THE JILBAAB

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(1) The *Jilbaab* as mentioned in the Qur·aan:

Allaah -the Most High- said:

\[بَنِيَّةٌ وَالْذِيْنَ فَلُؤْتُوهُم بِالْجَلَابِيبِ بِمَعْرُوفٍ مِّن جَلَابِيبِهِنَّ ذَلِكَ أَرْضَىَ أَنَّ
\[يُبَرَّغُن فَلا يَزْوَدُنَّ وَكَانَ اللَّهُ عَفَوٌ رَحِيمًا\]

[ Sooratul-Ahzaab (33): 59]

[[Meaning: O Prophet! Tell your wives, your daughters, and the believing women to draw their *jalaabeeb* (pl. of jilbaab) upon themselves. That is better so that they should be known as respectable women, and so not be abused. Indeed Allaah is ever One Who forgives extensively, and is Most Merciful.]]

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* **Imaam Aboo Daawood** -rahimahullaah- reported in his ‘Sunan’ (The Book of Dress: Chapter [32]: Regarding His Saying -He the Most High-:

[[Meaning: Let them draw their *jilbaabs* upon themselves]]: [no.4101]:

“Mu`ammad ibn `Ubayd narrated to us: Ibn Thawr narrated to us: from Ma`mar: from Ibn Khuthaym: from Safiyyah bint Shaybah: from Umm Salamah, that she said: ‘When:

\[بَنِيَّةٌ وَالْذِيْنَ فَلُؤْتُوهُم بِالْجَلَابِيبِ بِمَعْرُوفٍ مِّن جَلَابِيبِهِنَّ ذَلِكَ أَرْضَىَ أَنَّ
\[يُبَرَّغُن فَلا يَزْوَدُنَّ وَكَانَ اللَّهُ عَفَوٌ رَحِيمًا\]

[[Meaning: Let them draw their *jilbaabs* upon themselves]] came down, the women of the Ansaaar went out as if they had crows upon their heads, on account of the coverings that were upon them.”

* Shaikh al-Albaanee -rahimahullaah- said in ‘Jilbaabul-Mar·atil-Muslimah’ (p.83):

“Reported by Aboo Dawood (2/182) with a ‘Saheeh’ chain of narration, and brought in ‘ad-Durr’² as being a narration reported by `Abdur-Razzaaq, `Abd ibn Humayd, Aboo Dawood, Ibnul-Mundhir, Ibn Abee Haatim, and Ibn Mardawaah, as a hadeeth of Umm Salamah, with the wording: ‘On account of black covers which they wore’; and ‘crows’ is the plural of ‘crow’ (*ghuraab*). The garments were likened to crows on account of their blackness.”

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1 *Jilbaab*, pl. *jalaabeeb*, from the Arabic root JeemLaamBaa· (بَنِيَّةٌ وَالْذِيْنَ فَلُؤْتُوهُم بِالْجَلَابِيبِ بِمَعْرُوفٍ مِّن جَلَابِيبِهِنَّ ذَلِكَ أَرْضَىَ أَنَّ). Ibn Faaris (d. 395 H) said in his dictionary of the meaning of Arabic roots ‘Mu’jam Maqaayeesil-Lughah’: “Jeem Laam Baa·: The Jeem, the Laam, and the Baa· has two root meanings: the first of them is to bring something from one place to another place; and the other (meaning) is something covering something else... and this is the derivation of ‘al-Jilbaab’ (the Jilbaab)...”

2 i.e. ‘ad-Durrul-Manthoor fit-Tafseer bil-Ma·thoor’ of Jalaaluddeen as-Suyootee.
(2) The Jilbaab as mentioned in the Sunnah:

(i) Imam al-Bukhari -rahimahullaah- reported in his ‘Saheeh’ (Book of Menstruation: Chapter [23]: The menstruating woman being present at the two `Eids, and the supplication of the Muslims; and their avoiding the place of Prayer), [no. 324]:

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“Muhammad -is Ibn Salaam- narrated to us, saying: `Abdul-Wahhaab related to us: from Ayyoob: from Hafsah, who said:

“We used to prevent our young women from going out to the `Eids, but then a woman came and settled in the palace of Banoo Khalaf, and she narrated from her sister; and the husband of her sister had taken part in twelve military expeditions along with Allaah’s Messenger ﷺ, (the woman said:) and my sister had been with him during six of them, and she said: ‘We used to treat the wounded, and look after the sick, and my sister asked the Prophet ﷺ: ‘Is there any harm for one of us not to go out, if she does not have a jilbaab?’ He said:<< Let her companion give her a jilbaab, and let her be present at the good, and at the supplication of the Muslims.>> So when Umm `Atiyyah came, I asked her: ‘Did you hear the Prophet ﷺ say it?’ She said: ‘Yes, may my father be a ransom for him. I heard him say: << Let the young women, and the girls in seclusion; or the young women who are secluded; and the menstruating women come out, and be present at the good, and at the supplication of the Muslims; and let the menstruating women avoid the place of Prayer.>> Hafsah said: I said: ‘The menstruating women?!’ So she said: ‘Doesn’t she attend `Arafah, and such and such?!.”
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* The hadeeth of Umm `Atiyyah -radiyallaahu `anhaa- containing the mention of the jilbaab is also reported by:

- al-Bukhari: The Book of the Prayer: Chapter (2): The Obligation of wearing garments in Prayer, [no. 351];

- al-Bukhari: The Book of the two `Eids: Chapter (20): If she does not have a jilbaab for the `Eid, [no. 980];

- al-Bukhari: The Book of Hajj: Chapter (81): The menstruating woman performs all of the rites of Hajj, except for the Tawaaf around the House; and if a person performs Sa`ee between as-Safaa and al-Marwah without wudoo, [no.1652];

- Muslim: The Book of the two `Eids, [no. 890/12];

- at-Tirmidhee: The Book of the Prayer: Chapter: The women going out to the two `Eids, [no. 539];

- Ibn Maajah: The Book of the establishment of the Prayer, and the Sunnah regarding it, [no.1307];

- Ahmad (5/84-85);


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(ii) **Imaam al-Bukhaaree -rahimahullaah-** reported in his ‘Saheeh’: (The Book of Military Expeditions: Chapter [35]: The Slanderous Lie [al-Ifk]), within a long hadeeth [no. 4141], describing the incident of the Slanderous Lie against the Mother of the Believers `Aa·ishah -radiyallaahu `anhaa- that she said:

“...so I covered my face with my jilbaab...”.

* Also reported by:

- al-Bukhaaree: The Book of Tafseer: Tafseer Sooratin-Noor: Chapter (5), [no. 4750];
- Muslim: The Book of Repentance, [no. 2770];
- Ahmad (6/195);
- al-Bayhaqee in ‘Shu`abul-Eemaan’ [5/382/no. 70280]...

* (iii) Imaam al-Bukhaaree -rahimahullaah- reported in his ‘Saheeh’: (The Book of Dress: Chapter [6]: The fringed īzaar), [no. 5792]:

“The wife of Rifaa’ah al-Qurazee came to Allaah’s Messenger, whilst I was sitting there, and Aboo Bakr was with him, and she said: ‘O Messenger of Allaah! I was married to Rifaa’ah, but he divorced me irrevocably. So then I married `Abdur-Rahmaan ibn az-Zubayr, but he, by Allaah, does not possess, O Messenger of Allaah, except something like the fringe of a garment’, and she took hold of the fringe of her jilbaab. So Khaalid ibn Sa`eed heard her saying, and he was at the door, and had not yet been given permission to enter. She said: So Khaalid said: ‘O Aboo Bakr! Why did you not prevent this woman from speaking so openly in the presence of Allaah’s Messenger?’ But no, by Allaah, Allaah’s Messenger did nothing more than smile. So Allaah’s Messenger said to her:<< Perhaps you wish to return to Rifaa’ah? No (that is not possible) until he tastes your sweetness, and you taste his sweetness.>> So this became the established way after him.”

* Also reported by:

- al-Bukhaaree: The Book of Manners: Chapter (68): Smiling and laughing, [no. 6084];
- Muslim: The Book of Divorce, [no. 1433/112];
- an-Nasaa-eec: The Book of Divorce: Chapter (10): Irrevocable Divorce, [no. 3409];
- Ahmad (6/34);
- al-Bayhaqee in ‘as-Sunanul-Kubraa’: The Book of Taking a divorced wife back: The Marriage of a woman who has been divorced three times, [7/374]...

