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## Warning Women Against Adornments that has been Underestimated and are Considered Great Sins "In Light of the Sunnah"

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### Abstract

In this research, which states the concept of great sins lexically and contextually. It also represents the types of forbidden adornment that many women take lightly. Thus, those women leave their homes using such adorning. Such women are considered the ones who commit great sins because of that. These great sins include: not covering the body properly, tottering, having their heads like camel humps, or what is called today as puff, being perfumed when going out and assuming masculine manners. The definitions of these items are presented and each type has its own chapter in which the researcher mentioned most of the accepted Hadiths that are related to each type. The researcher realizes that whenever the great sins are mentioned, the intention is to make it closer to mind. The best of that is what was said by Imam Al Qurtubi, "Whatever sin that Shariah describes to be great, has severe punishment, requires punishment, emphasizes disproof, and is mentioned by the Holy Qura'n, Sunnah, or consensus of Moslem legal scholars is a great sin".

I aim to explain these aforementioned types of adornment that are forbidden for women and they are great sins that deserve curse to avoid them in order to stay away from the anger of Allah and to gain His satisfaction.

### Keywords:

Women, Great Sins, Sunnah.

## تَنْبِيهُ الْحَرَائِرِ إِلَى زِينَةِ اسْتَهَنَ بِهَا فِي عَدَادِ الْكَبَائِرِ "فِي ضَوْءِ السُّنَّةِ النَّبَوِيَّةِ"

تناول هذا البحث بيان معنى الكبائر لغةً وشرعاً، وكذلك على إيضاح أنواع من الزينة المحرمة التي استخف بها كثير من النساء، فخرجن بها من بيوتهن، فكن بسببها من أهل الكبائر، وهي: التعري، والتمايل، وجعل الرأس كأسنمة البخت - منه المسمى اليوم بالبف- وتعطر المرأة عند خروجها من بيتها، والتَّرَجُل - وهو التشبه بالرجال - وبينت معانيها، وجعلت لكل نوع منها مبحثاً، ذكرت فيه معظم ما يتعلق به من الأحاديث المقبولة. وتبين لي؛ بأن كل ما ذكر في الكبائر من التعريفات إنما قصد به التقريب لمعناها، وأحسن ذلك ما ذكره الإمام القرطبي، وهو: "أن كل ذنب أطلق الشرع عليه أنه كبير، أو عظيم، أو أخبر بشدة العقاب عليه، أو علّق عليه حدّاً، أو شدّد النكير عليه وغلظه، وشهد بذلك كتاب الله أو سنة أو إجماع، فهو كبيرة"، وأهدف من بيان هذه الأنواع من الزينة التي ذكرتها - والتي هي من الكبائر المحرمة على النساء، التي استحق أصحابها اللعن - أن يجتنبها نساء المسلمين وفتياتهم من أجل النجاة من سخط الله تعالى، والفوز برضوانه.

### كلمات مفتاحية:

الحرائر، الكبائر، السنة النبوية.

## Introduction:

All praise is due to Allah. We praise Him, seek His help and His forgiveness. We seek refuge in Allah from the evil of our souls and the adverse consequences of our deeds. Whomsoever Allah guides cannot be misguided, and whomsoever Allah leads astray cannot be guided. I bear witness and testify that there is no god worthy of worship except for Allah and I further witness and testify that Muhammad (PBUH) is his slave and messenger. May Allah's peace and blessings be on him and His companions.

Allah, Glorified and Exalted, has ordained some obligations that must not be abandoned and limits that must not be passed. Allah also forbids other things that must not be done. Allah says in His Holy Qur'an, **"and any who transgresses the limits of Allah, does verily wrong his (own) soul"** [At-Talaq: 1] Allah threatens those who transgresses His limits by saying, **"But those who disobey Allah and His Messenger and transgress His limits will be admitted to a Fire, to abide therein: And they shall have a humiliating punishment."** [An-Nisaa: 14]

Despite the fact that the Holy Quran and Sunnah warn of things that have mentioned above and many other things in this regard, we see that many people who are weak and who have limited knowledge underestimate these forbidden matters. Thus, we are obliged to warn them from these matters, so that they survive and avoid the punishment of Allah and win His satisfaction and reward. Thus for research, I chose a number of forbidden adornments that many women underestimate and because of such underestimation they became great sinners. Accordingly, they have been cursed by both Allah and His messenger. The title of this research is **"Warning Warning Women against adornments that has been underestimated and are considered great sins in Light of the Sunnah"**. The types of forbidden adornments that have been underestimated, and because of which many women have been cursed, are presented, namely: hair extension, tattoos, removing small hair, and cleaving teeth. This study includes:

### First: Reasons behind choosing this topics and the importance of it:

1. Frequent Committing of the forbidden adorning and the spread of it among Muslim women and girls due to underestimating it. This leads them to be among those who commit great sins and deserve to be cursed by Allah and His messenger.
2. Lack of advice and disapproval from the family and society. There seems to be complacency in disapproval from, for example, fathers, husbands, scholars, researchers, and people in charge. Some of those who should be disapproving it, even underestimate these great sins and even sometimes blame those who do disapprove them. I ask Allah to protect me and the whole Muslim nation from such sins. For that, I wrote my research to clarify how great and serious these sins are. I also wrote this research to show the consequences of committing such sins in order to take myself and the whole Muslims to salvation. This is also so that Allah may be pleased with us by avoiding these sins and obeying His orders.
3. One of the important features of this research is that it deals with actual cases in a scientific preaching approach as it will show in the aim of this research.

### Second: The aim of research:

This research aims to dealing with actual cases in a scientific preaching approach so that it would be more effective on people in order to achieve our goal from this research, which is avoiding what is forbidden such as great sins and abominable actions that has spread all over the Muslim countries and caused the lack of happiness. Another goal of this research is realizing the Judgment of each of the actions that will be mentioned in this research. **Allah said, "Descend from Paradise - all, [your descendants] being enemies to one another. And if there should come to you guidance from Me - then whoever**

**follows My guidance will neither go astray [in the world] nor suffer [in the Hereafter]. And whoever turns away from My remembrance - indeed, he will have a depressed life, and We will gather him on the Day of Resurrection blind." [Taha: 123-124]**

### **Third: Literature Review:**

After searching and exploring the subject of this research by contacting scientific research centers via internet and after consulting our sheikhs and scientists, the researcher has not found any independent study in this regard. The researcher highlighted the forbidden types of adornment which have been underestimated by many women; this led them to be people with great sins. However, there are some books that mentioned the Judgment of these things without details that I will mention in this research, for example,

- 1- Major Sins In Islam, by Imam Al Thahabi.
- 2- The Adornment of Muslim woman, by Abedullah Ibn Saleh Al Fawzan.
- 3- Women's Adornment and dress in the Quran and Sunnah, by Mohammad Abdul Hadi, Islamic Heritage Library, 1985.
- 4- The Adornment and beautification of Women and Its Judgments In the Islamic Sharia, by Abdel Gawad Khalaf, Dar Al Bayan, 2000
- 5- The judgments of the beautification of women in Islamic Sharia, by Azdehar Madani, Dar Al Fadeela, 2002.
- 6- women's Adornment in Islamic Sharia, by Abeer Al Helou, Arab Development Institute, 2004.
- 7- Master Search: women's Adornment and Its Judgments in Islamic Sharia, by Kausar As sa'adi, Iman University, Yemen, 2008.
- 8- women's Adornment, by Sheikh Mohammed Al munajid

