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Original Research Article

The Prohibition of Gold For Men: A Comparative Analysis Between Islamic Perspectives And Modern Medical Science

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Abstract: The prohibition of gold adornment for men, as explicitly stated in the ḥadīths of Prophet Muhammad, has often been addressed within the framework of Islamic jurisprudence, yet its scientific justification remains insufficiently explored. This study re-examines the rationale behind this prohibition by integrating perspectives from fiqh and modern biomedical science. Adopting a qualitative, library-based thematic approach, the research analyses ḥadīth texts, fiqh commentaries, and scientific literature concerning the endocrine, reproductive, and neural systems. The findings are organized into three key themes: (i) the scriptural evidence for the prohibition of gold for men, (ii) the effects of gold on men's health, and (iii) the integration of Islamic jurisprudence with modern medical science. These findings demonstrate that the prohibition is firmly grounded in authentic ḥadīths, supported by biomedical evidence on the harmful effects of gold ions and nanoparticles, and conceptually aligned with Sharīʿah principles emphasizing health preservation and harm prevention. The findings provide important implications for strengthening contemporary Islamic bioethics, enriching interdisciplinary discourse between Islamic jurisprudence and health sciences, and supporting a more evidence-informed understanding of Sharīʿah rulings in contemporary contexts. The novelty of this study lies in its interdisciplinary synthesis that bridges scriptural wisdom with empirical science, thereby strengthening Islamic bioethical discourse through a rational and evidence-based framework.

Keywords: Gold prohibition; Islamic perspective; Men's health; Modern medical science; Islamic bioethics

Introduction

The prohibition of gold adornment for men is explicitly stated in authentic hadiths, including the Prophet Muhammad's (peace be upon him) interdiction against the use of gold and silk by Muslim men. Although this ruling has been institutionalized within classical fiqh, its acceptance in modern society remains varied. Contemporary discussions, particularly concerning white gold, have generated ambiguity regarding the boundaries of this prohibition within the framework of current Islamic jurisprudence. Moreover, the absence of strong scientific justification for the potential harm of gold to men's health has often led to perceptions that the prohibition is merely symbolic or culturally conditioned. Within the context of modern culture, where gender boundaries in fashion are increasingly blurred, the issue has become more complex. Thus, there is a need to reassess this prohibition through an interdisciplinary lens that integrates the analysis of religious texts with contemporary scientific data. This study seeks to determine whether the prohibition carries an implicit dimension of health preservation or functions solely as a normative ruling within the framework of Shariah. (Anshor et al., 2022; Fauzi et al., 2024; Juwkia et al., 2025).

In contemporary Islamic legal discourse, efforts to elucidate the foundations of *Sharīʿah* rulings increasingly emphasize rational and *maqāṣid*-based elements underlying specific prohibitions. The issue of gold adornment for men, which is clearly stated in authentic hadiths, is not merely viewed from a literal prohibitive standpoint but also examined through the possible underlying wisdom (*ḥikmah*) embedded within it. Contemporary scholarly writings have highlighted the juristic consensus regarding the prohibition as *qatʿī* (definitive), while not dismissing the potential existence of implicit rational dimensions. This becomes particularly relevant in the present context, where public confusion persists regarding the health implications of wearing gold or its perception as a symbol of social status. Hence, an interdisciplinary approach that integrates religious texts with modern health discourse is deemed crucial to reassess the rationale behind this legal injunction comprehensively, especially in articulating the prohibition within a framework of preventive ethics and contemporary moral considerations (Pejabat Mufti Wilayah Persekutuan, 2016, 2020; Alfani & Fauziyah 2024).

Although research in modern medical science often focuses on the toxic effects of heavy metals such as mercury, lead, and cadmium, recent developments indicate that gold has also become a subject of investigation, particularly in the form of nanoparticles associated with male reproductive function. Several toxicological studies have demonstrated that exposure to gold ions may exert adverse effects on Leydig cells, testosterone levels, and male fertility. However, most of these studies remain limited to animal models and have yet to be fully extrapolated to the context of external gold usage in humans. Moreover, few scientific journals have addressed the gender-specific dimension of biological responses to prolonged gold exposure. This situation highlights a notable gap between scientific data and the legal explanations offered within *Sharīʿah* discourse, thereby opening a space for an interdisciplinary approach to reassess the prohibition through the integration of religious texts and scientific findings in a more comprehensive and contextual manner (Shafaroudi & Laieni, 2015; Liu et al., 2021; Abdulhaq et al., 2023).

