

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ

## **NAJAASAT [RITUAL IMPURITY] AND TAHARAT [RITUAL PURITY]**

A well known religious law says: "Everything is ritually pure for you unless you come to know that it is ritually impure". This law declares everything to be pure unless one becomes sure that a particular item has become impure. And as long as you are not sure that it has become ritually impure, it is to be considered pure and you can apply all the rules of purity to it without any hesitation or doubt EXCEPT THAT WHICH IS INTRINSICALLY (INHERENTLY, ESSENTIALLY) NAJIS.

However, as all general rules have exceptions, the above view also has one exception. What is mentioned above is valid at all times except in case of animal products obtained from non-Muslims. As for the animal products obtained from Muslims, we still start with the assumption that it is *tahir* and *halal*. It is only in case of the animal products obtained from the kuffar that we must start with the assumption that everything is *najis* and *haram* unless we come to know otherwise.

The following ten things are essentially najis. Their *najisah* (impurity) will render other objects najis by any means of contact, if there is dampness.

### **1&2. URINE AND FAECES**

- (a) Urine and Faeces of human beings.
- (b) Urine and Faeces of animals whose meat is haraam to eat and when slaughtered, blood gushes out from its body.
- (c) The excretion of animals who are *haraam* to eat, but its blood does not gush forth when slaughtered, like fish is *Paak*.
- (d) Droppings of mosquitoes and flies are *Paak*.
- (e) The droppings of all the birds are *tahir*.

### **3. SEMEN**

Semen of human beings, and of every animal whose blood gushes out when slaughtered, even of the kind whose meat is halal to consume.

#### 4. DEAD BODY

- a) The dead body of a Muslim becomes *najis* after becoming cold and before being washed (*ghusl mayyit*).

Those parts of a dead body which do not contain life, like hair, teeth, nails and bones are *pak*.

If a part of a living human being's body is cut off, it will be considered *najis*. This law, however, does not apply to the dry skin which comes off the lips or the skin which comes off from a healing wound, or pimples, dandruff, etc.

A miscarried fetus is also *najis*.

- b) "Dead body-*maytah*" in case of the animals means: an animal which had died naturally or was slaughtered in a non-Islamic way.

The dead body of an animal whose blood spurts out is also *najis* with the exception of those of its parts which have no life (feeling) in them during life-time, e.g., hair, nails, bones, beak, horn and teeth. Of course, these parts become *najis* by being in contact with the dead body; so after separating them from the animal's body they must be purified.

The dead body of the animal whose blood does not spurt out is *tahir*; for example, a dead fish.

- c) If someone buys a dress, a belt, or a wallet, etc, made of an animal's skin and does not know for sure whether or not the animal was slaughtered Islamically, then in such a case there are two possibilities:
- i) Either he has bought it from a Muslim or from a Muslim market, then he can assume that the animal was slaughtered according to the *shari'ah*.
  - ii) Or he has bought it from a non-Muslim. In such a case if there is a probability that the skin or hide has been

taken from an animal which was slaughtered according to the *shari'ah*, then he can consider it *tahir* and use it. However, he still cannot use such a thing in salat (prayers). And if there is no such probability, then he cannot consider it *tahir*, it should be regarded as *najis*.

- d) Dogs and pigs are *najis* during their life-time and after they die or slaughtered.

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

- e) Dead body of a human being and those animals whose blood gushes when slaughtered, irrespective of whether it dies a natural death or is killed in a manner other than that prescribed by Islam. Those parts of a dead body which do not contain life like, wool, hair, teeth, nails, bones and horns are *pak*.

Note: As the blood of a fish does not gush forth, its dead body is *pak*, even if it dies in water.

## 5. BLOOD

- (a) Blood of a human being, and of every animal whose blood gushes forth when slaughtered.
- (b) The blood of an animal like fish or an insect like mosquito, is *pak* because it does not gush forth.
- (c) The blood found in an egg is also *najis*.

NOTE: If the blood is in the yolk (yellow portion) the albumen (white portion) will be *pak*, as long as the skin over the yolk is not torn.

- (d) After an animal has been slaughtered and the normal amount of its blood has flowed out, the blood remaining in its body is *tahir*.
- (e) If there is blood on someone's dress or on his person and he doubts whether it is of an animal whose blood spurts out or not, then he should consider it *tahir*.
- (f) If a yellowish liquid comes out of a wound and one doubts whether it is blood or something else, then he should consider it *tahir*.
- (g) If a person cannot discern whether it is dried blood under the skin, or that the flesh has turned that way because of being hit, it is *pak*.

Note: Even a small particle of blood falling in the food, while it is being boiled, will make the entire food together with its container *najis*, as per obligatory precaution, and boiling, heat or fire does not make it *pak*.

## 6&7. DOGS AND PIGS

Dogs and pigs which live on land are *najis*, and even their hair, bones, paws and nails, and every liquid substance of their body, is *najis*. However, sea dogs and sea pigs are *pak*.

Dogs and pigs are *najis* during their life-time and after they die or slaughtered.

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

## 8. UNBELIEVERS (Non-Muslims)

Unbelievers whether alive or dead, apart from Christians and Jews.

The opinions of our Mujtahid as regards to ritual purity or impurity of non-Muslims (*kafir*) requires a detailed explanation. I will quote a passage on the subject written by Sayyid Muhammad Rizvi in his book "The Ritual and Spiritual Purity".

