

Sahih Al-Bukhari Volume 6, Book 60, Hadith # 282

Narrated Safiya bint Shaiba (Radhiallaahu Ánha) "Aisha (Radhiallaahu Ánha) used to say: "When (the Verse): "They should draw their veils over their necks and bosoms," was revealed, (the ladies) cut their waist sheets at the edges and covered their faces with the cut pieces.

Sahih Al-Bukhari Volume 1, Book 8, Hadith # 368

Narrated 'Aisha (Radhiallaahu Ánha) Rasulullah (Sallallaahu Álayhi Wasallam) used to offer the Fajr prayer and some believing women covered with their veiling sheets used to attend the Fajr prayer with him and then they would return to their homes unrecognized . Shaikh Ibn Uthaimin in tafseer of this hadith explains "This hadith makes it clear that the Islamic dress is concealing of the entire body as explained in this hadith. Only with the complete cover including the face and hands can a woman not be recognized. This was the understanding and practice of the Sahaba and they were the best of group, the noblest in the sight of Allah (swt) with the most complete Imaan and noblest of characters. so if the practice of the women of the sahaba was to wear the complete veil then how can we deviate from their path? (Ibn Uthaimin in the book "Hijaab" page # 12 and 13)

Sahih Al-Bukhari Volume 1, Book 4, Hadith # 148

Narrated 'Aisha (Radhiallaahu Ánha): The wives of Rasulullah (Sallallaahu Álayhi Wasallam) used to go to Al-Manasi, a vast open place (near Baqia at Medina) to answer the call of nature at night. 'Umar used to say to the Prophet "Let your wives be veiled," but Rasulullah (Sallallaahu Álayhi Wasallam) did not do so. One night Sauda bint Zam'a the wife of the Prophet went out at 'Isha' time and she was a tall lady. 'Umar addressed her and said, "I have recognized you, O Sauda." He said so, as he desired eagerly that the verses of Al-Hijab (the observing of veils by the Muslim women) may be revealed. So Allah revealed the verses of "Al-Hijab" (A complete body cover excluding the eyes).

Tirmidhi with a SAHIH chain reports...

"Rasulullah (Sallallaahu Álayhi Wasallam) said "All of a woman is 'awrah." (Shaikh Muhammed Salih Al-Munajjid quotes this hadith narrated by Tirmidhi with a sahih isnaad and says this is a direct hadith from Rasulullah (Sallallaahu Álayhi Wasallam) and has made it clear that a woman must cover everything including the face and hands!)

Abu Dawood Book 14, Hadith # 2482

Narrated Thabit ibn Qays (Radhiallaahu Ánha): A woman called Umm Khallad came to the Prophet (Sallallaahu Álayhi Wasallam) while she was veiled. She was searching for her son who had been killed (in the battle) Some of the Companions of the Prophet (Sallallaahu Álayhi Wasallam) said to her: You have come here asking for your son while veiling your face? She said: If I am afflicted with

the loss of my son, I shall not suffer the loss of my modesty. Rasulallah (Sallallaahu Álayhi Wasallam) said: You will get the reward of two martyrs for your son. She asked: Why is that so, oh Prophet of Allah? He replied: Because the people of the Book have killed him.

Abu Dawood Book 32, Hadith # 4090

Narrated Umm Salamah, Ummul Mu'minin (Radhiallaahu Ánha): When the verse "That they should cast their outer garments over their persons" was revealed, the women of Ansar came out as if they had crows over their heads by wearing outer garments.

Abu Dawood Book 32, Hadith # 4091

Narrated Aisha, Ummul Mu'minin (Radhiallaahu Ánha) "May Allah have mercy on the early immigrant women. When the verse "That they should draw their veils over their bosoms" was revealed, they tore their thick outer garments and made veils from them. Ibn Hajar Al-Asqalane, who is known as Ameer Al-Mu'mineen in the field of Hadith, said that the phrase, "covered themselves", in the above Hadith means that they "covered their faces". [Fath Al-Bari].

