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(23)
* Written as

تفاوت در احکام نجاست (بیشاب و پانزده)

There are differences among Ulemas regarding the numbers of najasat because of differences in ~~hadith~~ ^{hadiths} of difficulties in understanding/interpreting few hadiths. Hence different numbers are given in different fiqh books. As for as Ahl-e-Ak are concerned numbers of najasat are 10 or 11 but more famous number is 12.

Ah-e-Kohi says 10 and Ah-e-Kohmei say 11. ~~all~~
What is meant when we say najasat are 10 or 11. Everything found on this planet are considered ^{all} ~~pure~~ ^{halal} i.e. ^{all} ~~things~~ ^{things} in this world whether they are alive or dead, ~~eg~~ ^{eg} jamad, nabatat, animals, ~~any~~ things are all considered ^{pure} ~~halal~~ whether they are found naturally ^{بیشاب} or artificially ^{ساخته} or, they were created by God or are man-made, hence all things are ~~halal~~ ^{pure} been considered ^{pure} ~~halal~~ except for 10 or 11. These 10 or 11 things are called najasat and in fiqh they are called ~~ominous~~ ^{ominous}. These 10 or 11 things are such that they can never be made ^{pure} ~~halal~~, the only way is to disintegrate them, finish them for existence but as long as they exist, they will stay najasat.

These najasat are 1) Urine 2) Stool 3) Semen, 4) Blood 5) Dead body 6) Dog 7) Pig 8) Kafir 9) Urine 10) Fulea (Beer) 11) Prospiration of the najasat eating animal. These are the numbers of najasat per today living ~~Mythical~~ ^{Mythical}. Some other Ulemas used to include the 12th thing i.e. Prospiration of man who became ~~zumb~~ ^{zumb} (ejaculated/intercourse) in the haram way -

The first 10 najasat- are considered najees per
 Alla Kabeer #11 and 12 according to him are pale, except
 that if this were on some one's dress or body he can
 pray offer prayers in that state, the details of
 this will come later. So per Alla Kabeer najasat
 are only 10. and per Alla Kabeer the first 11 are
 najasat; details now.

Now let us discuss each one separately with more
 details.

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Urine & Stool Shariat has considered urine and
 stool najees, now which urine and stool are
 najees, before giving details of these one thing is
 very essential to make one thing very clear and that is
 if the materials are mixed with each other, combined
 with other things will ~~become~~ create confusion and
 problems, just remember our topic of discussion
 is najasat and tharab ^{what is the meaning of najasat and tharab} which means these things
 are interely najees and if their things are get in touch
 or touch rubbed on someone's dress or someone's body
 or on anything else, will make these things ~~also~~ najees.
 And those things which are pale if they get rubbed
 with other things then they also stay pale. But
 care should be taken that in discussing najasat and
 tharab and when it is said that such and such
 thing is pale, no one should conclude from this that
 to eat that thing is also haram or decay or can be
 eaten). Some people make this mistake and

easier to understand, how much one can just
 describe these things, anyway I will do my best.
 So either that the animal found his meat is
 halal or his meat is haram and these animal
 whose meat is haram have either spurted blood
 or non-spurted blood when slaughtered ^{بشرط} i.e. when.
 An animal is slaughtered, but his veins are cut
 then either his blood will spurt out like ^{مياه} water
 comes out of sprinkler or it won't spurt
 e.g. if goat is slaughtered its blood spurts out
 or dog or cat when slaughtered the blood will
 spurt out or when fish is slaughtered its blood will
 not spurt out. So now the animals are divided
 in three groups 1) These animals whose meat
 is halal 2) These animals whose meat is
 haram and the blood doesn't spurt out when
 slaughtered and 3) These animals whose meat is
 haram and the blood spurts out when slaughtered.
 So these are the groups of animals which are
 found in this world. Now the urine and stool
 of the animals belonging ^{to first two groups} to group 1 is halal and
 only the urine and stool is haram of the animals ^{belonging} to
 of the third group. So hence in conclusion the rule
 is that all the animals of the world whose meat is
 haram and the blood spurts out, if these both
 conditions are found in them, then their urine and stool
 is haram e.g. wild animal lion, tiger, elephant.