The prohibition of gold for men warrants deeper examination through an approach that specifically considers the dimension of male health. The endocrine system and hormonal balance in men are highly sensitive to disruptions caused by heavy metals, including substances previously regarded as non-toxic, such as gold. Recent studies have shown that prolonged exposure to gold particles, including in the form of *suvarna bhasma*, can impair cellular function, reduce testosterone levels, and disrupt male fertility, as demonstrated in experiments conducted on albino rats. Furthermore, research on the effects of heavy metal exposure among industrial workers has also confirmed hormonal and metabolic disturbances resulting from long-term contact with such metals (Godatwar et al., 2021; Obi-Ezeani et al., 2021; Liu et al., 2023). Although gold is not classified as a toxic metal in therapeutic doses, the potential bioaccumulative effects resulting from external usage have yet to be thoroughly investigated. Hence, this *Sharīʿah*-based prohibition may embody a significant preventive value grounded in scientific reasoning. This study therefore aims to unravel this dimension through an objective and interdisciplinary approach.

A comparative analysis between Islamic jurisprudence and modern medical science is relevant to examining the possible wisdom (ḥikmah) underlying the prohibition of gold adornment for men, particularly within the framework of maqāṣid al-Sharīʿah and the prevention of harm. Accordingly, this study aims to: (i) examine the Sharīʿah-based evidence concerning the prohibition; (ii) evaluate biomedical evidence on its effects on male endocrine and reproductive health; and (iii) analyse the relationship between the established legal ruling and contemporary scientific findings within Islamic bioethics. The study distinguishes the normative basis of the prohibition from its possible health-related dimensions. This approach contributes to a more contextual understanding of the ruling through dialogue between Islamic jurisprudence and contemporary biomedical knowledge.

Methodology

This study employed a qualitative methodological approach to examine the relationship between the prohibition of gold adornment for men, male health issues, and religious perspectives within the Islamic tradition. This approach was selected as it enables a comprehensive analysis of religious beliefs and their

correlation with current findings in the field of health sciences. The methodology also provides space for an in-depth understanding of the normative dimensions embedded in religious texts and their potential connection with the scientific rationale underlying such prohibitions.

Data Collection Method

Document analysis served as the primary method of data collection, focusing on religious sources to understand the prohibition of gold adornment in Islam. Texts such as the Qur'an, ḥadīth, and major tafsīr works were examined to identify the meaning and legal context of the ruling. Tafsīr works by scholars such as Ibn Kathīr and al-Qurṭubī were utilised to elucidate verses related to the prohibition of adornment for men. In addition, sources from the field of male health sciences were considered to explore possible scientific rationales relevant to the Islamic legal context. This approach enabled the study to integrate religious evidence with contemporary scientific findings.

The study also analysed contemporary sources, including scientific journals, books, and conference proceedings related to men's health and the effects of gold exposure on the male nervous, endocrine, and reproductive systems. Emphasis was placed on scientific literature addressing the biological effects of gold and its relevance to male health. These sources were analysed to identify findings that could be examined alongside Islamic legal principles and the established prohibition of gold adornment for men.

The collected data were subsequently subjected to triangulation by comparing findings from Islamic sources and contemporary scientific literature. The Qur'an, ḥadīth, and tafsīr were examined to establish the basis of the prohibition, while scientific sources provided evidence concerning the potential health effects of gold exposure. This process enabled the study to compare findings across different bodies of knowledge and identify areas of convergence between Islamic jurisprudence and modern medical science.

Data Analysis

The collected data were analysed thematically and comparatively. Islamic sources, including the Qur'an, ḥadīth, tafsīr, and fiqh literature, were examined to identify the legal basis and ethical dimensions of the prohibition of gold adornment for men. Contemporary scientific literature was analysed to identify findings concerning the potential effects of gold exposure on male health, particularly the endocrine and reproductive systems. The findings from both domains were subsequently compared to identify areas of convergence between Islamic jurisprudence and modern medical science.

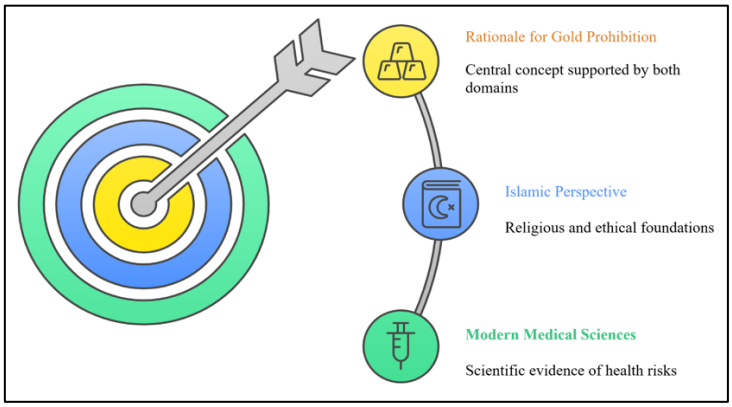

Figure 1. Conceptual framework

Figure 1 illustrates the conceptual framework that highlights the rationale behind the prohibition of gold for men as the central focus, supported by two primary domains. The Islamic perspective encompasses religious and ethical foundations through the Quran, hadith, and tafsir. Meanwhile, modern medical science provides scientific evidence regarding health risks associated with gold exposure. These two domains converge to reinforce the justification for the prohibition in a holistic manner. The arrow pointing toward the target centre symbolises a shared focus towards a balanced objective between religion and science. The layered

design within the target also represents a multi-tiered approach that complements each layer. This combination supports the understanding that the prohibition is not solely based on the literal interpretation of texts, but also incorporates contemporary preventive health values.