Imaam Malik's MUWATTA Book 20 Hadith # 20.5.16

Yahya related to me from Malik from Hisham ibn Urwa that Fatima bint al-Mundhir (Radhiallaahu Ánha) said, "We used to veil our faces when we were in Ihram in the company of Asma bint Abi Bakr As-Siddiq (Radhiallaahu Ánha). "This again proves that not only the wives of Rasulallah (Sallallaahu Álayhi Wasallam) wore the Niqaab and that even though in Ihram women are not supposed to wear Niqaab but if men are there they still have to cover the face.

Abu Dawood Book 10, Hadith # 1829

Narrated Aisha, Ummul Mu'minin: (Radhiallaahu Ánha) who said, "The riders would pass us while we were with the Messenger of Allah (Sallallaahu Álayhi Wasallam). When they got close to us, we would draw our outer cloak from our heads over our faces. When they passed by, we would uncover our faces.

Recorded by Ahmad, Abu Dawood and Ibn Majah, Narrated 'Aisha. [In his work Jilbab al-Marah al-Muslimah, al-Albani states (p. 108) that it is hasan due to corroborating evidence. Also, in a narration from Asma {who was not the wife of Rasulallah (Sallallaahu Álayhi Wasallam)}, Asma also covered her face at all times in front of men.] Shaikh Ibn Uthaimin in his tafseer of this hadith explains "This hadith indicates the compulsion of the concealing of the faces as an order of Shariah, because during the Ihram it is "wajib" (compulsory) NOT to wear the Niqaab. So if it was only mustahab (recommended) to cover the face then Aisha and Asma (Radhiallaahu Ánha) would have taken the wajib over the mustahab. It is well known by the Ullima that a wajib can only be left

because of something that is also wajib or fardh. So Aisha and Asma (Radhiallaahu Ánha) covering the face even in Ihram in the presence of strange (ghairMahraam) men shows that they understood this to be an act that was wajib or fardh or they would not have covered the face in Ihraam.

Sahih Al-Bukhari Volume 7, Book 72, Hadith # 715

Narrated 'Ikrima (Radhiallaahu Ánhu) narrates "Rifa'a divorced his wife whereupon 'AbdurRahman bin Az-Zubair Al-Qurazi married her. 'Aisha said that the lady (came), wearing a green veil." It is a very long hadith but the point is the women of Sahaba wore the full veil.

Sahih Al-Bukhari Volume 1, Book 8, Hadith # 347

Narrated Um 'Atiya (Radhiallaahu Ánha) We were ordered (by Rasulallah '(Sallallaahu Álayhi Wasallam) to bring out our menstruating women and veiled women in the religious gatherings and invocation of Muslims on the two 'Eid festivals. These menstruating women were to keep away from their Musalla. A woman asked, "O Allah's Apostle ' What about one who does not have a veil (the veil is the complete cover with only one eye or two eyes showing)?" He said, "Let her share the veil of her companion." Shaikh Ibn Uthaimin in tafseer of this hadith explained "This hadith proves that the general norm amongst the women of the Sahaba (Radhiallaahu Ánhuma) was that no woman would go out of her home without a cloak, fully concealed and if she did not possess a veil, then it was not possible for her to go out. It was for this reason that when Rasulallah (Sallallaahu Álayhi Wasallam) ordered them to go to the Place for Eid Salah, they mentioned this hindrance. As a result Rasulallah (Sallallaahu Álayhi Wasallam) said that someone should lend her a veil, but did not say they could go out without it. If Rasulallah (Sallallaahu Álayhi Wasallam) did not allow women to go to a place like the Eid Salah, which has been ordered by Shariah for women and men alike, then how can people let women to out to market places and shopping centers without where there is open intermingling of the sexes, without a veil. (by Shaikh Ibn Uthaimin in the book "Hijaab" page # 11)

Sahih Al-Bukhari Volume 8, Book 76, Hadith # 572

In the end of this very long hadith it quotes Anas (Radhiallaahu Ánho) rates from Rasulallah (Sallallaahu Álayhi Wasallam) "and if one of the women of Paradise looked at the earth, she would fill the whole space between them (the earth and the heaven) with light, and would fill whatever is in between them, with perfume, and the veil of her face is better than the whole world and whatever is in it." This shows that even the women of Jannah have veils and the word veil is what covers the face (niqaab).

