

FIQIH OF JEWELLERY

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Abstract:

Jewelry is anything that is used to decorate or beautify. Jewelry in the Qur'an and the Shari'a shows various meanings and automatically has various consequences. So in this study, the author tries to present fiqh for jewelry. It's just that what is focused in the discussion here is fiqh for what is generally known as jewelry by the general public. To discuss the ideas in this article, we use qualitative research methods, by making verses and hadiths to understand the concept of jewelry in Islamic law. Then also presented some opinions of scholars related to the jurisprudence of jewelry taken from various books of scholars. Journal articles and other supporting documents are also used to complement the discussions developed. And conceptually, God has adorned the human eye with a sense of love for everything that is desired, so that humans who love it will be willing to do everything in their power to get it. Jewelry in the life of the world is everything that is attached to humans, everything that accompanies humans and jewelry in the universe. All of that God created to be proof of His Oneness, a test for humans and a sunnah in worship. Thus, whether or not there is jewelry on a person, he does not feel hurt and must remain istiqomah in doing good.

Keywords: Jewelry, Commandments and Prohibitions, Al-Qur'an, Fiqh



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A. Introduction

Islam allows every Muslim, even enjoins that his movements are good, good-looking and his life is neatly arranged to enjoy the jewelry and clothing that Allah has created. As for clothing in the Islamic view there are two kinds; that is, to cover the genitals and adorn. This is a gift of God to mankind as a whole, in which God has provided clothing and jewelry, if they are willing to arrange it themselves.

One of the themes in the Qur'an that needs to be studied to see its content relevant to face the dynamics of life is adornment. The Quran invites to feel, enjoy and love the beautiful things that are commonly called jewelry. The Qur'an directs the human gaze, accompanied by a certain ability, to an adornment that Allah bestows on His servants. God gives freedom to man to enjoy his jewelry. Thus the believer can see the proof of God's power through the beauty he created and shaped. This beauty of Allah is a trace of the beauty of Allah which is *Aljamal* (most beautiful). God does not forbid man from jewelry because it is human nature.

In navigating life, human beings never escape the subject of wanting to love, have, even master. Because, such a thing is a true nature possessed by every human being. Women, children, and wealth of all kinds, are ornaments that always cool the human eye. The decoration of the world gives a sense of happiness. However, many times people are caught up in their love, making their love the top priority. Unknowingly, it is being lulled by momentary pleasure. So, not a few of the people, when love has permeated in his heart, will go all out to get his desire. Even more ironic if it comes to justifying various ways.

The question is, how can man not be trapped by his love (worldly love)? So, the nature given by Allah SWT will not backfire for him in the hereafter. On the contrary, being a halal favor, is more pleasing to Him. Because God has endowed human beings with the instinct to love beautiful jewelry, whenever and wherever. The human eye will always be directed to something beautiful and comfortable. This view of everything beautiful and comfortable is individual because human beings have different tendencies.

رُئِيَ لِلنَّاسِ حُبُّ الشَّهَوَاتِ مِنَ النِّسَاءِ وَالْبَنِينَ وَالْقَنَاطِيرِ الْمُقَنْطَرَةِ مِنَ الذَّهَبِ وَالْفِضَّةِ وَالْخَيْلِ الْمُسَوَّمَةِ وَالْأَنْعَامِ وَالْحَرْثِ ۗ ذَلِكَ مَتَاعُ الْحَيَاةِ الدُّنْيَا ۗ وَاللَّهُ عِنْدَهُ حُسْنُ الْمَتَابِ

"Made beautiful in (the view of) human love for anything desired, namely: women, children, riches of many kinds of gold, silver, horses of choice, livestock and rice fields. That is the pleasure of life in the world, and with Allah is the best return (heaven)." (Q. S. Ali Imran: 14)

Based on the verse above, it can be understood that jewelry is anything that is used to decorate or beautify a person's life which varies from one to another. This instinct makes humans always focus their attention on the jewelry of the world they want. The instinct to love this beautiful thing makes humans always work to create jewelry. Jewelry created by humans means that humans act as processors and users of jewelry that God created. In addition to the sea and rivers can get fish that can be taken by humans to be processed and made into jewelry that can be worn.

The jewels removed from the sea are pearls, *marjan*, and other stones. Other jewelry comes from mines that are produced through the combustion process, such as gold, silver, copper and tin. The jewelry is taken and processed by humans and shaped according to human creativity. This jewelry is usually used by adult women and children. Jewelry is used for various purposes. Some are as symbols of wealth or as an art, and also as decorations to beautify themselves.

As an example of human love for jewelry is one of the events at the time of the Prophet related to the Christians and Najran wished to have such. It must be admitted that the passionate desire to achieve something that is liked is one of human nature. The Qur'an states in QS Al-Imran 3:14 and several other letters and verses reveal that the love of worldly jewelry has become a human instinct and everything on this earth was created for the benefit of humans. This statement has also been reinforced by QS Al-Araf 7:31 which states that Allah ordered the children of Adam to wear jewelry in every activity, especially when entering the mosque.

يَتَّبِعِي ۖ آدَمَ خُذُوا زِينَتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ وَكُلُوا وَاشْرَبُوا وَلَا تُسْرِفُوا ۗ إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ

"O son of Adam, wear your beautiful clothes in every (entering) mosque, eat and drink, and do not overdo it. Verily, Allah does not like those who are extravagant." (Q.S. Al-A'raf: 31)

Whereas in Al-Kahf 18:28 and several other letters it states that humans are commanded to be patient and refrain from the adornments of the world.

وَأَصْبِرْ نَفْسَكَ مَعَ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْغَدَاةِ وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُ ۖ وَلَا تَعْدُ عَيْنَاكَ عَنْهُمْ تُرِيدُ زِينَةَ الدُّنْيَا ۖ وَلَا تُطِعْ مَنْ أَغْفَلْنَا قَلْبَهُ عَن ذِكْرِنَا وَاتَّبَعَ هَوَاهُ وَكَانَ أَمْرُهُ فُرْطًا

"And be patient with those who call on their Lord morning and evening, hoping for His good pleasure; and let not your eyes turn away from them (because) expect the adornment of this world; and do not follow him whose heart We have neglected to remember Us, and follow his lusts and his state is beyond limits. " (Q. S. AL-Kahfi: 28)

This statement has been reinforced in QS Al-Ahzab 33:28 which states that whoever chooses the adornment of worldly life then Allah will sever his relationship with him as a husband divorces his wife and gives her mut'ah.

يَا أَيُّهَا النَّبِيُّ قُلْ لِّأَزْوَاجِكَ إِن كُنْتُمْ تُرِيدُونَ الْحَيَاةَ الدُّنْيَا وَزِينَتَهَا فَتَعَالَيْنَ أُمَتِّعْكُنَّ وَأَسْرَحُكُنَّ سَرَاحًا جَمِيلًا

"O Prophet, say to your wives:" If you all desire the life of this world and its adornments, then let me give you mut'ah and I divorce you in a good way." (Q.S. Al-Ahzab: 28)

Jewelry is synonymous with women. And a woman is an adornment even whatever is attached to her is an adornment for her. And because jewelry in Islam is *wasilah* not the goal. And wasilah with a different purpose or shaky means the intended peak, while wasilah can mean a medium, intermediary, means or way to the top. Like a climber, the end goal is the top of the mountain. To get there, you have to pass through the road that connects to the peak. Meanwhile, the road to the top, there is a straight, winding, turning, turning, there is even a dead end. Wasilah is not to be pursued, but the goal is what we should pursue.

