# Rules related to Covering

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*O children of Adam! We have indeed sent down to you clothing to cover your shame, and" (clothing) for beauty and clothing that guards (against evil), that is the best. This is of the ".communications of Allah that they may be mindful*

Al-Qur'an • Surah A'raf • Ayah 26

بسم الله الرّحمن الرّحيم

يَا بَنِي آدَمَ قَدْ أَنزَلْنَا عَلَيْكُمْ لِبَاساً يُوَارِي سَوْءَاتِكُمْ وَرِيشاً وَلِبَاسُ التَّقْوَى ذَلِكَ خَيْرٌ ذَلِكَ مِنْ آيَاتِ اللّهِ لَعَلَّهُمْ يَذَّكَّرُونَ

**Covering for Men:**

**Clothing Forbidden for Men**

79 – Rule: It is haram for men to wear clothing that is made of 100% pure silk, even if it is a skull-cap or a belt, regardless of whether or not it can be seen by a man or a woman who is a Mahram or non-Mahram.

It is haram for men to wear clothing that is made of 100% pure silk, but as for things such as a skull-cap, belt or socks which in itself can not be used to cover the private parts, if they are made of 100% pure silk then apparently it is allowed to read the Salat (with these things on the person) although it is against Ihtiyat.

Attention: This explanation is in the meaning of Ihtiyat Mustahab and therefore according to his ruling, according to Ihtiyat Mustahab, at the time of Salat, men should not have on things like a skull-cap, socks, etc (made of pure silk) ...

It is haram for men to wear clothing that is made of 100% pure silk. Also, according to Ihtiyat Wajib, it is not allowed for men to wear things such as a skull-cap, belt, etc… that in itself can not be used to cover the private parts, if they are made from 100% silk.

80 – Rule: If the entire or a part of the lining of clothing is made from 100% pure silk, then it is not allowed for a man to wear it.

If the amount of silk is less than the size of four closed fingers, then it is not a problem, and any amount more than this is haram for men to wear.

81 – Rule: It is haram for men to wear clothing that is made of 100% pure silk, even if it is the

clothing that is not apparent, for example, underclothing.

82 – Rule: It is not a problem to wear clothing that has braids or laces made of silk, or if it has a patch or emblem made of silk on it.

83 – Rule: It is not a problem to have something made of pure silk with you, such as a handkerchief in the pocket.

84 – Rule: If a type of clothing is made of a mix of silk and something other than silk, then in the event that the term 100% silk can not be applied to that clothing, it is not a problem to wear it. However, if it is such that it can be referred to as 100% silk, then it is not permitted to wear it.

85 – Rule: It is not a problem to wear clothing if one is in doubt whether it is 100% silk or something else.

86 – Rule: It is not a problem to wear clothing that has been stitched with thread made of silk. AGKLMS Apparently, it is allowed.

87 – Rule: It is haram for men to beautify themselves with gold, or wear clothing that has been stitched with gold, whether it be something apparent or hidden, and the Salat prayed (by a man who has gold on) is void. Therefore, if for example, a man is wearing gold chain around his neck, then even if it is hidden (under his shirt), it is still haram.

88 – Rule: It is not allowed for men to beautify themselves with anything made of gold, whether it is something apparent or hidden.

Therefore: It is not allowed for a man to wear a gold bracelet or a gold necklace, even if it is under the clothing and can not be seen. Also, it is not allowed to wear a gold watch or gold cuff links or any other type of beautification that is made of gold.

89 – Rule: According to Ihtiyat Wajib, men must not wear glasses made of gold either. It is haram for men to wear glasses made of gold.

90 – Rule: White gold does not have the same ruling as yellow gold, and the wearing of it for men is not a problem, except that which is in reality yellow gold, but only the colour of it has changed.

If white gold is a metal other than yellow gold, then it is not a problem for men to wear it. If white gold is referred to as gold and is the same thing as yellow gold, then it is not allowed for men to wear it.

91 – Rule: It is not a problem to beautify or decorate one's self with something that is gold coated, in the event that in reality it can not be considered as gold.

92 – Rule: If something is a mixture of yellow gold and another metal, and if the yellow gold has become mixed such that in reality it is no longer considered as yellow gold, then it does not

have the ruling as gold. AM It is not allowed for mean to wear anything that is a mixture of gold and other than gold.

93 – Rule: If a man doubts whether an item is made of gold or not, then the usage of it for him is not a problem.

