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Impure Things (Najasat)

84. The following ten things are originally impure: (i) Urine (ii) Faeces (iii) Semen (iv) Dead body (v) Blood (vi) Dog (vii) Pig (viii) Infidel (ix) Wine (x) Barley wine (Beer).

Urine and Faeces

85. The urine and faeces of the following living beings are impure: (i) Human beings (ii) The animal, whose meat is unlawful to eat, and whose blood gushes out when its great artery is cut.

86. Regarding the birds whose meat is unlawful to eat, it is better to avoid their urine and excretion.

87. If there is an animal, which eats excretion, and a sheep, which has been nursed by a she-pig, and an animal with which a human being has had sexual intercourse its excreta is impure.

Semen

88. The semen of human beings and of every animal, whose blood gushes when its great – is cut, is impure.

Dead Body

89. The dead body of a human being is impure. Similarly the dead body of an animal whose blood gushes out while it is slaughtered, is impure if it dies a natural death or is killed in a manner other than that prescribed by religious law. As the blood of a fish does not gush, its dead body is pure, even if it dies in water.

90. Those parts of a dead body (whether of a human being or of an animal) which do not contain life (e.g. nails, hair, teeth, bones, horns etc.) are pure.

91. If meat or anything else which contains life is removed from the body of a living human being or a

living animal whose blood gushes out, it is impure.

92. If small pieces of skin are removed from the lips or other part of the body they are pure.

93. If the shell of the egg which comes out of the body of dead hen has become hard, the egg is pure. However, its external part should be washed with water.

94. If a lamb or a kid dies before it is able to graze the rennet (cheese) available in its abomasus (stomach) is pure. However, its external part should be washed with water.

95. Those liquid medicines, perfumes, ghee, soap and polish which are made in non-Islamic countries are pure, provided that one is not sure of their being impure.

96. The fat, meat or hide of an animal about which there is a probability that it has been slaughtered according to the religious law are pure. However, if these things are obtained from a Muslim who himself obtained them from a non-Muslim and it is not known whether the animal in question was slaughtered according to Islamic law, it is prohibited to eat its meat or fat and it is also prohibited to use its hide for offering prayers. Nevertheless, if these things are obtained from a bazaar of Muslims or from a Muslim and it is not known whether they were purchased earlier from a non-Muslim and the probability may be that the said Muslim made investigation in the matter, it is permissible to use its hide for offering prayers and also to eat that meat and fat, even though, in fact, the Muslim might have purchased these things from a non-Muslim.

Blood

97. The blood of a human being and of every animal whose blood gushes out when its great artery is cut is impure. The blood of a fish or a mosquito is pure because it does not gush.

98. If an animal whose meat is lawful to eat is slaughtered in accordance with the method prescribed by religious law and its blood comes out in the usual quantity, the blood, which is still left in its body is pure. However, the blood which goes back into the body of the animal owing to its inhaling its breath, or on account of its head having been at a higher level at the time of its slaughtering, is impure.

99. If there is the slightest quantity of blood in the egg of a hen it should be avoided in accordance with obligatory precaution. However, if the blood is in the yolk (yellow portion) of the egg its albumen (white portion) will be pure unless the veil lying between the yolk and the albumen is torn.

100. The blood which is sometimes seen while milking an animal is impure and makes the milk impure.

101. If the blood, which comes from inside the teeth disappears on account of its being mixed with the saliva, it is not necessary to avoid the saliva.

102. If the blood, which dries under the nail or skin on account of hurt, assumes such a shape that it can

no longer be called blood it is pure; but if it is called blood it is impure. And in case a hole appears in the nail or the skin and it is difficult to take out blood and to purify that spot for the purpose of ablutions or ceremonial bath one should perform tayammum. (See Article 708).

103. If a person does not know whether blood has dried under the skin or the flesh has assumed such a shape owing to hurt, it is pure.

104. If even a particle of blood falls in the food while it is being cooked the entire food together with its container becomes impure, and boiling, heat or fire cannot purify it.

