221611 - There is nothing wrong with accepting food for iftar from a non-Muslim

the question

Can the mosque accept food for iftar or money for iftar in Ramadan from a non-Muslim?

Detailed answer

Praise be to Allah.

There is nothing wrong with the Muslims accepting food for iftar in Ramadan offered by non-Muslims, just as there is nothing wrong with accepting money from non-Muslims to buy iftar. The most that can be said about this food is that it is a gift, and the Prophet (blessings and peace of Allah be upon him) accepted gifts from some of the disbelievers.

It was narrated that Abu Humayd as-Saa'idi said: We went on campaign with the Prophet (blessings and peace of Allah be upon him) to Tabook, and the King of Aylah gave the Prophet (blessings and peace of Allah be upon him) a gift of a white mule and a cloak. Narrated by al-Bukhaari (2990).

Al-'Abbaas ibn 'Abd al-Muttalib said, regarding the battle of Hunayn: The Messenger of Allah (blessings and peace of Allah be upon him) was riding a white mule of his that was given to him as a gift by Farwah ibn Nufaathah al-Judhaami. Narrated by Muslim (1775).

It was narrated from 'Ali ibn Abi Taalib (may Allah be pleased with him) that Ukaydir of Doomah gave the Prophet (blessings and peace of Allah be upon him) a garment of silk, and he gave it to 'Ali and said: "Cut it up to make head coverings for the Faatimahs." Narrated by al-Bukhaari (2472) and Muslim (2071).

An-Nawawi (may Allah have mercy on him) said:

This hadith indicates that it is permissible to accept the gift of a disbeliever. End quote from Sharh

Muslim (14/50, 51).

It was narrated from Anas (may Allah be pleased with him) that a Jewish woman brought some roast lamb to the Prophet (blessings and peace of Allah be upon him) and he ate from it. Narrated by al-Bukhaari (2474) and Muslim (2190).

It says in Fataawa al-Lajnah ad-Daa'imah:

It is permissible to eat these sweets that the non-Muslims offer to Muslims on ordinary – not religious – occasions, such as the birth of a child and the like, because this comes under the heading of accepting the gift of a disbeliever, and it is proven from the Prophet (blessings and peace of Allah be upon him) that he accepted the gifts of the mushrikeen. End quote.

Shaykh 'Abd al-'Azeez ibn Baaz, Shaykh 'Abd al-'Azeez Aal ash-Shaykh, Shaykh Bakr Abu Zayd.

End quote from Fataawa al-Lajnah ad-Daa'imah, vol. 2, 10/470.

Shaykh Ibn 'Uthaymeen (may Allah have mercy on him) was asked: I have a non-Muslim neighbour, and on some special occasions he sends me food and sweets from time to time. Is it permissible for me to eat from that and give it to my children?

He replied:

Yes, it is permissible for you to eat from the gift of a disbeliever if you trust him, because the Prophet (blessings and peace of Allah be upon him) accepted the gift of the Jewish woman when she gave him the (roast) lamb, and he accepted the invitation of the Jewish man who invited him to his house, and he (blessings and peace of Allah be upon him) ate there.

So there is nothing wrong with accepting the gift of a disbeliever, or eating food from their houses, but that is on condition that they are trustworthy. If there is any fear of harm from them, then you should not accept their invitation. Similarly, it is stipulated that the occasion in question should not be a religious occasion such as Christmas and the like. In that case, you should not accept gifts from them that are given on such occasions.

End quote from Fataawa Noor ‘ala ad-Darb (24/2).

And Allah knows best.