

Sinful Women

Introduction

Prophet's weeping

'Ali (may Allah be pleased with him) said that he and his wife Fatima came to the Prophet (may Allah bless him and grant him peace) for a visit and found him weeping bitterly. 'Ali (may Allah be pleased with him) said to him: "May my parents be ransomed for you, O Messenger of Allah! (may Allah bless him and grant him peace) what makes you weep? He replied "O 'Ali, during my night journey to the Heavens, I saw a number of my Ummah being punished in various ways, and I am weeping at the severity of their torment...

- 1) I saw a women hanging by her hair and her brain boiling;
- 2) another woman was hanging by her tongue and hot liquid was being poured down her throat;
- 3) another one was hanging by her breasts;
- 4) another woman's feet clung to her breasts and her hands to her forehead;
- 5) another woman, whose head was that of a pig and whose body was that of a donkey, being tormented in many different ways;
- 6) and another women was in the form of a dog and fire was entering her mouth and coming out from her rear end, while the angels were hitting her with hammers of fire.²

Fatima (may Allah be pleased with her) stood up and said "O Messenger of Allah! (may Allah bless him and grant him peace) what were the deeds of these women for which they suffer such punishment?" he replied "O daughter!

- 1) As for the one who was hanging by her hair and her brain boiling, she did not cover her hair in front of men;
- 2) the one who was hanging by her tongue and hot liquid was being poured down her throat, used to annoy her husband;
- 3) the one hanging by her breast used to defile her husband's bed (i.e. commit adultery);
- 4) the one whose feet were tied to her breasts and her hands to her forehead did not wash herself after sexual intercourse or finishing menstruation, and she made fun of prayer;
- 5) the one with a pig's head and a donkey's body used to carry around slanderous tales;
- 6) And the one in the form of a dog and fire was entering her mouth and coming out from her rear end, used to be envious and to recount her favours to others."ⁱ

Let's look and examine them individually:

The First Woman

- 1) The first woman was hanging by her hair and her brain boiling as she did not cover her hair in front of men.

Abu Hurayrah (may Allah be pleased with him) narrated that the Prophet (may Allah bless him and grant him peace) once said, "Two kinds of folks would be in the worst situation in Hell. Firstly, those officials who would carry with them whips looking like the tails of cows, and they would use them for whipping people. Secondly, those women who would be naked despite wearing clothes (due to wearing see-through and tight clothes); they would attract strangers (men) towards them and will themselves be attracted to them. Their heads will be hanging on a side like the humps of fast camels. They will neither enter Paradise nor would they even smell the fragrance of it despite the fact that the fragrance of Paradise will reach far distances."ⁱⁱ

Abu Hurayrah (may Allah be pleased with him) narrates that the Messenger of Allah (may Allah bless him and grant him peace) said, "There are two types of inhabitants in the Hell fire; from which one of them are those women who would seem to be wearing clothing, however, they appeared naked, such women will not enter paradise nor will they smell the scent of paradise."ⁱⁱⁱ

Meaning they wear transparent clothing, or clothing that reveals the body, or some parts of the body have no clothing at all, revealing the body.

Punishment of the grave

The following incident took place in a place called Ghalkat. A person passed a graveyard when all of a sudden he heard a voice from a grave nearby saying "Take me out of here I am alive!" when he heard this a couple of times he thought it was his conscious and that it was not coming from the grave, however, when he heard it continuously he believed that it was in reality coming from the grave. He went to the nearest village and shouted gathering the people and informing them of his experience. Some people went with him and heard this voice coming from the grave. They decided to ask the local Imam if it would be permissible to open the grave. The Imam said if you are certain that she is alive then open the grave and take her out. Some people gathered courage and went to the cemetery and dug the grave. As soon as the body was visible they saw a naked woman sat inside and her shroud had been torn away from her and she was saying "Quickly get my clothes from my house. I will only come out with my clothes on."

Some of the men ran to her house and informed her household whom then came with some clothing, a large veil and threw it in the grave. She wore the clothing and put on the veil. She came out of the grave and ran towards her house and hid into a room.

Those present at the cemetery ran after her and knocked on the door. She said "I will open the door, however, only the person who can bear to see me (with courage) should come in as my situation is such that no – one will have the ability to see me."

The people were frightened to go inside; however, two or three men with courage went in.

Punishment of unveiling

When these men went in she was covered with her veil, she first unveiled her head! They saw with shock that she had no hair neither she had the skin on her head and all that was visible was bones. They asked her "Where is your hair?" she replied "When I was alive I would exit my house without covering my head. When I died and was laid in the grave, the angels gripped my hair and with my hair my skin came out too."

If someone has doubt in this incident then read the following verse of the Qur'an:

Surely Allah can do everything.^{iv}

Displaying in front of non-Mehram

After this she unveiled her face and to their surprise it was so scary that besides her teeth nothing could be recognised, she didn't have any lips. They asked her "What happened to your lips?" she said "I would make myself up and go in front of non-permissible males, because of this my lips have been cut!"

Punishment of wearing nail polish

After this she unveiled her hands and feet, she did not have any finger or toe nails, they asked "Where are your nails?" she replied "I would apply nail polish and because of this my nails were torn away."^v

After saying this she became unconscious and once again became deceased. Hence, these people took her back to the cemetery. Allah (The Exalted) wanted to teach people a lesson, see what happened to her and she was given such severe punishment, may Allah save us all, Ameen! Let us learn a lesson from this and warn others too. We are bombarded from the fashion industries and Muslims blindly following without thinking.

