rules of Islamic veil (Hijab) & chastity - 7 /Jul/ 2018

chastity & (Hijab) veil Islamic of rules

enrolling in a university where men mix with women

Q 1: What is the ruling on enrolling in a university where men mix with women, especially when some of the women are not wearing *ḥijāb*?

A: There is no objection to going to educational institutes for acquiring knowledge and teaching. However, it is incumbent on women and girls to observe *ḥijāb*; it is equally incumbent on men to avoid looking in *ḥarām* way and keeping away from mixing with the opposite sex, which normally leads to temptation and corruption.

learning driving with the help of a *non-maḥram* instructor

Q 2: Is it permissible for a woman to learn driving with the help of a *non-maḥram* instructor if she observers *ḥijāb* and chastity throughout?

A: There is no objection to learning driving with the help of a *non-maḥram* instructor provided that she observes *ḥijāb* and chastity and ensures that no vile deed is going to be committed. However, it is advisable that one among her *maḥram* should accompany her. Indeed, it is even much better if she learns driving with the help of a female instructor or one of her *maḥram*.

discussing matters with *non-maḥram* classmates in university or school

Q 3: University students of both sexes meet each other and discuss matters ranging from study to exchanging light-hearted jokes. Of course this is done without any questionable intentions or sexual pleasure. Is it permissible?

A: There is no objection to it provided that female students observe proper *ḥijāb*, no questionable intention is involved, and one is immune from corrupting practices. Otherwise, it is impermissible.

looking at pictures of *non-maḥram* woman

Q 4: What is the ruling in the matter of looking at pictures of *non-maḥram* women who are not wearing *ḥijāb*? What is the view on viewing women appearing on television? Is the ruling different whether these women are Muslims or non-Muslims and whether or not it is a live broadcast?

A: Looking at the picture of a *non-maḥram* woman does not have the ruling of looking at the woman herself. Accordingly, there is no objection to it unless looking is accompanied by lust, there is fear of falling victim to temptation, or the picture belongs to a Muslim woman known to the *mukallaf*.
As a matter of obligatory caution, one should not view pictures of *non-maḥram* women on television that are broadcast live. As for that which is not broadcast live, there is no problem in it provided it is done without ill intentions and the fear of falling in *ḥarām*.

The diffused wedding pictures

Q 5: In my wedding party a number of photographs were taken of me without my wearing *ḥijāb*. These pictures are now with my friends and relatives. Should I retrieve these pictures?

A: If the keeping of these pictures by the others entail no vile effect or in the case it entails, you did not have any role in giving them the photos, or it is difficult for you to collect the photos, you have no obligation in this regard.

kissing the pictures of *non-maḥram*

Q 6: Is there any problem for us, as women, in kissing the pictures of the late Imam Khomeini (May his soul rest in peace) or the martyrs, as they are *non-maḥrams* to us?

A: As a whole, the pictures of people do not have the same ruling of the people themselves. Therefore, there is no problem in kissing these pictures as a mark of respect, love, and blessing provided that no evil intentions are harbored and no fear of falling into sinful act is there.

looking at pictures of semi naked or naked women

Q 7: Is it permissible to look at pictures of semi naked or naked women, unknown to us, such as those appearing on films and television?

A: Generally speaking, watching films and looking at pictures have not the same ruling of the non-maḥrams themselves. Accordingly, there is no objection to it, as per Islamic law, if it is not done with lust, evil intention, and does not lead to a bad result. However, since watching obscene pictures is inherently intertwined with looking with sexual urge, and it is a precursor to committing *ḥarām* acts, it is, therefore, *ḥarām*.

Permission of husband in taking pictures

Q 8: In wedding parties, is it permissible for a woman to arrange for taking pictures of herself without the permission of her husband? Assuming that it is permissible, is it obligatory on her to observe proper *ḥijāb*?