3 The narration of `Aa·ishah -radiyallaahu `anhaa- reported by Aboo Daawood (no. 1833), Ibn Maajah (no. 2935) -with its like, and Ahmad (6/30): “Riders used to pass us by whilst we were in the state of ḥtraam along with Allaah’s Messenger (صلى الله عليه وسلم), and when they came face to face with us, one of us
(3) Sayings of the people of knowledge concerning the Jilbaab:

(1) `Abdullaah ibn Mas`ood -radiyallaahu `anhu- (d. 32 H):

* Imaam Ibn Jarreeer at-Tabaree reported in his Tafseer `Jaami-ul-Bayaan`, in explanation of Aayah 60 of Sooratun-Noor:

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Ibn Bashshaar narrated to us, saying: Yahyaa and `Abdur-Rahmaan narrated to us, both saying: Sufyaan narrated to us: from `Alqamah ibn Marthad: from Zirr: from Aboo Waa'il: from `Abdullaah, regarding His Saying:

[Meaning: Then there will be no sin upon those women past childbearing, who do not expect wedlock, if they discard part of their outer garments]], he said: “The Jilbaab” or “the mantle (ar-ridaa)”, Sufyaan doubted.”
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* And at-Tabaree reported:

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He (i.e. Ibn Bashshaar) said: `Abdur-Rahmaan narrated to us, saying: Sufyaan narrated to us: from al-A`mash: from Maalik ibn al-Haarith: from `Abdur-Rahmaan ibn Yazeed, who said:

`Abdullaah said regarding this Aayah:

[Meaning: Then there will be no sin upon those women past childbearing, who do not expect wedlock, if they discard part of their outer garments]], he said: “The mantle (ar-ridaa)”,
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* And at-Tabaree reported:

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Yahyaa ibn Ibraaheem al-Mas`oodee narrated to me, saying: My father narrated to me: from his father: from his grandfather: from al-A`mash: from Maalik ibn al-Haarith: from `Abdur-Rahmaan ibn Yazeed, who said: `Abdullaah said regarding this Aayah:

would let her jilbaab hang down from her head upon her face. Then, when they had passed by, we would uncover it”, is not included here, as Shaikh al-Albaanee -rahimullaah- said in `Da`eef Sunan Abee Daawood`: “Da`eef “, and in `al-Irwaa` (no. 1024) he explained its weakness to be the narrator Yazeed ibn Abee Ziyaad al-Haashimee -their mawlaa, al-Koofee. However in `Da`eef Sunan Ibn Maajah` (no. 581/2988) he said: “Da`eef...however its like its established from Asmaa: `Jilbaabul-Mar`ah` (p. 107)”.

Then the wording of the narration of Asmaa -radiyallaahu `anhaa- is: “We used to screen our faces from the men, and we used to comb our hair before that, whilst in ihraam.” Shaikh al-Albaanee said:

“Reported by al-Haakim (1/454), ... and it is just to the standard of Muslim...and what is meant by ‘we would screen’ is: we would allow something to hang down...”

4 There occurs in `al-Ma’jamul-Waseet`: “The `milhafah` is the outer wrapper and covering cloth (mulaa·ah) which the woman wraps herself with.”

4 There occurs in `al-Ma’jamul-Waseet`: “The khimaar is everything which covers; and from this is the women’s khimaar which is a garment which she covers her head with...”
"Then there will be no sin upon those women past childbearing, who do not expect wedlock, if they discard part of their outer garments[,] he said: ‘It is the outer wrapper (al-milhafah)’.

* And at-Tabareeq reported:

“Muhammad ibn al-Muthannaa narrated to us, saying: Muhammad ibn Ja’far narrated to us, saying: Shu’bah narrated to us: from al-Hakam who said: I heard Aboo Waa-il say: I heard ‘Abdullaah say regarding this Aayah:

* al-Haafiz Ibn Kathiir said in his Tafseer, in explanation of Aayah 59 of Sooratul-Ahzab:

“The Jilbaab is the mantle (ar-ridaa’) worn above the khimaar(6) (head-scarf). It was said by Ibn Mas’ood, and by...

* al-Haafiz as-Suyooti said in his Tafseer ‘ad-Durrul-Manthur’, in explanation of Aayah 59 of Sooratul-Ahzab:

“And Ibnul-Mundhir reported from ‘Abdullaah ibn Mas’ood -radiallahu ‘anhu- regarding His Saying: [Meaning: Let them draw their Jilbaabs upon themselves], he said: ‘It is the mantle (ar-ridaa’).”

* Imaam Ibn Jareer at-Tabareeq reported in his Tafseer, in explanation of Aayah 59 of Sooratul-Ahzab:

“Muhammad ibn Sa’d narrated to me, saying: My father narrated to me, saying: My paternal uncle narrated to me, saying: My father narrated to me: from his father7: from Ibn `Abbaas, regarding His Saying:


5 There occurs in ‘al-Mu’jamul-Waseet’: “The ‘milhafah’ is the outer wrapper and covering cloth (mulaa’-ah) which the woman wraps herself with.”

6 There occurs in ‘al-Mu’jamul-Waseet’: “The khimaar is everything which covers; and from this is the womans khimaar which is a garment which she covers her head with...”
[Meaning: O Prophet! Tell your wives, your daughters, and the believing women to draw their Jilbaabs upon themselves], to His Saying: [Allaah is ever One Who forgives extensively, and is Most Merciful], he said: ‘A free woman used to wear the clothing of a female slave, so Allaah commanded the believing women to draw their Jilbaabs upon themselves; and drawing the Jilbab is that she covers her head, and pulls it upon her forehead’.

* And at-Tabaree reported:

“`Alee narrated to me, saying: Aboo Saalih narrated to me, saying: Mu`aawiyah narrated to me: from `Alee: from Ibn `Abbaas, regarding His Saying:

[Meaning: And the women past childbearing, who do not expect wedlock], he said: ‘It is the [old] woman: there will be no blame upon her if she sits in her house with a gown (dir`) and a khimaar, and leaves off the Jilbaab; as long as she does not display herself in the manner hated by Allaah, and it is His Saying:

[Meaning: Then there will be no sin upon those women past childbearing, who do not expect wedlock, if they discard part of their outer garments, as long as they do not display their adornments], then He said:

[Meaning: And that they refrain is better for them’].”

* al-Haafiz Ibn Kathaer said in his Tafseer, in explanation of Aayah 59 of Sooratul-Ahzaaab:

“...And `Alee ibn Abee Talhah said: from Ibn `Abbaas: “Allaah commanded the believing women, when they go out of their homes for a need, to cover their faces from above their heads with the jilbaabs, and that they reveal a single eye”.”

* Imaam Burhaanuddeen al-Buqaa’ee (d. 885 H) said in ‘Nazmul-Durur fee Tanaasubil-Aayaat was-Suwar’ (5/456):

“The Jilbaab is the garment which covers the clothing and the khimaar; it was said by Ibn `Abbaas - radiahu `anhumaa.”

* (3) `Abeedah as-Salmaanee -rahimahullaah- (d. 92 H):

* al-Haafiz Ibn Kathaer said in his Tafseer, in explanation of Aayah 59 of Sooratul-Ahzaaab:

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8 Shaikh al-Albaanee -rahimahullaah- said in ‘Jilbaabul-Mar·atil-Muslimah’ (p. 88): “I say: This is not authentic from Ibn `Abbaas, because at-Tabaree reported it by way of `Alee from him, and this `Alee is Ibn Abee Talhah, as Ibn Kathaer quoted in disconnected form from him; so, along with the fact that some of the imaams have spoken about him, then he did not hear from Ibn `Abbaas, indeed he did not even see him. So it has been said that the intermediary between them was Mujaahid, so if this is correct in the case of this narration, then its chain is connected. However the chain leading to him contains Aboo Saalih, and his name is `Abdullaah ibn Saalih, and he had some weakness; and Ibn Jareer reported something contrary to this from Ibn `Abbaas...”
“...Muḥammad ibn Seereen said: I asked `Abeedah as-Salmaanee about the Saying of Allaah - the Most High: 

\( 
\begin{align*} 
\text{\textit{[Meaning: Let them draw their \textit{\textit{\textit{jilbaabs}} upon themselves]}}, so he covered his face and his head, and revealed his left eye.\textsuperscript{9} 
\end{align*} 
\)

*  

(4) Sa`eed ibn Jubayr -rahimahullaah- (d. 95 H):  

* Imaam Ibn Abee Haatim ar-Raazee reported in his Tafseer (no. 14845):  

“Aboo Zur’ah narrated to us: Yahyaa ibn `Abdillaah ibn Bukayr narrated to us: Ibn Lahee`ah narrated to me: `Aţaa· narrated to me: from Sa`eed ibn Jubayr\textsuperscript{10}, regarding His Saying: 

\( 
\begin{align*} 
\text{\textit{[Meaning: Then there will be no sin upon those women past childbearing, who do not expect wedlock, if they discard part of their outer garments]}}, he said: “The recitation of Ibn Mas`ood was: 
\end{align*} 
\)

\( 
\begin{align*} 
\text{\textit{[Meaning: If they discard part of their outer garments]}}, he said: ‘It is the Jilbaab, from above the \textit{khimaar}. So there is no harm if they leave it off in the presence of a strange man or other than him, as long as she is wearing a thick \textit{khimaar}.’” 
\end{align*} 
\)

* al-Haafiz Ibn Kathheer said in his Tafseer, in explanation of Aayah 60 of Sooratun-Noor:  

“The Jilbaab is the mantle (\textit{ar-ridaa·}) worn above the \textit{khimaar}\textsuperscript{11} (head-scarf). It was said by Ibn Mas`ood, and by `Abeedah, Qataadah, al-Hasan al-Basree, Sa`eed ibn Jubayr, and...” 

* al-Haafiz as-Suyootee said in his Tafseer `\textit{ad-Durrul-Manthoor}`, in explanation of Aayah 59 of Sooratul-Ahzaab:  

“And Ibn Abee Haatim reported from Sa`eed ibn Jubayr -radiyallaahu `anhu- regarding His Saying: 

\( 
\begin{align*} 
\text{\textit{[Meaning: Let them draw their \textit{jilbaabs upon themselves]}}, he said: “They should let their jilbaabs hang down, and it is the larger head-cover (\textit{al-qinaa`})\textsuperscript{12} worn above the \textit{khimaar}. It is not permissible for a Muslim woman to be seen by a strange man unless she has the larger head-cover (\textit{al-qinaa`}) upon the \textit{khimaar}, and she has secured it upon her head and her upper chest.” 
\end{align*} 
\)

*  

\textsuperscript{9} Shaikh al-Albaanee declared this narration to be \textit{weak (\textit{da`eef})} in `\textit{ar-Raddul-Mufhim}` (pp. 55-57). 

