

**From Website of Iranian Government  
Interview**

**Impurity of the Infidel [Kafir], Cleanliness of The People of the Book [Ahl al-Kitab], And the Rule Concerning Other Types of Infidels [Kafirs]**

Found: <http://www.wilayah.ir/en/library/ajwibah/taharah.php#3-13>

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Q 319: Is a follower of a religion with a divine scripture [kitab] clean or impure [najis]?

A: It is not improbable that he may be essentially clean.

Q 320: Some Islamic jurists are of the opinion that The People of the Book [Ahl al-Kitab] are impure [najis], while some others consider them clean. What is your opinion?

A: The essential impurity of The People of the Book [Ahl al-Kitab] is not established; rather, we consider them essentially clean.

Q 321: Are The People of the Book [Ahl al-Kitab] who accept the Prophethood of the Seal of the Prophets (SW) but follow the practice of their ancestors in matters of worship considered an infidel [kafir] from the point of view of the rules of purity [taharah]?

A: Solely having faith in the Prophethood of the Seal of the prophets (SW) is not sufficient for considering someone Muslim. However, such persons, if they belong to The People of the Book [Ahl al-Kitab], are considered clean.

Q 322: A number of friends and I rented a house together and then came to know that one of them does not perform prayers. After inquiring the reason from him, he replied that he has faith in God, the Glorious, and the Exalted; but does not perform prayers. Considering that we eat food together and there is lot of contact between us; is he impure [najis] or clean?

A: Solely forsaking the performance of prayers and not observing fast or other legal obligations, does not make a Muslim an apostate or impure [najis]. Rather, till his apostasy is not confirmed his position is the same as that of other Muslims.

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Q 323: What are the religions whose followers are considered The People of the Book [Ahl al-Kitab]? What is the criterion for defining the limits of social intercourse with them?

A: By The People of the Book [Ahl al-Kitab] are meant all those who profess a divine religion and consider themselves the nation of a prophet from among the prophets of God, the Glorious and the Exalted (may peace be upon our Prophet and his progeny and upon them). And also possess a heavenly scripture from those revealed to the Prophets (a.s.), such as the Jews, the Christians, and the Zoroastrians, and similarly the Sabaeans, who, on the basis of our research, are among The People of the Book [Ahl al-Kitab]. Therefore, the rule of The People of the Book [Ahl al-Kitab] applies to the followers of these religions, and social intercourse with them, with observance of Islamic laws and morals, is not objectionable.

Q 324: There is a sect that calls itself 'Aliyullahi,' and it considers the Commander of the Faithful, Ali ibn Abi Talib (a.s.), a god and believes in supplicating and seeking fulfillment of requests as an alternative to prayers and fasting. Are they impure [najis]?

A: If they believe that the Commander of the Faithful, Ali ibn Abi Talib (a.s.), is a god, exalted is God above what they say, then the rule applicable to them is that of non-Muslims who are not of The People of the Book [Ahl al-Kitab].

Q 325: There is a sect called 'Aliyullahi' which says that Ali (a.s.) is not a god, but neither is he less than God What is the rule applicable to them.

A: If they do not ascribe a partner to God, the One, the Munificent and the Exalted, the rule applicable to them is not that of a polytheist [mushrik].

Q 326: Is it permissible to donate the votive offerings of a vow made by a Twelver Shi'i and dedicated to Imam Husayn (a.s.) or to the Ashab al-Kisa' (the Prophet (SW), Ali (a.s.), Fatimah (a.s.), Hasan (a.s.), and Husayn (a.s.)), to such centers where followers of the Aliyullahi sect gather and which amount, one way or another, to strengthening these centers?

A: Ascribing divinity to the Leader of the Monotheists Ali (a.s.) is a false belief and takes its adherent out of the pale of Islam. Aiding the propagation of this perverse belief is prohibited. Further, it is not permissible to spend a votive offering for any other than its vowed purpose.