Likewise, jewelry is not to be pursued because it is not a goal but only *wasilah* to complete, beautify, and adorn human life. Because in essence the purpose of jewelry itself is to facilitate and encourage humans in worshipping Allah. Based on some of the arguments above, the author wants to examine more deeply about how jewelry is seen in the Shari'a and how the concept of jewelry is in Fiqh.

B. Method

This article is a qualitative study based on a literature review, with a content analysis approach that examines various kinds of literature regarding the law of jewelry according to the perspective of jurisprudence and sociological arguments that describe people's perspectives in determining what is understood and perceived by the general public about jewelry. The sources used are books, journal articles, and also direct observations to the general public, especially women. Verses and hadiths are also the main references in interpreting the jewelry.

C. Result and Discussion

1. The Meaning of Fiqh

Fiqh (Arabic: *فقه*) is one of the fields of science in Islamic law that specifically discusses legal issues that govern various aspects of human life, both personal life, society, and human life with God, God. Fiqh *فقه* linguistically means a correct understanding of what is expected. The following hadith uses the word *fiqh* according to the meaning of the language.

"Whomever Allah wants to be good, then Allah empowers him on religion. I am the only one who distributes while Allah gives. And always these people will stand on God's command, they will not be wretched because of those who differ from them until God's decision comes."

Fiqh is the *masdar* of the chapter *يَفْقَهُ* *faqih* - *yafqahu*, which means "understand". *فَقَّهَ* *faqaha* (with *qaf dhammah*) means *fiqh* becomes its natural nature. *فَقَّهَ* *faqaha* (with *fathah*) means to understand first than others.

In terms, jurisprudence means *معرفة بالأحكام الشرعية العملية بأدلتها التفصيلية* "knowledge of the practical laws of sharia-based on detailed arguments." What is meant by *معرفة* "knowledge" includes definite and conjectural knowledge. Some of the laws of the Shari'ah are known with certainty from convincing propositions and some are known by suspicion. The issues of *ijtihad* that are the subject of differences of opinion among scholars are issues of allegation because if they are known with certainty, then there is certainly no difference of opinion.

And what is meant by *الأحكام الشرعية* "sharia laws" is as obligatory and haram. Fiqh does not discuss the laws of logic, such as "all are greater than some," nor the laws of nature, such as the falling of dew at the end of a sunny summer night. What is meant by *العملية* "(practical) law," jurisprudence does not discuss the issue of belief. The teachings of belief are discussed in the science of *aqeedah*. The scholars call it *الفقه الأكبر* *al-fiqh al-akbar* "Great Fiqh." Therefore, the hadith of the Prophet "Whomever God wants to be good then God empowers him on religion" includes the science of jurisprudence and the science of faith.

2. The Meaning of Jewelry

The basic form of the word 'jewelry' is 'ornament'. According to the Indonesian Dictionary, the word ornamental is a verb that means to beautify yourself with beautiful clothes and so on, or to dress up. The word 'decorate' when attached to the role confix to become jewelry, its status changes to a noun which means 'what items are used for decoration'. A collection of jewelry such as rings, earrings, earrings, and hairpins. Jewelry in this case is very synonymous with the accessories that someone uses to look beautiful and dignified.¹ Jewelry in English is called decoration, its form is from the word décor which means decoration. While jewelry in Arabic is called adultery and has synonyms with the words *hulli* and *zuhkruf*.²

اسْمٌ لِكُلِّ مَا يُتَزَيَّنُ بِهِ مِنْ مِصَاغِ الذَّهَبِ وَالْفِضَّةِ

"The term for any object that is used as jewelry made of gold and silver."³

Every human being has the instinct to love beauty, because it is part of human nature. Every human being will decorate himself with beauty according to his views and tastes, so he feels more confident. In general, women are the most fond of displaying jewelry as fitrahnya. However, jewelry is not only synonymous with women, but men also need it even though the shape and meaning are different.

Jewelry literally means as an item that is used to decorate. Judging from this language point of view, the meaning of jewelry includes a broad understanding, because all accessories that are intended to decorate or decorate are included in the category of jewelry. We often find the term home jewelry, which means it can refer to carvings, wall clocks, calligraphy trinkets, paintings, and so on. It doesn't matter if the basic material only consists of a wooden board, or a sheet of frame, as long as the function is an additional function, then it is included in the category of additional jewelry/accessories. Likewise, goods used by humans, as long as they are meant to beautify themselves, then all the accessories used are included in the jewelry category. The scope of the notion of jewelry is not limited to the items used. However, it also includes all actions to beautify oneself. Wearing jewelry is a worldly matter, so the original law is that everything is permissible except what is prohibited.

3. Dimensions and Nature of Jewelry in the Qur'an

Jewelry does not have to be worn by everyone, because jewelry is not a primary need. Even so, jewelry plays an important role in the social life of certain people. Jewelry consists of various items that humans use to beautify themselves. Based on its use, jewelry is divided into everything that is inherent in humans and everything that accompanies human life.

¹ M. Husni & Siregar, T. R. (2000). *Perhiasan Tradisional Indonesia*. Direktorat Jenderal Kebudayaan.

² Santika, H. (2019). *NILAI-NILAI PENDIDIKAN DALAM ETIKA BERPAKAIAN WANITA MUSLIMAH (PERSPEKTIF AL-QUR'AN SURAT AN-NUR AYAT 31)* (Doctoral dissertation, UIN Raden Intan Lampung).

³ An-Nihayah 1/435

Humans have an instinct to love something beautiful, anywhere and anytime, human eyes will always be fixed on something beautiful to look at. Thus, it encourages humans to create something beautiful as a form of spiritual expression that loves beauty. The urge is a human instinct or fitrah that Allah has bestowed upon His servant. Meanwhile, something beautiful as a form of spiritual expression is called jewelry.

It can be understood that lust or something that humans want does not have jewelry, but it is love for lust that Allah adorns in human eyes. If love has arisen, then someone will be willing to make every effort to get it, this is what makes humans willing to sacrifice everything they have to get the jewelry they want. Like the story of Prophet Ibrahim AS who gave up his son Ismail AS to be slaughtered because Allah ordered him to in his dream. Prophet Ibrahim AS did this for the sake of Allah. In essence, jewelry is a sense of love for lust that has been adorned by Allah and not things that become human lust itself. Allah has adorned in human eyes a sense of love for his lust to have.

The following is a classification of jewelry based on what is always attached to humans or owned by humans.

a. Jewelry that is attached to the human self

Jewelry that is attached to humans in the Qur'an is divided into two, namely:

1). Jewelry in the Form of Clothing

Jewelry is anything that is used to decorate and beautify so as to make the owner look more beautiful. Thus, when someone wears beautiful clothes, he will also look more beautiful, this is proof that one of the functions of clothing is as jewelry. The Qur'an has confirmed that Allah has created beautiful clothes for humans.