105. When a wound is healing and pus (a yellow substance) being gathering round it, that substance is pure if it is not known whether there is any blood in it.

Dogs and Pigs

106. The dogs and pigs which live on land are impure and even hair, bones, paws and nails and every liquid substance of their body is impure. However, aquatic dogs and pigs are pure.

Infidel

107. An infidel i.e. a person who denies Allah or the Day of judgement, or associates anyone else with Allah, is impure. Similarly Ghulat (i.e. those who believe one of the holy twelve Imams to be God or say that God has penetrated into him) and khawarij and Nawasib (i.e. those who are enemies of the holy Imams) are also impure. And similar is the case with one who denies Prophethood or one of the necessities of religion i.e. a thing like prayers, and fasting, which are considered by the Muslims to be a part of the religion of Islam when he knows a thing is a necessity of religion. As regards the people of the Book (i.e. the Jews and the Christians) who do not accept the Prophethood of the last of the Prophet Muhammad bin Abdullah (Peace be upon him and his progeny), they, too, are impure according to well-known narrations and this remark is as a precautionary measure. Hence, it is necessary to avoid them also.

108. The entire body of an infidel and even his hair and nails and all liquid substances of his body are impure.

109. If the mother, father, paternal grandmother and paternal grandfather of a minor child are all infidels that child is also impure, except that he should be conscious of professing Islam. In case, however, even one person out of his parents or grandparents is a Muslim the child is pure.

110. A person about whom it is not known whether he is a Muslim or not is pure. However, he does not enjoy other orders applicable to the Muslims, for example he cannot marry a Muslim woman and should not be buried in the graveyard of the Muslims.

111. Any person, who abuses any of the twelve holy Imams on account of enmity, is impure.

Wine (Khamr)

112. Wine and date wine (nabiz), which intoxicate a person, are impure and on the basis of obligatory precaution everything, which is originally liquid and intoxicates a person, is impure. Hence narcotics like opium and hemp which are not liquid originally are pure, even though something may be mixed in them on account of which they become liquid.

113. All kinds of industrial alcohol, which is used for varnishing doors, windows, tables, chairs etc. are pure.

114. If grapes or grape juice ferment, automatically or on being cooked, they are pure, but it is unlawful to eat or drink them.

115. If dates, currants and raisins and their juice ferment they are pure and it is lawful to eat them.

Beer (Fuqa')

116. Beer, which is prepared from barley, is called 'Ab-i-Jaw' is impure. However, barley-water which is extracted by the physicians by a special method and is called 'Maush-Sha'ir' is pure.

117. The perspiration of a person, who becomes ceremonially unclean owing to an unlawful act, is pure, but on the basis of recommended precaution prayers should not be offered with it, and similarly sexual intercourse with a woman in her menses amounts to ceremonial uncleanness on account of an unlawful act.

118. If a person has sexual intercourse with his wife at a time when having sexual intercourse is unlawful (e.g. in the month of Ramazan during fast) his perspiration is not equivalent to the perspiration of one who becomes ceremonially unclean owing to an unlawful act.

119. If a person who has become ceremonially unclean on account of unlawful act performs tayammum instead of ceremonial bath and perspires after performing tayammum his perspiration will be governed by the same orders which applied to his perspiration before he performed tayammum.

120. If a person becomes ceremonially unclean on account of an unlawful act and then has sexual intercourse with a woman who is lawful for him the recommended precaution for him is that he should not offer prayers with that perspiration and if he has sexual intercourse in the first instance with a woman who is lawful for him and then commits the unlawful act his perspiration cannot be treated as the perspiration of a person who has become ceremonially unclean on account of the unlawful act.

121. Although the perspiration of a camel which eats human excrement and the perspiration of every

animal which is habituated to eat human excrement is pure but it is not permissible to offer prayers with it.

Ways and Means to Prove Impurity

122. There are three ways of proving the impurity of something: (i) One should personally believe that something is impure. In case, however, one suspects that something is impure it is not necessary to avoid it. For example, all sorts of people take their meals in restaurants or hotels, and among them there are also some negligent persons who do not pay any heed to purity or impurity of things, so until a person is sure that the food which has been brought for him is impure, there is no harm in taking meals and refreshments in these restaurants, hotels etc.

