

## THE *JILBAAB*

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## (1) The *Jilbaab*<sup>1</sup> as mentioned in the Qur'aan:

Allaah -the Most High- said:

﴿يَأْتِيهَا النَّبِيُّ قُلًّا لِّأَزْوَاجِكَ وَبَنَاتِكَ وَنِسَاءِ الْمُؤْمِنِينَ يُدْنِيكَ عَلَيْهِنَّ مِنْ جَلْبَابِهِنَّ ذَلِكَ آدَبٌ أَنْ يَعْرِفْنَ فَلَا يُؤْذِينَ وَكَانَ اللَّهُ غَفُورًا 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-: ﴿يُدْنِيكَ عَلَيْهِنَّ مِنْ جَلْبَابِهِنَّ﴾

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

“Muhammad 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:

﴿يُدْنِيكَ عَلَيْهِنَّ مِنْ جَلْبَابِهِنَّ﴾ [[Meaning: Let them draw their *jilbaabs* upon themselves]] came down, the women of the Ansaar 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 Daawood (2/182) with a ‘*Saheeh*’ chain of narration, and brought in ‘*ad-Durr*’<sup>2</sup> as being a narration reported by `Abdur-Razzaaq, `Abd ibn Humayd, Aboo Daawood, Ibnul-Mundhir, Ibn Abee Haatim, and Ibn Mardawaih, 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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<sup>1</sup> ‘*Jilbaab*’, pl. ‘*jalaabeeb*’, from the Arabic root *JeemLaamBaa*· ( ج ل ب ). 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*)...”

<sup>2</sup> i.e. ‘*ad-Durrul-Manthoor fit-Tafseer bil-Ma`thoor*’ of Jalaaluddeen as-Suyootee.

## (2) The *Jilbaab* as mentioned in the Sunnah:

(i) **Imaam al-Bukhaaree** -*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]:

"Muhammad -he is Ibn Salaam- narrated to us, saying: `Abdul-Wahhaab related to us: from Ayyoob: from Hafsaah, 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.>> Hafsaah said: I said: 'The menstruating women?!' So she said: 'Doesn't she attend `Arafah, and such and such?!'"

\* The hadeeth of Umm `Atiyyah -*radiyallaahu `anhaa*- containing the mention of the *jilbaab* is also reported by:

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

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

- al-Bukhaaree: 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);

- al-Bayhaquee in '*as-Sunanul-Kubraa*': The Book of the Prayer of the two `Eids: Chapter: The women going out to the `Eid, (3/306)...

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(ii) **Imaam al-Bukhaaree** -*rahimahullaah*- reported in his 'Saheeh': (The Book of Military Expeditions: Chapter [35]: The Slandorous Lie [*al-Ifk*]), within a long hadeeth [no. 4141], describing the incident of the Slandorous 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-Bayhaquee in 'Shu`abul-Eemaan' [5/382/no. 70280]...

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

“Abul-Yamaan narrated to us: Shu`ayb related to us: from az-Zuhree: `Urwah ibn az-Zubayr related to me: that `Aa-ishah -*radiyallaahu`anhaa*- the wife of the Prophet ﷺ said:

‘The wife of Rifaa`ah al-Qurazee came to Allaah’s Messenger ﷺ, 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 ﷺ?’ But no, by Allaah, Allaah’s Messenger ﷺ did nothing more than smile. So Allaah’s Messenger ﷺ 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-ee: The Book of Divorce: Chapter (10): Irrevocable Divorce, [no. 3409];

- Ahmad (6/34);

- al-Bayhaquee 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]...<sup>3</sup>

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<sup>3</sup> 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 *ihraam* 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 Jareer at-Tabaree reported in his Tafseer '*Jaami`ul-Bayaan*', in explanation of Aayah 60 of Sooratun-Noor:

"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:

﴿فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ يَضَعْنَ ثِيَابَهُنَّ﴾ [[ 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*)**"<sup>4</sup>", Sufyaan doubted."

\* And at-Tabaree reported:

"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: ﴿فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ يَضَعْنَ ثِيَابَهُنَّ﴾

[[ 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*)**".

\* And at-Tabaree reported:

"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:

﴿فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ يَضَعْنَ ثِيَابَهُنَّ﴾

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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 -*rahimahullaah*- 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..."