يٰٓبٰنِيٓ اٰدَمَ قَدْ اَنْزَلْنَا عَلَیْكُمْ لِبَاسًا یُّوْرِیٓ سَوْءَ تٰبِغِمْ وَرِیْسًا وَّلِبَاسُ التَّقْوٰی ذٰلِكَ خَیْرٌ ذٰلِكَ مِنْ اٰیٰتِ اللّٰهِ لَعَلَّهُمْ یَذَّكَّرُوْنَ

"O son of Adam, indeed We have sent down to you garments to cover your aurat and beautiful garments for adornment. And the garment of piety is the best. That is part of the signs of God's power, hopefully they will always remember." (Q.S. Al-A'raf: 26)

Whoever ignores one of the two things above, namely dressing to cover the aurat or adornment, then in fact the person has deviated from the teachings of Islam and followed in the footsteps of Satan. This is the secret of the two calls that God proclaimed to mankind, after God sounded His previous call, where in the two calls God strictly forbade them to be naked and do not want to adorn, which in fact both are only following the footsteps of Satan.

یٰٓبٰنِيٓ اٰدَمَ لَا یَفْتِنَنَّکُمُ الشَّیْطٰنُ کَمَا اَخْرَجَ اٰبَیْکُمْ مِّنَ الْجَنَّةِ یَنْزِعُ عَنْهُمَا لِبَاسَهُمَا لِیُرِیَهُمَا سَوْءَ تٰبِغِهِمَا ۗ اِنَّهُ ۙ یَرٰکُمْ هُوَ وَقَبِیْلُهُ مِنْ حَیْثُ لَا تَرَوْنَهُمْ ۗ اِنَّا جَعَلْنَا الشَّیْطٰنِیْنَ اَوْلِیَآءَ لِلَّذِیْنَ لَا یُؤْمِنُوْنَ

"O son of Adam, do not ever be deceived by the devil as he has expelled both your parents from heaven, he took off from them both his clothes to show them both his aurat."

Indeed, he and his followers see you and a place you cannot see them. Lo! We have made the devils leaders for the disbelievers." (Q. S. Al-A'raf: 27)

Islam obliges every Muslim to cover his *aurat*, because every human being who is cultured in accordance with his nature will be ashamed if his *aurat* is open. So that human beings will be different from naked animals. The call of Islam to cover the *aurat* applies to every human being, even if he is isolated from society, so that his decency is a decency that is embodied by religion and high morals.

Bahaz ibn Hakim from his father from his grandfather said, his grandfather said: *"O Messenger of Allah, what should we wear our aurat, and what should we leave? The Prophet replied, " Keep your aurat except for your wife or your servant. " I asked again, "O Messenger of Allah, what if a people get along with each other?" The Prophet replied, "If you want no one to see it, then let him not see." I asked again, "What if we're alone?" The Prophet replied, "Allah SWT has more right (someone) to be ashamed of Him." (HR Ahmad, Abu Daud, Tirmidhi, Ibn Majah, Hakim and Baihaqi)*

2). Jewelry in the form of Accessories

In general, jewelry is known as accessories worn by women as a support for appearance. This jewelry is made from 12 jewelry materials that come from mines, namely gold, silver, copper, platinum, karatium, stainless steel, titanium, palladium, bronze, brass, alpaca, and tin. While in the Qur'an there is a verse that mentions that there is jewelry that comes from the sea. Allah says in the Qur'an,

وَهُوَ الَّذِي سَخَّرَ الْبَحْرَ لِتَأْكُلُوا مِنْهُ لَحْمًا طَرِيًّا وَتَسْتَخْرِجُوا مِنْهُ حِلْيَةً تَلْبَسُونَهَا وَتَرَى الْفُلْكَ مَوَاجِرَ فِيهِ وَلِتَبْتَغُوا مِنْ فَضْلِهِ
وَلَعَلَّكُمْ تَشْكُرُونَ

"And He it is Who subjected the sea (for you), that ye may eat of it fresh flesh (fish), and ye bring forth from it ornaments that ye wear; and you see the ark sailing on it, and that you may seek (profit) from His bounty, and that you may be grateful." (Q.S. An-Nahl: 14)

Carrying gold and silver is used as the standard of one's wealth. As gold and silver have high and stable prices. And both are very suitable for long-term investments. In addition, the study of women's body jewelry is an important discussion that will lead to an understanding of the limits of women's tendency. This jewelry is divided into three kinds of forms, namely:⁴

a). Object jewelry is jewelry by adding something to other objects that are usually worn by women, or in other places to make it look more beautiful, such as clothes, skirts, headscarves, rings, bracelets, necklaces, or earrings. This form of jewelry is described in the word of Allah SWT:

يَبْتِغِيْ عَادَمَ حُدُوْا زِيْنَتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ وَكُلُوْا وَاشْرَبُوْا وَلَا تُسْرِفُوْاۗ إِنَّهُ لَا يُحِبُّ الْمُسْرِفِيْنَ

⁴ Auliya, S., & Gazali, H. A. (2020). KONTRADIKSI PERHIASAN TUBUH WANITA; TELAAH PENAFSIRAN MUHAMMAD SYAHRUR. PERADA, 3(2), 127-127.

"O son of Adam, wear your beautiful clothes in every (entering) mosque, eat and drink, and do not be extravagant. Verily, Allah does not like those who are extravagant." (Q.S. Al-A'raf: 31)

b). Place jewelry is jewelry bestowed by Allah SWT that is commonly found on the entire body of women. The jewelry of this place is divided into two, namely the part of the body that appears naturally (*al-zinah al-zahirah*) and that does not appear naturally (*al-zinah al-makhfiyyah*). This form of jewelry is explained in the words of Allah SWT:

وَقُلْ لِلْمُؤْمِنَاتِ يَعْضُضْنَ مِنْ أَبْصَرِهِنَّ وَيَحْفَظْنَ فُرُوجَهُنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا وَلَا يَضْرِبْنَ بِحُمُرِهِنَّ عَلَى جُيُوبِهِنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا لِبُعُولَتِهِنَّ أَوْ آبَائِهِنَّ أَوْ آبَاءِ بُعُولَتِهِنَّ أَوْ أَبْنَائِهِنَّ أَوْ أَبْنَاءِ بُعُولَتِهِنَّ أَوْ إِخْوَانِهِنَّ أَوْ بَنَاتِ إِخْوَانِهِنَّ أَوْ بَنَاتِ أَخْوَانِهِنَّ أَوْ نِسَائِهِنَّ أَوْ مَا مَلَكَتْ أَيْمَانُهُنَّ أَوِ التَّبِيعِينَ غَيْرَ أُولِي الْأَرْزَاقِ مِنَ الرِّجَالِ أَوْ الْوَالِدِ الَّذِينَ لَمْ يُظْهَرُوا عَلَى عَوْرَتِ الْأُنثَى وَلَا يَضْرِبْنَ بِأَرْجُلِهِنَّ لِيُعْلَمَ مَا يُخْفِينَ مِنَ زِينَتِهِنَّ ۗ وَتَوْبُوا إِلَى اللَّهِ جَمِيعًا أَيُّهُ الْمُؤْمِنُونَ لَعَلَّكُمْ تُفْلِحُونَ