\textsuperscript{10} al-Haafiz al-Haythamee said in `\textit{Majma`uz-Zawaa·id}` (7/54) concerning `Abdullaah ibn Lahee`ah: “He is \textit{weak (\textit{da`eef})} if he is not supported...” 

\textsuperscript{11} There occurs in `\textit{al-Mu`jamul-Waseet}`: “The \textit{khimaar} is everything which covers; and from this is the womans \textit{khimaar}, which is a garment that she covers her head with...” 

\textsuperscript{12} There occurs in `\textit{Mu`jam Tadhheebil-Lughah}` of al-Azharee: “‘\textit{al-Qinaa}’ and ‘\textit{al-Miqna`ah}’ are the garment which a woman veils her head with, which covers her points of beauty and her head.” 

In `\textit{Mukhtaarul-Sihah}’ there occurs: “‘\textit{al-Miqna`a}’ and ‘\textit{al-Miqna`ah}’ -with a kasrah on the first letter- are that which a woman veils her head with; and the ‘\textit{qinaa}’ is wider than the ‘\textit{miqna`ah}’.” 

‘al-Mu`jamul-Waseet’ states: “‘\textit{al-qinaa}’ is that which the woman covers her head with.”
(5) Ibraaheem an-Nakha’ee -rahimahullaah- (d. 96 H):

* al-Haafiz Ibn Kathreer said in his Tafseer, in explanation of Aayah 59 of Sooratul-Ahzaab:

“The Jilbaab is the mantle (ar-ridaa) worn above the khimaar13(head-scarf). It was said by Ibn Mas’ood, and by `Abeedah, Qataadah, al-Hasan al-Baasree, Sa’eed ibn Jubayr, Ibraaheem an-Nakha’ee, and...”

*

(6) ad-Daahhaak ibn Muzaahim -rahimahullaah- (d. 105 H):

* Imaam Ibn Jareer at-Tabareee reported in his Tafseer ‘Jaami’ul-Bayaan’, in explanation of Aayah 60 of Sooratun-Noor:

“It was narrated to me: from al-Husayn, who said: I heard Aboo Mu’aadh14 say: `Ubayd related to us, saying: I heard ad-Daahhaak say regarding His Saying: [[ Meaning: If they discard part of their outer garments]] : ‘Meaning: The Jilbaab, and it is the larger head-cover (al-qinaa’). It refers to the elderly woman who is past child-bearing. So it will not harm her if she does not wear the Jilbaab above the khimaar; but as for every free Muslim woman, then when she reaches menstruation she must draw the Jilbaab upon the khimaar...”

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(7) `Ikrimah mawlaa Ibn `Abbaas -rahimahullaah- (d.107 H):

* al-Haafiz Ibn Kathreer said in his Tafseer, in explanation of Aayah 59 of Sooratul-Ahzaab:

“... And `Ikrimah said: ‘She should cover the crevice of her upper chest/neck with her Jilbaab, drawing it upon it.’”

* al-Haafiz as-Suyootee said in his Tafseer ‘ad-Durrul-Manthoor’, in Tafseer of Aayah 59 of Sooratul-Ahzaab:

“And Ibn Abee Shaybah, Ibnul-Mundhir, and Ibn Abee Haatim reported from `Ikrimah -radiyallaahu `anhu- regarding the Aayah that he said: ‘She should draw the Jilbaab together so that the crevice of her upper chest/neck is not seen’.”

*

(8) al-Hasan al-Baasree -rahimahullaah- (d. 110 H):

* al-Haafiz Ibn Kathreer said in his Tafseer, in explanation of Aayah 59 of Sooratul-Ahzaab:

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13 There occurs in ‘al-Mu’jamul-Waseet’: “The khimaar is everything which covers; and from this is the womans khimaar, which is a garment that she covers her head with...”

“The Jilbaab is the mantle (ar-ridaa) worn above the khimaar\(^{15}\) (head-scarf). It was said by Ibn Mas‘ood, and by `Abdeedah, Qataadah, al-Hasan al-Bagree, and...”

* (9) Aboo Saalih Baadhaam -rahimahullaah- (d. c. 110 H):

* Imaam Ibn Abee Haatim ar-Raazee reported in his Tafseer (no. 14842):

“My father narrated to us: Ibraaheem ibn Moosaa narrated to us: ‘Eesaa ibn Yoonus related to us: `Imraan ibn Sulaymaan al-Muraadee\(^{16}\) narrated to us, saying: I heard Aboo Saalih say regarding this Aayah:

[[ Meaning: Then there will be no sin upon those women past childbearing, who do not expect wedlock, if they discard part of their outer garments]], he said: ‘She may leave off the Jilbaab, and stand before a man in a gown (dir`) and a khimaar.”

* Imaam Burhaanuddeen al-Buqaa`ee (d. 885 H) said in ‘Nازm-Durar fee Tanaasabil-Aayaat was-Suwar’ (5/492):

“Aboo Saalih said: ‘She may leave off the Jilbaab, and it is that which covers her clothes from above, like the outer wrapper (milhafah)\(^{17}\).”

* (10) Qataadah ibn Di`aamah -rahimahullaah- (d. 118 H):

* al-Haafiz Ibn Katheer said in his Tafseer, in explanation of Aayah 59 of Sooratul-Ahzaab:

“The Jilbaab is the mantle (ar-ridaa) worn above the khimaar\(^{18}\) (head-scarf). It was said by Ibn Mas‘ood, and by `Abdeedah, Qataadah, and...”

* (11) `Ataa` ibn Abee Muslim al-Khuraasaanee -rahimahullaah- (d. 135 H):

* Muhammad ibn Ahmaz ibn Nasir ar-Ramlee narrated in his ‘al-Juz· feehi Tafseerul-Qur·aan li Yalyyaa ibn Yamaan, wa Tafseer li Naafi` ibn Abee Nu`aym al-Qaari‘, wa Tafseer li Muslim ibn Khalaalid az-Zanjee, wa Tafseer li `Ataa- al-Khuraasaanee’ (no. 286): with his chain of

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\(^{15}\) There occurs in ‘al-Mu’jamul-Waseet’: “The khimaar is everything which covers; and from this is the womans khimaar, which is a garment that she covers her head with...”


\(^{17}\) There occurs in ‘al-Mu’jamul-Waseet’: “The ‘milhafah’ is the outer wrapper and covering cloth (mulaa·ah) which the woman wraps herself with.”

\(^{18}\) There occurs in ‘al-Mu’jamul-Waseet’: “The khimaar is everything which covers; and from this is the womans khimaar, which is a garment that she covers her head with...”
narration\textsuperscript{19} from `Ataa` al-Khuraasaanee, that he said regarding: \begin{quote} \textbf{Suratul-Ahzaab (33):59} [\textbf{Meaning: their Jilbaabs}]: \textbf{Their mantles (ardiyah)}\textsuperscript{20}.\end{quote}

* al-Haafiz Ibn Katheer said in his Tafseer, in explanation of Aayah 59 of Sooratul-Ahzaab:

\textbf{The Jilbaab is the mantle} (\textbf{ar-ridaa·}) \textbf{worn above the khimaar}\textsuperscript{21} (head-scarf). It was said by Ibn Mas`ood, and by `Abeedah, Qataadah, al-Hasan al-Ba`ree, Sa`eed ibn Jubayr, Ibraaheem an-Nakh`ee, `Ataa` al-Khuraasaanee, and by others…

\* 

(12) al-Khaleel ibn Ahmad al-Faraheedeec -rahimullaah- (d. 161 H):

* He said in his dictionary \textbf{Kitaabul-`Ayn}:

\textbf{The Jilbaab is a garment wider than the khimaar and shorter than the mantle/cloak (ar-ridaa·). The woman covers her head and her breast with it.}"

\* 

(13) Yahyaa ibn Sallaam ibn Abee Tha`labah -rahimullaah- (d. 200 H):

* He said in his Tafseer, in explanation of Aayah 60 of Sooratun-Noor:

\textbf{The Jilbaab is the mantle} (\textbf{ar-ridaa·}) \textbf{which is above the clothes; whether it be a covering, a shawl, or whatever garment.}"

* And in his Tafseer, in explanation of Aayah 59 of Sooratul-Ahzaab he said:

\textbf{The Jilbaab is the mantle} (\textbf{ar-ridaa·}) \textbf{which is worn upon the head, and with which the right side of her face is covered. She covers her right eye and her nose.}"

\* 

(14) an-Nadr ibn Shumayl al-Maazinee -rahimullaah- (d. 204 H):

* al-Quaadee `Iyaad said in \textbf{Ikmalul-Mu`lim}', his explanation of \textbf{Saheeh Muslim}(3/302):

\textbf{an-Nadr ibn Shumayl said: `The Jilbaab is a garment shorter and wider than the khimaar, and it is the head-cover (al-miqu`ah): the woman covers her head with it'}."

\* 

(15) Qutrub (Muhammad ibn al-Mustaneer al-Ba`ree) -rahimullaah- (d. 206 H):

* al-Maawardee said in \textbf{an-Nukat wal-`Uyoon}': \textbf{There are three sayings about it:...the third is that it is every garment which the woman wears above her clothing: Qutrub said it}.”