What is the meaning of "*kafir*?" *Kafir* (pl. *kuffar*) means an infidel, an unbeliever as opposed to a Muslim, a believer. "Muslim" is defined as a person who believes in Oneness of God, prophethood of Prophet Muhammad (s.a.w.w.) and the Day of Judgement. A person who rejects any of these three principles is a *kafir*.

From Muslims' perspective, the *kuffar* are divided into two main groups: *kafir dhimmi* and *kaf'ir harbi*. "*Kafir dhimmi*" is a *kafir* who lives under the protection of an Islamic government. "*Kafir harbi*" is a *kafir* who does not have such a protection. I must also mention a third, but rare, category of *kafir*: *murtad*. "*Murtad*" means an apostate; there are two types of *murtad*: "*Murtad fitri*" a person who was born of a Muslim parent, but then declared his disbelief in Islam. "*Murtad milli*" a non Muslim who had accepted the religion of Islam and then apostates from it.

While discussing the ritual purity or impurity of the non-Muslims, the *mujtahids* divide all the *kuffar*--*dhimmi*, *harbi*, *murtad fitri* and *milli* - into two distinct groups: *mushrik* and *ahlu 'l-kitab*.

*Mushrik* (pl. *mushrikin*) means a polytheist, a person who believes that God has partner(s). It is used for the idol-worshippers also. The followers of Hinduism, of most far eastern religions and of the tribal religions fall in the category of *mushrikin*. *Ahlu 'l-kitab* means the people of the Book; it is a name given to those who believe in any of the Books revealed by Allah before the Qur'an. Under Islamic system, the *Ahlu 'l-kitab* have a preferred status in comparison to other non-Muslims. The people who are unanimously counted as *Ahlu 'l-kitab* are: the Jews, the Christians and the Zoroastrians.

As for the *mushrikfn*, the *mujtahids* are unanimous that they are *najis*. This is so because Allah has clearly declared in the Qur'an that:

*"O you who believe! The polytheists (mushrikun) are indeed unclean; therefore, they should not approach the Sacred Mosque after this year of theirs (i.e., 9 AH)." (9:28)* Some Muslims try to interpret the word "unclean" in spiritual sense only. They are wrong because one cannot ignore the literal meaning of a word unless the context supports the departure from a literal to a symbolic meaning. The context of the verse does not leave any room for an exclusively symbolic or spiritual interpretation of the word "unclean." It immediately says that "they should not approach the Sacred Mosque." This reflects the physical uncleanness. However, our interpretation does not exclude the spiritual impurity of the *mushrikin* along side the physical, ritual impurity.

When we move on to the *Ahlu '1-kitab*, we find that the *mujtahids* disagree about their ritual purity or impurity. There are three different views on the Ahlu 1-kitab.

- (a) A minority group says that the Ahlu '1-kitab are pure and *tahir*, just like Muslims. To this group belong the late Ayatullah al-`uzma Sayyid Muhsin al-Hakim at Tabataba'i (d. 1970) and the late Ayatullah ash-Shahid Sayyid Muhammad Baqir as-Sadr (d. 1980).
- (b) The majority view says that the Ahlu '1-kitab have become corrupt in their beliefs and are not different from *mushrikin*; therefore, they are *najis*. Those who belong to this group from the present *mujtahids* are: Ayatullah al-`uzma Sayyid Ruhullah al-Musawi al-Khumayni and Ayatullah al-`uzma Sayyid Muhammad Riza alGulpaygani.
- (c) The third group is of those *mujtahids* who theoretically agree with the first view but when it comes to issuing a fatwa for their followers, they tread on the path of precaution and side with the majority. The most prominent among this group is the Ayatullah al`uzma Sayyid Abu '1-Qasim al-Musawi al-Khu'i.
- (d) According to Ayatullah Al-Sistani Dama Dhilluhu, the people of the Book (i.e. the Jews and the Christians) who do not accept

the prophethood of Prophet Muhammad bin Abdullah (peace be upon him and his progeny), they are commonly considered *najis*, but it is not improbable that they are *pak*. However, it is better to avoid them.

02) There are other sects who are also considered as non-Muslims. They are:

- (a) ***GHULAT*** (*s. ghali*) are those who declare their faith in Islam but exaggerate in their beliefs about some prophets or Imams, e.g., those who believe that an Imam is an incarnation of God. This is against the fundamental belief of Islam that God cannot incarnate into anyone or anything.
- (b) ***NAWASIB*** (*s. nasibi*) are those who declare their faith in Islam but display enmity toward the Ahlu'1-bayt (peace be upon them). This goes completely against the Qur'anic order which says, "(O Muhammad) say, 'I do not ask from you any reward for it (i.e., conveying the message) except the love for my near ones.'" (42:23) The Prophet has said, "Whosoever dies in enmity to the family of Muhammad, dies as an unbeliever (*kafir*). Whosoever dies in enmity to the family of Muhammad, will not smell the scent of Paradise." However, one must realize that if a person is not a Shi'ah Muslim it does not automatically follow that he also hates our Imams. There are many Sunnis who do not believe in our Imams as the leaders and the caliphs after the Prophet, but neither do they hate them---on the contrary many of them respect and even love the Imams of the Ahlu '1-bayt.
- (c) ***KHAWARIJ*** (*s. khariji*) are those who rebelled against Imam 'Ali bin Abi Talib in the battle of Siffin. Finally, Imam 'Ali had to fight against them in the battle known as Naharwan. They believed that Imam 'Ali had become a *kafir* by accepting the intermediaries during the battle against Mu`awiyah. The verse and the *hadith* mentioned above is equally applicable to the khawarij, and therefore, they are also *kafir* and *najis*.

