# "The Regulation of Purity (*Ṭahāra*) and Impurity (*Najāsa*) in Islam: Practical, Socio-Ethical and Theological Implications"

**2nd - 3rd July 2020**

AL-MAHDI INSTITUTE

# CONTENTS

# INTRODUCTION

The practical importance of regulations pertaining to purity (*ṭahāra*) and impurity (*najāsa*) in Islam are testified to, not only by the typical treatment of purity as the opening chapter within works of juristic rulings, but also by their immense relevance to the daily lives of Muslims. Jurisprudential discussion of impurities (*najāsa*) - be they regarding essentially impure substances (*najis al-ʿayn*) or the different states of impurity - likewise are far from being merely theoretical. Such rulings inform the nature of Muslim communal life, social interactions with non-Muslims and are relevant to the financial regulation of permissible and impermissible trade and profit.

Many of these rulings are female-specific or female-centred, yet analysis of the gendered nature of these rulings, and their implications, is seriously underdeveloped. Furthermore, questioning the nature of regulations on im/purity – such as whether they are purely devotional (*mawlawī*) or simply instrumental (*irshādī*) – leads to further questioning the role of empirical knowledge and reason in understanding, and seeking to live in accordance with, divine intent.

The workshop aims to directly engage with questions related to the regulation of im/purity within Islam such as;

- Historical studies regarding rulings of im/purity, their textual origins, social contexts and processes of codification into Islamic jurisprudence.
- Critical analysis of textual and theological foundations used to derive, or assumed as a result of, rulings about im/purity.
- (Re)assessing potential developments in jurisprudential and theological approaches, affecting the treatment of im/purity discourses and their practical ramifications.
- Empirical research analysing the practical and social benefits and challenges of conforming with prevalent jurisprudential standpoints on im/purity, including female-specific experiences.

The inclusive model of the workshop is pleased to host presenters from diverse traditional seminary and academic backgrounds, alongside relevant practitioners, from a range of disciplines. As has become an effective format in our previous annual workshops, *fiqhī* debates will be positioned alongside contributions from broader theological, historical and anthropological approaches - thereby enriching a multidisciplinary understanding of contemporary outlooks dealing with the regulation of purity in Islam.

**ABSTRACT:** **Apology for an inhumane division of humans! On the immorality of *fiqhī* approaches to the issue of purity/impurity.**

*"Today all good things are made lawful for you. And the food of those given the Scripture is lawful for you, and your food is lawful for them. So are chaste believing women, and chaste women from the people who were given the Scripture before you, provided you give them their dowries, and take them in marriage, not in adultery, nor as mistresses. But whoever rejects faith, his work will be in vain, and in the Hereafter he will be among the losers".*(HQ 5:5)

The first chapter of *fiqh* deals with the question of purity & impurity (*ṭahāra/najāsa*). Impurity/uncleanness is either physical or spiritual. Some jurists have listed the non-Muslim (*kāfir*) as being physically *najis*, along with a number of animals and things like dog, pig, blood, stool, urine etc. Other jurists, however, consider not their body as unclean but rather their ideology as impure, while the rest of the items in the list are physically unclean. There is much room for discussion about every entry of the list; when it comes to the details most of them are open to dispute and disagreement.

Unlike the rest of the items in the list, non-Muslims are ethical agents, and hence treating them as *najis* is categorically wrong. My focus in this essay is, therefore, on the non-Muslim, arguing that their inclusion in the list of unclean/impure items is not only unethical, but it is also at odd with the fundamental teachings of Islam. The potential of the norm for social, political and religious violence based on the categorisation of the non-Muslim as *najis* is obvious, yet it is not the subject of this essay.I would like to point out that the jurists ought to apologise to the Muslim and non-Muslim, due to the immoral nature firstly for overstepping the teachings of Islam in regard to categorising an ethical agent as impure, and secondly misinforming their followers on the matter.

