

THE CROWN *of* A BELIEVER

A detailed treatise on the status of Islâmic headgear
in the light of the Ahâdîth and the lives of the Sahabah



Moulânâ Husain Kadodia

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Compiled by: Moulânâ Husain Kadodia

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Urdu Bazar Karachi-Pakistan

Ph : 021-7760374

Tel/Fax: 021-7725673

Email : zamzam01@cyber.net.pk

: zamzam@sat-net.pk

Available from:

Husain Kadodia

65 Mountbatten Drive,

Reservoir Hills,

Durban,

4091.

Ph. 27 + 31 + 2623941

Email: hkadodia@yahoo.com

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Hasam Kadodia

Preface

The way we conduct ourselves speaks much of the values we hold. Likewise, the way we dress reflects our cultural heritage, religious values, and speaks a language of its own. A religiously dressed person portrays piety and a definite set of values.

Islam is not merely a belief structure, but a complete code of life. Not only does it provide guidelines for every aspect of life, but it further endeavours to reconcile the inner with the outer, the mundane with the spiritual and the metaphysical with the realistic. It is possessed of a harmonious and moderate outlook, and emphasises that whatever is within should be reflected without—failure to do so tends to lead to either fanaticism or liberalism.

Our attitude towards the Islamic attire should be likewise understood. The Islamic headgear too is fashioned in a particular way and for a particular purpose. It represents the noble qualities of submission, humility, and discipline. Whatever the design, the headgear reflects Islam and one's attitude towards Divinity.

Indeed, the headgear is not unique to Islam. It was also prevalent in other customs, and also reflected a certain ethos. The first reference of head-dress is found in the pre-historic rock paintings which were created by hunter-gatherers some ten to thirty thousand years ago. In the Indian rock art sites of Kumaun and Bhimbetka or in Rock art sites in Kerala one can find enormous reference of visual records that depict people wearing the headgear. During the Byzantine civilization in the 11th century head-dress became a regular feature which was later passed onto the European world, whereas Indian society was sporting head-dress as a regular costume by 10 000 B.C.E.

As part of the requirements of the oath, most of the nations of Europe demanded (and some still demand) that the Jews swear with their heads covered. A law of Hungary issued in 1517,

demands that a Jew should swear "*Pileum Judaicum in capite habens*". Similar are the laws of Saxony, Nov. 22, 1838; May 13, 1839; and May 30, 1840; of Schaumburg-Lippe, March 19, 1842; of Denmark, 1843; of Brunswick, Jan. 14, 1845; and of Austria, 1846. In a trial at a police court in London, a Jew swore with uncovered head, and the attorney for his opponent objected to the oath, because the Jews did not consider such an oath valid; and the judge sustained the objection ("*Jewish Chronicle*," Aug. 9, 1901, p. 17). Jewish custom has for ages required men to cover the head in order to show their humility and reverence before God.

Yet, headgears are not a simple head-cover, but it has a mystic socio-religious semblance and has served as a customary symbol in man's socio-cultural endeavour. Behind every size, shape or colour there is a meaning which signifies the origin of wearer, his dialect, religion, caste and as well as his profession.

It is not insignificant then that describing the dress of the Muslim populace Captain Burton in his account of *Zanzibar* (1:382) says: "The Arab's head-dress is a *kummeh* or *kofiyyah* (red fez), a Surat calotte (*afiyah*) or a white skull cap worn under a turban (*kilemba*)." In Islam, the rule of identification holds relevant. The historian and hadith master, al-Turtushi, relates in his book *Siraj al-muluk* that 'Abd al-Rahman ibn Ghanam said: "*When 'Umar ibn al-Khattab (RA) made peace with the Christians of Syria... we took upon ourselves an oath that... [among other conditions] we shall not attempt to imitate the Muslims in their dress, whether with the qalansuwa, the imama, the sandals, or parting the hair.*" This amplifies the need for Muslims to be distinct from other religions and cultures in dress just as they are distinct from them in belief in all times. Above all, the Muslim mode of dressing is deemed necessary for the fear of Allah to manifest itself in man's general bearing.

Maulana Husain Kadodia has taken great pains to establish the headgear in the light of the sunnah and other reliable sources. May

Allah Ta'ala reward him for his efforts in highlighting the importance of the Islamic headgear. He has described the Sunnah headgear in a most scholarly and commendable manner. In an era when one sees more hair than headgears, outside and even in the Masjid, a book of this nature is most welcome. Indeed, wearing the headgear is not ritualistic at all, and it should form part of our overall efforts of reviving the Sunnah and the spirit of Islam.

We pray that our love for Islam be increasingly reflected in our dressing and attire - *Amin*.

Mawlana Ashraf Dockrat

Dar al-Salam Islamic Research Centre, Pretoria

Friday 15th Nov. 2002 // 10th Ramadan 1423

Foreword

The Muslim Ummah at large is passing through a very trying and turbulent period. Muslims everywhere and the practices of Islâm have become the targets of ridicule, cynicism and often misguided or uninformed mistrust. No stone has been left unturned to undermine Islâmic beliefs and practices. These times have indeed become reminiscent of the period referred to by our beloved Prophet ﷺ where he equated the difficulty of practising upon true Islâm with holding onto a blazing coal of fire.

Extremely distressing is the observation that the attack on Islâm has also taken on an ideological form. "Scholars" and modern-day "enlightened thinkers" having donned the garb of religious clerics and jurists, deviously question the authenticity of accepted Islâmic practices, thereby sowing the seeds of doubt in the minds of the ill-informed masses. Even those practices upon which the very identity of a Muslim hinges and which were meticulously upheld and adhered to throughout the glorious centuries of Islâm by our pious predecessors, are targeted.

A classical example is the ludicrous and shocking claim that the topi and turban are not part of the Sunnah and strict adherence to this noble practice will in fact constitute bid'ah (religious innovation). A sad and telling testimony as to how low the general level of Islâmic knowledge is, especially among the youth, is the manner in which this baseless assertion has taken root in the Muslim masses. What is more worrying is that such a callous disregard for the beliefs and practices of our pious predecessors (Sahâbah, Tâbi'in, Aimmah Mujtahidîn etc) means that very difficult times lie ahead for us. If we are no longer going to regard as sacred the knowledge and practices of our pious elders, then Allâh only knows what of true Islâm will be left in us, now that this cancer has taken root.

One cannot possibly overstate how important and relevant a piece of work this book (The crown of a believer) is, under the present

circumstances. Not only does it succinctly succeed in proving beyond doubt the relevance of the topî, but it also sounds out a clear and explicit message:

“In every era Allâh will use his chosen ones to defend and uphold the true way of life of Rasûlullâh ﷺ regardless of the plots and ways of the enemies of Islâm.”

The truth will prevail and it is clearly accessible for those who seek it. To this end we express our sincere gratitude to Ml. Husain Kadodia for this excellent Khidmah (service) of dîn and we make du`â that Allâh Ta`âlâ keeps him firm on Îmân and takes much more work from him.

Moulana Ahmed Suleman Khatani

Bishr Hafi: *If a topî had to fall from the sky, it would fall onto the head of one who doesn't want it! (Hilyatul Awliyâ Vol.8 Pg.355)*

Introduction

Following the Sunnah of Rasûlullâh ﷺ is the only source of glory and success, for Allâh has commanded us to follow him and has guaranteed us guidance if we do so.

Those who understood this command best were the Sahâbah ؓ—the illustrious companions of Nabî ﷺ. We therefore find them clinging to every aspect of the life of Nabî ﷺ. The classification of his actions into *sunanul hudâ*-practices carried out as an act of worship- and *sunanuz zawâid*-practices carried out more as a habit- was unknown to them. The mere fact that it is a Sunnah of Rasûlullâh ﷺ was sufficient for them to realise that we have to follow it.

On account of the great importance attached by the Sahâbah ؓ to following the Sunnah, the Sahâbah ؓ have also become role models of the Sunnah. We have therefore been ordered, in both the Qur'ân and Ahâdith, to follow these great flag-bearers of the Sunnah. From amongst these great sunnats, is the Sunnah of keeping the head covered at all times.

This book is a collection of narrations, as well as statements of 'ulamâ concerning the Sunnah of the topî (Islamic headgear).¹ Special attention was given to discussing the significance of the topî and the importance of covering the head when in salâh. May Allah accept this humble effort!

Âmîn

¹ 'Topî' is an urdu word for the hat worn by Muslims. We have used it throughout this book on account of its widespread usage.

The Sunnah of covering the head

All praise is due to Allah who granted us clothing to cover our bodies and beautify them. Peace and salutations be upon His messenger, Muhammad ﷺ. From amongst the noble Sunan (practices) of Rasûlullâh ﷺ is that he covered his head at all times. He generally adopted the turban for this purpose, but would, at times, wear only a topî (Islamic headgear). This practice was adopted by the Sahâbah ؓ and has remained the practice of the 'Ummah from then onwards.

It is only recently that a group arose, claiming that covering the head has no place in Islâm; instead they have relegated it to the place of a ritual or custom.

To backup their ridiculous claims, they assert that there exist no ahâdîth (narrations of Rasûlullâh ﷺ) proving that Nabî ﷺ wore a topî, conveniently sidestepping the issue of the turban, as it is proven from many authentic ahâdîth.

In this book I intend to show that this claim of theirs is baseless; rather there are dozens of ahâdîth discussing the topî of Nabî ﷺ, in addition to hundreds of other narrations showing the topî of the Sahâbah ؓ and the Tâbi'în رَحْمَتُهُمُ اللَّهُ and the great importance they attached to it.

I have also quoted extensively from the great scholars of the past, who testified to the lofty position held by the topî in Islâm.

My secondary aim is to show that, as many different types of topîs are proven from ahâdîth, one may adopt any material, style or colour of topî with the assurance that he is following the Sunnah.

Great efforts were made to ensure the authenticity of every narration quoted; I have therefore devoted a special chapter to outlining the authenticity of the narrations in this book.

While I have tried my utmost to ensure that the book is free of errors, I am only human and thus prone to err.

I would greatly appreciate being informed of errors of any type in this book, so that they could be rectified in future editions.

I would also like to extend a request to all `Ulamâ and scholars of dîn to please forward to me any other narrations they come across concerning the topî, as well as any suggestions they have concerning this book.

جزاكم الله خيرا
ولله الحمد في الأولى و الآخرة

Moulânâ Husain Kadodia
65 Mountbatten Drive,
Reservoir Hills,
Durban,
4091.
Ph. 27 + 31 + 2623941
Email: hkadodia@yahoo.com

The authenticity of the narrations in this book

When discussing the viability of a hadith as proof, we divided the narrations into three categories:

- I. *Strong*- this includes 'sahih' and 'hasan' narrations, as well as 'hasan li ghairihî' i.e. those weak narrations that are classified as strong on the basis of their being supported by other narrations.
- II. *Weak*- by these we mean such narrations that have slight weaknesses in them. This may be used to show the desirability of a certain act or to back up other narrations.
- III. *Very weak*- these are such narrations that may only be quoted if their weakness is mentioned at the same time. No law at all may be extracted from such narrations.

In this book we used the first group as our main source, taking support from the second group when the need arose. The status of the chain of narrators of each hadith is clearly mentioned in the footnote accompanying it; however we kept it in the Arabic language, as the terms used are quite intricate and generally only understood by those familiar with Arabic. However, if an extremely weak narration was quoted, then this was pointed out in the English text as well.

The different types of narrations

The narrations in this book are of two types:

- I. *Marfū'*- The statements of Rasūlullāh ﷺ concerning covering the head or narrations concerning the topi of Rasūlullāh ﷺ.
- II. *Mauqūf*- The narrations concerning the topi of the Sahābah راجعهم الله or those after them.

When quoting narrations from the first category, we endeavoured our utmost to find judgements of the leading muhadithîn (scholars of hadith) concerning the strength of each narration. An in-depth study was conducted into every narration, to such an extent that, at times, hundreds of books were referred to resulting in over a week being spent on one hadith. The summary of each study can be found in the footnote under the respective hadith.

When checking the narrations of the second group, the difficulty we encountered was that very few muhadithîn have ever discussed the condition of these narrations. We thus had to check up each narrator individually, to ascertain his reliability. This was quite a daunting task, as the narrations of this type, in this book, number over 100. Each narration has a chain of transmission containing 4 to 10 narrators. Thus over 500 narrators had to be scrutinised according to the standards laid down by the leading scholars of hadith.

Errors have undoubtedly occurred, but we tried to keep them to a minimum by double-checking everything and by relying on the accepted and trusted books of 'Jarh wat Ta'dil'- the field of ascertaining the strengths and weaknesses of narrators.

We relied to a great extent on the books of Ibn Hajr Asqalâni, Shamsudîn Azh-Zhahabî, Yûsuf Mizzî and Khatîb-Baghdâdî. Great support was also taken from the works of Imâm Bukhârî,

Ibn Abî Hâtim Râzî, Ibn Hibbân, Ibn Asâkir, As-Sam'ânî رحمهم الله and many others.

The majority of the narrations in this book were taken from such books of hadîth and history that mention a chain of transmission with each narration, thus each narration was checked to determine its strength. Many narrations were however, taken from the reliable books of history which either do not mention the chain of narrators or if they do mention them, then the need was not felt to check up these narrations on the basis of the reliability and authenticity of these books eg. Al-Bidâyah wan Nihâyah of Ibn Kathîr, Târikhut Tabarî, Siyaru A'lâmin Nubalâ of Az-Zhahabî etc. ²

² تبيہ:

- عند العزو إلى إحدى الكتب الستة الرقم الأول هو رقم الصفحة بالطبع الباكستاني و الرقم الثاني هو رقم الحديث بطبع دار السلام.
- المراد بقولنا "رجالہ رجال الصحيح" أن رواته کلہم قد روى عنهم البخاري أو مسلم في صحيحہما
- المراد بقولنا "رجالہ موثقون" أن بعض رواته قد وثق و الباقيين أفري منه أو مساوين له

The number of narrations in this book

The total number of narrations that we could find concerning the topî is over 250.

40 of these are Marfû` (concerning Nabî ﷺ), while the remainder are Mauqûf (concerning the Sahâbah ﷺ and others). The overwhelming majority of these narrations are strong while there are weak ones as well.

We inserted these narrations into their relevant chapters where possible and mentioned all the Marfû` narrations as well as a summarized discussion of their strength, in Arabic at the end of the book.

The topî

What is a topî?

The word 'topî' is an Urdû word; however it will be used throughout this book because of its widespread usage.

The Arabic equivalent is قَلَنْسُوَةٌ 'qalansuwah'. This is the word used for the topî in most of the ahâdith as well as in the books of history.

