

Strong warning from the prophet Mohamed (pbuh) to Muslim Ummah

It was reported that the Prophet (peace and blessings of Allah be upon him) said: “There are two types of the people of Hell that I have not seen yet: men with whips like the tails of cattle, with which they strike the people, and women who are clothed yet naked, walking with an enticing gait, with something on their heads that looks like the humps of camels, leaning to one side. They will never enter Paradise or even smell its fragrance, although its fragrance can be detected from such and such a distance.” (Narrated by Ahmad and by Muslim in al-Saheeh).



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الناس . ونساء كاسيات عاريات مميلات مائلات . رؤوسهن كأسنمة البخت
المائلة . لا يدخلن الجنة ولا يجدن ريحها . وإن ريحها لتوجد من مسيرة كذا وكذا

The Prophet (pbuh) predicated from more than 1400 years ago this style will happen so sisters be ware may Allah (SWT)

guide you. You will never enter Paradise or even smell its fragrance, although its fragrance can be detected from such and such a distance.” (Narrated by Ahmad and by Muslim in al-Saheeh).



It is haraam for a woman to wear false eyelashes because they come under the heading of hair extensions, for which the Messenger of Allah (peace and blessings of Allah be upon him) cursed those who do that. Al-Bukhaari and Muslim (2122) narrated that Asma' bint Abi Bakr said: A woman came to the Prophet (peace and blessings of Allah be upon him) and said: “O Messenger of Allah, I have a daughter, who is newly married, and she had the measles and her hair fell out. Can I give her hair extensions?” He said: “Allah has cursed the one who fixes hair extensions and the one who has that done.” False eyelashes come under the same heading, because the real eyelashes are extended with the false ones. Moreover some doctors have mentioned that false eyelashes lead to chronic allergies in the skin and eyes, and to infection in the eyelids, and may cause the eyelashes to fall out. So using them is harmful, and the Lawgiver forbids that as the Prophet (peace and blessings of Allah be upon him) said: “There should be neither harming nor reciprocating harm.” The Muslim woman should note that paying too much attention to such matters may be a kind of over-indulgence in leisure and luxury, and a waste of time and money which she could have used for something more beneficial to the Muslims, especially nowadays when people have no drive to do good and women have been distracted from their basic role which is to raise the next generation, and instead they are paying too much attention to these matters.



Hair which we are forbidden to remove, which includes the eyebrows. The action of removing the hair of the eyebrows is called al-namas. It is also forbidden to remove the hair of the beard. The evidence for that is the hadeeth of ‘Abd-Allaah ibn Mas’ood (may Allah be pleased with him) who said: I heard the Messenger of Allah (peace and blessings of Allah be upon him) say: “Allah has cursed the woman who does tattoos and the one who has them done, the woman who plucks eyebrows (al-naamisah) and the one who has it done (al-mutanammisah), and the one who files her teeth for the purpose of beauty, altering the creation of Allah.” (Narrated by al-Bukhaari, 5892; Muslim, 259) al-Nawawi (may Allah have mercy on him) said: The naamisah is the woman who removes hair from the face and the mutanammisah is the one who asks to have that done. This action is haraam, unless a woman develops a beard or moustache, in which case it is not haraam to remove it, rather that is mustahabb in our view.

انتبهى اختي المسلمه



لعن الله الواصلة والمستوصلة

هي التي تقوم بوصل شعر بشعر آخر..ومنه الباروكه المستوصله: هي من تساعد في تركيب وصل الشعر

Al-Bukhaari (5205) and Muslim (2123) narrated from ‘Aa’ishah that a girl from among the Ansaar got married and she became sick and her hair fell out. They wanted to give her hair extensions, so they asked the Messenger of Allah (peace and blessings of Allah be upon him) about that, and he cursed the one who fixes hair extensions and the one who has that done. Al-Nawawi said: The one who fixes hair extensions is the one who joins the other hair to the woman’s hair. The one who has that done is the woman who asks someone else to do that for her. These ahaadeeth clearly state that it is haraam to fix hair extensions, and the one who fixes hair extensions and the one who has that done are both cursed in general terms. This is the more correct meaning.