The Findings

This section presents the analytical findings on the prohibition of gold adornment for men, derived from the integration of Islamic sources and modern biomedical research. The study focuses on the legal understanding reflected in religious texts such as *hadith* and classical *tafsīr*, while concurrently evaluating contemporary scientific evidence on the physiological impact of gold exposure on men's health. Although the prohibition has traditionally been viewed as a purely devotional injunction (*ʿibādah*), the present analysis suggests the possible existence of an implicit health-related dimension underlying this ruling. Interpretations by scholars such as Ibn Kathīr, al-Qurṭubī, and al-Sanʿānī establish the jurisprudential foundation for the prohibition, whereas modern medical studies provide insight into the potential effects of gold on the male nervous and endocrine systems. Through a comparative framework, these findings aim to enhance the understanding of the ruling while broadening scholarly engagement in the domains of health jurisprudence and Islamic bioethics.

Scriptural Evidence for the Prohibition of Gold for Men

The prohibition of gold adornment for men has long been recognized as an established and authoritative ruling within Islamic jurisprudence since the earliest period of jurisprudence. It is understood as a permanent injunction that remains unaffected by temporal or geographical changes. Scholars across the major legal schools (*madhāhib*) unanimously agree that Muslim men are not permitted to wear gold under any circumstance whether for ornamentation, custom, or as a symbol of luxury. This ruling has been explicitly articulated in multiple scriptural sources and forms an integral part of Islamic guidelines on attire and decorum. Although certain contemporary discussions have attempted to reinterpret the issue in light of cultural evolution or modern health insights, the foundational prohibition of gold for men remains firmly upheld within the classical Islamic scholarly tradition. Moreover, the ruling is not contingent upon specific causal reasoning such as health implications or cultural imitation, but rather derives its authority directly from explicit religious injunctions. Therefore, before examining modern scientific perspectives, it is essential to affirm that this prohibition is deeply rooted in Islamic teachings and consistently endorsed by authoritative jurists (Anshor et al., 2022; Fauzi et al., 2024).

Furthermore, the use of gold as an ornament is permitted for women but strictly prohibited for men. This distinction is grounded in the differential legal principles established by *Sharīʿah* according to gender, taking into account the respective roles and innate dispositions (*fiṭrah*) of men and women. Women are permitted to adorn themselves with gold as it relates closely to the legitimate purpose of enhancing appearance, particularly within the context of marital harmony and personal grooming. In contrast, the prohibition imposed upon men is not contingent upon cultural norms or health-related concerns, but rather stems from the ethical value of moderation and the preservation of masculine dignity advocated by Islamic jurisprudence. Within *fiqh* scholarship, this ruling has been unanimously accepted by the *jumhūr al-ʿulamāʾ* across the major legal schools as a permanent and unalterable injunction that transcends time and place. Hence, the prohibition of gold for men is not a matter of custom or symbolism, but a definitive religious ruling. The emphasis on this prohibition is further illuminated through the following *hadith* of the Prophet (peace be upon him):

Hadith 1:

أَخْبَرَنَا عَلِيُّ بْنُ الْحُسَيْنِ الدِّرْهَمِيُّ قَالَ: حَدَّثَنَا عَبْدُ الْأَعْلَى ، عَنْ سَعِيدٍ ، عَنْ أَيُّوبَ ، عَنْ نَافِعٍ، عَنْ سَعِيدِ بْنِ أَبِي هِنْدٍ ، عَنْ أَبِي مُوسَى أَنَّ رَسُولَ اللهِ صلى الله عليه وسلم قَالَ: «أُحِلَّ الذَّهَبُ وَالْحَرِيرُ لِإِنَاثِ أُمَّتِي، وَحُرِّمَ عَلَى ذُكُورِهَا".

Meaning:
Alī ibn al-Ḥusayn al-Dirhamī narrated to us, saying: ʿAbd al-Aʿlā reported to us from Saʿīd, from Ayyūb, from Nāfiʿ, from Saʿīd ibn Abī Hind, from Abū Mūsā, that the Messenger of Allah (peace be upon him) said: Gold and silk have been made lawful for the women of my community, and forbidden for its men.

