

1.2.7. Enforcement of selected restrictions on personal freedoms

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This chapter describes the enforcement of selected restrictions. Information on how some of these and other restrictions impact women's and girls' freedom of movement and access to work, education and state service is provided in chapter [4.4. Women and girls](#).

a) Gender segregation

The necessity of gender segregation is a central idea within the Taliban movement, which impacts the decisions of the de facto government.[302](#) From their perspective, as described by an analyst interviewed by Landinfo in 2022, gender segregating restrictions are needed for women to be able to leave their homes at all, as gender segregation must be maintained for women to access public spaces.[303](#) In order to uphold gender segregation, women have been barred from parks, gyms, public baths,[304](#) and from accessing secondary education.[305](#) Restrictions have moreover been put on some women-led business, and women shopkeepers have been relocated to designated floors at some markets, including in Mazar-e Sharif,[306](#) and Herat City.[307](#) Female and male staff have also been segregated in public offices,[308](#) and at many health facilities patients are only to be treated by health staff of the same sex.[309](#)

The 'Morality law' forbids unrelated men and women from looking at each other. It further instructs women not to leave their home unless there is an 'urgent need', and in such cases she is 'duty bound to hide her voice, face and body'. Unaccompanied or uncovered women are, moreover, not to be offered transport by commercial vehicles, nor are they to 'sit or mingle' with unrelated men.[310](#) According to the Afghan analyst, the restrictions on intermingling do not apply to public settings where many people are present at the same time.[311](#) However, a de facto MPVPV official interviewed by the AAN described women presence in markets in Kabul City as a problem, citing it as evidence that their approach of enforcing *sharia* through advisory measures was not being effective in the capital.[312](#)

In some more conservative areas, restrictions generally conform with local customs,[313](#) and have therefore not brought a notable difference.[314](#) In more conservative areas, women would already barely go outdoors due to social norms,[315](#) including many women in southern provinces who live in *purdah* – meaning that they are secluded from all men except close relatives.[316](#) Nevertheless, some women also in conservative areas have been noting some stricter enforcement, being particularly upset over the de facto MPVPV's authority to advise and question them,[317](#) and conservative families told the AAN that they were concerned about the de facto MPVPV enforcers' authority to question their relationships and interrogate female family members.[318](#)

A joint telesurvey with women and men across Afghanistan, carried out by UN Women, IOM and UNAMA, suggested that the enforcement of gender segregating restrictions significantly intensified within months following the introduction of the 'Morality law' in 2024,[319](#) including women's access to public spaces, mostly being felt in the Western, Central, and Southeastern regions.[320](#)

b) Dress codes and appearance

Dress codes for women

Women were instructed to cover their faces (preferably with a *burqa*) through a decree in May 2022.³²¹ The ‘Morality law’ of 31 July 2024, reiterated that women should cover their entire body and faces, and that women’s clothes should not be ‘thin, short or tight’.³²² The enforcement of restrictions on women’s clothing has varied depending on the local context.³²³ As described by a de facto government official, the interpretation of *hijab* differs across the country, although according to him most interpretations were in conflict with *sharia*.³²⁴ In more conservative areas the obligations generally conform with local customs,³²⁵ as women in general already wear fully covering garments,³²⁶ for example in Kandahar Province.³²⁷

The joint telesurvey with women and men across Afghanistan, carried out by UN Women, IOM and UNAMA, suggested that the enforcement of the restrictions on wearing ‘proper *hijab*’ intensified following the introduction of the ‘Morality law’, mostly being felt in Western, Central Highland north, and Northeastern regions.³²⁸ Sources identified the *hijab* requirement as one of the most policed aspects in 2025.³²⁹ A woman from a village in Baghlan Province told the AAN that women were forced to wear *burqa* when going outdoors,³³⁰ and in some areas in the provinces of Bamyan and Ghazni, women had reportedly been instructed to wear black gloves, which is more restrictive than the attire outlined in the ‘Morality Law’.³³¹

Kabul City remained distinct from other parts of Afghanistan as regards appearance, with many women continuing to wear *hijab* covering their hair together with a medical facemask to cover their faces.³³² There was reportedly also a new trend among young women in city areas dressing in the fully covering Arab-style *abaya*.³³³ Melissa Kerr Chiovenda, owner and lead researcher of Ereuna Research and Consulting (LLC) and affiliated faculty of anthropology at George Mason University, Fairfax, Virginia, stated that there was a bit of ‘breathing space’ for women in the centre of Kabul City as women did not wear ‘full *hijab*’ and did generally not face harassment for it.³³⁴ Meanwhile, in interviews with the AAN in 2025, some de facto MPVPV enforcers complained about how many Kabuli women were not wearing ‘proper’ *hijab*, and that many women would push back and respond rudely to their advice.³³⁵