\* 

\textsuperscript{19} The verifier Dr. Hikmat Basheer YaaSeen points out (p. 20) that the chain of narration is \textbf{da`eef} (weak), as it contains Rishdeen ibn Sa`d al-Mahree.

\textsuperscript{20} `ardiyah’, pl. of `ridaa·’ (mantle/cloak).

\textsuperscript{21} There occurs in \textbf{al-Mu`jamul-Waseet}': \textbf{The khimaar is everything which covers; and from this is the womans khimaar, which is a garment that she covers her head with...”}
(16) al-Farraa· (Yahyaa ibn Ziyaad) -rahimahullaah- (d. 207 H):

* He said in his ‘Ma`aaniyyul-Qur·aan’ (4/40):

“The Jilbaab is the mantle (ar-ridaa·).”

* 

(17) Ibn Qutaybah (`Abdullaah ibn Muslim) -rahimahullaah- (d. 276 H):

* He said in his ‘Tafseer Ghareebil-Qur·aan’ (p. 352) in Tafseer of Aayah 59 of Sooratul-Ahzaab:

“Meaning: They should wear the mantles (ardiyah).”

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(18) al-Mubarrid (Abul-`Abbaas Muhammaad ibn Yazeed) -rahimahullaah- (d.286 H):

*Ibn an-Nahhaas said in ‘Traabul-Qur·aan’ (p. 780):

“...Muhammad ibn Yazeed23 said: “The Jilbaab is everything which covers, whether a garment , or an outer wrapper (milhafah): i.e. they should allow some of it do hang down over their faces’.”

* 

(19) Imaam at-Tabaree (Muhammaad ibn Jareer) -rahimahullaah- (d. 310 H):

* He said in his Tafseer ‘Jaami`ul-Bayaan’, in explanation of Aayah 60 of Sooratun-Noor:

“Meaning: Their Jilbaabs, and they are the larger head-cover (al-qinaa`) which is upon the khimaar, and the mantle (ar-ridaa·) which is upon the clothes.”

* 

(20) Ibn an-Nahhaas, Aboo Ja`far -rahimahullaah- (d.338 H):

*Ibn an-Nahhaas said in ‘Traabul-Qur·aan’ (p.780):

“From Ibn `Abbaas and Ibn Mas’ood: The Jilbaab is the mantle (ar-ridaa·). Muhammaad ibn Yazeed said: ‘The Jilbaab is everything which covers, whether a garment , or an outer wrapper (milhafah): i.e. they should allow some of it do hang down over their faces’.”

* 

(21) Aboo Mansoor al-Azharee -rahimahullaah- (d. 370 H):

* He said in his dictionary ‘Tahdheebul-Lughah’:

“Ibn as-Sikkeet said: al-`Aamiriyyah said: ‘The Jilbaab is the khimaar’; and it is said: the womans jilbaab is her covering cloth (mulaa·ah)24, which she envelops herself with.

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22 Plural of ‘Ridaa·’(mantle/cloak).

23 i.e. Muhammaad ibn Yazeed ibn `Abdil-Akbar al-Mubarrid.
The singular is ‘jilbaab’, and the plural is ‘jalaabeeb’. al-Layth said: ‘The jilbaab is a garment wider than the khimaar, and shorter than the mantle/cloak (ar-ridaa’); the woman covers her head and her breast with it’... Abul-`Abbaas said: Ibnul-A’raabee said: ‘The jilbaab is the wrapper (izaar)’...Aboo `Ubayd said: ‘I say: the meaning of the saying of Ibnul-A’raabee: ‘The jilbaab is the wrapper (izaar)’ is not that he meant the waist-wrapper, rather he meant the wrapper with which she envelops herself, and covers her whole body’.”

(22) al-Jawharee (Ismaa’eel ibn Hammaad) -rahimahullaah- (d. 393 H):
* He said in his dictionary ‘as-Sibaah’:

“’The Jilbaab is the outer wrapper (milhafah)”

(23) Ibn Faaris (Abul-Husayn Ahmad ibn Faaris) -rahimahullaah- (d. 395 H):
* He said in his book ‘Mujmalul-Lughah’:

“The Jilbaab is that which the woman covers herself with: a garment or other than it.”

* And he said in ‘Mu’jam Maqaayeesil-Lughah’:

“(ج ل ب )...has two root meanings: The first of them is to bring something from one place to another..., and the other is: one thing covering another...; and the Jilbaab is the covering cloth (al-mulaa·ah) which the woman wraps herself with, on top of her clothes, in the most correct saying.”

(24) Ibn Abiz-Zamanayn (Muhammad ibn `Abdillaah al-Andalusee) -rahimahullaah- (d. 399 H):
* He said in his Tafseer (2/52):

“The Jilbaab is the mantle (ar-ridaa’), i.e. which she wears upon her head...”

(25) ar-Raaghib al-Asbahaanee -rahimahullaah- (d. 425 H):
* He said in his ‘Mufradaat Alfaaz Al-Quraan’:

‘Jilbaabs (al-Jalaabeeb) are the robes (al-qumus) and the khimaars.”

(26) aath-Tha`labee (Aboo Ishaaq Ahmad) -rahimahullaah- (d. 427 H):
* He said in his Tafseer (8/64):

24 He said in ‘Tahdheebul-Lughah’; “The ‘mulaa·ah’ is ‘ar-raytah’ (covering cloth), and the plural is ‘mulaa·ah’.” In ‘al-Mu’jamul-Waseet’ there occurs; “‘ar-raytah’ is every ‘mulaa·ah’ of a single material, and in a single piece; and every soft and thin cloth.”
“Meaning: They should let their mantles (ardiyah) and their outer wrappers (malaahif) hang down: so they cover their faces with them and their heads, so that it is known that they are free women, and they are not molested or harmed.”

(27) Imaam Makkee ibn Abee Taalib al-Qaysee -rahimahullaah- (d. 437 H):

* He said in ‘al-Hidaayah fee Bulooqhin-Nihaayah’(9/5869):

“Meaning: Say to them: Let them let their mantles (al-Ardiyah) hang down, so that they do not resemble the slave-girls in their dress, when they go out for their needs: by uncovering their hair and their faces; but rather let them draw their Jilbaabs upon themselves, so than no evil-doer molests them.

Ibn `Abbaas said with regard to its meaning: Allaah has commanded the believing women that when they go out from their houses for a need, they are to cover their faces from above their heads with the Jilbaabs, and to reveal a single eye. And from him also, that he said: A free woman used to wear the dress of a slave-girl, so Allaah commanded the believing women to draw their Jilbaabs upon themselves; and ‘drawing the Jilbaab’ is that she covers her head with it, and secures it upon her forehead.

Aboo Maalik and al-Hasan said: The women used to go out at night for their needs, and the Hypocrites would molest them, and think that they were slave-girls, so Allaah sent down the Aayah.

And if `Umar -rahiimallahu `anhu- saw a slave-girl who had covered her head, then he would beat her with a whip.

Ibn Seereen said: I asked `Abeedah about His Saying: [Meaning: Let them draw their Jilbaabs upon themselves]], he said: ‘She should cover her eye-brows with the mantle (ar-ridaa·), or place it upon her nose, so that she covers her head, her face, and one of her eyes.’

And Mujaahid said: They should wear the Jilbaab so that they are recognized (as free women), and not troubled with speech.

And al-Hasan said: [Aayah 59 of Sooratul-Ahzaab] [[ Meaning: That is more appropriate, so that they are recognized as free women, and so not abused]]: Meaning: So that they are recognized as free-women, and not abused.

Ibn`Abbaas and Ibn Mas`ood said: The Jilbaab is the mantle (ar-ridaa‘).

And al-Mubarrid said: The Jilbaab is every outer wrapper (milhafah) which covers, whether a garment , or an outer wrapper (milhafah).”

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25 Aboo Maalik Ghazwaan, al-Ghifaaree, al-Koofee, from the Taabi’een.

26 i.e. al-Bagree, the famous Taabi’ee.
(28) al-Maawardee (‘Alee ibn Muḥammad ibn Ḥabeeb) -rahimahullaah- (d. 450 H):
* He said in his Tafseer ‘an-Nukat wal-‘Uyoon’(4/423-424):

“There are three sayings regarding it:

Firstly: That the Jilbaab is the mantle (ar-ridaa·): it was said by Ibn Mas`ood and al-Hasan;
Secondly: That it is the head-cover (al-qinaa`): it was said by Ibn Jubayr;
Thirdly: That it is every garment which the woman wears over her clothing: it was said by Qutrub27.

And there are two sayings about their drawing the Jilbaabs upon them:

Firstly: That she should pull it upon her head, and cast it upon her khimār, so that the crevice of her neck/upper chest cannot be seen: it was said by `Ikrimah;
Secondly: that she should cover her face so that nothing is revealed except her left eye: it was said by `Abeedatus-Salmaanee.”

* 

(29) Ibn Ḥazm (‘Alee ibn Ahmad ibn Sa`eed al-Andalusee) -rahimahullaah- (d. 456 H):
* He said in ‘al-Mugalla’ (3/217):

“The Jilbaab in the language of the Arabs, with which Allaah’s Messenger addressed us, is that which covers the whole of the body, not just a part of it.”

* 

(30) Ibn Seedah al-Mursee (‘Alee ibn Ismaa’eel) -rahimahullaah- (d. 458 H):
* He said in his dictionary ‘al-Muhkamul-Muhheetul-A`zam’(7/439):

“The Jilbaab is the robe (al-gamees); and the Jilbaab is a wide garment, shorter than the outer wrapper (al-milhafah), worn by the woman; and it is said: it is what she covers her clothes with from above, like the outer wrapper (al-milhafah); and it is said: it is the khimaar.”

