

At-Taharah [Purification]

The Islamic *Shari'ah* takes care of all aspects of the human life, including that of *Taharah* [purification]. It makes the *Taharah* incumbent on every Muslim, ordering him to purify himself and to get rid of the *Najasat*, for the purpose of performing particular ritual acts, such as the *Tawaf* [circumambulation] around the *Kabah* [in Mecca], the *Salat*, etc. For, the existence of *Najasah* on the body, the dress or the place of the *Sujud*, would render the *Salat Batil* [invalid].

The *Najasat* are defined, counted things, such as urine, faeces, blood, etc. Islam orders them to be removed, and the Muslim is to purify himself from them, in order to carry out the ritual *Taharah*. As getting rid of the *Najasah* realizes the religious *Taharah* for worshipping, it also preserves general health, helps in protecting the body against diseases and harmful microorganisms.

Taharah keeps the Muslim in good appearance and creates in him the love of purification and bodily cleanliness, which leads to having a pure heart and a clean conscience, and self-free from sins and wrongdoings.

What are the Najasat (Impurities)

The *Najasat* are defined, harmful objects. Islam commands us to remove them, and their places must be washed and purified. It makes this removal and purification a condition for the validity of some worshipping rituals. These *Najasat* are:

1&2. Urine and faeces: They are either of human beings or of animals whose meat is *Haram* to eat. As to the fish, insects, worms and the 1allil meat animals, such as sheep, chickens and the like, their urine and faeces are *Tahir*.

3&4. Dogs and pigs, except the sea types, with all their parts are *Najis*.

5. Intoxicants which are originally liquid, including beer. [1](#)

6. The *Maytah* [carrion] of human beings² and animals, as well ac; parts amputated from living human

and animal bodies, such as legs, ears, pieces of meat, etc. As to the maytah of insects, fish and worms, they are not *Najis*, but dirty.

Note: Every small thing or part separable from the pure (*Tahir*) animal or human body, such as the pimples, shells, scales and dry skins are considered *Tahir*. And also the parts of the dead body, which are originally lifeless like the horn, tooth, hair, wool, feather, etc, are all considered *Tahir*. But as to the impure animal which is *Najis Ayni*, i.e. impure in itself, like the dog or the pig, every part of it is *Najis* (impure).

7. The semen, whether of human beings, birds or other animals,³ whose blood gushes out when slaughtered.

8. Blood, whether of human beings, birds or other animals whose blood gushes out when slaughtered, is *Najis*. But the blood of insects, worms and fish as well as animals whose blood does not gush out when slaughtered, is *Tahir*.

The blood which remains in the slaughtered animal after the gushing out of the usual amount of blood by slaughtering, is *Tahir*, if no *Najasah* has touched it, such as the knife by which it was slaughtered.

9. The *Kafir* [disbeliever] other than the *Kitabi* [one who follows a Divine (revealed) religion]. As to the *Kitabi*, such as a Christian, he is *Tahir*, in the opinion of some *Faqih*s. But when we want to mix with him in having food and drinking water, we have to be sure of his purity (*Taharah*) from the outer *Najasat*, such as [eating] pork, [drinking] wine and from urine, etc.

10. The sweat of the *Jallalah* animals.⁴ These are the animals which are accustomed to eat human faeces. These are the *Najasat* from which one is to cleanse oneself by *Tahir* (pure) water in obedience of Allah's command, in order to become pure and clean for the performance of one's worshipping rituals, and to preserve one's health.

[The Difference between the Najasat and Qadhurat \[Qadharat\]](#)

The *Najasat* differ from the *Qadharat* (filthy things or filth) in a way that the *Najasat* are, as was formerly mentioned, particular materials, whose existence on one's body or clothing renders the *Salat* and the *Tawaf* around the *Ka'bah Batil* (invalid). Whereas the filthy or dirty things do not render the *Salat* and the *Tawaf Batil*, if they exist on the body or the dress.

Nevertheless, Islam dislikes filth, and persuades people to get rid of it. The Noble Prophet (s) censured the dirty person and described his appearance as to be ugly. He said: "How bad a dirty servant [of Allah] is!"

The Prophet (s) encouraged cleanliness and good appearance. He said: "Islam is clean, so be clean." Islam wants the Muslim to be clean and *Tahir*.

How does the Najasah Spread

The aforementioned *Najasat* do not affect other *Tahir* things, except through humidity which causes the *Najasah* to infiltrate and transfer from the *Najasah* to the *Tahir* object. But by touching dry *Najasah*, the *Tahir* object, such as the body, the dress or the utensils, will not become *Najis*.

Discussion

Q1. Fill in the blank: The *Najasah* does not infiltrate from a *Najis* or a *Mutanajjis* object to the *Tahir* objects, except through infiltrable.....

Q2. Put the sign \checkmark before the correct statement and the sign X before the incorrect one.

a. Fish blood is *Najis*.

b. The faeces of birds and sheep are *Tahir*.

c. A dead sheep is *Tahir*.

Q3. Answer the following questions.

a. Why do we clean ourselves from the *Najasat*?

b. How does the *Najasah* spread?

1. Some jurists consider beer to be *Tahir*, though it is *Haram*.

2. Human *Maytah* is considered *Najis* by the jurists—who follow the teachings of *Ahlul-Bayt* (a.s.), and the followers of *Abu Hanifah*.

3. Exceptional is the semen of the animals whose blood does not gush out when slaughtered. This is accepted by all sects except the *Shafi'i*s, who take only the semen of dogs and pigs to be *Najis*. While the *Hanbalis* regard the only *Najis* semen to be that of the animals whose meat is lawful to eat.

4. Some jurists see that the sweat of the *Jallah* animals is all *Tahir*, except that of the *Jallah* camels which is *Najis*.

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