The hadith prohibiting gold and silk adornment for men has been interpreted by ḥadīth scholars as part of the *Sharīʿah* framework that regulates dress and appearance in accordance with gender propriety. According to classical commentaries, the prohibition is not merely symbolic but serves to preserve the ideal of masculinity consistent with the identity of a Muslim man. In this context, Islamic jurisprudence establishes a clear demarcation by forbidding these two forms of adornment for men while permitting them for women on the basis of their natural disposition (*fiṭrah*) and the legitimate need for beautification. The hadith further reflects the *Sharīʿah* principle of differentiation grounded in inherent gender roles and social function. This prohibition also underscores Islam's concern for maintaining clear gender boundaries in matters of attire, without negating the broader appreciation of beauty and decorum. Thus, the *Sharīʿah* establishes a balanced framework that harmonizes the aesthetic inclination toward adornment with the moral imperative of preserving male dignity and identity within the community.

In addition, one of the textual evidences prohibiting the use of gold by men relates to the principle of avoiding resemblance to the opposite gender, an act explicitly condemned in Islamic teachings. This prohibition encompasses all forms of imitation that emulate the distinctive characteristics of the opposite sex, including attire and adornment. Within this context, gold has traditionally and culturally been regarded as an ornament associated almost exclusively with women. Hence, when a man adorns himself with gold, he implicitly falls within the scope of the prohibition against gender imitation. The objective of this injunction is to maintain the clarity of identity between men and women and to prevent the blurring of social roles within the community. Islam provides explicit guidelines to ensure that each gender preserves its inherent attributes and distinctive appearance, consistent with the dignity and honor upheld by the *Sharīʿah*. This prohibition is further elucidated in the following *hadith* of the Prophet (peace be upon him):

Hadith 2:

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا غُنْدَرٌ حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ عَنْ عِكْرِمَةَ عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ :لَعَنَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمُتَشَبِّهِينَ مِنْ الرِّجَالِ بِالنِّسَاءِ وَالْمُتَشَبِّهَاتِ مِنْ النِّسَاءِ بِالرِّجَالِ.

Meaning:
Muḥammad ibn Bashshār narrated to us, Ghundar narrated to us, Shuʿbah narrated to us, from Qatādah, from ʿIkrimah, from Ibn ʿAbbās (may Allah be pleased with them both), who said:"Rasulullah (peace be upon him) cursed men who imitate women and women who imitate men.

Based on this ḥadīth, it is understood that ʿAbd Allāh ibn ʿAbbās elucidated the Prophet's prohibition against acts that deviate from the natural disposition (*fiṭrah*) established by Allah, namely when a man imitates a woman or a woman imitates a man. Such imitation of the opposite gender is regarded as a major sin that incurs divine curse (*laʿnah*), meaning exclusion from the mercy of Allah. This prohibition encompasses not only attire and adornment but also extends to behavior, mannerisms, speech, and general appearance that are characteristically specific to one gender. Consequently, men are forbidden to emulate women in aspects such as delicate clothing, excessive ornamentation, or conduct that contradicts masculine character. Likewise, women are prohibited from imitating men in domains that are distinctly masculine, including dress, demeanor, and social identity. This prohibition is not confined to the narration found in *Ṣaḥīḥ al-Bukhārī* alone but also appears in other canonical compilations such as Abī Dāud (1996), Sunān Tirmidhī (1999) and Sunān Ibnu Majah (1997). Collectively, these narrations demonstrate Islam's profound emphasis on preserving natural disposition, social equilibrium, and the clarity of gender identity within the community.

Imitating the opposite gender is not merely a general prohibition but constitutes a major sin that incurs the curse and wrath of Allah. This injunction encompasses various dimensions, including clothing, adornment, social behavior, and outward identity that contravene the innate human disposition (*fiṭrah*). Such actions not only disrupt the moral and social order but also represent a clear transgression against established *Sharīʿah* principles. Hence, any deliberate defiance of this prohibition is considered sinful and exposes the perpetrator to divine punishment, both in this world and in the hereafter (Mufti Wilayah Persekutuan 2015). This matter is further reinforced in the Qur'an, as reflected in the following verse:

يَاأَيُّهَا الَّذِينَ آمَنُوا قُوا أَنفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ عَلَيْهَا مَلَائِكَةٌ غِلَاظٌ شِدَادٌ لَّا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ ٦

(Al-Quran, al-Tahrīm 66:6)

Meaning:
O you who have believed, protect yourselves and your families from a Fire whose fuel is people and stones, over which are [appointed] angels, harsh and severe; they do not disobey Allah in what He commands them but do what they are commanded.

The Qur'anic verse concerning the responsibility of a man as the head of the family emphasizes the obligation to reform oneself through obedience to Allah before guiding one's family toward the same path. This responsibility includes educating the wife and children in matters of lawful and unlawful conduct, protecting them from sin, and providing continuous spiritual and moral guidance. A family leader is also entrusted with safeguarding his household from the punishment of Allah by enjoining acts of righteousness, forbidding immoral behavior, and assisting them in fulfilling religious obligations. This duty is not passive but demands a proactive approach grounded in compassion, knowledge, and spiritual leadership. The concept illustrates that the role of men extends beyond physical provision to encompass moral and spiritual guardianship within the household (Ahmad Mustafa al-Marāghi, 2001; Ibn Kathīr, 2009; Al-Qurṭubi, 2010). To further clarify this concept systematically, the following graphic illustration is provided as a figure 2.

