

## UNCLEAN THINGS

## النجاسات

### Objectives >>>

#### Students should:

- Know all the unclean things
- Understand how najāsah is transferred
- Know the rules related urine, stool, blood, semen and corpse.
- Be aware of myths, doubtful areas and confusing ruling in regards to the above
- Understand the ruling about dogs, pigs, disbelievers and alcohol
- Introduce difference between khabath and ḥadath

### JURISPRUDENCE

### LEVEL 5

## Lesson 1: Rules of Najāsah

In previous years, we have learnt about the meaning of Najāsah and have come to know some of the Najis things. In this lesson, we will go into more detail with the rules of Najāsah and the Najis things.

### UNCLEAN THINGS

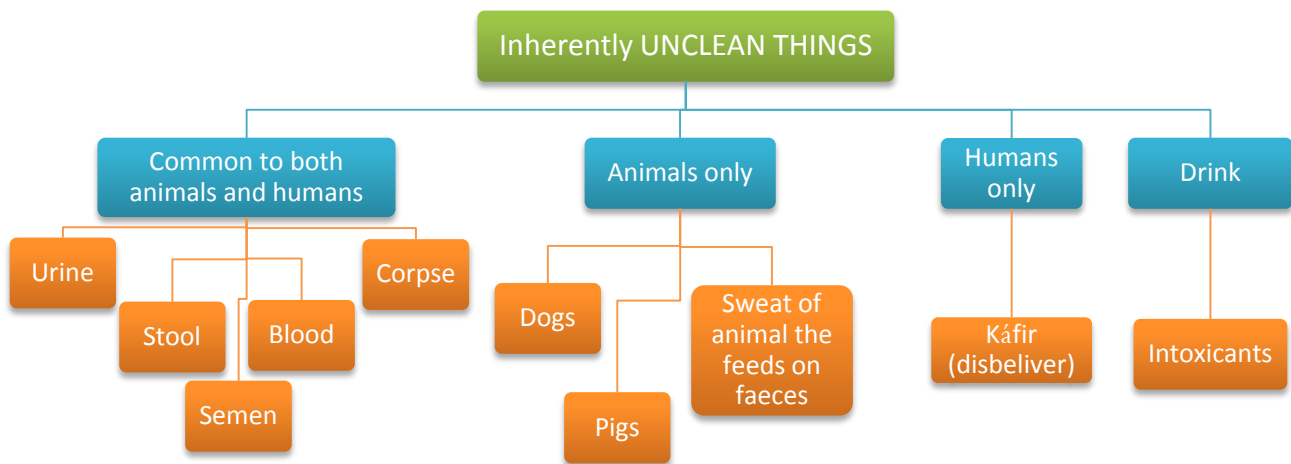
In Islamic laws, Najāsah is of two types: inherent and acquired. To differentiate between the two, a thing which is inherently unclean (e.g. urine) is known as "Najisul 'ayn" whereas a thing whose uncleanness is acquired (e.g. clothes stained with blood) is known generally as "najis". A Ṭāhir thing becomes najis by coming into contact with one of the inherently najis things. For example: blood is considered an inherently najis thing whereas milk is considered pure. If a drop of blood falls into a glass of milk, the milk will become najis because of the blood which is an inherently unclean substance.

It should be remembered that a thing that is normally Ṭāhir becomes najis only by wet contact with another najis object. For instance, touching a dry dog does not make one najis.

### THE INHERENTLY UNCLEAN THINGS

According to the Islamic laws, the inherently impure things are nine in number. They can be divided into four groups as follows:





The implication of this law for a Muslim is that he or she must refrain from the inherently unclean things in three situations:

- when performing acts of worship
- eating
- drinking
  - It is important to remember that anything which is najis cannot be consumed. However, there are many things which are not najis but are still Ḥarām to eat. Therefore, when you read in this lesson that some things are not najis, it does not necessarily mean they can be eaten. We will go into details of what can and cannot be eaten in later lessons.
- it is also impermissible to trade in some najis things

In other words, it is not a sin to become najis due to contact with the above things. However, one is not allowed to perform many acts of worship while najis, and is not allowed to eat or drink najis things.

