

Bride going to hammam, hairdresser and henna

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allaah, the Most Merciful, the Bestower of Mercy

Question: What is the ruling regarding the fact that the bride goes to a hammam, the hairdresser and adorning with henna?

Answer: All praise is due to Allaah, the Lord of the Worlds. Peace and blessing be upon whom Allaah sent as a mercy to the Worlds, upon his Family, his Companions and his Brothers till the Day of Resurrection.

As for the hammam, it is not permissible that a woman enters it, as established by the Prophet's صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ saying, "**He who believes in Allaah and the Last Day must not send his wife to the hammam**"¹ and his saying, "**The hammam is forbidden for the women of my nation**"² and his saying, "**By the One in whose hand is my soul, every woman who removes her clothes anywhere except the house of one of her mothers has torn down all that veils her before Ar-Rahmaan (The Merciful)**"³.

As for going to the hairdresser, it is forbidden in order to block the route to harm, because the majority of those women who hold these hairdressing and beauty salons, either they mix up with men, then it is not permissible to show their adornments to them, or they do not abide by religion. So going to them is a kind of consent to their corruption, that is to say, altering the creation of Allaah and seducing. Besides, if we consider that they are steadfast in religion, it is not permissible to do one's hair as the disbelieving women and the prostitutes or the dissolute women would do. However, if her sister in faith comb her hair, not in the way I previously mentioned, then it is permissible in order to beautify herself for her husband.

As regards henna, if it is in order to adorn herself for her husband, then it is recommended, if for herself, it is permissible, but she should not show it to strangers as it is considered an adornment, only if it is for need, as it is reported by `A'ishah the mother of the believers رضي الله عنها who said, "**A woman made a sign from behind a curtain to indicate that she had a letter for**

¹ Reported by At-Tirmidhee, chapter of "Good manners", concerning what is reported regarding the fact of going to the hammam (hadeeth 2801) and by Ahmad (hadeeth 14651) on the authority of Jaabir رضي الله عنه. Al-Albaanee judged it Hassan (good) in Saheeh Al-Jaami` (hadeeth 6506) and judged it authentic in Saheeh At-Targheeb Wat-Tarheeb (hadeeth 163) and in Aadaab Az-Zifaaf (page 67).

² Reported by Al-Haakim (hadeeth 7784) on the authority of `A'ishah رضي الله عنها. Al-Albaanee judged it Hassan (good) in Saheeh Al-Jaami` (hadeeth 3192) and judged it authentic in As-Silsilah As-Saheehah (hadeeth 3439).

³ Reported by Ahmad (hadeeth 27038) and by At-Tabaraanee in Al-Mu`jam Al-Kabeer (24/253) on the authority of Umm Ad-Dardaa رضي الله عنها. This hadeeth is judged authentic by Al-Albaanee in Aadaab Az-Zifaaf (page 60). See: At-Targheeb Wat-Tarheeb by Al-Mundhira (1/119), Majma` Az-Zawaa'id by Al-Haythamee (1/617) and As-Silsilah As-Saheehah by Al-Albaanee (7/1308) (hadeeth 3442).

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the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. The Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ closed his hand, saying: 'I do not know this is a man's or a woman's hand. She said: No, a woman. He said: If you were a woman, you would make a difference to your nails with henna'⁴.

However, if it is the day of "Tasdeera"⁵, it is generally accompanied with corrupt beliefs, among them: believing that the bride who does not put henna will not have children, that henna keeps away from evil eye and brings happiness, such things should be banned in order to protect people from Shirk (polytheism).

The perfect knowledge belongs to Allaah عَزَّ وَجَلَّ. Our last prayer is all praise is due to Allaah, the Lord of the Worlds. Peace and blessing be upon our Prophet, his Family, his Companions and Brothers till the Day of Resurrection.

Algiers, Safar 3rd, 1428H. Corresponding to: February 21st , 2007.

⁴ Reported by Ahmad in Al-Musnad (hadeeth 26258). Aboo Dawood reported a hadeeth in this meaning, chapter of "Combing one's hair", concerning dying for women (hadeeth 4166) on the authority of `A'ishah رضي الله عنها. This hadeeth is judged Hassan (good) by Al-Albaanee in Saheeh An-Nasaa'ee (hadeeth 5089) and in Hijaab Al-Mar'a Al-Muslima (page 32).

⁵ Tasdeera: the fact that the women wears her robes one after the other on the day of her wedding to show them to her women guests. Translator's note.