* 

(31) Aboo `Abdillaah al-Humaydee (Muḥammad ibn Abee Naṣr al-Azdee) -rahimahullaah- (d. 488 H):
* He said in ‘Tafseer Ghareeb maa fis-Saheehayn’ (1/279):

“It is that which the woman covers herself with, whether a garment or other than it.”

* 

(32) Abul-Muzaffar as-Sam`aanee (Manṣoor ibn Muḥammad) -rahimahullaah- (d. 489 H):

* He said in his Tafseer, in explanation of Aayah 59 of Sooratul-Ahzaab (4/306-307):

“The *Jilbaab* is the mantle (*ar-Ridaa*); and it is the covering cloth (*al-mulaa-ah*) which the woman envelops herself with, above the gown (*dira*) and the *khimaar*. `Abeedah as-Salmaanee said: ‘The woman should cover herself with her *jilbaab*, and screen her head, her face, and her whole body, except for one of her two eyes.’ And it is related that when Allaah -the Most High- sent down this Aayah, the women of the Ansaar took black cloths, and covered themselves with them, and went out as if they had crows upon their heads.”

*(33) Imaam al-Baghawee (al-Husayn ibn Mas`ood) -rahimahullaah- (d. 516 H):

* He said in his Tafseer ‘*Ma`aalimut-Tanzeel*’, in explanation of Aayah 59 of Sooratul-Ahzaab:

“The plural of *jilbaab*, and it is the covering cloth (*al-mulaa-ah*) which the woman envelops herself with, above the gown (*dira*) and the *khimaar*...”

*(34) Ibn `Atiyyah (`Abdul-Haqq ibn Gaalib al-Andalusee) -rahimahullaah- (d. 541 H):

* He said in his Tafseer ‘*al-Muharrar wal-Wajeez*’, in explanation of Aayah 59 of Sooratul-Ahzaab:

“The *Jilbaab* is a garment larger than the *khimaar*; and it is related from Ibn `Abbaas -radiyallaahu `anhumaa- and Ibn Mas`ood -radiyallaahu `anhu- that it is the mantle (*ar-ridaa*).”

*(35) Ibnul-`Arabee al-Maalikee (Aboo Bakr Muḥammad ibn `Abdillaah)-rahimahullaah- (d. 543 H):

* He said in his *Ahkaamul-Qur·aan* (3/625):

“The people differ concerning the *Jilbaab*, giving different wordings which are close (in meaning): they give the basic meaning that it is the garment which the body is covered with; however they use different wordings for it here. So it has been said that it is the mantle (*ar-ridaa*), and it has been said: it is the larger head-cover (*al-qinaa*).”

*(36) al-Qaadee `Iyaad (`Iyaad ibn Moosaa al-Yah-sabee)-rahimahullaah- (d. 544 H):

* He said in his explanation of ‘*Saheeh Muslim*’ (3/302):

“*an-Nadr* ibn Shumayl said: ‘The *Jilbaab* is a garment shorter and wider than the *khimaar*, and it is the head-cover (*al-miqua’ah*): the woman covers her head with it’. Others said: It is a wide garment, shorter than the mantle/cloak (*ar-ridaa*), with which the woman covers her back and her breast; and it is said: it is like the covering cloth (*al-mulaa-ah*), and the outer wrapper (*al-milhafah*); and it is said: it is the wrapper (*al-izaar*); and it is said: it is the head-scarf (*khimaar*).”
(37) Ibnul-Jawzee (Abul-Faraj, 'Abdur-Rahmaan ibn al-Jawzee) -rahimahullaah- (d. 597 H):

* He said in ‘Kashful-Mushkil min Hadeethis-Saheehayn’ (1/1164):

“The Jilbaab is the wrapper (izaar)”; and he said (1/1208): “And it is that which the woman covers herself with, such as the wrapper (al-izaar) and its like.”

* And he said in his Tafseer ‘Zaadul-Maseer’ (6/422):

“Our versions say, ‘Ibn Qutaybah said: ‘They should wear mantles (al-ardiyah), and others said: they should cover their heads and their faces so that it is known that they are free women.’”

(38) Ibnul-Atheer al-Jazaree (Abus-Sa`aadaat) -rahimahullaah- (d. 606 H):

* He said in ‘an-Nihaayah fee Ghareebil-Hadeeth’:

“The Jilbaab is the wrapper (al-izaar) and the mantle (ar-ridaa); and it is said: the outer wrapper (al-milhafah); and it is said: it is like the head-cover (al-miqna`); with it the woman covers her head, her back, and her breast. Its plural is ‘jalaabeeb’...”

(39) Ibn al-Qattaan al-Faasee (`Alee ibn Muhammad) -rahimahullaah- (d. 628 H):

* He said in ‘an-Nazar fee Ahkaamin-Nazr bi haassatil-basar’ (p.186):

“Jalaabeeb is the plural of ‘Jilbaab’, and it is a garment larger than the khimaar; and it is said: it is the mantle (ar-ridaa).”

(40) Ahmad ibn `Umar al-Qurtubee -rahimahullaah- (d. 656 H):

* He said in his ‘al-Mufhim’ an explanation of the abridgement of ‘Saheeh Muslim’ (2/525):

“The Jilbaab is the wrapper (al-izaar), its plural is ‘jalaabeeb’; or it is said: it is the head-cover (al-miqna`ah); or it is said: it is like the covering cloth (al-mulaawah) and the outer wrapper (al-milhafah); or it is said: it is the head scarf (al-khimaar).”

(41) al-`Izz ibn `Abdis-Salaam -rahimahullaah- (d. 660 H):

* He said in his Tafseer (5/62):

“The Jilbaab is the mantle (ar-ridaa); or every garment which the woman wears above her clothing; and drawing it upon herself (al-idnaa) is that she pulls it upon her head and casts it above her khimaar, so that the crevice of her upper chest/neck cannot be seen; or she covers her face with it so that nothing appears except for her left eye.”
He said in his Tafseer ‘Rumoozul-Kunooz fee Tafseeril-Kitaabil-`Azeez’ (6/196-197):

“`Ibn Qutaybah said: ‘Say to them: They should wear the mantles (al-ardiyah); and others said: they should cover their heads and their faces. Ibn Mas`ood and al-Hasan said: The Jilbaab is the mantle (ar-ridaa·); and Sa`eed ibn Jubayr said: the larger head cover (al-qinaa`); and Qutrub said: It is (every) garment which the woman wears above her clothing; and az-Zamakhsharee said: it is a wide garment, wider than the khimaar, and shorter than the mantle (ar-ridaa·): the woman wraps it upon her head, and leaves a part to hang down upon her breast; and it is said: it is whatever she covers herself with, be it a cloth or other than it...’”

* He said in his ‘al-Jaami` li-Ahkaamil-Qur·aan’ (14/243):

“`al-Jalaabeeb’ is the plural of ‘Jilbaab’, and it is a garment larger than the khimaar; and it is related from Ibn `Abbaas and Ibn Mas`ood that it is the mantle (ar-ridaa·); and it has been said that it is the larger head cover (al-qinaa`); and what is correct is that it is the garment which covers the whole of the body.”

* He said in his explanation of ‘Saheeh Muslim’ ‘al-Minhaaj’ (6/180):

“an-Nadr ibn Shumayl said: ‘It is a garment shorter and wider than the khimaar and it is the head-cover (al-miqna`ah): the woman covers her head with it’; and it is said: it is a wide garment, shorter than the mantle (ar-ridaa·), with which the woman covers her breast and her back; and it is said: it is like the covering cloth (al-mulaarrah) and the outer wrapper (al-millgafah); and it is said: it is the wrapper (izaar); and it is said: it is the head-scarf (al-khimaar).”

* There occurs in his dictionary ‘Lisaanul-`Arab’ (1/649-650):

“The Jilbaab is the robe (al-qameex); and the Jilbaab is a garment wider than the khimaar, shorter than the mantle (ar-ridaa·), with which the woman covers her head and her breast; and it is said: it is a wide garment which the woman wears, shorter than the outer wrapper (al-millgafah); and it is said: it is the outer wrapper (al-millgafah). Janoob, the sister of `Amr Dhil-Kalb, said, eulogizing him in an elegy:

‘Vultures walk towards him carefree ... Walking like virgin girls with jilbaabs upon them’

The meaning of his saying ‘carefree’ is that the vultures feel safe; they are not afraid of him because he is dead, so they walk towards him like virgins; and the first line of the elegy is:
*Every person regarding the length of life is erroneous ... And everyone who overcomes the days will himself be overcome.*

And it is said: it is everything which the woman covers her clothing with from above, such as the outer wrapper (al-milhafah); and it is said: it is the khimaar... Ibnus-Sikkeet said: al-`Aamiriyyah said: ‘The Jilbaab is the khimaar’; and it is said: the woman’s Jilbaab is her covering cloth, with which she covers herself...

Ibnul-A`raabee: The Jilbaab is the wrapper (al-izaar)... Aboo `Ubayd said: al-Azharee said: The meaning of the saying of Ibn ul-A`raabee: ‘The Jilbaab is the izaar’ is not that he meant the waist-wrapper, rather he meant a wrapper which she envelops herself with, such that it covers the whole of the body... and the Jilbaab is also the mantle (ar-ridaa·); and it is said: it is like the head-cover (al-minya`, with which the woman covers her head, her back, and her breast; and the plural is `Jalaabeeb’...

