

## Ruling on Advertising with Pictures of Women

Darulifta Ahlesunnat (Dawateislami)

### Question

What do the noble scholars and jurists of Islamic law say about the following: Is it permissible to create a 3D or 2D digital image of a female model (who is wearing a Hijab and her head, neck, and throat are covered, but her face is shown)? This is done so that it may be printed on posters and used for advertising a product by portraying her as a Muslim woman.

### Answer

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
الْجَوَابُ بِعَوْنِ الْمَلِكِ الْوَهَّابِ اللَّهُمَّ هِدَايَةَ الْحَقِّ وَالصَّوَابِ

Having a 2D or 3D picture of a female made specifically to use on posters, knowingly making them, printing them, and getting them printed are all impermissible and sinful acts. Similarly, using the picture for advertisement purposes is also impermissible.

(1) One reason for the impermissibility is that although a digital picture does not initially fall under the rule of prohibited pictures, when it is printed and affixed anywhere, it enters the category of prohibited pictures. Therefore, getting such an image created with the intention of getting it printed, creating such an image while being aware of this, printing it, and getting it printed is impermissible and a sin. Since, in the situation asked about, the very purpose of creating the image is to use it in this manner, it carries the same ruling.

(2) The second reason for the prohibition is that, in the described situation, despite wearing the hijab, the woman's face would remain unveiled. However, in this day and age, it is also wajib to cover the face as well because of the fear of fitnah. In a time where countless causes and means of immodesty are widespread, the extent to which sexual and lustful desires have flooded people's minds and hearts is well known. In such circumstances, covering the face becomes extremely necessary. In fact, the jurist had declared it wajib to cover the face centuries ago based on the circumstances of that time.

(3) The third reason is in relation to Islamic morals. That is, Islam has regarded women as 'awrah' (something that is concealed) and something to be protected; not a means of seeking attention and a tool for advertisement. Sharī'ah has granted women a special honor under the protection of veiling, modesty, and dignity. But unfortunately, a woman has become an attention-drawing device and an advertisement tool in the modern world of advertising, marketing, and media, where the woman's picture is added on a priority basis, and it is made the center of attention in the advertisements to so the consumers attention can be drawn towards them as much as possible. Not only is this approach clearly contradictory to the teachings of Islam, but it also conflicts with the dignity and honor of women. A'la Hazrat, the Imam of Ahl al-Sunnah, Imam Ahmad Raza Khan رحمه الله تعالى عليه states in Fatawa Razawiyah in relation to creating images:

حضور سرور عالم صلی اللہ تعالیٰ علیہ وسلم نے ذمی روح کی تصویر بنانا، بنوانا، اعزازاً اپنے پاس رکھنا سب حرام فرمایا ہے اور اس پر سخت سخت وعیدیں ارشاد کیں اور ان کے دور کرنے، مٹانے کا حکم دیا۔ احادیث اس بارے میں حد تو اتنی ہیں۔

Translation: The Messenger of Allah ﷺ has declared it haram to make pictures of living beings, as well as getting them made, and keeping them with respect. He has mentioned severe warnings about this and has commanded that they be erased. The ahadith on this matter reach the level of 'tawatur' (mass transmission). (Fatawa Razawiyah, Vol. 21, p. 426, Publ. Raza Foundation, Lahore)  
In this day and age, women are commanded to cover their faces as well. Mentioning this ruling and the reasoning, it is stated in Radd al-Muhtar:

تمنع من الكشف لخوف أن يرى الرجال وجهها فتقع الفتنة لأنه مع الكشف قد يقع النظر إليها بشهوة

(Radd al-Muhtar, Vol. 1, p. 406, Publ. Dar al-Fikr, Beirut)

Regarding covering the face, it is stated in Fatawa Razawiyah:

اس طرح رفتہ رفتہ حاملان شریعت و حکمائے امت نے حکم حجاب دیا اور چہرہ چھپانا کہ صدر اول میں واجب نہ تھا واجب کر دیا۔ نہایہ میں ہے: سدل الشیء علی وجہها واجب علیہا۔

Translation: And in this manner, the custodians of sharī'ah and the leaders of the ummah gave the command for hijab and declared it wajib to cover the face, which wasn't wajib in the first era. It is stated in Nihayah: سدل الشیء علی وجہها واجب علیہا. (Fatawa Razawiyah, Vol. 14, p. 551, Publ. Raza Foundation, Lahore)

It is stated in Waqar-UI-Fatawa:

احکام نماز میں جن اعضاء کو چھپانا فرض ہے، اس میں چہرہ داخل نہیں ہے، مگر خوف فتنہ کی وجہ سے قرآن کریم میں عورتوں کو حکم دیا: ﴿يُذْنِبْنَ عَلَيْهِنَّ مِنْ جَلَابِئِبِهِنَّ﴾ یعنی عورتیں اپنی چادروں کا ایک حصہ اپنے منہ پر ڈالے رہیں۔ اصل فتنہ عورتوں کو دیکھنے سے شروع ہوتا ہے۔

Translation: The face is not included in the limbs that are fard to be covered during salah. But due to the fear of fitna, the command was given to women in the Noble Qur'an (Translation): "cover themselves with a part of their cloaks." Real fitnah begins after seeing women. (Waqar-UI-Fatawa, Vol. 3, p. 145, Publ. Bazm-e-Waqar-Uddin, Karachi)

Regarding a woman being 'awrah (something that must be covered), it is reported in Sunan al-Tirmizi that Abdullah Bin Abbas رضي الله تعالى عنه narrates that the Noble Rasool

ﷺ states:

المرأة عورة، فإذا خرجت استشرفها الشيطان

Translation: A woman is something that must be concealed. When she exits, Satan glances at her. (Sunan al-Tirmizi, Vol. 3, p. 468, Hadith No. 1173, Publ. Collaboration of Maktabah & Matba'ah Mustafa al-Babi al-Halbi, Egypt)

وَاللَّهُ أَعْلَمُ عَزَّ وَجَلَّ وَرَسُولُهُ أَعْلَمُ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

(Allah Almighty knows best and His Messenger ﷺ knows best.)

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## *Dar-ul-Ifta Ahlesunnat (Dawat-e-Islami)*



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