A: Taking photos, per se, does not depend on the permission of the husband. However, if there is a possibility that *non-maḥram* men may see her pictures and that not observing proper *ḥijāb* could lead to a bad deed, she should observe it.

Watching men wrestling

Q 9: Is it permissible for a woman to watch men wrestling?

A: It is not permissible if the watching is done by attending the ring or with lust and questionable thoughts, or the fear of falling victim to temptation. Also watching it through live television broadcast is not permissible by obligatory caution. Otherwise, there is no problem in it.

Taking photograph of bride

Q 10: In a wedding party, If the bride covers her head with a light and transparent veil, is it permissible for a *non-maḥram* man to take pictures of her?

A: If taking picture entails *ḥarām* looking at a *non-maḥram* woman, it is not permissible. Otherwise, there is no problem.

Looking at woman's picture by photographer

Q 11: What is the ruling in the matter of taking pictures for women mingling with their *maḥrams*? And what is the view if there is a possibility that a man who is *non-maḥram* to them is going to see these pictures while they are developed and printed?

A: There is no problem if the photographer who looks at them to take pictures is one of their *maḥrams*. There should also be no problem in developing and printing these pictures by a person who does not know them.

Looking at obscene pictures

Q 12: Some youth look at obscene pictures. They put forward a number of justifications for doing so. What is the view in this matter? If looking at these pictures contribute to dulling the desire and, in turn minimizing the tendency to committing that which is *ḥarām*, how should one go about it?

A: If looking at the pictures be with ill intentions or when the looker knows that it will leads to sexual excitation or the fear of falling into *ḥarām*, or bad consequences; it is *ḥarām*. Trying not to commit a sin by allowing oneself to fall prey to that which is *ḥarām* at the outset, is not a valid justification to embark on the practice.

Looking at the hair and body of a female newscaster

Q 13: Is it permissible to look at the hair of a female newsreader that normally appears without *ḥijāb*?

A: There is no problem in watching per se provided that one is careful not to look with lust and there is no fear of committing a *ḥarām* act of falling into corruption and that the broadcast is not live.

buying, keeping and using satellite

Q 14: Is it permissible to buy, keep and use satellite television equipment to receive programs? And what is the ruling if a person gets such equipment for free?

A: By virtue of its nature, a satellite receiver is a medium to access television programs whether the latter are ḥalāl or ḥarām. Thus, they are treated as instruments that serve a dual purpose in that it is ḥarām to buy, sell, or acquire them in order to use them for ḥarām purposes. Conversely, they are ḥalāl if they are used for ḥalāl ends.

However, since satellite equipment makes it so easy for its owner to receive ḥarām programs, and sometimes leads to other corruptive matters, it is not permissible to buy or keep them unless for a person who is absolutely sure that he is not going to use the equipment for ḥarām purposes and the availability of such equipment at home is not going to lead to any bad consequence.

Wearing women's cloth for men and vice versa in theater

Q 15: What is the view on men wearing women's clothes and vice versa for the purpose of acting on theatre or in films? And what is the view on the opposite sexes mimicking the voice of each other?

A: It is not remote to be permissible for the opposite sexes to wear each other's clothes or mimic the voice of each other in acting provided that it does not cause corruption.

Cosmetology in theater

Q 16: What is the ruling in the matter of women wearing make-up for acting purposes in performances which are attended by men as well?

A: If applying make-up is undertaken by the person herself, or by another woman, or by one's *maḥram*, and it does not entail any corruption, there is no objection to that. Otherwise, it is not permissible. Of course, their face with make-up should be covered in front of non-*maḥrams*.

medical training

Q 17: By virtue of their study, medical students, male and female, are required, as part of their training, to examine *non-maḥram* people which involves touching and looking. Since this training is part of the curriculum and is essential for future treatment of the patients and equips the students with the know-how to make life-saving decisions and otherwise, it may result in prolonging the disease period or even death of the patient, is it permissible to embark on such a practice?