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(46) Shaikhul-Islaam Ibn Taimiyyah (Ahmad ibn `Abdil-Haleem) -rahimahullaah- (d. 728 H):

* He said (`Majmoo`ul-Fataawaa`: [22/110]):

‘The Jilbaab is the covering cloth (al-mulaa·ah), and it is what Ibn Mas`ood and others called the `ridaa·` (mantle); and it is called the `izaar` (wrapper) by the common folk, and it is the large wrapper which covers her head, and the rest of her body. Aboo `Ubayd and others relate that she should draw it close from above her head, such that she does not reveal except her eye; of the same type is the `niqaab` (face veil)...’;

and he said (15/372):

“So when the woman places the khimaar upon the front opening of the dress she has covered her neck; and she is commanded after that to veil herself with her Jilbaab, and veiling herself with it is when she goes out from the house. As for when she is within the house, then she is not commanded with that.”

and he said (22/110):

“And, in summary, it is established by text, and by consensus, that it is not upon her when she prays to wear the jilbaab which covers her, when she is in her house; rather that is upon her when she goes out...”

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(47) Muhammadd ibn Juzayy, al-Kalbee, al-Gharanaatee -rahimahullaah- (d. 741 H):

* He said in his Tafseer `at-Tasheel li-`Uloomit-Tanzeel` (2/378):

“And `al-jalaabeeb` is the plural of `jilbaab`, and it is a garment larger than the khimaar; and it is said: it is the mantle (ar-ridaa·).”

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(48) Aboo Hayyaan Muhammadd ibn Yoosuf al-Andalusee -rahimahullaah- (d. 745 H):

* He said in his Tafseer `al-Bahrul-Muheet` (9/174):
“The Jilbaabs are the mantles (ardiyah) which cover from top to bottom; and Ibn Jubayr said: ‘the large head-covers (al-maqaani’); and it is said: the Jilbaab is every garment which the woman wears on top of her garments; and it is said: everything which she covers herself with, be it a cloth or other than it...; and it is said: the Jilbaab is larger than the khimaar...”

* And he said in ‘Tuhfatul-Areeb bimaa fil-Qur·aan minal-Ghareeb’ (p.84): “Their outer wrappers (malaahif)”

(49) Mughultaay al-Hanafee -rahimahullaah- (d. 762 H):

* He said in his explanation of ‘Sunan Ibn Maajah’ (1/92):

“A garment shorter and wider than the khimaar; or it is the head-cover (al-miqna`ah); or a wide garment which covers her breast and her back; or it is like the outer wrapper (al-milhafah); or it is like the wrapper (al-izaar); or the khimaar.”

(50) a-Haafiz Ismaa`eel Ibn Katheer -rahimahullaah- (d. 774 H):

* He said in his Tafseer, in explanation of Aayah 59 of Sooratul-Ahzaab:

“He -the Most High- says, commanding His Messenger ﷺ to order the believing Muslim women, in particular his wives and his daughters, on account of their honour, that they should draw their Jilbaabs upon themselves, in order to distinguish them from the characteristics of the women of the times of Ignorance, and from the characteristics of the female slaves; and the Jilbaab is the mantle (ar-ridaa`) worn above the khimaar” (head-scarf). It was said by Ibn Mas`ood, and by `Abeedah, Qataadah, al-Hasan al-Ba`ree, Sa`eed ibn Jubayr, Ibraaheem an-Nakh`ee, `Ataa al-Khuraasaneer, and others; and it is equivalent to the wrapper (al-izaar) of today. al-Jawharee said: ‘The Jilbaab is the outer wrapper (al-milhafah)’...”

(51) al-Haafiz Ibn Rajab (`Abdur-Raḥmaan ibn Ah`mad) -rahimahullaah- (d. 795 H):

* He said in his explanation of ‘Saheehul-Bukhaaree’: ‘Fathul-Baaree’ (2/141):

“The Jilbaab is the covering cloth which covers the whole of the body, which is worn on top of the clothes. The common folk call it the ‘izaar’ (wrapper).”

* And he said (2/346): “The Jilbaab: Ibn Mas`ood, Mujaahid, and other than them said: it is the mantle (ar-ridaa`); and its meaning is that it is for the woman like the man’s mantle (ridaa`); it covers her upper parts; except that she places it upon her head, whereas the man places his mantle upon his shoulders...”

28 ‘malaahif’, pl. of ‘milhafah’ (cover/covering garment).

29 There occurs in ‘al-Mu`jamul-Waseet’: “The khimaar is everything which covers; and from this is the womans khimaar, which is a garment that she covers her head with...”
(52) al-Haafiz Sadruddeen al-Munaawee (Muhammad ibn Ibraaheem as-Sulamee) - rahimahullaah- (d. 803 H):

* He said in ‘Kashful-Manaahij wat-Tanaaqeeh fee Takhreej Ahaadeethil-Mazaabeh’ (1/520):

“The Jilbaab is the wrapper (al-izaar).”

(53) al-Haafiz Ibn al-Mulaqqin (`Umar ibn `Alee al-Ansaaree) -rahimahullaah- (d. 804 H):

* He said in ‘at-TawDeeh’, his explanation of ‘Saheehul-Bukhaaree’ (5/116):

“The Jilbaab is the wrapper (al-izaar), or the outer wrapper (al-milhaah), or the khimaar, or shorter than it and wider; and it is the head cover (al-miqna`ah) with which the woman covers her head: a number of sayings; and it is a wide garment, shorter than the mantle (ar-ridaa·), with which the woman covers her back and her breast; and he said in ‘al-Muhkam’:30 -The Jilbaab is the robe (al-qamees).”

(54) al-Fayroozaabaadee (Muhammad ibn Ya`qoob) -rahimahullaah- (d.817 H):

* He said in his dictionary ‘al-Qaamoosul-Muhheet’:

“The Jilbaab...is the robe (al-qameex), and a wide garment for the woman, shorter than the outer wrapper (al-milhaah); or it is that which she covers her clothes with from above, like the outer wrapper (al-milhaah); or it is the khimaar.”

(55) al-Haafiz Waliyudddeen Aboo Zur`ah al-`Iraaqee -rahimahullaah- (d.826 H):

* He said in ‘Tarhut-Tathreeb fee Sharhit-Taareeb’ (8/53), his explanation of his father’s ‘Taareebut-Asaaneed wa Tarteebil-Masaanneed’:

“The Jilbaab is like the head-cover (al-miqna`ah), the woman covers her head with it: it is wider than the khimaar, as was stated by an-Nadr. Others said: it is a wide garment, shorter than the mantle (ar-ridaa·), with which the woman covers her back and her breast. Ibnul-A`raabee said: It is the wrapper (al-izaar); and it is said: the khimaar. It is like the covering cloth (al-mulaa·ah) and the outer wrapper (al-milhaah). al-Qaadee `Iyaad said: ‘And these sayings are close to each other.”

(56) al-Haafiz Ibn Hajr al-`Asqalaanee (Ahmad ibn `Alee) -rahimahullaah- (d.852 H):

* He said in ‘Fathul-Baaree’ (1/99):

“an-Nadr said: The Jilbaab is a garment shorter than the khimaar and wider than it, and it is the head-cover (al-miqna`ah)...”;

30 i.e. of Ibn Seedah (d.458 H).
* And he said (1/424):

“It is said: it is the head-cover (al-miqna`ah), or the khimaar: or wider than it; and it is said: a wide garment shorter than the mantle (ar-ridaa`); and it is said: the wrapper (al-izar); and it is said: the outer wrapper (al-milhafah); and it is said: the covering cloth (al-mulaa`ah); and it is said: the robe (al-qamees)....”

(57) al-Haafiz Badruddeen al-`Aynee (Mahmood ibn Ahmad) -rahimahullaah- (d.855 H):

* He said in ‘his explanation of ‘Saheehul-Bukhaaree’, ‘Umdatul-Qaaree’ (3/450):

“(Jilbaab): It is a wide khimaar like the outer wrapper (al-milhafah), with which the woman covers her head and her breast...; and there occurs in ‘al-Muhkam’: ‘The Jilbaab is the robe (al-qamees)’; and it is said: it is a wide garment, shorter than the outer wrapper (al-milhafah), which the woman wears; and it is said: it is that which the woman covers her clothes with from above, like the outer wrapper (al-milhafah); and it is said: it is the khimaar; and there occurs in ‘as-Sihaab’: ‘The Jilbaab is the outer wrapper (al-milhafah)’; and it is said: it is shorter than the mantle (ar-ridaa’): the woman covers her back and her breast with it.”

* And he said in his explanation of ‘Sunan Abee Daawood’ (3/175):

“The Jilbaab is the wrapper (al-izar) and the mantle (ar-ridaa`); and it is said: the outer wrapper (al-milhafah); and it is said: like the head-cover (al-miqna`ah), with which the woman covers her head, her back, and her breast.”

(58) ath-Tha`aalibee (`Abdur-Rahmaan ibn Muhammad) -rahimahullaah- (d. 875 H):

* He said in his Tafseer ‘al-Jawaahirul-Hisaan’ (3/236):

“The Jilbaab is a garment larger than the khimaar.”

(59) Imaam Burhaanuddeen al-Buqaa`ee -rahimahullaah- (d.885 H):

* He said in ‘Najmud-Durar fee Tanaasubil-Aayaat was-Suwar’ (5/456):

“The Jilbaab is the garment which covers the clothing and the khimaar; it was said by Ibn `Abbaas -radiyallaahu `anhumaa.”