The definition of the *qalansuwah* is:

"A covering for the head which

- is black, white or any other colour,
- generally has both an inner and outer-lining but sometimes only has one lining,
- is found both with earflaps and without them,
- is made of fabric or leather, but generally of fabric and
- a turban is generally worn over it."¹

Many other words are also used for the topî in the Arabic language. These will be discussed in detail in the chapter concerning the different types of topîs. Here we have sufficed on just listing some of them:

كُمَّة , طَائِيَّة , عَرَقِيَّة , طَرْبُوش ,
 قَلْسَاة , عَرَاقِيَّة , قَلَنْسِيَّة , كُرُوفِيَّة ,
 بُرْس , قَلَنْسِيَّة , طَرْطُور , شَاشِيَّة

¹ انتهى السؤل على وسائل الوصول إلى شمائل الرسول ١/٥٠٨، الدعامة ص ٤٠ نقلا عن شرح كتاب التصحيح للفراء و شرح الشمائل لابن حجر الهيتمي.

The history of the topî

Historians have mentioned very little concerning the origin of the topî and the different phases it passed through.

'Allāmah Ibn Ja'far Al-Kattānî رحمه الله mentioned that we could gauge how long the topî has been in vogue, from the narration of Timizhî in which mention is made of the topî of Mūsâ عليه السلام.²

'Allāmah 'Azîzî رحمه الله has written that topîs were very common amongst the Arabs, from the time when Nabî ﷺ was sent to them.³

Abul Qāsim Al-Baihaqî رحمه الله has mentioned that the first person to adopt the topî was Shîth, the son of Ādam عليه السلام.⁴

The great scholar, Shaikh Abūbākr Ibn 'Arabî رحمه الله has, in his commentary of Timizhî, "Āridhatul Ahwazî" (Vol. 7 Pg. 242), classified the topî as part of the attire of the Prophets ﷺ and of those pious ones who tread the path towards Allāh.

² الدعامة ص ٤٩ و الحديث وإن كان فيه كلام لكن ذكرت قلنسوة موسى في روايات أخر

منها: ما رواه القرطبي في الجامع لأحكام القرآن ٢٨٧/٧ عن ابن القاسم قال سمعت مالكا يقول: كان موسى إذا غضب طلع الدخان من قلنسوته و روى ابن عساکر (١٦١/٦١) نحوه عن زيد بن أسلم و منها ما أخرجه ابن أبي شيبة في مصنفه ١٨٥/٧ عن وهب بن منبه قال كان على موسى يوم نحى وبه عند الشجرة جبة من صوف وتجان من صوف وقلنسوة من صوف.

³ السراج المنير ٢٣٥/١

⁴ محاسن الوسائل ص ٣٢٠ وهو من زيادات المحقق نقلا عن مشارق التجارب

Many different types of topîs were worn in the time of Nabî ﷺ, including the *burnus* (a hooded garment), however it seems that the *burnus* came into vogue well before this time, as it was very popular with the Christian monks of that time.

Imâm Mâlik رحمه الله was asked concerning the origin of the topî. He answered, "It was found in the time of Rasûlullâh ﷺ and in my opinion it was found before that as well."⁵

Hafiz Jalâluddîn Suyûtî رحمه الله has written that the first person to wear a (very) high topî was Hishâm Ibn Abdul Malik (the famous Umayyad Khalîfah who ruled from 105 A.H. until 125 A.H.).⁶

Historians agree that the person responsible for the widespread wearing of extremely high topîs is the Khalîfah Al-Mansûr. In the year 153 A.H. he ordered the public to wear very high, black topîs as a result of which topîs about 40 cm high were made, with bamboo inside propping them up.

Abû Dulâmah, a famous poet and one of those forced to wear this topî, composed the following poem concerning this incident:

وكننا نرجى من إمام زيادة * فزاد الإمام المصطفى في القلائس
تراها على هام الرجال كأنها * دنان يهود جللت بالبرانس

"We were hoping to get an increase from the Khalîfah,
instead he increased the height of our topîs.
You would see them on the heads of men,

⁵ المختار شرح الموطأ، كذا في الدعامة ص ٤٩

⁶ الوسائل في معرفة الأوائل ص ٨٠

as if they were earthenware jugs of the Jews, draped in hooded-cloaks.”⁷

It is narrated that Abû Dulâmah, on another occasion, visited Al-Mansûr while dressed in the uniform that Al-Mansûr had ordered them to adopt i.e. wearing a tall, black topî; a cloak with the following âyah engraved on the back:

فسيكتفيكهم الله و هو السميع العليم

“Allah is sufficient for you against them. He is the All-seeing, the All-knowledgeable.”

and with his sword hanging from his waist. (The normal practice of the Arabs was to hang the sword around the neck). The following conversation then ensued:

Al-Mansûr: How are you? O Abû Dulâmah!

Abû Dulâmah: Not well at all, O Amîrul Mu`minîn!

Al-Mansûr: Why is that?

Abu Dulâmah: What do you expect from a person whose face is in the middle of his attire (because of the high topî), whose sword is in his posterior and who has thrown the Qur`ân behind his back?

Al-Mansûr was greatly amused at this retort and immediately ordered that this uniform be changed.⁸

It seems that these high topîs caught the fancy of many, thus they became popular to such an extent that in the year 250 A.H. the

⁷ الكامل لابن الأثير ٥/٦١٠، تاريخ الطبري ٨/٦١٧، تاريخ الذهبي ٩/٣٥٦، التحريم الواهية ٢/٢٠.

⁸ تفسير القرطبي ٢/١٤٣.

Khalîfah Al-Musta'in passed a law ordering people to reduce the height of their topîs.⁹

'Allâmah Kowtharî رحمه الله has written that the high topî was generally worn at official functions (during the 'Abbâsid reign).¹⁰

'Allâmah Tabarî رحمه الله has recorded that in the year 235 A.H. the Khalîfah Al-Mutawakkil ordered all Non-Muslims living under Muslim rule to adopt clothing different from that worn by the Muslims. Those of them who wore topîs had to wear topîs a different colour from that worn by the Muslims and had to sew two buttons to them, as a distinguishing symbol.¹¹

Shaikh Ârif Hifnî رحمه الله writes, in his commentary of Jâmi'us Saghîr, that (in his time) the topî was very common in Hijâz (the region wherein Makkah and Madînah are situated).¹²

Yazîd ibn Khâlid says: I saw Abul Umaitir (who was declared the Khalîfah in 195 A.H) with 500 of his supporters walking in front of him, all wearing tall Syrian topîs.¹³

Shaikh Yâqût Al-Hamawî (626 A.H) رحمه الله writes concerning the people of بلغار (Bulgaria), that all of them would wear a topî.¹⁴

⁹ تاريخ الخلفاء ص ٤٠٦ و الوسائل إلى معرفة الأوائل ص ٨٠

¹⁰ تعليقات الكوثري على مناقب الإمام أبي حنيفة للذهبي ص ٨

¹¹ تاريخ الطبري ١١/١٥٦

¹² الدعامة ص ٤٠

¹³ تاريخ دمشق ٤٣/٣٢

¹⁴ معجم البلدان ١/٤٨٨.

He also authored the following interesting article concerning Sijistân.

"The men all wear two or three turbans at once, whose colours are generally white, green, red and yellow. These are then tied around a huge cup-shaped topî, in such a manner that all the different colours are displayed.

All of them follow the Hanafî mazhab and (because of strict adherence to the laws of hijâb) no woman ever leaves her home. If she has to visit her family, then this is done after nightfall." ¹⁵

We can thus conclude that wearing the topî was the practice of the Prophets ﷺ and has remained the practice of the Muslims for hundreds of years.

May Allâh grant us the ability to follow their blessed footsteps.

Amin

The significance of the topî

It will become clear to us from the coming narrations that the topî formed an integral part of the dressing of the beloved Rasûl of Allâh ﷺ and his illustrious companions, the Sahâbah رضى الله عنهم, and has remained part of the dressing of the Muslims right up to these times.

'Allâmah Ibn Qayyim Al-Jauzîyah, 'Allâmah Suyûtî, Ibnul Hâj, Mîrak, 'Allâmah Bârizî and Shaikh Muhib At-Tabarî رضى الله عنهم have all written:

"Nabî ﷺ would normally wear a turban with a topî underneath. He would sometimes wear only a topî and at times only a turban."¹

'Allâmah Tîbî رحمه الله (743 A.H.), the first commentator of Mishkâtul Masâbih (a famous book of hadîth), mentioned that the wearing of a topî alone (i.e. without a turban) is (also) Sunnah, as is the practice of many.²

The great scholar, Shaikh Abûbâkr Ibn 'Arabî رحمه الله has, in his commentary of Tirmizhî, 'Aridhatul Ahwazî (Vol. 7 Pg. 242), classified the topî as part of the attire of the Prophets ﷺ and of those pious ones who tread the path towards Allâh ﷻ.

He also mentioned that it protects the head, stabilizes the turban and (most importantly) it is *sunnah*.

'Allâmah Ibn Jawzî رحمه الله has also classified the topî as Sunnah.³

¹ زاد المعاد ١/١٣٥، الخاوي ١/٨٣، الدعامة ص ٤٣

² الكاشف عن حقائق السنن ٨/٢١٥

³ شرح المناوي على الشمائل ١/٢٠٣

Sulaimân Ibn Abî `Abdullâh رَحِمَهُ اللهُ mentions that he found the senior Muhâjirîn ؓ tying turbans on their topîs.⁴

So much importance was given to covering the head by our *Salafus Sâlihîn* (pious predecessors i.e. the Sahâbah ؓ and those after them) that we find them always wearing turbans. This fact is undeniable in the light of the hundreds of narrations concerning the turban of Nabî ﷺ, the Sahâbah ؓ, and those succeeding them.

Rukânah ؓ reports that Rasûlullâh ﷺ said:

لا تزال أمتي على الفطرة ما لبسوا العمائم على القلائس

“My followers will remain on the *fitrah* (the Sunnah of the Prophets ﷺ or the original path set down by Allâh) as long as they wear their turbans on topîs.”⁵

Note: We were unable to trace some of the narrators of this hadîth; therefore we could not verify its authenticity.

Imâm Mâlik رَحِمَهُ اللهُ mentions that it was the practice of the Sahâbah ؓ to wear topîs.⁶

⁴ مسند إسحاق بن راهويه ٨٨٢/٣ والمصنف لابن أبي شيبة ٤٨/٦ و رجاله رجال الصحيح إلا سليمان بن عبد الله وهو مقبول

⁵ رواه الدلمي في مسند الفردوس ٩٣/٥ وفيه راو ضعيف و جماعة لم أعثر على تراجمهم. و ذكره الكتان في الدعامة ص ١٥ و لم يتعرض لتصحيحه أو تضعيفه والله أعلم.

⁶ التمهيد ٢٦١/١٤

There can be no doubt in the fact that donning the topî was the practice of the Sahâbah ؓ and their successors. In addition to the abovementioned narrations, the following great personalities are all reported to have mentioned that it was the practice of the Sahâbah ؓ to wear the topî.

- | | |
|---|--|
| 1. Hasan Basrî ⁷ | 5. Wâil Ibn Hujr ؓ ¹¹ |
| 2. Imâm Mâlik ⁸ | 6. Faltân Ibn `Âsim ؓ ¹² |
| 3. Abû Kabshah ⁹ | 7. Ibrâhîm An-Nakha'î ¹³ |
| 4. `Abdullâh Ibn
Abûbakr ؓ ¹⁰ | 8. Mahmûd Ibn
Labîd ؓ ¹⁴ |

The books of history also show very clearly that it was always the practice of the Muslims to wear the topî.

⁷ البهارى تعليقا ص ٥٦ - باب السجود في شدة الحر - وقال الحافظ: "وصله ابن أبي شيبة"

⁸ شعب الإمام ١٦٧/٥ ورجاله ثقات

⁹ الترمذى ص ٣٠٨ (١٧٨٢) وقال: هذا حديث منكر

¹⁰ عمدة القارى ٣٠٦/٢١ وفتح البارى ١٠/٢٧٢

¹¹ ابن عزيمة ٢٣٣/١ وقال محققه: إسناده صحيح، ورواه أبو داود ص ١٠٥ (٧٢٨)

¹² ابن قانع في معجمه (١٥٣٤) و أبو نعيم في تاريخ إصبهان ١٣١/٢ والطبرانى

في الكبير وقال الميمني في الجمع (٢٢٢٦): رجاله موثقون

¹³ عبد الرزاق ٤٠١/١ ورجاله رجال الصحيح

¹⁴ المغازي للواقدي ٧٥/١ ورجاله ثقات إلا الواقدي وهو مقبول في المغازي

The great historian, 'Allâmah Ibn Jarîr At-Tabarî رحمه الله has, in many places of his book, *Târîkhul Umam wal Mulûk*, discussed the dressing of the Muslims and has mentioned that the topî of the Muslims of a certain era was of a particular type. (E.g. Vol. 11 Pg. 3 and Pg. 156)

In the same strain we find that another famous historian, Muhammad Ibn Sa'd رحمه الله, when discussing the topî of Dâwûd At-Tâî رحمه الله, mentioned that his topî was similar to the topî worn by the businessmen of that time.¹⁷

Thus it was the habit of the businessmen as well, to adhere to the *Sunnah* of the topî.

'Allâmah Ibn Taymîyah رحمه الله has also highlighted the importance of the topî. It is mentioned in his *Majmû` Fatâwâ* (Vol. 11 Pg. 493) that he was asked regarding a group of Muslims who engaged in a variety of weird actions viz. carrying snakes, keeping dishevelled hair, leaving their heads uncovered etc.

He answered that actions such as leaving the head uncovered etc. are neither the distinguishing characteristics of the Pious nor of the *Sahâbah* رضي الله عنهم or the *Tâbi`în* and was not found amongst the 'Ulamâ of the Muslims in the previous or latter times, therefore they have opposed the path of the Muslims, have abandoned the realities of our *dîn* (religion) and have strayed off the path of the servants of Allâh.

This strong rebuke by 'Allâmah Ibn Taymîyah رحمه الله speaks volumes of the importance attached by him to the topî.

Anyone who peruses through the books of history will realize that the topî was always a latent feature of the lives of the Muslims. This

¹⁷ ابن سعد ٣٤٧/٦ و رجاله رجال الصحيح

can be gauged by the fact that in every era there lived a group of people whose sole occupation was the sewing of topîs. If it was not the practice of the people to wear topîs then for whom were they making the topîs?

The following incident concerning a topî-maker is mentioned by Hafiz Ibn Kathîr رحمه الله :

Qâdhî Abû `Umar رحمه الله (320 AH) was a great scholar who was known for his beautiful character and fair dealings. On one occasion when many of his associates were gathered around him, a roll of expensive material was placed before him to purchase. The associates of the Qâdhî greatly admired the rich cloth, so the Qâdhî purchased it for 50 dînârs (gold coins) and then ordered a topî-maker to make topîs from this material for all those present.¹⁸

The famous Mufasssir `Ikramah رحمه الله , who was a Tâbi`î (one who met the Sahâbah رضي الله عنهم), explained that the verse:

و لا تقربوا مال اليتيم

“Don't even come close to the wealth of an orphan”.

means: “Don't even take a topî from him”.¹⁹

We thus learn that the topî was part of their wardrobe, as well.