<sup>4</sup> There occurs in '*al-Mu`jamul-Waseet*': "The '*milhafah*' is the outer wrapper and covering cloth (*mulaa-ah*) which the woman wraps herself with."

<sup>4</sup> 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: 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)**<sup>5</sup>.’”

\* And at-Tabaree reported:

“Muhammad ibn al-Muthanna 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: ﴿فَلَيْسَ عَلَيْهِمْ جُنَاحٌ أَنْ يَضَعْنَ ثِيَابَهُنَّ﴾

[[ 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: ‘It is the *Jilbaab*’.”

\* 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**<sup>6</sup>(head-scarf). It was said by Ibn Mas`ood, and by...”

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

“And Ibnul-Mundhir reported from Abdullaah ibn Mas`ood -radiyallaahu `anhu- regarding

His Saying: ﴿يُذْنِبْنَ عَلَيْهِنَّ مِنْ جَلْبَابِهِنَّ﴾ [[Meaning: Let them draw their *Jilbaabs* upon themselves]], he said: ‘**It is the mantle (ar-ridaa)**’.”

\*

## (2) `Abdullaah ibn `Abbaas -radiyallaahu `anhuma- (d. 68 H) :

\* Imaam Ibn Jareer at-Tabaree reported in his Tafseer, in explanation of Aayah 59 of Sooratul-Ahzaab:

“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 father<sup>7</sup>: from Ibn `Abbaas, regarding His Saying:

﴿يَتَأْتِيهَا النَّيُّ فُلٌ لِأَزْوَاجِكَ وَبَنَاتِكَ وَنِسَاءِ الْمُؤْمِنِينَ يُدْنِبْنَ عَلَيْهِنَّ مِنْ جَلْبَابِهِنَّ﴾

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

<sup>6</sup> 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...”

<sup>7</sup> Shaikh Muqbil ibn Haadee al-Waadi`ee -rahimahullaah- said concerning this chain of narration in his checking of Tafseer Ibn Katheer (1/93): “This chain has a series of narrators of the tribe of `Awf, and Ibn Jareer quotes it frequently; some of them are more severely **weak** than others. The chain ends with `Atiyyah ibn Sa`d al-`Awfee, and he was a *mudallis*, a *Shee`ee*, and was **weak**... Muhammad ibn Sa`d: al-Haafiz adh-Dhahabee said in ‘al-Meezaan’: “al-Khateeb said: ‘He was **weak** in hadeeth’...”; His father: Sa`d ibn Muhammad: al-Haafiz said in ‘al-Lisaan’: “Ahmad said about him: ‘A **Jahme**’...; the paternal uncle of Sa`d: is al-Husayn ibn al-Hasan ibn `Atiyyah: al-Haafiz said in ‘al-Lisaan’: “an-Nasaa-ee said: ‘**Da`eef**’...; al-Hasan ibn `Atiyyah: al-Haafiz adh-Dhahabee said in ‘al-Meezaan’: “al-Bukhaaree said: ‘He is not to that standard’, and Aboo Haatim said: ‘**Weak**’.”

[[ Meaning: O Prophet! Tell your wives, your daughters, and the believing women to draw their *Jilbaabs* upon themselves]], to His Saying: ﴿وَكَانَ اللَّهُ غَفُورًا رَحِيمًا﴾ [[ 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 *Jilbaab* 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:

﴿وَالْفَوَاعِدُ مِنَ النِّسَاءِ الَّتِي لَا يَرْجُونَ نِكَاحًا﴾ [[ 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:

﴿فَلَيْسَ عَلَيْهِنَّ جُنَاحٌ أَنْ يَضَعْنَ ثِيَابَهُنَّ غَيْرَ مُتَبَرِّجَاتٍ بِزِينَةٍ﴾ [[ 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:

﴿وَأَنْ يَسْتَغْفِرْنَ خَيْرٌ لَّهُنَّ﴾ [[ Meaning: And that they refrain is better for them]]’.”

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

“...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”.”<sup>8</sup>

\* Imaam Burhaanuddeen al-Buqaa`ee (d. 885 H) said in ‘*Nazmud-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*.”

\*

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

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

<sup>8</sup> 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 Katheer 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...”