Overall, the prohibition of gold adornment for men in Islam is grounded in explicit evidences from authentic *ḥadīths* and reinforced by the principle prohibiting resemblance to the opposite gender. This injunction is not a matter of custom or cultural convention but constitutes a permanent and immutable *Sharīʿah* ruling. Beyond its textual authority, the prohibition upholds key ethical values such as the preservation of gender identity, moderation in adornment, and the moral responsibility of men as leaders and guardians within the family and society. Accordingly, this prohibition should be understood not merely in its literal legal sense but within a broader framework of social wisdom (*ḥikmah ijtimāʿiyyah*) and ethical purpose. A comprehensive understanding of this ruling opens the way for a more rational and contextual interpretation, particularly when correlated with contemporary issues of men's health and their leadership responsibilities in the modern era.

The Effects of Gold on Men's Health

The prohibition of gold adornment for men in Islam has often been perceived as a purely normative injunction within the realm of devotional practice (*ʿibādah*). However, developments in modern medical science have prompted a re-examination of the possible health-based rationale underlying this prohibition. Gold is generally regarded as an inert metal, yet recent studies indicate that prolonged exposure to gold ions or gold nanoparticles may disrupt hormonal balance and male reproductive function. This is particularly relevant to the endocrine system, which is highly sensitive to the interference of heavy metals, even at minimal concentrations. Since male hormones such as testosterone are regulated by delicate structures within the testes and hypothalamus, any external disturbance caused by foreign substances like gold may destabilize male physiological equilibrium. Hence, the *Sharīʿah* prohibition of gold may serve as an early preventive mechanism against latent health risks that are not immediately visible but may have long-term implications.

This phenomenon warrants further investigation through the integration of toxicological and bioendocrinological data within the *maqāṣid*-based framework for safeguarding male physical well-being.

Several experimental studies have demonstrated that exposure to gold whether through direct contact via adornment or in the form of nanoparticles has the potential to impair male reproductive health. Clinical observations in humans indicate that continuous wearing of gold is associated with reduced sperm count, decreased sperm motility, and an increased proportion of morphologically abnormal sperm. These findings are further supported by animal experiments revealing that gold nanoparticles are capable of penetrating testicular tissue, causing chromatin structural damage, mitochondrial dysfunction, and severe oxidative stress during the process of spermatogenesis. Such effects suggest that the interaction between gold and the male endocrine system is far from neutral and may, in fact, lead to long-term physiological consequences. Therefore, the Islamic prohibition of gold for men should not be viewed merely as a ritual injunction, but rather as an anticipatory preventive measure against potential health hazards now increasingly substantiated by modern scientific evidence (Shafaroudi & Laieni 2015; Nazari et al., 2016).

