



RULINGS ON WOMEN'S USE OF PRECIOUS STONES (BASED ON MOVAROUNNAHR FIQH SOURCES)

Ro'zimumhammad Tukhtasinov

Doctoral Student of the International Islamic Academy of Uzbekistan,

Teacher of Mir Arab Higher madrasah.

ABSTRACT

This article analyzes rulings on men's and women's use of jewelry and expensive jewelry based on Movarounnahr fiqh sources. Issues related to the use of precious stones as jewelry are usually mentioned in the context of the rulings on dress and clothing in furuul fiqh sources. From this it can be concluded that the permissions and prohibitions regarding the consumption of minerals as jewelry determine the dressing culture of Muslim people. Regarding each ruling, the jurists of Mowarounnahr provide evidence from verses and hadiths, ijma or qiyas. It is also considered that in Islamic Sharia, women are allowed to use jewelry more than men. Aspects such as quantity, time, space, and appearance of adornment for both men and women have been determined. In mastering these issues, works such as "Hidaya", "Badoe'us-sanoe", "Muhit", "Fatavoi Qazikhan" from Movarounnahr fiqh sources are of particular importance.

KEYWORDS: *Women's adornments, jewelry; use of gold and silver; apparent adornments.*

The most honorable of Allah's creations is a human being, who is of two sexes: male and female. Both need each other, it is difficult for them to live without each other. Unlike men, women are created to be gentle, beautiful and loving beauty. Allah has created for women all the necessary conditions to adorn, beautify their appearance, taking into account their nature and taste. Therefore, a woman satisfies her need to adorn, beautify herself using things created by Allah.

Taking these factors into account, it is allowed for women to adorn themselves in Islamic Shariah as well.

Allah says the following about the blessings that he gave to his slaves, which make their appearance beautiful: O ye Children of Adam! We have bestowed raiment upon you to cover your shame, as well as to be an adornment to you. But the raiment of righteousness, - that is the best. Such are among the Signs of Allah, that they may receive admonition!¹

The Sunnah of the Messenger of Allah (peace and blessings of Allah be upon him) also encourages Muslims to be beautiful, be they men or women. One of his sermons is expressed in the following words:

"Whoever has hair, let him honor it"².

In this hadith, the Messenger of Allah (peace and blessings of Allah be upon him) advises to take care for hair. Since hair is a part of the body that makes a person look beautiful.

"Undoubtedly, Allah is beautiful and loves beauty"³.

In this hadith also the Messenger of Allah (peace and blessings of Allah be upon him) emphasizes that Allah loves beauty. It is a motivation for Muslims and Muslim women to pay attention to beautifying their appearance.

This means that according to Sharia, women are allowed and desirable to adorn themselves. The pertinent question arises: "How do they decorate, and for whom do they decorate, and should they decorate?" We will discuss in detail the answers to these questions below.

¹ *The Meaning of the Glorious Quran, Text, Translation & Commentary by Abdullah Yusuf Ali, page 93,7/26*

² *Sunani Abu Dawud. Suleiman ibn Ashas. - Dorul fikr. Beyrut. Hair brushing book. Haircare section. 4/76.*

³ *It is also part of a hadith narrated by Imam Muslim. Sahih Muslim Bisharhin Nawawi. Yahya ibn Sharaf. - Dorul fikr. Beirut - 1973 Book of Iyman. The chapter on the prohibition of kibr. 2/89.*



For whom can women adorn themselves?

One of the reasons for the happiness in this world created by Allah for mankind is pure adornment that makes it look beautiful. A woman loves to be beautiful. The husband wants to attract the attention of his wife to himself. Therefore, he always tries to look his best.

Taking into account these reasons, it is permissible for women in Islamic Shariah to adorn themselves for their husbands.

Moreover, the emergence of love, friendship between a husband and wife, or embellishing herself for her husband to strengthen these relations is mustahab (recommended)⁴

It is also said that women, in addition to their husbands, can show their adornment only to their mahrams and a certain category of people mentioned in the ayats.

Burkhaniddin Margnani R.A. In his "Hidoya" mentions that this action is permissible and permissible amal. However, the reason for this permission was mentioned, the absence of mutual sexual views between the mahrams, and the fact that they usually gathered together in the same house, and women at home dressed more easily⁵. Therefore, in their relationship with each other, it is necessary to give an easier solution, in contrast to the relationship between non-mahrams. This lightness is determined by the fact that, unlike non-mahrams, it's permitted to show parts of the body that can be decorated with jewelry - ears, neck, wrists, and jewelry that can be worn on these parts of the body.