“...Muhammad ibn Seereen said: I asked `Abeedah as-Salmaanee about the Saying of Allaah - the Most High: ﴿يُدْنِيْنَ عَلَيْهِنَّ مِنْ جَلْبِيْبِهِنَّ﴾ [[Meaning: Let them draw their *jilbaabs* upon themselves]], so he covered his face and his head, and revealed his left eye.”<sup>9</sup>

\*

#### (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: `Aṭaa· narrated to me: from Sa`eed ibn Jubayr<sup>10</sup>, regarding His Saying:

﴿فَلَيْسَ عَلَيْهِنَّ جُنَاحٌ أَنْ يَضَعْنَ ثِيَابَهُنَّ﴾ [[ 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: ﴿أَنْ يَضَعْنَ ثِيَابَهُنَّ﴾

[[ Meaning: If they discard part of their outer garments]], he said: ‘It is the *Jilbaab*, from above the *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 *khimaar*’.”

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

“**The *Jilbaab* is the mantle (*ar-ridaa·*) worn above the *khimaar*<sup>11</sup> (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 ‘*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: ﴿يُدْنِيْنَ عَلَيْهِنَّ مِنْ جَلْبِيْبِهِنَّ﴾ [[Meaning: Let them draw their *jilbaabs* upon

themselves]], he said: “**They should let their *jilbaabs* hang down, and it is the larger head-cover (*al-qinaa`*)<sup>12</sup> worn above the *khimaar*. It is not permissible for a Muslim woman to be seen by a strange man unless she has the larger head-cover (*al-qinaa`*) upon the *khimaar*, and she has secured it upon her head and her upper chest.**”

\*

<sup>9</sup> Shaikh al-Albaanee declared this narration to be **weak** (*da`eef*) in ‘*ar-Raddul-Mufhim*’ (pp. 55-57).

<sup>10</sup> al-Haafiz al-Haythamee said in ‘*Majma`uz-Zawaa-id*’ (7/54) concerning `Abdullaah ibn Lahee`ah: “He is **weak** (*da`eef*) if he is not supported...”

<sup>11</sup> There occurs in ‘*al-Mu`jamul-Waseef*’: “The *khimaar* is everything which covers; and from this is the womans *khimaar*, which is a garment that she covers her head with...”

<sup>12</sup> There occurs in ‘*Mu`jam Tahdheebil-Lughah*’ of al-Azharee: “‘*al-Qinaa`*’ and ‘*al-Miqna`ah*’ are the garment which a woman veils her head with, which covers her points of beauty and her head.”

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

**(5) Ibraaheem an-Nakha`ee -rahimahullaah- (d. 96 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*<sup>13</sup> (head-scarf).** It was said by Ibn Mas`ood, and by `Abeedah, Qataadah, al-Hasan al-Basree, Sa`eed ibn Jubayr, **Ibraaheem an-Nakha`ee**, and...”

\*

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

\* Imaam Ibn Jareer at-Tabaree 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`adh<sup>14</sup> say: `Ubayd related to us, saying: I heard ad-Dahhaak say regarding His Saying: ﴿يَضَعْنَ ثِيَابَهُنَّ﴾  
[[ 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*...”

\*

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

\* al-Haafiz Ibn Katheer 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-Basree -rahimahullaah- (d. 110 H):**

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

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<sup>13</sup> 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...”

<sup>14</sup> Aboo Mu`adh is al-Fadl ibn Khaalid an-Nahawee. Shaikh al-Albaanee said about him in ‘*Nasbul-Majaaneeq*’ (p.15): “Ibn Abee Haatim mentioned him in ‘*al-Jarh wat-Ta`deel*’, and he did not mention any disparagement of him, nor any recommendation.” Dr. Ahmad `Abdullaah az-Zahraanee said in his checking of *Tafseer Ibn Abee Haatim* (1/120): “al-Fadl ibn Khaalid an-Nahawee is **unknown regarding his condition (*mastoorul-haal*)**.”

“The *Jilbaab* is the mantle (*ar-ridaa'*) worn above the *khimaar*<sup>15</sup> (head-scarf). It was said by Ibn Mas`ood, and by `Abeedah, Qataadah, al-Hasan al-Baṣree, and...”

