

**In an era of clothed
yet naked women**

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فَمَنْ كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا

**"So whoever hopes for the Meeting with his Lord,
let him work righteousness and associate none
as a partner in the worship of his Lord."**

The Noble Qur.aan - Soorah al-Kahf, Aayah 110

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بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

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*One of the signs
of the Day of Res-
urrection that the
Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ
mentioned is re-
garding the ap-
pearance of wom-
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One of the signs of the Day of Resurrection that the Prophet ﷺ mentioned is regarding the appearance of women:

“Clothed yet naked, enticed and enticing others; never will those women smell the fragrance of Paradise.”¹

‘Clothed’ i.e. they will be wearing clothes.

‘Yet naked’ i.e. their clothing will be tight, revealing or see-through.

‘Enticed’ i.e. they have been enticed by people, towards evil.

‘And enticing’ i.e. they will influence other women to similar appearances, and entice men towards immorality.

A person who contemplates this prophecy of the Messenger ﷺ will see its reality in our times. It is not uncommon to see women dressing in a manner that lacks shame and modesty; enticed by ‘influencers’ and exploited to the extent that some are treated as merchandise in the hands of men, to be used for marketing, selling and buying and to showcase all types of products, from cars and sofas to magazines and newspapers.

The effect of this is so detrimental to society that the Prophet ﷺ said, ‘... such women will not smell the fragrance of Paradise,’ even though its fragrance can be sensed from a distance of 500 years away.

When we consider this reality, a Muslim woman who believes in Allāh and the Final Day must remain patient and diligent upon her hijāb, appreciating how Allāh has honoured her through Islām and through her hijāb. Islām has opened every avenue of happiness for her, and the hijāb protects her chastity, honour and modesty. It protects her from being used and exploited by others as a commodity.

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¹ Narrated by Abu Hurayrah. Collected by Muslim & others.

A Muslim woman during such times

In an era of ‘clothed yet naked, enticed and enticing’ women, a Muslim woman is known by her covering, her modesty and her refined manners, which encompasses her appearance, interactions and behaviours.

In an era of ‘clothed yet naked, enticed and enticing’ women, a Muslim woman strives to please her Lord, follows the guidance of her Prophet ﷺ and takes the female companions as her role models. She is dedicated to her husband and children, and understands that her house is her kingdom, as Allāh said:

{Stay in your houses and do not display yourselves like that of the times of ignorance; establish ṣalāh, give zakah and obey Allah and his Messenger. Allāh intends only to remove from you the impurity [of sin]...} [33:33]

In an era of ‘clothed yet naked, enticed and enticing’ women, a Muslim woman seeks out the hijab of Islām and the ḥijāb of the Qur’ān and Sunnah - not the ḥijāb of YouTube, TikTok and Instagram.

In an era of ‘clothed yet naked, enticed and enticing’ women, a Muslim woman remains patient upon her religion, holds onto it firmly and desires the pleasure of Allāh. She asks herself, ‘what will my Lord be happy with?’ A Muslim woman knows that her honour is in her religion and in her ḥijāb; let her not look at how corrupt society has become, rather let her be the righteous one, the one who rectifies

Remember the Legislator

The laws of Islām are the best, most upright, just and beautiful laws. They were legislated by the Lord of the worlds and Creator of all creation – Allāh, the blessed and glorified.

{But who is better than Allāh in judgement for a people who have firm faith} [05:50]

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In an era of ‘clothed yet naked, enticed and enticing’ women, a Muslim woman is known by her covering, her modesty and her refined manners...

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{Is not Allāh the Best of judges?} [95:08]

{And he is the best of judges} [07:87]

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If a Muslim appreciates this, there will be no hesitation in accepting the laws that Allāh has legislated, and dressing in a manner that pleases Him.

Conditions for the ḥijāb

In the Arabic language, the word ‘ḥijāb’ means two things:

1. A covering i.e. something that conceals - not flouts and exposes.
2. A barrier that prevents and separates - not attracts.

