

Question:

Assalaamu Alaikum Mufti, I would like to inquire about the selling of cups and plates and spoons etc. that are gold in colour but not real gold. I'd like to know if it would be ok to sell these items and to use these items? And then it's it permissible to sell products like these that are gold plated?

Additionally, sometimes its not stated on the product whether it is real gold or not but the cost of the item would be cheap that it may be a reflection of it not being real gold. It maybe a colour thats painted on or coating but in some instances I have heard of a gold luster solution that is used onto clay or ceramic products that when it is heated will result in gold. I guess this would be called lab created gold the value of which I do not know. I don't know if this is used in anyway with the ceramics I sell and have no way of finding out but the price of it tells me it may not be. Is it permissible for me to sell these items?

Lastly, as it hadn't occur to me until now whether it could be impermissible or not and I have sold these teacup sets already. So have I created haram wealth? And how do I rectify this wealth?

Answer:

الجواب وبالله التوفيق،

Wa 'Alaikum As-Salaam,

According to the Fuqahā (expert scholars of Islamic Jurisprudence), the usage and trading of gold coloured items and gold plated items are permissible. This is because they are not considered as gold in reality. Rather, gold plated items are made from other base metals. As such, it will take the ruling of items that are made from materials other than gold/silver which are permissible to use/trade.

As for gold luster, like other items, it can either be real or imitation/fake. Real gold luster is a solution which is applied to the ceramic, then fired at a peak temperature of thirteen hundred degrees Fahrenheit (1300) for a duration of approximately eight (8) hours.

This gold luster can either be throughout the entire ceramic of the utensil, or it may be a design on a utensil which is outlined by its colour gold after being heated.

This will take the ruling of such items which are made from other than gold/silver, and then adorned with pieces of gold/silver. The scholars have permitted its usage with the condition that one's mouth and hands does not make contact with the actual gold/silver while using it.

However, such items which are completely glazed with real gold luster, it may be very difficult to avoid the hands and mouth from touching the actual gold/silver that is on the utensil. As such, it is better to refrain from the usage and trading of such items if it is known that real gold luster is being used. If it is known that real gold luster isn't being used rather imitation/fake, it will be permissible to use and trade such items despite being gold in colour. This is because no consideration is given to the mere colour of an item being 'gold'. Therefore, it will take the same ruling as gold plated items.

Those items which are made of real gold luster are by far higher in prices than those that are merely gold in colour and by this, one should be able to distinguish between them. However, to be absolutely certain on the matter, one should find out from the manufacturers of these items as to what exactly is being used if doubt arises.

With respect to the teacup sets that you have sold already, these would be considered permissible since they were gold in colour, but not real gold. As such, the monies earned from that would not be deemed as harām wealth.

In substantiation to this, the great Damascene scholar, Sheikh Abdul Ghaniyy Al-Maydānī states in his commentary of *Mukhtasar Al-Qudūri* titled *Al-Lubāb*,

(و لا بأس باستعمال آنية الزجاج، والبُلُور، و العقيق)، و الياقوت، و الزبرجد، و نحو ذلك؛ لأنها ليست في معنى الذهب والفضة.

Imām Al-Qudūri writes, “There is no harm in using utensils that were made from glass, crystal and agate.”

The commentator, ‘Allāmah Al-Maydānī adds to this,

“(As well as the usage of those utensils that were made from) ruby/sapphire, peridot etc. (from materials other than gold/silver). This is because, utensils made from these materials are not considered to be actual ‘gold’ or ‘silver’.”

(*Al-Lubāb fī Sharh al-Kitāb*, 5:343, *Dār As-Sirāj*).

فقط، والله تعالى أعلم بالصواب.

بقلم سعيد احمد الحنفي

الجواب صحیح:

مفتي وسيم خان (حفظه الله)

صدر مفتي مدار العلوم ترينيداد و تباغو.

References:

Radd Al-Muhtār, 6:343-344, H.M. Saeed

Al Fatāwā Al-Hindiyyah, 5:334, Būlāq, Egypt

Al Bahr Ar-Rāiq, 8:341, DKI

Majma' Al-Anbur, 4:197, DKI

Al Fatāwā Al-Khāniyyah, 3:315-316, DKI

Khulāsatul-Fatāwā, 4:371, Rasheediyah

Al-Lubāb fī Sharhil-Kitāb, 5:344, Dār As-Sirāj

Al Fatāwā Al-Mahmūdiyyah, 3:356-357, Fārooqiyyah

Jadīd Fiqhi Masāil, 1:317-319, Na'eemiyyah

And Allāh Knows Best.

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