(ii) The person in whose possession a thing is should say that it is impure. For example, if the wife or servant of a man tells him that such and such utensil is impure, it will be treated to be impure.

(iii) If two just persons say about something that it is impure or one just or one reliable person (even though he may not be just) says that it is impure, it is necessary to avoid it.

123. If a person does not know whether a thing is pure or impure because of his not knowing the legal position – for example, if he does not know whether the excrement of a rat is pure or not – he should ask some one to enlighten him on the subject. However, in spite of knowing the legal position he is doubtful whether or not a thing is pure – for example if he is doubtful whether a thing is blood or not, or does not know whether it is the blood of a Mosquito or of a human being – the thing is pure and it is not necessary to make investigation or enquiry about it.

124. An impure thing remains impure if one doubts about its having become pure or not. However, if a person doubts as to whether a pure thing has become impure, that thing remains pure and even if it is possible to inquire into the matter it is not necessary to conduct such investigation.

125. If a person knows that out of the two vessels or two dresses, both of which are used by him, one has become impure but cannot identify it he should refrain from using both of them. However, if, for example, he does not know whether it is his own dress, which has become impure or the dress which is no longer possessed by him and is the property of some other person, it is not necessary that he should refrain from using his own dress.

How a Pure Thing Becomes Impure

126. If a pure thing touches an original impure thing and one or both of them are so wet that the wetness of one of them contacts the other, the pure thing also becomes impure. Similarly if the wetness of the thing which has become impure in this way touches a third thing that third thing will also become impure.

And the well-known remark of the religious scholars is that the thing which becomes impure owing to its

contact with an original impurity makes the other thing impure (i.e. an impure thing makes other things impure whether it became impure owing to its contact with another thing which had become impure or had become impure directly due to contact with an original impure thing).

Nevertheless, it is difficult to apply this order to those things which have not acquired impurity from the first impure thing, although it is necessary to avoid them as an obligatory precaution. For example, if the right hand of a person becomes wet with urine and then, while still wet, it touches his left hand, the left hand will also become impure.

However, if after becoming dry, the left hand touches under-Kurr water, that water will also become impure. However, if that hand touches another wet thing it is difficult to say that thing will become impure, although, on the basis of obligatory precaution, it is necessary to avoid that thing. And if the wetness is so little that it does not reach the other thing being touched the pure thing will not become impure, even if it touches the original impurity.

127. If a pure thing reaches an impure thing and one doubts whether both or one of them were wet or not the pure thing does not become impure.

128. If there are two things about which one does not know as to which of them is pure and which of them is impure and later a damp thing which is pure touches one of them that thing does not become impure.

129. If the ground, cloth or other things are wet then only that part will become impure which has acquired impurity and the remaining part will remain pure. Same is the case with a melon, cucumber etc.

130. When syrup or oil (ghee) is in such a condition that if some quantity of it is removed their space does not remain vacant, their entire quantity, will become impure immediately when even their slightest part becomes impure. But if, after taking out some quantity, a part of such a thing becomes vacant, only that part of it will become impure which has acquired impurity, even though the space which becomes vacant is filled up later. Hence, if the excreta of a rat falls on it, only that portion will become impure on which the excreta has fallen and the rest will remain pure.

131. If a fly or an insect sits on an impure thing which is wet and later sits on a pure thing which is also wet the pure thing will become impure if one knows that the insect was carrying impurity with it, but it will remain pure if one does not know this.

132. If a part of one's body which is perspiring, becomes impure, all those parts to which the sweat reaches, will become impure and the rest of the body will remain pure.

133. If there is blood in the phlegm or substance which comes out of the nose or throat the place where there is blood in it will be impure and the remaining part will be pure. Hence, if these substances reach outside the throat or nose the part about which one is sure that the impure place of the substance has

reached it is impure and the part about which one is doubtful whether or not the impure place of the substance has reached it is pure.

