

فك الله أسسه
SHAYKH NĀSIR AL-FAHD

لباس المرأة أمام النساء

The Clothing of Women
Around Other Women

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Written by:

The Noble Shaykh

Nasir Ibn Hamad Al-Fahd

(فك الله أسره)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ



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Please note: All footnotes included within this work are additional benefits from the translators,

Biography of the Author

The Noble Shaykh Nasir Al-Fahd

He is Nasir bin Hamad bin Humayn al-Fahd from the Faraheed from the Asa'idah, from al-Rawaqah from 'Utaybah, whose ancestors go back to the tribe of Bani Sa'd bin Bakr bin Hawaazin from 'Adnaan who were from those that nursed the Messenger (صلى الله عليه وسلم). His mother is Nura al-Ghazziy and her lineage goes back to the clans of ad-Dawasir.

His family's place of residence was in al-Thuwayr, and it is from the villages of al-Zulfī, and his father *Shaykh* Hamad Ibn Humayyin moved to Riyadh to work with *Shaykh al-'Allamah* Muhammad Ibn Ibrahim (رحمه الله), so he stayed with him for 18 years until he passed away.

Birth and Upbringing

He was born in Riyadh in the month of Shawwaal 1388 and that is where he was raised. After he completed his Secondary education, he began studying Engineering in Al-Malik Sa'ud University, and he was outstanding in it and the top student. And when he reached the 3rd year (of Engineering studies), he discontinued, so he transferred from it to the College of Shari'ah in The Islamic University of Imam Muhammad Ibn Sa'ud. And he memorised the entire Qur'an in 3 months at the age of 24, and he wrote on the first paper (page) from his Mus'haf that he was memorising from:

Accomplished - with the Praise of Allāh and His Success - the completion from it (i.e., the Qur'an) and memorised from cover to cover in a single achievement after 'Asr on Sunday 29/11/1412 from the Hijrah of the Mustafah (صلوات الله وسلامه عليه), and the beginning of its memorisation was in the beginning of Ramadan in the same year, and all Praise belongs to Allah who by His Praise the righteous deeds have been accomplished.

His Teachers & Study

He studied in the College under a group of teachers, most popular of them:

Shaykh ‘Abdul-Azeez bin ‘Abdullah ar-Rajihi

Shaykh ‘Abdul-Azeez bin ‘Abdullah al-ash-Shaykh

Shaykh Salih al-Atram

Shaykh ‘Abdullah ar-Rukban

Shaykh Zayd bin Fayyad (رحمه الله)

Shaykh Ahmad Ma’bad

And many others.

He was given an Ijazah in the college in the year 1412 AH finishing the top of his class. He was requested to study at the College of Shari'ah and Usul al-Deen again, so he chose Usul ad-Deen; Department of Creed and Contemporary Sects. He was also appointed as an Ustadh (teacher) in Thailand, and he debated a Jahmi over there. He gained victory over him and the audience applauded him.

He exerted efforts at the time in pursuit of stockpiling books, reading and researching, and he was very fond of reading. His son (Mus'ab Ibn Nasir al-Fahd) said, “I did not see him for a single hour at home without a book (in his hands), and he would take a book with him to the car and read it at the traffic lights, and if I were to say he reads 15 hours a day, I would have grievously wronged him unjustly.”

He excelled & proved to be outmatched in most fields of the Shari'ah; In 'Aqeedah and what is connected to it, Hadith, Rijal (the science of determining the reliable from the non-reliable narrator), Fiqh according to all of its Schools of Thought, Usul al-Fiqh, and Fara'idh (inheritance). He has an exceptional ability to derive rulings and to make conclusive statements.

He is also a Scholar of History and Genealogy as *Shaykh* Walid al-Sinani (أحسن الله فكاكه) was asked about some of the genealogies - as he is an expert in Genealogy who is unrivalled - he replied, "Ask that As'adi" meaning *Shaykh* Nasir al-Fahd.

His son said, “And some professors of 'Aqidah in the Imam (Muhammad Ibn Sa'ud) University have informed me, they said: 'Your father was my peer in studying {Masters Degree}, and he was the most intelligent man among us by heart, and the

quickest to memorise and understand, and there's nothing to criticise from him except for his harshness.'"

He also said, "And it has reached me that an Ustadh (teacher) in the Creed Department said to his students one day: 'There was a man in our department who had a lot of misconceptions, and no one was able to stand up to face him except for Nasir al-Fahd.'"

