Attending Gatherings of Debauchery

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Q1415. 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.

Q1416. 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.

Q1417.
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?
2) Is it permissible to take part in wedding parties where dancing and playing music is commonplace?
3) 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 dance if it excites sexual passion, is accompanied by, or entails, a ḥarām deed or non-maḥram men and women dance together. It makes no difference whether it is a wedding party or else. Similarly, it is not permissible to attend sin gatherings if it involves committing ḥarām deeds such as listening to lahwī music that deviates people from the way of Allah 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.

Q1418. 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.

Q1419. 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 lahwī ghinā' and music that deviate one from the way of Allah take place when this leads to listening to such singing and music or supporting it. However, when someone is doubtful about their nature, there is no harm in attending and listening to them per se.

Q1420. 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.

Q1421. 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.