- (d) There is one more category of a *kafir*. The person who rejects the unanimously accepted tenets of Islam (for example, the obligation of *salat* or *hajj*), is also regarded as a *kafir* and *najis*. Such a person will become *kafir* provided he realizes that rejecting such Islamic tenets amounts to believing that the Qur'anic verses on *salat* and *hajj* are not part of Allah's Book, and this in turn means that Prophet Muhammad had not been faithful in fulfilling the mission of Allah. In short, such a person becomes a *kafir* only if he realizes the consequence of his rejection of the unanimously accepted tenets of Islam. However, one must note that negligence and rejection are two different things; so if a person believes in the unanimously accepted tenets of Islam but neglects them, he is not a *kafir*, he is only a sinner.

## GENERAL RULES

- (a) The utensils of the *mushrikin* and other kuffar are to be considered *tahir* as long as it is not known that they have touched them with flowing wetness. [This rule is valid] provided the utensils are not made from leather, otherwise they will be considered *najis* unless it is known that the animal [from which the leather originated] had been slaughtered Islamically or that it had been in possession of a Muslim [before coming into the *kafir*'s possession].
- (b) Similarly other things that need to be slaughtered Islamically (e.g., meat and fat), if found in the possession of the kuff'ar must be considered *najis* unless it is known that the animal has been slaughtered Islamically or that it had been in possession of a Muslim [before coming to the *kafir*'s possession].
- (c) However, a thing that does not need slaughtering is to be considered *tahir* unless you have knowledge that it is *najis*. And the conjecture that the kuff'ar may have touched it with wetness is not sufficient [to consider such a thing *najis*].
- (d) An item about which one is not sure whether or not it is from animal's skin, flesh or fat is to be considered as a non-animal product and *tahir*, even if it is obtained from a *kafir*.

- (e) What is obtained from the hands of the kdfirs -like bread, oil, honey and other similar things, whether they are liquid or solid- is *tahir* unless you come to know that they have touched it with flowing wetness. The same applies to their clothes and utensils. And conjecture about *najasat* [in such cases] should not be taken into account.
- (f) The skin, flesh and fat that is obtained from the hands of a *kafir* is to be considered *najis* even if he informs you that it has been slaughtered Islamically.

## 9. ALCOHOLIC LIQUOR (INTOXICATING LIQUIDS)

- a) Every intoxicating liquid is *najis*.

Allah says in the Qur'an: "*O you who believe! Surely intoxicants, games of chance, idols and azlam are unclean (and) work of Shaytan, so shun it; may be you will prosper.*" (5:90) The word "unclean" in this verse, at least as far as the intoxicants are concerned, has a spiritual as well as a ritual connotation to it. And ritual uncleanliness is another word for *najis*.

- b) Beer is also *najis*. But all non-intoxicating drink made from barley are *tahir*.
- c) The non-liquid intoxicants are *haram* (forbidden) but not *najis*.
- d) Methyl alcohol (also known as wood alcohol or wood spirit) is *tahir*; it is mostly used for industrial solvents, and for making synthetic rubber, chemicals, rubbing alcohol, inks, dyes and stains, antifreeze and other similar products
- e) Buying or selling the following *najasat* is *haraam*:
  - i) All types of intoxicating liquids, dead bodies, pigs and dogs (except the dogs used for hunting).

However, one is allowed to buy or sell the other *najasat* if there is any lawful benefit in them, e.g., buying or selling excrement for manuring.

It is also permitted to buy or sell those parts of a dead animal's body (other than dog and pig) which have no feeling in them during life-time, ie horn, nails, teeth, hair, etc..

- ii) It is *haram* to sell grapes or dates to a person who purchases it for producing wine.
- iii) The medicines, perfumes, soap and waxes purchased from a non-Muslim country can be considered *tahir* unless one becomes sure that they are *najis*.

## 10. THE SWEAT OF AN ANIMAL WHO PERSISTENTLY EATS NAJASAT

The perspiration of every animal which is habituated to eat najasat is najis.

### WAYS OF PROVING NAJASAT

There are three ways of proving the *Najasat*.

- (a) One should be certain, or satisfied that something is *najis*. If one suspects that something may be *najis*, it is not necessary to avoid it.
  - (b) If a reliable person who possesses, controls or manages a thing, says that it is *najis*. For example, if the wife, or a servant, or a maid says that a particular utensil or any other object which she handles, is *najis*, it will be accepted as najis.
  - (c) If two just persons testify that a certain thing is *najis*, provided that their testimony deals with the reason for *najasat*.
- 01) A thing which was originally *najis*, and one doubts whether it has become *pak*, will be considered *najis*. Conversely, if a thing was originally *pak*, and if one doubts whether it has become *najis*, it will be considered *pak*. And it is not necessary to ascertain, even if it is possible to do so.
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02) If a person knows that out of the two glasses or, one is *najis*, but he does not know which one of them is *najis*, he should refrain from using both of them, and is required to make *paak* both of them if he intends to use them.

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03) If a *paak* thing comes in contact with a *najis* thing but there is a doubt if either or both of them were wet or not, the *paak* thing does not become *najis*.