His Writings

He has written many books and articles, including:

- The Choices and Opinions of Shaykh al-Islam in Grammar and Morphology (Printed)
- The Notification of the Oppositions of (the Book) *al-'Itisam* (Printed)
- Establishing the Evidence for the Obligation of Breaking the Idols
- The Exposition Regarding the Disbelief of the One That Assists the Americans Part One: The Campaign Against Afghanistan
- The Exposition Regarding the Disbelief of the One That Assists the Americans Part Two: The Campaign Against Iraq
- The Clarification of the Danger of the Peace Process Against the Muslims
- The Ascertainment of the Issue of Clapping
- Notices Concerning the Books of (Hadith) Checking for Kitab at-Tawheed
- The Censure in Clarification of What the Bayan al-Muthaqqafin Contains of Falsehood
- *Jarh wat-Ta'dil* According to Ibn Hazm adh-Dhahiri
- The Ruling Upon Alcohol Based Perfumes
- A Refutation Against the Rafidah in their Accusation Against the Companions Tampering With the Qur'an
- A Letter to a Modernist
- A Treatise on the Ruling of Singing the Qur'an
- A Treatise in Refutation Against the Misconceptions of the *Murji'ah* Taken From the Words of *Shaykh* al-Islam Ibn Taymiyyah (رحمه الله)
- A Treatise Concerning the Shortening of the Travelers (Prayer) Behind the Resident (Imam)
- A Treatise Clarifying the Legality of Harshness Against the *Rafidah*

- Biography of *Shaykh* Muhammad ibn Ibrahim al-ash-Shaykh (رحمه الله) (Printed)
- Protecting *Majmu' al-Fatawa* from Misprint and Typographical Errors (Printed)
- The Islamic Video and 'Islamic Alternatives' (Printed)
- Refuting the Doubts of Hasan al-Maliki
- The Clothing of a Woman in front of Other Women
- A Summary of the Falsehoods of al-Qardawi
- Encyclopedia of the Settled Families of al-Asa'irah Clan (Printed)
- The Methodology of the Earlier Scholars in the matter of *Tadlis*
- The Stances With the Stances (A Refutation Against Some of the Comments of the Modern-Day *Murji'ah* Made Against the Book at-Tibyan)
- The Legality of Using Weapons of Mass Destruction

And other beneficial essays and works.

Imprisonment & Trials

In the year 1415 AH he was arrested and entered al-Ha'ir prison, and he remained in that prison for 3.5 years and was released in the year 1418 AH. After he was released, he became active on the Internet but he later turned away from it, due to the time restraint. As the visitors were increasing in numbers, and he wasn't able to make time for it, he organised a gathering at his house on Saturday and Tuesday every week between Maghrib and 'Isha', which revolved around mentioning new Hadiths and Reports, and the gathering was getting crowded to the extent that all sides (of the room) was filled up with people, so they would have to make a row right in the mid-point of the gathering (in-line with the *Shaykh*).

When Allah tested the Muslims with America going to war with Afghanistan, the *Shaykh* exerted efforts to incite the believers to support their brothers and warning them from allying with the *Kuffar* against the Muslims, and he did not change his stance until he was wanted (by the Saudi Taghut government), then he was imprisoned in the year 1424 AH. Since then the *Shaykh* has been in solitary prison, and he is prevented from seeing his family or speaking to them.

Allah has opened up for him in prison from His blessings, and increased him in an abundance of knowledge. For instance he completed the memorisation of the 9 books of Hadith from the 'Yahya compilation', and he memorised a good number of

Books and Mutun. He also read *Majmu' al-Fatawa* six times and he authored 85 Treatises. Furthermore he made the Usul al-Fiqh and Usul al-Tafsir of *Shaykh al-Islam* (Ibn Taymiyyah) into a poem consisting of more than 800 lines of poetry.

A brother who recently got released from prison said: Verily, some of the soldiers would say, 'What is with this brackish guy - he intends *Shaykh* Nasir - he sleeps for 4 hours, and spends the rest of his time praying and reading!'

Prison Conditions

Shaykh Nasir al-Fahd was put through extreme conditions in prison by the Saudi government such as solitary confinement, mental and physical torture, isolation from the other prisoners and acts of humiliation were committed against him. Does a man who memorised the *Kutub at-Tis'ah* (the nine books of Hadith: Bukhari, Muslim, Abu Dawud, Tirmidhi etc.) deserve to be treated in such a manner?

For more information see, *Shaykh Nasir al-Fahd Prison Conditions* by *Shaykh Ahmad Musa Jibril*.

Praise of the Scholars for Him

Al-'Allamah Hamoud bin Uqla ash-Shu'aybi (رحمه الله) said in his commendation for (the book), *The Exposition Regarding the Disbelief of the one that Assists the Americans*: "And the *Shaykh*, Nasir al-Fahd, may Allah grant him success, has many blessed efforts, for he has taken part and expended effort in giving victory to the truth and its people and repelling falsehood and its people. He has confronted them in many well-known books and essays. We ask Allah to write for him a goodly reward and keep him firm upon that."

His son said, "And some of our brothers have informed me, stating: 'Whenever the brothers would come to *Shaykh* Hamoud ash-Shu'aybi with a misconception for him to respond to, he would reply: Has *Shaykh* Nasir responded to it?'"

