



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Lesson 10

Purity of People of the Book

- ✚ The Imam (as) was asked about eating along with Jews and Christians. The Imam (as) said: There is no problem if the food is prepared by you. (Tahdhib al-Ahkam, vol. 9, pg. 88)
- ✚ The people of the book (like Christians and Jews) are not inherently impure. Their impurity is accidental/external in nature.

Consensus (اجماع - *Ijma'*)

- ✚ Whenever we see that all the scholars have consensus over an issue, i.e. they have given the same ruling, it means that they had a strong and clear evidence to support their opinion in the form of a *Hadith* or tradition from the Imams in their time, which is not available for us today.
- ✚ If we have consensus of the early scholars over an issue and we don't know its source, such consensus is acceptable because in such case, we believe that they must have had some strong evidence to support their unanimous *Fatwa*.
- ✚ However, if along with the consensus, we also have many *Hadith* regarding that topic, such consensus is not necessarily accepted because there is a possibility that it was done on the basis of one of the *Hadiths* available today, which is either not accepted or differently understood by the scholars.
- ✚ Someone who denies one of the necessary aspects of Islam (like obligation of *Salah* or that Qur'an is the word of God) will become a non-believer and *Najis*.



Will the child of a disbeliever also be considered *Najis*?

- ✚ Some scholars believe that since their parents are *Najis*, the same rule will apply on them.
- ✚ Another group of scholars does not consider them *Najis* because before attaining a level of maturity and puberty, the children of disbelievers cannot be considered disbelievers/deniers/rejectors of God.

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