
Wearing clothes made from animal skin

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allaah, the Most Merciful, the Bestower of Mercy

Questioner: An argument arose between myself and some brothers concerning clothes that are made from animal skin. Some of the brothers were of the opinion that such clothing were normally made from the skin of pigs. If this is the case, then what is your opinion about such items of clothing? Are such items of clothing permitted for us to wear? In some books – such as Al-Halal wa'l-Haram of Al-Qardawi, and also Ad-Din 'ala Madhahibu'l-Arba'ah – this particular issue has been discussed and the various differing opinions stated, but such books did not however clarify the issue.¹

Shaykh Abdul-Azeez ibn Baaz (رَحِمَهُ اللهُ)² It is established from the Prophet sallallahu 'alayhi wa sallam that he said: **“If the skin is tanned, then it is purified.”**³

And the Scholars have differed concerning this: Does this hadeeth cover all types of tanned skins, or is it particular to the tanned skin of those animals whose slaughtered meat is lawful? There is no doubt that the tanned skin of those animals whose slaughtered meat is lawful, such as the skin of camels, cows and sheep, are tahir (pure) and are ja'iz (permissible) to use for all types of clothing – according to the most correct saying from the People of Knowledge.

However, as for the skin of pigs, dogs and their like – whose slaughtered meat is not lawful – then the People of Knowledge have differed as to whether tanning purifies their skin or not. So cautiousness dictates avoiding their usage – acting upon the saying of the Prophet sallallahu 'alayhi wa sallam: **“Whosoever avoids the doubtful matters safeguards his Religion and his honour.”**⁴ And also his 'alayhis-salatu was-salam's saying: **“Leave that which makes you doubt, for that which does not make you doubt.”**⁵

¹ [Question and answer taken from Al-Fataawaa (1/222) of Shaykh Ibn Baaz]

² (رَحِمَهُ اللهُ) (rahimahullaah) May Allaah have mercy on him

³ [Related by Muslim (1/191) from Ibn 'Abbaas radhiallaahu 'anh].

⁴ [Related by Al-Bukhaaree (1/126) and Muslim (no. 1599) from An-Nu'man ibn Basheer radhiallaahu 'anh].

⁵ [Saheeh: Related by Ahmad (1/200), An-Nasaa'ee (8/327-328) and At-Tirmidhee (no. 2637), who authenticated it, from the narration of Al-Hasan ibn 'Ali radhiallaahu 'anhuma.]