Shaykh al-Muhaddith Sulayman ibn Nasir al-Alwan said (in the same place), "So may Allah strengthen this *Shaykh*. How good it is that which his hands have written! It is worthy of a good reception from the People of Knowledge and seekers of the truth. So without further due, this is the book that has actualized 'Aqeedah and Fiqh upon the path of those that have passed from the Imams of guidance and the People of Knowledge and Taqwa."

He also said, “And he is from the expert memorisers of knowledge, and he has vast knowledge in many sciences, and he was oppressed in his prison-cell severely.”

Shaykh al-Muhaddith 'Abdullah as-Sa'd said, “And I have previously looked at other essays authored by *Shaykh* Nasir al-Fahd, and I have found all of them to be beneficial, firmly established upon following what the Qur'an and Sunnah has alluded too, taking a path in accordance with the Methodology of the Righteous Predecessors, this is what we see him to be, and only Allah, the Exalted, knows his true merits.”

May Allah the Most High protect the *Shaykh*, free him from the jail of the tyrants and continue to let the Muslims benefit from his knowledge.

— Adapted from a biography written by at-Tibyan Publications and by a biography written by his son Mus'ab Ibn Nasir al-Fahd (may Allah hasten their releases)

Introduction

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

All praise belongs to Allah and may peace and blessings be upon The Messenger of Allah.

To proceed:

Allah (سبحانه) has legislated the Hijab¹ and made it obligatory upon the women, as an elevation for them, and to guard their honor and chastity from indecency and immorality, and as a protection for society against corruption and evils. For the matter regarding women is founded upon the obligation of covering, and protection from what necessitates Tabarruj² and Sufoor³. So Allah (سبحانه) commanded women that they should let down the Jalabeeb⁴ over themselves, and to cover their faces, and to not display their adornments to non-mahram men, and He ordered them to stick to their homes, and He forbid for them the Tabarruj of Jahiliyyah⁵, and He forbid them from being alone with men or to mix with them, or to travel without a mahram⁶, and other than that from what is well known to the laymen and the learned [ones]. And all this is to protect women and men from Fitnah⁷, and to protect society from downfall.

And this matter — the Hijab of the Muslim women and their concealment— did not cease to be important, apparent, and well known from the time of the Prophet (صلى الله عليه وسلم), until the 14th century. Even during the weak periods of the Muslims

¹ Linguistically defined as a barrier or partition, Hijab is the clothing that has been made obligatory upon Muslim women to wear, that conceals their entire bodies, both the shape and the skin, except that which has been excluded (like one or two eyes to see the way)

² A woman revealing her adornments/'awrah before people who are not within the prohibited degrees.

³ Dazzling display of her adornments

⁴ Sing. Jilbab, outer garments

⁵ Times of ignorance, "And stay in your houses, and do not display yourselves like that of the times of ignorance..." 33:33

⁶ Male family members who are forbidden in marriage. Ibn 'Abbas (رضي الله عنه) said: The Prophet (صلى الله عليه وسلم) said: "No woman should travel except with a mahram." [Bukhari and Muslim]

⁷ Temptation

and the degradation of their majority, the practice of clinging to the Hijab amongst the women virtually endured — they did not leave it.

It was only until the movement for what is called "the emancipation of the woman" became prevalent that her emblematic characteristics (her concealment/proper Hijab) were eliminated and buried in many of the countries. And the Hijab remained in this land (Bilad Al Haramayn), praise be to Allah.

Outwardly, these countries are not affected by what seized the other countries. However, the beginning of its degradation has become apparent, and the carelessness of many women with regard to it (their concealment/Hijab) is not hidden from anyone who has eyes.

And one of the greatest routes of leaving the Hijab and rejecting it, is what has spread lately of foreign clothes and scandalous outfits, that are not befitting of the honorable Muslim women, and are not of their clothing.

[This indecent clothing is] brought from the lands of the kuffar. Showing off this clothing amongst the women became popular, and the race to buy and collect (the clothing from the lands of the kuffar) is widespread.

Like the clothing that is short, exposing, thin and transparent, the tight and stretchy, pants, and the like. So the women brag about these clothes, and they wear them in the parties and gatherings of only women, under the excuse that the men do not see them, and Allah's help is sought.

And all of what transpired is indeed a confirmation of what is narrated in the Saheeh, by Abu Hurairah (رضي الله عنه), from the Prophet (صلى الله عليه وسلم), he said:

“The Hour will not be established until my ummah copy the deeds of the previous nations and follow them very closely, span by span, and cubit by cubit (i.e., inch by inch).” It was said, “O Allah's Messenger (صلى الله عليه وسلم)! Do

you mean by those (nations) the Persians and the Byzantines? ” The Prophet (صلى الله عليه وسلم) said, “Who can it be other than they?”⁸

and what was also proven in the Saheeh, Abu Sa'id al-Khudri (رضي الله عنه) reported Allah's Messenger (صلى الله عليه وسلم) as saying:

“You would tread the same path as was trodden by those before you inch by inch and step by step so much so that if they had entered into the hole of the lizard, you would follow them in this also.” We said, “Allah's Messenger, do you mean The Jews and Christians?”