A: There is no problem in it if it is considered as one of the necessary things to gain knowledge and experience in the field of treating patients and saving lives.

medical necessity

Q 18: It is said that in necessary cases it is permissible for medical students to examine *non-maḥram* patients. Who should determine such necessity?

A: The student can judge such necessity, taking into account the prevailing circumstances.

examining a *non-maḥram*

Q 19: In certain situations, we are faced with instances of examining a *non-maḥram* patient's body without being able to tell whether we will make use of the experience we acquire from such an examination? However, this is a requirement of the curriculum and an assignment by the professor to the student. In view of this, is it permissible for us to carry out these examinations?

A: The medical examination being part of the curriculum or an assignment required from the student by his professor does not justify the commission of what Islamic law has decreed unlawful. However, the criterion here is the need for the training to save the human life or the requirement of a necessity.

examining the genitals

Q 20: For the sake of medical training and practice, is there any difference between examining the genitals and the other parts of the bodies of *non-maḥram* persons? What is the ruling in the matter of male doctors practicing midwifery and other childbirth complications in remote villages where no female doctor is available; noting that one of such complications is life-threatening bleeding after labor? Stopping such bleeding needs proper training and experience during the course of study in schools of medicine?

A: Insofar as necessity is concerned, there is no difference between the ruling of examining the genitals and the other parts of the human body. The universal criterion is the need for the training and study of medicine to save the human life. However, in such situations, one should suffice with necessary cases.

examining the genitals without the mirror

Q 21:In most cases where examining the genitals, whether by a male or a female, is called for the *shar'ī* standards are seldom upheld

by the student or teacher, such as examination through the mirror. Since we have no alternative but to follow them in order to gain experience in diagnosing the illnesses, how should we go about it?

A: There is no harm in studying medicine and training in it, even by carrying out examinations which are *ḥarām* in themselves provided that it is essential for training in medicine and acquiring experience in treating the sick. In addition to that, the student must be confident that ability to save human life in the future depends on knowledge acquired in this way. He must also be confident that he would be in a situation whereby the patients are going to consult him to seek his advice and that he would be responsible to save their lives.

looking at the semi-naked pictures of non-Muslims

Q 22:Is it permissible to look at the pictures of non-Muslims usually found in the books of medicine, noting that such pictures are of semi-naked men and women?

A: There is no objection to it provided it is done without questionable intents and pleasure and that no fear of bad deeds is contemplated.

looking at genital's pictures for learning purposes

Q 23: In the course of their study, medical students watch films and look at pictures showing the genitals for learning purposes. Is this permissible? And what is the view on looking at the private parts of the opposite sex?

A: There is no objection to watching such films and looking at such pictures in themselves provided it is done without the intention of getting sexual pleasure and no fear of committing a *ḥarām* act is involved. What is *ḥarām* is looking at or touching the body of the opposite sex. Also looking at pictures or watching films of others' private parts is not unproblematic.

Exposing the genitals and looking at them in labor

Q 24: What is required of a woman in labor? And what is required of the female nursing staff insofar as the uncovering of and looking at the genitals of the woman in labor are concerned?

A: It is not permissible for the nurses to deliberately look at the private parts of a woman in labor unless it is necessary. The same goes for the doctor who should avoid looking at the body of the patient or touching it unless it is necessary. As for the woman, she should do her best to cover herself if she is aware and able to do that or to ask other people to do it for her.

Looking and touching an artificial pudendum

Q 25: In the course of the study of and training in medicine, they use plastic models configuring the human reproductive system. What is the ruling in the matter of handling these models and looking at them?

A: Artificial organs and genitals do not have the same ruling as the real ones. Therefore, there is no objection to looking at and handling them unless a questionable intent is involved or it entails arousing one's sexual desire.

relieving pain by music, touching, dancing &…

Q 26: As a doctor, my research within the Western scientific circles aims at relieving pain by music, touching, dancing, medication, and electric shocks. Medical opinion points to the fact that the research in these types of therapy has proved fruitful. Is it permissible to embark on the same road?