## Prof. Seyed Mohammad Ghari S. Fatemi

Al-Mahdi Institute and Shahid Beheshti University

Seyed Fatemi spent thirteen years studying to the highest level in the traditional educational seminaries of Qum. Alongside his traditional education Seyed Fatemi also holds an LLB and an LLM and a PhD on Comparative Human Rights.

## Ali-redha Khaki

Al-Mahdi Institute

Ali Redha Khaki is a graduate of Al-Mahdi Institute's Hawza programme and is involved in outreach work and teaching traditional seminary texts on *fiqh* and *uṣūl al-fiqh* whilst pursuing his postgraduate studies at the University of Birmingham.

**ABSTRACT:** **Purity and Impurity from Mystical, Moral, epistemic and Legal perspectives.**

Concepts such as "pure" and "impure" are part of the religious discourse in many religious traditions. In Islamic culture, defining purity and impurity, providing a list of their extensions and identifying Muslims' duties regarding what is pure and impure constitute two major chapters of Islamic jurisprudence (*fiqh*). Gradually it became part of the religious identity of practicing Muslims that they observe their duties in this regard.

The aim of this article is to argue that the exclusively legal/jurisprudential approach towards purity and impurity has two unacceptable epistemic and hermeneutical consequences. First, it fosters ignorance of the symbolic meanings of religious texts in which these concepts are used; i.e., their indirect references to mystical, moral and epistemic purity/impurity which are much more important than their legal meaning. And, second, this approach leads to misinterpretation of the legal meaning of these texts.

To reach the conclusion, we need first to show that both purity and impurity have four dimensions: legal, moral, epistemic and mystical, and that the emphasis should be put upon the moral, epistemic and mystical dimensions, rather than the legal dimension. I will try to justify these claims by appealing to Qur'anic verses and Islamic traditions. Showing that purity and impurity are not merely legal concepts will render the relevant sections of religious text and the practices surrounding what is pure and impure more meaningful.

## Dr Ali Fanaei

Al-Mahdi Institute and Mofid University

Dr Ali Fanaei completed 17 years of seminary studies in the Hawza Ilmiyya of Qum which included seven years of *khārij* (graduate) study. During this time, he was also awarded an MA in Islamic Theology from the University of Qum taking special interest in modern theology and philosophy of religion. He then moved to the UK to conduct research at the Department of Philosophy in the University of Sheffield. This led to the award of an MPhil for research on Moral Scepticism and Moral Realism followed by a PhD for research regarding the epistemic justification of moral beliefs.

**ABSTRACT:** **Purity and Piety: The Structure and Message of al-Kulayni's** *Kitāb al-Ṭahāra.*

In his monograph, The Formative Period of Twelver Shiism, Andrew Newman argued that the form and structure of the principal Shi'i collections of hadith can be a way to understand the theological and legal views of the compiler of the collections. Building on Newman's work, this paper will present an analysis of al-Kulayni's *K. al-Ṭahāra*, the first chapter in his *Furu' al-Kāfi*. The first part of this paper will look at the way in which al-Kulayni structured and organized the material. It will look at the way he uses sub-divisions to create a sense of order through which a reader can understand the importance of ritual purity in Shi'i, and broader Muslim, thought. The paper will make comparisons with other chapters on ritual purity, both Shi'i and Sunni, to shed more light on the ways in which al-Kulayni has structured the chapter. The second part of this paper will look at the underlying theology of ritual purity in Islam and in al-Kulayni's *K. al-Ṭahāra*. It will seek to understand the role of purity in the development of a closer relationship and engagement with the divine, and the way in which a concern with ritual purity can be an aid to the development of personal piety.