\*

**(9) Aboo Saalih Baadh<sup>h</sup>aam -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<sup>16</sup> narrated to us, saying: I heard Aboo Saalih say regarding this Aayah:

﴿فَلَيْسَ عَلَيْهِمْ جُنَاحٌ أَنْ يَضَعْنَ ثِيَابَهُنَّ﴾ [[ 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 ‘*Nazmud-Durar fee Tanaasubil-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`*)’<sup>17</sup>.”

\*

**(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*<sup>18</sup> (head-scarf). It was said by Ibn Mas`ood, and by `Abeedah, Qataadah, and ...”

\*

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

\* Muḥammad ibn Aḥmad ibn Naṣr ar-Ramlee narrated in his ‘*al-Juz' feehi Tafseerul-Qur'aan li Yahyaa ibn Yamaan, wa Tafseer li Naafi` ibn Abee Nu`aym al-Qaari-, wa Tafseer li Muslim ibn Khaalid az-Zanjeer, wa Tafseer li `Aṭaa' al-Khuraasaanee`* (no. 286): with his chain of

<sup>15</sup> 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...”

<sup>16</sup> Muḥammad ibn Aḥmad al-`Ansee said in ‘*Misbaahul-Areeb`* (2/438): “Imraan ibn Sulaymaan al-Muraadee, Koofee: Unknown condition (*majhoolul-haal*): HB [Ibn Hibbaan in ‘*ath-Thiqaat`*:7/241], Haatim [Ibn Abee Haatim in ‘*al-Jarḥ wat-Ta`deel`*:6/299].” Ibn Hibbaan and Aboo Haatim mentioned, and al-Bukhaaree in ‘*at-Taareekhul-Kabeer`* (3/2/426), that `Eesaa ibn Yoonus and Hafṣ ibn Ghiyaath narrated from him.

<sup>17</sup> There occurs in ‘*al-Mu`jamul-Waseet`*: “The ‘*milhafah`*’ is the outer wrapper and covering cloth (*mulaah*) which the woman wraps herself with.”

<sup>18</sup> 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<sup>19</sup> from `Aṭaa· al-Khuraasaanee, that he said regarding: ﴿جَلْبِيهِنَّ﴾ [ Sooratul-Aḥzaab (33):59] [[Meaning: their *Jilbaabs*]: “**Their mantles (*ardiyah*)<sup>20</sup>.**”

\* al-Haafiz Ibn Katheer said in his Tafseer, in explanation of Aayah 59 of Sooratul-Aḥzaab: “**The *Jilbaab* is the mantle (*ar-ridaa·*) worn above the *khimaar*<sup>21</sup> (head-scarf). It was said by Ibn Mas`ood, and by `Abeedah, Qataadah, al-Ḥasan al-Basree, Sa`eed ibn Jubayr, Ibraaheem an-Nakha`ee, `Aṭaa· al-Khuraasaanee, and by others...**”

\*

**(12) al-Khaleel ibn Ahmad al-Faraaheedee -rahimahullaah- (d. 161 H):**

\* He said in his dictionary ‘*Kitaabul-`Ayn*’:

“**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 -rahimahullaah- (d. 200 H):**

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

“**The *Jilbaab* is the mantle (*ar-ridaa·*) 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-Aḥzaab he said:

“**The *Jilbaab* is the mantle (*ar-ridaa·*) 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 -rahimahullaah- (d. 204 H):**

\* al-Qaadee `Iyaad said in ‘*Ikmaalul-Mu`lim*’, 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-miqna`ah*): the woman covers her head with it.**”

\*

**(15) Qutrub (Muhammad ibn al-Mustaneer al-Basree) -rahimahullaah- (d. 206 H):**

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

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<sup>19</sup> The verifier Dr. Hikmat Basheer YaaSeen points out (p. 20) that the chain of narration is *da`eef* (weak), as it contains Rishdeen ibn Sa`d al-Mahree.

<sup>20</sup> ‘*ardiyah*’, pl. of ‘*ridaa·*’ (mantle/cloak).

<sup>21</sup> There occurs in ‘*al-Mu`jamul-Waseef*’: “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*).<sup>22</sup>”

\*

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

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

“...Muḥammad ibn Yazeed<sup>23</sup> 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 (Muḥammad ibn Jareer) -rahimahullaah- (d. 310 H):

\* He said in his Tafseer ‘*Jaami`ul-Bayaan*’, in explanation of Aayah 60 of Sooratu-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-Nahḥaas, Aboo Ja`far -rahimahullaah- (d.338 H):

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

“From Ibn `Abbaas and Ibn Mas`ood: The *Jilbaab* is the mantle (*ar-ridaa·*). Muḥammad 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 Manṣoor 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*)<sup>24</sup>, which she envelops herself with.