A: There is no *shar'ī* impediment to investigating this affair to see how effective it is in treating illnesses provided that it does not entail getting entangled in practices which are *ḥarām*.

looking of female nurses at a woman's genitals

Q 27:Is it permissible for female nurses to look at a woman's genitals if their study requires it?

A: If the treatment of diseases or saving a respectful life depends on taking a lesson which includes looking at the private parts of others, there is no problem in doing so.

conspicuous clothes

Q: What is the criterion for what are called "conspicuous clothes"?

A: They are the types of clothes that are not suitable for wearing, be it for their color, design, being worn, or any other reason. The

yardstick is that when the person wears such clothes they would definitely attract the attention of other people, so much so that their look would be conspicuous.

sound of tapping of women's shoes

Q: What is the ruling in the matter of the sound of tapping produced by a woman's shoes while walking?

A: There is no harm in it in itself provided that it does not draw the attention of other people and lead to vile consequences.

The criterion of cloth's color

Q 30: Is it permissible for a young woman to wear clothes that are dark blue in color?

A: There is no objection to it in itself unless it attracts the attention of other people and leads to bad consequences.

Wearing Skintight clothes or transparent

Q 31: In wedding parties or the like, is it permissible for women to wear transparent or tight clothes that show the contours of their bodies and other types of dresses that show most parts of their bodies?

A: If women are insulated from the gaze of men who are *non-maḥram* to them, and are immune to falling victim to vile deeds, there is no harm in their wearing such clothes. Otherwise, it is not permissible.

wear glossy shoes

Q 32: Is it permissible for a devout woman to wear glossy black shoes?

A: There is no harm in wearing any type/color of shoes unless the color or the design attracts the attention of other people, or makes her conspicuous.

wearing black cloths for women

Q 33:Is it incumbent on the woman to choose black colors for her clothing, e.g., headscarf, trousers, and dress?

A: The ruling mentioned in the previous answer is applied to the woman's clothing, i.e., its color, shape, and design.

Prepossessing *ḥijāb* or dress

Q 34:Is it permissible for a woman to wear a kind of *ḥijāb* or dress objects that could trigger the attention of other people or unleash their desire, e.g., to wear a chador in an unconventional way or choose socks with color or material which unleash the desire?

A: It is not permissible for women to wear anything, whose color, design, or manner of wearing may be attractive to *non-maḥram's* attention or could eventually lead to bad effects or committing that which is *ḥarām*.

Wearing women's cloth for men and vice versa in home

Q 35:Is it permissible for men to wear women's clothes and vice versa inside one's house without the intention of emulating the opposite sex?

A: There is no harm in it provided that they do not take it as their own dress.

women's lingerie

Q 36:What is the ruling in the matter of men buying or selling women's lingerie?

A: There is no harm in it in itself provided that it does not result in immorality and social decay.

transparent stockings

Q 37:Is it permissible to make, buy, and sell transparent stockings?

A: There is no objection to making and trading in them provided that they are not intended for women to wear before men who are *non-maḥram* to them.

Men's working in boutiques selling women's clothes and cosmetics provided

Q 38: Is it permissible for unmarried men to work in boutiques selling women's clothes and cosmetics provided that they abide by

religious as well as ethical norms?

A: The permissibility of legitimate work and earning *ḥalāl* living is not confined to one group of people. It is, therefore, permissible for anyone to go about their business provided that they abide by the Islamic norms and ethics. However, should the competent authorities require special conditions for trading in certain sectors, which may have been designed to protect the public interest, they have to be observed.

Men's wearing chains

Q 39:What is the ruling in the matter of men wearing chains?

A: If they are made of gold or for the exclusive use of women, it is not permissible for men to wear them.

attending in parties which serve alcoholic drinks

Q40: From time to time parties, attended by professors and students alike, are held in the universities in foreign countries. It goes without saying that alcoholic drinks are served in such parties. What should be the position of the students who want to attend these parties?