Wearing high heels is not permissible because it exposes women to the risk of falling, and we are commanded in sharee'ah to avoid danger in a general sense, as Allah says (interpretation of the meaning): “And do not kill yourselves” [al-Nisa’ 4:29] “and do not throw yourselves into destruction”[al-Baqarah 2:195] It also makes women look taller than they really are and makes their posteriors appear more prominent, and this is a kind of deception and showing the adornments which the believing woman is forbidden to show, as Allah says (interpretation of the meaning): “and not to show off their adornment except only that which is apparent (like both eyes for necessity to see the way, or outer palms of hands or one eye or dress like veil, gloves, head cover, apron), and to draw their veils all over Juyoobihinna (i.e. their bodies, faces, necks and bosoms) and not to reveal their adornment except to their husbands, or their fathers, or their husband’s fathers, or their sons, or their husband’s sons, or their brothers or their brother’s sons, or their sister’s sons, or their (Muslim) women (i.e. their sisters in Islam)” [al-Noor 24:31] From Fataawa al-Lajnah al-Daa’imah, Majallat al-Buhooth, 9/46. Moreover, it also makes a woman lean forward (maa’ilah ila al-amaam), so there is the fear that the warning issued to those women who walk with an enticing gait (al-maa’ilaat al-mumilaat) may apply to her too [in the hadeeth which says that such women will never even smell the fragrance of Paradise from afar]. It also harms the back, as has been proven medically. The heels also make a sound which attracts the attention of men and is a temptation to them. We ask Allah to keep us all safe and sound.



This is the style some Muslim sisters wear now

this is the women dress from the time of the Prophet (PBUH)

And this is the correct way to dress

1. **Clothing** must cover the entire body, only the hands and face may remain visible (According to some Fiqh Schools).
2. The material must not be so thin that one can see through it.
3. The clothing must hang loose so that the shape of the body is not apparent.
4. The **female clothing** must not resemble the man's clothing.
5. The design of the clothing must not resemble the clothing of the non-believing women.
6. The design must not consist of bold designs which attract attention.
7. Clothing should not be worn for the sole purpose of gaining reputation or increasing one's status in society

The reason for this strictness is so that the woman is protected from the lustful gaze of men. She should not attract attention to herself in any way. It is permissible for a man to catch the eye of a woman; however it is haram (unlawful) for a man to look twice as this encourages lustful thoughts.

Islam protects the woman; it is for this reason that Allah gave these laws. In today's society womankind is being exploited, female sexuality is being openly used in advertising, mainly to attract the desires of men and therefore sell the product. Is the woman really free in today's society? The answer is obviously no. The constant bombardment by the media as to how the ideal woman should look and dress testifies to this. Allah has stated in the Quran that women must guard their modesty.

" Say to the believing women that they should lower their gaze and guard their modesty ; that they should not display their beauty and ornaments except what must ordinarily appear thereof. " [Quran : 24.31]

" Say to the believing man that they should lower their gaze and guard their modesty ; that will make for greater purity for them, and God is well acquainted with all they do. " [Quran : 24.30]