The historians have mentioned that there was a certain family who lived from about 100 A.H. who were known as the ‘Dowraqî’ family

¹⁸ البداية و النهاية ١١/١٧٢

¹⁹ تفسير الطبري ٣/٥٩٩ و الدر المنثور ٣/٣٨٤ عن أبي الشيخ

on account of them wearing a type of high topî known as الدَّرَقِيَّةُ
'The Dowraqîyyah'.²⁰

From this we can understand how particular the Muslims were regarding the wearing of the topî.

Another proof that the topî was worn in the time of the Sahâbah ؓ and those after them are the many narrations mentioning the discussions of the Mufasssîrîn (commentators of the Qur`ân) of those times, concerning whether giving someone a topî will be classified as clothing him and thus suffice as *kaffârah* (atonement) of a broken vow, as Allâh Ta`âlâ has ordered us saying:

”أَوْ كَسَوْهُمْ“
“or clothe them.”

Hadhrat `Imrân Ibn Husain ؓ answered this question in the following manner, “If a delegation visits your leader and he gives each one of them a topî, will you say that he has clothed them? No.”²¹

This also shows that the topî was one of the items of clothing worn in those glorious days.

After studying all these narrations, we can only arrive at one conclusion and that is that the topî forms an integral part of the dressing of every Muslim and there can be no doubt in the topî forming part of our religion.

²⁰ الأنساب للسمعاني ٥٦٤/٢، الثقات لابن حبان ٦٠٥/٥

²¹ الدر المنثور ١٥٤/٣ عن عبد بن حميد و ابن المنذر و ابن أبي حاتم و قال الحافظ في

التلخيص الحبير ١٧٢/٤ إسناده ضعيف

Why should we wear the topî?

A doubt lurking in the heart of many people is that the topî was worn by Rasûlullâh ﷺ as a habit not as an act of worship; there is therefore no need for us to emulate Rasûlullâh ﷺ in this regard as there will be no reward in practising upon that which is not an act of worship.

To clarify this doubt, the following should be borne in mind:

Firstly, when the intention is to attain the pleasure of Allâh then one will be rewarded for any action performed. This is derived from the hadîth: "Actions are judged by the intention."²²

Secondly, we have been ordered by Allâh ﷻ to emulate Rasûlullâh ﷺ. No distinction was made between emulating him in those actions done out of habit and those done as an act of worship. Allah Ta'âlâ ordered Nabî ﷺ to announce, "If you love Allâh then follow me, Allâh will love you." (Surah Âlu `Imrân Verse 31)

`Allamah Ibn Kathîr رحمه الله stated in the commentary of this verse:

"This verse classifies as a liar any person who claims to love Allah yet does not follow the pattern of Rasûlullâh ﷺ. This (classification as a liar) will continue until he follows Nabî ﷺ in **all his statements, actions and conditions.**"

Thirdly, the practice of the Sahâbah, Tâbi`în and those after them has always been to emulate Rasûlullâh ﷺ even in the minutest details. Dozens of narrations in Hayâtus Sahâbah and other books testify to this. By us claiming that these things are baseless, we are

²² الصحيح للبخاري ص ٢ (١)

refuting something that has remained the practice of this Ummah from its very inception and are in fact claiming that no one properly understood Dīn until today. Allāh forbid!

Lastly, the topî has today become a distinguishing characteristic of the Muslims. As soon as we see someone wearing a topî, regardless of which part of the world we are in, we identify him as a Muslim. It is thus necessary for us to hold fast to our Muslim identity and strive to distinguish ourselves from the disbelievers.

Wearing a topī without a turban

There exists a difference of opinion amongst the muhadithīn as to whether it is Sunnah to wear the topī alone, or does it have to be worn with the turban.

This difference of opinion is based on the following hadīth. Rukānah رضي الله عنه quotes Rasūlullāh صلى الله عليه وسلم as having said:

فرق ما بيننا و بين المشركين العمام على القلانس

“The difference between us and the polytheists is that we tie our turbans on topīs”²³

This Hadīth has been interpreted in two ways:

1. We wear turbans and topīs while the polytheists only wear topīs. In this case the differentiating factor would be the turban.

A large group of muhadithīn has preferred this explanation. From amongst them are:

²³ قال الترمذي ص ٣٠٨ (١٧٨٤): " هذا حديث حسن غريب وإسناده ليس بالقائم، ولا يُعرف أبا الحسن العسقلاني ولا ابن ركانة."

و رواه أبو داؤد ص ٥٦٤ (٤٠٧٨) و الحاكم ٤٥٢/٣ وغيرهما .

قال البخاري في تاريخه ٨٢/١: " إسناده مجهول لا يعرف سماح بعضهم عن بعض."

و قال الذهبي: " لم يصح حديثه" - أي حديث محمد بن ركانة الراوي - تهذيب التهذيب ١٥٢/٧.

و في هذا الإسناد اختلاف كثير، انظر بذل المجهود ٤٠١/٦ و تحفة الأشراف ١٧٤/٣

'Allâmah Ibn 'Arabî, Munâwî, 'Azîzî, Jazrî, 'Arif Billâh Al-Hifnî, Zurqânî, Baijûrî, Kattânî, Mullâ 'Alî Qârî and Moulâna 'Abdul Hay Al-Lucknowî رحمهم الله.

2. We wear topîs and turbans, while the polytheists only wear turbans, without topîs. In this case, the distinguishing factor would be the topî and not the turban.

An equally large number of 'Ulamâ have preferred this view. They are:

'Allâmah Tibî, Muhib Tabarî, Mirak, Ibnul-Qayyim, Ibnul Hâj, Halbî, Ibn Hajr Al-Haitamî, As-Suyûtî, Ibnul Malik, Jassûs, Abdul Haq Dehlawî, Moulânâ Rashîd Ahmad Gangohî and Moulânâ Khalîl Ahmad Sahâranpûrî رحمهم الله.

'Allâmah Ibnul Ja'far Al-Kattânî رحمهم الله has mentioned that the explanation given by the first group is more suitable to the hadîth i.e. the turban is the distinguishing characteristic.

This is supported by a number of other, albeit weak, narrations that show that the turban is the distinguishing mark of the Muslims.²⁴

Based on this commentary of the hadîth, some 'ulamâ claim that it is makrûh (reprehensible) to suffice on wearing a topî and not adopting the turban. However, the following important points should be borne in mind:

Firstly, this hadîth is extremely weak, thus no laws may be deduced from it.

Secondly, no clear-cut ruling may be passed based on this hadith, because of the great difference of opinion concerning its purport.

Thirdly, there are a number of strong narrations that show that wearing a topî alone was also a Sunnah of Nabî ﷺ, even though adopting the turban is far more rewarding and beneficial.

Even if we do assume that this hadith is sound and that sufficing on the topî was from the characteristics of the polytheists, then too it would be completely permissible to wear only a topî in these times as the topî is not a characteristic of the polytheists anymore. Yes, adopting the yarmulke of the Jews would be impermissible as it is a salient feature of Judaism.

The colour of the topî

A. White

The colour greatly liked by Nabî ﷺ was white and therefore he normally wore a white topî.

عن ابن عمر رضي الله عنه: كان رسول الله ﷺ يلبس قلنسوة بيضاء

Ibn `Umar narrates that Rasûlullâh ﷺ would wear a white topî. ¹

Similar narrations have been narrated by:

1. Ibn `Abbâs رضي الله عنه ²
2. `Âishah رضي الله عنها ³

¹ الطبراني في الكبير و قال لمينسي في الجمع ٥ / ٢١١ : فيه عبد الله بن خراش و ثقه ابن حبان و قال ربما انحطأ وضعفه جمهور الأئمة و بقية رجاله ثقات.
قال العزيمي في السراج المنور ٤ / ١١٣ : إسناده حسن.

² أهرالشيخ في أخلاق النبي ص ١٠٤ . قال العراقي في المعنى عن حمل الأسفار ٢ / ٣٧٦ :

ضعيف. وكذا وضعفه الفتني في تذكرة الموضوعات ص ١٥٥ . و أما ما قال الشيخ علوش في زوائد الأجزاء المنورة ص ٤١٨ : إسناده واه. العزمي هو محمد بن عبيد الله و هو متروك إلخ فضه نظر لأن العزمي هنا هو عبد الملك بن أبي سليمان كما في كشف الثغاب و هو صنوق له أو هام كما في التقریب. و في سبل المدى ٧ / ٢٨٤ "مصرية" بدل "مضربة".

³ ابن عساکر ٤ / ١٩٣ و فيه عاصم بن سليمان اللوزي و لعله الكوزي البصري الذي قال الذهبي: هو متهم بالكذب. سورة الذهبي ص ٤٩١ . و انظر الكامل لابن عدي ٦ / ٤١٣ و هو في فيض القدير (٧١٦٧) بلفظ "كان يلبس قلنسوة بيضاء لائقة".

و الحديث تشهد له روايات أخر حتى يكون حسنا لغوه

3. Abû Hurairah ؓ⁴
4. Farrqad ؓ⁵
5. Anas ؓ⁶

Nabî ﷺ has also ordered us to wear white saying:

الْبَسُوا مِنْ ثِيَابِكُمُ الْبَيَاضَ فَإِنَّهَا مِنْ خَيْرِ ثِيَابِكُمْ وَكَفْنَا فِيهَا مَوْتَكُمْ

“Wear white clothing, for it is amongst the best of clothing and enshroud your dead in it.”⁷

We should thus endeavour to wear white clothing and topîs as often as possible, as we would be carrying out the command of Rasûlullâh ﷺ and be following the pattern set down by him.

It was also the practice of the Sahâbah ؓ (the companions of Nabî ﷺ) and the Tâbi`în (Successors) to don white topîs.

⁴ أبو الشيخ في أخلاق النبي ص ١٠٤ و هو في جامع المسانيد لأبي حنيفة ١/ ١٩٨
والحديث ضعيف جدا كما قال ابن حبان في المحروحين ١/ ٣٧٩ و لكن المعنى صحيح

⁵ ابن السكن في المعرفة عن محمد بن سلام عن الحسن، ذكره الشامي في سبل الهدى
٧/ ٢٨٤ و نقله الحافظ في الإصابة ٥/ ٢٠٧ و مكث عنه.

⁶ ابن عساکر في تاريخه ٤/ ١٩٣ و سبل الهدى ٧/ ٢٨٥. وضعفه في الدعامة ص ٤٧

⁷ الترمذي (٩٩٤) و قال: حديث حسن صحيح

We find the practice of the following mentioned in the hadith:

- | | |
|-------------------------------------|--|
| 1. Anas Ibn Mâlik ؓ ⁸ | 8. Sâlim Ibn `Abdullâh ¹⁵ |
| 2. `Uthmân ؓ ⁹ | 9. `Ubaidullâh Ibn `Abdullâh ¹⁶ |
| 3. `Alî ؓ ¹⁰ | 10. Hammâd Ibn Zayd ¹⁷ |
| 4. Ibn `Abdus Salâm ¹¹ | 11. Sa`îd Ibn Jubayr ¹⁸ |
| 5. `Alî Ibn Husain ¹² | 12. `Umar ibn `Abdul `Azîz ¹⁹ |
| 6. Qâsim Ibn Muhammad ¹³ | 13. Abû Umâmah ؓ ¹⁹ |
| 7. Sufyân Ath-Thawrî ¹⁴ | 14. Abû Ruhm ؓ ¹⁹ |

⁸ الحارثي للنتاوي ٨٣/١ عن سداسيات الرازي

⁹ الجرح و التعديل ١١٩/٩

¹⁰ ابن سعد ٢٢/٣ وسنده ضعيف

¹¹ در الغمامة ص ٢٠

¹² للمصنف لابن أبي شيبة ٣٣/٦ و ابن سعد ١٦٨/٥ و رجاله موثقون

¹³ ابن سعد ١٤٧/٥ و رجاله رجال الصحيح إلا خالد بن أبي بكر و فيه لين

¹⁴ تاريخ بغداد ٣٩١/٢

¹⁵ ابن سعد ١٥١/٥ و رجاله رجال الصحيح إلا خالد بن أبي بكر و فيه لين

¹⁶ ابن سعد ١٥٦/٥ و رجاله رجال الصحيح إلا خالد بن أبي بكر و فيه لين

¹⁷ ابن سعد ٢١٠/٧ و رجاله رجال الصحيح

¹⁸ تاريخ الطبري ص ٢٢٩٦

¹⁹ الآحاد و المثاني ٤٤٢/٢ و ٣٣٤/٥

It should be borne in mind that just as Nabî ﷺ and the Sahâbah ﷺ wore white topîs, they also wore topîs of many other colours. From amongst these colours are:

B. Black

'Abdur Rahmân Ibn Ziyâd ﷺ narrates that Nabî ﷺ wore

قلنسوة من الممطر السيجان

a black woollen topî.²⁰

A black topî was also worn by:

- | | |
|--------------------------------------|---|
| 1. Abû Mûsâ Ash'arî ﷺ ²¹ | 8. Aswad ²⁸ |
| 2. Ibn Abî Awfâ ﷺ ²² | 9. Ibrâhîm An-Nakha'î ²⁹ |
| 3. Imâm Abû Hanîfah ²³ | 10. Imâm Awzâ'î ³⁰ |
| 4. Sa'id Ibn Musayyab ²⁴ | 11. Al-Mas'ûdî ³¹ |
| 5. Muhammad Ibn Talhah ²⁵ | 12. Abû Qursâfah ³² رحمهم الله |
| 6. Dâwûd At-Tâi ²⁶ | |
| 7. Dâwûd Ibn 'Îsâ ²⁷ | |

²⁰ رواه البلاذري في تاريخه، كنا في سبل الهدى ٧/ ٢٨٧.

