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Dialogue on Najis things

My father started the dialogue with determination, saying:

- Let me tell you of a principle, that will have an impact on your life, in that "Everything is tahir". Everything: Seas, rivers, rain water, trees, sahara, mountains, streets, buildings, tools, utensils, clothes, your brethren, etc.

Everything is tahir, until it becomes najis or contaminated, except...

- * Except, what?
- Except that which is intrinsically najis.
- * What are the things that are naturally najis?
- Ten things:
- 1. and 2. Human urine and excrement. The urine and dung of animals that are not halal to eat, if they have ethereal souls, such as cats; [the urine of other creatures if they do not have ethereal souls, yet they have flesh].
- * What is an ethereal soul?
- It is a term that we will come across often during this conversation. So, we better throw some light on it.

We may describe an animal as having an ethereal soul, if, when slaughtered, blood gushes out from its body because of the presence of arteries.

As for the animal that has no ethereal soul, the blood seeps out gently when it is killed, such as fish. This is because it has no arteries.

3. Meeta (carcass) of animals that have ethereal souls.

* What is meeta? Any animal that perishes without being slaughtered according to Islamic shari'a law. * Such as? - Any animal that dies as a result of disease, accident, or was killed in an unlawful way. The carcasses of these animals are called meeta. * When a human being dies, does his body become najis? - Yes, except martyrs and those who performed ghusl before they are executed according to Islamic penal code. * Do all other bodies remain naiis? - No, a Muslim's dead body becomes tahir once three types of ghusl are carried out on the body, which I will explain to you in a forthcoming session. 4. Human semen and the semen of an animal with an ethereal soul, even of the kind whose meat can be consumed. 5. Human blood and the blood of animals with ethereal souls. * What about the blood of animals who have no ethereal souls? - It is tahir, such as fish blood. 6. All parts of a wild dog's body whether alive or dead. 7. All parts of a pig's body whether alive or dead. * What about seals? - They are tahir. 8. Alcohol [and beer]. 9. The unbelievers, whether alive or dead, excluding Christians, Jews, and Magians. 10. The sweat of animals that feed on human excrement. These ten things are all inherently najis. Their najasah (impurity) will render other objects najis by any

means of contact, if there is dampness.

* What, if there is no wetness?

- The najasah does not spread to things that meet with it, when dry or if there was slight moistness.
- * Are urine and dung of animals, and urine and droppings of birds, that are halal to eat, such as cows, sheep, chicken and other birds, etc. tahir or najis?
- They are tahir.
- * What about bats' droppings?
- They are tahir.
- * Could you tell me about these parts of dead animals and birds: feather, mohair, wool, nails, horns, bones, teeth, beaks, and claws. Are they tahir?
- They are all tahir.
- * What about meat we buy in the marketplace, if we find traces of blood in it?
- This blood is tahir, and the blood that remains in the carcass of the animal after it has been slaughtered, according to Islamic shari'a law, is tahir.
- * What about the droppings of rats and mice?
- They are najis.

If you consider what I talked to you about, you could have answered this question yourself. You may recall our discussion earlier about animals that have arteries which cause blood to gush out when they are slaughtered.

The serene twinkle in the eyes of my father, I noticed at the start of this conversation, has reappeared. He glanced at me and added:

As you may remember, when we started this dialogue, I spoke to you of a general principle that could have an impact on your life. I will conclude it with more basic principles of equal importance.

Principle number one: Everything is tahir. If, however, you become doubtful whether it is still the case, you should rule out your doubt, i.e. it remains tahir.

- * Such as?
- If you think that your bed linen is tahir, you may consider it tahir.

Principle number two: Any thing that was najis, and you are not sure whether you made it tahir, remains najis.

- * For example?
- Your hand. You were absolutely sure that it was najis. If, afterwards, you became unsure whether you made it tahir, it remains najis.

Principle number three: Anything you do not have prior knowledge as to its state, i.e. being tahir or najis, it should now be considered tahir.

- * For instance?
- A liquid in a glass, whose state of purity is suspect. That is, if you do not know whether it is tahir or najis, you should assume that the liquid is tahir.

Principle number four: Anything you are in doubt as to its being najis or not, as a result of coming into contact with some najis thing, you should not carry out any investigation, be it simple or not, to ensure it was tahir. You should assume that it is tahir.

- * Such as?
- Suppose you were sure of your shirt being tahir. Now, some doubt lingers in your mind that it might not be the case. Maybe, you think it might have been contaminated with urine, in which case, you need not carry out any investigation; for instance, you start looking for traces of urine on the shirt. You should assume that it is tahir.

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