Abu Dawood Book 33, Hadith # 4154, Agreed upon by Nasai

Aisha(Radhiallaahu Ánha) narrates that on one occasion a female Muslim wanted to give a letter to the Holy Prophet (Sallallaahu Álayhi Wasallam), the letter was delivered to the Holy Prophet (Sallallaahu Álayhi Wasallam) from behind a curtain.

Note: Quoted in the famous book Mishkaat. Here the Mufasereen of hadith have explained that the hadith where women came up to Rasulullah (Sallallaahu Álayhi Wasallam) face to face were before the ayah "And when you ask (his wives) for anything you want, ask them from behind a screen, that is purer for your hearts and for their hearts." (Surah AlAhzâb ayah # 53) And this hadith proves this order is for the whole Ummah not just for the wives of Rasulullah (Sallallaahu Álayhi Wasallam)!

Abu Dawood Book 2, Hadith # 0641

Narrated Aisha, Ummul Mu'minin (Radhiallaahu Ánha) "Rasulullah (Sallallaahu Álayhi Wasallam) said "Allah does not accept the prayer of a woman who has reached puberty unless she wears a veil."

Sahih Al-Bukhari Volume 9, Book 89, Hadith # 293

Narrated 'Aisha (Radhiallaahu Ánha) Utba bin Abi Waqqas said to his brother Sa'd bin Abi Waqqas, "The son of the slave girl of Zam'a is from me, so take him into your custody." So in the year of Conquest of Mecca, Sa'd took him and said. (This is) my brother's son whom my brother has asked me to take into my custody." 'Abd bin Zam'a got up before him and said, (He is) my brother and the son of the slave girl of my father, and was born on my father's bed." So they both submitted their case before Rasulullah (Sallallaahu Álayhi Wasallam). Sa'd said, "O Allah's Apostle! This boy is the son of my brother and he entrusted him to me." 'Abd bin Zam'a said, "This boy is my brother and the son of the slave girl of my father, and was born on the bed of my father." Rasulullah (Sallallaahu Álayhi Wasallam) said, "The boy is for you, O 'Abd bin Zam'a!" Then Rasulullah (Sallallaahu Álayhi Wasallam) further said, "The child is for the owner of the bed, and the stone is for the adulterer," Rasulullah (Sallallaahu Álayhi Wasallam) then said to Sauda bint Zam'a, "Veil (screen) yourself before him," when he saw the child's resemblance to 'Utba. The boy did not see her again till he met Allah. note: This hadith proves Rasulullah (Sallallaahu Álayhi Wasallam) did infact order the veil to be observed.

Sahih Al-Bukhari Volume 7, Book 65, Hadith # 375

Narrated Anas (Radhiallaahu Ánha) I know (about) the Hijab (the order of veiling of women) more than anybody else. Ubai bin Ka'b used to ask me about it. Allah's Apostle became the bridegroom of Zainab bint Jahsh whom he married at Medina. After the sun had risen high in the sky, the Prophet invited the people to a meal. Rasulullah (Sallallaahu Álayhi Wasallam) remained sitting and some people remained sitting with him after the other guests had left. Then Rasulullah (Sallallaahu Álayhi Wasallam) got up and went away, and I too, followed him till he reached the door of 'Aisha's room. Then he thought that the people must have left the place by then, so he returned and I also returned

with him. Behold, the people were still sitting at their places. So he went back again for the second time, and I went along with him too. When we reached the door of 'Aisha's room, he returned and I also returned with him to see that the people had left. Thereupon Rasulullah (Sallallaahu Álayhi Wasallam) hung a curtain between me and him and the Verse regarding the order for (veiling of women) Hijab was revealed.

Abu Dawood Book 32, hadith # 4100

Narrated Umm Salamah, Ummul Mu'minin (Radhiallaahu Ánha): I was with Rasulullah (Sallallaahu Álayhi Wasallam) while Maymunah was with him. Then Ibn Umm Maktum came. This happened when we were ordered to observe veil. Rasulullah (Sallallaahu Álayhi Wasallam) said: Observe veil from him. We asked: oh Rasulullah! is he not blind? He can neither see us nor recognize us. Rasulullah (Sallallaahu Álayhi Wasallam) said: Are both of you blind? Do you not see him?