

# Dar-ul-Ifta

## Jummah Masjid

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

نحمده ونصلى على رسوله الكريم

### EATING AT NON-MUSLIM PLACE

1. It is allowed to attend a Non Muslim's marriage, but he will have to stay away from those actions which are against the Law of Shariah.
2. About eating the food at Hindu or any Non Muslim's marriage or house, it is not permissible to eat meat dishes because by slaughtering an animal there are two most important conditions.
  - i. While slaughtering the name of Allah should be invoked.
  - ii. The slaughterer should be a Muslim.

So, if they serve up meat dishes, we must avoid, because we don't know about the animal that it has been slaughtered according to the prescribe manner.

3. There is no question of the permissibility and acceptability of sweets and vegetarian dishes in any shape or form i.e. seven curries in Hindu marriage etc... Whatsoever, it is better to abstain.

The same point of views has been talked about by our Islamic Scholars, especially The Noble Imam Hadhrat Al Shah Ahmad Raza Khan, now we are quoting the Fatwa of the Noble Imam as follows:

Mirza Baaqi Baig Sahib asked the Noble Imam, what the Islamic Scholars state on this issue that except the meats the Hindu communities place different type of foods and sweets on their idols, and they name it as "bhog" and "parshaad", to consume these foods, it is Halaal in Shariah or not?

The Noble Imam رحمه الله عليه replied: They are Halaal, because there is no confirmation for being unlawful, but it is better to abstain, because of connection for being polluted.

It is affirmed in Alamgeeriyah:

مسلم ذبح شاة المجوسى لبيت نار هم او الكافر لالهتهم تؤكل لانه سمي الله تعالى ويكره للمسلم  
كذافي التاتار خانية ناقلا عن جامع الفتاوى اقول فاذا حلت هذه وهى ذبيحة فالمسئول عنه اولى بالحل

If a Muslim has slaughtered a goat for a Majousi (person who prays fire) for his fire quarter or for a Hindu for his fake idols, so it is Halaal for consumption, it means if someone wants to consume the

meat, so it is allowed, because the Muslim has slaughtered the animal by pronouncing the name of Allah. But it is undesirable for a Muslim to perform such work.

Same issue has mentioned in “Taataar Khaaniya” taking from Jaami’ul Fataawah.

I say, if the meat is Halaal, so about the issue you have asked will be definitely and unquestionably Halaal. (Other foods except meat and sweets)

[Fataawa Hindiya, Chapter: Slaughtering, Part 1, V5 P286]

Sheikh Muhaqqiq رحمه الله عليه states in “Majma-ul-Barakaat”:

ماياتى المجوس فى نيروز هم من الاطعمة يحل اخذ ذلك والاحترار عنه اسلم  
كذافى مطالب المؤمنين ناقلا عن الذخيرة

اقول فاذا كان الاحترار عن هذا اسلم مع انه ليس الاطعاما صنعوه ليو مزينتهم  
فالمستفسر عنه اجدر بالاحترار واحرى كما لا يخفى

The food that the Majousi carried from their festivals, it is lawful, but peacefully it is better to avoid. The same Fatwa has been cited in “Mataalib-ul-Mu’mineen” taken from “Zakheerah”.

I say, they prepared this food only to embellish their festivals, and peacefully it is better to avoid, so about the issue you have asked must take more safety measure to avoid, because it is very comprehensible.

If the infidels contribute the food as a charity (Sadqa as per their system), so certainly it is superior to stay away and to abstain, because of an offence and dishonor for a Muslim.

It is mentioned in Bukhari Shareef, the Holy Prophet صلى الله عليه وسلم said,

اليد العليا خير من اليد السفلى واليد العليا هي المنفقة واليد السفلى هي السائلة

The high hand is better than the low hand, the high hand is to give, and the low hand is to take.

[Bukhari, Chapter Zakaat, VI P192]

Allah Knows Best

(Fataawa-e-Razawiyyah V 11 Pg 608)

**Mufti Muhammad Ishaq Qadri Rizvi**

Director of Dar ul Ifta

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