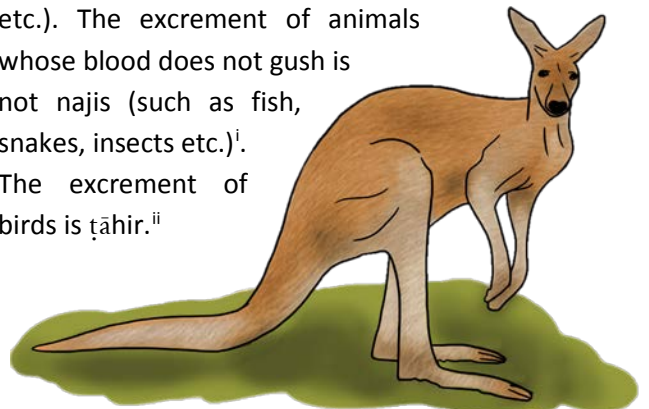
In this lesson, we shall discuss the first category of najasāt.

## URINE AND STOOL

These are the most common najāsāt one would come across. We have already discussed the rules of cleaning ourselves after coming into contact with these Najasāt.

1. Both the urine and stool of a human are inherently unclean. A person must clean themselves with water after passing urine, and with water or tissue paper after passing stool.  
In addition, if one wants to pray, they need to repeat their wuḍū if they have passed urine or stool since their last wuḍū.

2. The urine and stool of an animal that is Ḥalāl to eat (ref. to lesson on rules of food) like a goat or cow, is not najis. Therefore manure is not najis.
3. The urine and faeces of an animal that is Ḥarām to eat and whose blood gushes when the neck is severed is najis (such as a kangaroo, mouse, rat, lion etc.). The excrement of animals whose blood does not gush is not najis (such as fish, snakes, insects etc.).<sup>i</sup>
4. The excrement of birds is ṭāhir.<sup>ii</sup>



## SEMEN

Semen is also an inherently impure substance. But before discussing this, it has to be clear what is semen and what is not. Sometimes a liquid, other than semen and urine, is discharged from man; this type of liquid is not najis.

Other than these, the semen of human beings, and of every animal whose blood gushes when its large vein (jugular) is cut, is najis.

The discharge of semen requires ghusl janābah to be performed before performing acts of worship. However, contact with semen only requires the actual semen to be washed away and does not require ghusl.

## BLOOD

The blood of human beings is najis, as is the blood of animals whose blood gushes out. While the blood of an animal whose blood does not gush out is ṭāhir (e.g. fish). Bleeding does not require the performance of ghusl or wuḍū. Removing the blood particles and cleaning the area with water is enough. Bleeding does not make the wuḍū void.

### Exceptions

1. Blood leftover in meat of an animal that has been slaughtered in an Islamic manner is ṭāhir. However, this blood should not be consumed.
2. Blood in the egg is considered najis according to recommended precaution<sup>iii</sup>
3. If a person's gum bleeds and the blood mixes with saliva such that the blood vanishes within the saliva, then that saliva is ṭāhir
4. If one cannot determine if the blood on one's clothes is ṭāhir they can consider it ṭāhir.

## CORPSE

The corpse of a Muslim human (prior to being given ghusl and after becoming cold) is najis (while the corpse of a disbeliever remains najis always). Touching such a corpse would require Ghusl for touching a dead body.

A corpse (*al mīta*) is the body of an animal which has not been slaughtered in an Islamic manner. Such a corpse is najis. The meat, fat, and skin of that animal are all najis. The exception is that the corpse of an animal whose blood does not gush (like fish) is ṭāhir.

The fat, meat or hide (skin used to make leather) of an animal, about which there is a probability that it may have been slaughtered according to the Islamic law, are ṭāhir. However, if these things are obtained from a non-Muslim, or from a Muslim who himself obtained them from a non-Muslim, without investigating whether the animal was slaughtered according to Islamic law, it is haram to eat that meat and fat, but ṣalāt in that hide will be permissible.

## Homework

1. You went to visit your friend's house and you saw some dried mouse droppings in the driveway. Are these najis?
2. Whist you were making a pitcher of juice, you got a nose bleed and a very small drop of blood fell into the juice. Is the juice najis? Can you drink it?

