



**POSTING PICTURES & VIDEOS ONLINE  
WITHOUT HIJAB**

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# Posting Pictures & Videos Online Without Hijab

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ



Question: Some Du'āt habitually publish videos of women with their faces, hair, and other parts showing on their Da'wah accounts. They claim it's permissible because they're talking about the Gaza massacre and they're raising awareness about the genocide in Gaza, and because they're not showing the major Mughalladhah 'Awrah.

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Allāh سبحانه وتعالى said,

قُلِ لِلْمُؤْمِنِينَ يَغُضُّوا مِنْ أَبْصَارِهِمْ وَيَحْفَظُوا فُرُوجَهُمْ ذَٰلِكَ أَزْكَىٰ لَهُمْ

*Tell the believing men to reduce [some] of their vision and guard their private parts. That is purer for them. <sup>1</sup>*

Lower their gazes from Harām. Looking at the face and the hair of non-Mahram women is forbidden, and it falls under

قُلِ لِلْمُؤْمِنِينَ يَغُضُّوا مِنْ أَبْصَارِهِمْ

*Tell the believing men to reduce [some] of their vision...*

In Sahīh Al-Bukhāri, the Messenger ﷺ said

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<sup>1</sup> [24:30]

فَزِنَى الْعَيْنَيْنِ النَّظْرُ

*The adultery of the eye is the look...<sup>2</sup>*

The adultery of the eye is looking at that which is forbidden to look at. The Zinā of the eye is to look at that which is sinful. The proofs on this are many, even if you adopt the clearly weak, wrong, incorrect, opinion that Niqāb is not Wājib, that doesn't justify looking at non-Mahram women's faces.

لَا تُتَّبِعِ النَّظْرَةَ النَّظْرَةَ فَإِنَّ لَكَ الْأُولَىٰ وَلَيْسَتْ لَكَ الْآخِرَةُ

*Do not follow a glance with a glance, the first glance (the sudden glance) is for you, the second glance is against you.<sup>3</sup>*

Jarīr Ibn 'Abdillāh رضي الله عنه asked the Messenger ﷺ about the sudden glance. The sudden glance includes looking at the face of non-Mahram women. Jarīr Ibn 'Abdillāh said, “The Messenger ﷺ commanded me to turn away from a sudden glance.”

سَأَلْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ نَظْرِ الْفُجَاءَةِ فَأَمَرَنِي أَنْ أَصْرِفَ بَصَرِي

*I asked Allāh's Messenger (ﷺ) about the sudden glance (that is cast) on the face (of a non-Mahram). He commanded me that I should turn away my eyes.<sup>4</sup>*

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<sup>2</sup> Muslim: 2657b

<sup>3</sup> Ibid.

<sup>4</sup> Muslim: 2159a

The Messenger ﷺ told him to turn away from Nadhr Al-Fujā'a, which is a sudden glance.

When you know something like that is forbidden, it's Harām, you can't promote it, you can't circulate it, you can't publish it, you can't post it — that's an established fact! When Allāh سبحانه وتعالى prohibited alcohol, it wasn't just Harām to drink wine — any participation in that Harām is Harām. Squeezing the grapes for alcohol is Harām. Selling it is Harām. Buying it is Harām. Transporting it to someone is Harām. Pouring it for someone is Harām. Pouring it for someone to drink is Harām. Sitting with someone who's drinking is also Harām. The same with Ribā. It's not only the one who accepts the Ribā that falls into Harām, nor is it only the one who pays the Ribā that falls into Harām. Both of those fall into Harām and so does the one who records it and the one who documents it and the ones who witness it — they're all alike in the Harām. The Hadīth I mentioned is deterring the individual from a sudden glance at a non-Mahram woman. Imagine one who is behind publishing the Harām for hundreds or thousands or millions to see. And then imagine one who puts out those Mutabarrijāt in the name of Da'wah. For a person who submits to the Qur'ān and Sunnah, who isn't about ranking Sayi'āt through views or seeking fame, or trying to be "moderate", the answer is very simple, and there's plenty of proof. It's clear disobedience to Allāh, it's forbidden, and it's aiding in Harām. The Messenger ﷺ said,

وَمَنْ دَعَا إِلَى ضَلَالَةٍ كَانَ عَلَيْهِ مِنَ الْإِثْمِ مِثْلُ آثَامِ مَنْ يَتَّبِعُهُ لَا يَنْقُصُ ذَلِكَ مِنْ آثَامِهِمْ شَيْئًا

*whoever calls to misguidance, then he receives of sin similar to the sins of those who followed him, without that diminishing anything from their sins.<sup>5</sup>*

Publishing and posting the Mutabarrijāt is calling to sin. The Hadīth says one who calls people to sin will carry the burden of that sin and the sins of those who

<sup>5</sup> Tirmidhi: 2674

commit it because of him, without their sins being diminished in any way. Allāh سبحانه وتعالى said

وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ

*Do not cooperate in sin and aggression.*<sup>6</sup>

Don't cooperate in sin. Don't cooperate in transgression.

وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ

*And fear Allāh; Indeed, Allāh is severe in penalty.*<sup>7</sup>

Because He's severe in His punishment.

One who for example, intentionally, goes to sites knowing for sure they display pictures of Mutabarrijāt, women who are uncovered, commits a sin from the first glance. That's not even among the exempted, sudden glances, because he knew what he was going to see. Imagine the sinner providing and making this Harām available for everyone to see.