* And he said (5/492):

“Abu Saalih said: ‘She [i.e. the old woman] may leave off the Jilbaab, and it is that which covers her clothes from above, like the outer wrapper (milhafah)”’...

* And he said in explanation of Aayah 59 of Sooratul-Ahzaab (6/200):

“The Jilbaab is the robe (qamees); and a wide garment, shorter than the outer wrapper (al-milhafah), which the woman wears; and the outer wrapper (al-milhafah) is that which covers the clothing; or the khimaar, which is that which covers the head. al-
Baghawee said: The Jilbaab is the covering cloth (al-mulaa·ah) which the woman envelops herself with, above the gown (dir`) and the khimaar; and Hamzah al-Kirmaanee said: al-Khaleel said: ‘Everything which she covers herself with, whether a covering garment or a piece of cloth, then it is a Jilbaab’, and it is correct for all to be meant here. So if what is referred to is the robe (qamees), then ‘drawing it’ (idnaa·) means to make it ample, so that it covers her arms and her legs; and if what is referred to is that which covers the head, then ‘drawing it’ means to cover her face and her neck; and if what is referred to is that which covers the garments, then ‘drawing it’ means to make it long and spacious, such that it covers the whole of her body and her clothing; and if what is referred to is that which is shorter than the outer wrapper (al-milhafah), then ‘drawing it’ means to cover the face and the arms.”

*(60) Abus-Sa`ood (Muhammad ibn Muhammad al- Imaadee) - rahimahullaah - (d. 902 H):

* He said in his Tafseer(7/115):

“The Jilbaab is a garment wider than the khimaar and shorter than the mantle (ar-ridaad): the woman wraps it around her head, and leaves something from it to hang down upon her breast; and it is said: it is the outer wrapper (al-milhafah), and everything which she screens herself with, i.e. with which they cover their faces and their bodies, when they go out for some purpose.”

*(61) al- Haafiz Jalaaluddeen as-Suyootee (`Abdur-Rahmaan ibn Abee Bakr) - rahimahullaah - (d. 911 H):

* He said in ‘at-Tawsheeh’(1/273), his explanation of ‘Saheehul-Bukhaaree’:

“It is said: it is the head-cover (al-migna‘ah), or the khimaar, or is broader than it; and it is said: the wide garment which is shorter than the mantle (ar-ridaad); and it is said: the wrapper (al-izaar); and it is said: the outer wrapper (al-milhafah) or the covering cloth (al-mulaa·ah); and it is said: or the robe (al-qamees).”

*(62) Imaam Shihaabuddeen Ahmad ibn Muhammad al-Qustalaanee - rahimahullaah - (d. 923 H):

* He said in his explanation of ‘Saheehul-Bukhaaree, ‘Irshaadus-Saaree’ (1/360):

“Meaning a wide khimaar, like the outer wrapper (al-milhafah), with which the woman covers her head and her back; or the robe (al-qamees).”

*(63) Shaikh Muhammad Taahir as-Siddeeqee, al-Hindee - rahimahullaah - (d. 986):

* He said in ‘Majma’ Bihaaril-Anwaar’ (1/200):

“A robe (qamees) and a wide khimaar.”
(64) Mullaa`Alee al-Qaaree -rahimahullaah- (d. 1014 H):

* He said in his explanation of ‘Mishkaatul-Masaabeelah’, ‘Mirqaatul-Mafaateeh’ (3/484):

“It is said: it is the head-cover (al-miqna`ah), or the khimaar, or wider than it; and it is said: the wide garment that is shorter than the mantle (ar-ridaa`); and it is said: the wrapper (al-izaar); and it is said: the outer wrapper (al-milhaafah); or it is said: the covering cloth (al-mulaar-ah); and it is said: the robe (al-qamees): this is what al-Abharee mentioned; and some of these meanings are close.”

(65) Shihaaabudeen al-Khaaajee, al-Misree (Ahmad ibn Muhammaad) -rahimahullaah- (d. 1069 H):

* He said in ‘`Inaayatul-Qaadee wa Kifaayatur-Raadee `ala Tafseeril-Baydaawee’ (7/184):

“They should cover their faces and their bodies with their outer wrappers (malaahif) when they go out for a need..., so the woman should let a part of her Jilbaab hang down, and she should veil herself with a part.”

(66) Imaam Abul-Hasan as-Sindee - rahimahullaah- (d. 1138 H):

* He said in his commentary upon ‘Sunan Ibn Maajah’ (1/392):

“A garment with which the woman covers her head, her breast, and her back, when she goes out.”

(67) Imaam Muhammaad ibn Ismaa`eel al-Ameer as-Saan’aane -rahimahullaah- (d. 1182 H):

* He said in ‘Tafseer Ghareebil-Qur·aan’ (p.137):

“Outer wrappers (malaahif), the singular is ‘jilbaab’.”

(68) Murtadaa az-Zubaydee (Muhammaad ibn Muhammaad) -rahimahullaah- (d. 1205 H):

* He said in his dictionary ‘Taaajul-Aroos’ (1/361):

“The Jilbaab is the robe (al-qamees), unrestrictedly; and some of them restrict it to being that which covers the whole body; and al-Jawharee explained it to be the outer

31 pl. of ‘milhafah’.
32 ‘malaahif’, pl. of ‘milhafah’.
wrapper (al-milhafah): our Shaikh stated it; and what occurs in ‘Lisaanul-`Arab’ is:

“The Jilbaab is a garment wider than the khimaar, and shorter than the mantle (ar-ridaa·), with which the woman covers her head and her breast; and it is said: it is a wide garment for the woman, shorter than the outer wrapper (al-milhafah); and it is said: it is the outer wrapper (al-milhafah)... and it is said: it is that which the woman covers herself with, or it is that with which she covers her clothing from above, such as the outer wrapper (al-milhafah), or it is the khimaar: that is what occurs in ‘al-Muhkam’, and Ibn as-Sikkeet quoted it from al-`Aamiriyah; and it is said: it is the wrapper (al-izaar): it was said by Ibnul-A`raabee. It is mentioned in the hadeeth of Umm `Atiyyah; and it is said: ‘her Jilbaab’ means ‘her covering cloth’, which she envelopes herself with. al-Khafaajee said in ‘al-`Inaayah’: It is said: In origin it was the outer wrapper (al-milhafah), and then it was applied to other than it; and al-Haafiz Ibn Hajar said in the Introduction^33 quoting from an-Nadhr: The Jilbaab is a garment shorter than the khimaar, and wider than it, and it is the head-cover (al-miqna`ah): it was said by our Shaikh; and the plural is ‘Jalaabeeb’...”

* (69) Imaam ash-Shawkaanee (Muhammad ibn `Alee) -rahimahullaah- (d. 1250 H):

* He said in his Tafseer ‘Fathul-Qadeer’, in explanation of Aayah 59 of Sooratul-Ahzaaab:

“(Jilbaab): And it is a garment larger than the khimaar. al-Jawharee said: The Jilbaab is the outer wrapper (al-milhafah); and it is said: the larger head-cover (al-qinaa‘); and it is said: it is a garment which covers the whole of the woman’s body, as is established in the ‘Saheeh’ in the hadeeth of Umm `Atiyyah: That she said: ‘O Messenger of Allaah! What if one of us does not have a Jilbaab?’ So he said: << Then let her sister give her a Jilbaab to wear...”

* (70) al-Aaloossee (Shihaabuddeen Mahmood ibn `Abdillaah) -rahimahullaah- (d. 1270 H):

* He said in his Tafseer ‘Roohul-Ma’aanee’ (16/223):

“‘al-Jalaabeeb’ is the plural of ‘Jilbaab’, and it is - in accordance with what is related from Ibn `Abbaas- that which covers from above to below; and Ibn Jubayr said: the head cover (al-miqna`ah); and it is said: the outer wrapper (al-milhafah); and it is said: every garment which the woman wears on top of her garments; and it is said: everything which she covers herself with, whether a cloth, or other than it...; and it is said: it is a garment wider than the khimaar and shorter than the mantle (ar-ridaa‘)...”

* And he said (16/224):

“And ‘drawing it upon themselves’ is that they wear it upon the whole body; and the second of the two (sayings) is that it means a part of it, and so ‘drawing it upon themselves’ is that they wear it upon the head, and so cover the head and the face with a part of the Jilbaab, whilst allowing the remainder to hang down upon the rest of the body...”

^33: i.e. in ‘Hadyus-Saaree’, al-Haafiz Ibn Hajar’s introduction to ‘Fathul-Baaree’, his explanation of ‘Saheehul-Bukhaaree’.
(71) al-'Allaamah Siddeeq Hasan Khaan -rahimahullaah- (d. 1307 H):

* He said in his explanation of ‘Saheeh Muslim’, ‘as-Siraajul-Wahhaaj’ (3/210):

“an-Nadr ibn Shumayl said: ‘It is a garment shorter and wider than the *khimaar*; and it is the head-cover (*al-miqna`ah*), with which the woman covers her head’; and it is said: it is a wide garment, shorter than the mantle (*ar-ridaa*) , with which she covers her breast and her back; and it is said: it is like the covering cloth (*al-mulaa`ah*) or the outer wrapper (*al-milhafah*); and it is said: it is the wrapper (*al-izaar*); and it is said: the *khimaar*.”