"Say to the believing women:" Let them restrain their looks, and their private parts, and let them not reveal their ornaments, except what is (usually) visible of them. And let them cover their chests, and let them not reveal their ornaments except to their husbands or fathers. them, or their husbands 'fathers, or their sons, or their husbands' sons, or their brothers, or their brothers 'sons, or their sisters' sons, or Muslim women, or slaves whom they have, or male servants who have no desire (for women) or children who have not understood about women's private parts, and let them not strike their feet so that the ornaments they conceal may be known, and repent. All to Allah, O you who believe, that you may prosper." (Q.S. An-Nur: 31)

c). Jewelry is a combination of object and place. The development of time and science will make human beings more and more perfect the form of jewelry, both in terms of objects and places. So, the jewelry referred to here can be in the form of objects, such as earrings, necklaces, bracelets, and the like, or in the form of a place consisting of all parts of a woman's body. This form of jewelry is likened and explained by Allah SWT in His words:

إِذَا أَخَذَتِ الْأَرْضُ زُخْرُفَهَا وَأَرَّتْ نَبْتًا وَظَنَّ أَهْلُهَا أَنَّهُمْ قَدِرُونَ عَلَيْهَا

"Until when the earth has perfected its beauty, and put on (also) its ornaments, and its owners think that they must have mastered it." (Q.S Yunus: 24)

b. Jewelry That attached Humans

Everything that can dazzle the human eye and attract the desire to have and control it, with which human beings will look more beautiful. Jewelry that belongs in this regard such as beautiful wives, sons, abundant wealth, luxurious vehicles, livestock, rice fields, and other possessions. With all that, making human life feel more complete with happiness and look more beautiful. The ornaments that accompany human beings in the Qur`an are mentioned, among others;

1). Property and Children

Property and children are jewels in one's life. In the view of modern economic actors property is everything. Property is capital and one of the important factors of production, although not

the most important. It shows that most people consider wealth to be the source of everything. In the Qur'an, the property is mentioned as one of the forms of jewelry in life.

الْمَالُ وَالْبَنُونَ زِينَةُ الْحَيَاةِ الدُّنْيَا وَالْبَاقِيَاتُ الصَّالِحَاتُ خَيْرٌ عِنْدَ رَبِّكَ ثَوَابًا وَخَيْرٌ أَمَلًا

"Wealth and children are the adornment of the life of the world but the deeds that remain pious are better rewarded in the sight of your Lord and better to be hope." (Q.S. Al-Kahfi: 46)

In this verse, the child is positioned as the jewel and treasure of the world for his parents. Like jewelry and wealth, children are treated, cared for, and even loved as best they can by their parents. In connection with this typical, the child is aligned with the jewels and riches of the other world, as indicated in another verse. However, excessive love puts parents to sleep and often ignores things that endanger the child himself. They forget if the treatment he gives will ruin the future of their beloved child. Therefore, in another verse, God warns that wealth and descendants should not neglect His servants. O ye who believe! Let not your wealth and your children distract you from the remembrance of Allah. Whoever does so, then they are the losers, (Q.S. Al-Munafiqun: 9).

The son, as a descendant who can be proud and will settle and continue the generation of his family, this is because a daughter, after adulthood and then married then she will be an occupant of someone else's house or follow her husband. Wealth and children are jewels in the life of the world. The mention of wealth comes first because wealth serves more prominently as an adornment of worldly life with which man can do everything he desires the function as a helper of life. While the boy is also referred to as jewelry because as a descendant who can be proud and will settle and continue the generation of his family. It is because a daughter, after growing up and then getting married, she will become an occupant of someone else's house or follow her husband.

2). Luxury Vehicles

The vehicle horse that was raised, at the time of the Prophet Muhammad was a very strong and beautiful means of transportation, so that it became a desire and Allah adorned human love to have it. In modern times, horses have been replaced with machines ranging from bicycles, motorcycles, cars, trains, ships and planes. Livestock, at the time of the Prophet Muhammad SAW a person's wealth was calculated from the number of livestock owned. In Indonesia itself, the wealth of the believers on the islands of Sumbawa and Lombok also calculates wealth based on how many livestock they have and their shipments to other islands or countries.

Vehicles are one of the jewels in one's life, with which humans will look more beautiful. In addition to the need as a means of transportation or a tool to transport goods, its beauty makes people who drive it look more beautiful, therefore vehicles also include jewelry.

وَالْخَيْلَ وَالْبِغَالَ وَالْحَمِيرَ لِتَرْكَبُوهَا وَزِينَةً وَيَخْلُقُ مَا لَا تَعْلَمُونَ

"And (He has created) horses, mules and donkeys, so that you may ride them and make them) adornments. And Allah created what you did not know." (Q. S. An-Nahl: 8)

Allah created horses, mules, and donkeys as mounts and adornments for humans. In ancient times, the three animals were used as a means of transportation and the most beautiful and amazing jewelry. Horses and mules were used as a means of transporting goods while donkeys were used as mounts in the city.

3). Woman or Wife

God has destined a woman with a variety of jewelry, who can attract men's lust and it is God's destiny that men will be attracted to women to enjoy their jewelry. God destined such, contains deeper wisdom that is because they want to connect the descendants and want to be a life partner because one will complement the other. Women or wives have their uniqueness, therefore it is very attractive. God has destined women as a part of men's lives, as contained in Qs. An-Nisā': 1, which states that women are created from one nafs, namely men.

يَتَّيِّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً ۚ وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ ۚ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا

"O mankind, fear your Lord who has created you from a single soul, and from it Allah created his wife; and from them God multiplied many men and women. And keep your duty to Allah, by Whose name ye ask one another, and (keep) friendship. Indeed, Allah is always watching and watching over you." (Q. S. An-Nisa: 1)

In addition to mentioning the origin of women, the Qur'an also mentions the beauty of women in the form of the beauty of her body so that it includes jewelry in life, especially for men. Thus, God commanded that women keep their jewelry that is her body so as not to arouse the lust of men who look at it.⁵

A pious woman is the best adornment of the world
In a hadith it is mentioned:

الدُّنْيَا مَتَاعٌ وَخَيْرُ مَتَاعِ الدُّنْيَا الْمَرْأَةُ الصَّالِحَةُ

"The world is an adornment, and the best adornment of the world is a virtuous wife." (HR Muslim from Abdullah bin Amr).

Rasulullah SAW explained that pious woman will enter paradise from any door if she meets the following four criteria: Perform the 5 daily prayers, fast in the month of Ramadan, stay away from adultery and be devoted to her husband.

“إِذَا صَلَّتِ الْمَرْأَةُ حَمْسَهَا، وَصَامَتْ شَهْرَهَا، وَحَفِظَتْ فَرْجَهَا، وَأَطَاعَتْ زَوْجَهَا؛ قِيلَ لَهَا ادْخُلِي الْجَنَّةَ مِنْ أَيِّ أَبْوَابِ الْجَنَّةِ شِئْتَ.”