Q 327: There exists a sect in our region, around it and in some other parts that calls itself Isma'ili. Though they profess faith in the first six Imams (a.s.) they do not believe in any of the religious obligations or in the authority of the Supreme Jurist Leader [wilayat al-faqih]. Please explain whether the followers of this sect are impure [najis] or clean?

A: The sole rejection of the imamah of the last six Imams (a.s.) or any rule from among the rules of Islamic law, so long as that does not amount to rejecting Islamic law or the Prophethood of the Prophet (SW), does not entail infidelity [kufr] and impurity [najasah], unless they resort to abusing and insulting any of the infallible Imams (a.s.).

Q 328: The vast majority of people here are infidels [kafirs] (Buddhists). Therefore if a university student rents a house, what is the rule concerning its a state of purity [taharah] and impurity [najasah]? Is it necessary to wash and clean the house? It is noteworthy that most of the houses are made of wood and to wash them is not possible. Further, what is the rule concerning hotels and the furniture and articles present in them.

A: Unless it is confirmed that the hand or body of an infidel that is not among The People of the Book has touched something in the presence of transferable wetness, that thing will not be considered impure [najis], and presuming that the presence of an impurity has been ascertained. It is not obligatory to clean the doors and walls of homes and hotels, nor the furniture and articles present in them. All that is obligatory is to clean something only if it is used for eating, drinking, and prayers.

Q 329: There live a large number of people in Khuzestan who call themselves Sabaeans and claim they are the followers of Prophet John (a.s.) and that they possess his scripture. It has also been established for the scholars of religion that they are the Sabaeans mentioned in the Qur'an. Please explain whether they are among The People of the Book [Ahl al-Kitab].

A: The rule of The People of the Book [Ahl al-Kitab] is applicable to this group.

Q330: It is generally said that a house built by the hands of infidels [kafirs] becomes impure [najis] and performing prayers in it is undesirable [makruh]. Is this correct?

A: Performing prayers in such a house is not undesirable [makruh].

Q 331: What is the rule pertaining to working for Jews and other non-Muslims and taking wages from them?

A: There is no essential objection in doing so, provided the work being done is not among the prohibited acts and is not detrimental to the interests of Islam and Muslims.

Q332: In the region in which we are doing our military service there exist some tribes belonging to a sect called 'al-Haqq.' Is it valid to use the milk, yogurt and butter they produce?

A: If they profess faith in the principles of Islam, they are like all other Muslims in matters of a state of purity [taharah] and impurity [najasa].

Q 333: The residents of the village where we study do not perform prayers because they belong to al-Haqq sect, and we are forced to eat the food and bread prepared by them, and since we live day and night in that village, is there any problem in our prayers?

A: If they do not reject the oneness of God [tawheed] and the Prophethood of Muhammad (SW), or any of the essentials of the faith, and do not detract from the Prophethood of the Messenger of Islam (SW), infidelity [kufr] or impurity [najasa] will not be attributed to them. Otherwise it is obligatory to observe the rule of a state of purity [taharah] and impurity [najasa] while coming into contact with them and eating their food.

Q334: One of our relatives was a communist, and when we were children he would give us a lot of money and gifts. What is the rule concerning the money and gifts if they are still with us?

A: If his infidelity [kufr] and apostasy have been confirmed and he had chosen the path of infidelity [kufr] after attaining puberty but before confessing faith in Islam, the rule that applies to the wealth of the infidels [kafirs] will apply to his wealth.

Q 335: Please answer the following questions:

First, what is the rule for Muslim students intermingling and shaking hands with students belonging to the deviant Baha'i sect at the primary, secondary, and high school levels, irrespective of whether they are boys or girls, person bound by religious obligation [mukallaf] or a person not bound by religious obligation within or outside the school?

Second, what should be the behavior of the teachers vis-a-vis students who either declare that they are Baha'is or are known to be such?

Third, what is the rule pertaining to using things used by all the students, such as drinking-water taps, latrine taps, pitchers, soap, etc., with the knowledge of presence of wetness on hands and the body.