Anas (may Allah be pleased with him) said that a man came to the Messenger of Allah (may Allah bless him and grant him peace) saying, "When will the Last Hour come, Messenger of Allah?" The Messenger of Allah (may Allah bless him and grant him peace) said, 'What have you prepared for it?' The person replied, 'I have not prepared a lot of prayer or Fast or Charity for it, but I love Allah (The Exalted) and his Messenger (may Allah bless him and grant him peace)' The Messenger of Allah (may Allah bless him and grant him peace) said, 'You will be with the one you love'.^{vi}

Do we want to be raised on the day of Judgement with those who follow today's fashion?

The Messenger of Allah (may Allah bless him and grant him peace) also said: "Whoever gives life to one of my Sunnahs which was eliminated after my time will receive the reward of all those who practice it without their reward being diminished..."^{vii}

This is the chance to increase our rewards for the hereafter and abstain from sin.

Use of henna (mehndi)

The Shariah (Islamic law) allows women to use henna. Hindh-Binte-'Ukbah (may Allah be pleased with her) said to the Messenger of Allah (may Allah bless him and grant him peace), "I want to take oath to you," to which the Messenger of Allah replied, "First go and colour your hands." ^{viii}

Ibn Abbas, may Allah be pleased with him, has reported that the Messenger of Allah, may Allah bless him and grant him peace, saying, "May Allah (The Exalted) curse the men who make feminine looks and the women who adopt the resemblance of men". ^{ix}

Male or a Female?

A woman wished to give the Messenger of Allah (may Allah bless him and grant him peace) a book (from behind a curtain), the Messenger of Allah (may Allah bless him and grant him peace) withdrew his hands and said, "I cannot tell whether this is a male or a female's hand." The woman replied, "It is a woman's hand," The Messenger of Allah (may Allah bless him and grant him peace) replied "If it is a woman's hand then the fingers should be coloured with henna." ^x

It is important to learn from the previous two hadiths that it is advisable for women to colour her hands and feet with henna. If a woman does not wish to colour her hands and feet then she should at least colour her fingernails, so that one can distinguish between a man's hand and a woman's hand. Therefore if a woman is interested in colouring her hands then she should not use nail polish, but should resort to henna as the Messenger of Allah (may Allah bless him and grant him peace) agreed with it.

Men & Henna

It is forbidden for men to apply Henna (mehndi) on their hands or feet. If applied on a young boy then the person putting the henna on him is responsible for the sin.

Abu Hurayrah (may Allah be pleased with him) narrates that a person was brought to the Messenger of Allah (may Allah bless him and grant him peace) whose hands and feet were coloured with henna. The Messenger of Allah (may Allah bless him and grant him peace) asked, "Why did he do this?" people replied that he imitates women. The Messenger of Allah (may Allah bless him and grant him peace) said, "Send him out of Madinah." ^{xi}

Filing the teeth

Filing of teeth for beauty and plucking of eyebrows are both grave sins, and will not be protected by the punishment of Allah (The Exalted).

'Abd Allah ibn Mas'ud (may Allah be pleased with him) states that Allah (The Exalted) curse is on those who file their teeth and those who file them. Also on those who trim their eyebrows. Those who trim their eyebrows and beautify their teeth are changing the creation of Allah (The Exalted).

A woman came to 'Abd Allah bin Mas'ud (may Allah be pleased with him) and said, "I have heard that you have cursed such and such women." 'Abd Allah ibn Mas'ud (may Allah be pleased with him) said, "Why should I not curse such people, as did the Messenger of Allah (may Allah bless him and grant him peace) and as it states in the Book of Allah (The Exalted)." The woman said, "I have read the Book of Allah (The Exalted) and did not find such a thing." He said, "If you read it (with attention) surely you would have found it, have you not read"

"Yes, I have read this." The woman said. "The Messenger of Allah (may Allah bless him and grant him peace) has disallowed it." Said 'Abd Allah ibn Mas'ud (may Allah be pleased with him).

In another narration it states that your wife does some of these things, to which he said, "Go and see if she does." The woman went in and found that she didn't to which 'Abd Allah ibn Mas'ud (may Allah be pleased with him) said, "If my wife did such things I would not keep her with me." ^{xii}

Unlawful

It is haram (strictly prohibited) to file teeth, pluck eyebrows and to wear a headpiece (i.e. wig made out of someone else's hair for the sake of beauty). These things will make Allah (The Exalted) and the Messenger of Allah (may Allah bless him and grant him peace) unhappy. It is a very big sin for a woman to cut her hair even if her husband demands it.

If a person's eyebrows get too long it is permissible to trim them, however, it would be permissible for a woman to remove the hair from above the nose (if the eyebrows have linked) as this is considered to be not normal). It is also permissible to remove hair from hands, legs and chest. ^{xiii}

Wearing a head scarf

The reason for wearing a headscarf is to cover the hair. Some women wear the scarf in a manner that the front part of the hair is open, meaning the scarf is worn half way on the head, this is forbidden. Some women cover the front part but leave their plaits hanging from the back uncovered. This is also strictly forbidden. The correct method of wearing a scarf is to cover every hair, the ears, neck and chest should also be covered. If a scarf that is worn that the blackness or colour of the hair can be seen meaning it is transparent it is not permissible to wear and if Salaah is offered in this manner it will not count and will have to be repeated.^{xiv}

To cover the satr is necessary (Wajib) whether it be in or out of Salaah, or if in front of others. If she is on her own and not in Salaah then she should have from the naval including the knees covered.^{xv}

If the satr is covered, however, with transparent clothing this is not permissible and if Salaah is offered it will not count.^{xvi}

Clothing with which the colour of the skin can't be seen, however, the part of the body can be recognized is not allowed.^{xvii}

What is Satr-e-Aurat?