## Dr. Stephen Burge

The Institute of Ismaili Studies, London

Dr. Stephen Burge is Senior Research Associate at The Institute of Ismaili Studies, having completed his doctorate at the University of Edinburgh. In addition to a number of published articles, he has written a monograph *Angels in Islam: Jalal al-Din al-Suyuti's al-Haba'ik fi akhbar al-mala'ik* (London, 2012), and edited volume The Meaning of the Word: Lexicology and Qur'anic Exegesis (Oxford, 2015). He also co-edited with Asma Hilali, *The Making of Religious Texts in Islam: The Fragment and the Whole* (Berlin, 2019). A new accessible monograph, *The Prophet Muhammad: Islam and the Divine Message* will be published by I. B. Tauris in 2020. He is currently co-editing and translating a volume of the Anthology of Qur'anic Commentaries Series on the Pillars of Islam. His main research interests are the works of Jalal al-Din al-Suyuti, hadith studies, *tafsir* (Qur'anic Exegesis) and angelology. He is also an Anglican Priest.

**ABSTRACT:** **The Authority of the Wise in Determination of Impurity: The Negation of Impurity in the Case of Opposition in** *Al-Najāsa Al-Manṣūṣa*

One of the critical issues about *najāsa* is the role of the *Shāri'* in this regard. Among the Shiite scholars, there are four prominent views on this issue: 1. Notifier (Shaykh Ansāri); 2. Notifier in the tangible affairs and imposer in imperceptible things (Muhaqiq Al-'aārī); 3. Corrector in the cases that are not understandable by people (Muhaqiq AL-Nā'īnī); 4. Imposer in all cases (Muhaqiq AL-Khu'ī). The shared point between them is following the *Shāri'* when people do not understand impurity (*najāsa*). Jurists refer to *najāsa* as a special kind of filth, which also includes intangibles.

The current study believes that *najāsa* means tangible filth. So, whenever the wise of the world deny the filth, there is not *najāsa*. It includes even the cases have explicitly stated in sharī'ah (*al-najāsa al-manṣūṣa*). The juristic method is used in this study. The results are;

1. *Najāsa* cannot be based on metaphysical filth; otherwise *najāsa* would be (*Al-Hukm Al-Ta'bbudī*), and in such cases, the purification (*Tat-hīr*) would be *Al-Hukm Al-Ta'bbudī* as in the purification for eliminating *Hadath* (*Al-Tahārāt Al-thalāth*) that is based on the metaphysical effect (inconsistency with prayer). However, purification of *najis* is *al-ḥukm tawaṣṣulī*. Thus, *najāsa* is not based on metaphysical filth.

2. If in some cases an agreement has been shaped among the wise, in lack of faith, this agreement is a type of the sensory statements (*al-ḥissīyyāt*) or conscience-based statements (*al-wijdānīyyāt*) that are both among observable statements (*al-mushāhdāt*) or included by experimental statements (*al-mujarrabāt*). All of these statements are part of certain statements (*al-yaqīnīyyāt*).

3. According to many Shi'ah scholars the religious statement (*naqlī*) could not conflict with definite rational one ('*aqlī*), and the religious statement must be justified in a way solves the conflict, if its issuance is valid.

4. Justifying can be done by following the model of some jurists about the impurity (*najāsa*) of the *kāfir*. Accordingly, Sharia does not refer to inherent filth, but to external filth which is caused by other factors.

The research concludes that impurity (*najāsa*) is entirely subject to the judgment of the wise of the world. In a case, if the rational judgment is contrary to the Sharia, it must be investigated to find the external factor that is the cause of *sharia* ruling. With the elimination of that factor, the impurity of that case is also eliminated.

## Dr. Javad Fakhkhar Toosi

Independent Scholar

Dr. Fakhkhar-Toosi was a Lecturer of *fiqh* and *uṣūl*, in the Seminary of Qom (Hawza Elmiyyah), Iran. He worked as a teacher at the highest level of teaching (kharij), and has been involved in teaching for more than twenty years. Alongside his specialty, in the field of Shi'ite jurisprudence, he studied the four Islamic jurisprudential schools. He has authored books and articles on Islam and modernity and challenged many of the well-known beliefs and practices. While using the traditional juristic method, he is seeking to adapt to the achievements of modernity with Islamic teachings. He is currently based in Malaysia.