⁵ See Q. S An-Nur verse 31.

"If a woman prays five times, fasts in the month of Ramadan, guards her genitals and obeys her husband; it will be said to him: "Enter heaven from any door you will". (HR. Ahmad)

And women's body adornment becomes an important discussion that will lead to an understanding of women's genitals. According to Shahab (2004: 18) in the teachings of Islam, the hijab instills a universal and fundamental tradition to uproot the roots of moral decay, by closing the door to free association. The necessity of wearing the hijab is to distinguish respectable women from cheap women in addition to so that they are not harassed by ignorant men. If a woman comes out wearing a hijab, then it means that she has shown her glory which is also a sign that she is a respected woman (al-Mahalli, 2003: 172). In addition to the identity function above, Shahab (2004: 19) mentions that the teachings of Islam are not built on differences between men and women. Women are a symbol of beauty, so only women are required to wear the hijab.⁶

In fact, Allah discusses women specifically in various verses that are listed in several letters in the Qur'an such as Surat Al-Baqarah, Ali Imran, An-Nisa', Maryam, An-Nur, Saba', Al-Hujurat, Al-Mujadalah, Al-Mumtahanah, At-Thalaq, and At-Thahrim.

4). Fields, Farms, etc.

Farms produce a variety of plants that can be used by humans so it feels beautiful to have. The beauty of the plant is like the rubber plantations in Kalimantan and the vastness of the gardens around Medina.

As the Prophet Muhammad SAW described the reality of the world beautifully, "*Ad Dunya mazru'atul akhirah*" (The world is the field of the hereafter). Humans are like farmers. As a farmer, he has the right to cultivate, care for and maintain his farm in earnest. A good farmer will patiently wait for the results. He believes that reaping and reaping will not happen tomorrow or the day after but there will be a time later, whoever plants a tree of goodness on earth he will reap the fruit of reward in the hereafter. Whoever plants the tree of evil will get the fruit in the form of miserable punishment in the hereafter. The Hereafter is the end of the end while the World is only a means.

3. The law of wearing jewelry for women

Wearing jewelry is a common trait possessed by women, whether it is jewelry made of gold, silver, or other materials. And the law of wearing such jewelry for women is halal or permissible.

أَوْ مَن يُنَشَّؤُا فِي الْحِلْيَةِ وَهُوَ فِي الْخِصَامِ غَيْرُ مُبِينٍ

"And should (be the son of God) a person who was brought up in a state of adornment when he could not give a clear reason in quarrels." (Q. S. Az-Zukhruf: 18)

And in a hadith, it is revealed "*These two things (gold and silk) are haram for men and halal for women.*" (HR. Tirmidhi and Nasa'i) But Islam also teaches that in the use of jewelry, women

⁶ Suhendra, A. (2016). Kontestasi Identitas Melalui Pergeseran Interpretasi Hijab Dan Abstrak Jilbab Dalam Al Qur'an. PALASTREN Jurnal Studi Gender, 6(1), 1-22.

should not wear it excessively and not boast. The Prophet SAW said: *“Eat and give alms and dress not to be extravagant and not to boast.”* (HR. An- Nasa’i)

The reason why the jewelry should not be worn excessively is to avoid the bad effects of arrogance and trying to show off the property to others. And such a nature is a nature that is not liked by Allah SWT.

وَأَعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا ۚ وَبِالْوَالِدَيْنِ إِحْسَانًا وَبِذِي الْقُرْبَىٰ وَالْفُقَرَىٰ وَالْجَارِ ذِي الْقُرْبَىٰ وَالْجَارِ الْجُنُبِ
وَالصَّاحِبِ بِالْجَنبِ وَابْنِ السَّبِيلِ وَمَا مَلَكَتْ أَيْمَانُكُمْ ۗ إِنَّ اللَّهَ لَا يُحِبُّ مَن كَانَ مُخْتَالًا فَخُورًا

“Worship Allah and do not associate anything with Him. And do good to two parents, relatives, orphans, the poor, neighbors near and far neighbors, and colleagues, ibn sabil and servants. Indeed, Allah does not like those who are arrogant and boastful. ”

(QS. An- Nisa verse 36)

Wanting to look attractive does seem natural when it comes to self-related. However, this will be a different discussion when women want to appear attractive to attract the attention of the opposite sex, especially those who can present orgasm in the opposite sex. In Islamic law, the term excessive self-presentation is known as the term "tabarruj". The habit of excessive use of perfume by women is already one of the examples of tabarruj attitude that exists today.

When we look at history, the habit of tabarruj has existed since the days of ignorance. At that time, women were very good at decorating themselves as attractive as possible, all they did was to get special attention from the opposite sex. They don't even wear jewelry entirely. Excessively they wear this jewelry to show themselves extraordinarily and deserve special attention from the opposite sex. Then how can the size be said to be excessive in wearing the jewelry? the measure for an excessive or extreme attitude in wearing jewelry is when a woman wears her jewelry so that it is no longer looked beautiful, even looked ugly, then it is said to be too excessive.

From the above understanding, we can draw a conclusion on how it is appropriate for a woman to be careful in adorning herself, so as not to enter into this tabarruj behavior. But it needs to be underlined as well, how to adorn yourself can still be done because God himself allows it.

يَا بَنِي آدَمَ خُذُوا زِينَتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ وَكُلُوا وَاشْرَبُوا وَلَا تُسْرِفُوا إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ

“O son of Adam, wear your beautiful clothes every time (entering) the mosque. Eat and drink, but do not overdo it. Indeed, Allah does not like those who are extravagant.” (QS. Al-A’raaf: 31).

From this verse there is an emphasis on the prohibition of exaggeration in the matter of adornment. Because of this excessive nature, it is actually forbidden in Islam, especially in the matter of adornment for women.

4. The law of wearing jewelry for men

In this modern age we find many men who use jewelry such as earrings, necklaces, bracelets, and rings either made of gold or other materials. What is the Islamic view on that? The Prophet said: "These two things (gold and silk) are haram for men and halal for women." (HR. Tirmidhi and Nasa'i) From this hadith, we can already know that it is unlawful to wear jewelry made of gold or silk cloth for men. And the problem of wearing earrings on men, Islam strictly forbids it, because it is an attitude resembling the style of women, and vice versa. As the words of the Prophet SAW *"The Messenger of Allah SAW has cursed men who imitate women and women who imitate men."* (HR. Bukhari)

If gold and silk are forbidden to be worn by men, then what about silver and other jewelry such as mood stones (a mixture of gold and silver)?

According to most scholars, the law of wearing jewelry made of silver except for ring jewelry for men is haraam. This means that using rings made of silver for men is allowed. As from Anas RA said: *"The Prophet wore a silver ring on the finger of his right hand."* (HR. Muslim)

As for jewelry made from the atmosphere of the law is forbidden for men. Why? Among Shafi'i scholars say "If the ring is made of gold, or coated with a little gold then the law is forbidden because of the generality of the hadith that prohibits the use of silk and gold."

From the above explanation we can conclude that wearing jewelry except in the form of rings made of silver is illegal for men. While for women it is allowed, as long as its use is not excessive.

