

## 158299 - Is It Prohibited in Islam to Sleep on Silk?

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### the question

If my wife wants to buy a silk cover for the bed, is that allowed for me to sleep in that bed ?

### Summary of answer

Just as it is not permissible for a Muslim man to wear natural silk, it is also not permissible for him to sit or sleep on it or to cover himself in it like a blanket.

### Detailed answer

Just as it is not permissible for a Muslim man [to wear natural silk](#) , it is also not permissible for him to sit or sleep on it or to cover himself in it (like a blanket), because of the report narrated by Al-Bukhari (5837) from Hudhayfah (may Allah be pleased with him) who said: “The Prophet (blessings and peace of Allah be upon him) [forbade us to wear silk](#) and brocade and to sit on them.”

Ibn Hajar (may Allah have mercy on him) said:

“The words ‘and to sit on them’ are strong proof for those who say that it is not allowed [to sit on silk](#) , which is the view of the majority. Ibn Wahb narrated in his Jami` from the Hadith of Sa`d ibn Abu Waqqas (may Allah be pleased with him) that he said: To sit on a live coal is dearer to me than sitting on a seat of [silk](#) .”

Ibn Al-Qayyim (may Allah have mercy on him) said:

“Even if we did not have this text, the prohibition on wearing it would still include using it in furnishings, as it also includes using it as covers or blankets, as the word *libs* (lit. wearing) includes these meanings in both the linguistic and Shar`i sense; Anas (may Allah be pleased with him) said: ‘I went to a reed mat of ours that had turned black from long use (lit. wearing).’ (Narrated by Al-Bukhari (380) and Muslim (658). Even if the general wording did not imply that

the prohibition included using it in furnishings, mere analogy would imply that it was forbidden." (I'lam Al-Muwaqqi'in, 2/366 )

An-Nawawi (may Allah have mercy on him) said in Al-Majmu` (4/321):

“It is prohibited for a man to use brocade and silk in clothing, or for sitting or reclining on, or covering himself with it (like a blanket), or as a curtain or screen, or any other way of using it. There is no difference of scholarly opinion concerning any of these things except one odd view which was narrated by Al-Rafi'i, who said that it is permissible for them to sit on it. But this view is invalid and is clearly mistaken and is contrary to this authentic Hadith. This is our view. As for wearing it, there is consensus (that it is forbidden); with regard to other uses, Abu Hanifah permitted it but Malik, Ahmad, Muhammad, Dawud and others agreed with us that it is forbidden. Our evidence for that is the Hadith of Hudhayfah. Perhaps the reason for the prohibition of wearing it is to be found in the other ways of using it, because if it is forbidden to wear it when there is a need for it, then it is more likely to be forbidden in other cases.”

It says in Al-Mawsu'ah Al-Fiqhiyyah, 5/278:

“The jurists unanimously agreed that [it is permissible for women to use silk furnishings](#) , but in the case of men, the majority of Malikis, Shafi'is and Hanbalis are of the view that it is forbidden.”

Shaykh Salih Al-Fawzan (may Allah preserve him) was asked: What is the ruling on using blankets, covers or furnishings made of silk?

He replied: “It is not permissible for men to use covers and furnishings made of silk, because Allah forbade it to men.” (Al-Muntaqa min Fatawa Al-Fawzan, 7/95)

It should be pointed out that what is forbidden is natural silk, [not artificial silk](#) .

Consequently, if this cover is made of natural silk, it is not permissible for you to sit or sleep on it.

And Allah knows best.