It is important to understand this as many seem to be ignorant about this fact. Satr-e-Aurat means to cover.

In Bahar-e-Shariat an encyclopaedia of Hanafi jurisprudence it states under the section of Salaah that except for the five parts i.e. face, both hands upto the wrists and both feet upto the ankles all the body is aurat, meaning should be covered. This is split into thirty parts of the body, however, we will mention those that are most neglected. The same rule applies in Salaah.

1. The head, meaning from the top of the head upto the start of the neck should be all covered without a single hair visible.
2. The hair that hangs down should also be covered.
3. The right ear
4. The left ear
5. The neck (and throat)
6. The right shoulder
7. The left shoulder
8. The top right arm including the elbow
9. The top left arm including the elbow
10. The bottom right arm (below the elbow upto and including the wrist)
11. The bottom left arm (below the elbow upto and including the wrist)
12. The chest, below the neck/throat to the breasts
13. The right breast
14. The left breast
15. The stomach, meaning from below the breasts upto and including the navel
16. The upper back, meaning the other side of the chest
17. Both armpits upto the lower back
18. The right hip
19. The left hip
20. The vagina
21. The posterior
22. The right thigh upto and including the knees, the knee is not a separate part but is included
23. The left thigh upto and including the knees, the knee is not a separate part but is included

24. Below the naval upto the start of the pubic hair and the lower back, is all one aurat.

25. The right shin, from below the knee upto and including the ankle

26. The left shin, from below the knee upto and including the ankle.

Many Scholars have not included the back of the hands and the base of the feet as Aurat.

Although the woman's face is not an Aurat, it is still forbidden to expose it to non-permissible males (those a woman is not restricted to marry). Also it is forbidden for non-permissible males to look at their face.^{xviii}

From the above we find that all the body should be covered outside Salaah in front of non-mehram men as it should be in Salaah.

The Hair

This means that the hair on the head should all be covered and not partly with either some hair from the front showing or from the back as seen in today's society.

Cutting or trim their hair

It is not permissible and is a sin and is cursed. Even if her husband tells her to do this, the same rule applies; when the laws of Islam are violated no one has consideration whether it be parents or the husband.^{xix}

Ears

Both ears should also be covered with the scarf and not tie the scarf in such a manner that the ears are open.

Neck and throat

The neck and throat should also be covered with the scarf and not worn in such a manner that the neck or throat can be seen.

Chest

The chest should also be covered with either the scarf or the top as this is part of the covering for the woman.

Arms

Many women cover their heads properly however neglect covering the arms and wear short sleeves due to ignorance and following fashion. This is part of the covering (aurat) and should not be neglected.

Transparent

This is also neglected due to ignorance and following the latest fashion and this is falsely seen as covering the body, however, if the clothing is transparent then it goes against the rules of covering.

Tight clothing

Many are seen with the correct head covering, however, the rules of covering are neglected and women are seen wearing tight clothing which is forbidden and should be avoided at all cost.

Clothed but naked?

Aisha (may Allah be pleased with her) narrated, "Once my sister Asma (may Allah be pleased with her) came to visit me. She was wearing a dress made of some thin Syrian material which you now call Saffak. When the Prophet (may Allah bless him and grant him peace) saw her, he said, "These are kinds of clothes which have been prohibited in Surah Nur (because they show off your beauty)." He then asked Asma to change into something different."^{xx}

Dahya Kalabi (may Allah be pleased with him) narrated, "Once the prophet (may Allah bless him and grant him peace) was presented with some material from Egypt called Qibtiyah. He gave me a piece of it and said, 'Make a shirt for you from this and give the rest to your wife to make her scarf, but ask her to put lining underneath so that her body cannot be seen through it.'"^{xxi}

Once Aisha's (may Allah be pleased with her) cousin, Hafsa bint 'Abdul Rahman (may Allah be pleased with her) came to visit her. She was wearing a scarf made of thin material. 'Aisha (may Allah be pleased with her) took it and ripped it up and gave her one of her own scarves made of thicker material."^{xxii}

Ankle jewellery

Women have been asked not to walk with a heavy foot so as to draw attention of men through the sounds of their jewellery. To attach any such jewellery which make noise, or to wear jewellery on top of each other producing noise, or to walk in a way so as to create noise of the jewellery which may be heard by Ghair Mehram men, are all forbidden.

'Abdullah ibn Zubair (may Allah be pleased with him) states: 'Our slave girl bought the girl of Zubair to 'Umar (may Allah be pleased with him). She had bells (on the ankle jewellery that jingled) which 'Umar, (may Allah be pleased with him) cut off and said: 'I have heard from the Messenger of Allah (may Allah bless him and grant him peace) saying: "With every bell there is a devil (Shaytan)."' "^{xxiii}

A girl came to 'Aisha (may Allah be pleased with her) with bells (jingling) on her feet (ankle jewellery), she said: 'Do not bring her near me until the jingles are cut. As I heard from the Messenger of Allah (may Allah bless him and grant him peace) say: "Angles do not enter that house which has bells or (ankle jewellery that) jingles." "^{xxiv}

The Quran mentions: "...And put not their feet forcibly on the ground that hidden adornment may be known..."^{xxv}

Concealing the sound

It is certainly forbidden for Ghair Mehram men to hear the voice of women. To protect the chastity of women and to maintain the moral character of a society, the most important factor is to minimize free contact between men and women. The best way to ensure this is for women not to leave their homes unnecessarily. Their excessive outings and coming in contact with men with whom marriage is permissible (Ghair Mehram's) should be prohibited, as men result in severe temptations, which is clearly evident in past and present ignorant societies. This is why the Qur'an specifically commanded women to stay in their home. Allah says in Surah Ahzab, Verses 32-33:

"O wives of the Prophet! You are not like other women if you fear Allah, therefore be not so polite in your speech lest one in whose heart is a disease should feel tempted, yes, speak good words."^{xxvi}

Woman should not talk to (Ghair Mehram) men unnecessarily or in a soft and sweet tone of voice, but rather in a straight forward or rough manner, so that no one will misinterpret them or have any bad thoughts about them.

