

Notes of Lectures on Fiqh by Maulana Sadiq Hasan Lecture # 26 (Thursday 11 September 2003)

KUR AND QALEEL WATER

☀ Water is normally used to make a najis thing tahir. Based on its quantity, the water normally used for taharat can be of two types as used in fiqh terminology:

- (a) Kur water (kaseer or in abundant quantity as defined below)
- (b) Qaleel water (a quantity less than kur water)

It is necessary to understand the definition of Kur water in fiqh, because there are different methods of making a najis thing tahir using Kur water and Qaleel water (less than Kur water). One should refer to the Risalah of his Marja for more details of making tahir of different najis things.

☀ **Kur Water** can be defined by weight or by volume. Mujtahids differ on the amount of water defined as Kur. **In terms of weight**, a Kur water is a body of water, which is still (not moving) and of at least 977 kg or 983 kg in weight (as per different views of Mujtahids). If the amount of water is less than this weight, then the water is called Qaleel water. Ayatullah Seestani, on the basis of Ehtiyate Wajib, does not consider the weight measure to define the quantity of Kur water.

In terms of volume measure, a Kur water is a body of water defined by different Mujtahids as follows:

According to Ayatullah Khui: 3 span (length) x 3 span (breadth) x 3 span (depth) = 27 cubic span

According to Ayatullah Khomeini and Khamenie: 3.5 span (length) x 3.5 span (breadth) x 3.5 span (depth) = 42.87 cubic span

According to Ayatullah Seestani: 36 cubic span of water using any dimensions of a container.

If the volume of water is less than the above volume, it is called Qaleel water.

☀ Examples of Kur water: Large water tanks, swimming pool, home water taps connected to large water reservoir somewhere, etc.

Examples of Qaleel water: Water in a jug, bucket, cup, can etc.

☀ If a najis thing (e.g. blood or urine) falls into a quantity of water equal to or larger than Kur, then that water does not become najis except when the najasat is so much that it changes the colour or the smell or the taste of the water.

☀ If a najis thing falls into Qaleel water (less than kur), then the water becomes najis immediately.

☀ Muslims are allowed to swim in a swimming pool with non-Muslims from the point of view of najasat/taharat, as the water is more than Kur water.

☀ If a qaleel (or Kur) quantity of water becomes najis, then such water can be made tahir by connecting it to a source of Kur water even for a few seconds, but if there was a change in the taste, smell or colour of the water due to najasat, then it is necessary to keep it connected to source of Kur water till the removal of this change.

WAJIB AND MUSTAHAB IN SALAT

☀ Salat contains many wajib and mustahab things. It is necessary to understand precisely the wajib and mustahab parts in salat so that under certain situations, salat can be offered properly within time. One must be careful about wajib and mustahab parts of salat especially due to three reasons:

- (a) When completing salat just before the end of salat time, it becomes wajib to leave out mustahab things in salat
- (b) Once you have started your wajib salat, it would be a sin to break the salat (except in a necessity).
- (c) If someone is old and he has many qaza salat to offer, then it is compulsory on him to complete all qaza salat with wajib things only if he does not have enough strength.

MAKROOH ACTS DURING SALAT

☀ During salat, one should concentrate towards Allah. One should avoid doing the following acts during salat. They are allowed but makrooh (undesirable), but if performed intentionally or unintentionally, they will not affect the validity of salat (although the sawab will be lesser by performing them).

- To move eyes from qibla direction
- To play with beard
- To moan or groan
- To recite 2 suras instead of one intentionally after Surah Al Hamd in first or second rakat
- To blow the place of sajdah or sajdagah
- Intentionally holding urine or stool (except when salat is going to be qaza)
- To read text on stone in the ring
- To pause to listen to something
- To stick some note or clap to indicate someone that you are praying
- To convey message to others by pointing towards something
- To pick up something (like walking stick) and handed over to others
- To pick up the child
- To breast feed a child while observing full hijab
- To move while performing salat without moving direction from qibla. In this case one has to stop recitation of salat during movement and restart recitation once become still.
 - To flick away or kill any fly or insects *To throw stone to keep dog away
 - To remove teeth *To play with tasbeeh
 - To look towards sky *To cuff hands at behind
 - To close eyes *To wear tight cloths
 - To cut nails or cut hair *To read a book
 - To snap the fingers *To gape
 - To stretch *To spit

☀ While offering salat, if your dress or body becomes najis, then you must first try to clean or remove the najasat or remove the najis dress during salat without moving from Qibla or without exposing those parts of the body, which are necessary to cover during salat. You must pause reciting wajib part in salat for a while in doing so. It is not allowed to break salat for this reason. If it is impossible to remove najasat or najis dress during salat, (and if sufficient time for salat still exists), then only you can break salat, and offer salat again with tahir dress and body.