213577 - How can carpets be purified, and what is the ruling if any impurity has dried up without water being poured on it?

the question

If some impurity (najasah) falls onto our carpet, how can this impurity be removed, so that the carpet will become pure again? What should be done if this impurity dries up – does the carpet remain impure (najis)? Can I recite verses of Quran if I am in a state of impurity (najasah), such as in the case where I am obliged to do ghusl?

Detailed answer

Praise be to Allah.

If impurity falls onto a large carpet, then the way to purify it is by pouring water onto the site of the impurity until the water overwhelms the impurity that fell on it. Then the contaminated water should be removed, using a sponge or other tool. If the impurity disappears as a result, and no trace is left of it, then this is the desired outcome. If it has not disappeared, then it should be washed again, a second and third time, until you think it most likely that it has disappeared.

It does not matter if the colour of the impurity remains on furnishings or garments, so long as the substance of the impurity itself has disappeared, because the Prophet (blessings and peace of Allah be upon him) said concerning menstrual blood that gets on one’s clothing: “It is sufficient to use water, and any trace left does not matter.” Narrated by Imam Ahmad (8412); classed as saheeh by Shaykh al-Albani.

An-Nawawi (may Allah have mercy on him) said: It should be understood that what is required with regard to removing impurity is to get rid of it completely. If the impurity is deemed to be such on the basis of a ruling, which is impurity that cannot be seen with the eye, such as urine and the like, it must be washed once, and it is not essential to do more than that, but it is recommended to

wash it a second and third time, because the Prophet (blessings and peace of Allah be upon him) said: “When one of you wakes up from sleep, let him not put his hand into a vessel until he has washed it three times.”

But if the impurity is visible, such as blood and the like, it is essential to remove its substance, and after removing it it is recommended to wash it a second and third time.

End quote from Sharh Muslim.

The scholars of the Permanent Committee (5/364) were asked: Many people use luxury carpets in their homes. If a child of any age, for example, urinates on the carpet, is it sufficient to pour water on it in order to cleanse it of the impurity, seeing that the carpet may be large and may be attached to the floor [fitted carpet], or there may be large pieces of furniture and beds on it, or not?

They replied: If the one who has urinated on these carpets and the like is a [baby] boy who is not yet eating solid food, sprinkling water over the entire area affected by the impurity is sufficient to purify it, and it is not essential to squeeze it or wash it.

But if the child is eating solid food, or is a girl, regardless of whether she is eating solid food or not, then it must be purified by washing. It is sufficient to pour water on the site of the impurity, and it is not essential to remove the carpet or squeeze it; this is like the way of removing impurity on the ground, because it is proven in as-Saheehayn from Anas (may Allah be pleased with him) that a Bedouin urinated in the mosque and the Prophet (blessings and peace of Allah be upon him) instructed that a bucket of water be poured over his urine. End quote.

Shaykh Ibn ‘Uthaymeen (may Allah have mercy on him) was asked: What is the way to purify a large carpet from impurity? Is squeezing when washing it required after removing the substance of the impurity?

He replied: The way to purify a large carpet from impurity is to first remove the substance of the impurity, if it has mass. If it is solid, it may be picked up, and if it is liquid – like urine – it may be

soaked up with a sponge until it is completely removed, then after that water should be poured on it, until it is thought most likely that its traces, or the impurity, has disappeared. That may be achieved, in the case of urine, by pouring water on it twice or three times. As for squeezing it, that is not necessary, unless removal of the impurity depends on that, such as if the impurity has penetrated into the thing being washed, and it is not possible to clean its interior except by squeezing it; in that case it must be squeezed.

End quote from Fatawa Noor ‘ala ad-Darb.

But if the impurity that fell on the carpet is the impurity of a dog, then it must be washed seven times.

For more information, please see the answer to question no. 41090.

Secondly:

If the impurity has dried up and no trace of it can be detected, such as colour, taste or smell, then in this case there is a difference of opinion among the scholars. The more correct view is that water is not needed to remove the impurity; rather once its characteristics disappear, the ruling no longer applies to it, whether the characteristics were removed with water or any other liquid, or because it has remained for a long time and has been exposed to air, sun and wind.

Shaykh Ibn ‘Uthaymeen (may Allah have mercy on him) was asked: The ground becomes pure from the impurity of urine when it dries out due to the effect of the sun. Is it essential that the sun should have a direct effect on it, or [does it become pure] simply as a result of drying out? Is the ruling on the carpets inside the house the same, whether they are attached to the ground [fitted carpets] or not?

He replied: What is meant by the ground becoming pure due to the effect of the sun and wind is not simply drying up; rather the traces of the impurity must disappear, so that no visible trace remains of the urine or impure thing.

Based on that, we say: If there is urine on the ground and it dries up, but there is still a visible

trace of the urine in that spot, then it does not become pure thereby.

But if some time passes, and all traces of it disappear, then it does become pure as a result, because impurity has a substance that must be removed and got rid of. If this substance is removed by any means, then the place becomes pure.

With regard to carpets that are spread on the ground, whether they are attached to the ground [fitted carpets] or otherwise, they must be washed, and the way to wash them is by pouring water on them, then drying it up with a sponge, then pouring water a second time and a third time, until it is thought most likely that all traces of the impurity have been removed.

End quote from Fatawa Noor ‘ala ad-Darb.

For more information, please see question no. 145695.

Thirdly:

It is not permissible for the one who is junub to recite Quran, whether from the Mus-haf or from memory, until he has done ghusl and purified himself.

For more information, please see the answer to question no. 10984.

It should be noted that if a Muslim becomes junub, it cannot be said that he is najis or in a state of najasah; rather he is still tahir, because the Prophet (blessings and peace of Allah be upon him) said: “The believer does not become najis.” Al-Bukhari (275) and Muslim (271).

But if there is any najasah (impurity) on his body, it does not invalidate his wudoo’ and does not prevent him from reciting anything of the Quran.

For more information, please see the answer to question no. 10672.

And Allah knows best.