Because if women are instructed not to show their mahrams other parts besides faces and palms, similar to non-mahrams, it will be like that they are entrusted with very hard work. So the reason for this permission is to remove adversity and create relief. Hence, there is a difference between how women adorn themselves for their husbands and adorn themselves for their mahrams. Although adorning themselves for a husband is mustahab amal, it is jayiz, permissible amal, to show one's jewelry to mahram. The person to whom a woman can show her jewelry is described in the following ayat:

And say to the believing women that they should lower their gaze and guard their modesty; that they should not display their beauty and ornaments except what (must ordinarily) appear thereof; that they should draw their veils over their bosoms and not display their beauty except to their husbands, their fathers, their husband's fathers, their sons, their husbands' sons, their brothers or their brothers' sons, or their sisters' sons, or their women, or the slaves whom their right hands possess, or male servants free of physical needs, or small children who have no sense of the shame of sex; and that they should not strike their feet in order to draw attention to their hidden ornaments. And O ye Believers! turn ye all together towards Allah, that ye may attain Bliss⁶.

This means that women can dress up, put on makeup, moreover, it is a mustahab amal. However, while the Shariah stipulates that dressing up, applying makeup is intended to be done specifically for the husband, just like this is also allowed for certain categories of people, i.e. mahram.

For whom it is forbidden for a woman to adorn herself?

To answer this question, we need to look at the beginning of the ayat below. At the beginning of the ayat it says:

And say to the believing women that they should lower their gaze and guard their modesty; that they should not display their beauty and ornaments except what (must ordinarily) appear thereof .

This ayat shows that women are forbidden to show their jewelry to strangers, to adorn themselves for them, but it is allowed to show zahir jewelry that is involuntarily visible.

This means that women should not show their jewelry to anyone other than the men mentioned in the ayat as an exception. But this does not mean that it's forbidden for women to show any place. For the ayat mentions that there is an exception. And these are the zahir decorations (involuntarily visible). But the mufassirs, the fuqaha, told different opinions about what is meant in the ayat by zahir an involuntarily visible decoration.

⁴ Mustahab is one of the sentences (rules) of the Sharia, according to which if a person does something, he will be rewarded, and if he does not, then there will be no sin. (Mulla Jiyvan Siddiqi. Nurul Yakin. - Tashkent: "Movarounnahr", 2017. 2 /243)

⁵ Burkhaniddin Marghinoni. Hidoya. - Pakistan, Karachi: Maktabatul Bushro, 2020. 4/104

⁶ The Qur'an. 24/31, page 237, Text, Translation & Commentary by Abdullah Yusuf Ali



From the Tabeins Ata ibn Abu Rabah (27-114 AH, 647-732 m), Mahul (d. 112 AH) (ra), from the mufasssirs Ibn Kathir (701-774 AH), Kurtubi (671 AH), Yassos Razi (d. 370 hours) (ra), as well as the followers of the Hanafi and Shafi'i schools said that the zahir adornment in this ayat is the face and palms. Accordingly, although the woman's face and two palms are adornment, she is allowed to show them, since it is very difficult to hide them all the time. But, in cases where there is a likelihood of fitnah, it will be desirable not to show them and to protect yourself⁷.

In the book "Hidoya" it is mentioned that a man who suspects that he might be tempted when he sees them, then he should not look at them⁸.

As proof, they cite the work of Ibn 'Abbas (may Allah be pleased with him) where it says: "mentioned in the ayat " those that are Zahir "means a face and two palms"⁹

What kind of jewelry can women use to adorn themselves?

From the above, it was concluded that women can adorn themselves. There are many different ways, styles, and jewels that women can use to adorn themselves with. Below we will dwell on valuable jewelry with which woman can adorn themselves.

A woman should adorn herself with jewelry in the following order:

1. One of the most important rules and guidelines for the use of jewelry is to avoid waste and grandeur. For a Muslim should not allow wastefulness in everything he does. On this occasion, the Messenger of Allah (peace and blessings of Allah be upon him) said:

"Eat, drink, give charity, and wear clothes without extravagance or pride"¹⁰.

2. According to the unification of all citizens, women can use jewelry made from gold, silver, rubies, and from precious stones such as emeralds¹¹.

From the words of the Messenger of Allah (peace and blessings of Allah be upon him) it is narrated that:

According to Abu Musa, it is narrated that the Messenger of Allah (peace and blessings of Allah be upon him) said: "Gold and silk are allowed for the women of my Ummah. And for men it is haram"¹²

There are many aspects¹³ to this hadith, and some scholars¹⁴ call it consensus¹⁵.

