

A SUMMARY OF **ISLAMIC JURISPRUDENCE**

1
Volume



The Prophet (PBUH) says:

***“If Allah wants to do good for a person,
He makes him understand the religion.”***

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In the Name of Allah, the Entirely Merciful, the Especially Merciful

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CHAPTER

2

Disbelievers' Pots and Clothes

Pots could be made of iron, wood, leather or the like. The original ruling is the permissibility of using such pots. That is to say, it is permissible to use every pure pot, except two types:

- 1- Pots made of gold or silver, and the pots having anything related to gold or silver, such as being inlaid or plated with gold or silver, or anything of the kind that makes pots connected with them. The exceptional case here is the pots inlaid with little silver for the sake of repairing them.

The legal proof of the prohibition of using gold and silver pots is the following *hadith* related by the Group of Compilers of *Hadith*¹:

*“Do not drink in gold or silver vessels nor eat in similar bowls (i.e. bowls made of gold or silver), for they belong to them (the disbelievers) in this world and to us in the Hereafter.”*²

In another *ḥadīth*, the Prophet (PBUH) also says:

*“He who drinks in silver vessels is only filling his abdomen with Hellfire.”*³

When something is legally prohibited to use, the prohibition is applicable whether this thing is used partially or totally. Therefore, it is prohibited to use pots inlaid or plated with gold or silver or containing anything related to these two materials, excluding the case of a pot inlaid with a little silver, which is permissible as mentioned above; this is illustrated in the *ḥadīth* related by Al-Bukhārī, on the authority of Anas Ibn Mâlik (may Allah be pleased with him), who said:

*“The cup of Allah’s Messenger (PBUH) got broken, and he fixed it with a silver wire at the (place of the) crack.”*⁴

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

*“Muslim scholars uniformly agree that it is prohibited to eat or drink in such pots or even to use them in purposes related to eating or drinking.”*⁵

This prohibition of using or keeping golden or silver objects applies to both males and females, as the addressee of this prohibition is generalized (i.e. the prohibition applies to both sexes). There is nothing specified for a certain sex in this concern, except for the permissibility for women to make use of both silver and gold for purposes of adornment for their husbands.

On the other hand, it is permissible to use the utensils of disbelievers unless one knows that they are impure. In this case, one can use them only after washing them.

- 2- The hides of dead animals: It is prohibited to use them unless they are tanned. Yet, scholars differ regarding whether it is permissible to use them after tanning or not. The sound opinion, which is maintained by the majority of scholars, is that it is permissible to use the hides of dead animals after tanning, due to the many *ṣaḥīḥ* (authentic) *ḥadīths*⁶ indicating that. This is because their impurity is temporary, so it is removed by tanning. The Prophet (PBUH) said that the hides of dead animals:

“... Are purified by water and qarḏ (leaves of a kind of tree which is used for tanning).”

He (PBUH) also said:

*“Tanning is the purifying means for hides.”*⁷

As for the clothes of disbelievers, it is permissible to wear them unless they are known to be impure. This is because the original ruling on their clothes is that they are pure, and they cannot be deemed impure out of mere suspicion. Likewise, it is permissible to use whatever is weaved or dyed by the disbelievers, for the Prophet (PBUH) and his Companions used to wear clothes weaved and dyed by disbelievers. And Allah, Exalted be He, knows best.

Endnotes

- 1 The Group of Compilers of *Hadith* are Al-Bukhârî, Muslim, Aḥmad, Abû Dâwûd, At-Tirmidhî, An-Nasâ’î, and Ibn Mâjah.
- 2 Al-Bukhârî (5633) [10/119], Muslim (5361) [7/261], Aḥmad (23356) [5/491], Abû Dâwûd (3723) [4/73], At-Tirmidhî (1883) [4/299], An-Nasâ’î (5316) [4/585] and Ibn Mâjah (3414) [4/77].
- 3 Al-Bukhârî (5634) [10/119], Muslim (5353) [7/254].
- 4 Al-Bukhârî (3109) [6/255].
- 5 See *Al-Majmû’* [1/306] and *The Expounding of Muslim’s Sahîh* [7/255].
- 6 *Sahîh* (authentic) *hadith* is a *hadith* whose chain of transmission has been transmitted by truly pious persons who have been known for their uprightness and exactitude; such a *hadith* is free from eccentricity and blemish.
- 7 Muslim (813) [2/279] and Aḥmad (2521) [1/346].