### **Fourth: Scientific Approach and the nature of the researcher's work:**

The approach of this research is based on deduction by The Nine Books, explanation, and analysis. Choosing sayings of the prophet, which were mentioned in each of the chapters, depends on selection, not investigation in order to be brief. The acceptable ones have been chosen and the weak ones have not so that the objective is achieved without boredom. The steps are the following:

1. **Categorization:** the subject is divided into chapters. Each chapter includes the matching Hadiths and then judgments of these Hadiths are presented along with the opinions of scholars in this regard.
2. **Verses documentation and Explaining the strange ones:** Surah and verse numbers are mentioned and the strange expressions are explained from their sources.
3. **Hadith Narration:** Hadith is mentioned and its highest narrator in the Matn, then the researcher narrated it from its original resources briefly. If the Hadith is agreed upon, the researcher refers it to Muslim and Bukhari. If it is mentioned in either of them, the researcher expands in narrating it to present that it is not performed singlehandedly among the people of the Sunnan. If it is in other books, the researcher expands as much as the research needs and the researcher believes to be sufficient.
4. **Judging Hadith:** The researcher mentions the judgment of Hadith and its ranking if it is not in Bukhari or Muslim. The researcher quoted what he was able to quote from the judgment of scholars in this regard. It is discussed whenever this is needed. If it is in Bukhari and Muslim or one of them, then the researcher refers to that without mentioning the ranking of Hadith that agreed by Bukhari and Muslim what is mentioned in them.

### **Fifth: Plan:**

The research is divided into an introduction, four chapters, and a conclusion.

**Introduction:** It includes the reasons behind choosing the subject, importance, methodology, and plan.

**Preface:** Definition of great sins.

**First Chapter:** Strip-tease, tottering, camel humps – or what is called today as puff.

**Second Chapter:** Being perfumed when going out.

**Third Chapter:** Assuming masculine manners.

**Conclusion:** Recommendations and Findings.

### **Preface: Definition of Great Sins**

Great Sins Lexically: Singular: Sin; its root is KABORA. Ibn Fares said that the Kaf, Ba' and Ra' are sound roots that indicate the opposite of small. It is said: He is KABEER, KUBAR, and KU'BBAR. **"And they have devised a tremendous Plot"** [Nuh: 22]. Kabeer (Big) means most of the matter: **"and to him who took on himself the lead among them, will be a Penalty grievous."** [An-Nur: 11]

KUBR is to refer to the closest to the grandfather. It is also used to refer to the old man. KABEER means greatness and pride. Arabs say, "Let glory be inherited KABERAN an KABER. This means honor and glory. When someone is getting older, it is said that he has KABORA. When we say AKBARTU something, this means that it is great<sup>(1)</sup>.

Ibn Manthoor said that KABEER means great sin. It is the thing that Allah promises with hell. KABEERA and KABEER are the same. Being feminine is for exaggeration. In Holy Qur'an, Allah said, **"those who avoid the major sin and indecencies except the small sins"** [An-Najm: 32]. Great sins are mentioned in a lot of hadiths. The singular is KABEERA, which is abomination that is forbidden in Shariah such as murder, adultery, fleeing from war and other matter<sup>(2)</sup>.

Contextually, the definitions of scholars have been controversial in this regard. The researcher is going to mention some of them:

**First:** the act which threatens his doer get great punishment whether in Qur'an or Sunnah.<sup>(3)</sup>

**Second:** Whatsoever requires penalty is great sin. Imam Al- Baghawi and others said in that.<sup>(4)</sup>

Al Rafei said: "These two aspects are the most available for Shafeis and they prefer to support this opinion. However, the first definition is sounder; this means that they mentioned many great sins to which there is no penalty.<sup>(5)</sup> Ibn Hajar El Haytami commented on what Al Rafei said, "It is known now that the first definition is sounder than the second one even if Al Rafei said that they prefer to adopt the second definition and the author of Al Hawi Al Sagheer quoted from that.<sup>(6)</sup> It was changed to be that it is the most convenient. Then Ibn Hajar El Haytami saw that Al Adarei<sup>(7)</sup> mentioned and said, "*What was said*

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(1) Mu'jam Maqayees Al Lugha, Ibn Fares (5/153).

(2) Lisan Al Arab ,Ibn Manthoor (5/125).

(3) See: Rawdat At Talebeen, Nawawi (11/222), Al Zawajer an Iqteraf Al Kaba'er (1/7), Fath Al Bari, Ibn Hajar (10/410), (12/183), Al Iqna, Sherbeeni (2/633), Jawaher AL Uqood (2/349).

(4) See: Same References.

(5) See: Previous References.

(6) Al Hawi As Sagheer, (P. 686).

(7) In his Fatawaah.

by the two Sheikhs is really stage – he means Rafei and Nawawi. The companions support the second and it is too far away".<sup>(1)</sup>

**Third:** The quotation of Imam Ahmad which was conveyed by The Judge, Abu Ya'la, "It is the thing that requires the penalty by hell on the Day of Judgement or what requires a penalty in the present life. <sup>(2)</sup> From Shafeis, Al Mawordi, who said, "The Great Sin is what requires penalty or warning. "<sup>(3)</sup>Al Alusi said something similar in his explanation.<sup>(4)</sup>

I said that this definition combines the two previous definitions but, it is more comprehensive.

**Fourth:** what was said by Imam Jueini and others: each sin that indicates carelessness of its committer in religion that indicates to the lack of his religion; Imam Ibn Al-Qushayri followed that, Imam Al-Sobki, and others too.<sup>(5)</sup>

Ibn Hajar said, "This definition is more comprehensive than the first two definitions for its validity for most of the following great sins. But it includes the minor sins and other issues such as insisting on committing minor sins." When AL Barmawi conveyed the previous conceptions from Al Rafei, he said, "Some researchers said that these definitions should be collected to get comprehension of great sins that are manipulated and compared since some of them cannot be validated and others can. Haytami said, "But this definition of the Imam Jueini includes almost everything in this regard for those who contemplate it."<sup>(6)</sup>

**Fifth:** Abu AL Asa'd Al Harawi said, "Great sin is what is forbidden by the Holy Qur'an or requires a penalty such as murdering and others. This includes leaving religious duty and lying in witness, narrating and oath."<sup>(7)</sup>

The researcher said that this definition does not include all the great sins because it does not include many great sins that were mentioned in the Sunnah and by scholars.

**Sixth:** Ibn Abbas quoted from Prophet Muhammad Peace be Upon Him, "Great sins are sins that result in hell, God's anger, curse, or torture."<sup>(8)</sup> This is more comprehensive than others.

**Seventh:** the saying of Al Haleemi, "All sins include great ones or minor ones. Minor sin could be turned into great sin by proof that indicates to. Great sin might be turned into the worst great sin. However, unbelief of Allah is excepted as it is the worst great sin. It is not a minor sin. Any forbidden matter that is forbidden for itself combines two aspects or more from forbidding such as the greatest sin. Adultery is a

(1) Az Zawajer an Iqteraf Al Kaba'er (1/7).

(2) See: Fath Al Bari, Ibn Hajar(10/410), (12/183), Jawaher Al Oqood (2/349).

(3) Al Hawi Al Kabeer, Mawardi.

(4) Rooh Al Ma'any (25/45).

(5) See: Rawdat Al Talebeen (11/222), Az Zawajer an Iqteraf Al Kaba'er (1/8), Fath Al Bari , Ibn Hajar (10/410).

(6) Az Zawajer an Iqteraf Al Kaba'er (1/9).

(7) Rawdat Al Tablebeen, Nawawi (11/222: Fath Al Bari, Ibn Hajar(10/410).