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or dog, cat, mouse, these are these animals whose meat is haram to eat and their blood also spurts out when slaughtered, their urine and stool is najees whether it is animal or human being, small or large, live on land or in sea, same is the rule, meat is haram and blood spurts out the their urine and stool both are najees.

Discussion came to this stage, now another rule regarding this is all these animals whose meat is halal to eat and their urine and stool is pale eg. cow, buffalo, camel, goat, chicken - all these whose meat is halal their urine and stool is pale, all these animals whose meat is halal is this horse, donkey ~~and~~ mule also ^{are} ~~comes~~ included because their meat is halal but is makrooh to eat in the same way these animals whose meat is haram but the blood doesn't spurt out their urine and stool is also pale eg. fly, mosquito crawling insects on the ground, fish etc., these whose animal whose blood doesn't spurt out, even though their meat is haram, but their urine and stool are pale. These

This rule is complete now, out of these kinds of animals, two for urine and stool is pale of two type of animal and najees of one type. Once more listen that urine and stool is najees of only those

animals whose meat is haram and whose
 blood spurts out, but among these also are
 kind of animal, whose urine and stool is pale
 and according to several ulama, first two
 it is pale for the first two types, and according
 to all the mujtaheds it is these whose meat is
 halal and their whose meat is haram but blood
 doesn't spurt, their urine and stool is pale
 for all ulamas only the third type whose
 meat is haram and also blood spurts out their
 urine and stool is najis but among these type
 are kind of animals whose urine and stool
 is also pale according to many most of the
 Mujtahed and their are birds, which fly in
 the air is even their flying bird whose meat
 is haram and blood also spurts out, according
 to the 1st rule its urine and stool is najis,
 but many mujtahed have said the rule don't
 apply to the flying birds. This is the same
 feeling among the present Mujtahed this is the
 ruling of Dzatullah Kabeer that urine and stool
 is pale of all the flying birds even though they
 belong in the blood type so according to these ^{urine and} ^{stool} ^{is} ^{pale} ⁷
^{first} ^{of} ^{Mujtahed} ^{was} ^{pale} ^{and} ^{according} ^{to} ^{general} ^{rule}
 because their meat was at halal but crow, eagle
 hawk etc. their urine and stool is pale
 even though their meat is haram and also their

blood spurts out, this is ~~A per~~ Alca lehee
 but Dyalallahi Khomeni says that there is
 no exception to the general rule i.e. all the
 animals whose meat is haram and also blood
 spurts out their urine and stool is najees no
 matter if they are land animal or sea animals or
 those who fly hence per A. Khomeni ^{urine and stool} ~~it is~~
 is pale because their meat is halal but ^{urine} ~~of~~
 crows, eagle, hawk, owl, etc. because their meat
 is haram and blood spurts out. This is his ruling
 that birds whose meat is haram and also blood
 spurts out their urine and stool is also najees. There
 are some mosques where in Karachi, where birds
 have nest on the roof instead often their urine and
 stool keep falling in the open space of the mosque
 so it is pale per Alca lehee but if one who
 follows is doing A. Khomeni's fogled if he comes
 to know that it is the urine and stool of crow or
 eagle then for him it will become najees to
 make masjid pale immediately because it is najees
 per A. Khomeni and wherever ^{any} mosque
 becomes najees it will be najees ^{in all mosques} to immediately make
 it pale, the debate of this will come later.