**ABSTRACT:** Menstrual Questions: Purity and Gender in Islam

In the British context, there is a general reluctance to discuss issues related to menstruation in public. Recent research indicates that this reluctance is replicated within British Muslim communities. There is, of course, a complex system of *fiqh* regulations around menstruation, detailing what rituals a menstruating woman is un/able to perform due to purity infractions caused by menstruation. Menstruation, therefore, often frames Muslim women's experience from childhood to maturity and old age. In Muslim women's experiences in Britain, there is not only a variety of social practices (often only loosely related to the *fiqh* regulations); there is also a menstrual taboo making public acknowledgment and discussion challenging. In this presentation, we will present preliminary ideas for a longer-term study of menstruation in Muslim thought and practice, with a particular focus on the experiences of British Muslim women. In the study of religion, thinking about gendered, bodily experiences has emerged as a key strand, but is yet to have an impact on the study of purity in Islam. The second aim of the presentation will be to explore how menstruation as a topic brings together multiple methodological concerns surrounding the body, including gender, sexuality, purity and ritual studies. This multidisciplinarity provides, we believe, the avenue with the greatest potential to yield rounded results which combine textual approaches to the *fiqhi* construction of menstruation and ritual menstrual practices with an understanding of lived experience of British Muslims.

## Professor Robert Gleave

University of Exeter

Professor Robert Gleave is a Professor of Arabic Studies at the Institute of Arab and Islamic Studies, University of Exeter. His research interests include hermeneutics and scriptural exegesis in Islam; Islamic law, works of Islamic legal theory (*uṣūl al-fiqh*); violence and its justification in Islamic thought; and Shi'ism, in particular, Shi'i legal and political theory.

## Dr. Shuruq Naguib

Lancaster University

Dr Naguib received her PhD in Islamic Studies from the University of Manchester. She has written on ritual purity, metaphor in post-classical Qur'an interpretation and Arabic rhetoric, feminist hermeneutics of the Qur'an, and contemporary female exegetes and jurists in Islam.

**ABSTRACT:** Online Narratives of Menstruation, Public Conversations, and Relationships with Religious Law

In 2011, blogger Nahida Nisa published a picture of her brightly-painted nails, under a title proclaiming, "Important Announcement: I am on my period." Thus began a series of blog posts that represented an adherence to certain legal rulings around menstruation (only wearing nail polish when menstruating and therefore unconcerned about nail polish as a barrier to ablution), while challenging social and cultural norms around keeping menstruation private. On another blog, writer Kirstin S. Dane's discussion about her feelings around the legal rulings on menstruation is by far the most read and most commented post. A third blogger, who goes by the pseudonym "Orbala," has raised questions about who has the privilege of feeling comfortable speaking and writing publicly about menstruation.

This paper takes as its focus the writing of these three contemporary Muslim feminist bloggers, arguing that it is fruitful to take seriously forms of media that are sometimes dismissed as too personal or informal, and to ask what is being produced through the personal narratives and public conversations that arise on digital media. The bloggers' writing on their encounters with dominant legal rulings calls attention to moments when a narrow focus on law does not account for the effective stigmatisation, exclusion, or disrupted relationships to ritual that can result. This act of sharing their own experiences leaves open some of the relevant legal questions while calling attention to the effects of these discussions on bodies that menstruate that go beyond the regulation of ritual practice.

In looking at discussions of menstruation on these three blogs, I am interested in two main threads that interweave together. First, I consider how the bloggers' public discussions of topics often designated as private (both within and outside of Muslim contexts) challenge many social expectations and, in so doing, provide alternate avenues for how these topics may be understood. In the second half of the paper, I look at the ways that the bloggers' online writing responds to dominant religious legal interpretations of these issues. Specifically, I focus on the considerations that the bloggers raise that are often absent from legal discussions focused primarily on texts and on questions of what is or is not allowed. I argue that, in this context, blogging represents not only an intervention into religious debates about gender and sexuality, among other issues, but also a reconfiguration of the terms of the debate itself, questioning where and with whom these conversations can happen, and what information and ideas are missing.