(8) Tabari narrated it in his explanation (8/246/9212), Bayhaqi in Shua'b Al Eman (1/271) both through Abdullah Bin Saleh, said: Muaweya told me an Abi Talha an Ibn Abbas said, "Great sins are the sins that leads to hell, anger, curse or punishment". Ibn Hajar said, reported from Ibn Abbas, narrated by Ibn Abi Hatem with good sanad but it is not related and narrated in good way whose men are trusted too an Ibn Abbas said, "Anything of which Allah punish with hell is great sin." Fath Al Bari (10/410). Al Alaei said, Ali bin Abi Talha, Duheim said: he did not listen to the explanation from Ibn Abbas; Abu Hatem said Ali Bin Abi Talha an Ibn Abbas Mursal, it is narrated by Mujahed, Al Qasem Bin Mohammad. Our Sheikh Al Mezi said in Tahtheeb that it is narrated by Ka'b Bin Malek and that this is also Mursal in Jame' At Tahseel in Ahkam Al Maraseel (240/542) I said, the saying of Ibn Hajar, reported from Ibn Abbas, narrated by Ibn Abi Hatem, I did not find it with this wording. Sayyouti mentioned it in Ad Dur Al Manthoor (4/358) It is attributed to Ibn Greer and Bayhaqi in Shu'ab. It is not attributed to Ibn Abi Hatem which is in Ibn Abi Hatem's Explanation (3/934/5215) is the second saying that was mentioned.

great sin and adultery with the wife of a neighbor is the greatest sin. Minor sins are the ones that are not included or the ones that are dealt with in a way that is less than what is mentioned. If it is done in a way that combines two ways of forbidding or more, it is then great sin. Kiss and touch are minor sins, however, when practiced with the neighbors wife, they are great sins<sup>(1)</sup>.

Ibn Hajar Al Asqalani said, "However, it is divided into great sin and the greatest sin. Al Haleimi mentioned some examples for that he had said and elaborated in that. In many of them were criticized. Yet, this is his title. It is a good approach which depends on the severity of sin and its light." <sup>(2)</sup>

**Eighth:** It has no fixed definition that people know. Al Waheidi confirmed that and said, "It is true that great sin has no definition that is known by people. Otherwise, people would commit minor sins. However, Allah hid this so that people do their best to avoid committing whatever is forbidden. Some examples for that are concealing the middle prayer, Laylat Al Qader and the time of Duaa acceptance in Jumaa day and other examples".<sup>(3)</sup>

Ibn Hajar Al Asqalani said, "It is not as what was said. It has definition as it was mentioned previously."<sup>(4)</sup>

**Ninth:** Ibn Abdul Salam said, "I did not find a definition for great sin that is not objected. so . He said, "Some defined it by connecting it with any sin that is connected with warning or curse".<sup>(5)</sup>

**Tenth:** Ibn As Salah said, "Great sin is any sin that deserves to be called great and described as great. It has some characteristics such as: punishment, Gehenna, and other types of punishment that are mentioned in Qurran and Sunnah for committing it. It also includes characterizing its doer with being dissolute or cursed as well."<sup>(6)</sup>

Ibn Hajar Al Asqalani said, "This is more comprehensive than what had been mentioned earlier." <sup>(7)</sup>Ad Dumiaati said, "I know that scholars have many opinions in this regard. Some were mentioned above. For example, Ibn As Salah's saying in his fatwas that I have mentioned earlier. Al Jalal Al Bulqini supported what Ibn As Salah said about the definition of great sin. It is as Al Barezi said in his explanation, "It is whatever sin that is connected with warning or curse and mentioned in the Holy Qur'an, the Sunnah, or it is known that its sin is similar to the ones which were connected with warning, punishment or curse or the one that is the greatest sin. It also includes the person who is negligent in his religion." <sup>(8)</sup>

**Eleventh:** Ibn Hajar AL Asqalani said, "One of the best definitions is what was said by Al Qurtubi in Al Mufhim: "Each sin described by Shariah as a great sin, connected with severe punishment, requires punishment, or emphasizes disproof and this is confirmed by the Qur'an ,the Sunnah ,or consensus of muslim legal scholars is great sin. <sup>(9)</sup>Hence, what was mentioned in warning, curse or dissoluteness from Holy Qur'an, or Sahih and Hasan Hadiths should be traced. In addition to that, wording mentioning

(1) See: Fath Al Bari, Ibn Hajar(10/410), (12/183), Az Zawajer an Iqteraf Al Kaba'er (1/10).

(2) Fath Al Bari, Ibn Hajar (12/183).

(3) Az Zawajer an Iqteraf Al Kaba'er (1/10).

(4) Same reference (1/11).

(5) Fath Al Bari, Ibn Hajar (12/183).

(6) Same reference (12/183).

(7) Same reference (12/183).

(8) Ea'nat At Talebeen (4/280).

(9) Al Mufhim lema Ashkala min Kitab Muslim (2/46).

in The Holy Quran or hadiths (sahih and hasan) are to be included. I started collecting that; may Allah help me and shower me with His blessing".<sup>(1)</sup>

Ibn Hajar El Haytami collected these definitions and other ones in his book "Az- Zawajer ala Iqteraf Al Kabae'r". He said in that book, "All the previous definitions are meant to make it close; otherwise, they are not comprehensive. How come we can limit what we do not imagine that it can be limited."<sup>(2)</sup> The best that has made the conception close to mind is what had been said by Al Qurtubi and this what Ibn Hajar AL Asqalani said. Only Allah knows.

### **First Chapter: Strip-tease, tottering, and having their heads like camel humps (what is currently called puff)**

What is meant by 'Kaseyat Areyat', the women that are covered with the blessing of Allah while they do not thank Allah for such blessing. It is also said that it means women who will be dressed but appear to be naked. Another meaning for that is that they are dressed in transparent clothes that show the color of their bodies, so they are dressed but actually they are naked.

What is meant by A Tamayol is what was mentioned in the Hadith of Prophet Muhammad, PBUH. This means inclined from obeying Allah and what must be preserved. *Mumeilat* means encouraging and teaching others to do the bad things they do. Another explanation is that they walk perkily tipping their necks and shoulders. It is said also that they comb their hair in a slanting way, which is braiding braids upward and centering them in the middle of their heads so that it sees like camel humps. We say "slanting camel" if its hump is slanting to one side. This is the combing of prostitutes. It is also explained as being attracted to men whether in themselves or in their adorning. It is also said that the meaning is the same: ***ma'elat and mumeilat***.

*"Their heads are the same as camel humps"*: This means that they make it bigger by putting a turban, headband, or something similar. This is the most sound explanation of this expression. It is what is called today as puff. It is said that this could mean that such women lust for men, so they do not lower their gaze or heads as a way of being impolite<sup>(3)</sup>.

All these meanings are possible for the Prophet PBUH said, "women who will be dressed but appear to be naked, and they themselves will be inclined to it. Their heads will appear like the humps of the Bactrian camel inclined to one side." A woman who is dressed but appears to be naked is blessed with beauty but she does not thank Allah for such a blessing since thanking Allah for this blessing is by veiling as ordered by Allah. By doing this, she strays from the right way and she is ungrateful for the blessings of Allah. She also leads others astray who consent to her such as her husband and others.

Those women are characterized by dressing in transparent clothes, combing their braids in a slanting way, which is the combing of prostitutes, enlarging their heads in various ways such as with braids on their head, or behind it, extending their hair or any other way of increasing the size of their hair. Also, they use ways that are currently used and previously used so that they make their hair like camel humps. They totter their heads like the hump of the camel due to the heavy stuff on them. They do that because they lust for men; they do not lower their gazes and they do not lower their heads. Their heads are always up like the hump of the camel. This is of course because of lack commitment to religion and because of being impudent.

