



Fiqh of Taharah: Class Nine

الحمد لله و الصلاة و السلام على رسول الله و بعد:

The Hadith:

بَابُ الْآنِيَةِ

عَنْ حُذَيْفَةَ بْنِ الْيَمَانَ رَضِيَ اللَّهُ عَنْهُمَا، قَالَ: قَالَ النَّبِيُّ ﷺ { لَا تَشْرَبُوا فِي آنِيَةِ الذَّهَبِ

{ وَالْفِضَّةِ، وَلَا تَأْكُلُوا فِي صِحَافِهَا، فَإِنَّهَا لَهُمْ فِي الدُّنْيَا، وَلَكُمْ فِي الْآخِرَةِ

. مُتَّفَقٌ عَلَيْهِ .

Chapter 2: Utensils

Narrated Hudhaifa bin al-Yaman: Allah’s Messenger said, “Do not drink in silver or gold utensils, and do not eat in plates (trays) made from such metals. Indeed such things are for them in this world, and for you in the Hereafter.”

Since the Author, may Allah have mercy upon him, has already presented a number of ahadith and related texts pertaining to Water under the general heading of “Purification,” he now brings a new chapter called “Al-Aniyah” or “Containers,” and this chapter also falls under the general heading of “Purification.”

The relationship between the Chapter on Water and the Chapter on Containers is that water inevitably is in need of container within which to hold it. Only from this container can the water then be made use of. So it is from the natural sequence of things to now bring the rulings pertaining to containers.

The word “Aniyah” is the plural of the word “Enaah” which refers to those types of containers that hold liquids, and they may have other purposes as well. As for those things that hold dry things, they have other names, such as Dharf, etc.

So the Author mentioned the chapter on Containers here after the Chapter on Water, and before the Chapter on Removing Impurities, and the Chapter on Wudu and Ghusl.

The Author begins this chapter with the mention, may Allah have mercy on him, on the authority of Hudhayfa bin al Yaman, that the Prophet said, “Do not drink from gold and silver containers, and do not eat in plates made from such metals, for it is for them in this world, and for you in the afterlife...”

Who is ‘them’ that are referred to in the hadith? This is known as Maqabala in Arabic, that is two things that are in juxtaposition, ‘them’ and ‘you’.

People in this world of two types: There are believers, and those who reject faith. Since ‘you’ refers to the believers, then ‘them’ must refer to the disbelievers.

The subject of gold and silver containers is similar to the subject of silk, and the its has been narrated that the Prophet once took some silk and gold in his hands, and said, “These two things are permissible for the women of my Ummah, and haram for its men.”

So from this text, we see that silk is permissible to use for women, and this is a point of consensus amongst the scholars. A woman may use it for clothing, or for bedding, and in any way she likes, since silk is permitted for her.

But for a man, he is not allowed to use silk except if required by necessity, such as the lining of a pocket, or by a person who has a skin ailment, or in the battlefield, etc. In this cases were there is compulsion or necessity, then a certain amount of silk is allowed for men.

But as for women, it is completely permissible for her.

Now, as for the hadith, it restricts the permissibility of gold for women. She is allowed to use it for jewelry and for beautification, but as for using it as a container or for utensils, it is not allowed.

The prohibition here regarding using utensils made of gold or silver is general, and encompasses both men and women. This restricts the general permissibility of using gold for women. At the same time, it affirms that using gold is forbidden in all cases for men.

In this chapter, the author will speak about containers made of gold and silver, and those made of animal skins, and those made of wood, and other materials, as well as the containers used by the People of the Book.

This first hadith is a prohibition on using containers and utensils made of gold and silver, whether they are used for drink, or food.

The scholars, may Allah have mercy on them, took this prohibition on using gold and silver for eating and drinking, and made Qiyass (juristic analogy) with all other uses of gold and silver and included them in the prohibition. Thus, it is not permissible for a woman to take gold or silver utensils for beautification, such as a container for kohl (eye shadow), or for cups, or plates, or a mirror plated with gold, or any type of clothes that are made of gold or silver.

What is the reason behind the prohibition of gold and silver? The hadith is forthcoming that will explain the reasoning and the sin that results from the use of gold and silver.

There are some scholars who have spoken about the permissibility of using gold and silver for other than eating and drinking, such as Imam ash-Shawkani, however, the Jumhoor of the Ulema hold that it is forbidden to use gold and silver for utensils or for any type of instruments, for both men and women.

So it is forbidden for a person to make a pen out of gold, or a case out of gold, or a bag made out of silver, or any other usage.

Ibn Daqeeq al-Eid stated that some Ulema make analogy about using gold and silver for eating and drinking utensils to all other usages, but if one reflects, they find that there is no need for analogy and that the prohibition is clearly stated.

The Prophet said, “Fa innahaa” “It(gold and silver) is for them in the dunya, and for you in the akhirah.” If we reflect on the Prophets words, we see that what he means is that gold and silver itself is being prohibited for the believers, since it is for the Muslims in the Akhira, and the Kuffar in the Dunya.

Let us look at the hadith again: The Prophet said, “Do not drink in containers made of gold or silver,” this is the prohibition on using gold and silver for drinking, then he said, “and do not eat in plates made of these metals,” and this includes spoons, knives, pots, or any types of cups that are drank from. And food should not be placed on trays made of silver.

Now, the scholars that state that all uses of gold and silver are prohibited, say that the Prophet specifically mentioned eating and drinking since this is the most common usage of gold and silver amongst people. So if the Prophet forbade the most common usage of gold and silver, this would automatically include what gold and silver are less commonly used for.