²¹ تاريخ الطبري ص ٢٦٢٧

²² ابن سعد ٢٢٦/٤ وسكت عنه الحافظ في الدراية ٢٢٢/٢ وله شاهد في مسند ابن أبي أرقى ١٢٨/١

²³ سير أعلام النبلاء ٣٩٩/٦ و مناقب الإمام أبي حنيفة للذهبي ص ٨

²⁴ ابن سعد ١٠٥/٥ و رجاله رجال الصحيح

²⁵ مستدرک الحاكم ٣٧٥/٣ و سكت عنه الذهبي

²⁶ ابن سعد ٣٤٧/٦ و رجاله رجال الصحيح

²⁷ جمهرة خطب العرب ١١٦/٣

²⁸ المصنف لابن أبي شيبة ٢٩٧/١ ابن سعد ١٣٧/٦ و رجاله رجال الصحيح

²⁹ ابن سعد ٢٨٧/٦ و رجاله رجال الصحيح إلا أبا الهيثم القصاب و هو صدوق

³⁰ تاريخ أبي زرعة ص ٩٣

Mullâ 'Alî Qârî رحمه الله mentions:

إنه يسن لبس السواد لحدیث فيه و قد جمع السيوطي جزءاً في لبس السواد

“It is Sunnah to wear black as this has been narrated in the ahâdith. 'Allâmah Suyûtî رحمه الله has compiled a booklet concerning the wearing of black.”³³

The booklet is named “تلح النوادر في أحاديث لبس السواد” and is included in his book “Al-Hâwî” [pg. 87].

'Allâmah Zayla'î رحمه الله writes in his celebrated book on Hanafî fiqh, “Tabyînul Haqâiq” [vol.6 pg.228]:

و ندب لبس السواد... لأن محمداً رحمه الله ذكر في السير الكبير في
باب الغنائم حديثاً يدل على أن لبس السواد أفضل

“It is mustahab (preferable) to wear black since Imâm Muhammad has mentioned a hadîth in “As-Siyarul Kabîr” indicating the preference of wearing black.”

³¹ العقيلي ٢/٢٣٦

³² الدليل لأحمد ٢/٢٥٦

³³ جمع الرسائل ١/٢٠٤

'Allâmah Shâmî رحمه الله - the imminent Hanafî jurist- has also mentioned the preferability of wearing black.³⁴

C. Green

عن ابن عباس رضي الله عنه: كان لرسول الله ﷺ ثلاث فلانس. فلنسوة بيضاء مضربة وقلنسوة برد
حيرة وقلنسوة ذات آذان... إلخ

Ibn 'Abbâs رضي الله عنه narrates that Rasûlullâh ﷺ had 3 topîs: A white, double-layered topî, a green-striped topî of Yemenî cloth and one with earflaps.³⁵

The green topî was also worn by:

1. Imâm Mâlik³⁶
2. Qâsim Ibn Muhammad³⁷
3. 'Abdullâh Ibn 'Awn³⁸
4. Sha'bî³⁹
5. Hasan Ibnul Mus'ab⁴⁰

³⁴ رد المختار ٧٥٥/٦

³⁵ أهر الشيخ في أخلاق النبي ص ١٠٤ و مر في "باب الأبيض" رقم ٢

³⁶ شعب الإيمان ١٦٥/٥

³⁷ ابن سعد ١٤٤/٥ و رجاله رجال الصحيح

³⁸ ابن سعد ١٩٨/٧ و رجاله ثقات إلا بكار بن محمد قال البخاري يتكلمون فيه

³⁹ ابن سعد ٢٦٤/٦ و رجاله رجال الصحيح

⁴⁰ الجرح و التعديل ٣٦٠/١

The wearing of green clothing was greatly liked by Rasûlullâh ﷺ to such an extent that Anas ؓ says:

كان أحب الألوان إلى رسول الله ﷺ الخضرة

“Green was the colour most liked by Rasûlullâh ﷺ.”⁴¹

A number of narrations regarding Nabî ﷺ wearing green are mentioned in Subulul Hudâ War Rashâd (vol.7 pg.312)

'Allâmah Ibn Battâl, Ibn Hajr and Munâwî رحمهم الله have all mentioned that the clothing of the inhabitants of Jannah (Paradise) will be green.⁴²

This can be deduced from the ayah,

ويلبسون ثيابا خضرا

“The inhabitants of Jannah will wear green clothing.”

(Verse 31 / Sûrah الكهف)

'Allâmah Tabarî رحمه الله narrates that the Khalîfah Al-Ma'mûn and his entire army wore green attire; to such an extent that even their topîs were green.⁴³

⁴¹ رواه الطبراني في الأوسط ١٤/٩ و ٣٤١/٦ و قال الميمني (المجمع ٥/٢٢٧): رجاله ثقات

⁴² فيض القدير (٦٥٠٦) و فتح الباري ٢٨٢/١٠ و شرح ابن بطال ١٠٢/٩

⁴³ تاريخ الطبري ٣/١١

D. Light yellow

A light yellow topî was worn by:

1. Anas ⁴⁴ ﷺ
2. Jundub Ibn `Abdullâh ⁴⁵ ﷺ
3. Habîb Ibn `Abdullâh ⁴⁶ رجمه الله

E. Brown

A brown topî was worn by:

1. Wâbisah ⁴⁷ ﷺ
2. Qadhî Shuraih ⁴⁸ رجمه الله
3. `Abdullah Ibn Mudrik ⁴⁹

⁴⁴ رواه البخاري تعليقا ص ٨٦٣ (٥٨٠٣) و قال الحافظ: قد روته موصولا في مسند مسدد... وكذا وصله ابن أبي شيبة... الخ، فتح الباري ١٠/٢٧٢

⁴⁵ الصحيح لمسلم ص ٦٨ (١٦٠)

⁴⁶ لمذهب الكمال ٥/٣٧٤

⁴⁷ البيهقي في السنن الكبرى ٢/٢٨٨ و قال الشيخ أحمد محمد شاکر في تعليقاته على المغلي: إسناده صحيح جدا. و رواه أبو داؤد ص ١٣٦ (٩٤٨)، كذا في التعليقات على أبي داؤد للشيخ المحدث محمد عرامة.

⁴⁸ ابن سعد ٦/١٨٩ و رجاله رجال الصحيح

⁴⁹ تاريخ دمشق ٣٣/٣٤

F. Red

A red topî was worn by:

1. Sa'îd Ibnul Musayyab ⁵⁰ رحمه الله
2. Dâwûd Ibn 'Îsâ ⁵¹

There is a difference of opinion concerning the wearing of red garments by men. The most preferred view will be given below, as explained by Moulâna Rashîd Ahmad Ganghoji, Muftî Shafi' Uthmânî, etc ^{رحمهم الله}

It is as follows:

- If it is dyed with safflower or a dye containing impure substances, then it would not be permissible to wear such clothing.
- If dyed completely red, with permissible dye, then the wearing of such garments is *Makrûh Tanzîhî* i.e. it is better not to wear it.
- If it is partly red or contains red stripes then it is completely permissible, in fact Nabî ﷺ wore clothing of this type. ⁵²

⁵⁰ ابن سعد ١٠٥/٥ و رجاله موثقون

⁵¹ جمهرة خطب العرب ١١٦/٣

⁵² فتاوى دار العلوم ديوبند (إمداد المفتين) ٩٧٧/٢ و فتاوى رشيدية

(في ضمن التأليفات الرشيدية) ص ٤٧٨

True love for the Sunnah

'Allâmah Muhammad Zâhid Kowtharî رحمه الله mentions the following incident concerning leaving the head exposed.

When the Russians conquered the Baltic Muslim States in 1280 A.H. after decades of war, they forced the Muslims to expose their heads when entering the courts of their governors. Allâh filled the heart of one of the 'Ulamâ with Islamic-patriotism and self respect to such a degree that he refused to accept this coercion and abasement and therefore approached the Ruler and said to him: "You promised us that you will not interfere in our religious matters, yet you force us to enter the courts of the governors bareheaded, when in fact this is not allowed in Islâm."

The Ruler replied: "I will call a conference of your 'Ulamâ to see whether their viewpoints on this matter conform to yours." They were called, but did not lend him any support and were very shaky and indecisive, however this 'Âlim was firm on his stand.

The Ruler then said to him: "Put your proofs down on paper; I will send them to the Grand Muftî of the Empire⁵³. If he conforms to your view, I will then issue a decree exempting the Muslims of your region from this law in spite of you standing alone on this matter. However, if he also opposes your view, then you will have to bear the consequences of being so obstinate."

⁵³ By "The Empire" is probably meant the Ottoman Empire which was existent at that time and was taken to be the authority on Islamic affairs.

The 'Âlim agreed and wrote the following:

"The Muslims do not remove their topis when entering the masjids and when in salâh in front of Allâh. If they remove it when entering your courts, it will be as if they are honouring you more than Allâh and this is completely impermissible."

The ruler then sent it to the Grand Mufti who concurred with this staunch 'Âlim, as a result of which all the Muslims of that state were excused from this compulsion.⁵⁴

This is intense zeal and fervour possessed by those whom Allâh grants the true love of Islâm and the Sunnah.

May Allâh make us from amongst them.

Âmîn.

⁵⁴ مقالات الكوثري ص ١٧٣

The shape of the topî

Topîs of many different shapes and sizes have been narrated from Nabî ﷺ and the Sahâbah ؓ.

'Allâmah Munâwî writes, " There is nothing wrong in wearing a topî

- that clings to the head, or
- one that is high, or
- a double-layered topî, or
- a single layered topî.

These may be worn with or without a turban, because all these have been narrated; however it is better to wear a topî with a turban. ¹

Similar statements have been mentioned by 'Allâmah Ibn Hajr Al-Haitamî and 'Allâmah Jassûs رَحِمَهُمَا اللهُ. ²

The following are the different types of topîs we found mention of in the books of hadîth and history, however we were unable to find an exact description of most of these topîs.

¹ شرح المناوي على الشمائل ١/٢٠٤، فيض القدير (٧١٦٨)

² الدعامة ص ٤٤

A. The Kummah (A small, flat and round topî)

'Allamah Tabrânî mentions:

عن ابن عمر رضي الله عنه : كان رسول الله صلى الله عليه وسلم بلبس كمة بيضاء

Ibn 'Umar رضي الله عنه narrates that Rasûlullâh صلى الله عليه وسلم would wear a white *kummah*³.

A *kummah* is a small round topî, which is flat and not raised.⁴

Nabî صلى الله عليه وسلم's wearing a *kummah* has also been reported by:

1. 'Āishah رضي الله عنها
2. Anas رضي الله عنه

³ قال الميمني (المجموع ٢١١/٥): رواه الطبراني في الأوسط (٦١٧٩) عن شيخه محمد بن حنيفة الواسطي وهو ضعيف ليس بالقوي. قال العبد: لكن تابعه محمد بن زهير بن فضل عن روح بن قررة عن ابن خراش عند ابن عساکر ١٩٢/٤ و محمد بن عقبه عن ابن خراش عند أبو الشيخ ص ١٠٣ قيتقوى بما.

⁴ قبض القدير (٦٢٠٣)، النهاية ٤٤٥/٤، مجمع بحار الأنوار ٤٤٥/٤

⁵ رواه الدماطي، كذا في شرح الزرقاني على المواهب ٦/ ٢٧٨ و في سبل الهدى ٧/ ٢٨٤ و لعله في "سيرة النبي" للدماطي. وعند ابن عساکر ١٩٣/٤ مثله.

⁶ رواه ابن عساکر في تاريخه ٤/ ١٩٣ و قال الكتاني في الدعامة ص ٤٧: إسناده ضعيف

Mûsâ عليه السلام is also reported to have worn a *kummah*.

عن ابن مسعود رضي الله عنه عن النبي صلى الله عليه وسلم قال: كان على موسى يوم كلمه ربه كساء صوف وجبة صوف وكمة صوف وسراويل صوف وكانت نعلاه من جلد حمار ميت

'Abdullâh ibn Mas'ûd رضي الله عنه narrates that Nabî صلى الله عليه وسلم said: "On the day Mûsâ عليه السلام spoke to Allâh Ta'âlâ, he wore... and a woollen *kummah*.⁷

In a weak narration Abû Kabshah رضي الله عنه mentions:

كان كمام أصحاب النبي صلى الله عليه وسلم بطحا

"The *kummahs* (topîs) of the Sahâbah رضي الله عنهم were flat."⁸

Abû Umâmah, 'Umar Ibn 'Abdul 'Azîz and Abû Ruhm رضي الله عنه are all reported to have worn small, white topîs.⁹

It is mentioned in another narration that 'Umar ibn Abdul 'Azîz, Makhûl, Rajâ ibn Haywah and Maymûn ibn Mahrân were all seen wearing small Egyptian topîs.¹⁰

⁷ رواه الترمذي ص ٣٠٤ (١٧٢٤) وقال: هذا حديث غريب لا نعرفه إلا من حديث حميد الأعمري... الخ. وقال العريزي (٤/ ٣): هو حديث ضعيف. اهـ وقد تقدم ذكر شراذه

⁸ الترمذي ص ٣٠٨ (١٧٨٢) وقال: هذا حديث منكر... الخ

⁹ الآحاد و الثاني ٤٤٢/٢ و ٣٣٤/٥

¹⁰ تاريخ دمشق ٣٦٠/٦٠

B. Topîs which cling to the head

A narration of 'Āishah ؓ states:

كان لرسول الله ﷺ قنيسوة بيضاء لاطفة يلبسها

“Nabî ﷺ used to wear a white topî which clung to his head.”¹¹

'Abdullâh Ibn Busr ؓ also narrates a similar hadîth.¹²

Note: Both these narrations are from amongst those narrations in this book which are extremely weak, however the coming narrations, which show that certain Sahâbah wore topîs that clung to their heads, are very authentic.

¹¹ ابن عساکر ٤ / ١٩٣ و مر فی "باب الأیض" رقم ٣

¹² أهر الشیخ ص ١٠٤ و فیہ ضعفاء منهم عثمان بن عبد الله القرشي الأموي و هو متروک

The wearing of a topî, which clung to the head, was the practice of:

1. `Alî ¹³ ﷺ
2. Wâbisah ¹⁴ ﷺ
3. Anas ¹⁵ ﷺ
4. Abul `Âliyah ¹⁶
5. `Alî Ibn Husain ¹⁷
6. Ibrâhîm An-Nakha`î ¹⁸
7. `Umar Ibn `Abdul `Azîz ¹⁹
8. Hayyân Ibn Wabarah ²⁰
9. Muhammad Ibnul Hanafiyyah ²¹
10. Sa`îd Ibn Jubayr ²² رَحْمَهُمُ اللهُ

¹³ ابن سعد ٢٢/٣ و رجاله رجال الصحيح

¹⁴ البيهقي في السنن الكبرى ٢٨٨/٢ و قال الشيخ أحمد عماد شاكر: إسناده صحيح جدا.

و رواه أبو داؤد ص ١٣٦ (٩٤٨)، كذا في تعليقات الشيخ عوامة على أبي داؤد.