Now our discussion has come up to this
 step that which kind of animal's urine and
 stool is najees and which type of animal
 urine and stool is pale. One more thing

on the same subject i.e animals whose meat is haram whether it was haram from the start or ^{like dog, tiger, cat} became haram temporary eg these animals with whom man had sex, or these animals who drink pig's milk and grow up like that, or these animals who get in habit of eating to najes things - such animals meat becomes haram temporarily, so as soon as their meat become haram, their urine & stool also become najes, hence najes of urine & stool rest on meat being haram i.e whether meat was haram from the start then URS was a najes & those whose meat was halal before but because of some reason become haram, then URS becomes najes which was pure before.

In our discussion come to this stage, this was a common rule which even kufis knew it, but was necessary to explain because of our lesson requirements

is necessary to
 Here one more thing should be told which is not mentioned in any urdu text book and that is if URS of any animals falls / or is on our clothes ^{or body} or we see the animal is in front of us but we don't know whether this animal is halal or haram this can happen any where on picnic, or of camp or hiking, animal come and urinate and then away, now we don't know whether

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that animal was halal or haram and if it was halal no problem because U.S. was a pale we can pray later that but if the animal was haram then U.S. was najis and will have to make it pale for prayers, so now see the broadness of fiqh and easiness of fiqh. But if one doesn't know whether the U.S. being is of that animal whose meat is halal or haram, in this situation/case Shariat says you/one should consider it-pale, not even doing research to find out about the animal or if this one knows the animal's meat is haram but doesn't know whether blood spurts out or not, if it spurts out the U.S. is najis and if doesn't spurts out the U.S. is pale, in this case also Shariat says in the case also ^{consider it to be} U.S. is pale, U.S. is najis only when two things are present that is animal's meat is haram and also its blood spurts out, now if one is in doubt regarding any of the two things the rule of Shariat is ^{that is why} ^{not of the advantage of doubt} always consider the U.S. as pale ^{that is why} ^{and} if ^{it} ^{falls} ^{down} ⁱⁿ ^{the} ^{water} then not considering its position or other harmful effects now if one doesn't know whether its blood spurts out or not, Shariat says consider it-pale if its U.S. has fallen someplace for example or that the space its meat is haram, maybe the problem

that doesn't arise here but in Far east where people ~~it sea snake~~ ^{eat} snake, keep it as pet for example now we know that it's meat is haram but we don't know its blood spurts out or not and say its U.S falls or gets on our clothes Sheriat says because you have a doubt consider it pale. or false crocodile, & some of our Ulama such as Shaikh Anwar ad Sheikh Sami both have written that all the animals of the sea, their blood doesn't spurt out except ~~except~~ of crocodile, as I have explained before in this kind of matter, fear is not necessary, regarding animals of sea if someone expert in this say or make such statement then it is okay but if one Muftehid says then his statement has no great value now if a crocodile, this is such a large animal many people assume that because of its size its blood must spurt out but fish says that is not reason enough and if U.S of crocodile get on someone's cloth and one is in doubt whether its blood spurts out or not then Sheriat says consider it pale. As Ulama often give examples of snake and crocodile in their books that is why I gave the same examples here.

Now our discussion reach this stage that the animal is in front of us and we don't know in which group this animal belongs, consider its U.S as pale. In this same context this thing

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comes that animal is not in front of us but its UQS (نواجذ) is in front of us, on the road, in the village etc we find this situation often, we see UQS but have not seen the animal, does that belong to halal or haram animal, what should we consider? Shari'at here also says take advantage of doubt, seen UQS and not the animal, consider it pale and one doesn't have to do Dhikat also.

Even if one sees UQS on the same where one knows that either this belongs to deer where UQS is najees or that of goat where UQS is pale, even here Shari'at says consider it pale. Hence is

^{Animals} Summary if one gets into doubt that whether this UQS is pale or najees always consider it pale and or every UQS which is in front of us and one is in doubt whether this belongs to that animal where UQS is najees or to that animal where it is pale, always consider it pale. unless one is 100% sure of that najasat. We don't face this situation because we are used to living in city but it is everyday problem for those who live or found in villages. And that is why so much emphasis is given to this rule.