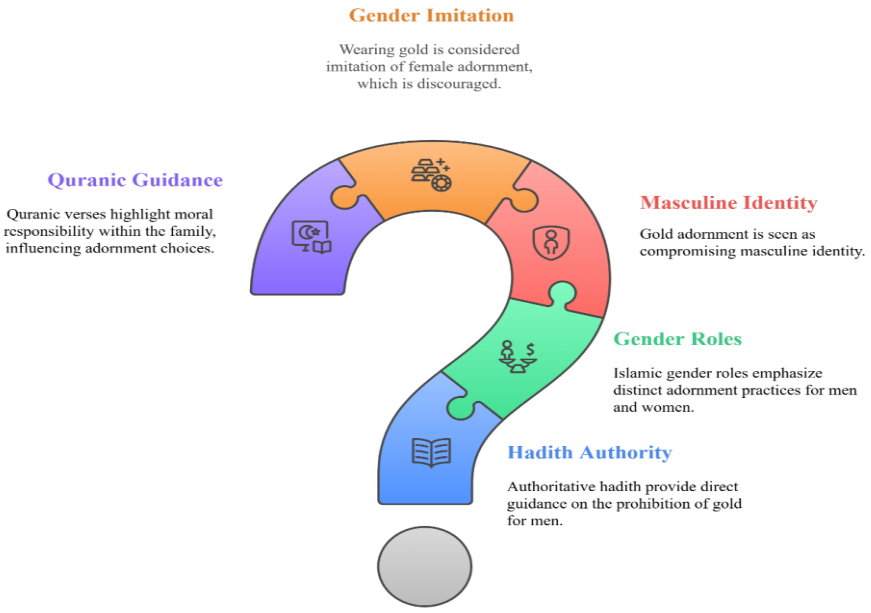

Figure 2. The Prohibition of Gold for Men

In addition, exposure to gold and heavy metals contained in jewelry has been identified as a potential factor that adversely affects male health at a systemic level. Toxicological assessments have shown that the use of gold in medical, industrial, and cosmetic applications can lead to the accumulation of heavy metals in the body, particularly in the kidneys, liver, and nervous system, thereby triggering immunological disturbances and tissue inflammation. Moreover, in the context of jewelry use, risk analysis studies indicate that the presence of elements such as nickel, cadmium, and lead, which are commonly alloyed with gold, may increase the likelihood of skin allergies, DNA damage, and hormonal imbalance when exposure occurs through the skin or oral contact over extended periods. These findings suggest that the health risks associated with gold are not confined to reproductive functions but encompass broader physiological disruptions in men. Therefore, continuous use of gold should be examined not only from a religious and ethical perspective but also through the preventive principles of modern male health protection (Lansdown, 2018; Gautam & Cressey, 2022).

Furthermore, the toxic effects of heavy metals such as nickel, cadmium, and lead on male health have increasingly attracted attention in contemporary toxicological research. Although pure gold (24 karats) is chemically inert, most gold used in men's jewelry is composed of alloys mixed with hazardous heavy metals to enhance durability and color. Prolonged exposure to these metals, whether through dermal contact or

bioaccumulative absorption, can impair male fertility, disrupt the endocrine system, and induce oxidative stress and DNA damage. Studies have demonstrated that nickel and cadmium can enter the body through skin pores or microlesions, subsequently interfering with hormonal activity and the process of spermatogenesis. These metals may also act as carcinogens or contribute to cellular damage through the excessive generation of free radicals. Therefore, although the direct health effects of gold adornment on men may appear minimal, the presence of heavy metal elements in gold alloys could be a contributing factor to the gradual deterioration of long-term male health (Mitra et al., 2022; Jomova et al., 2025).

The health implications of gold for men are not confined to its ornamental use but also extend to exposure to nanoparticles and heavy metals throughout its production chain. Systematic review studies have revealed that gold nanoparticles can penetrate sensitive bodily systems and subsequently disrupt male reproductive physiology through oxidative imbalance, cellular bioenergetic interference, and alterations in gene expression related to fertility. These nanoparticles, which are now widely utilized in cosmetics, jewelry, and medical applications, are capable of being absorbed through the skin and diffusing into soft tissues systemically. In another context, male involvement in gold mining activities also exposes workers to toxic substances such as arsenic, cadmium, and lead, which adversely affect the nervous system, kidneys, and hormonal synthesis. Such disturbances have the potential to decrease sperm quality, cause sexual dysfunction, and contribute to long-term health complications (Wongsasuluk et al., 2021; Klein et al., 2023).

In summary, the issue of gold adornment among men is no longer confined to a normative religious prohibition but has also become a subject of serious concern in toxicology and public health. Exposure to gold, particularly through jewelry containing heavy metal alloys such as nickel, cadmium, and lead, poses potential adverse effects on the male reproductive system. Several studies have associated such exposure with endocrine disruption, oxidative stress, and reduced sperm quality. Advances in nanotechnology have further raised concern, as gold nanoparticles are capable of penetrating vital biological barriers and disturbing the homeostasis of the reproductive system. In addition, chronic exposure to arsenic and other heavy metals in gold mining environments increases health risks through bioaccumulation and systemic toxicity. Correspondingly, an in vitro study involving twenty fertile male volunteers in Babol confirmed the presence of gold particles in semen, ranging from 0.32 to 1.92 μg/ml, with an average concentration of 0.89 μg/ml and a standard deviation of 0.61 μg/ml (Atei et al., 2015). Atomic absorption analysis after complete digestion indicated that the presence of gold potentially impairs sperm motility, thereby providing scientific support for the Islamic prohibition.

Integration between Islamic jurisprudence and Modern Medical Science

The relationship between Islamic jurisprudence and modern medical science has gained increasing attention in contemporary discourse, particularly in health-related issues that carry legal and ethical dimensions, such as the prohibition of gold adornment for men. Islam, as a holistic religion, does not reject the role of science but recognizes it as a means to uncover the wisdom underlying *Sharīʿah* injunctions. This is evident in the integrated therapeutic approaches that combine Islamic psychotherapy with modern medical methods to manage chronic illnesses such as cancer, as demonstrated in the study by Musa et al., 2018) with titled *Psikoterapi Islam menurut al-Qur'an dan al-Sunnah dalam mengurus tekanan pesakit kanser payudara*. At the same time, modern evidence-based medicine provides scientific justification for several religious prohibitions that were traditionally understood in purely textual terms. Therefore, the integration of these two disciplines is essential not only to strengthen Muslim understanding of legal rulings but also to demonstrate their relevance within contemporary scientific development.