He said: “Who else?”⁹

Wearing these types of clothing and outfits mentioned is totally Haram. Wearing them before men or women is not permissible, and there are numerous proofs regarding this.

⁸ Al Bukhari (7319)

⁹ Al Bukhari (7319), Muslim (2669)

الدليل الأول

The First Proof:

[Is] all of the Shar'i proofs that indicate that women are 'Aurah¹⁰, and are obligated to be covered. And from those proofs is what was narrated by Al-Tirmidhi and Ibn Khuzaymah and Ibn Hibban in their Saheehs on the authority of Abdullah bin Mas'ud (رضي الله عنه), that The Prophet (ﷺ) said:

“The woman is 'Aurah.”¹¹

So this Hadith proves the basic principle about the woman, that she is 'Aurah. Nothing is excluded except what the proof indicates [to be excluded]. The actions of the Sahabah have proven that a woman can show to other women what regularly appears of her, like the face, hands, feet, hair, neck, and the like.

As for other than that, then there is no evidence to indicate that it is permissible to show to other women, or the mahrams. Rather, it is originally prohibited, and this is what is proven by the statements of the Sahabah about what a woman shows in front of [her] mahrams.

Abu Al-Hassan Ibn Al-Qattan [d. 628 H], may Allah have mercy on him said: "Question: Is it permissible for the believing woman to show another believing woman from her body that which is not from her 'Aurah, such as her chest, neck, back, and belly or not?

Some [scholars] say: It is not permissible, and all of that is 'Aurah when in front of a woman just as it is in front of a man. And this is what Qadhi Abdul Wahab said. Some [scholars] say: It is permissible for her to show of herself what she shows of adornments, and the areas where she wears them to those with whom she has

¹⁰ Something that needs to be concealed/covered

¹¹ At Tirmidhi (1155), Ibn Khuzayma (1593), Ibn Hibban (5690)

ties of the womb (mahrams), and that is the face, the hands, and the feet, regardless if she is viewed as beautiful or not¹² - and this is the most correct view." [End Quote]

And he also said: "As for the forbiddance of a woman displaying [herself] in front of another woman, [revealing] more than what she shows of herself in front of her mahrams, [it is] because of what has been established of the habit of women becoming inclined to one another, and when it happens that a cause for immoral desires becomes favorable, [this is] a breeding ground for temptation (fitnah)." [End Quote]

¹² As in, some misguided people claim that if she is not deemed beautiful then she does not need to cover this much etc.

الدليل الثاني

The Second Proof:

It was narrated by Imam Muslim, from Abu Hurayrah (رضي الله عنه), that The Prophet (صلى الله عليه وسلم) said:

“There are two types of the people of Hell that I have not seen yet: women who are clothed yet naked, walking with an enticing gait, with something on their heads that looks like the humps of camels, leaning to one side. They will never enter Paradise or even smell its fragrance, and men with whips like the tails of cattle, with which they strike the people.”¹³

And whoever wears such clothes, then indeed the description of The Prophet (صلى الله عليه وسلم) fits her, that she is “clothed yet naked”, and the great threat mentioned in the Hadith is applicable to her. The application of the Hadith upon her is in one of two ways:

The first way: That being “clothed yet naked” is a general description, undeniably including whomever fits the description whether she is coming out dressed like that in front of men, or that is her [manner of] dressing in front of women - because she fits the description in both cases.

And if the sin of one who comes out “clothed yet naked” in front of men is greater and worse, then the one who dresses like that in front of women also incurs a share of the blame and punishment, in accordance with what she fits of the

¹³ Muslim (2128)

description (mentioned in the hadith). Specifying the Hadith to one situation (i.e., only if she dresses like this in front of men) is not correct, for there is no evidence to its specification, and because The Messenger of Allah (ﷺ) said in the Hadith "with something on their heads that looks like the humps of camels, leaning to one side." And this description is not specific to being done only in front of men.¹⁴

The second way: That she incurs the punishment from the aspect of her imitating "women who are dressed but naked," for it is [narrated] in the authentic hadith:

“Whoever imitates a people is one of them.”¹⁵

So from either of the two ways (through which she would be included in the threat), the threat is great, which points to the greatness of this sin, and we ask Allah for wellbeing and steadfastness.

¹⁴ The meaning of "camel hump" mentioned in the Hadith is not limited to referring to the volumizing scrunchies or clips that women commonly wear beneath their headcovers. Rather, the meaning also includes a woman's real hair, if it is worn or tied in a way where it protrudes from her headcover and gives volume to it (such as high buns or high ponytails). These types of hairstyles would be forbidden even in front of other women and mahrams, as the Hadith mentioned above is general.