134. If an ewer or a vessel which has a hole in its bottom is placed on impure earth and its water ceases to flow and the water which collects under it gets mixed with the water in the ewer the water inside the ewer will become impure. However, if the water inside the ewer continues to flow it will not become impure.

135. If a thing enters the body and reaches an impurity but has no trace of impurity in it when it comes out of the body it is pure. Hence, if the apparatus of enema or its water enters one's rectum or a needle or knife or any other similar thing is driven into the body and has no trace of an impurity when it is taken out later it is not impure. Same is the case with saliva and water of the nose if it reaches blood within the body, but does not contain blood when it comes out of the body.

Orders Regarding Impurities

136. To make the holy Qur'an impure, which entails the desecration of it, is undoubtedly unlawful and if it becomes impure it should be purified immediately by washing it with water. And the obligatory precaution is that, even if the desecration of the holy Qur'an is not involved, it is unlawful to make it impure and it is obligatory that it should be purified by washing it with water.

137. If the cover of the holy Qur'an becomes impure, which entails the desecration of it, the cover should be purified by washing it with water.

138. Placing the holy Qur'an on an original impurity for example on blood or on a dead body also amounts to making it impure, even though that original impurity may be dry.

139. Writing the holy Qur'an with impure ink, even though it may be only one letter of it, amounts to make it impure. In case, therefore, it has been written, it should either be washed with water or obliterated by erasing or by other similar means.

140. If giving the holy Qur'an to an infidel involves its desecration it is unlawful to give it to him, and it is obligatory to take it back from him.

141. If a part of the holy Qur'an, or anything else which is entitled to respect (for example a paper on which the names of Almighty Allah or the Holy Prophet or the holy Imams are written), falls in a lavatory, it is obligatory to take it out and purify it with water no matter what expenses it may entail. However, if for some reason, it is not possible to take out that leaf or paper etc., the use of the lavatory in question should be discontinued till such time that it becomes certain that the leaf or paper has dissolved and petered out. Similarly, if Turbatul Husayn (the sacred earth of Karbala, usually formed into a cake to place one's forehead on while offering prayers) falls into lavatory and it is not possible to take it out, the lavatory should not be used until one becomes sure that it (Turbatul Husayn) has ceased to exist and no

trace of it are present there.

142. It is prohibited to eat or drink or make others eat or drink something which has become impure. However, the more apparent order is that such a thing can be given to a child or an insane person to eat or drink. And in case a child or an insane person eats or drinks an impure thing on his own account, or makes food impure with his impure hands and then eats or drinks it, it is not necessary to stop him from doing so.

143. If an impure thing though it may be a sort of food-stuff can be washed with water there is no harm in informing the other man about its being impure at the time of selling or lending it to him.

144. If a person eats or drinks something impure or offers prayers with impure dress it is not necessary for another person to inform him (about his food or dress being impure).

145. If a portion or floor of a man's house is impure and he sees that the body or dress of someone who has come to him touches the impure thing with wetness, and it is possible it may mix up with some eatables or drinkables, it is necessary to inform him about it.

146. If the host comes to know, while the meals are being taken, that the food is impure, he should inform the guests about it. If, however, one of the guests becomes aware of this fact it is not necessary that he should inform others about it. However, if his contacts with the other guests are such that there may be a possibility of his becoming impure owing to their becoming impure he should inform others about the impurity of the food when the meals are over.

147. If a thing which has been borrowed becomes impure and its owner uses it for purposes for which its being pure is essential (e.g. utensils which are used for eating and drinking) it is obligatory for the borrower to inform the owner about its having become impure. However, if the thing falls under the category of dress it is not necessary for him to inform the owner about its having become impure although he may be knowing that the owner uses it while offering prayers because purity of dress is not the real condition for prayers.

148. If a child says that a thing is impure or that he has washed and purified it with water his word should not be accepted. In case, however, a child who is going to attain the age of puberty says that he has washed and purified a thing with water when the thing is in his possession or he is reliable, his word should be accepted and the same orders apply if he says that a thing is impure.

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