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(1) Fath Al Bari, Ibn Hajar (12/183).

(2) Az Zawajer an Iqteraf Al Kaba'er (1/14).

(3) See: mashareq Al Anwar (1/347), Sharh Sahih Al Bukhari, Ibn Battal (3/116-117), Ghareeb AL Hadith, Ibn Al Jawzi (2/290), Kashf Al Mushkel (1031), At Tamheed (13/204), Sharh An Nawawi (9/240), Sharh As Sunnah (10/272), Tafseer Ghareeb Ma Fi As Sahehin (173), An Nehaya Fi Ghareeb Al Hadith (4/317).

May Allah protect the Muslim women and girls from such behavior because these actions are great sins that result in being cursed from Allah and from Prophet Muhammad peace Be Upon Him. This is indicated in the Hadith of Amr Bin Al Aas (may Allah be pleased with him) who said: "I heard Prophet Muhammad, Peace Be Upon Him, say "As one of the signs of Judgment Day, there will be men who saddle<sup>(1)</sup>. They are like men but actually they are not. They step out at the entrances of mosques. Their women will be dressed but appear to be naked. The heads of their women will appear like the humps of the Bactrian camel inclined to one side<sup>(2)</sup>. Do curse them; they are cursed. If there were a nation after yours, your women would serve their women as the women of the nations before you serve your women." <sup>(3)</sup>

They are one of the two categories about whom Prophet Muhammad, Peace Be Upon Him said would be in the hellfire. They will not enter Paradise and they will not smell its fragrance even though its fragrance is perceptible from such and such a distance.

Abu Hurairah (May Allah be pleased with him) said: The Messenger of Allah said, ***"There are two types of people who will be punished in Hell and whom I have not seen: men having whips like the tails of cows and they will be beating people with them and women who will be dressed but appear to be naked, and they themselves will be inclined to it. Their heads will appear like the humps of the Bactrian camel inclined to one side. They will not enter Paradise and they will not smell its fragrance which is perceptible from such and such a distance."*** <sup>(4)</sup>

- (1) As Surj, leg of sumpter, Plural: Suruj Asrajah Esrajan means put saddle on it, Sarraj is the one of sells saddles and make them. Lisan Al Arab, Ibn Manthod (2/297). Ibn fares said in Mu'jam Maqayees Al Lughah (3/156) seen, ra' and jeem are the root. It indicates beauty and good Seeing. Seraj is derived from that, it is called seraj because of its light and beauty. Saraj for animal is decoration.
- (2) Qurtubi said that Bukht is type of camels and Osnemh is the plural of senam, which is the puff on camel's back, Fath Al Bari, Ibn Hajar (10/375).
- (3) Ahmad in his Musnad narrated it (11/654/7083), and Ibn Hebban in his Sahih (13/64/5753), At tabarani in Al Kabeer (20/88/1408), 20/110/1464), Al Awsat (9/131/9331), As Sagheer (2/257/1125), Al Hakem in Al Mustadrak (4/435/8364), all of them are through Abdullah Bin Ayyash Bin Abbas Al Qitbani an his father Ayyash Bin Abbas an Isa Bin Hilal Al Sadafei and Abi Abdul Rahman Al Huulei and wording is from Ahmad'musnad, Ibn Hebban has the same wording in his Sahih and Tbarani in brief. The expression of Al Hakem, "At the end of the era of this nation, some men riding Mayathir would go to mosques with them." The others said the same expression. He said, this is Sahih on the conditions of the two Sheikhs, and they did not narrate it. Al Thahabi said, Abdullah even if Muslim depends it, Abu Daoud and Nasaei said it is weak. Abu Hatem said, "It is close to Ibn Lahe'a. Al Haythami said in Mujamm' Az Zawaed (5/240): Ahmad and At Tabarani in his three maajem narrated it and Rijal of Ahmad are Rijal As Sahih. Al Albani said in Sahih At Targheeb and At Tarheeb (2/222/2043): hasan. I said it is as Al Albani said because its narrators are trusted except Abdullah Bin Ayyash, and he is honest and his Hadiths are considered to be Hasan as at Thahabi said. Those who talk about him are conservatives. They did not mention any reason for Tajreeh. One of the principles of Tajreeh and Atta'deel is that the conservative must show the reason for Tajreeh and then it is considered to see if this works or not. The ones who talked about him did not bring a reason. Abu Hatem said in Al Jarh and Atta'deel (5/126/580) is not mateen to write his Hadith. It is close from Abu Lahe'aa. Abu Daoud weakened it in Sualat Abi Obeid (2/184/1545) and An Nisaei in Tahtheeb Al Kamal (15/411/3472). Ibn Yunis said in Tahtheeb At Tahtheeb (5/307/603): Munkar Al Hadith. Ibn Ma'een said in Sualat Ibn Tahman (65/162) nothing wrong with it. How close from Abi Israel Al Mulaei, Israel was from Sheit conservatives in, Ibn Hebban mentioned in Thiqaat (7/51/6962). He said in the celebrities of countries scholars (189/1516): from the trusted people of Egypt. Al Thahabi said in Mughni (1/350/3292) Saleh Al Hadith, he said in History(10/300), he is stronger than Ibn Laha'aa, he said in As Sayr (7/333-334/118): honest Scholar Imam. His Hadith is considered Hasan. Abu Hatem said: he is close to Ibn Lahe'aa as a way of improving the status of Ibn Lahe'aa since he is close to a sheikh that was audited by Muslim. No doubt that he is more trusted than Ibn Lahe'aa and that Ibn Lahe'aa is more knowledgeable than him. Ibn Hajar said in At Taqreeb (533/3522) honest.
- (4) Muslim (3/1680/2128), Ahmad in his Musnad (14/300/8665), (15/426/9680), Abu Ya'la in his Musnad (12/46/6690), Tabarani in Al Kabeer (19/180/445), (19/440/1054). All of them were in the way of Suheil Ibn Abi Saleh an his father an Abu Hurayra. Expression is form Muslim and others are the same.



In one of the narrations, the distance from which the fragrance of Paradise can be smelled is specified; it is 500 years. Abu Hurairah (May Allah be pleased with him) said: The Messenger of Allah said, ***“Women who will be dressed but appear to be naked, and they themselves will be inclined to it. Their heads will appear like the humps of the Bactrian camel inclined to one side. They will not enter Paradise and they will not smell its fragrance which is perceptible from 500 years”***<sup>(1)</sup>

This is in addition to other Hadiths that I did not mention in order to make it as brief as possible or because those Hadiths are weak.