¹⁵ Sunan Abi Dawud (4031)

الدليل الثالث

The Third Proof:

[Is] That these types of clothing and fashions, all of them - or most of them - have come from the disbelievers. They are from their styles and their clothing, so wearing them is an imitation of the disbelievers. Imitation of the disbelievers is forbidden (Haram) and completely impermissible generally - and specifically in imitating them in their dress.

For it is narrated in the Saheeh, from Abdullah ibn 'Amr ibn Al 'Aas, that The Messenger of Allah (ﷺ) saw him wearing the clothing of the disbelievers, so He (ﷺ) said to him:

“Indeed these (clothes) are from the clothing of the disbelievers, so do not wear them.”¹⁶

And in the Saheeh, from 'Umar ibn Al Khattab (رضي الله عنه), that he sent word to the Muslims in Khurasan saying: Beware of luxury and the garbs of the Mushrikeen.¹⁷

And Imam Ahmad and Abu Dawud narrated from Ibn 'Umar (رضي الله عنه) that The Messenger of Allah (ﷺ) said:

“Whoever imitates a people is one of them.”¹⁸

Shaykh Al-Islam Ibn Taymiyyah (رحمه الله) said about this Hadith: “And this hadith, at the very least, necessitates the prohibition of imitating them (the

¹⁶ Muslim (2077)

¹⁷ Al Bukhari (5829), Muslim (2069)

¹⁸ Sunan Abi Dawud (4031)

disbelievers), even though by its apparent meaning it necessitates the kufr of the one who imitates them, as He (سبحانه وتعالى) said: *And whoever from among you takes them as allies, then indeed he is one of them.*¹⁹ [End Quote]

And imitating the disbelievers doesn't necessarily mean that the imitator intends to imitate them, rather simply falling into it (imitation) is sufficient to be included in the punishment, as long as he knows that this (whatever he is imitating of them) is from the actions of the disbelievers.

Shaykh Al-Islam also said: And [the hukm of] imitation [of the disbelievers] generally encompasses actions which are done solely because they (the disbelievers) did it (i.e., copying them only because they did this action, for no other reason) - and this is rare. And [included in the hukm] is [also] the one who does so (imitates an action) for any purpose, [and it is still deemed imitation] as long as the origin of this action was by those who are being imitated.²⁰ [End Quote]

Just as falling into imitation [of the disbelievers] is forbidden in and of itself, [it is also forbidden for the reason that] it also results in another corruption - and that is the inward inclination and support toward those they imitate outwardly, just as Shaykh Al-Islam said: Verily, the act of imitating [someone] outwardly brings about a type of affection and love and support inwardly (to those they are imitating). Just as the love someone feels inwardly brings about the [outward] imitation [of that which they love], and this is a matter that experience and sense attest to. [End Quote]

And this is what is happening, for you find the women who persist in wearing this clothing are fascinated with the disbelieving women in most of what they do. And Allah's help is sought.

¹⁹ Al-Maa'idah: 51

²⁰ e.g., Muslim women wearing tight jeans is an imitation of the disbelieving women, because it originated from them. Whereas Muslim women piercing their ears multiple times is not considered imitation, as it is an action that did not originate from the disbelieving women.

الدليل الرابع

The Fourth Proof:

[Is] That the majority of these styles of clothing possess [the element] of imitating men. And indeed, there has come a severe threat upon the women who imitate men. Al-Bukhari, Abu Dawud, At-Tirmidhi, An-Nasa'i, and Ibn Majah - all narrated the Hadith from Ibn 'Abbas (رضي الله عنه) [who] said:

“The Messenger of Allah (صلى الله عليه وسلم) cursed the women who imitate men and the men who imitate women.”²¹

And Ahmad and Abu Dawud narrated from Abu Hurayrah (رضي الله عنه):

“The Messenger of Allah (صلى الله عليه وسلم) cursed a man who puts on the dress of women, and a woman who puts on the dress of men.”²²

And Abu Dawud narrated from A'isha (رضي الله عنها), that she said:

“The Messenger of Allah (صلى الله عليه وسلم) cursed masculine women.”²³

And Ahmad transmitted a Hadith from Abdullah Ibn 'Umar and Ibn Al-'Aas, that he saw a woman wearing a bow while she walked the walk of men. So he said, “Who is this?” And it was said to him: “This is Umm Sa'eed bint Abi Jahl, so he said, “I heard the Messenger of Allah (صلى الله عليه وسلم) say:

“The women who imitate men are not from us.”