Thus a ḥijāb should cover and conceal one’s beauty, maintain modesty and privacy, and prevent gazes.

Although there is no set colour for the ḥijāb, its general conditions are:

1. It goes over indoor clothing i.e. trousers, dresses, skirts, shirts etc.
2. It covers the whole body i.e. the hair, head, neck, forearms, feet and body should be covered.
3. It is not a form of beauty, adornment or a fashion item.
4. It is dense and not transparent.
5. It is loose and not ‘figure-hugging.’
6. It does not resemble men’s clothing, nor does it resemble trends exclusive to non-Muslim women.
7. It does not contain pictures of animal or humans – or indeed any image.
8. It should not be perfumed.

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Etiquettes of speaking to the opposite gender

Islām has outlined guidelines and etiquettes for interacting with others, especially the opposite gender. These etiquettes preserve morality within society and protect relationships and the family structure. The base rule is gender segregation, whilst seclusion with the opposite gender is strictly forbidden.

The Prophet ﷺ said, “A man should not seclude himself with a woman except that there be with her someone who is of unmarriageable kin (mahram).”²

He also said, “No man is alone with a woman, except Shaytān is the third amongst them.”³

In addition to not being secluded, guidelines include:

1. Talking when there is a need to do so, to the limit of what is required.
2. Not talking in a flirtatious tone, joking or using innuendos.

{If you fear Allāh, then do not be soft in speech [to men], lest he in whose heart is disease should covet, but speak with appropriate speech} [33:32]

3. Not shaking hands or touching each other.
4. Not staring, repeatedly looking or gazing.

{Tell the believing men to lower their gaze and guard their chastity. That is purer for them. Surely Allah is All-Aware of what they do. And tell the believing women to lower their gaze and guard their chastity, and not to reveal their adornments...} [24:30 to 31]

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2 Narrated by Ibn Abbas; Collected by al-Bukhārī & Muslim..

3 Narrated by Ibn ‘Umar; Collected by al-Tirmidhi.

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Societal consequences

The ḥijāb being ignored and people not knowing the etiquettes of interacting with the opposite gender, only leads to the corruption of hearts, and thus the corruption of society. A person has only to look at the society in which we live. It is a society in which women have greater rights and there is more 'equality.' It is a society in which more women are working, have more authority, more status, more wealth, are more affluent with bigger houses, better cars - everything a person would normally desire, and yet despite all this materialistic success, it seems that this very society is lacking tranquillity, peace of mind and comfort.

Statistics show that one in every four women will seek treatment for depression at any one time; that one in four women at any one time is seeking a cure for depression, and that women are twice as likely to experience a type of anxiety disorder than men.

The memories of the 'MeToo' movement are still fresh in our minds. The wealthiest and most successful women, in their hundreds, including many celebrities, actresses and musicians came out accusing men of abuse, perverse behaviour, touching and verbal bullying.

Statistics show that 20% of women will experience some type of sexual assault since the age of 16. These sexual assaults that are occurring - are they occurring by predators and criminals? No. Statistics show that 90% of these cases are actually perpetrated by men who are familiar to the victim - people within her social circle, amongst her friends, colleagues and family members.

This – amongst other reasons – leads to a plethora of disorders including eating disorders, self-harm, suicide, depression, anxieties, emotional problems and mental health problems. As for loss of marriage, increase in divorce rates, the erosion of the family structure, and the breaking of family ties – this is very much the norm.

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Of course, the spread of sins, immorality, indecency and adultery remains outside the scope of social ethics as we are living in an increasingly secular society, in which there is no objective moral compass; rather people themselves decide what is right and wrong. All the above will inevitably have an impact on future generations of young people, and it is all a result of people ignoring the guidance and commands of Allāh.

{It is not for a believing man or a believing woman, when Allāh and His Messenger have decided a matter, that they should [thereafter] have any choice about their affair. And whoever disobeys Allāh and His Messenger has certainly strayed into clear error} [33:36]

Written by Abul Abbaas Naveed
16th Rabee' al-Awwal, 1446h
Corresponding to Thursday 19th September 2024

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