04) If a person does not know whether a certain thing is *paak* or *najis*. his shari'i obligation is that if he does not know because of ignorance, for example, if he does not know whether the droppings of a rat is *paak* or not, he should enquire from those who know. But, if he knows the rule, and doubts the nature of a particular thing, like when he doubts whether a thing is blood or not, or if he does not know whether it is the blood of a mosquito or a human being, the thing is *paak*, and it is not necessary to make investigation or enquiry about it.

05) The first *mutanajjis* item would make the item that comes into contact with it impure; similarly, the second *mutanajjis* would make the item that comes into contact with it impure; but the third *mutanajjis* can no longer make other items impure no matter whether it is wet or dry.

Note: An item which is impure by itself is known 'ayn *najis*' or simply '*najis*'. The item that becomes impure by coming to wet contact with 'ayn *najis*' is known as '*mutanajjis*', that is impure by secondary reason.

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05) If a dog licks your body or clothes, it is sufficient to wash it once. However, if the water is *qalil*, it is necessary to rid it of the water by wringing it.

06) To make the script and pages of Holy Qur'an *Najis*, and violate its sanctity, is undoubtedly *Haram*, and if it becomes *Najis*, it should be made *Paak* immediately with water. In fact, as an obligatory precaution, it is *Haram* to make it *Najis* even if no violation of sanctity is intended, and it is obligatory that it should be made *Paak* by washing it with water.

07) To sell or lend a Najis thing which can be made Paak, has no objection, but the buyer or the borrower must be told about it, particularly in the following two situations:

- (i) That if he is not informed, he might contravene the law of Shariah, like, if he wants to eat or drink it.
- (ii) That the buyer or borrower will pay heed to the advice. If one knows that it will have no effect, it will not be necessary to tell him.

Note: If a borrowed object becomes Najis, the borrower must inform the owner, provided the two situations mentioned above is observed.

08) If you are invited for lunch or dinner in a Muslim house and during the meals, you become aware that a particular food served is Najis, while it is not necessary for you as a guest to inform others about it, you cannot eat that food. But if the host comes to know during the meals, that that particular food served is Najis, he should inform the guests about it.

Note: It is Haraam to eat or drink or make others eat or drink something which has become Najis.

09) There are certain rules in Islamic *Shari'ah* applicable when using the lavatory (toilet) and on how to wash oneself after passing urine and stool. Details as under:

The urine and stool of human beings are '*ayn najis*' (inherently *najis*). The Islamic *shari'ah* has prescribed certain rules on how to cleanse oneself of urine and stool.

- a. The organ of urination can be made *tahir* only by the pouring of water on it at least twice. It is better to wash it three times.
- b. As far as the anus is concerned, a person can clean himself/herself with water, or with three pieces of papers, or three pieces of rags or three stones. The papers, rags and stones can be used only if the anus is not more than normally dirtied, i.e., the excrement has not spread more than normal. If the area dirtied is large, or the excrement is mixed with some other *najasat* like blood, then only water can be used to purify oneself.

- c. In case of cleaning oneself with three pieces of papers, rags or stones, it is obligatory to use all the three pieces even if the body becomes clean by one or two of them. However, if the body is not clean even after using the three pieces, then extra pieces must be used till the body becomes clean.
- d. It is recommended for men to do *istibra'* after urinating. *Istibra'* means to clean something, to get rid of something. Here it means getting rid of the remaining drops of urine from penis. The method of *istibra'*: Squeeze with the middle-finger of the left hand from the anus to the root of the penis three times; then holding the penis between the thumb and the fore-finger, squeeze three times from the root up to the glans; and squeeze the glans itself three times.

**The benefit of *istibra'*:**

If a liquid comes out of a man's urinary organ after urinating and he doubts whether this is urine or something else, then he can assume it to be *tahir* if he has done *istibra'*. But if he has not done *istibra'*, then he must consider it *najis*.

- e. In western toilets, there is no water, only tissue paper is available. As far as stool is concerned, it can be cleaned with tissue paper as explained above. *In case of urinating, would it be enough to wipe the related part with tissue paper? No*, wiping with tissue paper would not purify the organ of urination. Nonetheless, in such a case, one should do *istibra'* and then wipe the organ with tissue paper, and later on when it becomes possible, he or she must purify the organ with water. The benefit of *istibra'* and wiping with tissue paper is that the organ will become dry and not make the underwear or the thighs *najis*.

However, in the above case, if the person's private parts sweat, then he or she must purify the organ, the immediately surrounding area and the underwear with water.

- f. While urinating or emptying the bowels, it is necessary to conceal one's private parts from the on-lookers. This condition is easily taken care of in normal toilets, but one must be careful while on the call of nature in an open area, e.g., during a picnic or while travelling, etc.

- g. A Muslim should also realize that even for such a trivial thing as using toilet, Islam emphasizes that either you must be the owner of the washroom or you must have the permission of the owner; otherwise, it will be *haram* for you to fulfill your natural needs in that place.
- h. It is *haram* to face the *qiblah* or to keep the *qiblah* on the back side while urinating or evacuating the bowels. *Qiblah* means the direction of the Ka'bah (Mecca). Therefore, a Muslim must make sure that the toilet of his house is not built in such a way that when he sits on the toilet, his front or back side is towards the *qiblah*. If the circumstances make it necessary to use a toilet on which a person will either be facing the *qiblah* or will have his back towards it, then he should refrain from facing the *qiblah*.
- 10) The urine and excrement of the animals are also *najis* if they belong to the group of animals (1) whose meat is forbidden in Islam and (2) whose blood spurts out when a blood-vessel is cut. Therefore, if these two conditions are not found together in an animal, its urine and excrement are not *najis*. For example, even though its blood spurts out, sheep's urine and stool are not *najis* because its meat is not forbidden.

