

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.”ⁱ

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.”ⁱⁱ

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.*ⁱⁱⁱ

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."^{iv}

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'.^v

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..."^{vi}

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."^{vii}

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".^{viii}

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."^{ix}

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." ^x

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." ^{xi}

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. ^{xii}

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. ^{xiii}

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.^{xiv}

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

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

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.^{xvii}

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.^{xviii}

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.^{xix}

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.'"^{xx}

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.^{xxi}

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)."'^{xxii}

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."^{xxiii}

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

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."^{xxv}

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”.^{xxvi}

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.”^{xxvii}

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.”^{xxviii}

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.”^{xxix}

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”.^{xxx}

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”.^{xxxi}

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.”^{xxxii}

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.’^{xxxiii}

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”.^{xxxiv}

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.”^{xxxv}

‘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.”^{xxxvi}

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).

ⁱ Muslim

ⁱⁱ Mishkat

ⁱⁱⁱ Surah Baqarah: Surah No:1; Verse: 20

^{iv} Ghunah Gar Kwanteen

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

^{vi} Tirmidhi (hasan), Book of knowledge; al-Baghawi, Shah al-Sunnah 1:233. Ash-Shifa with reference to Ibn Majah who considers it hasan.

^{vii} Abu Dawud

^{viii} Bukhari

^{ix} Abu Dawud

^x Abu Dawud

^{xi} Bahare Shariat

^{xii} Bahare Shariat

^{xiii} Fatawa-e-Alamghiri: Vol: 1, page 54. Bahar-e-Shariat Vol:2, page 43

^{xiv} Radul Muhtar and Durre Mukhtar; Vol: 1, page 270-272 and Bahar-e-Shariat Vol: 2, page 42

^{xv} Alamghiri; Vol:1 page:54, Bahare Shariat. Vol:2 page 42, part of covering (Satre Aurat)

^{xvi} Bahar-e-Shariat: Vol:2 page:42 part of covering (Satre Aurat)

^{xvii} Bahar-e-Shariat, Vol: 2.

^{xviii} Bahar-e-Shariat, Vol:17, page 198

^{xix} Baihaqi

^{xx} Abu Dawood

^{xxi} Imam Malik

^{xxii} Abu Dawood Reference: Bahar-e-Shariah: Volume 16; Ring and jewellery.

^{xxiii} Abu Dawood Reference: Bahar-e-Shariah: Volume 16; Ring and jewellery.

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- xxiv Surah Noor, Surah No: 24; Verse: 31
xxv Surah Ahzab, Surah No: 33; Verse: 32.
xxvi Tabarani
xxvii Bukhari
xxviii Tabarani
xxix Tabarani
xxx Bukhari
xxxi Tabarani
xxxii Nasai
xxxiii Abu Dawood
xxxiv Baihaqi
xxxv Tirmidhi & Nisai
xxxvi Musnad Ahmad