If it is considered as gold, then it is not allowed.

94 – Question: What is the ruling for a man if he purchases a gold ring or a gold watch for his wife, and in order to see if it will fit or to protect it, puts it on his hand? What is the ruling for this if it is during Salat or even otherwise?

Answer: It is haram for the man; and his Salat while wearing it, is void.

95 – Question: A man buys a gold ring for his wife and in order to check the size, he puts it on his finger. Does this amount of wearing it have any relevance or not?

.Answer: In this instance, for that amount of time (that he is just trying it), is not a problem

## Covering for Men in Front of Maharim, Men, and Others

96 – Rule: Men must cover their private parts from other men and those women that are his Mahram, however it is not Wajib to cover the rest of their body from them.

97 – Question: Is it sufficient for a man to (only) wear swimming trunks or other types of under clothing which show the shape of the private parts, but do not show the skin, in front of others?

Answer: If there is no fear of falling into sin, then it is not a problem.

Answer: If it leads to corruption or falling into sin, then it is not allowed.

98 – Rule: It is haram for a man not to cover a part of his body with the intention of making others fall into sin.

That amount of the body that must be covered, is the same amount of the body that is haram to be left open, even if others will not fall into sin. As for those parts of the body that are not wajib to be covered, if it (being kept open) will lead one to commit a haram act, then it is wajib to cover that area as well.

99 – Rule: It is haram to take off one's clothes in the presence of other men or one's Maharim with the intention of sexually arousing others. One's spouse is an exception.

That amount of the body that must be covered, is the same amount of the body that is haram to be left open, even if others will not fall into sin. As for those parts of the body that are not wajib to be covered, if it (being kept open) will lead one to commit a haram act, then it is wajib to cover that area as well.

100 – Rule: Doctors are not an exception to the above rules and therefore men must keep their private parts covered in front of them as well, except in the case of necessity.

Summary: That which is an exception to the covering of men is in the case of a necessity. Thus, if a man is compelled, he is permitted to expose his private parts in front of the doctor (for example, some illnesses in which it is necessary to expose the private parts in order to be cured). In cases other than this (such as for birth control, except in the case of necessity), a man must cover his private parts in front of others, even if it may be his father, brother, or son. He must also cover his private parts from other Maharim like such as his sister, mother, aunt, .and anyone else

## Covering of Men in the Presence of Non-Mahram Women

101 – Rule: A man must cover his private parts when in the presence of non-Mahram women, but it is not wajib to cover the rest of his body.

According to Ihtiyat Wajib, a man must cover his body from non-Mahram women even if it (not covering the body) does not lead one to a haram act; but if it does lead one to it, then without a doubt it is wajib to cover the body in the same way that covering the private parts from the view of non-Mahram women is wajib.

102 – Rule: According to Ihtiyat Mustahab, men must cover other parts of the body that are normally covered by men, while in the presence of non-Mahram women, especially if the man knows that the non-Mahram women may look at them with the intention of lust.

According to Ihtiyat Wajib, men must cover their body from the view of non-Mahram women, even if it does not lead one to a haram act, and if it does, then without doubt it is wajib to cover it.

According to Ihtiyat Wajib, a man must cover those parts that are commonly covered by men, in the event that he knows that a non-family member woman will look at him.

Therefore: Men must cover the area above their wrist, the chest, the feet and other parts that men usually cover from non-Mahram women who are in their presence. As for covering the other parts such as the head, face, and hands, it is not necessary.

103 – Rule: It is haram to expose any part of the body with the intention of sexually arousing non-Mahrams.

If it helps or leads one to commit a haram act, then without a doubt it is wajib to cover the body.

Therefore: It is haram for a man to expose his arms, chest or any other part of his body with the intention of having non-Mahram women look at him. Also, it is haram for him to wear a see-thru shirt with the intention of having non-Mahram women look at his body, thus he must also refrain from these acts. If clothing such as a short sleeve shirt is worn, however not with

the intention of arousing others, but it is known that others may fall into sin, then according to Ihtiyat Mustahab one should not wear such clothing.

104 – Question: Can a non-Mahram woman give an injection to a man, take his blood pressure, or take an x-ray of him?

Answer: If it necessitates touching or a forbidden look at the body of the man, then it is not allowed, except in the case of necessity.

Looking at the body of a non-Mahram man, if it does not lead one to commit a haram act, then according to Ihtiyat Wajib, is not allowed; and if it will lead one to commit a haram act, then without doubt, it is haram to look at his body. In either scenario, it is not allowed to touch the body of a non-Mahram man except in the case of a necessity.

