267647 - Scholarly consensus that it is haraam to use vessels of gold and silver for eating and drinking

the question

I have questions specifically for our noble shaykh saleh munajjid (may allah preserve him) about his book "forbidden" in the english print, specifically the chapter: using silver and gold containers / vessels / utensils and eating and drinking out of them: 1) what kitchen utensils are permissable to use? 2) are stainless steel utensils permissable? 3) are there any other scholars, besides you, o noble shaykh, who have agreed with you have said. (this was a question from friends of mine who read the chapter with me) 4) does the threat count towards women as well? 5) can i take pictures of pages from your book and send it to my friend & and family? and photocopy / print some of your pages? 6) if someone questions your authority and i tell them you are the chief director of islam.qa is this ok with you? 7) i have told some of my friends that you were shaykh ibn baaz's student without your consent and without any knowledge if you were even his student. can you please, o noble shaykh forgive me for this, as well as asking you many questions?

Detailed answer

It is not permissible to use vessels of gold and silver for eating and drinking, because of the report narrated by al-Bukhaari (5633) and Muslim (2067) from Hudhayfah, that the Prophet (blessings and peace of Allah be upon him) said: “Do not drink from vessels of gold and silver, and do not wear silk and brocade; they are for them in this world and for you in the hereafter.”

And al-Bukhaari (5634) and Muslim (2065) narrated from Umm Salamah, the wife of the Prophet (blessings and peace of Allah be upon him), that the Messenger of Allah (blessings and peace of Allah be upon him) said: “The one who drinks from a vessel of silver is gulping the fire of Hell into his belly.”

This includes all kinds of vessels and utensils, such as spoons, cups, plates and so on.

So, with regard to any vessel that is used for eating and drinking, it is not permissible for it to be made of gold or silver, or to be plated with those metals. This is a ruling on which there is scholarly consensus.

Ibn al-Qattaan (may Allah have mercy on him) said in al-Iqnaa‘ fi Masaa’il al-Ijmaa‘ (1/326): The scholars are unanimously agreed that it is not permissible for a Muslim to eat or drink from vessels of gold and silver. End quote.

An-Nawawi (may Allah have mercy on him) said: Our companions said: The ummah is unanimously agreed on the prohibition of eating and drinking, or making other uses, of vessels of gold and silver, except what was narrated from Daawood (i.e., that drinking from them is prohibited, but not eating), and the former view of ash-Shaafa‘i.

And because if drinking (from such vessels) is forbidden, then it is more appropriate that the prohibition also apply to eating…

… Our companions and other scholars said: The prohibition on using vessels of gold and silver applies equally to both men and women, and there is no difference of opinion concerning this, because of the general meaning of the hadith and the inclusive nature of the reason for which they are forbidden.

The differentiation between men and women only applies to using these metals for jewellery, because of the purpose for which women wear jewellery, which is to adorn and beautify themselves for their husbands.

End quote from al-Majmoo‘ (1/248).

Ibn Qudaamah (may Allah have mercy on him) said: There is no difference of opinion among our companions concerning the fact that using vessels of gold and silver is haraam. This is the view of Abu Haneefah, Maalik and ash-Shaafa‘i, and I do not know of any difference of opinion concerning that. End quote from al-Mughni (1/55).

Secondly:

An exception to that ruling is made if a permissible vessel, made of wood or iron, is broken; it is permissible to mend the break with a small amount of silver, because of the report narrated by al-Bukhaari (3109) from Anas ibn Maalik (may Allah be pleased with him), that when the cup of the Prophet (blessings and peace of Allah be upon him) got cracked, he fixed it with a silver wire.

Ibn Qudaamah (may Allah be pleased with him) said: Patching with silver is permissible subject to three conditions: firstly, that it be a small amount; secondly that it should be of silver, for gold is not permissible, and a small or large amount of it is haraam… the third condition is that it should be done for a reason, meaning that the person makes it for a purpose, such as filling a crack in a vessel, even if some other metal could be used for the same purpose.

Among the scholars who granted a concession with regard to patching with silver were: Sa'eed ibn Jubayr, Maysarah, Zaadhaan, Taawoos, ash-Shaafa'i, Abu Thawr, Ibn al-Mundhir, ashaab ar-ra'y, and Ishaaq.

End quote from al-Mughni (9/174).

Thirdly:

There was a difference of opinion among the fuqahaa' regarding the use of vessels of gold and silver for purposes other than eating or drinking, such as incense burners, kohl sticks, knives and so on.

The majority of the four madhhabs are of the view that this is haraam.

See the answer to question no. 253972.

With regard to (using vessels of gold and silver) for eating and drinking, there is no difference of scholarly opinion concerning that, and the prohibition applies equally to women and men, as quoted above from an-Nawawi (may Allah have mercy on him).

Fourthly:

There is nothing wrong with using kitchen utensils made of steel, copper, wood, glass or other materials, apart from gold and silver, based on what we have explained above.