²¹ Al Bukhari (5885), At-Tirmidhi (2784), Ibn Maajah (1904), Abu Dawud (4097)

²² Abu Dawud (4097)

²³ Abu Dawud (4099)

And these ahadith and others, indicate that this matter (women imitating men and vice versa) is from the major sins. For the curse of Allah is the expulsion and exclusion from the Mercy of Allah, and is not brought upon, except due to a grave matter.

Shaykh Al-Islam Ibn Taymiyyah (رحمه الله تعالى) said: “And [the meaning] here is also not intended [to be applied] simply to the veiling and covering of women without differentiating between them and the men. Rather this difference is also intended (that women should not imitate men & vice versa), even if it just so happened that the two genders shared the same clothing of the opposite gender in what conceals and covers [their respective ‘awrah], it remains forbidden [to do so] to prevent both genders from imitating each other’s dress.²⁴ And for this reason the expression of forbiddance comes by way of the word ‘At-Tashabuh’ (imitation) in his (صلى الله عليه وسلم) saying, “Allah cursed the women who imitate men and the men who imitate women.” And he [also] said, “Allah cursed men who are effeminate and women who take the similitude of men...” And the woman who imitates men acquires [qualities] from their mannerisms until At-Tabarruj, Al-Buruz²⁵, and [casually] engaging with

²⁴ i.e., The ahadith should not be restricted to the understanding that the difference between men and women's dress is only about covering their respective 'awrah (as men and women have different 'Awarahs, therefore each gender conceals differently). There was never a question about the obligation of concealment and veiling. Rather, the meaning of the ahadith also includes that while the clothing should cover the 'Awarah, it is necessary that a difference should be maintained between the dress of women and men. Therefore, both genders should not be satisfied simply because their clothing covers their 'Awarah, rather, it is also upon them to maintain a distinguishable difference in dress. This is to avoid Tashabbuh (imitation), as well as falling into the category of those whom Allah has cursed in the aforementioned ahadith, and we seek refuge in Allah. In these times, the calling to the forbiddance of Tashabbuh is viewed as extreme, and the obligation of concealing the 'awrah (which is an established obligation that was never questioned before) is being challenged, Wallahul Musta'an.

²⁵ Flashy display of adornment, standing out

men²⁶ manifests [in her behavior] - which may lead some women to present

²⁶ Note: The exemplary conduct women should strive for was made apparent in the Qur'an, by Allah's testimony of the two women of Madyan who were helped by Musa (عليه السلام):

"And when he arrived at the water of Madyan (Midian) he found there a group of men watering (their flocks), and besides them he found two women who were keeping back (their flocks). He said: "What is the matter with you?" They said: "We cannot water (our flocks) until the shepherds take (their flocks). And our father is a very old man." [Al-Qasas: 23]

In Tafsir Ibn Kathir, it is explained that these women were kept back by the men watering their flocks - they were stopping their sheep from drinking with the sheep of those shepherds, lest some harm come to them. When Musa (عليه السلام) saw them, he felt sorry for them and took pity on them. He said, ما خطبكمما

This word is an intense question that cannot simply be translated into, "what is the matter with you?" The Arabic language's intricacies are not always given their due right in translation. He is asking, "What is the severe situation that you are in?" or "What is the calamity that has caused you both to be in this state?" In Surat Al-Hijr: 57 Ibrahim (عليه السلام) asks the angels, قَالَ فَمَا خَطْبِكُمْ أَيُّهَا الْمُرْسَلُونَ, He said: "What then is the business for which you have come, O messengers?"

Again, this word, Khatbukum, is used to convey an intense question. What is the grave calamity that you messengers were sent down for? And we know from the Qur'an they were sent to destroy and punish the people of Lut (عليه السلام). So this word's application, Khatbukum (خَطْبُكُمْ), should be taken into great consideration.

Musa is astonished, what is the grave situation that has led these two women to be out, watering their sheep amongst all these shepherds (men)? Musa (عليه السلام), even in his dire state after traversing the desert, took pity on them and helped them.

What did the women say in response? What was their excuse? "And our father is a very old man." They had no men to work for them, and their father was old. This was the necessity that caused them to be in this situation, not like the necessities women claim to have today when they leave their homes and work around men, and we ask Allah to guide us.

"Then there came to him one of the two women, walking shyly. She said, "Verily, my father calls you that he may reward you for having watered (our flocks) for us..." [Al-Qasas: 25]

(Then there came to him one of them, walking shyly) meaning, she was walking like a free woman, as it was narrated from The Commander of the Faithful, `Umar (رضي الله عنه): "She was covering herself from them with the folds of her garment." Ibn Abi Hatim recorded that `Amr bin Maymun said, `Umar (رضي الله عنه) said: "She came walking shyly, putting her garment over her face. She was not one of those audacious women who come and go as they please." This chain of narrators is Sahih.

(She said: "Verily, my father calls you that he may reward you for having watered (our flocks) for us.") This is an example of good manners: she did not invite him directly lest he have some suspicious thoughts about her. Rather she said: "My father is inviting you so that he may reward you for watering our sheep," i.e., give you some payment for that.

