



# DRESSING

Every human is born with several basic needs. Among them is the need for clothing. To cover one's body is not just a need, it is part of human nature that a person wants to conceal parts of his body from others. Nevertheless, despite being a natural urge to clothe oneself, the *Shariah* has provided extensive guidelines in this regard.

The primary object of clothing is to cover one's body. This has been clearly explained by Allah Ta'ala in the Qur'an-al-Kareem. Allah Ta'ala declares: "O children of Adam (A.S.)! We have sent down to you clothing to cover your nudity as well as adornment for you. And the garment of piety is the best (7:26)." By mentioning the aspect of covering before the aspect of adornment, the Qur'an-al-Kareem has made it abundantly clear that there is far greater importance attached to the primary object and moral aspect of clothing than its secondary benefits. The secondary benefits include protection from the elements of heat and cold as well as adornment.

## CLOTHED YET NAKED

Thus clothing must provide cover for the body or else, in the eyes of *Shariah*, it is not worthy of being called "clothes." In a narration of Sahih Muslim Rasulullah (sallallahu alaihi wasallam) has warned that he will not be a witness on the day of *Qiyamah* for women who, although clothed, are yet naked. This is due to their garments not fulfilling the primary objective of clothing which demands that the *satr* (those parts of the body which must necessarily be concealed from others) is adequately covered.

The *satr* must be covered in two respects. The garment must be such that no part of the *satr* is even slightly visible underneath it. Also, it must be loose enough so that the shape of the *satr* is not discernible. Hence if the garments are even a little tight-fitting to the extent that the shape of the *satr* is visible, such a person is also included in the description of being "clothed yet naked."

While it is important that one's garments must be neat and dignified, modesty in dress must be observed especially when venturing out of the precincts of one's home. The clothing must not be such that it is a clear attraction for others. It is a fact of life that there exists a basic natural inclination towards the opposite gender. Attractive clothing further incites such inclination which could lead to *fitna*.

The type of clothing that is essentially for one gender should not be worn by the opposite gender.

Rasulullah (Sallallahu Alaihi Wasallam) is reported to have said: "Allah Ta'ala has cursed those men who imitate women (in dressing, etc.) and those women who imitate men (Mishkaat)."

## UTTERLY ASHAMED

In the last few decades the morals of the west have seriously declined in all aspects, especially clothing. Many *kuffaar* Western women who lived less than a century ago would be aghast and flabbergasted if they had to see how their great-granddaughters are dressing today. The greater tragedy is that they would even be utterly ashamed and embarrassed about how numerous Muslim women are dressed today. While Western women have gone to the extremes of nudity and immorality in dressing, the younger generation of Muslim women, — teenagers and young mothers — have by and large drifted towards a more Westernised style of dressing and far away from the higher standard of *hayaa* of their own mothers or grandmothers, let alone the standard of *hayaa* of those who lived in the glorious era of the *Sahaaba* (R.A.).

Indeed many Muslims have become totally Westernised in their dress, adopting for themselves the jeans and T-shirt culture of the decadent West. Is it not a fact that many Muslim men and women dress in such a manner that it is either extremely difficult or totally impossible to distinguish whether the person is a follower of Rasulullah (Sallallahu Alaihi Wasallam) or a follower of some other creed??? A Muslim should be easily identifiable from a mile to every stranger. The stranger should not have to guess whether the person is among the friends of Rasulullah (Sallallahu Alaihi Wasallam) or among the friends of the west. Also, one should maintain one's Islamic identity in every aspect of one's attire and appearance. A little head scarf — and the rest from the west — still leaves one far short from the requirements of Islamic dressing.

## DISTINCT DRIFT

While the above situation is very tragic, it is more alarming to note that even many of the generally Islamically conscious women have begun to adopt a manner of dressing that is more western in design and style, which they assume to be "*Shariah* compliant" in terms of the requirements of covering as explained

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# DRESSING

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earlier. The yardstick for such generally Islamically conscious families to judge whether there is a distinct drift towards a more Westernised style or not (where it is not already blatantly obvious) is the following: Will the grandmothers and even many mothers themselves wear the type of clothing that they are tolerating for their daughters / granddaughters? And if these mothers had to suddenly overnight adopt the same type of garments that their daughters wear, would eyebrows be raised? If yes, the drift is certainly there. The young mothers and teenage girls of today have already **“pushed the boundaries”** — the boundaries of hayaa and morality — to the limits that their mothers or grandmothers would never dream of going to. Hence it is clear that the decay has already set in. If it is not stopped now, the next generation will “push the boundaries” even further. The mothers of today moved away from the traditional *izaars* to more western looking pants — albeit just loose enough. The daughters of tomorrow will wear them very much tighter. If the mothers “dresses” come down just a little below the waist, the daughters will tuck their tight “tops” in their figure-hugging jeans. If the rot is not stopped immediately, it will get much worse.