## Dr. Krista Riley

Vanier College, Montreal

Krista Melanie Riley holds a PhD in Communication Studies from Concordia University, where her research focused on practices of religious interpretation among Muslim feminist bloggers in North America. She works as a pedagogical counsellor and researcher at Vanier College in Montreal. Her current research project looks at the experiences of Muslim college students in Quebec.

**ABSTRACT: The Role of Purity (*Ṭahāra*) and Impurity (*Najāsa*) Regulation in Formation of Muslim's Economy in Early Islamic Era**

In the early period of Islam, the young Muslim civilization was conflicting with great economic problems driving form boycotts and tough financial sanctions against them. According to Islamic history, in 616-619 AD, there was hardly any food for Muslims, and they were forced to eat leaves to survive. The hungry cries of the children could be heard all the way to Mecca. In this circumstance, the Holy Legislator passed rules to found and form a local economy. In order to have a strong, independent, and functional Islamic civilization, the need for the strong and local economy is undeniable. For example, to support the economy of a specific tribe or city, all tribal or citizens must be obligated only to purchase tribal products. The Holy Legislator, by creating a local market and applying several systematic and inter-related regulations on Muslims and non-Muslims, gradually helped Muslim society to develop a strong and independent economy. The role of purity (*tahāra*) and Impurity (*najāsa*) regulation in the formation of this economy is crucial. For example, the prohibition of any meat products produced by non-Muslims, the prohibition of milk, beverages or any food that was in contact by non-Muslims' physical bodies or ban on buying any clothing form non-Muslims, directly affected the Muslims' economy. Also, in human resources, by declaring non-Muslims as impure (*najis*), Islamic Lawgiver supports Muslim human resources. This paper is a research to support the claim that performing purity and impurity rules in the formative Muslim society helps to develop a strong and functional economy.

**Dr. Reza Pourmohammadi**

Women's Research Centre, Iran
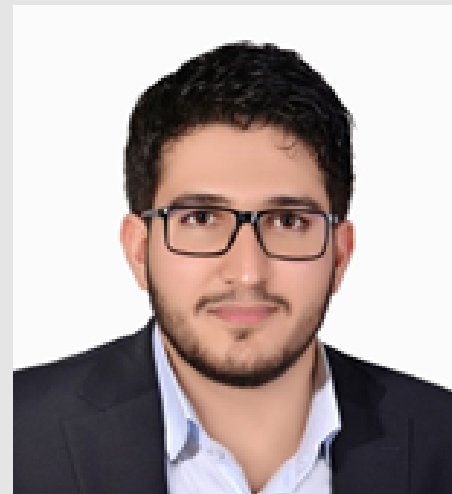
Reza Pourmohammadi is the faculty member at The Women's Research Centre, Iran. He completed his PhD in Islamic Law on The Status of Common Sense in Islamic Jurisprudence at the Islamic Seminary of Qom. He is finishing a second PhD in Private Law at the University of Shahid Beheshti (Supervisor: Prof. Mohaghegh Damad). Reza's research interests lie in the field of Islamic Jurisprudence and *uṣūl al-fiqh*, with a particular focus on Islamic law. He has published several books and articles on Islamic law. He was awarded the Islamic Seminary of Qom Research Scholarship to conduct his research. He launched Islamic Law Accusations– a community of Islamic law experts to research on Islamic law and history.

**ABSTRACT: Reassessment of the Notion of Impurity (*Najāsa*) through the Lens of Form and Essence and its impact on Trade, Societal Relations and Devotions**

The notions of ritual purity *(tahāra)* and impure entities *(a'yan najāsa/mutanajjisa)* acquire a prominent position within the Sharia jurisprudence. The very first chapter on devotions (*'ibada*) within the traditional *Fiqhi Rasā'il* (books of Islamic regulations) commence with discussions on pure water and the method of ritual purity which include the enumeration of individual impure substances and entities and the methods of cleansing objects that come into contact with them. Then again in the chapters of interactions (*mu'āmalāt*) the issue of impermissibility of trade through impure substances and entities is deliberated.

