unclean, because if it is unclean, then it is not unclean.

It also becomes holy clothes that are unclean if they are sprinkled with water

on it. As-Syirazi, al-Muhadzab Juz I page 5

"There are three ways to purify water that is affected by impurities:

First, if the water is less than two kullah purification

by means of mukatsarah which is to add water to two holy kullah, either by pouring or increasing from springs, then eliminate changes (color, odor, taste) water if there is indeed a change in water, if there is no changes (color, smell, taste) of the water so that the purity is enough with This is the way to go. The reason is that the water of the two kullah is not contains unclean and does not become unclean except by there are changes (color, taste, smell). Therefore if the water is two Kullah exposed to unclean water will not immediately become unclean while unchanged (color, taste, smell), consequences of The purity of the water of the two kullahs is the purity of the goods that mixed on it.

The second part if the amount of water of the two kullahs is right, it is not closed possibility of not changing because of impurity, then becoming holy by way of mukatsarah as mentioned above. If water changed the way of purification with one of the in two ways; in the manner of mukatsarah as above if it is possible to remove the change, or by leave it until it loses its changes due to the length of time Silence.

The third part if the water is more than two kullahs, there are two things: First, if the water is unclean but does not change (color, smell, taste) then there is no other way to purify it except in a prefaceted way. Second, if the water changes

with impurity then the way to purify it is wrong

One of the three ways: by means of plagiarism, eliminating

change it by silencing it, or removing it

cause of the change in water, then there are more than two

And if there are less than two leftovers, then there are less than two of them.

before the disappearance of the change (color, smell, taste) does not

changes that cause the impurity of the water;

Because of the lack of water, it can get dirty, it doesn't go away.

unclean with the loss of change, therefore there is a lot of water

to become holy by removing impurities and the length of silence,

and it does not become holy with a little water, because the water is abundant

When the base is unclean because it changes (color, smell, taste)

then it will lose its impurity if it loses its change, such as

khamr if it turns into vinegar. While water is little

The cause of the uncleanness is that it is exposed to the unclean, not the change

(color, smell, taste) water, so that the loss of change is not

automatically becomes the loss of uncleanness. (Ibn Qudamah in al-

Mughni)

1. Results of the Workshop on Recycled Water organized by LP-POM MUI on March 17, 2009.
2. Expert testimony from the Department of Agricultural Industrial Technology, Faculty of Agricultural Technology IPB regarding the application of recycled water in several countries, experts from the Jakarta Regional Drinking Water Company (PDAM) regarding the water treatment system in PDAM, experts from the Ministry of Health regarding healthy and drinkable water standards, and experts from the State Ministry of Environment regarding Government policies in the management of water resources and water recycling;

3. A paper on the law of recycled water in fiqh studies presented by Ahmad Munif Suratmaputra, Member of the Fatwa Commission of the Indonesian Ulema Council;
4. Opinions, suggestions, and inputs that developed in the Fatwa Commission Session at the Fatwa Commission Meeting on January 27, 2010.

By trusting in Allah SWT

: FATWA ON RECYCLED WATER

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General Enlightenment

1. In this fatwa, what is meant by recycled water is water processed (technological engineering) from water that has been used (musta'mal), exposed to impurities (mutanajjis) or has changed one of its properties, namely taste, color, and smell (mutaghayyir) so that it can be reused.
2. The water of the two kullahs is the water whose volume reaches the most less than 270 liters.

Legal Provisions

1. Recycled water is holy and purifying (thahir muthahhir), As long as it is processed in accordance with the provisions of fiqh.
2. The provisions of fiqh as referred to in the provisions

Law number 1 is in one of the following three ways

:

- a. Thariqat an-Nazh: i.e. by draining the water that affected by impurities or that have changed their nature;

So that all that remains is water that is safe from impurities and that does not change one of its properties.

b. Thariqah al-Mukatsarah: i.e. by means of adding holy water again purifying (thahir muthahhir) on water that is exposed to impurities (mutanajjis) or that changes (mutaghayyir) until reach a volume of at least two kullahs; and elements impurities and all the properties that cause the water turns into lost.

c. Thariqah Taghyir: i.e. by changing the water that exposed to impurities or that have changed their nature by using tools that can restoring the original properties of the water to be holy again purifying (thahir muthahhir), provided that:

1) The volume of water is more than two kullahs.

2) The aids used must be pure.

3. Recycled water as referred to in figure 1 may used for ablution, bathing, purifying the impurities and istinja', as well as halal drinking, is used for cooking and for other purposes, as long as it does not harm health.

Recommendations

1. Asking the Government to include halal water standards in the determination of provisions regarding clean water standards and

drinking water standards in addition to health standards, according to with the provisions of this fatwa.

2. Asking the Government, PDAM and those who manage the cycle water reps and all stakeholders are expected improve the quality and quality of the sophistication of the tools that used in line with the progress of the times with make this fatwa as a guideline.

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INDONESIAN ULEMA COUNCIL

FATWA COMMISSION

MUI Fatwa on Recycled Water (Simplified Explanation)

1. What is “Recycled Water”?

Recycled water refers to:

- Water that has been **used before** (e.g., wastewater),
- Or **contaminated (najis / impure)**,
- Or has **changed in color, smell, or taste**,
- Then **processed using technology** so it can be reused.

2. Core Ruling (Main Verdict)

👉 Recycled water is:

✔ **Permissible (halal), pure, and purifying (ṭāhir muṭahhir)**

IF it is treated according to Islamic purification principles.

3. Accepted Methods of Purification (Fiqh-Based)

The fatwa allows **3 main methods**:

A. Tharīqat an-Nazḥ (Draining Method)

- Remove contaminated water.
- Leave only **clean, unchanged water**.

👉 Result: Remaining water is pure.

B. Tharīqat al-Mukātharah (Dilution Method)

- Add clean water to contaminated water.
- Until it reaches at least:
 - **Two qullahs (≈ 270 liters)**

✔ Condition:

- No remaining **change in smell, taste, or color**

👉 Result: Water becomes pure again.

C. Tharīqat at-Taghyr (Transformation Method)

- Use **technology or treatment systems** (filters, chemical processes, etc.)
- Restore water to its original pure state.

✔ Conditions:

1. Water volume ≥ 2 qullahs
2. Treatment materials must be **pure**
3. All impurity indicators (color, smell, taste) are removed

👉 Result: Water becomes fully pure and usable.

4. Permissible Uses of Recycled Water

Once properly purified, recycled water can be used for:

- **Wudu (ablution)**
- **Ghusl (ritual bathing)**
- **Cleaning impurities (najis)**
- **Istinja' (personal hygiene)**
- **Drinking**
- **Cooking**
- **General daily use**

⚠️ شرط (Condition):

➡ It must **not harm health**

5. Key Islamic Principles Behind the Fatwa

- **Water is originally pure**
- Impurity is removed when:
 - Its **effects disappear** (no smell, taste, color)
- **Harm must be avoided**
- **Necessity and public benefit** (e.g., water scarcity) are considered


Important Limits

- If impurity effects **remain detectable**, it is **not pure**
- Treatment must be **effective and complete**
- Health safety is **mandatory**

6. Practical Interpretation (Modern Context)

This fatwa supports:

- Modern **water recycling systems**
- Urban **wastewater treatment plants**
- Sustainable water use in:
 - Cities
 - Industry
 - Agriculture

 As long as:

- Scientific treatment removes impurities
- Islamic purity conditions are fulfilled

Bottom Line

✓ Recycled water is **Islamically permissible and usable**

⚠ But only **after proper purification** that removes all traces of impurity and ensures safety.