105 – Question: In the event that a man knows that a non-Mahram woman will look at him, can he expose a bit more of his body than that which is normally covered by men? For example, can he be in the house with his underclothes on, go out to wash carpets, or his car, etc… roll up his pants in the event that he know that non-Mahram women will look at him, or swim in the presence of non-Mahram women?

Answer: If it is with the intention of leading others into something forbidden, then it is haram; and in situations other than this, it is still better to refrain from it, especially if the onlookers are young women.

Answer: If it leads one to a haram act, then it is not permitted; but even if it does not lead one to a haram act, according to Ihtiyat Wajib the man must cover his body from the view of non-Mahram.

Answer: If it is with the intention of leading others into something forbidden, then it is haram, .and if not, then according to Ihtiyat Wajib, one must still cover that which is normally covered

## Covering for Men in the presence of Children

Children that are not Mumayyiz :

106 – Rule: It is not wajib to cover any part of the body – even the private parts, if the child is not Mumayyiz, whether the child is a boy or a girl.

If the child is Mumayyiz:

107 – Rule: Men must cover their private parts from a child who is Mumayyiz, whether it is a boy or a girl, Mahram or a non-Mahram.

Therefore: Men must cover their private parts in front of their Mumayyiz children in the showers and other places.

According to Ihtiyat Wajib, a man must cover his body from girls who have not yet completed 9

.years of age, but who understand good and bad, even if there is no intention of sexual pleasure

## Covering of Women

### Covering for Women in the Presence of Non-Mahram Men

108 – Rule: It is wajib for women to cover their entire body from non-Mahram Men; with the exception of their face and hands, as long as the following conditions are met:

1. Their face and hands must not have any kind of beautification (zinat) on them.
1. One will not look at their face or hands with the intention of lust.

Women must cover their body and hair from non-Mahram men, even if there is no harm of falling into sin and even if there is no intention of deriving pleasure.

A woman must cover her entire body except her face and hands from non-Mahram men, with the condition that there is no zinat on these parts and that her intention is not that she wants non-Mahram men to look at these parts. However, if non-Mahram men look at her face and hands with the intention of deriving pleasure, then it is not necessary for the woman to cover her face and hands.

According to Ihtiyat Wajib, women must also cover their face and hands from non-Mahram men.

Women must cover the hair (on their head) and their body from non-Mahram men, with the exception of their face and hands; and if they fear that by not covering these parts they will fall into sin, or if their intention of not covering these parts is to make men look at them with a haram look, then in either of these two scenarios, it is not permitted to keep these two parts uncovered.

A Woman must cover her entire body, with the exception of her face and hands from non-Mahram men; and in the event that there is any zinat on her face or hands, such as a ring or if she has shaped her eyebrows, or she has applied Surma to her eyes, even if these things are common among old women, it is not wajib to cover them. In other than these scenarios, a woman must cover her zinat from non-Mahram men. However, according to Ihtiyat Mustahab, a woman should cover her face and hands from a non-Mahram, even if there is no zinat on them.

109 – Rule: According to Ihtiyat Wajib, women must cover a bit more of their face and hands than that which is normally covered. (The face is said to be that part which is wajib to wash in Wuzhu, and it is stated that the hands are the part from the wrist to the fingertips.)

According to Ihtiyat Wajib, the entire face and hands must be covered from non-Mahram men. According to Ihtiyat Mustahab, it is better for a woman to cover her face from non-Mahram

men.

110 – Question: According to the laws of Islam, is it allowed to expose the sole, top, malleolus and the heel of the foot, in front of non-Mahram men?

Answer: It is not allowed.

Therefore: Women are not permitted to go in front of non-Mahram men without socks on their feet, or with their feet showing, go to a nearby store to buy even just one item. Also, if there are non-Mahram men in the house, then it is not permitted to come in their presence without having socks on, even if it may be one's husband's brother, a sister's husband, or any other non-Mahram men.

111 – Rule: It is not permitted for women to reveal or expose the part under the chin, the neck, the ears, the chest or the forearm up to the upper arm; and therefore one must ensure that these parts are also covered from non-Mahram men.