In the book Al-Umm, Imam Shafi'i once said:

*"Similarly, the Prophet forbade Muslim men to wear gold either in the form of rings or other. If Muslims wear gold and then pray then they do bad and immoral if they know of the prohibition but do not need to repeat the prayer because gold is not unclean. Don't you know that najis for men and women is the same while women pray by wearing gold."*⁷

Jewelry made of gold, specifically illegal to wear by men, but can be (halal) used by women. As for silver jewelry, the Hanafiyah, Syafiiyah, and Hanabilah agree on the ability to use it by the people of Adam. Unlike the Malikiyah, they also allow its use by men, but limited, that is, as long as the price does not reach 20 dirhams. For women, there are no restrictions on its use, as long as the generality of use is still assessed and not excessive.⁸

Then how does the law use containers such as vessels, glasses, and trays made of gold or silver? The Prophet said: "Do not drink in vessels of gold and silver and do not eat in vessels of both because it is for them (ie the disbelievers) in the world." (HR. Muslim) and from Umm Salamah, Rasulullah SAW said: *"the person who eats or drinks in vessels of silver and gold, indeed he thunders the fire of hell in his stomach."* (HR. Muslim)

⁷ As-Syafii. *Al-Umm*

⁸ For example, crowns made of gold, scholars dispute its use, because it is considered excessive. Some forbid it, others, like Syafiiyah, still allow it with the note, the crown is a common part of the accessories worn by women. If it does not become general, this circle declares the law of impossibility, other than for the reason of *israf* (excessive), also for the reason of *tasyabbuh* (resembling) the women of the kuffar kings.

Why is it forbidden?

Because the Prophet SAW said: It means "Gold, silver, silk, are for them (infidels) in this world and for us in the hereafter." (HR. Bukhari)

Although gold and silver are only used as additives or mixtures in the manufacture of the vessel, Islam still forbids its use. Decorating is okay, as long as we know the laws and limitations in wearing it. Do not let because the decoration we use will cause a bad impression for us.

5. The adornment of the world as a test for mankind

Qur'an often describes the life of this world and the hereafter. In surah Al-Kahfi verses 7-8, the Qur'an positions the world as an adornment (something pleasant) and the hereafter as a barren land (something that is not liked). Although the two things mentioned are contradictory, but the end goal is the same, which is the same as a test for humans. Thus one of the ways of God to know and give the status of man the best of his deeds.

وَإِنَّا لَجَاعِلُونَ مَا عَلَيْهَا صَعِيدًا جُرُزًا – إِنَّا جَعَلْنَا مَا عَلَى الْأَرْضِ زِينَةً لِّهَا لِنَبْلُوهُمْ أَيُّهُمْ أَحْسَنُ عَمَلًا

"Verily, We have made all that is in the earth an adornment for it, that We may try them, which of them is best in deeds. And verily We shall make (also) what is thereon a barren and dry land." (Q.S. Al-Kahfi: 7-8)

The commentators differ in explaining in more detail the items that the items are made of jewelry. In Tafsir Hadaiq Ar-Ruh wa Ar-Raihan fi Rawabi Ulum Al-Qur'an explains that the creation of animals, plants and mines are referred to as jewelry in the verse.⁹ Meanwhile, the owner of the tafsir of An-Nukat wa Al-'Uyun, Abu Hasan Al-Mawardi, quotes from some early commentators, conveying alternatives other than 'jewelry', namely the rivers that flow clear, man himself, there is even which includes the Prophets and scholars. Finally, Al-Mawardi also includes the opinion that says that everything that grows on this earth is jewelry. In addition to many things already mentioned, Sheikh Wahbah Az-Zuhaili in At-Tafsir Al-Munir added housing, as well as generalizing the meaning of 'jewelry' with pleasures, and everything that is alluring.¹⁰

These jewels will not last forever. God made the whole earth crumble and perish. The word "صَعِيدًا جُرُزًا" means like clean soil without plants and can not be planted again after previously green and fertile. That is the message of Az-Zuhaili in the 8th verse of Surah Al-Kahfi. Al-Harari is also the same, he interprets the 8th verse, which is that Allah destroys all creation in the earth without exception to become dust in the last day, not a single plant

⁹ Muhammad Ilham Fikron. 22 Juni 2021. Tafsir Surah Al-Kahfi Ayat 7-8: Hiasi Dirimu Dengan Amal Saleh, Bukan Perhiasan Dunia. <https://tafsiralquran.id/tafsir-surah-al-kahfi-ayat-7-8-hiasi-dirimu-dengan-amal-saleh/> diakses pada 15 Maret 2022 jam 22.00 lihat Tafsir Al-Munir Syeikh Wahbah Az-Zuhaili.

¹⁰ Muhammad Ilham Fikron. 22 Juni 2021. Tafsir Surah Al-Kahfi Ayat 7-8: Hiasi Dirimu Dengan Amal Saleh, Bukan Perhiasan Dunia. <https://tafsiralquran.id/tafsir-surah-al-kahfi-ayat-7-8-hiasi-dirimu-dengan-amal-saleh/> diakses pada 15 Maret 2022 jam 22.00 lihat Tafsir Al-Munir Syeikh Wahbah Az-Zuhaili.

blooms. At that time the dry season without rain, the whole earth was ruined and destroyed without a trace.¹¹

There is something different from the interpretation of Sheikh Mutawali Asy-Sya'rawi, he considers the connection between these two verses with the previous verse. According to him, surah Al-Kahfi verses 7-8 are still continuous with the previous verses, namely as a signal to the Prophet Muhammad saw that this world is short. The world belongs to all human beings and all aspects of it. So it was made easy, the Prophet saw did not need to feel hard and sad towards the disbelievers of Quraish who were hard -hearted because they did not want to believe in the Prophet saw. That is why the life of the world will not be repeated as usual. The decoration of the world is something that for a moment can dazzle the eyes and then for a moment it changes and disappears. He said, "Be afraid of the ornaments of this world. Indeed, things that flower quickly, apparently also wither and wear out quickly ". Ash-Sya'rawi continued his interpretation of surah Al-Kahfi verses 7-8.¹²

6. Jewelry as an Object of Zakat

In fiqh discussions, this jewelry generally consists of four types of materials, namely gold, silver, gems, or pearls. These are all captured as generalities of meaning. As for the specific understanding, the jewelry that is often used as the object of fiqh's work is jewelry made of gold and silver, regardless of whether the decoration is worn or not by humans. It is still referred to as jewelry, even though its existence is only on display at home.

