



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Lesson 45

Rules of *Najasat*

Rules of *Najasat*:

If a person falls short of removing the *najasah* from his clothes or body, and begins the *salat*, he should repeat the *salat* whether it be in the appointed time or after the time of *fard* (obligatory) *salat* has passed.

- ✚ If the person has not become aware of the *najasah* (during *salat*) and comes to know after completing the *salat*, he will not have to repeat it at all.
- ✚ Some legists have said: He should repeat if the appointed time of *salat* is still there. The first opinion is more correct.
- ✚ When he sees the *najasah* while performing the *salat*; if he can take off the (*najis*) dress and cover the private parts by another one, it is *wajib* on him to do so and continue the *salat* (which will be valid).
- ✚ If that act be not possible but with an act invalidating the *salat*, he should restart anew.
- ✚ If a nursemaid of a child (boy) has only one dress, she has to wash it once a day. If she makes that wash at the end of the day before noon prayers, that will be better.



✚ If the *musalli* has two dresses, one of them being *najis*, but he does not know which, he can perform one *salat* with each one of them, as per the most correct opinion. The same rule is applicable to the numerous clothes, unless the appointed time for *salat* be short and not enough, the case

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✚ It is *wajib* to take out the *najis* dress and pray naked, if he has no other one. If that be impossible, he can perform the *salat* with it and repeat the *salat* afterwards.

✚ Some legists have said: he is not required to repeat; the opinion which is more preponderant.

✚ When the **sun** dries the urine and other (alike) *najasat* out of the earth, *bawari* (the plaited canes) and *husur* (straw mats), and every immovable thing, like the plants and buildings, its location becomes *tahir*.

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✚ The **fire** purifies by *istihalah* (transformation),

✚ The **ground** purifies the soles of the **feet, shoes** and slippers.

✚ The **rainwater does not become *najis*** while falling down, or while flowing, whether from a *mizab* (gutter) or alike, **unless when affected** by the *najasah* on contact.

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