**These Hadiths include many important lessons:**

1. Imam Nawawi said in his explanation of the Hadith, “This Hadith is one of the miracles of Prophecy. The two types do exist.<sup>(2)</sup> This is what Imam said in his time. What would he say if he was among us? What would he say about time that debauchery and injustice is spread everywhere? What would he say about the number of adorned women who are dressed but appear to be naked, who are tottering while walking and whose heads will appear like the humps or what is called today, puff?!”
2. Dispraising these two kinds<sup>(3)</sup>: policemen who beat people with no right and women who are dressed but appear to be naked, who are tottering while walking and whose heads will appear like the humps of camels or what is called today, puff. What proves dispraising for the first kind is that the Prophet (PBUH) said that they would be in hell while what proves dispraising for the second kind will punish like the first kind. In addition to that Prophet Muhammad (Peace Be Upon Him) said, ***“They will not enter Paradise and they will not smell its fragrance”*** He (PBUH) ordered us to curse them. May Allah protect and save us from those two kinds and from all evils. Amen.
3. Scholars deducted from the saying ***“They will not enter Paradise”*** two interpretations. One of them is that they did something forbidden although they know that it is forbidden, so they are unbelievers who will be endlessly in hell. The second is that they do not enter Paradise because of their deeds and doing what is forbidden. They enter Paradise because of Allah's Mercy. They do not enter it immediately, at the time of the other believers who were obedient to the orders of Allah. They do after being punished in hell as they committed sins. Then they leave hell and enter paradise since they are believers. This is due to the promise of Allah that everybody who has the least amount of belief in his or her heart will enter paradise<sup>(4)</sup>.
4. Scholars concluded from the saying ***“they will not smell its fragrance”*** that they do not even smell it since smelling it is a blessing and they are prohibited from having any blessings. Being perceptible from 500 years means that one benefits from the fragrance of Paradise as a blessing from Allah. This is forbidden for those who commit sins and wrongdoings. This is either by being far away from the place where one can perceive the fragrance of Paradise or one is forbidden from reaching it or one

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(1) Malek in his Muwatta', the narration of Yahya Al Laythi (2/913/1626), al Baghawi in Sharh As Sunnah (12/14/3083), al Bayhaqi in Shua'b AL Eman (6/166/7414-7413) both through Malik an Muslim Bin Abi Maryam an Abi Saleh an his father an Abi Hurayra. Al Baghawi said, narrated by Muslim, an Zuheir Bin Harb, an Jareer, an Suheil Bin Abi Saleh, an his father, an Abi Huraira. I said, it is the previous Hadith. Abu Omar Bin Abdul bar in At Tamheed lema fe Al Muwatta' min Al Ma'any wal Asaneed (13/202-203): That is how the Hadith was narrated by Yahya from the saying of Abu Hurayra; it is also in Al Muwatta; for all the narrators except Ibn Nafe', who narrated it to Malek to Prophet Muhammad Peace Be Upon Him. It is well known that such opinion cannot be the opinion of Abu Hurayra since it cannot be judged by opinion. It is impossible that Abu Hurayra would say, They will not enter Paradise and they will not smell its fragrance”. This cannot be opinion.

(2) Nawawi Explanation (14/110).

(3) Same reference (14/110).

(4) See: Nawawi Explanation (191/17), Al Muntaqa Sharh Al Muwatta' (4/308).

cannot perceive it even if he or she was in the area where others can perceive it. The first one is more convincing verbally.<sup>(1)</sup>

5. There is forbiddance from wearing transparent clothes that show the colour of body or not. This is in order to avoid seduction. <sup>(2)</sup> What about the skinny ones that we see today? Unfortunately, this is what many Muslim women wear nowadays except those whom Allah protect them. The parents, husbands, and responsible people must do their best to prevent these women from wearing these prohibited clothes.
6. There is an indication to the fact that lowering one's glance is a must. Muslims must not be led astray by those women who wear such clothes and who are tottering while walking because they will lead women and men who follow them to the punishment of Allah. Those who find difficulty in controlling themselves should marry because marriage protects both sight and pudendum; if one cannot do this, he or she should fast. Fasting protects Muslims. This is mentioned in the Hadith of Prophet Muhammad Peace Be Upon Him narrated by Abdullah Bin Masoud, "***O Assembly of Youth / Youngsters: Whosoever of you has the means, then let him get married, for that is more effective in lowering the gaze and safeguarding chastity, and whosoever is unable (to do so), then let him fast, for that will serve as a shield and protection for him***".<sup>(3)</sup>

### Second Chapter: Woman Perfuming When Going Out

Many Muslim women have underestimated the seriousness of being perfumed for other people not for their husbands and going out their homes in such condition. They missed out the fact that Prophet Muhammad Peace Be Upon Him strictly prohibited that and described those women as being adulteresses because of doing that. Abu Musa Al Ash'ari narrated that Prophet Muhammad (SAWA) said, "**If a woman applies perfume<sup>(4)</sup> and passes the men so that they may get its odor<sup>(5)</sup>, she is an adulteress<sup>(6)</sup>**"<sup>(7)</sup>. Abu Daoud mentioned it by saying, "**If a woman applies perfume and passes the men**

(1) Al Muntaqa Sharh Al Muwatta' (4/308).

(2) Sahih Al Bukhari, Ibn Batal (3/117).

(3) Narrated by Bukhari (7/3/5065) and Muslim (2/1018/1400) in their Sahih through Al A'mash related to Ibrahim related to Alqama related to Abdullah Bin Masoud and wording is for Muslim.

(4) means apply perfume. Fayd Al Qadeer (3/189).

(5) Fayd Al Qadeer (3/189).

(6) means like adulteress in gaining sin because the doer of the reason is the same as the doer of the cause. Fayd Al Qadeer (3/190).

(7) Narrated by An Nasa'i in Al Mu'taba (8/153/5126) and Kubra (5/430/9361), Ahmad in his Musnad (32/483/19711), (32/523/19747), Abdul Rahman Bin Hmeid in his Musnad (196/557), Ibn Sheiba in his Musannaf (9/26/26863), al Bazar in his Musnad (8/47/3033), Ibn Khuzaymah in his Sahih (3/91/1681), Ibn Hebban in his Sahih (10/270/4424), Al Hakem in Al Mustadrak (2/397/3497), Al Bayhaqi in As Sunnan (3/246/6188), Shu'ab Al Eman (6/171/7430), all of them through Thabet Bin Umara Al Hanafei related to Ghuneim Bin Qais Al Ka'bei related to Abi Mousa Al Asha'ri related to Prophet Muhammad Peace Be Upon Him and wording is from Nasa'i Sunnan and others are like him except Ibn Ibi Shaybah and Al Bazar. Al Hakem said: this is hadith sahih and they did not narrate it. Al Albani said in his comment on Sunan An Nasa'i and Sahih Ibn Khuzaymah: hasan. Al Arna'ut said in his comments on sahih Ibn Hebban: its sanad is strong and the least to be said about it is that it is Hasan because all the narrators are trusted except Thabit Bin Umara, Yahya Bin Said Al Qattan, Wakee', Marwan, An Nader Bin Shumeil and Al Ansari narrated from him. Ahmad Bin Hanbal said that there is nothing wrong with it, Ibn Mueen said he is trusted. Abu Hatem said, it is not mateen for me. Abu Hatem is well known for being strict. See: Biographical evaluation for Ibn Abi Hatem (2/455/1835), Ath Thahabi said in Al Kashef (1/282/691) honest and mentioned him in mentioning the names who talked about him book and he is trusted (P.56/58).

men so that they may get its odor, she is so-and-so, meaning severe forbidding.<sup>(1)</sup> Tirmidhi said, "Every eye commits adultery, and when the woman applies perfume and she passes by a gathering of men, then she is like this and that." Meaning an adulteress.<sup>(2)</sup>

Muslim women that go to mosques, universities, markets, and other places while being perfumed have to stop doing things that were prohibited by Prophet Muhammad (Peace Be Upon Him) and they have to read what was narrated Abu Hurreira, The Messenger of Allah said, "**Whoever (woman) perfumes herself with perfume should not join us in the 'Isha' prayer.**"<sup>(3)</sup> and Zainab, the wife of Abdullah (b. 'Masoud), reported that The Messenger of Allah Peace Be Upon Him said to us: **When any one of you comes to the mosque, she should not perfume.**"<sup>(4)</sup> and in another narration, it is: "**When any one of you (women) participates in the 'Isha' prayer, she should not perfume herself that night.**"<sup>(5)</sup>

This is in addition to other Hadiths that I did not mentioned in order to make it as brief as possible or because those Hadiths are weak. What I had mentioned is enough for those who want to consider this issue and stop doing things that have been prohibited by Allah and His Prophet.