Provisions for Zakat on Jewelry (Gold and Silver) The law of origin of the provisions of zakat on valuables is imposed on gold and silver. Therefore, the nishab of zakat on everything related to these valuables is standardized with the nishab of gold and silver. The essence of the determination of gold and silver as objects of zakat is because these two types of goods can be stored, and can be sold in the future. So from this reason, the status of zakat on gold and silver is equated with zakat urudlut tijarah (zakat for trading capital). Jewelry made of gold and silver is sometimes purchased with three purposes, namely (1) to be resold in the future, (2) to be used as jewelry, and (3) for storage purposes. Therefore, the applicable law is also divided into three. Viewed from the side of its use, sometimes gold and silver jewelry is used for permissible decorative purposes, but sometimes it is used for forbidden decoration. An example of permissible ornamentation is if the jewelry is used by women. This kind of jewelry is called *hulliyun mubah*. As for the example of ornamentation that is forbidden, if the jewelry is used by men (except silver rings), as a container for eating, drinking, and the like. Such jewelry is called *huliyun muharramun*.¹³

Limitations in the Topic of Zakat on Gold and Silver Jewelry

¹¹ ibid

¹² ibid

¹³ Muhammad Syamsuddin. 15 Oktober 2021. Ketentuan Zakat EMas, Perak, dan Perhiasan.

<https://islam.nu.or.id/zakat/ketentuan-zakat-emas-perak-dan-perhiasan-uBa3S>. accessed in 15 Maret 2022 at 22: 10.

Disputes on the opinion of scholars regarding the law of zakat on gold and silver jewelry above have limitations, which are limited to gold and silver jewelry; which is permissible; and used as jewelry. Thus there are 3 limitations in this disagreement, namely:

a. Made of gold and silver.

When it is made of materials other than gold and silver, then there is no zakat on the jewelry based on consensus. Ibn 'Abdil Barr said,

وَأَجْمَعُوا أَنْ لَا زَكَاةَ فِي الْحَلِيِّ إِذَا كَانَ جَوْهَرًا أَوْ يَأْفُوتًا ، لَا ذَهَبَ فِيهِ وَلَا فِضَّةً

*"They agreed that there is no zakat for jewelry in the form of diamonds and yakut that do not contain gold and silver."*¹⁴

b. It is permissible

If jewelry made of gold and silver is haram, for example because it is worn by men, the scholars agree that it is obligatory to pay zakat on the jewelry. Using it as jewelry does not necessarily make it an object of non-zakat or permanent as the original condition because its status is haram where the Shari'ah does not allow such use.

Ibn Qudamah said,

ومن ملك مصوغاً من الذهب أو الفضة محرماً ، كالأواني وما يتخذه الرجل لنفسه من الطوق ونحوه ، وخاتم الذهب ، وحلقة المصحف ، والدواة ، والمحبرة والمقلمة ، والسرج : ففيه الزكاة ؛ لأن هذا فعل محرم فلم يخرج به عن أصله

*"Everyone who has unclean goods made of gold and silver like vessels; objects used by men such as belts and the like; rings, mushaf ornaments, ink tanks, pens, pen boxes, saddles, then there is zakat on these objects because their ownership is unlawful so that they do not exclude them from the original law."*¹⁵

اتفق الفقهاء على وجوب الزكاة في الحلبي المستعمل استعمالاً محرماً , كأن يتخذ الرجل حلبي الذهب للاستعمال

*"Fiqh experts agree that zakat must be paid from jewelry that is used unlawfully such as gold jewelry used by men."*¹⁶

Selected opinion

There is a long disagreement among scholars on this topic, and wallahu a'lam, the chosen opinion is the opinion which states that basically there is no obligation to pay zakat on gold and silver jewelry. The arguments that support this opinion are as follows:

¹⁴ *Al-Istidzkar* 3/153

¹⁵ *Al-Kaafi* 1/405

¹⁶ *Al-Mausu'ah al-Fiqhiyah* 18/113

وَالَّذِينَ يَكْتُمُونَ الذَّهَبَ وَالْفِضَّةَ وَلَا يُنْفِقُونَهَا فِي سَبِيلِ اللَّهِ فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ يَوْمَ يُحْمَى عَلَيْهَا فِي نَارِ جَهَنَّمَ فَتُكْوَى بِهَا جِبَاهُهُمْ وَجُنُوبُهُمْ وظُهُورُهُمْ هَذَا مَا كَنْتُمْ لَأَنْفُسِكُمْ فَدُوفُوا مَا كُنْتُمْ تَكْتُمُونَ

The mention of *al-kanz* and *al-infaq* in the verse above shows that gold and silver are meant gold and silver coins (an-nuqud), because only an-nuqud can be hoarded and spent (used to meet living expenses). As for gold jewelry or silver jewelry that is worn, it cannot be considered as kanz, as basically it is also not used for infaq.¹⁷

From Zainab bint Muawiyah, wife of Abdullah bin Mas'ud RA, she said,

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَصَدَّقْنَ يَا مَعْشَرَ النِّسَاءِ وَلَوْ مِنْ خُلَيْكُنَّ

"Give alms, O women! Give alms even with your jewelry." (Narrated by Bukhari and Muslim)

The words of the Prophet SAW above are a proof that there is no obligation of zakat on jewelry, because if it is obligatory he will not make jewelry as an example for sunnah alms.

From Abu Sa'id al-Khudri RA, that the Prophet SAW said,

وَلَيْسَ فِيهَا دُونَ خَمْسِ أَوْاقٍ مِنَ الْوَرِقِ صَدَقَةٌ

"There is no obligation of alms (zakat) on" *al-wariq* "which is less than five uqiyah." ([Narrated by al-Bukhari and Muslim)¹⁸

In the hadith, Rasulullah SAW specializes in the obligation of zakat only on ar-riqqah among the types of silver. He did not say, "If silver reaches such a quantity, then there is an obligation of zakat on him in such a quantity". However, Rasulullah sallallaahu 'alaihi wa sallam specializes in ar-riqqah among the types of silver. While the naming of ar-riqqah among the Arabs is only used for *al-wariq* that is carved, has a print, which circulates among humans, so that it becomes a limitation that excludes jewelry and the like from the obligation of zakat.

Atsar from Aisyah RA,

كَانَتْ تَلِي بَنَاتٍ أُخِيهَا يَتَامَى فِي حَجْرِهَا لَهِنَّ الْحَلِيُّ فَلَا تُخْرِجُ مِنْ حُلِيِّهِنَّ الرِّكَاءَةَ

"A'ishah, the wife of the Prophet sallallaahu 'alaihi wasallam, took care of her brother's orphaned daughters, and they had jewelry. However, Aisyah did not pay zakat on their jewelry." (HR. Malik)

Basically, zakat is only imposed on property that is developed (المال النامي) or property that is intended to be developed (المُعَدَّ للنماء). Gold jewelry/silver jewelry is not such a property because it is an immovable property, has no function to be developed, other than used to adorn so that there is no obligation of zakat on it

Al-Qurthubi said,

¹⁷ Fiqh az-Zakah see Wahbah Az-Zuhaily. *Al-Fiqhul Islam wa Adillatuhu*.