## Lesson 2: Further Rules of Najāsah

In this lesson we will continue discussing rules related to unclean things.

## DOGS AND PIGS



Dogs are a creature of God that have fulfilled their purpose to humans for centuries. The fact that they are najis does not mean that they are to be mistreated.

All parts of pigs and dogs, even the nails, hair, teeth and bones and their saliva, milk, urine and excrement are najis. Therefore, all things made from pigs' fat, skin, hair, and other parts of its body (i.e. belt, gloves, jackets and shoes) are najis. Similarly, all the food items produced from the meat and fat of pig is najis.

Keeping or buying of dogs for pleasure is also prohibited. However, buying hunting dogs (for hunting), guard dogs or shepherd dogs is allowed, although they still remain najis.<sup>iv</sup> In such cases, they should be kept outside the house.

Trading in products derived from pigs is not allowed. Working at a shop or restaurant where a person is directly involved in selling these products is not allowed.

## KĀFIR

According to most of our scholars, the Ahlul Kitāb can be considered clean. This definitely includes Jews and Christians, and may also include Zoroastrians and Sabians.

As for people of other beliefs (e.g. Hindus, Buddhists, Sikhs, athiests), all scholars agree that such people are najis. The main implication of this is that if we come into contact with such people and there is moisture, then the part of our body which came into contact with them must be washed.

## ALCOHOLIC DRINKS

All alcoholic drinks are najis (fermented alcoholic drinks). Industrial alcohol (which comes from petrol) and is used in perfume, hand washes, soaps etc. is not najis. Chocolate liquor does not contain any alcohol; it is a form of concentrated chocolate.

Furthermore, trading in alcohol is completely prohibited. Therefore, even working in a place where alcohol is served or sitting at a table where alcohol is served is prohibited. Even if a pin-drop of alcohol is put in a pot of food would make the entire pot and its contents najis.



## PRINCIPLES GOVERNING NAJIS ITEMS

Allah, the Almighty, in His infinite Mercy does not want us to be obsessed with the najasāt such that life becomes difficult for us. As such, there are two principles to help:

1. **Everything is ṭāhir unless you KNOW it is najis.** This means that one has to be sure that a thing has become Najis before assuming so, for example by personally witnessing it happen or hearing it from two reliable people.
2. **The principle of continuing the certainty of the past into the present (*al istiṣhāb*).** This rule means that we should bring whatever certainty we had in the past into the present, and ignore any doubt that we have at present. For example, if we were certain of something being najis in the past, and now we doubt whether it has become ṭāhir or not, we should assume it is najis. Similarly, if we knew something was ṭāhir in the past, and now we doubt whether it has become Najis, we should assume it remains ṭāhir.

### Homework:

1. **Samīr's hands were najis. He went to the washroom and washed his hands under running water. However, later on he had a doubt whether he had washed his hands or not, what should he do?**
2. **It is Christmas, and your neighbour gives you a box of chocolates, you are just about to eat the chocolate (it has melted slightly in your hand) when your mum reads the ingredients and tells you it has alcohol in it. What would you do?**
3. **You were at a park. Between the two prayers, a dog walks up to you and rubs its wet nose on your pants. Do you have to renew your wuḍū?**

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<sup>i</sup> Although according to Ayatollah Sistani it is a recommended precaution to avoid them.

<sup>ii</sup> Imam Khomeini asserts that the excrement of birds that are harām to eat is also najis.

<sup>iii</sup> This is according to Ayatollah Sistani . According to Ayatollah Khamenai, the blood in the egg is ṭahir but is still harām to eat. Ayatollah Makarem believes that the blood in an egg is najis as an obligatory precaution.

<sup>iv</sup> The proper treatment of all creatures of God must be emphasised here. There are numerous accounts of the mercy of Allah being showered upon those who took care of any animals. One is the story of Sayyid Rashīd, an a’arīf who was quite poor and once with the little money he had he went and bought a loaf of bread for himself. As he was walking back to his house, he noticed a female dog with its puppies starving. The Sayyid, feeling pity on the dog, gave his bread to the dog and went back home hungry. When he reached home, he received news that a relative of his had died and left a huge fortune to him!