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<sup>22</sup> Plural of ‘*Ridaa·*’(mantle/cloak).

<sup>23</sup> i.e. Muḥammad 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-Sihaah*':

"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) (*Jeem Laam Baa*)... 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-A**s**bahaanee -*rahimahullaah*- (d. 425 H):

\* He said in his '*Mufradaat Alfaazil-Qur-aan*':

'*Jilbaabs* (*al-Jalaabeeb*) are the robes (*al-qumus*) and the *khimaars*."

\*

(26) ath-Tha`labee (Aboo Isha**a**q **A**hmad) -*rahimahullaah*- (d. 427 H):

\* He said in his Tafseer (8/64):

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<sup>24</sup> He said in '*Tahdheebul-Lughah*': "The '*mulaa-ah*' is '*ar-raytah*' (covering cloth), and the plural is '*mulaa*.'" In '*al-Mu`jamul-Waseef*' there occurs: "'*ar-raa-itah*' 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 Bulooghin-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 that 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<sup>25</sup> and al-Hasan<sup>26</sup> 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 -*radiyallaahu `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: ﴿يُدْنِيْنَ عَلَيْهِنَّ مِنْ جَلْبَابِهِنَّ﴾ [[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: ﴿ذٰلِكَ اَدْنٰى اَنْ يُعْرَفْنَ فَلَا يُؤْذَيْنَ﴾ [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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<sup>25</sup> Aboo Maalik Ghazwaan, al-Ghifaaree, al-Koofee, from the Taabi`een.

<sup>26</sup> i.e. al-Bagree, the famous Taabi`ee.

(28) al-Maawardee (ʿAlee ibn Muḥammad ibn Ḥabeeb) -*rahimahullaah*- (d. 450 H):

\* He said in his Tafseer ‘*an-Nukat wal-ʿUyoon*’ (4/423-424):

“There are three sayings regarding it:

Firstly: That the *Jilbaab* is the mantle (*ar-ridaaʿ*): it was said by Ibn Masʿood and al-Ḥasan;

Secondly: That it is the head-cover (*al-qinaaʿ*): it was said by Ibn Jubayr;

Thirdly: That it is every garment which the woman wears over her clothing: it was said by Qutrub<sup>27</sup>.

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 *khimaar*, so that the crevice of her neck/upper chest cannot be seen: it was said by ʿIkrimah;

Secondly: that she should cover her face so that nothing is revealed except her left eye: it was said by ʿAbeedatus-Salmaanee.”

\*

(29) Ibn Ḥazm (ʿAlee ibn Aḥmad ibn Saʿeed al-Andalusee) -*rahimahullaah*- (d. 456 H):

\* He said in ‘*al-Muḥallaaʿ*’ (3/217):

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

\*

(30) Ibn Seedah al-Mursee (ʿAlee ibn Ismaaʿeel) -*rahimahullaah*- (d. 458 H):

\* He said in his dictionary ‘*al-Muḥkamul-Muḥeetul-Aʿzam*’ (7/439):

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

\*

(31) Aboo ʿAbdillaah al-Ḥumaydee (Muḥammad ibn Abee Naṣr al-Azdee) -*rahimahullaah*- (d. 488 H):

\* He said in ‘*Tafseer Ghareeb maa fis-Saḥeḥayn*’ (1/279):

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

\*

(32) Abul-Muzaffar as-Samʿanee (Manṣoor ibn Muḥammad) -*rahimahullaah*- (d. 489 H):

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<sup>27</sup> ‘Qutrub’: Aboo ʿAlee Muḥammad ibn al-Mustaneer ibn Aḥmad al-Baṣree (d.206 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 (*dir`*) 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 (*dir`*) and the *khimaar*...”

\*

(34) Ibn `Atiyyah (Abdul-Haqq ibn Ghaalib 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 Muhammad 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-miqna`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):

“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`adaat) -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`ah*), 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-Nazr 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-mulaa`ah*) 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.”