¹⁸ *al-Wariq* is a printed dirham coin

قصد النماء يوجب الزكاة في العروض ، وهي ليست بمحل الإيجاب الزكاة ، وكذلك قصد قطع النماء في الذهب والفضة باتخاذهما حلياً يسقط الزكاة

"The intention is to make the zakat obligation imposed on business items that were not originally the object of zakat. Similarly, the intention not to develop gold and silver by making them jewelry for personal use abrogates the obligation of zakat. "

Gold jewelry/silver jewelry with permissible use becomes similar to clothing and utensils, so it is not similar to money (al-atsman). Therefore, he is not subject to the obligation of zakat

Ibn Qudamah said,

لا تجب الزكاة في الحالي ، لأنه مرصد لاستعمال مباح يا فلم تجب فيه الزكاة كالعوامل و ثياب القنية

Do not take zakah in the situation, because it is difficult to practice it, or do not accept zaka in the same way and in the same way. "There is no zakat on women's gold/silver jewelry because it is intended for permissible use, so it is not obligatory to pay zakat as livestock used for work and personal clothing." Response to some of the propositions used by scholars that require zakat on gold jewelry/silver jewelry¹⁹

In the hadith of 'Amru ibn Syu'aib it is mentioned,

أَنَّ امْرَأَةً أَتَتْ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَمَعَهَا ابْنَةٌ لَهَا وَفِي يَدِ ابْنَتِهَا مَسَكَّتَانِ غَلِيظَتَانِ مِنْ ذَهَبٍ فَقَالَ لَهَا أَنْعِطِينَ زَكَاةً هَذَا قَالَتْ لَا قَالَ أَيْسُرُكَ أَنْ يُسَوِّرَكَ اللَّهُ بِهِمَا يَوْمَ الْقِيَامَةِ سَوَارِينَ مِنْ نَارٍ قَالَ فَخَلَعْتُهُمَا فَأَلَقْتُهُمَا إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَقَالَتْ هُمَا لِلَّهِ عَزَّ وَجَلَّ وَلِرَسُولِهِ

A woman came to Rasulullah SAW with her daughter, and in the hand of the woman there were two thick bracelets made of gold, then he said to her, "Have you paid zakat for this jewelry?" The woman said, "No". He said, "Are you happy because these two bracelets God gave you a bracelet of fire on the Day of Judgment?" Khalid (narrator of the hadith) said, "Then the woman took off the two bracelets and threw them to the Prophet sallallaahu 'alaihi wasallam and said," The two bracelets are for Allah 'azza wa jalla and His messenger." (HR. Abu Dawud)

Assuming that the hadith is saheeh, Abu 'Ubaid explains,

فأما الحديث المرفوع الذي ذكرناه أول هذا الباب حين قال لليمانية ذات المسكتين من ذهب (أتعطين زكاته) فإن هذا الحديث لا نعلمه يروى من وجه واحد بإسناد قد تكلم الناس فيه قديماً وحديثاً، فإن يكن الأمر على ما روى وكان عن رسول الله محفوفاً فقد يحتمل معناه أن يكون أراد بالزكاة العارية، كما فسرتة العلماء الذين ذكرناهم سعيد بن المسيب والشعبي والحسن وقتادة في قولهم زكاته عاريتة

"As for the hadith marfu 'that we conveyed at the beginning of this chapter, where he asked a Yemeni woman who had two thick bracelets of gold,' Have you paid zakat? ', Then this hadith we know is narrated from a number of ways with the chain that has been discussed degree by hadith experts from ancient times to the present. If it turns out that the hadith is mahfuzh (valid) from the Prophet sallallaahu 'alaihi wa sallam, then there is a possibility that the meaning he wanted with the word zakat is to lend it (al-'ariyah) as the interpretation conveyed

¹⁹ Al-Mughni 3/12

by previous scholars such as Sa'id ibn al-Musayyib, asy-Sya'bi, al-Hasan, and Qatadah who stated that zakat on women's gold jewelry is by lending it."

The hadith of 'Amru ibn Syu'aib and the like which are used as evidence by religious scholars who require zakat on women's gold jewelry/silver jewelry do not explicitly indicate the obligation of zakat on women's gold jewelry/silver jewelry because it contains various possibilities. Among the things that strengthen is the practice of some companions that differs from the appearance of these hadiths, such as the practice of 'A'ishah RA who differs from her own narration which outwardly establishes the obligation of zakat on gold jewelry/women's silver jewelry.

Therefore, religious scholars state that the hadiths contain a number of possibilities, including: (a) the obligation of zakat mentioned in the hadiths is set at a certain time, namely when gold is forbidden for women; (b) the obligation of zakat on gold jewelry/silver jewelry only applies only to the condition of israf and exceeds the limit; (c) the obligation of zakat is only specifically imposed on the wives of the Prophet SAW. These various possibilities invalidate the use of these hadiths as evidence to state the obligation of zakat on women's gold/silver jewelry as the rule "الدليل إذا تطرق إليه الاحتمال بطل به الاستدلال". (If a proposition contains possibilities, then it cannot be used in beristidlal).

Thus it should refer to the general principle in the legislation of zakat, which among the principles is that zakat is only obligatory on developed property and not obligatory on undeveloped property. That is why zakat is obligatory on business commodities, saamah livestock, and money because of its evolving status. While the obligation is waived on goods or commodities that are not intended to be traded such as undeveloped clothing and vessels, and are only used for personal use and consumption, as the zakat obligation is waived on jewelry, gems made of pearls, corals, and rubies due to their status. intended for adornment.

Gold and silver jewelry worn by women with permissible use is included in the undeveloped property so it is not obligatory to pay zakat. This is because it is used for jewelry as jewelry made of pearls and corals.

D. CONCLUSION

God beautifies the world with alluring ornaments to test human beings who is the best in deeds, which is the most sincere and most in accordance with the guidance of His Messenger. Everything beautiful on earth is the jewel of the world.

First, put love for Allah SWT and His Messenger first. The words of Allah SWT:

قُلْ إِنْ كَانَ آبَاؤُكُمْ وَأَبْنَاؤُكُمْ وَإِخْوَانُكُمْ وَأَزْوَاجُكُمْ وَعَشِيرَتُكُمْ وَأَمْوَالٌ اقْتَرَفْتُمُوهَا وَتِجَارَةٌ تَخْشَوْنَ كَسَادَهَا وَمَسَاكِينُ تُرَضُّونَهَا أَحَبَّ إِلَيْكُمْ مِنَ اللَّهِ وَرَسُولِهِ وَجِهَادٍ فِي سَبِيلِهِ فَتَرَبَّصُوا حَتَّى يَأْتِيَ اللَّهُ بِأَمْرِهِ ۗ

"Say, if the fathers, the children, the brothers, the wives, the families, the wealth you earn, the business you fear the loss of, and the houses you love are more dear to you than Allah and His Messenger And jihad in His way, wait until Allah brings His decision. " (QS At-Taubah: 24).

Second, love because of Allah SWT. Rasulullah SAW, in the hadith Qudsi narrated by Imam Thabrani, reported, "Later, on the Day of Judgment, those who love each other because of Me (Allah), then for the sake of My victory and greatness, I will give them shade on the day when there is no shade besides my shade."

Third, realizing that all that is possessed is flowing and returning to Allah SWT. Because, by realizing that everything that human beings have is only a source and will return to Allah SWT, human beings will always be steadfast and patient when they do not get what they want. Moreover, he will subdue his ambitious ego.

Muslim personalities are forbidden to be arrogant and extravagant in adornment, so it is not of a cool origin. Islam teaches that a Muslim should maintain his authority (muru'ah), as it is understood from the command to adorn when entering the mosque. In other words, Islam teaches that jewelry and clothing should be used as needed.

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