Allah has commanded Muslim women to talk in a straight forward and concise manner with (Ghair Mehram) men. The tone of their voice should be devoid of softness and sweetness unlike the street women and uncivilized women of olden days who used to sweet talk men. A woman should be very careful while talking to (Ghair Mehram) men even if they are members of her in-laws. She should speak in a firm voice without being loud.

The main objective of this first part of the Commandment is for women to acquire such a state of Hijab and an avoidance of (Ghair Mehram) men that those of weak faith may not have any hope, or greed of any favours, from them.

After this verse was revealed, some of the Wives of the Prophet used to cover their mouth with their hands to hide their natural voice while talking to strangers.

'Amar bin 'Aas narrated, "Indeed the Prophet prohibited women to talk (to Ghair Mehram men) without the permission of their husbands".^{xxvii}

Touching hands

It is not permissible to look at Ghair Mehram women due to the danger of creating fitnah (corruption). Similarly, it is also not permissible to touch a Ghair Mehram woman, because there the danger of creating Fitnah is even greater.

The Prophet said, "He who touches the palm of a woman (not lawful for him) will have burning coals placed on the palm of his hand on the Day of Judgment."^{xxviii}

Ma'qal bin Yasar narrated that the Prophet said, "It is better that a steel nail is driven into your head than for you to touch a women who is not permissible for you."^{xxix}

The Prophet has said, "Protect yourself from visiting a Ghair Mehram woman in privacy. I swear by the One who has my life in His Hand, when a man visits a (Ghair Mehram) woman in privacy, Shaytan is always between them. It is better for any one of you to collide with a pig covered completely in mud than to rub your shoulder against the shoulder of a woman who is not permissible for you."^{xxx}

The pig is completely impure. Its hair, skin, flesh, bones etc. Allah has made it impure and haram, no one would like to be rubbed with a pig which is covered in mud either.

'Aisha states, "By Allah, his hands never touched a woman's hand even at the time of making Bai'ah with them. He used to make Bai'ah with women verbally and then he used to say to them, "I made Bai'ah with you".^{xxxi}

Use of perfume and ornaments

Maimunah bint Sa'd narrated that the Prophet said, "Allah remains displeased with a woman who emerges from her home wearing perfume and gives men the opportunity to look at her, until she returns home".^{xxxii}

The Prophet has also said, "A woman who passes by men wearing perfume so that they will be entertained, is committing adultery; and so are those eyes that look upon her."^{xxxiii}

Abu Hurayrah reported that once I saw a woman who was wearing very strong perfume and a tight dress. I asked her, "O servant of Allah, are you coming to the Masjid?" She said, "Yes." He said to her, I have heard

my beloved Prophet saying, 'Allah does not accept the Salaah of a woman who comes to pray wearing perfume, until she goes home and takes a bath as she does after coition.'^{xxxiv}

The Messenger of Allah said, "The worse among the women are those who freely leave their homes without Hijab. They are hypocrites and few of these will enter Paradise".^{xxxv}

Bathing in public showers/baths

Among the Commandments provided to safeguard the honour and purity of women, an important one is for them not to take showers or bath in public showers.

Jabir narrates that the Prophet said, "Whosoever believes in Allah and the Day of Judgement should not enter a public shower without covering his Satr; and whoever believes in Allah and the last Day should not take his wife into public showers; and whoever believes in Allah and the Day of judgment should not sit in a place where people are drinking wine."^{xxxvi}

'Aisha reported that the Prophet had forbidden both men and women to enter public showers. Later he granted permission to men with the condition that they would enter a public shower covering their Satr.

Umme Darda reported, once she met the Prophet when she was returning after taking a bath in a public shower. He asked me, "O Umme Darda! Where are you coming from?" I replied, "From the public shower." He said, "I swear by the one who has my life in His Hand, any woman who takes off her clothes anywhere else but her home, disgraces herself with Allah."^{xxxvii}

Are the public showers in the hotels, clubs, gyms, swimming pools, parks and schools today any better than those public bathing facilities in the olden days? Girls are regularly sent to these places without any protection of their elders resulting in many regrettable incidents. Is it not a mirror image of (women) displaying themselves in the Days of Ignorance (Jahiliya before Islam), which is strictly forbidden in Qur'an?

The things mentioned about the covering of the women's body is mentioned in detail as it is very much neglected in today's society and is a major sin which people do not even regard it as a sin any more. Peoples knowledge on obligatory aspects have become so weak that people do not regard those major sins as sins and think that it is the Scholars who are making the religion hard but that is not the case, it is due to the ignorance of people, may Allah give us the ability to practise the religion that is revealed in the Qur'an and the Sunnah of the Prophet (may Allah bless him and grant him peace).

The Second Woman

2) The second woman was hanging by her tongue and hot liquid was being poured down her throat; as she would annoy her husband.

