

# Can a Man Wear a Gold-Plated Watch?

Darulifta Ahlesunnat (Dawateislami)

## Question

What do the noble scholars and jurists of Islamic law say about the following: Is it permissible for a male to wear a gold-plated watch?

## Answer

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
الْجَوَابُ بِعَوْنَانِ الْمُبِينِ الْمُهَمَّ هَدَايَةُ الْحَقِّ وَالصَّوَابُ

If gold-plating is applied to a watch that is made of such a material that is permissible for men to wear, it will remain permissible to wear, because the ruling of gold is not applied to such things.

It was asked in Fatawa Razaviyah:

وَهُوَ شَيْءٌ جَنْبَدٌ كَمَا نَفَرَ مِنْهُ الْمُنْكَرُ كَمَا نَفَرَ مِنْهُ الْمُنْكَرُ

Translation: Can men use those objects which have been gold-plated, i.e., gilded, or not?

My Master, A'la Hazrat عليه الرحمة answered:

كَمَا نَفَرَ مِنْهُ الْمُنْكَرُ كَمَا نَفَرَ مِنْهُ الْمُنْكَرُ

Translation: Yes, men can use them. Gold or silver plating is not a reason for prohibition. However, if using the object itself is prohibited, that is a separate matter, such as a gold-plated copper ring. (Fatawa Razaviyah, Vol. 22, p. 129, Publ. Raza Foundation, Lahore)

It is stated in Fatawa Faiz-Ur-Rasool:

حَكْمُ اصْلَى شَيْءَ كَمَا نَفَرَ مِنْهُ الْمُنْكَرُ كَمَا نَفَرَ مِنْهُ الْمُنْكَرُ  
ان برتوں کا استعمال جائز ہے، در مختار کتاب الحظر والاباحت میں ہے: اما البطلی فلا بأس به بالاجماع لان الطلاء مستهلك لا يخلص فلا عبرة للونه عینی وغيره  
اور در المختار جلد پنجم ص 219 میں ہے: اما التبويه الذي لا يخلص فلا بأس به بالاجماع فلانه مستهلك فلا عبرة ببقائه لونا اما

Translation: The ruling is of the original object is considered, not of the plating. For this very reason, the jurist explicitly mentioned that if gold or silver plating is applied to copper or brass pots, it is permissible to use them. It is stated in al-Durr al-Mukhtar in the chapter of 'al-Hazr Wal Ibahah': There is no issue in using that which is plated, by consensus, because the plating is dissolved and cannot be removed. Thus, no consideration is given to its color, ('Ayni and others). It is stated in Radd al-Muhtar: By consensus, there is no issue with a gilding that cannot be removed because it is dissolved. Thus, no consideration is given to the remaining color. (Fatawa Faiz-Ur-Rasool, Vol. 2, p. 566, Publ. Shabbir Brothers Lahore)

وَاللَّهُ أَعْلَمُ بِعَزَّ ذِي جَلَّ وَرَسُولُهُ أَعْلَمُ بِصَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَسَلَّمَ

(Allah Almighty knows best and His Messenger صلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ knows best.)

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