A: All members of the deviant Baha'i sect are considered impure [najis] and their coming into contact with something requires observing the rules of a state of purity [taharah] in cases where a state of purity [taharah] is required. But the behavior of the headmasters and teachers with Baha'i students should be in accordance with the regulations and Islamic ethics.

Q 336: Please elucidate the duty of the believing men and women vis-a-vis the deviant Baha'i sect and the complications that arise due to the presence of the followers of this sect within Islamic society?

A: It is obligatory for all believers to counter the deceit and corruption of the deviant Baha'i sect and to stop others from being misled and carried away by this deviant sect.

Q 337: At times the followers of the deviant Baha'i sect bring us food or something else. Is it permissible for us to use them?

A: It is not obligatory to return their gifts or refrain from accepting them, and in cases where you have a doubt that their bodies may have come into contact with these things in a state of wetness; it is permissible for you to presume a state of purity. But you should try to guide them and lead them towards Islam.

Q 338: A large number of Baha'is live in our neighborhood and often visit our home. Some say that the Baha'is are impure [najis] while others say that they are clean. These Baha'is also exhibit good morals. Are they impure [najis] or clean?

A: they are impure [najis], enemies of your religion and faith. So beware of them, my dear friend.

Q 339: What is the rule pertaining to the bus and train seats which are used by Muslims as well as infidels [kafirs], and in some areas the number of infidels [kafirs] is greater than that of Muslims. Should they be considered clean despite the knowledge that perspiration in hot weather

leads to transferable wetness?

A: Unless one has specific knowledge of their impurity [najasah] they will be considered clean.

Q 340: Studying abroad necessitates contact and association with infidels [kafirs]. In this case, what is the rule concerning taking food prepared by them (after ascertaining that it does not contain prohibited items such as the meat of an animal not slaughtered ritually) if there is a possibility of an infidel's hand having touched the food in the presence of wetness?

A: The mere possibility of an infidel's wet hand having touched it is not sufficient for creating an obligation for refraining from it. Rather, unless one is sure that such contact has occurred, it will be considered clean. Further, if the infidel is among The People of the Book [Ahl al-Kitab], he is not intrinsically impure [najis], and if his wet hand touches something it does not render it impure [najis].

Q 341: If all the expenses and cost of living of a Muslim living under the shelter of an Islamic government are met as a result of his working for a non-Muslim and he has close relations with him, is it permissible to establish strong family ties with such a Muslim and to eat his food on occasions?

A: The establishment of relations by Muslims with such a Muslim does not involve any problem. But, if such a Muslim fears that he might be led astray from the doctrines of his faith and other things by this non-Muslim he is serving, it is obligatory on him to distance himself from this job; and it is obligatory for others in such circumstances to forbid him from the wrongdoing.

Q 342: My brother-in-law had, regrettably, turned a total apostate due to various reasons, so much so that it led him to commit sacrilege against certain religious sanctities. Now, years after leaving Islam, he has sent a letter informing that he has come to believe in Islam, though he never prays or fasts. What kind of contact can his parents and other members of family have with him? Does the rule applicable to an infidel [kafir] apply to him, such that it is obligatory to consider him impure [najis]?

A: Presuming that his earlier apostasy is established, if he has repented later, he will be considered clean, and there is no problem in his parents and other relatives having contact with him.

Q 343: Does the rule applicable to an infidel [kafir] apply to a person who rejects some essential precepts of the faith, such as fasting, etc.?

A: If his rejection of some essential precepts of religion amounts to his rejection of the Prophet's Prophethood, or to his denial of the Prophet's claim, or to his contempt of Islamic law, then it is an act of infidelity [kufr] and apostasy.

Q 344: Do the punishments prescribed for an apostate and the infidels [kafirs] who are at war with Muslims [harbi] belong to the category of political issues and are thus among the duties of the Leader or are they permanent laws which will remain unchanged till the Day of Judgement.

A: They are laws of the divine law.

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students belonging to the deviant Baha'i sect at the primary, secondary, and

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