The Messenger of Allah (may Allah bless him and grant him peace) is reported to have said: "Four (types of) women will enter the Garden and four types will be in the Fire. One of the Women who will enter paradise is she who keeps her tongue from nagging him when he is at home, and one of the women who will be in the Fire is she who is fouled mouthed and a nagging wife to her husband, and when home she hurts him with her tongue."^{xxxviii}

The Messenger of Allah (may Allah bless him and grant him peace) said, "Allah will not look at a woman who is ungrateful to her husband, while unable to do without him."^{xxxix}

Those women who give difficulty to their husbands take a lesson from this, be it with the tongue or other ways, nor is it permissible for the husband to do the same. However, this hadith talks about what the Prophet saw in the night of Mi'raj which was those women who could not control their tongues from nagging at their husband who were hanging by their tongues.

Not controlling the tongue

If someone hits someone else with an object or their fist, after sometime the pain will disappear, however, at times people say words although does not cause physical pain, it does scar people internally for life and leads people not to speak to that person. Not controlling the tongue destroys the peace and tranquillity in one's house. Women who have a habit of hurting their husband's and vice versa should take a lesson from what the Prophet (may Allah bless him and grant him peace) saw on the night of Mi'raj.

The Third Woman

3) The third woman who was hanging by her breasts used to defile her husband's bed (i.e. commit adultery);

Keeping the eyes lowered

To lower the eyes means to turn away the eyes from everything forbidden. Included in this is looking at women with bad intentions and also looking at a woman with no specific intention. As well, it includes looking at those parts of the body of a man or a woman which are defined as private (Satr). However, necessities such as medical treatment are exempt from it if that is the last resort. Similarly, to peek into people's houses and to use the eyes in seeing all such things that the religion has forbidden are included under this Commandment.

'Abdullah bin Mas'ud narrates that the Prophet said, "The desires and the sins sway the hearts; and Shaytan has high expectations of the eye which is raised to look at a Ghair Mehram."^{xi}

In a Hadith Qudsi, the Prophet reported that Allah says, "Looking at a Ghair Mehram is one of the poisoned arrows of Shaytan. Whosoever will stop it (looking at Ghair Mehram) because of fearing me; I will bless him with such Imaan, the sweetness of which he will feel in his heart."^{xi}

In another Hadith, the Prophet has said, "On the Day of Judgement, molten lead will be dropped in the eyes of a person who lustfully looks at a women's beauty."^{xii}

The Prophet has said in one Hadith, "Lower your gaze and protect your honour, otherwise your faces will be darkened."^{xiii}

In one Hadith, he said, "Don't sit and wait on the roadside; and if you must, then protect your eyes from looking at the Ghair Mehram passing by."^{xiv}

In another Hadith, the Prophet said, "A Muslim who accidentally looks at a beauty of a woman and, instead of continuing to look at her, lowers his gaze will be rewarded by Allah with such worship, the sweetness of which he will clearly feel."^{xlv}

The Prophet has also said, "If you guarantee me six things, I will guarantee Paradise for you, 1) When you speak, do not lie; 2) Do not breach your trust; 3) Do not break a promise; 4) Lower your gaze; 5) Protect your hands from oppression; and 6) Guard your honour."^{xlvi}

In one Hadith, the Prophet states, "Be very clear that Allah curses the person who looks at Ghair Mehram and exhibits himself/herself in front of them."^{xlvii}

Jarir bin 'Abdullah narrates that he asked the Prophet about the sudden and unintentional glance (at a Ghair Mehram). He replied, "Turn your eyes away."^{xlviii}

In another Hadith, the Prophet said to Ali, "O Ali! You have a large share in the Paradise. Do not look at Ghair Mehram again after the first unintentional look. The unintentional look is forgiven."^{xlix}

Who are the Mehram?

Eight Mahram and four other kinds of men have been exempted from the Commandment of Hijab. Seven of these Mahram were mentioned before in the verse of Hijab in Surah Ahzab. Five other exceptions were mentioned in this Verse.

It should also be kept in mind that the word Mahram has been used here in its common meaning and includes the husbands. The interpretation of Mehram by the scholars, which means 'a man, with whom marriage is forbidden,' is not meant here.

1. Husband: A wife is not required to observe Hijab of any part of her body with her husband. However, to look at the private parts unnecessarily is not preferable. 'Aisha (may Allah be pleased with her) stated that the Prophet never looked at her private parts nor did she look at his.
2. Father: The grandfather and the great grandfather are also included in this category.
3. Father in Law: The grand father in Law and the great grandfather in law are included here as well.
4. Sons: The real sons.
5. Step sons.
6. Real and stepbrothers. However, cousin brothers, all of whom are considered Ghair Mehram, are not included in this category.
7. Sons of real or stepbrothers.
8. Sons of real and stepsisters. Cousin sisters are not included in here.

The above are the eight kinds of Mehram.

When is it permissible?

1. Women: Hijab does not need to be observed with other Muslim women either, but Satr cannot be exposed to them as well. However, for the purpose of medical treatment, it is permissible.
2. Their women attendants or servants. Hijab must be observed with male servants in the same way as with other Ghair Mehram men.
3. Men who have no interest or desire for women: These are the men who, because of their mental or physical condition, have no interest or desire left in them for the opposite sex.
4. Immature children: Those who have not reached puberty and have not developed an interest or knowledge of the specific matters related to sex and women. Those children who have such knowledge and interest, regardless of their age, will not be included in this category.

Being alone with a Ghair Mehram man

When a Ghair Mehram man and woman live together or meet in privacy, it often results in illegitimate and immoral conduct. This is why the Islamic law has forbidden it to prevent corruption.

'Umar narrated that the Prophet said, "When a Ghair Mehram man and woman meet in privacy, the third one present is Shaytan".ⁱ

Shaytan's job is to lead people astray and we all know this and this is why the Prophet has forbidden it. Even elders, teachers, mentors and cousins should strongly avoid being with Ghair Mehram in privacy. Doing so is sinful.