In principle, Islamic jurisprudence places the preservation of the human body among the primary objectives of the *maqāṣid al-sharīʿah*. Consequently, any practice that may endanger health can be regarded as contrary to the intent of Islamic jurisprudence. The prohibition of gold adornment for men mentioned in the Prophet's *ḥadīth* is therefore not to be understood solely in a literal sense but rather within the broader framework of *maqāṣid*-based reasoning. The contemporary emphasis on self-protection opens a pathway for reassessing certain religious rulings in light of modern health challenges. Medical science, meanwhile, has

revealed that gold alloys contain heavy metals such as cadmium and nickel, which can disrupt the endocrine system and impair male fertility (Mahadi et al., 2025).

Furthermore, the *fiqh* principles of *sadd al-dharāʾiʿ* (blocking the means to harm) and *jalb al-maṣlaḥah* (pursuing benefit) serve as essential foundations in evaluating the prohibition of gold adornment for men from a modern health perspective. Although the ruling may appear ritualistic, it aligns with the precautionary principle widely recognized in public health and contemporary *Sharīʿah* jurisprudence. Exposure to heavy metals in gold alloys, though not immediately harmful, carries potential risks to male reproductive health. The *fiqh*-based approach that prevents hidden harm thus corresponds with scientific findings and the *maqāṣid*-oriented reasoning applied in environmental and family ethics (Rachmadhani et al., 2024; Wan Hassan & Md Noor 2025).

The integrative approach between Islamic jurisprudence and modern medical science requires an epistemological framework that is both complementary and respectful. Within the Islamic paradigm, sources of law such as the Qur'an, *ḥadīth*, *ijmāʿ*, and *qiyās* constitute authoritative foundations, whereas modern science relies on empirical data, laboratory experimentation, and statistical analysis. Although these two systems differ methodologically, convergence exists in their shared objective of preserving health and preventing harm. For instance, the prohibition of gold adornment for men may be reassessed in light of scientific findings on the toxic effects of heavy metals on the male reproductive system. In this regard, contemporary *fiqh* through the principle of *fiqh al-wāqiʿ* permits legal adaptation to current realities without compromising the integrity of the *maqāṣid al-sharīʿah* (Rosman et al., 2019; Abdulghani & Alrumyah, 2025).

Scientific studies on the effects of gold usage also highlight the necessity of a multidisciplinary approach in understanding the implications of religious rulings. For instance, a prohibition grounded in *ḥadīth* texts can be further justified through scientific findings that demonstrate the bioaccumulative impact of heavy metals such as arsenic, lead, and cadmium in the human body. This not only provides empirical support for the religious injunction but also raises public awareness of latent health risks that are not immediately observable. In this regard, Islamic jurisprudence functions not merely as a moral guideline but as a preventive health mechanism that transcends its time. Modern medical science, when integrated with the understanding of Islamic jurisprudence, reveals the inherent wisdom embedded within sacred texts.

Overall, the integration between Islamic jurisprudence and modern medical science represents an increasingly significant approach in addressing contemporary health issues, including the prohibition of gold adornment for men. This approach is not intended to impose scientific interpretations upon religious texts but to foster a more comprehensive and rational understanding of the wisdom behind *Sharīʿah* injunctions. Modern scientific findings demonstrating the toxic effects of heavy metals in ornamental gold add empirical value to the existing legal justifications within Islamic sources. The synthesis between *maqāṣid al-sharīʿah* principles and empirical data allows Islamic rulings to be viewed not merely as literal obligations but as preventive mechanisms against potential health hazards.

Discussion

The findings of this study reinforce the jurisprudential position that the prohibition of gold adornment for men constitutes a definitive and enduring legal ruling within Islamic law. The analysis of Prophetic traditions and classical fiqh literature demonstrates the existence of a clear scholarly consensus regarding the impermissibility of gold for men across various legal schools and historical periods. This finding is consistent with previous studies that regard the prohibition as a ruling derived from explicit Sharīʿah evidence rather than being influenced by local customs, cultural practices, or social change. In the contemporary context, the reaffirmation of this legal foundation indicates that the prohibition of gold for men extends beyond the issue of personal adornment and reflects a broader Islamic ethical framework concerned with the preservation of gender identity and the formation of social norms that are consistent with Sharīʿah principles.

Furthermore, an important dimension emerging from this study is the relationship between the prohibition and contemporary biomedical findings concerning men's health. Although earlier jurists did not regard physiological factors as the primary legal basis of the ruling, recent developments in toxicology and

reproductive medicine provide broader perspectives for understanding the wisdom underlying the prohibition. Several scientific studies have reported that exposure to gold particles, gold nanoparticles, and heavy metal alloys associated with gold jewellery may contribute to hormonal disruption, oxidative stress, and the deterioration of male reproductive function. While these findings do not alter the legal foundation established by religious texts, they reveal a significant point of convergence between contemporary scientific discoveries and the preventive orientation that constitutes one of the fundamental characteristics of Islamic jurisprudence.