These regulations affect the cross-section of the life of a faithful from informing on ritual status of devotions to interpersonal and societal relations with non-Muslims together with what they can and cannot trade in. This not only impacts a sense of personal piety but also impairs the ability of the faithful to participate within trade and commerce and more importantly it forms an unfavourable outlook towards others who are considered impure.

Through the lens of form and essence where the Qur'anic regulations (*aḥkām quran*) are considered more essence based as opposed to those within the hadith, this paper seeks to present; 1- not all impure entities are in fact proven impure by Sharia evidences, and 2 - substances and entities that are given the status of impurity by the Hadith literature are unhygienic and harmful existentially. Subsequently it will be argued that it was the Arabian context at the time of revelation that required emphasis on strict adherence to cleanliness due to the general disregard for hygiene. As such acts of devotions are not contingent to purity in the traditional sense. Similarly, it will be contended that trade was only proscribed through such things due to negative their connotations by the reasoning that enough exceptions to the rule are made in cases where there was acceptable utility from such things.

**Shaykh Arif Abdul-Hussain**

Al-Mahdi Institute
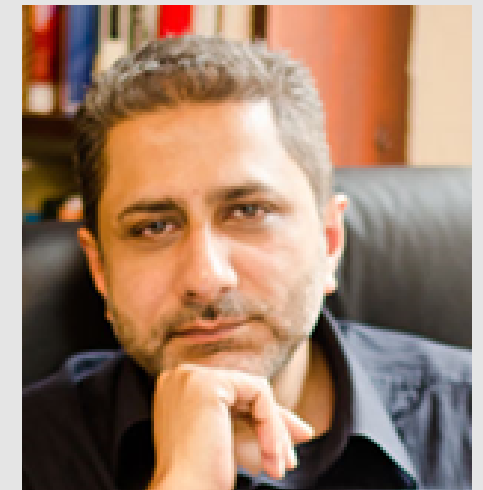
Shaykh Arif Abdulhussain founded the Al-Mahdi Institute in 1993, and currently serves as its Director and Senior Lecturer in *uṣūl al-fiqh* and Muslim Philosophy. For over twenty years, Shaykh Arif has been at the forefront of developing and delivering advanced Islamic studies, tailored toward training students capable of addressing the needs of contemporary societies.

Shaykh Arif was educated at the Madrassah Syed al-Khoei, London where he graduated with Honours and then taught Grammar, Logic, Islamic Law and Usul al-Fiqh. He then pursued Post-Graduate Islamic studies between in Qum and attended private training and research studies with leading scholars of Qum. He also taught a wide spectrum of the traditional Muslim scholarly disciplines. On his return to the U.K. after founding the Al-Mahdi Institute he continued his graduate (*khārij*) training in *uṣūl al-fiqh* and Fiqh from under Ayatullah H. Amini, a student of Ayatullah Khoei.

**ABSTRACT:** *Ṭahāra* (Ritual Purity) & *Najāsa* (Ritual Impurity); a conventional law or an objective fact?

A basic inquiry about the commands relating to *ṭahāra* (ritual purity) and *najāsa* (ritual impurity) is whether they should be considered conditional and conventional affairs or objective and creational facts. How we deal with this question affects many other aspects of *ṭahāra* and *najāsa* and could serve as the basis for conflicting fatwas. For instance, if *najāsa* is conventional and credential, the *najis* thing will not become *ṭāhir* by saltwater because water is a purifier and removes *najāsa* only when it is not mixed (*muḍāf*) and in this case, saltwater is mixed. However, if *najāsa* is an objective and creational fact, once the object is not contaminated and *najāsa* has no external existence, the object will be *ṭāhir*. Ayatollah Salehi Najafabadi, a modernist contemporary cleric, tends to the latter view and has argued for it.

In his argument, he first emphasises that *ṭahāra* and *najāsa* in the language of Quran and hadith has been used in the same lexical and customary sense, and the Shāri' (lawgiver) does not consider a new meaning for them. He also attributes this viewpoint to Sheikh Mofid and Seyyed Morteza. Salehi Najafabadi also criticises the stances of scholars such as Shahid Thani, who based on some narrations, has taken the former view. He denies the attribution of this view to the Shāri', due to the criterion of decrees.