However, the droppings of all the birds are *tahir*.

What should a person do if he finds animal stool or excrement on his dress or person and doesn't know from which type of animal it originated? In all the cases of ignorance and doubt, one can assume that it came from an animal whose urine or excrement is *tahir*.

- 11) Sometimes a liquid, other than semen and urine is discharged from man; this type of liquid is not *najis*. These liquid are of three types:
1. *Mazi*: a whitish liquid which is discharged from the organ of urination during fore-play.
  2. *Wazi*: a liquid which comes out after the discharge of semen.
  3. *Wadi*: a liquid which comes out after urinating.

All these discharges are *tahir*.

NOTE: As for *Wazi* and *Wadi*, they will be considered *pak* if he has done *istibra'*. If he has not done *istibra'*, then he must consider it *najis*.

## THE MUTAHHIRAT (THE PURIFYING AGENTS)

*Mutahhirat* is plural of *mutahhir*. It means a thing or a process which can ritually purify the *najis* things and the *a'yan najisah* (the plural of *'ayn najis*).

"*Mutahhirat*" can be translated into English as "the purifying agents."

The *mutahhirat* are twelve in number. These *mutahhirat* can be divided into three groups:

### THE NATURE:

1. water;
2. the earth;
3. the sun;

### PHYSICAL CHANGE:

4. *istihalah* (chemical change);
5. *inqilab* (change in properties);
6. *intiqaal* (change in place);
7. *zawalulI-'ayni n-najasah* (disappearance of the *najasat*);
8. *istibra'* (quarantining);

### SPIRITUAL CHANGE:

9. Islam;
10. *taba'iyah* (to follow);
11. *ghaybatu 'l-muslim* (disappearance of a Muslim).
12. Draining of the usual quantity of blood from the slaughtered body of an animal.

## 1] WATER

First among the *mutahhirat* is water.

Water is indeed the most common and widely used purifying agent. However, the way water can purify a *najis* thing depends on its type and quantity. So first we will describe the various types of water and then explain the rules of purification.

According to the *shari'ah*, water can be of two types: *mutlaq* and *muzaf*.

### ***Mutlaq Water:***

means pure water, water which is not mixed with any other liquid. When we use the term pure, in the present context, we do not mean scientifically pure water, i.e., H<sub>2</sub>O, a liquid compound consisting of 2 part of hydrogen and 16 of oxygen. By *mutlaq* we mean water which people in general would consider pure, without putting it to a scientific test.

### ***Muzaf Water:***

is opposite of *mutlaq*, it means a water which is mixed with some other liquid, e.g., orange juice, tea, etc. *Muzaf* water, however large its quantity may be, becomes *najis* when even a small particle of *Najasat* falls in it. A *najis* thing cannot be made *pak* with mixed water nor are *Ghusl* and *Wudhu* valid when performed with *muzaf* water.

For the purpose of purifying a *najis* thing, only the *mutlaq* water can be used. Therefore, *muzaf* water is not one of the *mutahhirat*.

The *mutlaq* water can be found in five different forms:

- a. **Rain.** By rain is meant a sufficient downpour, and not scanty shower or droplets.
- b. **Well water.**
- c. **Running or flowing water, e.g., river, stream.** The water running from the pipes in the houses is treated as 'running water' as long as it is running.
- d. ***Kur* water:** a body of water which is still (not moving). It must be at least 388 litres. To determine *kur* by weight is not free from *ishkal*.

Examples of kur water: a swimming pool, a pond, a lake, a sea or an ocean.

- e. **Less than kur.** A body of still water which is less than the kur.

The first four types of pure water are known as *Kathir* water, and the last one is known as *qalil* water. *Kathir* means abundant or plentiful; *qalil* means less.

Water can make a *najis* thing *tahir* on the following conditions:

- a. it must be *mutlaq*;
- b. it must be *tahir*;
- c. it must not become muzaf by coming in contact with the *najasad*;
- d. the *najasad* must be washed away from the *najis* thing, but there is no harm if the color or smell of the *najasad* remains in it.

Because of its quantity, the *Kathir* water is immune from becoming *najis* by contact with a *najasad* except when the *najasad* is so strong or so much that it changes the taste, or the colour or the smell of the water. When cleaning a *najis* thing with the *Kathir* water, it is enough to wash it just once after removing the *najasad*.

Unlike the *Kathir* water, *qalil* water becomes *najis* as soon as it comes into contact with a *najasad*. When cleaning a *najis* thing with *qalil* water, it is necessary to wash it twice. However, it is better to wash three times.

## **HOW TO MAKE A NAJIS THING PAK USING KUR WATER, LESS THAN KUR WATER AND RUNNING WATER**

Before making anything *pak* it is necessary to remove any oily or greasy substances which would prevent water from reaching the thing to be made *pak*.

A *najis* thing does not become *pak* unless the essential *najasad* like urine, blood, etc. is removed from it. In other words, any particles of essential *najasad* should not remain behind in a *najis* thing after it has been washed.

