

CLASS 8

SINS TAKEN LIGHTLY RELATED TO ATTIRE

Women wearing short, tight or see-through clothes

One of the ways in which our enemies are attacking us in modern times is by means of the fashions which they design and promote, and which have become popular among Muslims. These fashions do not cover anything, because they are so short, transparent or tight; many of them are inappropriate for wearing even in front of other women or one's mahrams! The Prophet ﷺ told us that these kinds of clothes would appear among the women of the last times, as was reported in the hadeeth narrated by Abu Hurayrah (may Allaah be pleased with him): "*There are two types of the people of Hell that I have not seen: people who have whips like the tails of cattle, with which they strike the people; and women who are dressed but naked, walking with an enticing gait, with their hair looking like the humps of camels, leaning sideways. They will not enter Paradise or even smell its fragrance, although its fragrance can be detected from such-and-such a distance.*" (Reported by Muslim, 3/1680).

Also included in this type of clothes are the garments worn by some women which have long slits from the hem, or pieces cut out here and there; when the wearer sits down, her 'awrah (i.e., everything except the face and hands) becomes visible, apart from the fact that by wearing such clothes a woman is resembling the kuffaar and following their fashions and trends of revealing clothes.

Another sad part is our sisters who think they are wearing Hijab are falling into this trap, they just cover their hair but then beautify their faces with so much make-up and wear such tight clothes. How can that be Hijab? How can that be covering oneself? Any sane mind would be able to say whether it is closer to dressed but naked or is considered as covered. It certainly is not covered!

Having images on Clothes

Another serious matter as regards clothing is the bad pictures which appear on some clothes, such as pictures of singers and rock groups, bottles of wine etc., pictures of animate beings which are forbidden in Islam, crosses, logos of immoral clubs and societies, or bad words which do not befit people of honour, which may be written in foreign languages.

We ask Allaah to keep us safe from all that.

Men wearing gold in any shape or form

Abu Moosa al-Ash'ari (may Allaah be pleased with him) reported that the Prophet ﷺ said: "*Silk and gold have been permitted for the females of my ummah, and have been forbidden for the males.*" (Reported by Imaam Ahmad, 4/393; see also Saheeh al-Jaami', 207).

The market nowadays is filled with any number of items designed for men, such as watches, spectacles, buttons, pens, chains and so-called "medallions," made of gold of various standards, or completely gold-plated. One of the common sins occurs in competitions where among the prizes are men's gold watches.

Ibn 'Abbaas (may Allaah be pleased with him) reported that the Messenger of Allaah ﷺ saw a man wearing a gold ring; he took it and threw it aside, saying, "*Would any of you take a burning ember from Hell and hold it in his hand?*" After the Prophet ﷺ had gone away, someone suggested to the man: "*Why don't you take your ring and benefit from it (sell it)?*" He said, "*No, by Allaah, I will never take it back when the Messenger of Allaah ﷺ has thrown it aside.*" (Reported by Muslim, 3/1655).

Dyeing hair black

Jaabir ibn 'Abdullah reported that Abu Quhaafah was brought on the day of the conquest of Makkah, and his head and beard were white like "thaghaamah" (a plant whose flowers and fruit are white). The Messenger of Allah ﷺ said: "*Change this with something, but avoid black.*" (Reported by Muslim, no. 3962).

Ibn 'Abbas (may Allah be pleased with him) said: "The Messenger of Allah ﷺ said: '*At the end of time there will be people who will dye their hair black like the crops of pigeons. They will never even smell the fragrance of Paradise.*'" (reported by Imam Ahmad, see also Saheeh al-Jaami', no. 8153).

It was also reported from the Prophet ﷺ that one should change grey hair, using any colour except black. Abu Dharr reported that the Prophet ﷺ said: "*The best things with which to change grey hair are henna and 'katam' (a plant similar to henna which is used as a dye).*" (Reported by al-Tirmidhi, no. 1675; he said: This is a saheeh hasan hadith).

Dyeing hair with pure black dye is haram because the Prophet ﷺ said: "*Avoid black,*" and because of the threat of punishment reported with regard to this matter. This ruling applies to **both men and women**.

But if the black dye is mixed with another colour, so that it is no longer black, there is nothing wrong with it.

Wearing wigs or hair extensions or hairpieces

Asmaa' bint Abi Bakr said: "A woman came to the Prophet ﷺ and said, 'O Messenger of Allaah, I have a daughter who is going to be married; she had a fever and lost much of her hair - can I give attach false hair to her head?' He said: 'Allaah has cursed the one who attaches false hair and the one who has this done.'" (Reported by Muslim, 3/1676).

