12525 - An objection about women covering their faces

the question

As I browse some of the answers I found this phrase the most correct ruling, this was about the ruling of covering woman face, while I found that most scolars say the oppisite regarding this issue, I found it in the "al-fiqh alaa almathahib al arbaa'a by abdelrahman aljazeeri".
Then how come the shiekh did not mention this and just state one opinion, I can understand if the sheikh sees the strongest opinion for that is his, but the others too see theirs as well. Then why did not he tell us that this is based on his opinion and not the majority of scholars.

Detailed answer

This phrase, “the most correct opinion”, means that the opinion chosen is the strongest opinion in terms of evidence. It does not mean that it is the view of the majority of fuqaha’; it may be so, or it may be the view of some of them.

The view which we chose – which is that it is obligatory for women to cover their faces – is what is indicated by the Qur’aan and Sunnah, and was the practice of the believing women for many centuries. It is also the view expressed in fatwas by contemporary scholars such as ‘Abd al-‘Azeez ibn Baaz, Ibn ‘Uthaymeen, the scholars of the Standing Committee (al-Lajnah al-Daa’imah) and others.

The Standing Committee, under the leadership of Shaykh ‘Abd al-‘Azeez ibn Baaz, was asked the following question: Is the woman’s face ‘awrah?

They replied:

“Yes, the woman’s face is ‘awrah according to the more correct of the two scholarly opinions.”

Majallat al-Buhooth al-Islamiyyah, 24/75.

It should be noted that when there is a difference of opinion, Muslims are obliged to refer to the Book of Allaah and the Sunnah of His Messenger (peace and blessings of Allaah be upon him), as

Allaah commanded when He said (interpretation of the meaning):

“(And) if you differ in anything amongst yourselves, refer it to Allaah and His Messenger, if you believe in Allaah and in the Last Day”

[al-Nisa’ 4:59]

By referring to the Book of Allaah and the Sunnah of His Messenger (peace and blessings of Allaah be upon him), it becomes clear that the Muslim woman is obliged to cover her face in front of non-mahram men. There follows some of the evidence for that:

1 – Allaah says (interpretation of the meaning):

“O Prophet! Tell your wives and your daughters and the women of the believers to draw their cloaks (veils) all over their bodies (i.e. screen themselves completely except the eyes or one eye to see the way). That will be better, that they should be known (as free respectable women) so as not to be annoyed. And Allaah is Ever Oft-Forgiving, Most Merciful”

[al-Ahzaab 33:59]

Al-Bukhaari narrated that ‘Aa’ishah said: “May Allaah have mercy on the Muhaajir women! When Allaah revealed the words ‘and to draw their veils all over Juyoobihinna (i.e. their bodies, faces, necks and bosoms)’ [al-Noor 24:31 – interpretation of the meaning] they tore their aprons and covered their faces with them.” See also question no. 6991.

2 – Allaah says (interpretation of the meaning):

“And tell the believing women to lower their gaze (from looking at forbidden things), and protect their private parts (from illegal sexual acts) and not to show off their adornment except only that which is apparent”

[al-Noor 24:31]

In this verse, Allaah forbids showing all adornment except that which is apparent, which is that which a woman cannot avoid showing, such as the outer garment. Hence Allaah said “except

only that which is apparent", and He did not say, except that which they show. Then He again forbade showing any adornment, except to those for whom an exception is made ["and not to reveal their adornment except to their husbands, their fathers…" al-Noor 24:31 – interpretation of the meaning]". This indicates that the adornment mentioned in the second phrase is not like the adornment mentioned in the first; the first adornment is that which appears in all cases and cannot be hidden, and the second adornment is that which is hidden, and is done deliberately [but concealed from all but those mentioned in this verse]. If it were permissible for everyone to see the hidden adornment, then there would be not point of speaking in general terms about the first and making an exception in the case of the second adornment.

3 – Allaah says (interpretation of the meaning):

"O Prophet! Tell your wives and your daughters and the women of the believers to draw their cloaks (veils) all over their bodies (i.e. screen themselves completely except the eyes or one eye to see the way). That will be better, that they should be known (as free respectable women) so as not to be annoyed. And Allaah is Ever Oft-Forgiving, Most Merciful"

[al-Ahzaab 33:59]

Ibn 'Abbaas (may Allaah be pleased with him) said: "Allaah commanded the believing women, when they go out of their houses for some need, to cover their faces from the top of the head with the jilbaab, and to leave only one eye showing."

There is a great deal of evidence. Please see also questions no. 13646, 21536, 23496

And Allaah knows best.