The *chador* is mandatory in Herat City since May 2025, according to the UN Secretary-General’s report, and non-compliance has reportedly ‘led to detention and restricted access to markets and public transport’.³³⁶ The local de facto authorities reportedly issued further restrictions on 5 November 2025 requiring women entering public hospitals to wear a *burqa*.³³⁷ A local journalist suggested to BBC News on 12 November 2025, that the restrictions had laxed following criticism,³³⁸ while Human Rights Watch, citing exile media, reported on the restrictions expanding to all de facto government offices and to female teachers in primary schools. The same source, again citing exile media, reported on a female surgeon being arrested for hours earlier the same month for not wearing a *burqa*.³³⁹

There have been sporadic targeted enforcement campaigns of the *hijab* requirement, in Kabul City and other areas in the country, where women have been arrested for not wearing ‘proper hijab’ in January 2024,³⁴⁰ and again in Kabul City³⁴¹ and Herat City in July–September 2025.³⁴² According to UNAMA, more than 60 women and girls were arrested by the de facto MPVPV in 16–19 July 2025 in Kabul City. Some were arrested for a few hours and others overnight, and all were released upon the arrival of male relatives signing written guarantees of their future behaviour. UNAMA further reported on a group of women being detained in Herat City in September 2025, and on the de facto MPVPV establishing checkpoints to monitor women’s *hijab* in the Jebrael area of the city,³⁴³ which is mainly inhabited by ethnic Hazaras.³⁴⁴ Sources suggested that these intermittent enforcement efforts are applied to spread fear and, in turn, make people abide to the restrictions.³⁴⁵

Dress codes for men

In the ‘Morality law’ from July 2025, men are instructed to cover their bodies from the waist down to their knees, knees included. It moreover indicates that men are not to wear very tight clothes or clothes that make certain parts of the body apparent during ‘pastimes and exercise’. The law further stipulated that one is not to imitate non-Muslims in one’s appearance or character, or wear non-Islamic symbols such as crucifixes and neckties.³⁴⁶ The de facto MPVPV has also issued advisory instructions for barbers not to cut men’s beard or do ‘western style’ haircuts.³⁴⁷ The ‘Morality law’ also identified the ‘wrongful acts’ of ‘shaving one’s beard or reducing it to less than the width of a fist’, and ‘styling one’s hair in an un-Islamic manner’.³⁴⁸ Since March 2025, high school students and teachers must wear traditional uniforms as per a directive of the de facto Ministry of Education; reportedly a light-blue *shalwar kameez* and a cap or turban depending on their age.³⁴⁹ The directive was reportedly enforced to a varying degree in initial months.³⁵⁰

Some men have started to dress traditionally to avoid problems with the de facto authorities,³⁵¹ or to gain benefits by looking like the power elite.³⁵² A de facto MPVPV enforcer, however, told the AAN in 2025 that the city street view of Kabul City had not changed much in recent years, as men were still clean-shaved and ‘copying female styles’.³⁵³ In 2025, sources reported that men’s beards had become one of the most policed aspects.³⁵⁴ UNAMA noted that half of all arbitrary arrests made by the de facto MPVPV in the six months following the enactment of the ‘Morality law’ were related to non-compliant beards and hairstyles.³⁵⁵ A man from Ghazni Province, interviewed by the AAN in 2025, stated that he had lost his job for violating beard and clothing restrictions, as he liked to wear ‘the latest fashion’ at the time. He had been stopped twice and threatened with prison for slightly trimming his beard and had thereafter chosen to adapt to the restrictions.³⁵⁶ According to UNAMA, hundreds of men were arrested in Kandahar City in 1–12 July 2025 for shaving or trimming their beards. Their time in arrest ranged from a few hours up to three days, and they were reportedly released after promising to grow their beards. UNAMA further reported on a public trial in Kunar Province in September 2025, against three barbershop owners charged with providing grooming services. The accused were sentenced to imprisonment ranging from three to five months.³⁵⁷ Afghan media in exile, Amu TV, reported on a barber being detained in Faryab Province in July 2025, along with his customers, for shaving a beard.³⁵⁸

Some men have reportedly continued to cut their beards, clean shave and wear ‘western style haircuts’ in Kabul City, but there have been a general trend among men to dress more conservatively and to grow a beard.³⁵⁹ Some Afghan athletes were clean-shaved or had trimmed beards and wore ‘western-style’ haircuts in 2025, for example members of the Afghan Futsal team,³⁶⁰ and the Afghan U19 cricket team.³⁶¹

c) The ban on images of living beings

The ‘Morality law’ of 31 July 2024 instructed media not to publish reports that ‘contain pictures of animate objects’,³⁶² and proscribes ‘making pictures or videos of any animate object on computers or mobile phones, or any other such device’.³⁶³ The ban has not been uniformly enforced and some de facto officials have continued to appear in news broadcasts and post photographs on social media.³⁶⁴