Precious stones such as chrysolites, emeralds, rubies also have the status of gold and silver, and a woman can use them as jewelry.

3. Sources of Hanafi fiqh assert that it's forbidden a woman to wear jewelry made of cheap metals such as iron, copper, aluminum, lead or plastic. The following hadiths of the Messenger of Allah (peace and blessings of Allaah be upon him) are cited as evidence of this:

According to Buraydah Ibn Hasib, it is narrated that One man came to the Prophet (peace and blessings be upon him) and he had worn a copper ring, and the Messenger of Allah (peace and blessings be upon him) said: " did I smell idols odor from you? " then this man took it off and threw it away, and next time he came with a gold ring, this time the Prophet (peace and blessings be upon him) said: "You are wearing the adornment of the inhabitants of Hell!", he again took off the ring and said: "Oh, messenger

⁷ Abdullah ibn Muhammad. *Musannaf ibn Abu Shayba*. - Beirut: Dorul Qutubul Ilmiyya, 2008. Marriage Book. Section "Allah- (Women) Do not show your jewelry". 3/541. Abul Fado Ismail ibn Kasir. *Tafsirul Koran Azim*. - Beirut: "Dar al-Koran", 1981. 5/89. *Tafsiri Kurtuby*. 12/228. Ahmad ibn Ali Yassos. *Ahkamul Quran*. - Beirut: "Dorul Kitabul Arabiyya", 1992. 3/315. Muhammad ibn Umar Razi. *Tafsirul Kabir*. - Tehran: "Dorul Qutubil Ilmiya", 1981. 23/205. Shamsiddin Saraksy. *Al-Mabsut*. - Beirut: Dorul Marifa, 1989.10 / 152-153. Kosoniy. *Badoe*. 5/121. *Navaviy. Majmoo*. 3/167.

⁸ Burkhaniddin Margononi. *Hidoya*. - Pakistan, Karachi: Maktabatul Bushro, 2020. 4/100.

⁹ *The words and deeds of the Companions are called a work from the point of view of the hadith*. Dr. Mahmoud Tohkxon. *Taysiru Mustalahul hadith*. Riyadh: Maktabatul Maorif, 1996. - P. 19.

¹⁰ Dzhaloliddin Suyutiy. *Durrul Mansur fit Tafsiri bilma'sur*. Dorul ma'rifa. Byrut. 3/80.

¹¹ Ubaydullah ibn Masud. *Mukhtasarul wikoya fi masailil hidoya*. Kazan. Eremova's edition - 1911. - P. 130. *Burkhaniddin Margoniy. Commentary on the manual - bidayat al-mubtadi*. (Together with the commentary by Abdulhai Laknawi). 7 / 178-187. Abul Hussein Ahmad ibn Muhammad Kuduri. *In short*. Byrut. Regional edition-2005. - P. 592.

¹² Abu Isa Termizi. *Sunani at-Tirmizi (commentary by Tuhfat al-Ahwazi)*. 3 / 132.

¹³ *In hadith science, Mustalahul calls the path of hadith "the path from the Companions to the narrator of the hadith"*. Dr. Mahmoud Tohkxon. *Taysiru Mustalahul hadith*. Maktabatul maorif. Riyadh - 1996. - P. 19.

¹⁴ *The hadith is divided into two parts in terms of how it came down to us*. 1. *Mutavotir*. 2. *Ohod*. *Mutavotir in the dictionary means "sequential"*. *Hadith Term*: "This is a hadith narrated by many narrators, and the fact that there are so many of them usually indicates that they did not agree with the lie." See Dr. Mahmoud Tohan. *Taysiru Mustalahul hadith*. - B. 19.

¹⁵ At-Tirmidhi quoted this hadith in his books and said: "Hadith hasan sahih." It is transmitted from Abu Musa al-Ash'ari. In this chapter, Umar, Ali, Uqba ibn Amir, Anas, Khudhaifa, Umm Hani, Abdullah ibn Umar, Imran ibn Hussein, Jabir, Abu Raikhan, Abdullah ibn Amr and Wasilah talked about this. *ibn Aska*. Abu al-Faiz al-Qattani also narrated the hadiths of Arqam, Ibn Abbas and Bara ibn Azib. See: *Nazmul mutanosir min hadith Mutawatir (Poetry (shoda) of scattered (hadith), compiled from hadith mutawatir)*. Abul Faiz Cattony. *Dorul kutubil ilmiya*. Bayrut - 1980. - S. 298.