To strengthen his view, Salehi also refers to the often-used example of well-water coming into contact with *najāsa* and Allameh Hilli's argument in favour of well-water not being *najis*. By citing the three interpretations of water becoming "*fasid*", "*najis*" and "*qazer*", he acknowledges all three of these interpretations as water being contaminated, so that water transforms from its normal pure state to an objective impure and *najis* state.

This short study first presents the Salehi Najafabadi's view on *ṭahāra* and *najāsa* and then critically examines his arguments.

## Dr. Muhammad Hassan Movahedi Saveji

Mofid University

Dr. Muhammad Hassan Movahedi Saveji was born in Qom in 1971. He has received religious education in the traditional Hawzah, Qom, since 1985. Dr. Movahedi has a Master's degree in international law from Shahid Beheshti University (Tehran, 2005) and PhD in Quran and Hadith sciences at Qom University (2016). He has been a member of the Mofid University faculty since 2008, and Head of the Department of Theology since 2013.

**ABSTRACT:** The "*Asrar*" of Purity and Impurity in Islamic Shariah

The word of "*asrār*", in Arabic, is the plural of *sirr*, which could be translated as "philosophy". However, for the discussion of this paper, I believe "*sirr*" refers to something that cannot be seen. According to Islamic scholars, all obligations (*wājibāt*) and forbidden matters (*muḥarramāt*) in Islamic sharia canonical law have two aspects: the visible (seen) and the invisible (unseen). The invisible aspect of actions relates to the human soul that would enhance and raise our souls toward God. In Islamic literature, many writers have written on *asrār al-shari'a* in general, but some scholars have focused on the "*asrār*" of prayer (*ṣalāt*), purity (*ṭaḥara*) and impurity (*najāsa*), fasting (*sawm*), pilgrimage (*ḥaj*), and alms giving (*zakāt*).

From the Sunni school, al-Ghazali (1058), in his book, *Ihya-ul-Ulum*, and Ibn Arabi (1240) in his two books, *Al-Futuhat al-Makkiyah* and *Asrar al- Tahaharat wa- al-salawat*, have discussed this topic. From the Shiite school, Fayz Kashani (1598) in his book, *Mahajatul Bayza*, and the second Shahid Zayn al-Din al-Juba'i al'Amili (1558), in a monograph named *Al-tanbihat -al-aliyah ala Vazaif al-Salat-ul- Ghalbeyeha*, Mulla Ahmad Naraghi (1771) in his book *Miaraj -al Saadah*, Mirza Javad Maleki Tabrizi (1925) and Imam Khomeini(1982) in a monograph named "*Asrār al-Ṣalat*" are among the scholars who discussed this topic.

Mulla Sadra Shirazi (1640),the Shiite philosopher and the founder of transcendental philosophy, (*al-hikmat al-Mutaalih*), in his book *Ah-Shawahid – Al- Rububeiah*, has dealt with the study of *Asrār al- Shari'a* in two chapters, which are very fruitful and enlightening in spite of being very concise and brief.

## Ayatollah Prof. M. Mohaghegh Damad

Shahid Beheshti University

Ayatollah Seyyed Mostafa Mohaghegh Damad is an Iranian Shia cleric, and reformist who has been called "a leading instructor" in Iran's major seminary city of Qom. He has served as Chairman of the Commission of Compiling Judicial Acts and a Judge in the Ministry of Justice. His English publications include *'Protection of Individuals in Times of Armed Conflict Under International and Islamic Laws and Religion, Philosophy and Law: A Collection of Articles and Papers.'* He received his PhD in Law from the Catholic University of Louvain, Belgium and his BA and MA from the University of Tehran.

Thank you for participating in our Al-Mahdi Institute's 8th Annual VIRTUAL Contemporary Fiqhī Issues workshop on;

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**2nd - 3rd July 2020**

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