But there is no harm if the color or smell of the *najasa*t remains in it. So, if blood is removed from a cloth, and the cloth is made *pak* with water, it will become *pak* even if the color or smell of blood remains in it. But if, on account of the smell or color, it becomes certain or seems possible that some particles of *najasa*t are still present in the cloth, etc. it will remain *najis*.

#### **i] HOUSEHOLD UTENSILS**

- a) The interior of a *najis* vessel or utensil must be washed three times if less than *kurr* water is used, and as per obligatory precaution, the same will apply if *kurr* or running water is used.
- b) A *najis* utensil can be made *pak* with less than *kurr* water in two ways.
  - (i) The utensil should be filled up with water and emptied three times.
  - (ii) Some quantity of water is poured in it, and then the utensil is vigorously shaken, so that the water reaches all *najis* parts before it is spilled. This should be done three times.
- c) If a dog drinks any liquid from a utensil [or licks it and something remains in it] it should first be scrubbed with *pak* earth, and after washing off the dust, it should be washed three times with *kurr* water or less than *kur* water.
- d) If the saliva of a dog falls into the vessel, as per obligatory precaution, it should be scrubbed with *pak* earth, and after washing off the dust, it should be washed three times. If the mouth of a utensil which a dog has licked is narrow, dust should be thrown into it and after adding some quantity of water, it should be shaken vigorously, so that the dust may reach all parts of it. Thereafter, the utensil should be washed in the manner mentioned above.
- e) If a utensil is licked by a pig, or if it drinks any liquid from it, or in which a field-mouse has died in it, then it should be washed seven times with running water, *kurr* or less than *kurr* water.

- f) If a utensil becomes *najis* with alcoholic beverage, it should be washed three times with *kurr*, less than *kurr* or running water.

ii] **THINGS**

- a) If a *najis* thing, after removing the *najasat*, is immersed once in *Kurr* or running water, in such a way that water reaches all its *najis* parts, it becomes *pak*.
- b) If a thing becomes *najis* with *najasat* other than urine it can be made *pak* with less than *kurr* water by first removing the *najasat* and then pouring under *kurr* water once, allowing it to flow off.
- c) When a thing has become *najis* with urine, it can be made *pak* with less than *kurr* water by pouring less than *kurr* water once on it, and as the water flows off eliminating all the traces of urine, the thing will become *pak*.

iii] **CLOTH AND CARPET**

- a) A *najis* cloth or carpet when immersed once in *kurr* or running water, in such a way that water reaches all its *najis* parts, it becomes *pak*. It is not necessary to squeeze or wring or press it. If it becomes *najis* with urine, it must be washed twice.
- b) If a *najis* cloth or carpet is to be made *pak* with less than *kurr* water, it should be washed once but it must be wrung or squeezed till the water remaining in it runs out. If it becomes *najis* with urine, it must be washed twice and also squeezed or wrung each time till the water remaining in it runs out.
- c) If a *najis* dress which has been dyed is dipped into *kurr* or running water, it will become *pak* if water reaches all its parts before water becomes *muzaf* with color. But if it is made *pak* with less than *kurr* water, it will become *pak* only if *muzaf* water does not come out at the time of wringing or squeezing.
- d) If a part of *najis* dress or carpet is washed with less than *kurr* water, the parts adjacent to it where water usually reaches will become *pak*,

when the *najis* part becomes *pak*. It means that it is not necessary to wash those sides independently, as the *najis* part and parts around it become *pak* together.

iv] **BODY AND HAIR**

- a) If a body becomes *najis*, and if the *Najasat* is removed in *Kurr* or running water, the body will become *pak*, except when it becomes *najis* because of urine, for which one washing is not enough. It needs two washings. But it is not necessary to walk in and out of water to achieve two washings. If a person under water wipes the *najis* part with hand, allowing water to reach there again, it will suffice.
- b) If a part of the *najis* body is washed with under-*kurr* water the parts adjacent to it where water usually reaches will become *pak*, when the *najis* part becomes *pak*. It means that it is not necessary to wash those sides independently, as the *najis* part and parts around it become *pak* together.
- c) If the *najis* hair of head or face is washed with under-*kurr* water and if it is not overgrown, it is not necessary to squeeze them for remaining water to flow off.

v] **FOOD**

- (a) If the exterior of wheat, rice, soap, etc. becomes *najis*, it becomes *pak* by dipping it in *kurr* or running water. But if their interior becomes *najis*, they will be *pak* if *kurr* or running water reaches the internal parts. If one doubts whether *najis* water has seeped into the interior of soap or not, its interior will be considered *pak*.
- (b) If the outer part of rice, meat, or any other similar thing becomes *najis*, it may be placed in a bowl, etc., and then water is poured on it once. Then the bowl is emptied so that the object in it becomes *pak*. But if the bowl itself is *najis*, this process must be repeated three times. At the end, the bowl will also become *pak*.
- (c) If *najis* food remains between the teeth, and water is taken in the mouth and moved in such a way that it reaches the entire *najis* food, the food becomes *pak*.

- (d) If *najis* sugar, or syrup is turned into solid cubes, or granules, it will not become *pak* if it is immersed in *kurr* or running water.

vi] **FLOOR**

If the floor which is made of stone, or bricks or other hard ground, in which water is not absorbed, becomes *najis*, it can be made *pak* with under-*kurr* water, but, it is necessary that so much water is poured on it that it begins to flow. And if that water is not drained out, and it collects there, it should be drawn out by a vessel or soaked by a cloth.