Moreover, the integration of Islamic jurisprudence and modern medical science presented in this study highlights the significance of an interdisciplinary approach in addressing contemporary issues related to religion and health. This study does not position scientific findings as a means of validating revelation; rather, they serve as a medium through which certain dimensions of wisdom underlying legal rulings may be better understood. Such an approach enables both disciplines to interact in a complementary manner without compromising their respective epistemological foundations. Within the context of contemporary Muslim societies that are increasingly influenced by scientific and technological advancement, this approach not only enriches the understanding of Islamic legal rulings but also contributes to the development of a more comprehensive and contextually responsive discourse on Islamic bioethics.

From a theoretical perspective, the findings may be interpreted through the framework of maqāṣid al-Sharīʿah, particularly the objectives of preserving human well-being and preventing potential harm. The principles of sadd al-dharāʾiʿ and jalb al-maṣlaḥah provide a coherent basis for understanding how legal injunctions may function as precautionary mechanisms even when harmful consequences are not immediately observable. The biomedical evidence examined in this study extends contemporary discussions on Islamic bioethics by illustrating how classical legal principles remain relevant when engaging with emerging scientific realities. These findings underscore the capacity of Islamic jurisprudence to interact constructively with modern scientific developments without compromising its normative foundations.

The principal contribution of this study lies in its interdisciplinary synthesis of ḥadīth literature, classical fiqh discourse, and contemporary biomedical research within a unified analytical framework. Previous studies have generally approached the issue either from a jurisprudential perspective or through isolated scientific observations without establishing a substantive dialogue between the two domains. By integrating these bodies of knowledge, the present study broadens contemporary Islamic bioethical scholarship and offers a more comprehensive understanding of the prohibition of gold for men. Methodologically, it provides a useful framework for examining health-related Sharīʿah rulings through the combined lens of religious scholarship and scientific evidence.

Conclusion

This study has examined the prohibition of gold adornment for men through an integrated approach combining Islamic jurisprudence and modern health sciences. From the legal perspective, the prohibition is grounded in authentic *ḥadīths* that consistently uphold the principles of preserving male dignity and gender identity as prescribed by *Sharīʿah*. However, it is essential to emphasize that this study is not a clinical or experimental study. The aim is not to provide clinical or medical diagnoses but to explore the alignment between Islamic jurisprudence and biomedical evidence regarding health impacts. This framework enables a meaningful dialogue between religious texts and contemporary health sciences, demonstrating that the prohibition rests upon rational foundations that align with the Sharīʿah objective of safeguarding the human body and maintaining social stability.

A review of various scientific studies indicates that ornamental gold is rarely used in its pure form but is commonly alloyed with heavy metals such as nickel, cadmium, and lead. These mixtures can exert toxic effects on male health, including disruption of the endocrine system, decreased sperm quality, and oxidative stress. Research on gold nanoparticles has also demonstrated their ability to penetrate biological barriers and cause tissue damage within the reproductive system. More concerning is the potential for long-term exposure to lead to the accumulation of these metals in reproductive organs, resulting in impaired fertility. These

findings support the prohibition of gold from a health perspective and further reinforce that religious texts contain elements of bodily protection that resonate with modern scientific discoveries.

The findings of this study position Islamic jurisprudence within a broader framework, portraying it as a responsive system concerned with human well-being. The prohibition of gold for men should not be narrowly perceived as a gender-based restriction but understood within the context of maṣlaḥah (public welfare) and the prevention of harm. In this regard, health science serves as an empirical reinforcement for legal justifications derived from revelation. This perspective is especially relevant in a contemporary context where the relevance of religious compliance is often questioned. The synthesis between scientific evidence and fiqh understanding strengthens the narrative that Islamic jurisprudence is not a static dogma but a dynamic and holistic framework aligned with human welfare.

This study also highlights the importance of an interdisciplinary approach that integrates health sciences, medical *fiqh*, and *ḥadīth* studies to address contemporary issues. Such collaboration allows the diverse dimensions of Islamic jurisprudence to be explored from a broader perspective without compromising the integrity of the sacred texts. In this approach, science is viewed not as contradictory to religion but as a supportive tool for elucidating the wisdom and benefits inherent in legal injunctions. This model is relevant not only for the issue of gold adornment but also for addressing other modern challenges that require a comprehensive understanding of religious texts, contextual realities, and human health.

The main contribution of this study lies in its effort to integrate the Islamic prohibition of gold for men with contemporary scientific data on heavy metal toxicology and male fertility. Few previous studies have systematically synthesized *ḥadīth* sources, *fiqh* methodology, and biomedical research findings within a unified analytical framework. This research demonstrates that religious prohibitions traditionally viewed as ritualistic possess scientifically verifiable health foundations. Methodologically, the study introduces a new integrative model for examining contemporary fiqh rulings related to health and biotechnology, and it opens pathways for further research in the field of medical jurisprudence. This research also encourages a reassessment of various *Sharīʿah* prohibitions that may have underlying scientific rationales.

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