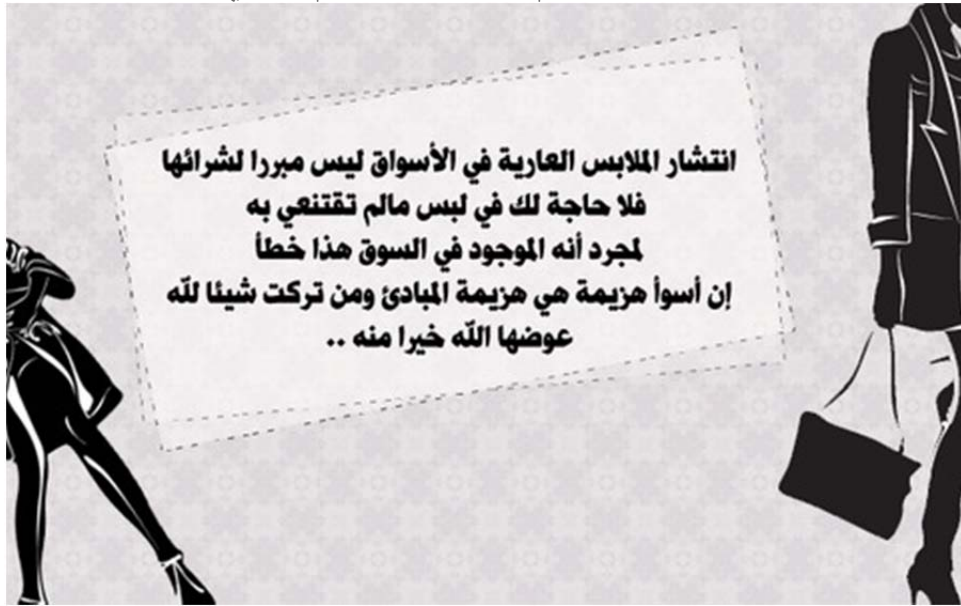


Putting on perfume and going out with the aim of letting non-mahram men smell it. This is haraam, and is a major sin. It was narrated from Abu Moosa (may Allah be pleased with him) that the Prophet (peace and blessings of Allah be upon him) said: "If a woman puts on perfume and passes by people so that they can smell her fragrance, then she is such and such," and he spoke sternly - meaning an adulterous. Narrated by Abu Dawood (4173) and al-Tirmidhi (2786); classed as saheeh by Ibn Daqeeq al-Eid in al-Iqtiraah (126) and by Shaykh al-Albaani in Saheeh al-Tirmidhi. al-Mannaawi said in Fayd al-Qadeer (1/355): "She is an adulterous" means: because of that she is exposed to zina, and implementing the means that lead to it and calling those who seek it. Hence she is called an adulterous in a metaphorical sense, because desire may prevail and real zina may take place. Her passing by men is likened to her sitting in their path so that they pass by her.

احذري هذه المظاهر يامسلمة



إذا أراد الله بقوم سوء ، حُبب إليهم التعري



قال الشيخ ابن باز رحمه الله

إذا تعرت المرأة بلباسها دليل غضب الله عليها كيف ؟
ودليل ذلك أن آدم و حواء عندما غضب الله عليهما عراهما وأبدى سواتهما
وكلما زاد غضب الله عليها زادت بالتعري
واللباس المحتشم الساتر دليل رضا الله عليها

قال عز وجل في سورة الأعراف

يَا بَنِي آدَمَ لَا يَفْتِنَنَّكُمُ الشَّيْطَانُ كَمَا أَخْرَجَ أَبَوَيْكُم مِّنَ الْجَنَّةِ يَنْزِعُ عَنْهُمَا لِبَاسَهُمَا لِيُرِيَهُمَا سَوْآتِهِمَا ۗ إِنَّهُ يَرَآكُمْ هُوَ وَقَبِيلُهُ مِّنْ حَيْثُ لَا تَرَوْنَهُمْ ۗ إِنَّا جَعَلْنَا الشَّيَاطِينَ أَوْلِيَاءَ لِلَّذِينَ لَا يُؤْمِنُونَ (الأعراف: ٢٧)



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الشيخ عبد الرحمن السحيم

قال الإمام النووي : ومعنى " رؤوسهن كأسنمة البخت " أن يكبرنها ويعظمنها بلفّ عمامة أو عصابة أو نحوها

وقال أيضا : وأما " رؤوسهن كأسنمة البخت " فمعناه يُعظمن رؤوسهن بالخُمُر والعمائم وغيرها مما يُلَفّ على الرأس حتى تشبه أسنمة الإبل البخت ، هذا هو المشهور في تفسيره . قال المازري : ويجوز أن يكون معناه يطمحن إلى الرجال ولا يفضضن عنهم ولا يُنكسن رؤوسهن .