2] **THE EARTH**

The second among *mutahhirat* is the earth.

However, the earth is not a universal purifying agent like water. It's purifying scope is very limited. It can only purify the sole of the shoes and the sole of the feet provided:

- a. The earth is *tahir*.
- b. The earth is dry, as a precaution.
- c. As an obligatory precaution, the shoe or the foot had become *najis* by a *najasat* on the earth;
- d. The *najis* element is removed from the sole of a foot or shoe by walking on the earth, or by rubbing the foot or the shoe against it. But it is better that one should walk a distance of at least fifteen arm-lengths or more, even if the *najasat* disappears by walking a lesser distance, or by rubbing ones foot on earth.
- e. The earth should be of dust or sand, or consisting of stones or laid with bricks. Therefore, walking on a tar road, wooden floor, carpet, mats or green grass will not make the sole of feet or shoes *tahir*.
- f. It is not necessary that the *najis* of one's feet or shoes are wet. They become *tahir* by walking on earth even if they are dry.

- g. If the *najisul ayn* happens to vanish by itself and not by walking or rubbing on the ground, the foot or the sole will not become *tahir*, as an obligatory precaution.
- h. If a person moves on his hands and knees, and his hands or knees become *najis*, it is improbable that they become *tahir* by such movement. Similarly, the bottom part of a walking stick or the bottom part of an artificial leg would not become *tahir*.
- i. If after walking, the smell or color of the *najisat*, or its invisible particles, remain in the sole of the feet or the shoe, there is no harm in it, although the recommended precaution is that one should walk so much, that these things also disappear.
- j. The inner part of the shoe does not become *tahir* by walking, and similarly, the under part of the socks will not become *tahir*, unless it is made of skin or something similar, and one walks with it.

### 3] THE SUN

The sun is the third and last among "the natural *mutahhirat*."

The sun is also a limited mutahhir like the earth. The sun can purify the earth, building and walls provided the following five conditions are fulfilled:

- a. The *najis* place or thing is sufficiently wet. So if a *najis* place or thing has become dry and you wish to purify it by the sun, then you will have to pour water on it and let it dry up by the direct rays of the sun.
- b. The *najisul ayn* is removed from the thing intended to make *tahir* before it is dried by the direct rays of the sun.
- c. the *najis* thing or place must become dry by the direct rays of the sun. Nothing should intervene between the *najis* thing and the sun. Therefore, if the rays fall on the *najis* thing from behind a curtain or a cloud, and makes it dry, the thing will not become *tahir*. But there is no harm if the cloud is so thin that it does not serve as an impediment, between the *najis* thing and the sun.

01. Only the sun should make the *najis* thing *tahir*. So, if a *najis* thing is jointly dried by the wind and the sun, it will not become *tahir*. However, it would not matter if the wind blows lightly, and it may not be said that it had any share in making the *najis* thing dry.
02. The sun should dry up the whole *najis* part of the building all at once. If the sun dries the surface of the *najis* earth or building first, and later on dries the inner part, only the surface will become *tahir*, and the inner portion will remain *najis*.
03. The sun does not, in all probabilities, make *tahir* the doors and the windows of a building and the nails which are fixed on the walls, nor does it make *tahir* the trees and the grass which have not been cut yet.

#### 4. ISTIHALAH (Chemical Change)

*Istihalah* is the fourth *mutahhirat*. *Istihalah* means change or more precisely, a chemical change. It is the most universal *mutahhirat* in the category of 'physical change'.

- a. An '*ayn najis*' or a *najis* thing can become *tahir* by changing chemically into another *tahir* thing.
- b. Example of an '*ayn najis*' changing into a *tahir* thing: a dog falls into a salt mine and changes into salt, it becomes *tahir*.
- c. Example of a *najis* thing changing into a *tahir* thing: A *najis* wood is burnt and changes into ashes or coal derived from a *najis* wood is *tahir*.
- d. A *najis* thing does not become *tahir* if its essence or category does not change; Therefore, if *najis* wheat is ground into flour, or is used for baking bread, it does not become *tahir*.

#### 5] INQILAB (Change in Properties)

*Inqilab* like *istihalah* means change. The difference is in the degree of change. In *istihalah*, the shape and form, all are changed; whereas in *inqilab*, only the properties change but the shape is not entirely changed. Its only example is of the wine changing into vinegar. When this change takes place, the vinegar becomes *tahir*.

## 6] INTIQAL (Change in Place)

*Intiqal* means change of place. Certain *'ayn najis* things can become ritually pure by change in its location or place. For example, human blood is *najis*. Now, if a mosquito sucks the blood of a man and the blood becomes 'blood of mosquito', then it will become *tahir*. Similarly, if an organ of a *kafir* is transplanted to a Muslim (and after some time the organ becomes a part of the Muslim's body), then it will become *tahir*.

## 7] ZAWA LU 'L-'AYNI 'N-NAJASAH (Disappearance of the *Najasat*)

*Zawalu 'l-'ayni 'n-najasah* means disappearance of the *najis* element. This *mutahhir* is mostly useful in case of animals.