¹⁵ الحارثي للفتاوى ٨٣/١ عن سداسيات الرازي و إسناده ابن أبي عاصم في الأحاد و المثاني ٢٣٩/٤

¹⁶ ابن سعد ٨٣/٧ و المصنف لابن أبي شيبة ١٦٠/٢ و رجاله رجال الصحيح

¹⁷ المصنف لابن أبي شيبة ٣٣/٦ و ابن سعد ١٦٨/٥ و رجاله موثقون

¹⁸ المصنف لابن أبي شيبة ٤٩/٦ و ابن سعد ٢٨٧/٦ و رجاله رجال الصحيح

¹⁹ ابن سعد ٣١٤/٥

²⁰ تاريخ أبي زرعة الدمشقي ص ٣٠٨ و رجاله ثقات

²¹ تاريخ دمشق ٣٣١/٥٤

²² تاريخ الطبري ٢٢٩٦

C. High topîs

The only explicit mention we were able to find of a high topî belonging to Nabî ﷺ is in a narration of `Abdullâh Ibn Busr ؓ²³ and in a narration of Abû Hurairah ؓ²⁴, however these narrations are from amongst those few narrations mentioned in this book which are extremely weak.

It is, however, mentioned in a weak hadîth from Ibn `Abbâs ؓ that Rasûlullâh ﷺ would sometimes put his topî in front of him (as a *sutrah*-barrier) when performing salâh.²⁵

It would only be possible for it to be a *sutrah* according to the *Hanafi* mazhab if it was more than a forearm in height (+45cm). However the `Ulamâ of the other mazhabs don't place any restrictions on the size.

The great mufti of Deoband, Muftî Mahmûd Hasan رَحِمَهُ اللهُ writes, “The topî generally worn by Nabî ﷺ was such that it clung to his head, however the wearing of high topîs has been narrated from some Sahâbah ؓ.”²⁶

High topîs have been worn by a number of Tâbi`în and Tab`ut Tâbi`în viz.

²³ أبو الشيخ ص ١٠٤ وفيه ضعفاء منهم عثمان بن عبد الله القرشي الأموي وهو متروك

²⁴ أبو الشيخ في أحوال النبي ص ١٠٤ وهو في جامع المسانيد لأبي حنيفة ١/١٩٨

والحديث ضعيف جدا كما قال ابن حبان في التبرجحين ١/٣٧٩

²⁵ رواه ابن عساکر و الرويانى و رمز له السيوطى بالضعف كذا في فيض القدير ٥/٢٤٦

ولكني لم أجد في المطبوع من تاريخ دمشق قلعه مما سقط من المطبوع له شاهد ضعيف عند أبو الشيخ ص ١٠٤ و

شاهد آخر عند الرافعي في التلويح في أخبار قزوين ٤/١٤٥

²⁶ فتاوى عموده (أردو) ١٧/٣٠٢

- | | |
|---------------------------------------|---|
| 1. Imâm Abû Hanîfah ²⁷ | 13. Abul Hasan ³⁹ |
| 2. Imâm Mâlik ²⁸ | 14. Ibrâhîm Ibnul Mahdî ⁴⁰ |
| 3. `Abdullâh Ibn `Awn ²⁹ | 15. Al-Mas`ûdî ⁴¹ |
| 4. Dâwûd at-Tâi ³⁰ | 16. Ahmad Ibn Ibrâhîm ⁴² |
| 5. Hammâd Ibn Zayd ³¹ | 17. `Alî Ibn Sa`îd ⁴³ |
| 6. `Ali Ibn Attâm ³² | 18. Sharîk ⁴⁴ |
| 7. Rabî`ah Ar-Râî ³³ | 19. Hammâd Ibn Abî Sulaimân ⁴⁵ |
| 8. Abû Dulâmah ³⁴ | 20. Abû Taubah ⁴⁶ |
| 9. Wâthiq Billâh ³⁵ | 21. Al-Musta`în ⁴⁷ |
| 10. Abu Mushir ³⁶ | 22. Laith Ibn Sa`d ⁴⁸ |
| 11. Ibrâhîm Ibnul Mahdî ³⁷ | 23. Al-Juzhû`î ⁴⁹ |
| 12. Al-Mansûr ³⁸ | 24. `Abdur Rahmân Ibn `Uthmân ⁵⁰ |
| | 25. Ahmad Ibn Abil Hawârî ⁵¹ |

²⁷ سير اعلام النبلاء ٣٩٩/٦ و مناقب الإمام أبي حنيفة للذهبي ص ٨ .

²⁸ مقدمة أوجز المسالك ١٦/١

²⁹ ابن سعد ١٩٨/٧ و رجاله ثقات إلا بكار بن محمد قال البخاري يتكلمون فيه

³⁰ ابن سعد ٣٤٧/٦ و رجاله رجال الصحيح

³¹ ابن سعد ٢١٠/٧ و رجاله رجال الصحيح

³² تذهيب الكمال ٣٦٠/١٣ و رجاله ثقات

³³ تاريخ بغداد ٤٢٢/٨ و فيه بحث انظر تاريخ الإسلام ٤١٩/٨

³⁴ النجوم الزاهرة ٢٠/٢ تفسير القرطبي ١٤٣/٢ تاريخ الذهبي ٣٥٦/٩

³⁵ تاريخ الطبري ١٤٥/١١

³⁶ تاريخ دمشق ٤٣٤/٣٣

³⁷ تاريخ بغداد ٣١٣/٨

³⁸ تاريخ الطبري ٢٩٧/٩

³⁹ البداية و النهاية ١٠٥/١٢

⁴⁰ المنتظم ١٧٦/١٢

⁴¹ العقبلي ٣٣٦/٢ و رجاله ثقات

Certain latter-day scholars insist that it is necessary to wear a round topî which clings fast to the head, to such a degree that some of them classify high topîs as mukrûh or impermissible. They assert that wearing flat topîs was the sole practice of all the Sahâbah رضي الله عنهم, and present the hadîth of Abû Kabshah as proof viz.

كان كمام أصحاب النبي ﷺ بطحا

“The topîs of the Sahâbah رضي الله عنهم were flat.”⁵²

Firstly, this Hadîth is so weak that no ruling of any kind may be deduced from it.

Furthermore, even the narrations showing that Nabî ﷺ wore a flat topî are not free from weaknesses.

⁴² مذهب التهذيب ٤٢/١

⁴³ البداية و النهاية ٣٤١/١١

⁴⁴ أبو داؤد ص ١٠٠ (٦٩١) و رجاله رجال الصحيح

⁴⁵ تعليقات الكوثري على مناقب الإمام أبي حنيفة للذهبي ص ٨

⁴⁶ مذهب التهذيب ٧٧/٣

⁴⁷ تاريخ الطبري ٢٠٥/١١

⁴⁸ تاريخ بغداد ٢٧٨/١٤

⁴⁹ تاريخ بغداد ٢٠٦/٣ و المنتظم ٣٥٩/٧

⁵⁰ تاريخ دمشق ١٠٥/٣٥

⁵¹ تاريخ دمشق ١٢٠/٤٩

⁵² الترمذي ص ٣٠٨ (١٧٨٢) و قال: هذا حديث منكر... الخ

Secondly, even if it is accepted that the Sahâbah ؓ wore flat topîs, it does not in any way mean that there is any reprehensibility in wearing high topîs.

Thirdly, the large number of narrations concerning the Tâbi'în who wore high topîs clearly show us that it was the practice in that era to wear high topîs, so how can there be anything wrong in it when Nabî ؐ has classified the people of that period from amongst the best of his followers.⁵³

Lastly, the following golden advice of Muftî Mahmûd Hasan رَحِمَهُ اللهُ should not be forgotten:

“ A topî which is round, clings fast to the head and is not high, is proven from Ahâdîth, however this is from *sunnanul âdiyah* not from *sunnanul hudâ* (ie. it was done more as a habit and daily ritual than as an explicit act of worship). Therefore whosoever follows this sunnah will be rewarded, however no-one has the right to insist that one wears this type of topî or criticize him if he does not wear it.”⁵⁴

The matter of the topî can be likened to that of the sandal. The exact description of the sandal of Rasûlullâh ؐ is mentioned in the ahâdîth, yet we don't know of anyone who is of the opinion that the sunnah will only be fulfilled by wearing this type of sandal and that every other type of sandal is contrary to the sunnah. It will definitely be better to wear a sandal identical to the sandal of Nabî ؐ, yet any other one will suffice.

In the same manner, it will be better to wear the identical topî worn by Nabî ؐ. However, as Nabî ؐ never stuck to one particular type

⁵³ الصحيح للبخاري ص ١٥٠ (٣٦٥٠)

⁵⁴ تناری محمودیه ١١٨/٥

but wore many different types of topîs, it will not be correct to insist that only one particular type of topî is sunnah.

It has been reported in the books of history that in the year 153 A.H. the Khalifah al-Mansûr ordered the entire army to wear extremely high black topîs (approximately 40cm high) so much so that a bamboo had to be placed inside to enable it to stand upright.⁵⁵

It is on this basis that some Ulamâ⁵⁶ have asserted that high topîs were not worn before this period. However the above-mentioned narrations contradict them. This apparent contradiction could be resolved by saying that while high topîs were worn from long before, the length was greatly extended by Al-Mansûr.

D. A topî with earflaps

There are many narrations that show that Nabî ﷺ had a topî that covered his ears. This was generally worn during war and when on journey.

عن عائشة ؓ : أن النبي ﷺ كان يلبس من القلانس ذات الأذان

'Āishah ؓ narrates that Nabî ﷺ would wear a topî that had earflaps.⁵⁷

⁵⁵ الكامل لابن الأثير ٦١٠/٥، تاريخ الطبري ٦١٧/٨، تاريخ الذهبي ٣٥٦/٩

⁵⁶ قاله الذهبي في تاريخه ٤١٩/٨

⁵⁷ رواه الحفاظ أبو القاسم الجلي الرازي في فوائده. كذا في زوائد الأجزاء المنشورة لعلوش ص ٤١٧ وقال علوش: فيه الفضل بن عماد الباهلي كذبه ابن عدي والدارقطني، و أخرجه أبو الشيخ في أعلام النبي... وإسناده حسن إن سلم من تسوية ابن مصفي (الرازي) فإنه كان يدلس تدليس التسوية.. الخ

Another narration of `Āishah ؓ shows that this topî was worn when on journey.⁵⁸

Ibn `Abbās ؓ states that Rasūlullāh ﷺ would wear a topî with earflaps when in battle.⁵⁹

A weak narration of `Abdullāh Ibn Busr ؓ mentions that he saw Nabî ﷺ wearing a similar topî.⁶⁰

Another weak narration of `Abdullāh Ibn `Abbās ؓ shows that this topî was sometimes used by Nabî ﷺ as a *sutrah* (barrier) when in *salāh*.⁶¹

This indicates how tall this topî must have been.

Hadhrat Wābisah ؓ also wore a topî with earflaps.⁶²

E. A Tartûr (طَرطُون)

The tartûr is a type of high conical topî, which seems to have come into vogue long after the Sahābah ؓ and was generally worn by the Bedouins.⁶³

It was worn by `Alî Ibn Abû Sa`îd (399A.H.)⁶⁴

⁵⁸ رواه أبو الشيخ في أحوال النبي ص ١٠٤. قال العراقي في شرح الترمذي: وأحد الأسانيد في القلائس ما رواه أبو الشيخ عن عائشة. كذا في الإتحاف ٧/ ١٢٩ و في الأنوار للبغوي "ذوات الأذنين" بدل "ذوات الأذان".

⁵⁹ رواه ابن عساکر و الروبان و مر في "الطوبلة" رقم ٢

⁶⁰ أبو الشيخ ص ١٠٤ و فيه ضعفاء منهم عثمان بن عبد الله القرشي الأموي و هو منهم

⁶¹ أبو الشيخ في أحوال النبي ص ١٠٤ و مر في "الأبيض" رقم ٢

⁶² البيهقي ٢٨٨/٢ بسند صحيح جدا و قد مر التفصيل في "الأغمر" رقم ٢

⁶³ لسان العرب , مختار الصحاح , The Hans Wehr Dictionary

Note. The red tartûr was the topî of the Jews at one time, therefore the former principal of Dârul `Ulûm Deoband, Qârî Tayyib Sahib رَحْمَةُ اللَّهِ عَلَيْهِ, classified the wearing of such a tartûr as impermissible.⁶⁵

Some `Ulamâ even went so far as to classify one who wears the tartûr of the Jews as a murtad (one who has left the fold of Islam and turned renegade).⁶⁶

F. The Double-panelled topî (دو پلا)

This is a topî consisting of two panels sewn together, faintly resembling the hull of a ship. It is very popular in India, especially amongst the `Ulamâ of Deoband.

Hadhrat Moulânâ Ashraf `Alî Thânwî رَحْمَةُ اللَّهِ عَلَيْهِ mentioned regarding this topî, " This is in reality not the topî of the Muslims, however as many of the Muslims in our country wear it and this has been the trend for quite a long time, therefore it cannot be criticized, as it is no longer considered a distinguishing characteristic of the kuffâr."⁶⁷

⁶⁴ البداية و النهاية ٣٤١/٦٦

⁶⁵ التشبه في الإسلام ص ٢٢١، كذا في الحجة الثامنة في لبس العمامة ص ٣٢.

⁶⁶ حاشية الصاري على شرح الدردير

⁶⁷ تقرير ترمذى للتهانوي ص ٤٨٩

Mufti Kifāyatullāh and Mufti Mahmūd Hasan Gangohī رحمهما الله also passed similar rulings.⁶⁸

G. The Dannīyah (الدنية)

This was a tall, pointed topi worn by judges and other senior members of society. It originates from Irāq.⁶⁹

The following personages are narrated to have worn a dannīyah:

1. Anas ؓ⁷⁰
2. Al-Juzhū'ī⁷¹

⁶⁸ كفاية المفتي ١٥٠/٩ و فتاوى محمودية ١٧/٣٦٩

⁶⁹ شرح مقامات الحريري للشريشي ١/١٧٧ و تاج العروس ٩/٢٠٣

⁷⁰ تاريخ بغداد ٨/٢٠٨

⁷¹ تاريخ بغداد ٣/٢٠٦ و في المطبوع تصحيح و الصحيح ما في المنظم ٨/٢٥٩

H. The Burnus (البرنس)

The burnus (or burnoose) is an item of clothing that has a hood attached to it, be it a kurtâ, jubbah or any other item of clothing.⁷²

It is generally worn on top of the turban to protect one from sunlight and rain, however it is also used without a turban.⁷³

According to some `Ulama the burnus is a tall topî.⁷⁴

On account of the burnus being a type of topî, we have treated it as a topî throughout this book and have not differentiated between the narrations mentioning the burnus and those mentioned the qalansuwah.

Wearing a burnus is from among the sunnats of Rasûlullâh ﷺ and the Sahâbah رضي الله عنهم.