A: It is not permissible for anyone to attend any gathering where alcoholic drinks are consumed. You should not take part in such activities to let it be known to those people that since you are Muslim, you neither drink alcoholic drinks nor attend gatherings where such drinks are served.

taking part in wedding parties

Q41 : What is the ruling in the matter of taking part in wedding parties? Is attending today's wedding parties where dancing is commonplace tantamount to condoning the action, which can have the same punishment as those who have committed that action (consequently we should not participate in such parties)? Is it permissible to attend these parties without taking part in dancing and the other functions?

A: There is no problem in attending such gatherings provided that the gatherings do not fit the definition of "the gathering of sin and *lahw*" and taking part in them should also not entail any vile deed. However, the action should not be seen in the common view, as though one is supporting what is not permissible.

taking part in dancing ceremonies

Q 42: 1. What is the ruling in the matter of taking part in ceremonies where men and women attend their respective gatherings and dance and play music?
Is it permissible to take part in wedding parties where dancing and playing music is commonplace?
Should one uphold the duty of forbidding the evil where dancing is taking place, especially when the people concerned are impervious to such counsel?

A: It is not permissible to attend sin parties if it leads to a vile consequence or committing *ḥarām* deeds such as listening to *lahwī* music that is suitable for gatherings of sin and *lahw* or understood as supporting that which is sinful.
As for the duty of enjoining the good and forbidding evil, it ceases to be obligatory when it certainly falls on deaf ears.

attending in wedding party where there is a woman without *ḥijāb*

Q 43:Suppose that a man attended a wedding party where there is, among those present, a woman without *ḥijāb*. Since the man knows that the woman is not going to listen to his forbidding her from the evil, does it become incumbent on him to leave the party?

A: Leaving the gathering of sin, in protest against what is taking place there, becomes obligatory when it amounts to the obligation of forbidding evil.

taking part in gatherings where is sung *ghinā'*

Q 44: Is it permissible to take part in gatherings where morally corrupt songs of *ghinā'* are sung? And what is the ruling if someone is doubtful as to the nature of the songs and he cannot stop it?

A: It is not permissible to attend parties where *ghinā'* and *lahwī* music, that is suitable for gatherings of sin and *lahw* take place when this leads to listening to such singing and music or supporting it. However, when someone is doubtful about the nature of them, there is no harm in attending and listening to them per se.

attending in slanderous gatherings

Q 45: What is the ruling in the matter of attending gatherings, where perhaps religious luminaries, the officials of the Islamic Republic, or other believers are being slandered?

A: There is no objection to attending such gatherings per se, i.e., without being afflicted with committing what is *ḥarām*, such as listening to backbiting, or promoting/condoning any evil deed. However, forbidding evil is a duty that has to be upheld if its conditions are available.

to participate in seminars which is served alcoholic beverages

Q 46: In non-Muslim countries, alcoholic beverages are normally served in seminars and conferences. Is it permissible to participate in such seminars and conferences?

A: It is not permissible to be present in any gathering where alcoholic beverages are consumed. In case of necessity, the participation should be limited to that which is necessary.

learning driving with the help of *non-maḥram*

Q 47: Is it permissible for a woman to learn driving with the help of a *non-maḥram* instructor if she observers *ḥijāb* and chastity throughout?

A: There is no objection to learning driving with the help of a *non-maḥram* instructor provided that she observes *ḥijāb* and chastity and ensures that no vile deed is going to be committed. However, it is advisable that one among her *maḥram* should accompany her. Indeed, it is even much better if she learns driving with the help of a female instructor or one of her *maḥram*.

Meaning of “necessity”

Q 48: We have noticed the recurrence of the use of the word "necessity" as a condition to allow the examining doctor to touch or look at the body of a woman. What does it mean and what are its limits?