### **Lessons and Judgment learned from these Hadiths:**

These Hadiths includes great lessons, some of most important ones are:

1. At Tibi said, Prophet Muhammad (PBUH) compared women who goes out tempting men to adulteresses as a way of exaggeration and threatening"<sup>(6)</sup>. Al Munawi said that "She is an adulteress"; It means that her sin is the same as the sin of the adulteress since the doer of the reason is the same as the doer of the cause. This is an exaggeration for threatening and prevention."<sup>(7)</sup>
2. We learn from his saying "each eye is committing adultery." that any eye that Sees at forbidden thing form man or women gets its share of adultery. some of Malekeyya based on this Hadith, and said that one cannot enjoy smelling perfume from a strang woman because when Allah forbids something, Shariah forbids things that are close to it. Some of the predecessors exaggerate in this regard until that Ibn Umar, (May Allah Be Pleased with him), prevent anybody to sit in a place in which a woman was sitting until it cools the place from the heat of her body. However, makeup and perfuming for husband is desired. Some advanced in age said that adorning and perfuming for husband is one of the strongest reasons for intimacy between the couple. This is due to the fact that the eye is the leader of heart. If the eye sees something beautiful, it is easily conveyed to the heart and then love exists. Yet, if it sees an awful thing, it is also conveyed to the heart and then dislike takes place. That is why Arab

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He said:Yahya Al Qattan narrated for him and he is trusted. Abu Hatem said: not mateen. Ibn Hajar said in Taqreeb (132/823): honest with leniency.

(1) Abu Daoud ins his Sunan (4/128/4175), through the same previous way.

(2) Termethei in his Sunnan (5/106/2786) through the same previous way and said Sahih Hasan. I said it is Hasan as I have explained it in (44) footnote.

(3) Narrated in Sahih Muslim (1/328/443). Nasaee in his Sunan (8/154/5128), (8/190/5263), Abu Daoud in his Sunan (4/128/4177), three of them through Abdullah Bin Muhammad Bin Abdullah Bin Abi Farwa related to Yazid Bin Khusayfa related to Busr Ibn Said related to Abi Hurayra.

(4) Narrated by Muslim in his Sahih (1/328/443), Nasaee in his Sunan (8/154/5130) both through Bukayr Bin Abdullah Ibn Al Ashaj related to Busr Bin Said related to Zaynab, wife of Abdullah Bin Masoud..

(5) Narrated by Muslim in his Sahih (1/328/443), Nasaee in his Sunan (8/154/5129) and Ahmad in hi Musnad, all of them through Bukayr Bin Abdullah Ibn Al Ashaj related to Busr Bin Said related to Zaynab, wife of Abdullah Bin Masoud.

(6) Fayd Al Qadeer (3/190)

(7) At Tayseer fi Sharh Al Jame' As Sagheer, Monawi (1/836)

women warn each other of letting the husband see something that he does not like or smell an unpleasant smell<sup>(1)</sup>.

3. Ibn Daqeeq Al eed said, "All things that resemble perfume have the same rule. Perfume was prohibited due to the fact that it arouses the emotions of men and maybe women too. For that, jewels and wearing fine clothes are applied to the rule of perfume. Some of scholars explained 'A'isha saying, the wife of the Messenger of Allah: **"If the Messenger of Allah had seen what new things the women have introduced (in their way of life) he would have definitely prevented them from going to the mosque, as the women of Bani Isra'il were prevented."**<sup>(2)</sup> She means the way of dressing, perfume, and jewels.<sup>(3)</sup>

Al Zurqani said, "The reason behind prohibiting perfume is arousing emotions; thus, anything that resembles it has the same rule such as jewels, fine clothes, superior adornment, and mixing with men."<sup>(4)</sup>

Athahabi said, "Some of the actions that women are cursed for are showing jewels, gold, pearls beneath the veil, being perfumed with musk, ambergris, wearing silk, and narrow and short clothes that shows the parts of the body when they go out and other things that require the curse of Allah who detests the doer of these actions in this world and in the Hereafter." These types of adornment have spread nowadays. Prophet Muhammad (Peace Be Upon Him) said, **"I Saw at Hell and saw that the majority of its inhabitants were women."**<sup>(5)</sup> He said also, **"I am not leaving behind me a more harmful harmful trial for men than women."**<sup>(6)</sup> We ask Allah for protecting us from their seduction and lead us with them to the right path by bestowing His forgiveness and generosity upon us<sup>(7)</sup>.

4. An Nawawi said that explicitly these Hadiths do not prevent women to go to mosques .But there are conditions that were derived by the scholars from the Hadiths. The conditions include not applying perfume, not being adorned, not wearing anklets that are audible, not wearing luxurious clothes, not mixing with men or youth that charm men, not having anything that leads her to sin in the way.<sup>(8)</sup>

### Third Chapter: Behaving Manly

Behaving manly means wearing the same clothes as men and imitating them in appearance, walk, voice, and other matters. Women who are behaving manly are called women who take the similitude of men (mutrajalat). But, in science and wisdom, this is legislated. In the hadith said: "Rajula: Ra and Ju which means Mutarajela. When we say Rajula for a woman, this means that she imitate men in knowledge and opinion."<sup>(9)</sup>

(1) Fayd Al Qadeer (3/190).

(2) Sahih Muslim (1/329/445).

(3) Ihkam Al Ahkam Sharh Umdat Al Ahkam (P. 119).

(4) Zarqani Explanation (2/8).

(5) Narrated by Bukhari (4/117/3241) from the Hadith of Imran Bin Husein related to Prphet Muhammad Peace Be Upon Him, "I had a chance to see into the Paradise and I found that majority of the people was poor and I seeed into the Fire and there I found the majority of women." Muslim (4/2097/2738) from the Hadith of Imran Bin Husein realted to Prphet Muhammad Peace Be Upon Him, who said, "the minority of Paradise dwellers are women."

(6) Sahih Muslim (4/2097/2739) from the Hadith of Usama Bin Zayd.

(7) Al Kaba'er, Al Thahabi (P. 134)

(8) An Nawawi Explanation (4/161)

(9) See: An Nehaya in ghareeb al Hadith, Ibn Al Atheer (2/494), Ghareeb Al hadith, Al Harbi (2/416), fath Al Bari, Ibn hajar (1/122) Umdat Al Qari, El Eini (32/53), Hashyat As Sendi on An Nasaei (5/80/2562), Al Jame' As Sagheer, Suyyoti (2/224/7258), Fayd Al Qadeer (5/343/7258), Awn Al ma'bood (11/106).