## NOT GOOD FOR PARENTS — NOT GOOD FOR CHILDREN

In many cases the rot is setting in as a result of the example set by the parents. However, in some cases the decay is being forced upon innocent children by parents who dress them in distinctly western styles, though the parents themselves dress in proper Islamic attire and would never wear the type of garments they clothe their children in. The attire that is not good for the parents cannot be good for their children.

The Quran-al-Kareem has declared that the best garments are the garments of *taqwa*. This applies to both men and women. The clothing of the *sulaha* (truly pious men and women) is the criterion to judge whether one’s garments are the garments of *taqwa* or not. If our clothing does not fall in the category of the garments of *taqwa*, it will most likely be an imitation of the Jews and Christians. In numerous Ahadith we have been commanded by Rasulullah (sallallahu alaihi wasallam) to oppose the ways of the Jews and Christians. The styles and trends that are rapidly changing are clearly as a result of being influenced by the dressing of the West (the Jews and Christians). This drift should therefore be stopped immediately, whether in the dressing of adults or children.

## PSYCHOLOGICAL EFFECT

Another important aspect to consider about clothing is the subtle psychological effect it has on the person. Dress a child in a clown’s clothing and one will observe the child behaving like a clown. Clothe him in a police uniform and he will be found “policing” other kids. While this psychological effect is clearly apparent in children, it certainly affects adults as well. Hence at times teenagers and even adults who are dressed in the latest Western fashions — the latest jeans on the market and the t-shirt emblazoned with the most popular logos — conduct themselves in the way that does not behave of any Muslim. While the reasons for such conduct could be many, the type of attire is also a factor. On the contrary, dress a person in distinctly Islamic garb and his clothing itself will often become a means of refraining him from going to places of sin or engaging in many sinful actions in public. It is thus obvious that one’s clothing does have an effect on one’s character and conduct.

Our attire and appearance is also part of Deen. This aspect of our lives must also conform to the dictates of Deen. May Allah Ta’ala save us from aping the West and may He guide us to be firm on the Sunnah. Aameen.

# WOULD YOU WEAR...

**W**ould you wear any garment with a cross emblazoned on it? Never! Why not? Simply because it is the sign of a particular creed and identifies the one who wears it as being part of the same group.

While the cross is a very obvious sign, there are many other signs which though less obvious are also signs of other cultures and creeds. These symbols have significance for its followers and they are respected and honoured just as the cross is honoured by the Christians.

## “GODDESS”

Among these religious symbols is the symbol of Nike. Encyclopedia Britannica describes Nike in the following words: *“Nike, in Greek religion, is the goddess of victory.”* It also states that in Rome *“she was worshipped from the earliest times. She came to be regarded as the protecting goddess of the state.”* The Nike symbol, the swoosh, embodies the spirit of the winged goddess who inspired the most courageous of warriors.

Will a Muslim wear a garment with “Jesus” boldly inscribed across the front? What about Nike, the Greek “goddess” of victory? Will a Muslim wear a garment with a cross? What about the swoosh, which embodies the spirit of the Greek “winged goddess”?

## NOT SURPRISING

Considering the fact that Nike is the Greek goddess, it is not surprising that Nike Incorporated, the company that produces the garments with the Nike logo, twice insulted Allah Ta’ala. A logo resembling the name of Allah was put on shoes. This was later removed after severe objections. Similarly, a billboard was erected which depicted a basketball player with the headline: “They called him Allah”...Allah Forbid!!!