Note: Women must pay close attention to the following: In the house or in other places in which there are non-Mahram men present; if one is wearing something with short sleeves, or if one has long sleeves on and one is trying to reach to something which is high up; or taking something from the hands of a non-Mahram man; or offering fruits or other things to the non-Mahram;

or when buying things from the store; or when carrying something big and heavy – in all these and other instances in which there is a chance of the sleeves going up and the arm or any part of the body becoming exposed, women must be extra cautious (to ensure that those parts which must be covered, remain covered) .

112 – Question: What is the extent of the Islamic hijab for women? For this purpose, does the wearing of clothing that is long and loose fitting, with pants and a scarf suffice? Essentially, what are the basics in the clothing and covering that a woman must observe in front of others?

Answer: It is wajib that the entire body of a woman, with the exception of the face and hands up to the wrist, is covered from non-Mahram men. The clothing that has been mentioned, if it covers that part which is wajib, then it is not a problem; but it is better to wear a chador. One must also refrain from that clothing which draws the attention of non-Mahram men.

Answer: It is wajib that the entire body of a woman is covered from non-Mahram men, and according to Ihtiyat Wajib, the face and hands must also be covered. The clothing that has been mentioned, if it covers that part which is wajib, then it is not a problem; but it is better to wear a chador. One must also refrain from that clothing which draws the attention of non-Mahram men.

113 – Question: Is it allowed to wear a mantou and pants in which the shape of the body is

visible, in the presence of non-Mahram men?

Answer: From the point of hijab and covering, it is sufficient, but in the event that showing the shape of the body would lead to lust or corruption, then it must be covered.

Answer: If it does not arouse or excite (others), and there is no corruption (in wearing it), and in the event that it is not considered as a zinat, then it is not a problem.

Answer: In the event that it draws the attention of others (non-Mahram men), then it is not permitted.

114 – Rule: Women are not permitted to raise their sleeves (to show their arms) to non-Mahram men in order to get an injection, have their blood pressure checked, taking of the pulse, or for any other reason, except in the case of necessity.

115 – Question: I am a woman who must have an injection everyday and there is a clinic near my house in which a man gives the injections. However, there is another clinic that is further away in which a woman also gives the injection, but because it is far away, I must travel by car (to get to it). Am I allowed to go to the man to have the injection?

Answer: It is not allowed, except in the case of necessity.

116 – Question: Are women allowed to go to a male doctor without investigating and inquiring if there is a female doctor available or not?

Answer: It is not allowed.

Answer: In the event that it is an emergency, it is not a problem.

117 – Question: In our city, there is a female doctor and a male one, but the male doctor is more specialized and experienced. Is it allowed for women to go to the male doctor?

Answer: In the event that the female doctor can not treat the illness, then it is not a problem.

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.Answer: In the event that the male doctor can treat the patient better, then it is not a problem

**Rules Related to Wearing Socks**

118 – Question: Is it allowed to wear thick socks in which the shape of the foot is visible in front of non-Mahram men, or not?

Answer: In the event that there is no corruption related to it, and the skin of the feet does not show, then it is not a problem.

Answer: If it leads to corruption and sin, then it is not permitted.

Answer: In addition to this, the socks must not be of the type that would be considered as a zinat.

119 – Rule: Wearing of thin, see-thru socks in which the skin of the feet is visible is not

considered as covering, and therefore, women must refrain from wearing these kinds of socks in the presence of non-Mahram men.

120 – Question: There are some women who wear pants, and then pull their socks over top of the pants in such a way that the shape of the bottom of their legs show – what is the ruling for wearing socks in this manner?

Answer: It is not a problem.

Answer: In the event that it leads others to excitement or pleasure, then it is not allowed.

Answer: If it leads to sin or corruption, then it is not allowed.

Answer: In the event that it does not lead to falling into sin and there is no corruption, it is not a problem.

121 – Question: What is the ruling for wearing flashy, repelling-coloured clothing, and clothing that draws the attention of others, in places where non-Mahram men are present, such as universities, stores, etc ...

Answer: With the assumption that the clothing is arousing, it is haram.

Answer: Although it is not a problem, however, Muslims must maintain their dignity even in their (type of) clothing.

Answer: With the assumption that the clothing is arousing, and leads one to corruption, it is haram.

Answer: If the clothing of the woman is clothing that is considered as zinat, then it is wajib to cover it from the view of non-Mahram men, in the same way that it is wajib to cover the body from their view.

## Rules Related to the Chador

122 – Question: Is it permitted to wear that type of chador that in the sunlight shows a bit of the body – in the presence of non-Mahram men?