'Amr bin Al-As narrated that the Prophet prohibited them to visit women without their husband's permission.

In another Hadith, the Prophet said, "Do not visit women in the absence of their husbands because Shaytan circulates inside you like your blood."ⁱⁱ

In one Hadith, the Prophet said, "After today, nobody should visit any woman in the absence of her husband unless he is accompanied by a few other men."

Jabir narrated a Hadith where the Prophet said, "Beware, no one should spend a night alone in a house with a single (divorced or widowed) women unless he is married to her, or happens to be her Mehram."ⁱⁱⁱ

Hijab and the family

People who live in the same household get so close to each other that at times they don't think about the principles of the Islamic law (Shariah). Therefore, Hijab is often not observed with the brother in law; although there is a strong emphasis on observing Hijab with them.

'Uqbah bin Amir narrates, the Prophet once said, "Do not go near Ghair Mehram women". One man asked him, "O Prophet of Allah, what is the Command about the in laws of a woman?" The Prophet responded, "The (dangers in not observing Hijab with) in laws are like death".^{liii}

Although a woman is required to observe Hijab with all Ghair Mehram men, to avoid coming in front of the brother in law without Hijab is as important as it is to avoid death. Similarly, men of the in laws have been instructed not to freely mix with their sisters in law and not to look at these women.

Shaykh ‘Abdul Haq Muhaddith-e-Dehelvi (may Allah be pleased with him) writes in ‘Akhbar al-Akhyaar’ “there was a drought once, everyone supplicated but it did not rain. People went in the court of Shaykh Nizam-ud-Deen to ask him to make supplication, he went to his mother and held her hand and said, “O Allah! This is the hand of such a women upon whom no –non-permissible male has looked at, make it rain due to her, when he completed these words it rained heavily.^{iv}

Veiling

Shaykh Ahmad Raza Khan writes: for women to veil (do parda) in front of their Shaykh (peer) is necessary (Wajib). There are Shaykhs in today’s day and age who sit with women and the women start to jump around the room (as if in the state of religious ecstasy, but are a hoax) and their voices can be heard outside the room, this is totally against the Shariah of the Prophet (may Allah bless him and grant hi peace) and is shamelessness. One should not take Bai’ah with such a Shaykh.^{lv}

Shaykh Ahmad Raza Khan writes in Irfan-e-Shariat “If a women goes in front of a non-Mehram man in a state where any part of her hair, throat, neck, back or stomach, arms, legs can be seen, or the clothing is thin that it is see through than according to conscientious of the scholars it is forbidden and such a woman will be an open sinner (fasiqa) and if her husband is pleased with the way she dresses he is a “Dayooth” (cuckold) and for people to make him the Imam is a sin.^{lvi}

The Fourth Woman

4) The fourth women whose feet clung to her breasts and her hands to her forehead did not wash herself after sexual intercourse or finishing menstruation, and she made fun of prayer.

Angels of mercy do not enter the house

Ali (may Allah be pleased with him) narrated the Messenger of Allah (may Allah bless him and grant him peace) saying, “Angels do not enter a house which has pictures (of living beings), dogs or the impure (junub).”^{lvii}

One should also be aware of the fact that angels of mercy do not enter the house of one who stays without performing ghusl (when it is Fardh for them to perform ghusl i.e. Junub). There will be no blessings in one’s livelihood and it is feared that one will suffer from poverty. One should also be aware of the fact that angels of mercy will not enter the house of those who keep photographs of living creatures (humans, animal’s etc.) displayed. Also of those who keep dogs in their homes.

Angels of mercy do not enter the house in which unclean people reside. Have mercy on yourselves, fear Allah (The Exalted), and remember the hereafter. Make the intention, that as from today you will stop the above mentioned, which displease Allah (The Exalted) and His beloved Prophet (may Allah bless him and grant him peace).

Punishment in the grave

Once a person’s sister passed away, after the burial the brother remembered he had dropped his money bag in the grave. He came to the grave of his sister and dug to get the money bag. He saw in the sister’s grave that flames were raging from the grave. He quickly placed the soil and disheartened went to his mother and asked, “O mother! How were the deeds of my sister?

The son explained what had happened at the grave. Listening to this the mother whom burst into tears said, “Shame! Your sister was lazy for prayer and would offer the prayer out of its time.¹

¹ Muqashifatul Quloob

Advice from Shaytan

A pious person once saw Shaytan and asked: "Tell me how I can become like you!" The Shaytan replied "Be lazy in offering Salaah and take false oaths." The pious person replied, "I promised that I will never miss Salaah and never give false oath." Shaytan said: "I also promise I will never advise a person"²

Enter the Hell fire

The one missing prayer will be punished twice. This type of person will wake up on the day of judgement with both hands tied around the neck and the angels will beat the person. Paradise will say "You are not from me and nor am I from you" then hell will say "You are from me and I am from you, I swear by Allah, the exalted, I will punish you severely." At this moment the doors of hell will be opened and will enter as fast as an arrow leaves a bow. The person will be hit with a large hammer on the head and will be in the same place in the hell fire as firoun, Haman and Qaroon.

Lightest punishment

Whosoever receives the lightest punishment on the day of judgement will be given shoes of fire with which the brains will boil. The person will think that he has been given the most punishment; Allah will ask "If the earth belonged to you, would you give it away to be freed from this punishment?" The person will say "yes".

Perform ablution before sleeping

'Umar (may Allah be pleased with him) told the Messenger of Allah (may Allah bless him and grant him peace) that "I became Junub (impure) at night," and he was told, "Perform ablution, after washing your private parts, and then sleep."^{lviii} However, both partners must perform bath before fajr Salaah.