## QUESTIONS AND ANSWERS TAQLEED - FOLLOWING AN IMAAM

**Q** At our campus several students are actively promoting the ideology that one should only follow the *Qur'an* and *Sunnah*, not one of the four Imaams. They especially criticise the Hanafis who do not raise their hands upto the ears before going into *ruku*, etc. This is causing much confusion. Could you guide us in this aspect.

**A** It is clear from the question that the impression being given by the promoters of the said ideology is that if you follow one of the four Imaams of Fiqh (Islamic Jurisprudence), you are not following the *Qur'an* and *Sunnah*. This is utterly baseless. Understand the fallacy of this argument from the following example: Every citizen of the country is required to obey the laws of the land. Those laws are recorded and available to every citizen. However, a person who wishes to conduct some major business goes to a senior counsel to enquire what legal procedures he will have to follow and what factors he must take into consideration to ensure that he does not contravene any law. He then follows the advice of the senior counsel and conducts his business accordingly. If anybody objects that this person is following the senior counsel and **not** the law of the land, such an objection will be regarded as extremely foolish and not worth listening to. It is obvious that the person acting according to the advice of the senior counsel is following expert advice about what the law says. In fact, if the businessmen decided to go directly to the law books himself and do what appeared to him to be the correct procedure, he will probably end up making a mess of everything. Thus the proper course is for him to refer to an expert.

### MASTERY TESTIFIED TO BY SCHOLARS

Allah Ta'ala has commanded us to follow those of knowledge. Those who follow one of the four Imaams of Fiqh have chosen to follow very highly qualified senior counsels and expert jurists who possessed such expertise in Islamic Jurisprudence which all the great scholars of the past 12 centuries have testified to. Imaam Abu Hanifa (R.A.) and Imaam Malik (R.A.) were both *Tabiees* (those who had seen a Sahabi). Imaam Malik compiled his famous work of Hadith titled *Al Mu'atta*. Imaam Abu Hanifa (R.A.) compiled a book of Hadith named *Kitaabul Athaar*. This book was compiled from a collection of 400 000 Ahadith. Imaam Shafi (R.A.) compiled the great work titled *Kitaabul Umm* and other books of jurisprudence. Imaam Ahmad bin Hanbal (R.A.) placed before the world his collection of thousands of Ahadith known as *Musnad Ahmad*. The world attested to his knowledge and mastery. Apart from their vast knowledge, all the four Imaams were known to be on a very high level of *taqwa* (piety). Thus those who follow any one of these Imaams can do so with complete confidence.

### TRANSLATE ONE AAYAH

Those who claim that they are following the *Qur'an* and *Sunnah* directly should take a moment to ponder over the reality of their claim. The *Qur'an* and Ahadith are both in Arabic. The overwhelming majority of those who follow this ideology and claim to refer directly to the *Qur'an* and *Sunnah* cannot directly translate even one *aayah* of the *Qur'an* or one Hadith correctly. How can it ever be imagined that such a person will be able to extract the detailed *masaa'il* (laws) from the original sources. In reality such people merely follow some novice "lawyer" of this age who claims to extract the *masaa'il* directly from the *Qur'an* and Hadith. The expertise of the novice "lawyers" of today is less than a drop in the ocean when compared to the vast knowledge and expertise of the four great Imaams of *Fiqh*. Almost every single person today who claims to refer directly to the *Qur'an* and Ahadith, and who has also acquired some knowledge of *Deen*, still refers to the views of various scholars of the recent past or those of the earlier era, in most *masaa'il*. Hence while those who make *taqleed* (follow) one of the four Imaams refer to one great expert, those who claim to go directly to the *Qur'an* and *Sunnah* make *taqleed* of a host of people, many of whom do not remotely compare to the four Imaams.

For a detailed discussion of this subject, refer to the book "Legal Status of following a Mazhab" by Justice Mufti Taqi Uthmani Saheb.

## PURPOSE OF RAMADHAAN

Ramadhaan is the month to boost our spiritual batteries of Imaan to a peak. Hence if in this very month we shirk in the fulfillment of our *ibaadah* or fail to refrain from all sin, we would be defeating the main purpose of this mubarak month — the inculcating of *Taqwa* (fear of Allah) in our lives.