\*

(42) al-Haafiz `Izzuddeen `Abdur-Razzaaq ar-Ras`anee al-Hanbalee -rahimahullaah- (d. 661 H):

\* 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 Quṭrub 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...”**

\*

(43) al-Imaam al-Qurtubee (Muhammad ibn Ahmad al-Ansaaree) -rahimahullaah- (d. 671 H):

\* 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.”**

\*

(44) Imaam an-Nawawee (Aboo Zakariyyaa) -rahimahullaah- (d.676 H):

\* He said in his explanation of '*Saḥeeḥ 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-mulaa`ah*) and the outer wrapper (*al-milhafah*); and it is said: it is the wrapper (*izaar*); and it is said: it is the head-scarf (*al-khimaar*).”**

\*

(45) Ibn Manzoor ( Muhammad ibn Mukaaraam) -rahimahullaah- (d. 711 H):

\* There occurs in his dictionary '*Lisaanul-'Arab*' (1/649-650):

**“The *Jilbaab* is the robe (*al-qamees*); 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-milhafah*); and it is said: it is the outer wrapper (*al-milhafah*). 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-miqna`ah*), with which the woman covers her head, her back, and her breast; and the plural is ‘*Jalaabeeb*’ ...”**

\*

**(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...”

\*

**(47) Muhammad 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`*).”**

\*

**(48) Aboo Hayyaan Muhammad 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*)<sup>28</sup>.”

\*

(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*<sup>29</sup> (head-scarf). It was said by Ibn Mas`ood, and by `Abeedah, Qataadah, al-Hasan al-Basree, Sa`eed ibn Jubayr, Ibraaheem an-Nakha`ee, `Ataa` al-Khuraasaanee, and others; and it is equivalent to the wrapper (*al-izaar*) of today. al-Jawhaaree said: ‘The *Jilbaab* is the outer wrapper (*al-milhafah*)’...”

\*

(51) **al-Haafiz Ibn Rajab (Abdur-Rahmaan ibn Ahmad) -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...”

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<sup>28</sup> ‘*malaahif*’, pl. of ‘*milhafah*’ (cover/covering garment).

<sup>29</sup> 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-Masaabeeh*'  
(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-milhafah*), 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*' :<sup>30</sup> '*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-Muheet*':

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

\*

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

\* He said in '*Tarhut-Tathreeb fee Sharhit-Taqreeb*' (8/53), his explanation of his father's '*Taqreebul-Asaaneed wa Tarteebil-Masaaneed*':

**"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-milhafah*). 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*)..."**;

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<sup>30</sup> 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-izaar*); 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-Sihaah*’: ‘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-izaar*) 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 ‘*Nazmud-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):

**“Aboo 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-ridaa`*): 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-miqna`ah*), or the *khimaar*, or is broader than it; and it is said: the wide garment which is shorter than the mantle (*ar-ridaa`*); 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 Shahaabuddeen 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-Masaabeeh*’, ‘*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-milhafah*); or it is said: the covering cloth (*al-mulaa`ah*); and it is said: the robe (*al-qamees*): this is what al-Abharee mentioned; and some of these meanings are close.”**

\*

**(65) Shihaabuddeen al-Khafaajee, al-Misree (Ahmad ibn Muhammad) -rahimahullaah- (d. 1069 H):**

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

**“They should cover their faces and their bodies with their outer wrappers (*malaahif*)<sup>31</sup> 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 Muhammad ibn Ismaa`eel al-Ameer as-San`anee -rahimahullaah- (d. 1182 H):**

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

**“Outer wrappers (*malaahif*)<sup>32</sup>, the singular is ‘*jilbaab*’.”**

\*

**(68) Murtaḍaa az-Zubaydee (Muhammad ibn Muhammad) -rahimahullaah- (d. 1205 H):**

\* He said in his dictionary ‘*Taajul-`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**

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<sup>31</sup> pl. of ‘*milhafah*’.

<sup>32</sup> ‘*malaahif*’, pl. of ‘*milhafah*’.

wrapper (*al-milḥafah*): our **Shaiḫ** 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-milḥafah*); and it is said: it is the outer wrapper (*al-milḥafah*)... 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-milḥafah*), or it is the *khimaar*: that is what occurs in ‘*al-Muḥkam*’, and Ibn as-Sikkeet quoted it from al-`Aamiriyyah; 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 envelops herself with. al-**Khafaajee** said in ‘*al-`Inaayah*’: It is said: In origin it was the outer wrapper (*al-milḥafah*), and then it was applied to other than it; and al-**Haafiz** Ibn **Hajr** said in the Introduction<sup>33</sup> quoting from an-**Nadr**: 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 **Shaiḫ** ; and the plural is ‘*Jalaabeeb*’...”

