

397206 - Ruling on buying wigs to practice doing haircuts and new hairstyles, and the ruling on buying and selling human hair

the question

What is the ruling on buying wigs to train and practice doing haircuts and new hairstyles, but I will not put them on my head; I am only practising on them? Is it permissible to take pictures of them and put them on social media, as my work is doing haircuts and hairstyles, and I do not want to publish any pictures of women?

Detailed answer

Firstly:

It is haram to wear wigs, as has been explained previously in the answers to questions no. [1171](#) and [141074](#).

Secondly:

There is nothing wrong with buying wigs made of non-human hair to practice doing haircuts and hairstyles, and there is nothing wrong with taking pictures of them and putting them on social media, on condition that the haircuts and hairstyles do not resemble those of disbelieving women or promiscuous women.

With regard to human hair, it is not permissible to buy it, sell it or use it, because of its sanctity and respectable status.

It says in *al-Hidayah Sharh al-Bidayah* (3/46): It is not permissible to sell human hair or make use of it, because the human being is to be honoured and not be disrespected. Therefore it is not permissible for any part of him to be mishandled and treated with disrespect. End quote.

Al-Bahuti said in *Kashshaf al-Qina'* (1/57): It is not permissible to use human hair, even though it is deemed to be pure, because of its sanctity, which means that it is to be treated with respect. Allah, may He be exalted, says (interpretation of the meaning):

{And We have certainly honored the children of Adam} [al-Isra' 17:70]. End quote.

It says in *al-Mawsu'ah al-Fiqhiyyah* (26/102): The jurists are agreed that it is not permissible to make use of human hair, buying and selling it, because the human being is to be respected, because Allah, may He be glorified and exalted, says (interpretation of the meaning): {And We have certainly honored the children of Adam} [al-Isra' 17:70]. Therefore it is not permissible for any part of him to be mishandled and treated with disrespect. End quote.

And Allah knows best.