Therefore it is important that we mentally prepare ourselves for *Ramadhaan* even before it comes. For this we should immediately commence a thorough reading of the "Virtues of *Ramadhaan*" by Shaikhul Hadith Moulana Muhammad Zakariyya Saheb (R.A.). Find a suitable time and read it to the entire family. Then perhaps the true spirit of *Ramadhaan* will be kindled in the entire family. Perhaps it will then be a *Ramadhaan* that will be a turning point in our lives. After *Ramadhaan* has gone, the punctuality upon *salaah*, recitation of *Qur'an*, etc., and most importantly the refraining from sin will still be a part of our lives.

May Allah Ta'ala enable us to earn His love and assist us in earning the maximum benefit in this Mubarak month. Aameen.

## THE MONTH OF RAMADHAAN

The month of Ramadhaan is a month to acquire Taqwa (consciousness of Allah Ta'ala). This is the primary objective. However, Allah Ta'ala showers his mercy in torrents in this Mubarak month. As a result Allah Ta'ala multiplies the rewards of virtuous actions in the month of Ramadhaan. Rasulallah (sallallahu alaihi wasallam) is reported to have said: "Whosoever draws closer to Allah Ta'ala by performing any virtuous deed in this month, for him shall be such reward as if he had performed a Fardh (obligatory observance) in any other time of the year. And whoever performs a Fardh for him shall be the reward of seventy Fardh performed in any other time of the year.

### FOUR THINGS TO BE DONE

There are four things to be done excessively in the month of Ramadhaan. Rasulallah (sallallahu alaihi wasallam) has declared: And in this month four things you should endeavour to perform in great number, two of which shall be to please your Allah, while the other two shall be those without which you cannot make do. Those which shall be to please Allah are that you should in great quantity recite Kalima Tayyibah: Laa Ilaaha il'lallah, and make much istighfaar: beg Allah's forgiveness with astaghfirullah. And as for those two without which you cannot make do, you should beg Allah for entry into paradise and seek refuge with him from the fire of Jahannam.

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From the pen of ...



## FAQIHUL UMMAH

The sterling advice of Faqihul Ummah Hazrath Mufti Mahmood Saheb (*Rahmatullahi Alaihi*) has helped thousands of people to overcome many problems and difficulties — especially in the line of *Islahun Nafs* (inner-self reformation). Hereunder is a reply to a letter seeking guidance.

### JEALOUSY

**SUMMARY OF LETTER:** *Bismihi Ta'ala*  
Respected Mufti Saheb

*As Salaamu Alaikum Warahmatullahi Wabarakaatuh*

I am afflicted with the evil of jealousy. Please advise me of how I can overcome this affliction.

**SUMMARY OF REPLY:** *Bismihi Ta'ala*  
Respected Brother

*As Salaamu Alaikum Warahmatullahi Wabarakaatuh*

Jealously in reality is to be angry with Allah Ta'ala. It is as if you are questioning Allah Ta'ala as to why some bounty was given to another person whereas you were more deserving and worthy of it!? (Allah forbid).

The remedy for this disease is to bestow gifts to the one you are jealous over, make salaam to him and shake his hands, invite him for meals and constantly make dua for him. Insha-Allah your heart will be cleansed of the jealousy.

**SUMMARY OF LETTER:** *Bismihi Ta'ala*  
Respected Mufti Saheb

*As Salaamu Alaikum Warahmatullahi Wabarakaatuh*  
Kindly favour me with some advice.

**SUMMARY OF REPLY:** *Bismihi Ta'ala*  
Respected Brother

*As Salaamu Alaikum Warahmatullahi Wabarakaatuh*

Hereunder is some advice as requested:

1. Regard yourself as the lowest of all people (in status) and worse than every Muslim (in spiritual condition).
2. Constantly express as much gratitude to Allah Ta'ala for his bounties and favours.
3. Maintain your focus towards acquiring the pleasure of Allah Ta'ala in everything you do.
4. Refrain from the disobedience of Allah Ta'ala.
5. Keep the love of Rasulallah (sallallahu alaihi wasallam) dominant over the love of all the creation.
6. Refrain totally from hurting the feelings of anyone.

May Allah Ta'ala grant you and I the ability to practice upon this advice (Tarbiyatut Taalibeen, pg. 181)

**“He who fasts one day in the Path of Allah, Allah Ta'ala will distance him to the extent of 70 trenches from the fire of Jahannam due to that day.” (Mishkaat)**