Rules on Clothing and Conspicuous ones

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Q1352. 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.

Q1353. 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.

Q1354. 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.

Q1355. 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.

Q1356. Is it permissible for a devout woman to wear glittering black shoes?

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

Q1357. 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.

Q1358. 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.

Q1359. 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 though it were their own dress.

Q1360. 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.

Q1361. 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.

Q1362. 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.

Q1363. What is the ruling in the matter of men wearing chains?

A: If they are made of gold, it is not permissible for men to wear them.