The term used here, 'Istihyaa' is a صفة مبالغة (intensive adjective), which indicates a significant amount of Haya' (modesty/shyness) as a part of her character.

Haya' is a sifa (adjective), and 'Istihyaa' is the intensified version of this sifa. Allah did not say "Haya'", He سبحانه و تعالى said, "'Istihyaa'". This additional emphasis on its root word Haya' cannot be understated. This description means, she is modest in nature - always, in every situation, whether alone or around others. She is very cautious and avoids any chance to make herself susceptible to immodesty. She did not even give Musa (عليه السلام) Salam. When she approached him, she did not even thank him herself, she immediately informed him why she approached him. She was straight to the point and did not go back and forth with him, even though he had helped her immensely. One can only imagine the control it takes to not express gratitude for a much appreciated act of kindness - all to preserve her modesty and expel any chance for suspicion.

She has nurtured this quality of Haya', and has reached a level of 'ihsaan (perfection), and we know this because Allah is the one who described her, in the Qur'an. For verily, He knows what they conceal and what they reveal. Verily, He is the All-Knower of the (innermost secrets) of the breasts. [Hud:5]

Imagine the Haya' a woman must have to have Allah testify for it in the Qur'an, الله أكبر.

themselves the way a man does. And she will demand to be above men the way men are above women²⁷, and she will perform acts that negate the ordained modesty and shyness women [must have]. And this fate can happen once imitation [takes place]. And if it is made clear that there must be a difference between the dress of men and women - a difference that distinguishes the men from the women, whilst the dress of women is concealing and veiling - the previously mentioned will not happen.

The basis of this matter was made apparent, and it is clear that if the majority of a [type of] dress is worn by men, the woman is forbidden from [wearing it]. And if [the type of dress] is concealing like "Al-Furaji" (a type of concealing dress that men wear) - which had become customary in some countries for only men to wear - the forbiddance of changing the custom (of only men wearing it) [becomes nullified], if the difference [of women's clothing to men's] was not concealing enough.²⁸

For women are commanded to wear that which is more concealing, even if there was no difference [between the gender's clothing]. And if both lack of concealment and imitation [of men] were combined [in the dress of a woman], this is forbidden from both angles (that it is an imitation of men, and it does not conceal her body properly). And Allah knows best." [End Quote]

In two Ayahs, the utmost mannerisms of Haya' were demonstrated to us by the conduct of these women, and may Allah grant it to all women who seek it and strive for it.

Narrated by Ibn Abi Shaybah, that 'Umar (رضي الله عنه) said: [The] Ugliest women [are] السلفع (The Salfa').

Salfa' meaning: the woman who is audacious with men and does not shy from them.

And verily, the wall of Haya' that women and men must maintain in their conduct with each other is broken when such behavior becomes habitual, and we seek refuge in Allah from all evil.

²⁷ An-Nisaa':34

²⁸ i.e., If the men's customary clothing provides more coverage and concealment than the women's customary clothing, she is permitted to wear such clothing (on the condition that she is wearing it purely to better conceal herself, not for the purpose of imitating men in their dress).

الدليل الخامس

The Fifth Proof:

Verily, these styles of clothing contradict the way of Muslim women. For indeed the [correct] foundation of Muslim women is concealing [their body], safeguarding [their modesty & chastity], and [having] modesty/shyness in their gatherings and banquets. And this was the way of the Salaf and the righteous, virtuous women from the wives of the Messenger (ﷺ), to this age (their standard remains as our example to follow). You do not find this exposing clothing from their way. Nor from their dress, nor would they approve of it - rather they would forbid [wearing] it.

It is an apparent misguidance and a grave sin to exchange the clothing of righteous and pure [women], for the clothing of disbelieving women. And Allah's help is sought.

الدليل السادس

The Sixth Proof:

[Is] that if a woman were to wear the likes of this revealing clothing, [it would be] the destruction of her nobleness, the corruption of the Fitrah²⁹, and it strips modesty from her. And modesty is the crown of a woman and the foundation of her virtuousness, by the will of Allah (سبحانه و تعلى). And after Allah, it is that which guards [the woman] from falling into immoralities and sinful acts.

And in the two Sahihs, 'Imran bin Husain (رضي الله عنهما) reported: The Messenger of Allah (صلى الله عليه وسلم) said:

“Shyness does not bring anything except good.”³⁰

And also [mentioned in the two Sahihs] Ibn 'Umar (رضي الله عنهما) narrated that the Messenger of Allah (صلى الله عليه وسلم) said:

“Haya' (modesty, bashfulness etc.) is a part of Faith.”³¹

And Abu Dawud and An-Nasa'i and others narrated from Ya'la Ibn 'Ummayah (رضي الله عنه), that the Messenger (صلى الله عليه وسلم) said:

“Allah is characterized by modesty and concealment and loves modesty and concealment...”³²

And [if] the veil of modesty falls from the woman, she [ultimately] falls into the abyss of depravity, and we seek refuge in Allah.