“It is for them in the dunya.”

Allah says in the Quran, “Aladheena yaknizoona adhab wa al fiddah...wa la yunfiqoonahaa” ‘haa’ here refers to the last thing mentioned, which is silver, although both are intended.

So the scholars state that mentioning what is the lesser of the two, silver, it automatically includes gold. And likewise in the present hadith.

Now, to speak about the reasoning behind the prohibition of gold and silver. Is the reasoning because of something inherent in gold and silver, or is because of some secondary reason.

Some stated the reason is inherent in gold and silver, since in world commerce today, as it was in the past, gold and silver are used as currencies. If every person began to use gold and silver currency, that was fluid, for utensils and in the house, the flow of wealth would stagnate, and this would divert wealth from the economic system. It would lead to the hoarding of currency and it would be stagnate in the home of people.

So some scholars state the prohibition is inherent in gold and silver in order that certain people do not monopolize gold and silver and prevent its free circulation in the economy. If currency is frozen, then products would lose their value.

People would say, "There is not enough cash." Where is the gold? "People have placed it in there homes as playthings."

And some scholars say no, then why would women be allowed to keep gold jewelry? Some women have tons of gold as jewelry.

When Gandhi went to negotiate with the British regarding the independence of India, he brought a she-goat with him. Whenever he needed to drink, we would get milk from it, and take from its fur, and preceded like this to the gates of the British Parliament. When they asked him if he would like some food, he said: My food is with me. When the British said, we will not give you independence since this will prevent us from aiding the Indian economy, he said, "In India, our women have enough gold jewelry that it will suffice the Indian budget for 50 years."

And India was famous for being the biggest consumer of gold chains, and some woman are said to have up to 20 kilograms of gold, enough to cover her from head to toe.

Then, this is a lot of gold, and it is being held in safe and not circulated in the economy, and the Prophet did not forbid this.

In the Kitab al Amwaal by Abu Ubaid, some early scholars forbade a woman to have more than 400 dirhams, but there is no evidence for this. Allah says, regarding women, “A wa mayn yunashaa fil hilyaati” The one (a woman) who grows up surrounded by jewelry.” Without any restriction.

However, there is another chapter that speaks of the prohibition wastefulness and carelessness, although some scholars state that women’s jewelry is not wastefulness since the wealth is being saved and preserved.

Now, to regarding the position of the Ulema who state that gold and silver are forbidden for a secondary reason, they say: Gold and silver are precious metals, that everyone knows about, rich or poor, young or old.

If a poor person sees a rich person drinking and eating from gold and silver vessels, and he himself cannot even afford a clay vessel, what will be the effect on his heart. It would break the hearts of the poor to see the rich eating and drinking from vessels made from such valuable currency.

And there is another reason, it is said if we go back to the origin of the prohibition and the permissibility, we see that silk and gold are forbidden for men, and permissible for women.

Why is it forbidden for men? Even though it is soft and comfortable, and relaxing for the body.

The scholars state that the excessive comfort in silk softens the roughness that is manly. And then the man will incline towards relaxation, and comfort and rich living.

And when Yusuf ibn Tashifeen and the Muslims entered Spain and came to the aid of one of the kings there, and when the battle was over and the Muslims had won, the king requested that he and the Muslim army stay and rest a number of days. Yusuf ibn Tashifeen said no, I cannot let an army that is accustomed to the desert stay here in luxury and comfort, for they will be accustomed to the easy life and lose their strength that they have attained living back home.

Thus, the prohibition of silk for men is to help them remain manly and strong, yet silk is appropriate for women, since they are not enjoined to defend the Muslim lands and carry out hard work.

A person may also say that gold and silver has been forbidden since drinking from such vessels puts some type of high-mindedness and arrogance in the heart of a person who drinks from them, and causes a person to incline towards worldly things.

Gold and silver castles are for the people of the dunya. The Prophet explains the reality of this reasoning, for he says: "It is for them (the disbelievers) in this worldly life." Why, because they have sold their lives for passing enjoyment and entertainment, and thus there is no portion for them in the eternal life, the afterlife.

But a Muslim, he stays away from those passing enjoyments, because he knows that he has a large portion due to him in his afterlife.

From here, we can say, are vessels that are made from valuable stones, or encrusted with them, likewise forbidden? For example, a crystal or glass vessel may have a stone in it whose value is more than a kilogram of gold. Emeralds, diamonds, etc. 1 gram of these stones may be more valuable than dozens of grams of gold. A person may place these stones into a vessel. Are these vessels likewise included in the prohibition of the Prophet?

The Jumhoor (majority of scholars) say no, it does not fall within this prohibition. Rather, it may be included in the chapter of wasting wealth, and extraneous spending, since instead of placing that wealth in a vessel, one could use it to build, etc.

And some scholars state, 90% of the poor do not differentiate between different crystals and stones, and natural and manufactured stones, as much as they do gold and other metals, so the presence of these valuable stones do not break the hearts of the poor, since they are not known to them as currency, like gold and silver.

And also, rubies and the like are not known as currency used to purchase things amongst the people.

There is a statue of Buddah, la hawla wa la quwataa ill billah, made of 10 kilos of or ruby, but the make a huge profit from the tourists who come to see it.

So the principle is that gold and silver vessels are forbidden for eating and drinking, as well as all other uses, except as we have mentioned, because of the words of the Prophet: "It is for them in the worldly life, and for us in the afterlife."

The next hadith speaks about the punishment for those who use gold and silver vessels.

And Allah knows best.