(72) Muhammed Shamsul-Haqq al-'Azeemaabaaddee -rahimahullaah- (d. 1329 H):

* He said in his explanation of ‘Sunan Abee Daawood’, ‘Awnul-Ma`bood’ (11/106):

“It is the covering cloth (*al-mulaa`ah*), with which the woman envelops herself, i.e. they allow a part of it to hang down over their faces, when they go out for their needs, except for a single eye - this is what occurs in ‘al-Jalaalayn’; and in ‘Jaami`ul-Bayaan’ he said: The *Jilbaab* is a mantle (*ridaa*) upon the *khimaar*, which covers from above to below, i.e. they allow them to hang down upon themselves, and they cover their faces and their bodies.”


(73) Muhammed Shaah al-Kashmeeree -rahimahullaah- (d. 1352 H):

* He said in his explanation of ‘Saheehul-Bukhaaree’ , ‘Faydul-Baaree’ (1/372):

“The *Jilbaab* is the mantle/cloak (*ar-ridaa*) which covers the whole of the body.”

* And he said (2/71):

“The *Jilbaab* is a mantle/cloak (*ridaa*) which covers from head to foot.”


(74) Shaikh Muhammed `Abdur-Rahmaan al-Mubaarakfooree -rahimahullaah- (d. 1353 H):

* He said in his explanation of ‘Sunanul-Tirmidhhee’, ‘Tuhfatul-Ahwadhee’ (3/74):

“al-Jazaree said: The *Jilbaab* is the wrapper (*al-izaar*) and the mantle (*ar-ridaa*); and it is said: the outer wrapper (*al-milhafah*); and it is said: it is like the head-cover, with it the woman covers her head, her back, and her breast.”


(75) Shaikh `Abdur-Rahmaan ibn Naasir as-Sa`dee -rahimahullaah- (d. 1376 H):

* He said in his Tafseer ‘Tayseerul-Kareemir-Rahmaan’, in explanation of Aayah 59 of Sooratul-Ahzaab:

34 i.e. the Tafseer of Aboo Ja`far Muhammed ibn Jareer at-Tabaree.
35 i.e. Ibnul-Atheer (d. 606 H).
“And they are what is on top of the clothing: the outer wrapper (al-milhafah), khimaar, mantle (ridaa), and the like; i.e they should cover their faces and breasts with them.”

(76) Ibn `Aashoor (Muhammad at-Taahir ibn Muhammad at-Toonese) - rahimahullaah- (d. 1393 H):

* He said in his Tafseer ‘at-Tahreer wat-Tanweer’ (22/106):

“The plural of Jilbaab, and it is a garment smaller than the mantle (ar-ridaa), and larger than the khimaar and the head-cover (al-qinaa). The woman puts it upon her head and allows its two sides to dangle down upon her cheeks, and she allows the rest of it to hang upon her shoulders and her back. She wears it when going out and when travelling. The different manners of wearing the Jilbaab vary along with the varying conditions of the women, and are clarified by their customs.”

(77) Shaikh `Ubaydullaah al-Mubaarakfooree - rahimahullaah - (d. 1414 H):

* He said in his explanation of ‘Mishkaatul-Masaabeeh’, ‘Mir’aatul-Mafaateeh’; (5/70):

“A cloth which the women cover themselves with when they go out of their houses; and he said in ‘al-Qaamoos’: ... the robe (al-qamees), and a wide garment for the woman, shorter than the outer wrapper (al-milhafah); or that which she covers her clothes with from above, such as the outer wrapper (al-milhafah); or it is the khimaar.”

* And he said (9/786):

“It is the covering cloth (al-mulaarah), with which the woman envelops herself when she goes out for a need; and at-Tabaree said: The Jilbaab is like the head-cover: with it the woman covers her head, her back, and her breast. Its plural is ‘Jalaabeeb’; and it may be applied to the wrapper (al-izaar) and the outer wrapper (al-milhafah).”

(78) Shaikh `Abdul-`Azeez ibn `Abdillaah ibn Baaz - rahimahullaah- (d. 1420 H):

* He said whilst explaining ‘Saheehul-Bukhaaree’, as occurs in ‘al-Hululul-Ibreeziyyah minat-Ta’eeqaatil-Baaziyyah’ (1/290):

“The Jilbaab is like the abaayah (abaa·ah), the woman puts it over her clothes.”

(79) Shaikh Muhammad Naasiruddeen al-Albaanee - rahimahullaah- (d. 1420 H):

* There occurs in the footnotes to his ‘Saheeh Sunan Ibn Maajah’ (1/391: ‘Maktabatul-Ma`aarif’ edn., 1417 H):

‘(Jilbaab): A garment with which the woman covers her head, her breast, and her back when she goes out.’

* He said in ‘Jilbaabul-Mar·atil-Muslimah’(p.83):
“The Jilbaab is the covering cloth (al-mulaa·ah), which the woman wraps herself in, on top of her clothes, upon the most correct of the sayings...”

* And he added in the footnote:

“Seven sayings have been said in explanation of it: al-Haafiz quoted them in ‘al-Fath’ (1/336), and this is one of them. It was stated with certainty by al-Baghaawi in his ‘Tafseer’ (3/544), where he said: ‘It is the covering cloth (al-mulaa·ah) which the woman envelops herself with, above the gown (dir’) and the khimaar.’ And Ibn Hazm said: ‘And the Jilbaab in the language of the Arabs, with which Allaah’s Messenger addressed us, is that which covers the whole of the body, not just a part of it.’ And al-Qurṭūbeel declared it correct in his ‘Tafseer’; and Ibn Kathīreel said (3/518): ‘It is the mantle (ar-ridaa·) upon the khimaar, and it is like the wrapper (al-izaar) today.’ I say: And perhaps it is the abaayah (al-`abaa·ah) which the women of Najd, al-`Iraaq, and the like use today.”

* (80) Shaikh ʿAtiyyah Muhammad Saalim -rahimahullaah- (d. 1420 H):

* He said in his (taped and transcribed) explanation of ‘Bulooghul-Maraam’:

“The Jilbaab is that which is over the outer clothes, such as the abaya (al-`abaa·ah) and its like.”

* (81) Shaikh Muhammad ibn Saalih al-`Uthaymeen -rahimahullaah- (d. 1421 H):

* He said in his ‘Fataawaa’ (16/132):

“And the Jilbaab is the covering cloth (al-mulaa·ah), or what resembles the abaya (al-`abaa·ah).”

* And he said (20/427):

“The Jilbaab is a garment which the woman wraps herself in, being like the abaya (al-`abaa·ah).”

* (82) Shaikh ʿAbdul-Muhsin al-`Abbaad -hafizullaah- :

* He said in his (taped and transcribed) explanation of ‘Sunan Abee Daawood’:

“The Jilbaab: it is said that it is something like the abaya (al-`abaa·ah), which is worn over the normal inner clothing; being like the khimaar, meaning: the Jilbaab is wide, and it is other than the khimaar.”

* (83) Shaikh Muḥammad ibn ʿAlee ibn Aadam al-Eethiyoobee -hafizullaah:

* He said in his explanation of ‘Sunanun-Nasaa·ee’, ‘adh-Dhakheeratul-`Uqbaa’ (28/293):
“The robe (al-qamees), and a wide garment for the woman, shorter than the outer wrapper (al-milhafah); or that which she covers her clothes with from above, such as the outer wrapper (al-milhafah); or it is the khimaar: it was stated by him in ‘al-Quamoos’.”

Compiled and translated by Abu Talhah Dawud Burbank
GLOSSARY

`Abaa·ah (pl. a’bi’ah): abaya (worn from the head).

There occurs in ‘al-Mu’jamul-Waseet’: “An open*, loose garment without sleeves, which is worn over the clothes.” *[i.e. therefore requiring that its two sides are drawn together].

Khimaar (pl. khumur): head-scarf, head-wrapper.

There occurs in ‘al-Mu’jamul-Waseet’: “The khimaar is everything which covers; and from this is the womans khimaar which is a garment which she covers her head with...”

Milhaafah (pl. malaahij): outer wrapper.

There occurs in ‘al-Mu’jamul-Waseet’: “The ‘milhaafah’ is the outer wrapper and covering cloth (mulaa·ah) which the woman wraps herself with.”

Miqna‘ah (pl. maqaani`): head cover.

In ‘Mukhtaar-us-Sihaah’ there occurs:” ‘al-Miqna’’ and ‘al-Miqna‘ah’ -with a kasrah on the first letter- are that which a woman veils her head with; and the ‘qinaa’” is wider than the ‘miqna‘ah’.”

Mulaa·ah (pl. mulaa·): covering cloth.

There occurs in ‘Tahdheebul-Lughah’: “The ‘mulaa·ah’ is ‘ar-raytah’ (covering cloth), and the plural is ‘mulaa·’.”

In ‘al-Mu’jamul-Waseet’ there occurs: “ ‘ar-raa·itah’ is every ‘mulaa·ah’ of a single material, and in a single piece; and every soft and thin cloth.”

Qinaa` (pl. qunu`): larger head-cover.

There occurs in ‘Mu’jam Tahdheebil-Lughah’ of al-Azharee: “ ‘al-Qinna’” and ‘al-Miqna‘ah’ are the garment which a woman veils her head with, which covers her points of beauty and her head.”

‘al-Mu’jamul-Waseet’ states: “ ‘al-qinaa’’ is that which the woman covers her head with.”

Ridaa· (pl. ardiyah): mantle/cloak.

There occurs in ‘al-Mu’jamul-Waseet’: “ar-ridaa· (mantle/cloak) is the garment that covers the top part of the body, above the izaar (waist-wrapper ).”