²⁹ The natural state she was created in, the innate modesty Allah created her with

³⁰ Al Bukhari (6117), Muslim (63)

³¹ Al Bukhari (6118), Muslim (61)

³² Abu Dawud (4012), An Nasa'i (406)

الدليل السابع

The Seventh Proof:

[Is] that wearing these types of clothes is a means to abandoning modesty altogether, throwing away the Hijab completely, and coming out in front of men, or showing some [of her] adornments to them, or being careless in her veiling/covering before them. And indeed, all of these [qualities] have been taking place in those [women] who wear these types of clothing.

You will find them from amongst the most lenient women regarding Al-Hijab and Al-Sitr³³, and that is only due to the loss of sanctity for concealing/veiling, from [within] themselves - once they had become accustomed to [wearing] these [types] of clothes.

And indeed, immorality begins small³⁴ then it grows big and great - with the absence of those who oppose it - until it spreads its evil and its harm becomes prevalent, and it becomes difficult to change. And from the well known and established [principles] is that whatever is a means that leads to Haram, then [acting upon that means] is also Haram, as the means take the same ruling as the objective.³⁵

³³ meaning concealment, protection, shelter - referring to the proper concealment a woman is obligated to uphold

³⁴ "...And follow not the footsteps of Shaitan. Verily, he is to you an open enemy." [2:168]. Shaytaan will never give his motive away from the first whispers he whispers into the son of Adam. He always plots by way of baby steps, and every whisper is calculated to direct the son of Adam away from the straight path and into immoralities and Fitān. And verily, wearing the likes of this clothing has been proven to be a means to great immoralities, and Fitān - and we seek refuge in Allah from all evil

³⁵ Referring to the Fiqhi rule: The means take the same ruling as the objective. Meaning that if something is prohibited, then every type of procedure, means, and process which leads to that thing, is prohibited likewise.

الدليل الثامن

The Eight Proof:

Indeed, due to the prevalence of these clothes and outfits, Fitnah (temptation) between women has been occurring, to a great extent. For verily, there are those amongst women who are religiously deficient - void of nobility and modesty.

And indeed some of them take a liking to each other, and this leads to matters taking place between them [that result in] unfathomable consequences. And these outfits are a way to stir up [sexual] instincts between them that lead to Haram (such as lesbianism, etc.). And indeed the chaste, pure woman may also fall into this, if she is careless and attends such gatherings in which the women wear such clothing. For verily, women are weak, and the Shaytaan is eager to ensnare them in his traps. The intelligent woman is the one who fortifies herself with the religion and chastity, and distances herself from places of Fitnah (e.g., female gatherings where this type of clothing will be worn).

And we previously quoted the statement of Ibn Al-Qattan: “As for the forbiddance of a woman displaying [herself] in front of another woman, [revealing] more than what she shows of herself in front of her mahrams, [it is] because of what has been established of the habit of women becoming inclined to one another, and when it happens that a cause for immoral desires becomes favorable, [this is] a breeding ground for temptation (fitnah).” [End Quote]

Conclusion

In conclusion, the prudent woman is the one who distances herself from Fitan, thereby pleasing her Lord, and acts according to the Sunnah of her Messenger صلى الله عليه وسلم. She knows that honor lies in her Hijab, in her concealment, and in her modesty. And she knows that the enemies of Islam are plotting in order to strip her of her modesty, so that they can easily strip her of her Hijab after that. So she fortifies herself with the religion, and abandons the doubtful matters as well as the places [shrouded by] uncertainty, and she makes the Mothers of the Believers (the wives of The Prophet صلى الله عليه وسلم) her role models, and follows in the footprints of the righteous women, and shields herself and her home from these evils.

And it is upon the Muslim that he must protect himself and his family from that which results in Allah's punishment and necessitates His anger, by advising, reminding, admonishing, and taking hold of the hand (physically stopping them). For verily Allah (سبحانه) said:

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا قُوا أَنفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ﴾

“O you who believe! Save yourself and your families from a fire, the fuel of which is men and stones.”³⁶

I ask Allah to protect the women of the Muslims from Tabarruj, and Sufoor, and from all causes of temptation. And may the blessing of Allah be upon our Prophet Muhammad, and upon his family, and all his companions.

³⁶ At-Tahrim: 6

May Allah increase the Shaykh in reward, hasten his release, ease all his affairs, and return him to his family safe and sound. And may Allah make this attempt at translating his booklet a means to guiding Muslim women to the straight path. May Allah accept from us, grant us His blessings, and forgive our shortcomings and mistakes, and allow Muslims to benefit from this Da'wah.

Allahumma Ameen.



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