Wâil رضي الله عنه mentions:

صليت مع رسول الله ﷺ وأصحابه فرأيتهم يرفعون أيديهم في البرانس

“I performed salâh with Rasûlullâh ﷺ and his Sahâbah رضي الله عنهم. I saw them raising their hands for takbîr inside their burnuses.⁷⁵

A similar statement was made by Faltân Ibn `Âsim رضي الله عنه.⁷⁶

⁷² القاموس , لسان العرب , النهاية في غريب الحديث ,

الدعامة ص ٤٠

⁷⁴ عنتار الصحاح و المعجم الوسيط

⁷⁵ ابن خزيمة ٢٣٣/١ و قال محققه: إسناده صحيح, و رواه أبو داود ص ١٠٥ (٧٢٨)

و شرح معاني الآثار للطحاوي ١٤٤/١

⁷⁶ رواه ابن قانع في معجمه (١٥٣٤) و أبو نعيم في تاريخ إصبهان ١٣١/٢ والطبراني

في الكبير و قال الميمني في الجمع (٢٢٢٦): رجاله موثقون

Ibn 'Abbâs ؓ narrates that Nabî ﷺ said that 'Isâ ؑ will be wearing a burnus when he will descend.⁷⁷

Note: This narration is very weak.

Abû Qursâfah ؓ had a burnus that was given to him by Nabî ﷺ who told him to wear it.⁷⁸

Ya'lâ ibn 'Umayyah narrates that Nabî ﷺ wore a burnus.⁷⁹

Hâfiz Ibn Hajr narrates that 'Abdullâh Ibn Abû Bakr ؓ said, "Every 'Âlim (from amongst the Sahâbah ؓ) possessed a burnus which he would wear in the morning."⁸⁰

'Allâmah 'Aynî writes in his commentary on Sahîh Bukhârî, that Imâm Mâlik رحمه الله said, "There is nothing wrong in wearing a burnus. The Sahâbah ؓ were in the habit of wearing it."⁸¹

⁷⁷ ابن عساکر ٥٠٥/٤٧، کبر المعال (٣٩٧١٩) و فيه جماعة من الضعفاء.

⁷⁸ الأحاد و المثاني ٢٧٩/٢ و رجاله موثقون و يؤيده ما في طبقات المحدثين بإصبهان ٣٣٤/٣ و ما رواه

الطبرانی في الكبير ١٩/٣

⁷⁹ المسند المستخرج على صحيح الإمام مسلم لأبي نعيم ٢٦٧/٣

⁸⁰ فتح الباري ٢٧٢/١٠، عمدة القاري ٣٠٦/٢١

⁸¹ عمدة القاري ٣٠٦/٢١

The wearing of the burnus has been narrated from the following Sahâbah ؓ:

- | | |
|---|--|
| 1. Anas ؓ ⁸³ | 11. Husain ؓ ⁹² |
| 2. Abu Umâmah ؓ ⁸⁴ | 12. Ibn Samurah ؓ ⁹³ |
| 3. Miqdâm ؓ ⁸⁴ | 13. `Abdullâh Ibn `Amr ؓ ⁹⁴ |
| 4. Ibn `Umar ؓ ⁸⁵ | 14. `Amr Ibn `Abdullâh ؓ ⁹⁴ |
| 5. Jundub Ibn `Abdullâh ؓ ⁸⁶ | 15. Wâthilah Ibnul Asqah ؓ ⁹⁵ |
| 6. Ibn Mas`ûd ؓ ⁸⁷ | 16. Hattân At-Taymî ؓ ⁹⁵ |
| 7. Abû Musâ Ash`arî ؓ ⁸⁸ | 17. Abû Qursâfah ؓ ⁹⁶ |
| 8. Suwayd Ibn Ghafalah ؓ ⁸⁹ | 18. `Awf Ibn Mâlik ؓ ⁹⁷ |
| 9. `Umar ؓ ⁹⁰ | 19. Yazîd Ibnul Aswad ؓ ⁹⁸ |
| 10. Ibn Abî Awfâ ؓ ⁹¹ | 20. Al-Mugîrah Ibn Shu`bah ؓ ⁹⁹ |

⁸³ رواه البخاري تعليقا ص ٨٦٣ (٥٨٠٣) و قال الحافظ: قد روينا موصولا في مسند مسدد... الخ و في تاريخ بغداد (٢٠٨/٨) مثله .

⁸⁴ قال الهيثمي في المجمع (٨٥٤٧): رواه الطبراني في الكبير وحيد هذا إن كان ابن الربيع فهو ضعيف جدا و إن كان غيره فلم أعرفه .

⁸⁵ ابن داود ص ٢٥٤ (١٨٢٨) و أحمد ٣١/٢ و قال الأرنؤوط: حديث صحيح

⁸⁶ مسلم ص ٦٨ (١٦٠)

⁸⁷ الطبراني ١٣٥/٩ و عبد الرزاق ٢٢١/٣ و صححه الهيثمي في المجمع (٨٥٥).

⁸⁸ ابن جعد ص ٩١ و البيهقي ٢٧٢/٣ و تاريخ الطبري ٢٦٢٧

⁸⁹ ابن سعد ١٣٣/٦ و رجاله موثقون

⁹⁰ ابن أبي شيبة ٣٧/٦، البداية النهاية ٨٧/٧ و في مسند الروماني ١٩٠/١ نحوه

⁹¹ ابن سعد ٢٢٦/٤ و سكت عنه الحافظ في الدرابة ٢٢٢/٢ و له شاهد في مسند ابن أبي أوى ١٢٩/١

⁹² البداية و النهاية ١٨٦/٨

⁹³ أسد الغابة ٣٥١/٣

⁹⁴ أسد الغابة ٧٤٦/٣ و تاريخ دمشق ٨٠/٢٧

⁹⁵ أسد الغابة ٧٤٦/٣ و تاريخ دمشق ٨٠/٢٧

⁹⁶ العليل لأحد ٣٠٦/٢ و الآحاد و المثاني ٢٧٩/٢ و رجاله موثقون و يرويه ما في طبقات المحدثين بإصبهان

٣٣٤/٣ و ما رواه الطبراني في الكبير ١٩/٣

The following Tâbi'în have been reported to have worn the burnus:

- | | |
|--|--|
| 1. Shurayh ¹⁰⁰ | 12. 'Abdullâh Ibn 'Awn ¹¹¹ |
| 2. Sa'id Ibn Jubayr ¹⁰¹ | 13. Anas Ibn Sîrîn ¹¹¹ |
| 3. Nâfi' ¹⁰² | 14. 'Abdur Rahmân Ibn Yazîd ¹¹² |
| 4. Mutarrâf ¹⁰³ | 15. 'Ubaidah Ibn 'Abdullâh ¹¹³ |
| 5. 'Alqamah ¹⁰⁴ | 16. Muhammad Ibn 'Alî ¹¹⁴ |
| 6. Masrûq ¹⁰⁵ | 17. Zubaid Al-Yâmî ¹¹⁵ |
| 7. Aswad ¹⁰⁶ | 18. Rabî' Ibn Khutaim ¹¹⁶ |
| 8. Sâlim ¹⁰⁷ | 19. 'Amir Ibn 'Abdullâh ¹¹⁷ |
| 9. Sa'id Ibnul Musayyab ¹⁰⁸ | 20. Abû Muslim Al-Khowlânî ¹¹⁸ |
| 10. Musâ Ibn Talhah ¹⁰⁹ | 21. Sa'id Ibn Abul Hasan ¹¹⁹ |
| 11. Muhammad Ibn Talhah ¹¹⁰ | 22. Marwân Ibnul Hakam ¹²⁰ |

⁹⁷ تاريخ دمشق ٥٢/٤٧

⁹⁸ أبو زرعة الدمشقي في تاريخه بسند صحيح. كذا في تلخيص الحبير ١٠١/٢

⁹⁹ قال الميمني في الجمع (١٠٣٧٧): رواه الطبراني و رجاله رجال الصحيح

¹⁰⁰ المصنف لابن أبي شيبة ٤٨/٦ و ابن سعد ١٩٠/٦ و رجاله رجال الصحيح

¹⁰¹ المصنف لابن أبي شيبة ٤٩/٦ و رجاله رجال الصحيح

¹⁰² أبو داؤد ص ٢٥٤ (١٨٢٨) ، أحمد ٣١/٢ و رجاله رجال الصحيح

¹⁰³ شعب الإيمان ١٦٦/٥ ، ابن سعد ١٠٥/٧ ، تهذيب الكمال ١٤٤/١٨ و رجاله رجال الصحيح

¹⁰⁴ المصنف لابن أبي شيبة ٢٩٨/١ و ابن سعد ١٥٢/٦ و رجاله رجال الصحيح

¹⁰⁵ المصنف لابن أبي شيبة ٢٩٨/١ و ابن سعد ١٣٩/٦ و رجاله رجال الصحيح

¹⁰⁶ ابن سعد ١٣٧/٦ و المصنف لابن أبي شيبة ٢٩٧/١ و رجاله رجال الصحيح

¹⁰⁷ أوجز المسالك ٢٠٢/٣ و ابن أبي شيبة ٢٩٨/١ و فيه أسامة بن زيد العلوي هو ضعيف

¹⁰⁸ ابن سعد ١٠٥/٥ و رجاله رجال الصحيح

¹⁰⁹ ابن سعد ١٢٥/٥ و رجاله ثقات

¹¹⁰ المستدرک للحاکم ٣٧٥/٣ و سکت عنه الذهبي

¹¹¹ ابن سعد ١٩٨/٧ و رجاله رجال الصحيح

The burnus was also worn by:

1. `Abdullâh Ibn Ummi Harâm ¹²¹
2. `Abdullâh Al-Yûnîni ¹²²
3. Musâhiq Ibn `Abdullah ¹²³
4. Abû Dalf ¹²⁴
5. `Afîr Ibn Zur'ah ¹²⁵
6. Muhammad Ibn Sûqah ¹²⁶
7. Habîb Ibn `Abdullâh ¹²⁷
8. Abû Bakr Ibn Ayyâsh ¹²⁸

¹¹² المصنف لابن أبي شيبة ٢٩٧/١ ابن سعد ١٧٥/٦ ورجاله رجال الصحيح

¹¹³ المصنف لابن أبي شيبة ٤/٦ ورجاله رجال الصحيح

¹¹⁴ المصنف لابن أبي شيبة ٢٥/٦ ورجاله ثقات

¹¹⁵ المصنف لابن أبي شيبة ٨١/٦ وابن سعد ٢٠٦/٦ ورجاله رجال الصحيح

¹¹⁶ الزهد لأحمد ص ٤٦٠ ورجاله ثقات إلا عبد الله بن زيد ذكره ابن حبان في الثقات

¹¹⁷ الزهد لأحمد ص ٣٢٦ ورجاله رجال الصحيح إلا محمد بن مصعب وقد وثق

¹¹⁸ الزهد لأحمد وسكت عنه الحافظ في تلخيص الحبير ١٠١/٢

¹¹⁹ ابن سعد ١٣٣/٧ ورجاله ثقات

¹²⁰ الأحاد والمثاني ٣٩٣/١

¹²¹ تاريخ دمشق ٨٠/٢٧

¹²² البداية والنهاية ١٤٢/١٣

¹²³ تاريخ دمشق ١٢٢/٣٦

¹²⁴ الروابي للوفيات (٢١٨١)

¹²⁵ تاريخ دمشق ٤٧٩/٤٠

¹²⁶ تاريخ دمشق ١٢٢/٣٦

¹²⁷ تهذيب الكمال ٣٧٤/٥

¹²⁸ الملل لأحمد ١٣٣/١ و تاريخ بغداد ٣٧٦/١٤

9. 'Amr Ibn Laith As-Saffâr ¹²⁹
10. 'Abdur Rahmân Al-A'mâ ¹³⁰
11. Hassân Ibn Mâlik ¹³¹
12. Yazîd Ibn Yazîd ¹³²
13. 'Abdullâh Ibn Mudrik ¹³³
14. Jundub As-Sayâqalah ¹³⁴
15. Khalîfah Al-Muayyad ¹³⁵ رَحْمَتُهُمُ اللهُ

May Allâh grant us all the ability to practise on this Sunnah as well, which is unfortunately neglected today, except by certain North African Muslims. I was greatly pleased during my visit to Algeria on seeing that the burnus is worn by the majority of the population, but the saddening part was that very few of them even knew it to be Sunnah.

May Allâh ﷻ guide us all to recognise the pure Sunnah of His Nabi ﷺ and to hold fast to it.

Âmîn

¹²⁹ سر اعلام النبلاء ٥١٧/١٢

¹³⁰ تاريخ دمشق ١٢٢/٣٦

¹³¹ تاريخ دمشق ٢٠٧/٣٨

¹³² تاريخ دمشق ١٢٢/٣٦

¹³³ تاريخ دمشق ٣٤/٣٣

¹³⁴ تاريخ دمشق ٣١٣/١١

¹³⁵ سر اعلام النبلاء ١٦/١٧

The number of panels in the topî

Some scholars hold that it is sunnah for the topî to have a certain number of panels, however they are unable to present any narrations to back their claim.

Despite an exhaustive search through hundreds of books on hadîth, commentaries of hadîth, history and sîrah (the biography of Nabî ﷺ), we were unable to find any mention of the number of panels on the topî of Nabî ﷺ or the Sahâbah ؓ.

Similarly, none of the great muhaddithîn and historians who discussed the topî of Rasûlullâh ﷺ ever discussed the number of panels.

If it was Sunnah to have a certain amount of panels in the topî, then definitely our illustrious muhaddithîn and `ulamâ would have mentioned it in their books, however we find the topî being worn for the last fourteen hundred years without anyone insisting on a specific style or pattern, thus we find the practice of the `Ummah showing that any type of topî may be worn.

We, however, found an extremely weak narration mentioning that Rasûlullâh ﷺ had a tall خماسية (khumâsiyyah) topî.

This was probably taken to mean a five-piece topî, however the following should be borne in mind:

1. This hadîth is so weak that certain scholars of hadîth have mentioned that it is not permissible to quote it, except to inform others of its weakness. One of its narrators used to fabricate ahâdîth! ¹³⁶

¹³⁶ فيه علل: الأولى - فيه ضحك ابن حجر، قال الدارقطني: كان يضع الحديث،

قال ابن حبان: لا يجوز الاحتجاج به ولا الرواية عنه إلا للمعرفة فقط

2. The scholars of hadîth and linguists have explained that *خماسية* concerns the length of the topî; none of them interpreted it to mean five-panelled.¹³⁷

This is an extremely trifling matter, yet it has led to a great amount of bickering and fruitless arguing.

It should be understood that whosoever wears a topî will, *Inshâ Allâh*, be rewarded for following the sunnah, regardless of the number of panels on it.

This discussion should not be misconceived as an attempt to stop the wearing of five-piece topîs or to classify them as bid'ah (innovation); all we are trying to show is that everything has been allocated its specific place in Islâm and should thus be kept in that place.