واختار القاضي : أن المائلات يمشطن المشطة الميلاء . قال : وهى ضفر الغدائر وشدها إلى فوق ، وجمعها في وسط الرأس ، فتصير كأسنمة البخت . قال : وهذا يدل على أن المراد بالتشبيه بأسنمة البخت إنما هو لارتفاع الغدائر فوق رؤوسهن وجمع عقانصها هناك وتكثرها بما يضفرنه حتى تميل إلى ناحية من جوانب الرأس كما يميل السنام . اهـ .

قال القاضي عياض في قوله صل الله عليه وسلم : " رؤوسهن كأسنمة البخت " : يجوز أن يكون لتعظيمهن رؤوسهن بالخُمُر والعمائم ، ويجوز أن يكون كناية عن طمحن للرجال ولا يفضضن أبصارهن ولا يُنكسن رؤوسهن .



عن عبدالله بن مسعود قال "لعن رسول الله صل الله عليه وسلم الواشمات والمستوشمات والنامصات والمتمصات والمتفلجات للحسن المغيرات خلق الله تعالى مالى لا العن من لعن رسول الله صلى الله عليه وسلم وهو فى كتاب الله ((ما آتاكم الرسول فخذوه وما نهاكم عنه فانتهوا))

ولما بلغ ذلك امرأة من بنى اسد يقال لها أم يعقوب فجاءت فقالت انه بلغنى انك لعنت كيت وكيت فقال ومالى لا العن من لعن رسول الله وهو فى كتاب الله؟

فقالت :لقد قرأت ما بين اللوحين فما وجدت فيه ماتقول فقال : لو كنت قرأتيه وجدتيه أما قرأت
وما أتاكم الرسول فخذوه وما نهاكم عنه فانتهوا" قالت بلى قال: فإنه قد نهى عنه قالت: فإنى ارى اهلك يفعلونه قال: فأذهبى فانظرى
فذهبت فنظرت فلم ترى فى حاجبها شيئا
قال لو كانت كذلك ما جامعتها" أخرجه البخارى



.هل تركيب الأظافر والرموش جائز أم لا ؟

الجواب:

الحمد لله لا يجوز تركيب الرموش لأنه فى حكم وصل الشعر ، و تركيب الأظافر الطويلة على هيئة أظافر الوحوش هو مما جاءنا من طريق الكفار والشريعة قد جاءت بقص الأظافر لا بتطويلها فلماذا نخالف شريعتنا نسال الله الهداية الإسلام سؤال وجواب

الشيخ محمد صالح المنجد

انتبهى اختي المسلمة



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المستوصلة: هي من تساعد في تركيب وصل الشعر



سؤال : ما حكم لبس الكعب العالي ، وما حكم وضع المناكير ؟

الجواب : لبس الكعب العالي محرم ؛ لأنه من التبرج الذي نهى الله عنه بقوله لنساء النبي صلى الله عليه وسلم : { وَلَا تَبْرَجْنَ تَبْرَجُ الْجَاهِلِيَّةِ الْأُولَى

و قوله تعالى: (وَلَا يَضْرِبْنَ بِأَرْجُلِهِنَّ لِيُعْلَمَ مَا يُخْفِينَ مِنْ زِينَتِهِنَّ)
[ابن عثيمين – دليل الطالبة المؤمنة]



عن النبي صل الله عليه وسلم أنه قال: "أيما امرأة استعطرت فمرت على قوم ليجدوا ريحها فهي زانية، وكل عين زانية" رواه النسائي وابن خزيمة وابن حبان في صحيحيهما، ورواه الحاكم أيضا وقال: صحيح. كما رواه أبو داود والترمذي بلفظ "كل عين زانية والمرأة إذا استعطرت فمرت بالمجلس كذا وكذا" يعني زانية، وقال الترمذي: حديث حسن صحيح