A: What makes it necessary to look at or touch a woman’s body is confined to what the diagnosis and treatment of the illness requires. As to its limits, it is judged by the degree of the need for it.

Women’s singing elegy

Q 49: Is it permissible for a woman to be an elegy reciter in commemorative gatherings if she knows that men, who are *non-maḥram* to her, would hear her voice?

A: If the fear of vile consequences exists, they should avoid it.

Dancing in the company of *mḥrams*

Q 50: What is the view on men or women dancing in the company of their *mḥrams* of opposite sex whether in-laws or blood relatives?

A: What is forbidden of dance is universal, i.e., irrespective of whether it is done by a man, a woman, or in the presence of one’s *mḥram* or non-*mḥram*.

Women’s working in beauty shops

Q 51: Some women work in beauty shops to provide an income for their families. Does this not lead to immorality, which, in turn, is bound to undermine chastity of the Islamic society?

A: There is no objection to working in beautifying women as such, nor is it objectionable to get paid for it provided that wearing of the makeup is not intended for showing it to *non-maḥram* men.

Wearing clothes with foreign pictures and inscriptions

Q 52: Is it permissible to wear clothes with foreign pictures and inscriptions? And is it considered a means of spreading Western culture?

A: There is no objection to it in itself unless it leads to social decay. As for judging it as a way of spreading Western culture, which is diametrically opposed to the Islamic one, it should be left to the common sense.

Emulating Western hairstyles

Q 53: What is the ruling in the matter of emulating Western hairstyles?

A: The criterion for its being *ḥarām* is to simulate the enemies of Islam and promote their culture. This, however, varies according to different countries, times, and persons and it is not specifically connected to the West.

American clothes

Q: What is the view on wearing American clothes?

A: In itself, there is no objection to wearing clothes made in imperialistic countries, i.e., that are made by the enemies of Islam, and this does not affect the permissibility of wearing them. However, should this lead to promoting the un-islamic culture of the enemy, strengthening the economies of such nations, which is in turn used in colonizing and exploiting Muslim countries, or prove detrimental to the economies of an Islamic state, it is problematic. Rather, it is not permissible in some cases.

Women's participating in acclamation ceremonies

Q 55: Is it permissible for women to be among those who say welcome and offer flowers in the ceremonies held by administrations and the like justifying it as demonstrating freedom and respect for women in Islamic societies?

A: It does not make sense to invite women to participate in ceremonies to welcome foreigners. If it leads to vile consequence and promotion of un-Islamic culture, it is impermissible.

Necktie

Q 56: What is the view on wearing a necktie?

A: Generally speaking, it is not permissible to wear a tie, or other kinds of clothes that are considered as the attire of non-Muslims, in such a way that their wearing will promote vile Western culture. The ruling is not confined to people of the Islamic Republic.

selling pictures, books, and magazines containing obscene material

Q 57: What is the ruling in the matter of selling pictures, books, and magazines that although not explicitly containing obscene material, yet aim implicitly to create an unsavory and un-Islamic cultural climate especially among the youth?

A: It is not permissible to sell, buy, and promote such material that aims to lead the youth astray, cause their depravity and create an immoral cultural climate. They should be avoided.

duty of women in combating the cultural invasion

Q 58: What is the duty of women nowadays in combating the cultural invasion of our Islamic society?

A: The most important of women's duties is observing proper Islamic *ḥijāb*, promoting it, and keeping away from wearing that which reflects the norms of the enemy's culture.

celebrate Christmas by Muslims

Q59: In common with Christians, some Muslims celebrate Christmas. Is there a problem in that?

A: There is no harm in celebrating the birthday of the Holy Jesus Christ (May peace be upon him and our Prophet and his pure progeny).

advertisement of alcoholic drinks on cloth

Q60: Is it permissible to wear items of clothing bearing the advertisement of alcoholic drinks?

A: It is not permissible.