\*

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

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

“(*Jilbaab*): And it is a garment larger than the *khimaar*. al-Jawharee said: The *Jilbaab* is the outer wrapper (*al-milḥafah*); 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-Aaloosee (**Shihaabuddeen Mahmood** ibn `Abdillaah) -*rahimahullaah*- (d. 1270 H):

\* He said in his Tafseer ‘*Roohul-Ma`aane*’ (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-milḥafah*); 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...”

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<sup>33</sup> i.e. in ‘*Hadyus-Saaree*’, al-**Haafiz** Ibn **Hajr**’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) Muhammad Shamsul-Haqq al-`Azeemaabaadee -*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*'<sup>34</sup> 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) Muhammad 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 Muhammad`Abdur-Rahmaan al-Mubaarakfooree -*rahimahullaah*- (d. 1353 H):

\* He said in his explanation of '*Sunanut-Tirmidhee*', '*Tuhfatul-Ahwadhee*' (3/74):

**“al-Jazaree<sup>35</sup> 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:

<sup>34</sup> i.e. the Tafseer of Aboo Ja`far Muhammad ibn Jareer at-Tabaree.

<sup>35</sup> i.e. Ibnul-Atheer (d. 606 H).

“And they are what is on top of the clothing: the outer wrapper (*al-milḥafah*), *khimaar*, mantle (*ridaa*), and the like; i.e they should cover their faces and breasts with them.”

\*

(76) Ibn `Aashoor (Muḥammad at-Taahir ibn Muḥammad at-Toonusee) - *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-milḥafah*); or that which she covers her clothes with from above, such as the outer wrapper (*al-milḥafah*); or it is the *khimaar*.”

\* And he said (9/786):

“It is the covering cloth (*al-mulaa-ah*), with which the woman envelops herself with 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-milḥafah*).”

\*

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

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

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

\*

(79) Shaikh Muḥammad 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-Baghawee 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 ﷺ addressed us, is that which covers the whole of the body, not just a part of it.’ And al-Qurtubee declared it correct in his ‘*Tafseer*’; and Ibn Katheer 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-`Iraq, and the like use today.’”

\*

(80) Shaikh `Atiyyah 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 `Abdul-Muhsin al-`Abbaad -*hafizahullaah*-:

\* 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 Muhammad ibn `Alee ibn Aadam al-Eethiyoobee -*hafizahullaah*-:

\* 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-Qaamoos*’.”**

\* \* \*  
\* \*  
\*

Compiled and translated by Abu Talhah Dawud Burbank



## GLOSSARY

**ʿAbaa-ah (pl. a`bi-ah): abaya** (worn from the head).

There occurs in *ʿal-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 *ʿal-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...”

***Milhafah* (pl. *malaahif*): outer wrapper.**

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

***Miqna`ah* (pl. *maqaani`* ): head cover.**

In *ʿMukhtaarus-Sihaah* there occurs:” *ʿal-Miqna`* and *ʿal-Miqna`ah* -with a *kasrah* on the first letter- are that which a woman veils her head with; and the *ʿqinaa`* is wider than the *ʿmiqna`ah* .”

***Mulaa-ah* (pl. *mulaa`*) : covering cloth.**

There occurs in *ʿTahdheebul-Lughah*: “ The *ʿmulaa-ah* is *ʿar-raytah* (covering cloth), and the plural is *ʿmulaa`* .”

In *ʿal-Mu`jamul-Waseet* there occurs: “ *ʿar-raa-itaah* is every *ʿmulaa-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 *ʿMu`jam Tahdheebil-Lughah* of al-Azharee: “ *ʿal-Qinaa`* and *ʿal-Miqna`ah* are the garment which a woman veils her head with, which covers her points of beauty and her head.”

*ʿal-Mu`jamul-Waseet* states: “ *ʿal-qinaa`* is that which the woman covers her head with.”

***Ridaa`* (pl. *ardiyah*): mantle/cloak.**

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