If anyone feels that a certain number of panels on the topî are Sunnah, then he should wear such a topî, however, no criticism should be directed towards those who don't wear such a topî especially when he has no proof to show it to be a Sunnah.

والله أعلم

و هذا الحديث مما لا يخفى على المتبحر في هذه الصناعة كيفيته، اهـ

وقال ابن عدي: كل رواياته من أكبر

الثانية- فيه عبد الله بن واقد، قال ابن حجر: متروك

الثالثة- فيه اضطراب من وجوه

¹³⁷ قالوا: ثوب خماسي أي طوله خمسة، كذا في لسان العرب. و في النهاية و مجمع بحار الأنوار
للشيخ طاهر الكجران: الخماسية ما كان قدره خمسة أشبار. اهـ ويشهد لهذا المعنى روايات أخر

A heart-rending incident

Hâfiz Ibn Kathîr in his celebrated work *Al-Bidâyah wan Nihâyah* (Vol. 8 Pg. 186) and Imâm Tabarî in his *Târikh* (Pg. 2756) have mentioned a narration which brings to our notice the great emphasis laid on the topî by the Sahâbah ﷺ and by the family of Nabî ﷺ.

When Hadhrat Husain ﷺ, the beloved grandson of Nabî ﷺ, was attacked during the Battle of Karbalâ, he was struck on the head by a sword as a result of which his burnus (hood) became filled with blood. He removed this burnus and called for a topî (and according to another narration a turban).

The extreme importance attached by Hadhrat Husain ﷺ to the topî even at this crucial moment, speaks volumes of the emphasis given by the Sharî'ah to covering the head.

The material of the topî

Topîs of many different types of material were worn by Nabî ﷺ and the Salafus Sâlihîn (the pious predecessors viz. the Sahâbah ؓ and the Tâbi'în). The following are the different materials we found mention of in the books of hadîth and history, however we were unable to find an exact description of most of these materials.

A. Wool

'Abdur Rahmân Ibn Ziyâd ؓ narrates that Nabî ﷺ wore

فلسوة من المنظر السيجان

a black, woollen topî.¹

Ibn Mas'ûd ؓ narrates that Nabî ﷺ said:

كَانَ عَلَى مُوسَى يَوْمَ كَلَّمَهُ رَبُّهُ وَكَمَّةٌ صَوْفٍ

Mûsâ ؑ wore a woollen topî when he spoke to Allâh.²

The following great personalities wore woollen topîs:

1. Ibn 'Umar ؓ³
2. Anas ؓ⁴

¹ رواه البلاذري في تاريخه, كنا في سبل الهدى ٧/٢٨٧.

² الترمذى و مر التفصيل في "باب الكمة" رقم ١

³ ابن سعد ٧/١٩٨ و رواه ثقة

⁴ تاريخ بغداد ٨/٢٠٨

3. Aswad⁵
4. `Abdullâh Ibn `Awn⁶
5. Anas Ibn Sîrîn⁷ رَحْمَهُمُ اللهُ

`Allâmah Suyûfî رحمه الله writes: "It seems that the topî generally worn by Nabî ﷺ was of cotton or of wool."⁸

B. Green-striped Yemenî material (الْحَبْرَة)

Allâmah Abû Shaikh رحمه الله writes:

عن ابن عباس رضي الله عنهما: كان لرسول الله ﷺ ثلاث قلائس. قطنسوة بيضاء مضرية وقطنسوة برد حبرة وقطنسوة ذات آذان يلبسها في السفر فرمما وضعها بين يديه إذا صلى

ibn `Umar رضي الله عنهما narrates that Rasûlullâh ﷺ had 3 topîs: (from amongst hem was) a green-striped topî of Yemenî material.⁹

Abdullâh Ibn `Awn also wore a similar topî.¹⁰

⁵ المصنف لابن أبي شيبة ٢٩٧/١ و ابن سعد ١٢٧/٦ و رجاله رجال الصحيح

⁶ ابن سعد ١٩٨/٧ و رواه ثقة

⁷ ابن سعد ١٩٨/٧ و رواه ثقة

⁸ الخاوي للفتاوي ٨٣/١

⁹ أبو الشيخ في أخلاق النبي ص ١٠٤ و من التفصيل في "باب الأبيض" رقم ٢

¹⁰ ابن سعد ١٩٨/٧ و رجاله ثقات إلا بكار بن محمد قال البزار يكرهون فيه

C. Khaz- A blend of silk and wool

This type of material was very common and is permissible on condition that the silk content is less than the wool content.¹¹

Imâm Mâlik رحمه الله has mentioned that the Sahâbah ؓ would wear topîs of a blend of silk and wool.¹²

This type of topî is reported to have been worn by:

- | | |
|--------------------------------------|----------------------------------|
| 1. Wâbisah ؓ ¹³ | 6. Sha`bî ¹⁸ |
| 2. Anas ؓ ¹⁴ | 7. Mûsâ Ibn Talhah ¹⁹ |
| 3. Abû Mûsâ Ash`arî ¹⁵ ؓ | 8. Qâdhî Shurayh ²⁰ |
| 4. Imâm Mâlik ¹⁶ | 9. Rabîah ²¹ |
| 5. Qâsim, Ibn Muhammad ¹⁷ | 10. Abû `Ubaidah ²² |
| | 11. Ibn Abî Awfâ ؓ ²³ |

¹¹ مجمع بحار الأنوار

¹² التمهيد ٢٣٩/١٣

¹³ البيهقي ٢٨٨/٢ بسند صحيح جدا وقد مر التفصيل في "باب الأغر" رقم ٢

¹⁴ رواه البخاري تعليقا ص ٨٦٣ (٥٨٠٣) وقال الحافظ: وصله مسند القتح ٢٧٢/١٠

¹⁵ السنن الكبرى للبيهقي ٢٧٢/٣

¹⁶ شعب الإيمان ١٦٥/٥

¹⁷ ابن سعد ١٤٤/٥ و رجاله رجال الصحيح

¹⁸ ابن سعد ٢٦٤/٦ و رجاله رجال الصحيح

¹⁹ ابن سعد ١٢٥/٥ و رجاله ثقات

²⁰ ابن سعد ١٩٠/٦ و رجاله رجال الصحيح

²¹ التمهيد ٢٦١/١٤

²² ابن سعد ٢٣٧/٦

D. A leather topî (الأسماط)

Ibn `Abbâs ؓ narrates:

كان لرسول الله ﷺ فلتسوة أسماط - أي جلود - وكان فيها ثقبه

Nabî ﷺ had a leather topî, which had a hole in it.²⁵

Abû Salîf ؓ also reported seeing Nabî ﷺ wearing a leather topî.²⁶

A leather topî was also worn by Nâfi' Ibn Jubayr Ibn Mut'im.²⁷

E. A Shâmî (Syrian) topî

Abû Hurairah ؓ narrates:

رأيت رسول الله ﷺ وعليه فلتسوة بيضاء شامية

'I saw Rasûlullâh ﷺ wearing a white Syrian topî.²⁸

²³ ابن سعد ٢٢٦/٤ وسكت عنه الحفاظ في الدراية ٢٢٢/٢ وله شاهد في مسند ابن أبي أولي ١٢٩/١

²⁴ أصل السَّمْطُ: أن يُتْرَع صوفُ الشاة المذْبُوحَة بالماءِ الحارِ فلذا فسره الشامي الصالحى هنا بأن المراد "جلود"

²⁵ رواه أبو الحسن البلاذري في تاريخه، كذا في سبل الهدى ٧/٢٨٤

²⁶ الآحاد والمناقب ٣/٣٠٣ وفيه عبد الله بن يزيد البكري قال أبو حاتم: ضعيف الحديث ذاهب الحديث

²⁷ ابن سعد ١٥٨/٥ ورجاله رجال الصحيح

²⁸ أبو الشيخ في أسنن النبي ص ١٠٤ و السند ضعيف جدا ولكن له شواهد

A similar narration is reported by `Aishah رضي الله عنها.²⁹

`Abdur Rahmân Ibn Yazîd and Abu Mushir رضي الله عنهما are also narrated to have worn similar topîs.³⁰

F. A Fox-skin topî (الثعالب)

A topî of fox-skin or lined with fox-skin was worn by:

1. Dhahhâk³¹
2. Abul `Âliyah³²
3. Ibrâhîm An-Nakha`î رضي الله عنه³³

Ibrâhîm An-Nakha`î also wore a topî of sable.³⁴

Note: Any animal skins to be worn will first have to be tanned and will thus be rendered fâhir (pure). Pigskin however, cannot be worn even if it is tanned.

G. A Misrî (Egyptian) topî

A Misrî topî is reported to have been worn by:

1. Alî رضي الله عنه³⁵

²⁹ أبو الشيخ ص ١٠٤، قال العراقي: هو أجود الأساتيد في القلائس، كذا في الإتحاف ٧/ ١٢٩

³⁰ المصنف لابن أبي شيبة ٢٩٧/١ و ابن سعد ١٧٥/٦ و رجاله رجال الصحيح و تاريخ دمشق ٣٣/ ٤٣٤

³¹ المصنف لابن أبي شيبة ٤٩/٦ و رجاله مؤتفون

³² المصنف لابن أبي شيبة ٦٢/٢ و ابن سعد ٨٣/٧ و رجاله رجال الصحيح

³³ ابن سعد ٢٨٧/٦ و رجاله رجال الصحيح إلا أبا الميثم وهو صدوق

³⁴ المصنف لابن أبي شيبة ٤٩/٦ و ابن سعد ٢٨٧/٦ و رجاله رجال الصحيح

³⁵ ابن سعد ٢٢/٣ و ستده ضعيف

2. Abû Dardâ رضي الله عنه ³⁶
3. `Umar Ibn `Abdul `Azîz ³⁷
4. Makhûl ³⁸
5. Rajâ Ibn Haywah ³⁹
6. Maymûn Ibn Mahrân ⁴⁰
7. `Alî Ibn Husain رضي الله عنهم ⁴¹

The wearing of an Egyptian topî has been attributed to Nabî ﷺ in the book 'Subulul Hudâ' (Vol. 7 Pg. 284) but it seems to be an error as the same hadîth appears in other books⁴² with the word مضربة (double-layered) in place of مصرية (Egyptian).

And Allâh knows best.

(The above was written in the first edition while the following paragraph has been added to this edition)

I later found that Shaikh `Abdul Karîm Ar-Râfi`î mentioned in his book "At-Tadwîn fî Akbâri Qazwîn" that he saw Ibn `Abbâs رضي الله عنه in a dream and asked him whether the topî of Nabî ﷺ was مضربة (double-layered) or was it مصرية (Egyptian) as certain people claim? Ibn `Abbâs رضي الله عنه answered that it was مضربة (double-layered).⁴³

³⁶ ابن عساکر ۱۹۷/۸

³⁷ تاریخ دمشق ۳۶۰/۶۰ و ۴۱/۶۷

³⁸ تاریخ دمشق ۳۶۰/۶۰

³⁹ تاریخ دمشق ۳۶۰/۶۰

⁴⁰ تاریخ دمشق ۳۶۰/۶۰

⁴¹ المصنف لابن أبي شيبة ۳۳/۶ و رجاله مرتقون

⁴² أخلاق النبي ص ۱۰۴ و المغني عن حمل الأسفار ۲۷۶/۲

⁴³ التدوين في أخبار قزوين ۴۰۰/۱

Note: While dreams, even of great 'ulamâ like 'Allamah Al-Râfi'î do not constitute proof in Sharî'ah (Islamic Law), yet it helps confirm that what seemed a mistake was really one.

H. A Turkish topî (التركي)

A Turkish topî was worn by:

1. Ayyûb Sakhtiyânî⁴⁴ رحمه الله
2. Imâm Mâlik⁴⁵ رحمه الله

We were unable to find an exact description of the Turkish topîs worn at that time, however the former Grand Muftî of Pakistân, Muftî Muhammad Shafi' رحمه الله passed the following fatwâ regarding the Turkish topîs presently being worn in the Indo-Pak sub continent:

“ It is permissible to wear a Turkish topî when not in salâh, however the 'Ulamâ should preferably not wear it. It is inappropriate to perform or lead the salâh wearing one, as firstly, it is completely red. The preferred ruling regarding completely red clothing is that it is makrûh tanzîhî. Secondly, this topî is generally worn in our country by those who don't follow a mazhab.”⁴⁶

If any of these two negative aspects are found, then one should refrain from wearing these topîs. If, however no such drawbacks exist, then there will be nothing wrong in wearing a Turkish topî.

⁴⁴ حلية الأولياء ١٠/٣ و تاريخ الإسلام للذهبي ٢٨٢/٨

⁴⁵ الدنياج الذهب ص ٦٠

⁴⁶ إمداد المفتين (أردو) ٩٨١/٢ , فتاوى دار العلوم (مكمل و مبرور) ١٥٩/٣

This was also mentioned by Muftî Kifāyatullāh⁴⁷ and Moulānā Rashīd Ahmad Ganghohī رَحْمَهُمَا اللهُ⁴⁸.

I. A thick double-layered topî with padding in-between (قلنسوة مضربة مبطنة)

عن ابن عباس ؓ: كان لرسول الله ﷺ ثلاث فلانس. قلنسوة بيضاء مضربة وقلنسوة برد حبرة وقلنسوة ذات آذان... إلخ ✓

Ibn `Abbās ؓ has narrated that Nabî ﷺ had 3 topîs: A white, double-layered topî, a green-striped topî of Yemenî cloth and one with earflaps.⁴⁹

This type of topî was also worn by:

1. Anas Ibn Mâlik ؓ⁵⁰
2. `Uthmân ؓ⁵¹
3. Abû Dardâ ؓ⁵²
4. Abul `Āliyah⁵³

⁴⁷ كفاية المفتي (أردو) ١٥٣/٩

⁴⁸ فتاوى رشيدية (أردو) ص ٥٧٢، تأليفات رشيدية ص ٤٨٠

⁴⁹ أهر الشيخ في أخلاق النبي ص ١٠٤ و قد مر في "باب الأبيض" رقم ٢ و له شاهد عند ابن عساکر و الرويان

⁵⁰ رواه البخاري تعليقا (٥٨٠٣) و قال الحافظ: "قد روياه موصولا في مسند مسدد."