Now one last thing, if UQS becomes najees of any animal, this is najees. Any thing which comes in contact with it eg our hand or cloth touches it then cloth or hand also become najees but one thing here that is these najees which

makes other things najees e.g. urine, stool, blood by which other things become najees when it comes in contact with them, but when these najasat are inside the body and when a pale thing comes in contact with them inside the body and then comes out, that will still stay pale e.g. urine when it comes out then it is najees and will also make other najees but for example the urine is in the body and something is put in the body say a pin and that pin even comes in contact with urine inside the body and then comes out then if the urine is not present a the pin itself then that pin is ^{still} pale even it had contact with the urine inside the body, because the urine inside the body does not make other things najees. until it comes out similarly the rule is for stool hence when one takes enema and is inserted inside the body then remove say that when it is taken out it is pale if the stool itself is not on the enema even one is sure that it came in contact with the stool while the body but if the stool is not on the enema then it will be considered as pale. Same one gets a cone or something thing and it comes out via rectum and no stool is on that thing it will be considered pale. In Summary when U.S is inside the body of man or animal

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And something touches it inside the body and comes out then it will not be considered najas but it is still pale. With this:

With this the rules for first two najasat are complete, now let us talk about the third najasat, as it has only two rules that is why I want to finish this also today, other things will Inshallah come later. As most of the things rules of U.S. doesn't come often, hence its advantages are not realized/felt. But the rules of blood and dead body ~~are~~ ^{are} ~~which~~ ^{with} which are dealt everyday, then you will ^{realize} see the importance of these rules next week.

I had just found a while back that the animals were divided into three groups as far as U.S. were concerned, now #3 najasat semen, #4 dead body and #5 blood, for these three najasats Shariat has divided animals into two groups only, now forget about the first rules of U.S. where there were ~~four~~ ^{three} groups, here it is only two groups and are 1) easy, two then two groups are 1) those where blood spurts out and 2) those where blood doesn't spurt out but is it no harm or healed animals here. ~~Every~~ ~~are~~ All these animals where blood spurts out their semen, ~~and~~ ~~dead~~ ~~body~~ ~~and~~ ~~blood~~ is najas and all these animals where

blood doesn't spurt out his semen, blood
 of dead body is pale, every easy rule just
 like 2+2. If blood spurts out his semen
 is najes, his dead body is najes and its
 blood is najes and that animal whose
 blood doesn't spurt out his semen is pale,
 his dead body is pale and his blood is also
 pale.

So now let us talk about the third
 Najasat, and that is semen. All those animal
 whose blood comes out spurting his semen
 is najes, whether that animal be in land
 or sea or in the air whether it is small or
 is big whether it is halal or haram animal.
 All that animal whose blood spurts out his
 semen is najes. Only semen is najes but
 najes, najes, wadee is they are pale in fact all the
 animal including man, except for urine and
 semen all other things which come out of these
 places, Islam has considered it pale. Hence
 all the things which come out of these places
 is pale except for urine and semen. Rule
 of blood is different which will be discussed
 in its place, except for this all other things are
 pale.

Now the rule comes out of rule, only
 semen is najes and najes, wajele disease etc

comes out which I had discussed two weeks ago is pale. And semen, urine and stool beside this all other things is pale except for dog pig and leaf where all body is rejected even ^{fringed to dog} ~~rejection~~ and spit, ^{to this} every ^{thing} ~~thing~~ is rejected except of these three every liquid as of other animals which comes out of their places is pale except for urine, stool and semen.

Now these three rejections are complete. Had the ~~the~~ dead body and the blood. These two rejections are important in our environment but as ~~far~~ there is no time left for mesel.

- END -

(190) 24 20 200 1000
 (190) 30 (10) 100 1000
 (190) 40 (10) 100 1000
 (190) 50 (10) 100 1000
 (190) 60 (10) 100 1000