This type of woman is blamed and cursed of Allah and His messenger (PBUH). Abdullah Bin Abbas (May Allah be pleased with them both) reported, "**The Messenger of Allah (Peace Be Upon Him) cursed the women who imitate men and the men who imitate women.**"<sup>(1)</sup>

Abu Hurairah (May Allah be pleased with him) said: "**The Messenger of Allah cursed a man who puts on the dress of women, and a woman who puts on the dress of men.**"<sup>(2)</sup>

They are cursed out of the Mercy of Allah if they try to imitate men even in a way that does not attract the attention of people today such as wearing sandals of men. Ibn Abu Molaykah said that when someone remarked to Aisha (may Allah be pleased with her) that a woman was wearing sandals<sup>(3)</sup>, she replied: "**The Messenger of Allah cursed mannish women**"<sup>(4)</sup>. Allah does not See mercifully at mannish women on the Day of Resurrection. Although Allah can see everybody. <sup>(5)</sup>It was narrated by Abdullah Ibn Omar said: "The Messenger of Allah said: "**There are three at whom Allah will not See on the Day of Resurrection: The one who disobeys his parents, the woman who imitates men in her outward appearance, and the Ad- Dayouth**<sup>(6)</sup>. **And there are three who will not enter Paradise: The one who who disobeys his parents, the drunkard**<sup>(7)</sup>, **and Al Mannan about what is given** <sup>(8)</sup>"<sup>(9)</sup>.

This is the end of these effeminate men and mannish women. In the present life, they are punished by painful lashes, imprisonment for long time, Deportation, not being accommodated at any gathering or house until they stop doing that <sup>(10)</sup>. The most obvious evidence in this regard is what was narrated by Abdullah Ibn Abbas, who said, "**The Prophet (May peace be upon him) cursed effeminate men**

(1) Narrated by Bukhari (7/159/5885) through Ekrama related to Ibn Abbas.

(2) Narrated by Ahmad in his Musnad (14/61/8309), Abu Daoud in His Sunan (4/104/4100), An Nasa'i in As Sunan Al Kubra Kubra (5/379/9209), Ibn Heban in his Sahih (13/62/5752,5751), Al Hakem in Al Mustadrak (4/194/7415), Al Bayhaqi in Shu'ab Al Eman (10/224/7416), Al Adab (2/303/591) all of them through Abi Saleh related to Abi Hurayra, wording is from Ahmed's Musnad. Al Hakem said: This is Hadith Sahih on the condition of Muslim and so did Al Aranut said in his comments on Al Musnad and Sahih Ibn Heban. Al Albani said in Sahih and Dae'if Sunnan Abi Daoud (9/98/4098): Sahih.

(3) mean the ones that are for men, what is the fatwa? Awn Al ma'bood for Al Atheem Abadi (11/105).

(4) Narrated by Abu Doud in his Sunan (4/105/4101), Al Bayhaqi in Ma'refat As Sunnan wal Athat (14/486/20866), Shu'ab Al Al Eman (10/225/7418) both are from Luwein, narrated in the volume (66/51) related to Ibn Uyayna related to Ibn Jureij. Ramz Al Suyouti in Al Jame' Al Sagheer (2/224/7258) for being Hasan. Monawi agreed on that in At Tayseer in Sharh Al Jame' As Sagheer (2/568) said: Isnad Hasan. Al Albani in the adornment of Muslim woman (146/5): Sahih.

(5) See: Hashyat As Sendi on Nasa'i (5/80/2562).

(6) Ad Dayouth: cuckold, Hashyat As Sendi on Nasa'i (5/80/2562).

(7) Alcoholic: one who keeps drinking and die without repenting, Hashyat As Sendi on Nasa'i (5/80/2562).

(8) Al Mannan: one who keeps reminding people that he or she did something good for them. when he does this, he or she pretend to be free and not a slave for Allah. This indicates to contend the traits of Allah; this person is not seed at mercifully. Fayd Al Qadeer, Monawi (3/436).

(9) Narrated by An Nasa'i in Al Mujtaba (5/80/2562), Al Kubra (2/42/2354), Ahmad in his Musnad (10/321/6180), Al Bazar Bazar in his Musnad (2/258/6051, 6050), Abu Ya'la in his Musnad (9/408/5556), At Tabarani in Al Kabeer (12/302/13180), Al Awsat (3/51/2443) Tahtheeb Al Athar (3/185/297), Al Hakem in Al Mustadrak (1/72/244), Al Bayhaqi fi Al Kubra (10/226/21555), Shu'ab Al Eman (10/224/7417) all of them through Salem Ibn Abdullah Bin Umar related to his father Peace Be Upon Him, wording is for Nasa'i and the others are the same. Al Hakem said that this is Hadith Sahih Al Esnad; they did not narrate it, I prefer the narration of Ayyoub Bin Suleiman since he did not mention Umar in his Esnad, ath Thahabi agreed on that, Al haythami said in Mujama' Az Zawa'ed (8/270/13432): narrated by Al Bazar with two Esnads and the men are trusted. As Sayouti said it is Hasan once in Al Jame' As Sagheer (1/320/3529) and in other time considered Sahih(1/323/3542). Al Monawi agreed on both in Tayseer (1/972) (1/972). Bare' Arfan Tawfiq said in Sahih Kunuz As Sunna An Nabaweya (123/4) (150/6) Sahih. Al Albani said in Sahih At Targheeb wa At Tarheeb (2/228/2070) Hasan Sahih.

(10) See: Al Mufhim lema Ushkel min Talkhees Kitab Muslim, Al Qurtubi (18/18).

**(mukhannatheen)<sup>(1)</sup> and women who imitated men, saying: Put them out of your houses, and put so-and-so out. He also said that The Prophet put fulan out and Umar put another<sup>(2)</sup>.**

There are many other Hadiths in this section but I did not mention them in order to be brief. What I have already mentioned is enough for wise people to avoid things that Allah and His messenger forbid.

**Lessons and Judgment learnt from these Hadiths:**

These Hadiths include some lessons and rules:

1. **From Jurisprudence:** imitating men by women and women by men is prohibited since this deforms the creation of Allah. Mannish women and cuckold men are cursed. This is indicated by the curse taking place in the Hadiths of this section. Yet, there are matters that are out of prohibition such as: charity, worship, knowledge, opinion, and other matters of good deed. These are known as the other evidence mentioned in the Sunnah<sup>(3)</sup>. The wisdom of prohibiting imitating the other gender is that Allah excels men over women and distinguished them with fatal matters and shariah issues. This is intended from the Shariah and mental point of view. Imitating like women would lower their degree and belittle them, so they deserve being cursed. Imitating men cancel such distinguishing and require gathering with men and being seen by them. This shows their parts of the body and is prohibited to show, so they deserve being cursed. Also, imitating women in terms of speech, adorning and dressing . These are some of the aspects of being cuckold, who desire to gather with women and this leads to sin and vice versa. These shariah aspects which keep the ranking that was given to men and women are approved in terms of Shariah and mentality. If one wants to recognize the harm caused by imitation, he or she needs to See at this era of corruption in which there is no chivalry, religious ardency, and ethics. Instead of all these good aspects have been replaced by vice<sup>(4)</sup>.
2. Forbidden imitating is in dressing, adorning, action, behavior, and traits. This is in addition to the other distinguished qualities of each sex since forbidding here is general. This excludes what was mentioned in the previous paragraph. Imitating women in dressing and adorning that are specifically for women, includes, for example: bracelets, necklaces, anklets, earrings, and other things that are not for women. Imitating men includes wearing sandals and gathering with men, wearing robes, palliums, turbans, and other things that are not allowed to wear. Imitating women by men in traits and actions that are manly for women, include, for example being cuckold in shape, walk, speech, and all the other qualities that are known to be for women. Imitating men by women in traits that are known to be for men, include for example shape, walk, speech, fighting with sword, and other things that are only for men. What is more is lesbianism.<sup>(5)</sup>

(1) Al Mukhanatheen: cuckold: those who imitate women in voice, appearance dressing, adorning, speech and all the other shapes. They are the ones who behave the same behaviors of women. See: Ghareeb Al Hadith, Ibn Salam (2/283) Lisan Al Arab (2/112) Sharh Sahih Al Bukhari, Ibn Batal (9/141) Sharh An Nawawi on Muslim (7/318) Fath Al Bari, Ibn Hajar (1/114) Umdat Al Qari (34/265) Hashyat As Sendi on Ibn Maja (5/231), fayd Al Qadeer, Monawi (6/423) Tuhfat Al Ahwathi (8/57)

(2) Sahih Al Bukhari (7/159/5886), (8/171/6834) Narrated by Ahmad in his Musnad (3/443/1982), Abu Daoud in his Sunan Sunan (4/438/4932), Termethi in his Sunan (5/106/2785, Derami in his Sunan (2/364/2649) all of them through Ekrema related to Ibn Abbas except Termethi who narrated it in brief and said this is Hasan Sahih.