- It is fardh upon both partners to make ghusl after having intercourse and it is best to bathe before sleeping.^{lix}
- If one cannot make ghusl then Wudhu will suffice and ghusl should be made later. It must be remembered that one can stay without ghusl only until twilight (before fajr Salaah as Allah curses those who bathe after Fajr whilst missing the Salaah).

Cleanliness is half of Iman

'A'isha (may Allah be pleased with her) narrates the Messenger of Allah, may Allah bless him and grant him peace, saying, "The religion is based on cleanliness."^{lx}

Three obligatory aspects of bathing

There are three obligatory aspects in bathing, and are as follows;

1. To perform mouthwash so that every single part of the inside of the mouth from the beginning of the lips upto the throat is cleaned with water. Water must reach the gaps between the teeth, the gums, all the sides of the tongue and the edge of the throat. If you are not fasting then you must gargle so that the water reaches clearly all parts. If there is anything stuck in the teeth (like strands of meat, the skin of a betel nut, the leaf of a paan etc.) then unless it is impossible to release or would cause serious pain it is necessary that they are removed, because without doing this the bath won't count and therefore the Salaah won't count.
2. To clean the nose out with water. Meaning to suck up water into both nostrils until it reaches the bone, so that not even a hair or it's equivalent size remains dry, otherwise the bath will not count. If the nose is pierced then the water must reach the hole as this is also necessary. If mucus has dried in the nose then to release it is necessary and to wash the nostril hair is also necessary.
3. To wash every single part of the body. Meaning to make sure water washes all the body upto and including the soles of the feet, ensuring that every hair and every pimple is washed, because even if only one hair or it's point's equivalent remains dry, the bath will not count.

² Tambiyul Ghafileen

What aspects makes it obligatory to bathe

There are five aspects that make it obligatory for a person to have a bath, and they are as follows;

1. The ejaculation of sperm from it's place with lust.
2. To have a wet dream. Meaning nocturnal emission that is the releasing of sperm whilst sleeping.
3. The head of the penis to enter the vagina, whether it be with or without lust, with or without orgasm, the bathing would be obligatory on both.
4. To become clean from menstrual pause (period).
5. To become clean from blood after child birth.

The Fifth Woman

5) The fifth woman whose head was that of a pig and whose body was that of a donkey, being tormented in many different ways; used to carry around slanderous tales.

Allah (The Exalted) says, "Do not spy".^{lxi}

The Messenger of Allah (may Allah bless him and grant him peace) said, "Whoever listens to people who are averse to his listening shall have molten lead poured into his ears on the Day of Judgement."^{lxii}

The Messenger of Allah (may Allah bless him and grant him peace) said, "He who stirs up enmity among people by quoting their words to each other will not enter paradise."^{lxiii}

Hurting someone

Abu Hurayrah (may Allah be pleased with him) reported the Messenger of Allah (may Allah bless him and grant him peace) said: "Do you know what backbiting means?" It was submitted to him: 'Allah and his Messenger know best! He warned: "(Backbiting is) that you refer to your brother in such a way as would hurt him." At this a companion asked: 'But if the fault I mention is actually present in my brother, (what then?)' The Messenger of Allah (may Allah bless him and grant him peace) answered: "If you mention the fault of your brother he actually possesses you have backbitten him. But if you attributed some fault to him which he does not possess, you have slandered him."^{lxiv}

Respected brother/sister! This Hadith shows that backbiting means to refer to a person in such a way as would hurt him. This also points at, even if what you say about the person is correct and there is no doubt in it, they have still committed an offence. The Messenger of Allah (may Allah bless him and grant him peace) observed that backbiting is that you should attribute to a person a fault which is actually present, but if the fault is not present it would be slander which is more serious then backbiting. Some ignorant people say that '*I shall tell him to his face, and saying something directly to a person is not backbiting*'. This argument has been suggested by Shaytan and does not justify backbiting. The Messenger of Allah (may Allah bless him and grant him peace) observed that backbiting means to refer to someone in such a manner that would hurt them. This shows that the basis of offence is causing heartache and hurting the feelings of a person. It does not make a difference if it is done directly or indirectly. One should talk good of a person or stay silent.

Ignorance

People nowadays say 'I am not backbiting', 'I will say it to his face', or 'it is the truth', or 'I am just making you aware, but don't tell anyone', hence in Bahare-Shariat, Part 12, Page 151 it states; Faqih Abul Layth said; "There are four types of backbiting of which one of them is:

1) *Disbelief*: This is when a person is backbiting he is told don't back-bite, he says: "This is not backbiting, this is the truth." He shows something which is forbidden as lawful hence it brings the person out of Islam.

Types of backbiting

1) With the tongue 2) By sign 3) Written 4) By smiling (If a person was praising someone and you smiled as sarcasm which can be seen as "I know who he really is.") 5) With the hand, feet, head, nose, lips, tongues, eyes, eye brows, forehead, the fact of the matter is to do it in such a way that another person understands his faults is all included in backbiting. 6) To backbite in the heart, for instance, to think of someone as bad without evidence, even if a person smells of alcohol you can't call him a drinker because he may have put it in his mouth and spat it out and rinsed his mouth out.