- a. If there is any *najasat* on the body of an animal, whether with *najisul ayn*, for example, blood, or with something which has become *najis*, for example, *najis* water, its body will become *tahir* when the *najasat* disappears.
- b. Likewise, the inner parts of human body, for example, inside of the mouth, nose, eyelids or ears become *tahir* after the *najasat* has disappeared. But the internal *najasat*, like the blood from the gums or the teeth, does not make inner mouth *najis*.
- c. If the dentures come in contact with blood from other teeth, it does not require rinsing. Of course, if it contacts *najis* food, it must be made *tahir* with water.
- d. If food remains between the teeth, and blood emerges within the mouth, the food will not be *najis* if it comes in contact with that blood.
- e. If *najis* dust settles on a cloth or carpet, but is shaken off, and thereafter something wet touches that cloth, etc. that thing will not become *najis*.

- f. The needle used in injecting medicine into the body of a human body or an animal does not become *najis* if it comes out uncontaminated with blood. This is because *najasah* does not materialize through meeting *najis* things inside the body per se.

## 8] ISTIBRA' (Quarantining)

Istibra' means to clean something or to get rid of something.

This mutahhir is limited to certain animals. You already know that the urine and excrement of the *halal* animals are not *najis*. However, such animals lose their status of purity if they start eating human refuse. And when they do so, then their meat becomes *haram* to consume, so does drinking of their milk. Their urine and excrement also become *najis*.

And when this happens, then the only way to make them *tahir* is *istibra'* which means keeping these animals away from eating *najasat*, and fed with *tahir* food until such time that they may no longer be considered animals which eat *najasat*.

As a recommended precaution, the following animals should be prevented from eating *najasat* for the period specified: the camel for 40 days, the cow for 20 days, the sheep or goat for 10 days, the duck or fowl for 7 or 5 days, and the chicken for 3 days.

The period specified above should be completed, even if the animals cease to be considered as eaters of *najasat* earlier than that.

## 9] ISLAM

Islam is the first among "the spiritual *mutahhirat*."

The only way a *kafir* can become *tahir* is for him/her to accept Islam. With the acceptance of Islam, he or she will immediately become *tahir*. However, if the person's clothes were *najis*, then the declaration of faith in Islam will not purify them; he will have to make them *tahir* with water.

## 10] TABA`IYYAH (To follow)

*Taba`iyyah* means to follow. In the present context, it means that when a *najis* thing or person becomes *tahir*, the things which are related to them also become *tahir* automatically.

A few examples are given below:

- When a *kafir* becomes Muslim, his minor children become *tahir* automatically. Similarly, if the mother, paternal grandfather or paternal grandmother of a child embraces Islam, the child will become *tahir*, provided that the child is in their custody and care.
- While washing a *najis* thing, our hands become *najis* also; but when that thing become *tahir*, our hands will also become *tahir* automatically.
- The wooden plank or cement slab upon which the dead body of a Muslim is washed, as well as the piece of cloth used for covering his private parts, and also the hands of the person washing the dead body become *tahir* when the ritual bath is completed.

#### 11] GHAYBATU 'L-MUSLIM (Disappearance of a Muslim)

The last among the *mutahhirat* in the group of spiritual change is *ghaybatu 'l-Muslim*. Maulana Sayyid Muhammad Rizvi has counted it as one of the spiritual *mutahhir* because it is based on a most important moral teachings of Islam which says that one must be positive in judging other Muslims.

*Ghaybatu 'l-Muslim* means disappearance or absence of a Muslim. In the present context, it means the following:

Suppose the body or anything related to a Muslim (who is serious in following the *shari'ah*) becomes *najis*. Then that person goes out of your sight long enough for him to purify himself or his belongings. Now, he comes back and you see him using that particular thing, then you should consider it *tahir* if you believe that he may have purified them. But the recommended precaution is that you should not take it as *tahir*, except with the following conditions:

- That Muslim should be believing in the *najasat* of an object which made his body or dress *najis*. For example, if his dress with its wetness touches a non-Muslim, and he does not believe a non-Muslim to be *najis*, his dress will not considered *tahir* after his disappearance.

- That Muslim should be aware that his body or dress has become *najis*.
- That Muslim should have been seen using that thing for a purpose which requires it being *tahir*. For example, he should have been seen offering prayers with that dress.
- There should be an expectation that that Muslim knows the condition for the act he wants to perform is to be *tahir*. For example, if he does not know that the dress of one who offers prayers should be *tahir*, and he offers prayers with a *najis* dress, that dress cannot be considered to be *tahir*.
- That Muslim should be conscious of the difference between *najis* and *tahir*, and that he should not be careless about it. If he is uncaring, his things will not be considered *tahir*.

If a person is certain or satisfied that a thing which was *najis* has been made *tahir*, or if two just persons testify showing why it is *tahir*, then that thing is to be considered *tahir*. And similarly, when a person who possesses that *najis* thing, reliably says that it has been made *tahir*, or when a Muslim has washed the *najis* thing with water, even if it may not be known whether or not he has washed it properly, the thing will be considered *tahir*.

## 12] DRAINING OF THE USUAL QUANTITY OF BLOOD FROM THE SLAUGHTERED BODY OF AN ANIMAL

If an animal whose meat is *halal* to eat, is slaughtered in accordance with the rules prescribed by Islam, and blood flows out of its body in normal quantity, the blood which still remains in the body of the animal is *tahir*. However, the blood which goes back into the body of the animal due to breath, or because of its head having been at a higher level at the time of its slaughtering is *najis*. As a recommended precaution, it does not apply to the *haram* parts of the body of an animal, whose meat is *halal* to eat.

The above rule does not apply to an animal whose meat is *haram* to eat.