Sometimes there's a Darūrah, a woman may show her face to someone she intends to marry in the presence of her father or her Wali. That's exempted. An example of Darūrah would be for example, a medical emergency, where there is no female physician to attend to that sick woman, then yes, that's a Darūrah. Posting pictures claiming it'll help stop the genocide is *not* among the exceptions. That's actually making the problem worse. Those are the types of sins Du'āt — he said here “Du'āt” — those are the types of sins that Du'āt should be warning the

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<sup>6</sup> [5:2]

<sup>7</sup> Ibid.

Ummah to repent from so Allāh سبحانه وتعالى can lift this calamity. May Allāh aid and protect and grant victory to the children, men, and women in Gaza. Will the genocide in Gaza stop through posting a Mutabarriyah who speaks on this cause? Is that the proper way to stop a genocide from a person who fears Allāh سبحانه وتعالى and follows the Qur'ān and Sunnah and is honored by Allāh سبحانه وتعالى to give Da'wah? Suddenly the Ummah no longer has any Shaykh or Dā'iyah that spoke on this matter that we can quote. Now we need a Mutabarriyah to speak for us. There's no Kāfir or Muslim male who spoke on the matter except that Mutabarriyah, so we need to post her video. Let's give it to them. Let's say that Sāfirah, that Mutabarriyah was the only woman on this planet who spoke or said whatever she said in support of Gaza. Is it too difficult to quote her without her Tabarruj? Is it too hard to blur the face out and the 'Awrah out? Ten-year-olds now know how to blur faces out. Protecting one's Dīn from Harām is given precedence over those alleged benefits, especially when there are many ways to share those benefits through Halāl ways. That's *if* there are even actually benefits. The liberation of Filastīn and stopping the genocide in Gaza doesn't need Sāfirāt to take on the leading role. Assume the intention behind posting such videos is genuinely, truly to inform people about the truth of what's going on in a certain part of the world where Muslims are oppressed — and here I just used Gaza as an example because this is what's mentioned here. It's still not permissible, nor is that a justification because those goals do not justify committing forbidden means. Islām honors the purity of the means and the goals. Islām does not permit the achievement of noble, honorable goals, through filthy, Harām means.

To insinuate there's a major 'Awrah and a minor 'Awrah — he said because they're not showing the major Mughalladah 'Awrah — to insinuate there's a major and minor 'Awrah in a Hukm on a matter like this is Jahl Murakkab. The major 'Awrah being the private parts and the minor 'Awrah would be like the face, hands, and arms. So according to them, they can post the minor 'Awrah, but not the major 'Awrah. Let me dismantle that argument with one Hadīth. In Sahīh Al-Bukhāri, Al-Fadl Ibn 'Abbās رضي الله عنه was riding behind the Messenger ﷺ on the back of the Messenger ﷺ's camel. And Al-Fadl is known to everyone — a man raised under the hands of the Messenger ﷺ and a close relative of the Messenger ﷺ

ﷺ, the cousin of the Messenger ﷺ. The Messenger ﷺ stopped the she-camel to answer some questions, and among those asking questions was a woman described as a beautiful woman from Kath'am. Al-Fadl Ibn 'Abbās رضي الله عنه began to stare at that woman until the Messenger ﷺ took his chin and turned him away. He turned him away from that woman so he would no longer gaze at her. Now this was in the presence of the Messenger ﷺ, this was during Hajj, this was in public. What exactly did the Messenger ﷺ turn the face of Al-Fadl Ibn 'Abbās way from? He was looking towards a woman fully dressed and there isn't even proof that she was not wearing Niqāb, and I established that in a separate talk.<sup>8</sup> Let's assume, as some incorrectly state, that her face was actually uncovered. It's actually proof against posting videos of women's faces, because that's exactly what the Messenger ﷺ turned the Sahābi's face away from. The Messenger ﷺ turns the Sahābi's face away from a fully dressed woman, dressed head to toe while someone insinuates it's only the 'Awrah Mughalladhah that one cannot post or publish. What's worse than publishing such filth is justifying it with complete ignorance. One should fear of falling under the horrific warning,

لِيَحْمِلُوا أَوْزَارَهُمْ كَامِلَةً يَوْمَ الْقِيَامَةِ وَمِنْ أَوْزَارِ الَّذِينَ يُضِلُّونَهُمْ بِغَيْرِ عِلْمٍ

*That they may bear their own burdens [i.e., sins] in full on the Day of Resurrection and some of the burdens of those whom they misguide without [i.e., by lack of] knowledge.<sup>9</sup>*

They'll bear the full weight of their own sins and the sins of the ignorant ones they misled. One should fear of falling under those who Allāh سبحانه وتعالى called the greatest losers.

قُلْ هَلْ نُنَبِّئُكُمْ بِالْأَخْسَرِينَ أَعْمَالًا

<sup>8</sup> Transcript of the talk available [here](#).

<sup>9</sup> [16:25]

Say, [O Muḥammad], "Shall we [believers] inform you of the greatest losers as to [their] deeds?"

الَّذِينَ ضَلَّ سَعْيُهُمْ فِي الْحَيَاةِ الدُّنْيَا وَهُمْ يَحْسَبُونَ أَنَّهُمْ يُحْسِنُونَ صُنْعًا

[They are] those whose effort is lost in worldly life, while they think that they are doing well in work.<sup>10</sup>

The greatest losers are the ones who think they're doing good while their efforts go in vain. May Allāh سبحانه وتعالى guide them.

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<sup>10</sup> [18:103-104]