The Messenger of Allah (may Allah bless him and grant him peace) said, "When I was taken up in the Ascent (Mi'raj), I passed by people with fingernails of copper who were raking their faces and chests with them. I asked, 'Who are they, Gabriel?' and he said, 'They are those who slandered others and attacked their reputations.'"^{lxv}

Hudhayfa (may Allah be pleased with him) said: The Messenger of Allah (may Allah bless him and grant him peace) said, "The person who goes about with slander will never enter paradise."^{lxvi}

The Sixth Woman

6) The sixth woman was in the form of a dog and fire was entering her mouth and coming out from her rear end, while the angels were hitting her with hammers of fire as she used to be envious and to recount her favours to others."

Jealousy is the name given to that condition where:

1. One sees somebody in good circumstances;
2. One is displeased at that good, and
3. One desires that the good circumstances should be destroyed.

To see somebody in good circumstances and desiring that good for one's self without wishing any harm to the person or his good condition, is not jealousy, but harmless envy. This envy is permissible and not sinful.

In Tabarani Abdullah bin Busr narrates the Prophet saying, "Jealousy and backbiting are not from me and neither am I from them", meaning Muslims should have nothing to do with these things.

In Sahih Bukhari Abu Hurairah narrates the Prophet saying, "Do not have jealousy between each other neither talks bad of each other, servants of Allah, live like brothers".

In Ibn Majah Anas narrates the Prophet saying, "Jealousy cuts good deeds the same why fire burns wood and the goodness rids of evil like water rids fire.

The Prophet Muhammad (may Allah bless him and grant him peace) said; "*Whoever has not thanked people, has not thanked Allah.*"

Wathilah bin Al-Aqsa (may Allah be pleased with him) said: The Prophet Muhammad (may Allah bless him and grant him peace) said: "Do not express pleasure at the misfortune of a (Muslim) brother lest Allah should bestow mercy upon him and make you suffer from a misfortune."^{lxvii}

A true Muslim is one who feels unhappy to see Muslims suffering, and rejoices on the happiness of his other fellows in Faith and not vice versa.

Abu Hurayrah (may Allah be pleased with him) said: The Prophet Muhammad (may Allah bless him and grant him peace) said; "Beware of envy because envy consumes (destroys) the virtues just as the fire consumes the firewood," or he said "grass."^{lxviii}

If any of the sisters fall into the above six types of women mentioned by the Prophet (may Allah bless him and grant him peace) take lessons from this and change your lives for the better. Let us become true Muslims and not Muslims by name, let us please Allah and His beloved Prophet and not our friends and others. Let us pass this message on to others and make them aware.

ⁱ Al Kaba'ir (The Chief Sins). Chapter on: The merits of the obedient wife and the severe torment of the disobedient one. Page: 180

ⁱⁱ Muslim

ⁱⁱⁱ Mishkat

^{iv} Surah Baqarah: Surah No:1; Verse: 20

^v Ghunah Gar Kwanteen

^{vi} Ash-Shifa: Chapter one; Section two: On the reward for loving the Prophet, with reference to Al-Bukhari.

- vii Tirmidhi (hasan), Book of knowledge; al-Baghawi, Shah al-Sunnah 1:233. Ash-Shifa with reference to Ibn Majah who considers it hasan.
- viii Abu Dawud
- ix Bukhari
- x Abu Dawud
- xi Abu Dawud
- xii Bahare Shariat
- xiii Bahare Shariat
- xiv Fatawa-e-Alamgiri: Vol: 1, page 54. Bahar-e-Shariat Vol:2, page 43
- xv Radul Muhtar and Durre Mukhtar; Vol: 1, page 270-272 and Bahar-e-Shariat Vol: 2, page 42
- xvi Alamghiri; Vol:1 page:54, Bahare Shariat. Vol:2 page 42, part of covering (Satre Aurat)
- xvii Bahar-e-Shariat: Vol:2 page:42 part of covering (Satre Aurat)
- xviii Bahar-e-Shariat, Vol: 2.
- xix Bahar-e-Shariat, Vol:17, page 198
- xx Baihaqi
- xxi Abu Dawood
- xxii . Imam Malik
- xxiii Abu Dawood Reference: Bahar-e-Shariah: Volume 16; Ring and jewellery.
- xxiv Abu Dawood Reference: Bahar-e-Shariah: Volume 16; Ring and jewellery.
- xxv Surah Noor; Surah No: 24; Verse: 31
- xxvi Surah Ahzab, Surah No: 33; Verse: 32.
- xxvii Tabarani
- xxviii Bukhari
- xxix Tabarani
- xxx Tabarani
- xxxi Bukhari
- xxxii Tabarani
- xxxiii Nasai
- xxxiv Abu Dawood
- xxxv Baihaqi
- xxxvi Tirmidhi & Nisai
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- xxxviii Al Kaba'ir (The Chief Sins). Chapter on: The merits of the obedient wife and the severe torment of the disobedient one.
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- xxxix Nasai
- xl Baihaqi
- xli Tabarani
- xlii Az Zawajir
- xliii Tabarani
- xliv Muslim
- xlvi Musnad Ahmad
- xlvi Musnad Ahmad
- xlvi Mishkat
- xlvi Muslim & Tirmidhi
- xlvi Musnad Bazzar
- l Tirmidhi
- li Tirmidhi
- lii Muslim
- liii Bukhari & Muslim
- liv Ghunah Gar Kwanteen. P.21
- lv EHKam-e-Shairat
- lvi Irfan-e-Shariat. P 81.
- lvii Abu Dawood
- lviii Bukhari
- lix Bukhari
- lx Ibn Hibban, a weak hadith.
- lxi Surah , Surah No:49. Verse: 12
- lxii Bukhari
- lxiii Bukhari
- lxiv Mishkaat ul Masabih
- lxv Abu Dawud
- lxvi Bukhari and Muslim
- lxvii Tirmidhi
- lxviii Abu Dawud