



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Lesson 12

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- ✚ *Najis* (نجس) – Intrinsic Impurity, like blood, urine etc.
Mutanajjis (متنجس) – Something that has become impure due to a *Najis*.
- ✚ Majority of the scholars in today's time believe that something can become *Mutanajjis* only twice in the sequence of *Najasah*.
Blood (*Najis*) → Cup of water (*Mutanajjis* no. 1) → A spoon (*Mutanajjis* no. 2).
Thereafter, if your hand touches the spoon, it will not become impure.
- ✚ الحكم – The Ruling (like *Wajib* – mandatory; *Haram* - Forbidden)
الموضوع – The Subject (like *Salah* – prayer; drinking wine)
- ✚ Generally, whenever someone is ignorant of the rule, he is not excused for such ignorance.
- ✚ One who had the opportunity to learn the rulings but was negligent towards it, will not be excused (Al-Jahil al-Muqassir).
However, one who did not have the opportunity to learn, will be excused (Al-Jahil al-Qasir).
- ✚ One who offers his prayer with impure clothes due to his ignorance towards the condition of *Taharah* (purification) for offering prayers, and later comes to know the condition, he will have to repeat all his prayers.
- ✚ One who knew the ruling that he cannot offer prayer with impure clothes but was unaware of the *Najasah* (subject) on his clothes, he does not have to repeat his prayers.



- ✚ If someone knew the ruling but he forgets it at the time of the act, he is excused.
- ✚ If someone knew the subject (blood) and the ruling (*Najasah*) but forgot to act according to the subject's requirement (purification), will not be excused.
- ✚ Imam Sadiq (as): If blood comes into contact with one's clothes and he prayed with it unknowingly, he doesn't have to repeat his prayers. However, if he knew before the prayer but forgot and prayed in it, he must repeat his prayer. (Al-Wafi, v. 6, p. 182)
- ✚ If we see impurity on someone's clothes and we know that he is going to pray in those clothes, it is not obligatory on us to inform him, because his prayer is valid in it if he does not know about the presence of impurity.
- ✚ If someone is travelling and his clothes become impure, and he does not have enough water to purify it, the opinion of the first group of scholars is that he should pray naked and in a secluded place. If someone is passing by from a distance, one should not perform full Ruku' and Sujud. Instead, he can lower his head slightly for Ruku' and slightly more than Ruku' for Sujud. This act is called *Imaa'*.
- ✚ The second group of scholars say that one must not take his clothes off to offer prayer and his prayer with impure clothes is valid in the eyes of Allah. (This opinion is based on a set of authentic narrations).
- ✚ If someone has only two clothes and he is sure that one of them has become impure and the other is pure, but he doesn't know which of the two is the impure one, he has to offer two prayers, one in each dress.