Jaabir ibn 'Abdullaah said: "The Prophet ﷺ issued *strict instructions that no woman should add anything to her head.*" (Reported by Muslim, 3/1679).

Examples of this include the things known nowadays as wigs and hair extensions, and the many evil things with which salons are crowded. Also included are the artificial wigs worn by some actors and actresses who have no morals.

The ruling is the same for whether the wigs are made from natural or artificial hair, and is applicable for men and women.

A woman wearing perfume when going out or passing by non-mahram men

This practice is widespread nowadays, despite the stern warning of the Prophet ﷺ, who said: "*Any woman who applies perfume and then goes out among the people so that they could smell her fragrance is a zaaniyah (adulteress).*" (Reported by Imaam Ahmad, 4/418; see also Saheeh al-Jaami', 105).

Some women are very careless and take the matter too lightly, especially in front of drivers, shopkeepers, school porters, etc., even though Islam states very strictly that the woman who wears perfume must wash herself like a person must wash when in a state of janaanah (i.e., perform ghusl), if she wants to go out to the mosque. The Prophet ﷺ said: "*Any woman who wears perfume then goes out to the mosque, so that the fragrance can be discerned, her prayers will not be accepted until she performs ghusl like the ghusl to be performed when in a state of janaabah.*" (Reported by Imaam Ahmad, 2/444; see also Saheeh al-Jaami', 2703).

We complain to Allaah about the bukhoor and 'ood (types of incense) used at weddings and women's parties before people leave, and the use of strong-smelling perfumes in market-places, means of transportation and mixed gatherings in the mosques even during the nights of Ramadaan. Islaam tells us that women's perfume should be that which has colour but little smell. We ask Allaah not to despise us and not to punish righteous men and women for the deeds of foolish men and women. May He guide us all to the Straight Path.

Isbaal – Men wearing clothes that come down below the ankles

One of the things which people treat as insignificant, although it is serious in the sight of Allaah, is isbaal, which means lengthening one's clothes below the ankles; some people let their clothes touch the ground, and some allow them to drag on the floor behind them.

Abu Dharr (may Allaah be pleased with him) reported that the Prophet ﷺ said: *"There are three to whom Allaah will not speak on the Day of Resurrection, nor look at nor praise: the one who wears his lower garment below the ankles; the one who reminds others of his gifts or favours; and the one who sells his product by means of lies and false oaths."* (Reported by Muslim, 1/102).

The one who says, "I am not wearing my clothes below my ankles out of arrogance" is in fact praising himself in a way that is unacceptable. The warning against isbaal is issued to all, regardless of whether they do it out of arrogance or not, as the Prophet ﷺ said: *"Whatever part of the lower garment is below the ankles is in Hell."* (Reported by Imaam Ahmad, 6/254; see also Saheeh al-Jaami', 5571).

The person whose isbaal is the result of arrogance will be more severely punished than the one who has no such intention, as the Prophet ﷺ said: *"Whoever trails his garment out of pride, Allaah will not even look at him on the Day of Resurrection."* (Reported by al-Bukhaari, no. 3465, al-Bagha edition) - this is because he is combining two sins in one action.

Wearing any clothes below the ankle is haraam, as is indicated in the hadeeth reported by Ibn 'Umar (may Allaah be pleased with him and his father): *"Isbaal may be done with an izaar (lower garment), qamees (shirt or upper garment) and 'amaamah (turban); whoever drags any part of them on the ground out of pride, Allaah will not look at him on the Day of Resurrection."* (Reported by Abu Dawud, 4/353; see also Saheeh al-Jaami', 2770).

Women are permitted to lengthen their garments by one or two handspans to cover the feet or as a precaution against anything being uncovered by the wind, etc., but it is not permitted to do more than that, as is done with some wedding dresses which may have a train several metres long, which has to be carried behind the bride.

Women showing their ankles

Commonly seen around the world is that sisters who supposedly wear hijab wear pants/trousers that tight and display their ankles. At the time of the Prophet ﷺ women were keen to cover themselves completely, which includes covering the feet. They used to let the hem of their garments hang low. One of them asked the Messenger of Allah ﷺ about letting this hem touch what is on the ground, which may make it dirty, and he said: *"That which comes after it purifies it."* On another occasion, when he ﷺ said that women should let their hems down by one hand span, one of them said, *"But then her feet will show."* This indicates that they were keen to cover their feet and that the feet are part of that which must be covered.