Answer: In the event that the skin of the body does not show, and there is no fear of falling into sin, it is not a problem.

Answer: In all instances, the woman must cover her self in such a way so as not to attract the attention of others (non-Mahram men).

Answer: According to Ihtiyat Wajib, it is not allowed to wear such a chador.

123 – Question: What is the ruling on wearing a chador made of Sherman (a type of fabric)?

Answer: In the event that according to the general population it not be considered as drawing the attention (of others), it is not a problem.

Note: Attracting of attention (of others) is of two types: sometimes in certain places, no

women are known to wear this Sherman Chador, and in this case a woman wearing it, would attract the attention (of others), and thus, it is not allowed for her to wear it. In the second instance, there may be a place where women wear the Sherman Chador, however, one wears it in such a way so as to attract the attention of others, in which case this too is not permitted.

124 – Rule: It is not allowed to wear those types of chadors in which the hair or the shape of the hand of the woman shows through or to wear these types of chador in which their hair shows or the shape of their hands shows through, especially if there are non-Mahram men (in the house), and women must refrain from wearing these types of chador.

125 – Question: If a woman wears a type of chador in which the shape of her body can be seen through it, but she is wearing enough clothing under the chador, for example, she is wearing a scarf on her head, socks, and long sleeve clothing, then is it Islamically permissible (to wear such a chador)?

Answer: In the event that the body (skin) can not be seen and by wearing such a chador there is no fear of corruption, then it is not a problem.

Note: Those women who use chador as their hijab, in the following examples, must be extra careful of their covering:

1. At the time of buying and selling something with non-Mahram men; while fixing their chador in the presence of non-Mahram men; taking or giving things to them; working in the presence of non-Mahram men, whether it be in the house or outside of the house; washing clothes, dishes or anything else in the presence of non-Mahram men; setting the table and cleaning up after a meal, etc ...

2. In all of the above mentioned examples, and those that are related to these, it is recommended that women should wear sufficient clothing underneath their chador, and that they make use of a scarf or maqnah. Also, they should wear “add-on sleeves” in the event that the clothing they are wearing under the chador is short sleeved so as to observe the complete hijab and to gain the pleasure of Allah (SWT).

126 – Question: If a close family member proposes to a girl but she does not accept his marriage proposal, then later on if these two meet each other, and in the event the man is still single, how should the girl act and behave in front of him? Should she observe more than that which wajib in her hijab or be extra careful while speaking to him or not?

Answer: One must keep away from all those actions that may lead to corruption and sins. Therefore: For example, according to the fatawa of the late Ayatullah Khomeini, if keeping the face and hands open leads the young man to look at her with the intention of lust, then she must cover her face and hands and if speaking to him leads him to falling into corruption, then

.she must also keep away from this

## Rules Related to Beautification (Zinat)

127 – Question: What is meant by beautification (zinat)?

Answer: Everything that the general public regards as beautification, and people refer to it as such.

128 – Question: If a woman applies surma – not with the intention of it being for beauty, but instead for the benefits that are in it, then in this case, must it be concealed from the view of non-Mahram men?

Answer: If the general population regard it as being a means of beautification then it must be concealed, whether one's intention for using it is beautification, or not.

Answer: It would be considered as zinat.

Answer: If she applies the surma in such a way that even old women or elderly women use it, then even if it is for beautification, it is not necessary to cover it from non-Mahram men.

129 – Question: Must a woman who has had her eyebrows shaped (hair plucked from the eyebrows) cover them (in the presence of non-Mahram men) in order to observe the true Islamic hijab, or is she permitted to have them exposed?

Answer: She must cover them.

Answer: If it is arousing or stimulating, then she must cover them, and in other than this, according to Ihtiyat (she must cover it).

Answer: In the event that according to the general public it would be considered as a beautification, then it is necessary to cover it.

Answer: If beautifying the face (either by plucking the eyebrows or having them shaped) is done in such a way that even elderly women perform it, then it is not necessary to cover it.

130 – Rule: Women are allowed to cover only that part of the face or hands that has some beauty on it, and it is not wajib that the rest of the face (or hands) be covered.

Therefore: If a woman only has the bottom part of the eyebrows shaped, then she can just cover that part of her face with her scarf or chador; and in the event that the rest of her face does not have any beautification on it, then it is not a problem if that portion is exposed (without the zinat).

Answer: According to Ihtiyat Wajib, in all instances the face and hands must be covered from .non-Mahram men, whether they have any beautification on them or not