The ban has been implemented by TV stations closing down or altering their content.³⁶⁵ This primarily concerns local branches of the state broadcaster Radio Television Afghanistan closing down as reported by AW,³⁶⁶ but there have also been reported cases of local television outlets shifting to radio broadcasting³⁶⁷ or only displaying natural landscapes with voice-over³⁶⁸ or only airing audio.³⁶⁹ National TV has reportedly continued to air visual content, such as TOLONews and Ariana.³⁷⁰ Afghan media in exile reported on the ban being enforced in 23 provinces, with a complete ban of broadcasting images of living beings being enforced in Paktya,³⁷¹ Nuristan, Sar-e Pul, Bamyan, Laghman, Zabul, Uruzgan, Helmand, Jawzjan, Faryab, Badghis, Farah, Daykundi, Kapisa, Panjsher, Kandahar, and Maidan Wardak.³⁷²

Inconsistent broadcasting was reported in seven provinces (Nimruz, Kunar, Logar, Nangarhar, Kunduz, Badakshan, Samangan), while media in remaining provinces still displayed images of people.³⁷³ Other sources suggested that the ban had also been enforced in Takhar Province.³⁷⁴ As noted by Ruttig in an interview with ACCORD in October 2024, the difficult information environment make certain issues ‘impossible’ to investigate on a national scale, as much information is anecdotal – including on the ban on

images of living beings.[375](#)

d) Congregational prayer

The ‘Morality law’ sets out several provisions on religious practice, including praying. It *inter alia* identifies the ‘wrongful acts’ of not praying, delaying one’s prayers, omitting mandatory prayers, not praying in congregation, or neglecting obligatory fasts. The law further specifies that the de facto MPVPV is to make sure that public transport adjust timetables so that people can observe prayers. People may be referred to court if, ‘without any valid excuse’, they ‘repeatedly omit[s] saying daily obligatory and mandatory prayers’, ‘repeatedly omit[s] joining in congregational prayers’. This also applies to communities who ‘collectively omit[s] saying the call to prayer or offering congregational prayers’. People may also be referred to court if they do not fast during Ramadan, or fail to ‘perform all the virtuous acts that are required of him or do[es] not avoid all the iniquitous acts from which he should refrain’.[376](#)

The AAN reported on congregational prayer for men as one of the most policed aspects of the de facto MPVPV.[377](#) Businesses have been subject to regular inspections to ensure that they close during prayer times,[378](#) and to record staff attendance.[379](#) Local aid organisations have also been facing such routine visits to control gender segregation and staff attendance at prayers.[380](#) The Afghan analyst explained that in areas with large populations, such as Kabul City, not everyone attends the mosque when there are calls for prayers (*azan*), and those who omit prayers do not typically face consequences. In contrast, inhabitants in smaller villager or more conservative areas could experience greater control and pressure to attend prayers.[381](#)

e) Music

In the initial years following the Taliban takeover, music was only unofficially banned,[382](#) and ‘taken for granted’[383](#) as the Taliban movement perceived music as prohibited by *sharia*.[384](#) The ‘Morality law’ from 31 July 2024, however, specified music ‘emanating from any gathering or from the home’ as a ‘wrongful act’. The same law instructed de facto MPVPV officials to ensure that drivers of commercial vehicles do not play music.[385](#)

Many musicians left Afghanistan after the Taliban takeover[386](#) or stopped performing,[387](#) and music generally stopped being played in public spaces.[388](#) After the Taliban takeover, music schools closed,[389](#) and in some instances, Taliban fighters subjected musicians to public shaming, physical violence, and arrests.[390](#) Music instruments were also destroyed[391](#) and burned.[392](#) In August 2024, the de facto MPVPV claimed that it had destroyed over 21 000 instruments in the past year alone.[393](#)

The enforcement of the ‘Morality law’s’ provisions on music has been inconsistent, although the UN Special Rapporteur on human rights in Afghanistan noted that it increased in 2025, ‘in particular in the south-eastern, eastern and western regions’. This included forced shutdown of several radio stations that had been playing music.[394](#) Music has continued to be played in some closed settings,[395](#) in private homes[396](#) and at wedding halls.[397](#) Sometimes people reportedly managed to pass arrangements with local de facto authorities to play music at a wedding parties for instance.[398](#) Meanwhile, arrests of individuals playing or listening to music have continued to be reported.[399](#) For example, 14 individuals were reportedly arrested in July 2025 for having played music in a private home in northern Takhar Province,[400](#) and according to Amnesty International young men have been flogged in public for listening to music.[401](#)

The de facto authorities have encouraged musicians to shift to reciting religious songs or poems.[402](#) This is a form of unaccompanied sung poetry, which they perceive as permissible. *Nasheeds*[403](#) or *taranas* are variants of sung poetry, the latter being the most popular form according to AAN expert Sabawoon Samim, with ‘melodies and texts deeply rooted in Pashtun folk culture’. Samim further explained that it is ‘the closest permissible thing to music’, frequently heard in weddings, taxis, and radio shows in the absence of other forms of allowed music. Some new variants duplicate ‘musical compositions of Pashto, Dari and Hindi songs’ accompanied by beatboxing instead of instruments. Such variants have however been officially banned, although they have ‘a wide fanbase’ including among Taliban members.[404](#)

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