Allah! What metal should I take the ring from?" the Prophet (peace and blessings be upon him)replied: "Take it from silver, and so that it does not weigh more than a miskal¹⁶ (about 4 grams)"¹⁷

Although this hadith is addressed to men, it is said that in terms of common cause, this ruling also applies to women¹⁸.

4. In sources, is paid attention not only to what metal the jewelry is made of, but also what form it is made of. The fiqh books say that jewelry should not have an image of a living being, or that the form of jewelry should not be that of a living being¹⁹. For example, there is jewelry made in the form of birds, wild animals, or embroidered with their images, and even if they are made of allowed metal, they are said to wear them will be non-halal. The reason for this is that in the hadiths it is forbidden to draw images of living beings and make statues out of them.

It is narrated from Ibn Abbas (may Allah be pleased with him) that the Prophet (peace and blessings of Allaah be upon Him) said:

"From the one who will make an image in this world, on the Day of Judgment, it will be said to them:" Revive what you created "and he will not be able to do it"

Based on this, it is preferable for a woman not to wear jewelry with the image of a living creature or its form.

In conclusion, we can say that women are given great opportunities to decorate themselves, which men do not have. Because the nature of men is not prone to jewelry. Also, when men dress up like women and wear jewelry, they lose their dignity.

Women will have to satisfy their need for jewelry in a halal way, without exceeding the norm, and show their jewelry only to those for whom it is permitted to.

Compliance with these guidelines by both men and women will contribute to peace in society and stability in the family.

SOURCES AND LITERATURE

1. Abdulaziz Mansurov. *Translation and Interpretation of Quranic Meanings - T* .: "Islamic University of Uzbekistan", 2018.
2. Sheikh Muhammad Sadiq Muhammad Yusuf. *Tafsiri Hilol. Translation of the meaning of the Holy Quran in Uzbek*. - T .: "Hilol", 2017.
3. Muhammad ibn Ismail Bukhari. *Sahih Bukhari*. Doru ibn Kasir, 2002.
4. Sheikh Muhammad Sadiq Muhammad Yusuf and a group of translators. *Golden chain*. - Tashkent: "Hilol", 2019.
5. Burhaniddin Marginoni. *The commentary on the guide is bidayat al-Mubtadi*. - Pakistan, Karachi: Maktabatul Bushro, 2020.
6. Alouddin Abu Bakr ibn Mas'ud Qasani. *Badoeus sanoe 'fi arrangement sharoe'*. - Beirut: "Dorul kutubul ilmiy", 2003.
7. Ubaydullah ibn Mas'ud. *Muxtasarul viqoya*. - Kazan: "V. Z. Yeremeva", 1911.
8. Muhammad ibn Ali Haskafi. *Durrul muxtor*. - Beirut. "Dorul kutubul ilmiyya", 2002.
9. Muhammad Amin ibn Obidin. *Roddul mukhtar alad durril mukhtar hoshiyatu ibn Obidin*. - Riyadh: "Doru olamil kutub", 2003.
10. Kuwait Ministry of Foundations and Islamic Charity. *Mawsuatul fiqh*. - Kuwait: Maktabatul Ol, 1983.
11. Sheikh Nizam and the Society of Indian Scholars. *Fatwa of India*. - Beirut: "Dorul fikr", 2009.
12. Uthman ibn Ali Zaylai. *Tabyinul haqiq*. - Egypt. "Buloq", 2010.
13. Abdullah Yusuf Ali, *The Meaning of the Glorious Quran Text, Translation & Commentry*

¹⁶ This is a unit of measure for weight, which is 4.25 g.

¹⁷ Abu Isa Termizi. *Sunani Termizi. book of clothes*. 3/58. Suleiman ibn Ashas Sijistani. *Sunani Abu Daud. Ring book. The chapter of the hadith on the iron ring*. 3/90. Dzhahaliddin Suyutiy. *Sunani Nasoi Bisharhi Suyuti. Book of jewels. section on the weight of the silver ring*. 8/172. Hafiz ibn Hajar. *Fathul boriy*. 10/323.

¹⁸ Kosoniy. *Badoe*. 5 / 133. *Fatavoi Hindiya*. 5 / 335. Kazizada Effendi Ahmad ibn Qadir. *Takmilatu fathul qodir*. - Egypt: "Matbaatu Mustafa Albobiy Alkhalabiy", 2003. 22.10.

¹⁹ Hoshiyatu ibn Obidin. 1 / 647. Ibn Khumam. *Fathul codir*. 1 / 415.