(3) See: Sharh Sahih Al Bukhari, Ibn Batal (9/140) Nawawi on Muslim Explanation (7/317) At Tamheed for what is in Al Muwata' (5/51), Fath Al Bari, Ibn Hajar (9/336), (10/332) Umdat Al Qari (32/53-55) Sharh Sunan Ibn Maja, As Suyouti (188/2614) Fayd Al Qadeer, Monawi (5/346), Tuhafat Al Ahwathi (8/57).

(4) See: Kashf Al Mushkel min Hadith Al Sahihayn, Ibn Al Jawzi (P. 570) Bahjat Quloob Al Abrar, As Sa'di (P. 206).

(5) See: Sahih Al Bukhari, Ibn Batal (9/140), Nawawi on Muslim Explanation (7/317, Tamheed for what is in Al Muwata' (5/51), Fath Al Bari, Ibn Hajar (9/336), (10/332) Umdat Al Qari (32/53-55) Sharh Sunan Ibn Maja, As Suyouti (188/2614) Fayd Al Qadeer, Monawi (5/346), Tuhafat Al Ahwathi (8/57).

## Notes:

**First:** Some types of clothes are common for both men and women. This is not included in imitating because All things are originally licit and there is no imitation<sup>(1)</sup>. However, women are distinguished by veiling. This might be more dominant in a country than another. Ibn Hajar said, "Clothing is different from a country to another depending on the customs of every country. Dressing for men in certain country is not different from women dressing in that country. Yet, women are characterized by veiling<sup>(2)</sup>".

**Second:** Curse and blaming mentioned in these Hadiths are for those who imitate deliberately; for those who were not born with that. As for those who were born with a characteristic, he or she is ordered to spare no effort to give up the characteristic and do that gradually. Nevertheless, if he or she continues doing it, they are involved in blaming then especially if he or she does show satisfaction. Still, for those who said that the natural cuckold is not blamed such as Imam Nawawi, it is explained that if he cannot quit walking and speaking in that shape after being treated, he is not to be blamed. Yet, if he is able to leave that even if gradually, he is to be blamed if he does not do that<sup>(3)</sup>.

**Third:** Cursing include parents and spouses if they help them in doing imitation and do not prevent them because the are responsible for them. Thahabi said, "If a woman is dressed like men then she imitates men and deserves to be cursed by Allah and His messenger; her husband is cursed too if he accepts that and does not prevent her because he is ordered to urge her to obey Allah since Allah said, ***"O ye who believe! Save yourselves and your families from a Fire whose fuel is Men and Stones, over which are (appointed) angels stern (and) severe, who flinch not (from executing) the Commands they receive from Allah, but do (precisely) what they are commanded."*** (At Tahrīm, V. 6). This means that men must teach their wives how to obey Allah and warn them of disobeying Allah as if they are addressing themselves. Messenger of Allah said, ***"All of you are guardians and are responsible for your people."***<sup>(4)</sup> "The man is a guardian of his family. Al Hasan said that any man who obeys his wife in disobeying Allah would certainly be in hell.<sup>(5)</sup>

1. It has been indicated that two types of men and women deserve punishment and blaming more than the ones mentioned earlier; from men, the man who has intercourse in his buttocks and from women, the woman who has intercourse with other women. They are cursed in terms of imitation in speech, action and so on and the greatest sin<sup>(6)</sup>. Ibn Taymeya said, "The cuckold is who likes mixing with women and sitting with them or the person who like having intercourse with men and Seeing up on their love. It could also be both matters<sup>(7)</sup>."
2. Cursing cuckold and mannish women by The messenger of Allah and his order for sending them out indicate that it is necessary to punish them by taking out of houses or exile if this works. Because their actions may lead to having intercourse among men and lesbianism among women. This is very

(1) See: Bahjat Quloob Al Abrar wa Qurat Uyoon Al Akhyar fi Sharh Jawame' Al Akhbar, As Sadi (P. 205).

(2) Fath Al Bari, Ibn Hajar (10/332).

(3) See: Sahih Al Bukhari, Ibn Batal (9/140), Nawawi on Muslim Explanation (7/317), Tamheed for what is in Al Muwata' (5/51), Fath Al Bari, Ibn Hajar (9/336), (10/332) Umdat Al Qari (32/53-55) Sharh Sunan Ibn Maja, As Suyouti (188/2614) Fayd Al Qadeer, Monawi (5/346), Tuhafat Al Ahwathi (8/57).

(4) Narrated by Al Bukhari (3/150/2554), Muslim (3/1459/1829) related to Nafe' Bin Abdullah Bin Umar, wording is for Muslim.

(5) Al Kaba'er, Ath Thahabi (P. 134).

(6) See: Sahih Al Bukhari, Ibn Batal (9/140), Al Istiqma (1/370), Nawawi Explanation (7/317), Tamheed for what is in Al Muwata' (5/51), Fath Al Bari, Ibn Hajar (9/336), (10/332) Umdat Al Qari (32/53-55) Sharh Sunan Ibn Maja, As Suyouti (188/2614) Fayd Al Qadeer, Monawi (5/346), Tuhafat Al Ahwathi (8/57).

(7) Al Isteqama, Ibn Taymeya (1/371).

evil. This can be applied to whosoever might affect people religion or other matters. The Hadith is the source for that<sup>(1)</sup>.

### Conclusion:

These are the most important conclusions and recommendations:

1. All the things that were mentioned in defining great sins are to make the meaning closer. The best thing in this regard was said by Imam Al Qurtubi. *"Whatever sin that Shariah describes to be great, has severe punishment, requires punishment, and emphasizes disproof and is mentioned by the Holy Qura'n, Sunnah or consensus of Moslem legal scholars is a great sin."*
2. Prohibition of women tottering while walking and uncovering parts of their bodies and making their heads appear like the humps of camels or what is called today, puff, or enlarging their heads in various ways such as braids on their head or behind it. These types are great sins whose doer is cursed by Allah and His messenger.
3. Prohibition for women of going out while applying perfume and prohibition of imitating men in their shape, dressing, appearance, walk, voice and other matters. These types of adorning are great sins that require cursing from Allah and His messenger.
4. Scholars said that other types are connected with the previous types such as showing adornment in general, except what is accepted by Shariah, and showing gold and pearl beneath the veil, being perfumed with musk, ambergris, wearing silk, narrow and short clothes that shows the parts of the body and so on that are considered forbidden adornment if going out with it. Allah detests its doer in the current life and in the Judgment Day. Most women nowadays do or wear some of these prohibited things.
5. Cursing includes parents and spouses if they help them in doing imitation and do not prevent them from that because they are ordered to urge them to obey Allah.
6. Finally, I would like to recommend searching the types of forbidden adornment and actions that many men and women underestimate and do them excessively. These are great sins that require curse; everybody must avoid such actions so that we protect ourselves from the anger and punishment of Allah.

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