⁵¹ الجرح و التعديل ١١٩/٩ ولكن ما كان في قلنسوته حشور

⁵² الدعامة عن ابن عساکر ولكن عند ابن عساکر ١٩٧/٨ "مضربة" بدل "مضربة"

⁵³ ابن سعد ٨٣/٧ المصنف لابن أبي شيبة ١٦٠/٢ و رجاله رجال الصحيح

5. Imâm Ahmad Ibn Hambal⁵⁴
6. Rabî'ah Ar-Râ'î⁵⁵
7. Ibrâhîm An-Nakha'î رحمه الله⁵⁶

J. A buttoned topî (المزورة)

'Allâmah Zhahabî narrates:

عن جعفر بن محمد عن أبيه عن جده رضي الله عنه :

أن رسول الله ﷺ كان يلبس القلانس البيض و المزورات و ذوات الأذان

“Nabî ﷺ used to wear white topîs as well as buttoned ones and also topîs with earflaps.”⁵⁷

(This is a very weak narration)

Anas Ibn Mâlik رضي الله عنه was also seen wearing a buttoned topî.⁵⁸

'Uthmân رضي الله عنه would wear a topî which was (strapped and) buttoned around his neck.⁵⁹

⁵⁴ سير أعلام النبلاء ٢٠٩/١١

⁵⁵ التمهيد ٢٣٩/١٤

⁵⁶ ابن سعد ٢٨٧/٦ و رجاله رجال الصحيح

⁵⁷ أورده الذهبي في سيرته ص ٤٩١ و فيه عاصم بن سليمان فقال الذهبي: عاصم هذا هو البصري متهم بالكذب. و عزاه الشامي في سبل الهدى ٧ / ٢٨٥ إلى ابن عساكر و لكنني

لم أجده في بحث القلانس من المطبوع فلعله سقط منه لأنه في المختصر ٢٢٣/٢

⁵⁸ عبد الرزاق ١٩٠/١ و البيهقي في السنن الكبرى ١ / ٢٨٥ و فيه سعيد بن عبد الله،

قال أبو حاتم: ليس بالقوي

⁵⁹ الجرح و التعديل ١١٩/٩

K. Thin Topîs

Thin topîs were worn by:

1. `Alî ؑ⁶⁰
2. `Abdullâh Ibn `Umar ؑ⁶¹
3. Hammâd Ibn Zayd⁶²
4. Sa`îd Ibnul Musayyab⁶³
5. Anas Ibn Sîrîn⁶⁴
6. `Abdullâh Ibn `Awn رحمه الله⁶⁵

L. Cotton Topîs

Imâm Ahmad Ibn Hambal رحمه الله wore a cotton topî.⁶⁶

`Allâmah Suyûtî رحمه الله writes: "It seems that the topî generally worn by Nabî ؑ was of cotton or of wool."⁶⁷

⁶⁰ ابن سعد ٢٢/٣ و رجاله رجال الصحيح

⁶¹ ابن سعد ١٩٨/٧ و رواه ثقة

⁶² ابن سعد ٢١٠/٧ و رجاله رجال الصحيح

⁶³ ابن سعد ١٠٥/٥ و رجاله موثقون

⁶⁴ ابن سعد ١٩٨/٧ و رواه ثقة

⁶⁵ ابن سعد ١٩٨/٧ و رواه ثقة

⁶⁶ سر أعلام النبلاء ٢٠٩/١١

⁶⁷ الخوارى للفتاوى ٨٣/١

M. Embroidered topîs

The following personalities are narrated to have worn embroidered topîs:

1. Al-Mas'ûdî ⁶⁸
2. Sa'îd Ibn Abul Hasan ⁶⁹
3. Abû Qursâfah ⁷⁰ رحمه الله

The great Khalîfah, Hârûn Ar-Rashîd, used to wear a topî on which was ascribed:

غازٍ حاجٍ
 "I am a warrior; I am a pilgrim" ⁷¹

N. The Tâqîyyah (الطاقية)

The Tâqîyyah is a white cotton-skullcap. The Egyptians also call it the Arraqîyyah (عرقية). It came into vogue before 100 A.H. but gained popularity much later, especially in Egypt.

The following personalities were accustomed to wearing it:

1. Ahmad Ibn Muhammad Al-Baghdâdî ⁷²
2. Mahmûd Diwân ⁷³
3. Ibrâhîm Ar-Raqî (702 AH) ⁷⁴

⁶⁸ العقلي ٣٣٦/٢ و رجاله ثقات

⁶⁹ ابن سعد ١٣٢/٧ و رجاله ثقات

⁷⁰ العليل و معرفة الرجال لأحمد ٣٥٦/٢

⁷¹ تاريخ الطبري ١٠٦/١٠

⁷² المتظم ٣٥٦/١٠، تذكرة الحفاظ ٤/١٢٨٥

⁷³ الدرر الكامنة لابن حجر ١٠٥/٦

4. Ibn Wazîr (730 AH)⁷⁵
5. Abul Fayyâdh Al-Jamâlî (783AH)⁷⁶
6. `Abdul Qâdir Dowst Jîrî (561 AH)⁷⁷
7. Ibn Nahhâs (698 A.H.)⁷⁸
8. Hâfiz Abû Zakariyâ (+-700 A.H.)⁷⁹ رحمهم الله

The tâqîyah of `Allâmah Ibn Taymîyah رحمه الله was sold for 500 dirhams (silver coins), after his death.⁸⁰

O. A topî of felt (اللباد)

The great scholar, Ibn `Abdus Salâm, is reported to have worn a topî of white felt.⁸¹

⁷⁴ الدرر الكامنة لابن حجر ١٣/١

⁷⁵ الدرر الكامنة لابن حجر ٤٤٢/٥

⁷⁶ الدرر الكامنة لابن حجر ٥٠٠/٥

⁷⁷ سمر أعلام النبلاء ٤٤٩/٢٠

⁷⁸ معجم الشيوخ للذهبي ١٣٧/٢

⁷⁹ كتاب المغرب في حلى المغرب (١٥٠)

⁸⁰ البداية و النهاية ١٣٦/١٤

⁸¹ در الغمامة ص ٢٠

P. A topî with holes

In spite of an exhaustive search we were unable to find any mention of a topî with many holes pierced in it. However 'Abdullâh Ibn 'Abbâs رضي الله عنه narrates:

كان لرسول الله ﷺ قلنسوة أسماط - أي جلود - و كان فيها ثقبه

"Rasûlullâh ﷺ had a topî of leather, which had a hole in it."⁸²

The great scholar, Abû Bakr Ibn 'Arabî رحمه الله has written in his commentary of Tirmizî, 'Âridhatul Ahwazhî:

"The ruling regarding topîs is that they should be flat, not domed, however if one feels that he needs to protect his head from the steam rising from it by making the topî dome-shaped with holes in it, then this can be done as a medical remedy and should not be done out of pride or to distinguish oneself from others."⁸³

However, as already mentioned, wearing any type of topî will, inshâ Allâh, allow one to accrue the reward of practising on the Sunnah of wearing a topî.

⁸² رواه أبو الحسن البلاذري في تاريخه، كذا في سبل الهدى ٧/ ٢٨٤. و له شاهد في حديث أبي سليط عند ابن

أبي عاصم في الأحاد و المتان ٣/ ٣٠٣ ولكن فيه ضعف شديد.

⁸³ عارضة الأحوذى ٧/ ٢٤٢

Q. Hard topîs

In addition to wearing topîs of soft material it was the practice of Nabî ﷺ and the Sahâbah ؓ to wear topîs of hard material. This may be deduced from the following:

- 'Abdullâh Ibn 'Abbâs ؓ mentions that Rasûlullâh ﷺ had a topî of leather.⁸⁴
- The many narrations showing the wearing of thick topîs, containing padding and an inner lining.
- The narrations concerning the high topîs worn by our Salafus Sâlih also indicate that those topîs were of firm and solid materials thereby enabling them to stand up high and not fall in.
- The use of the topî as a sutrah (barrier) also bears out the same point.
- The hadîth of Anas Ibn Malik ؓ that when performing wudhû, Nabî ﷺ would lift up his turban and make masah underneath it, without the turban unravelling.⁸⁵
- A hadîth to this effect, narrated by 'Atâ' Allah⁸⁶.
- Lifting the turban and making masah beneath it has also been narrated as the practice of:
 1. Ibn 'Umar ؓ⁸⁷
 2. Ibrâhîm An-Nakha'î ؓ⁸⁸

⁸⁴ رواه أبو الحسن البلاذري في تاريخه، كذا في سبل الهدى ٧/ ٢٨٤

⁸⁵ أبو داود ص ١٩ (١٤٧)، ابن ماجه ص ٤١ (٥٦٤)، الحاكم ١/ ١٦٩ و فيه أبو يعقوب
بمهور ولكن سكت عنه أبو داود و المنذري فهو صالح.

⁸⁶ ابن أبي شيبة ٣٦/١ مرسلا و رجاله رجال الصحيح، قال البيهقي ١/ ٦١: قد روينا معناه
موصولا في حديث المغيرة.

⁸⁷ الدارقطني في سننه ١/ ١٠٧ و قال الشيخ عظيم آبادي في تعليقه: إسناده صحيح.

It would only have been possible to lift the turban off the head without it unravelling, if the topî on which it was tied was made of a firm material.

This is also borne out by the following statement of Shaikh Ibn `Arabî , “A turban without a topî underneath is not very stable as it could unravel especially during wudhû. By tying it on a topî, the turban becomes steady and its shape is greatly enhanced.”⁸⁹

These benefits mentioned by `Allâmah Ibn `Arabî رَحِمَهُ اللهُ can only be accrued if the topî is hard. A turban on a soft topî normally unravels when the topî is removed and doesn't really improve the shape.

⁸⁸ ابن أبي شيبة ٣٦/١ ورجاله رجال الصحيح.

⁸⁹ عارضة الأحرذي ٢٤٤/٧ و القطعة الأخرى من شرح المناوي على الشعالل ٢٠٣/١

The Khalîfah's tolerance

Ubaidullâh ibn Sulaimân, the minister of the Khalîfah Al-Mu'tadhid, mentions:

I was once in the presence of the Khalîfah while a servant was swatting the flies that were around him. A sudden slip of the hand caused the swatter to knock off the Khalîfah's topî. I watched with a deep sense of foreboding growing within me, fearing the consequences of this deadly blunder.

However, the Khalîfah simply placed the topî back on his head and said to the other servants, "Tell this unfortunate one to take a rest. It seems that we caught him dozing. In the future, increase the number of servants appointed to operate the fly-swatters."

The Minister says that I then began praising the Khalîfah and thanking him for his tolerance, but he simply replied, "This poor soul did not do it willfully, he just happened to doze off."

Punishment and reproach are only for one who intentionally commits a wrong not for one who blunders or errs."⁹⁰

Mujâlid says: I once asked Sha'bî the reason for it being popular amongst the people that Qâdhî Shurayh is craftier and wilier than a fox. Sha'bî replied: The reason is that when Shurayh would go out (in the fields) to perform salâh a fox would stand in front of him and imitate him, thus distracting him from his salâh. When this became too much for Shurayh, he removed his kurta and placed it on a pole, putting his turban and topî on top of it (thus creating a dummy). The fox came and stood in front as normal and thus wasn't prepared for Shurayh who caught him from behind. This is why he is said to be craftier and wilier than a fox. (Tahzîbul Kamâl Vol.12 Pg. 444)

When should the topî be worn?

Although it was the practice of Rasûlullâh ﷺ and the Sahâbah ؓ to cover their heads at all times, special emphasis was given to covering the head during the following occasions:

A. When performing salâh

Imâm Bukhârî, رحمه الله, in his Sahîh, mentions the statement of Hasan Basrî رحمه الله :

كان القوم يسجدون على العمامة و القلنسوة

“The Sahâbah ؓ would perform sajdah (prostrate) on turbans and topîs.”¹

Wâil Ibn Hujr ؓ mentions that he performed salâh with Nabî ﷺ and the Sahâbah ؓ who were wearing burnuses (i.e. covering their heads with hoods).²

Ibrâhîm An-Nakha'î رحمه الله mentions that it was the practice of the Sahâbah ؓ to perform salâh wearing burnuses.³

Faltân Ibn 'Âsim ؓ mentions that he found Nabî ﷺ and the Sahâbah ؓ performing salâh wearing burnuses.⁴

¹ البخاري تعليقا - باب السجود في شدة الحر ص ٥٦ - و حزم به و معلوم أن تعليقات البخاري مقبول إذا حزم به وأما قول الحافظ وصله ابن أبي شيبة (٢٩٨/١) فليس في المطبوع ذكر القلنسوة ولا عند عبد الرزاق ٤٠٠/١ ولا البيهقي ١٠٦/٤ و الله أعلم

² ابن خزيمة ٢٣٣/١ و قال عمقه: إسناده صحيح، و رواه أبو داود ص ١٠٥ (٧٢٨)

³ المصنف لعبد الرزاق ٤٠١/١ و رجاله رجال الصحيح

This shows us that performing salâh with the head covered was the practice of all the Salafus-Sâlih (pious predecessors).

Narrations explicitly mentioning that the following great personalities were seen performing salâh with their heads covered:

1. 'Abdullâh Ibn 'Umar رضي الله عنه⁵
2. Suwayd Ibn Gafalâh رضي الله عنه⁶
3. Shurayh⁷
4. 'Alqamah⁸
5. Aswad⁹
6. Masrûq¹⁰
7. Abû Mushir¹¹
8. 'Abdur Rahmân Ibn Yazîd¹²
9. Sa'îd Ibn Jubayr¹³
10. Ahmad Ibn Abî Hawârî¹⁴
11. Sâlim Ibn 'Abdullâh¹⁵
12. 'Âmir Ibn 'Abdullâh¹⁶

⁴ رواه ابن قانع في معجمه (١٥٣٤) و أبو نعيم في تاريخ إصيهان ٥٦٧/٢ و الطبراني في الكبير و قال المشيخي في الجمع (٢٢٢٦): رجاله موثقون.

⁵ ابن سعد ١٣١/٤ و رجاله رجال الصحيح

⁶ ابن سعد ١٣٣/٦ و رجاله موثقون

⁷ المصنف لابن أبي شيبة ٢٩٧/١ و ابن سعد ١٩٠/٦ و رجاله رجال الصحيح

⁸ المصنف لابن أبي شيبة ٢٩٨/١ و ابن سعد ١٥٢/٦ و رجاله رجال الصحيح

⁹ ابن سعد ١٣٧/٦ و المصنف لابن أبي شيبة ٢٩٧/١ و رجاله رجال الصحيح

¹⁰ المصنف لابن أبي شيبة ٢٩٨/١ و ابن سعد ١٣٩/٦ و رجاله رجال الصحيح

¹¹ تاريخ دمشق ٤٣٤/٣٣

¹² المصنف لابن أبي شيبة ٢٩٧/١ و ابن سعد ١٧٥/٦ و رجاله رجال الصحيح

¹³ المصنف لابن أبي شيبة ٢٩٨/١ و رجاله رجال الصحيح

¹⁴ تاريخ دمشق ١٢٠/٤٩

¹⁵ أوجز المسالك ٢٠٢/٣ و ابن أبي شيبة ٢٩٨/١ و فيه أسامة بن زيد العلوي هو ضعيف

13. `Abdullah Ibn Mudrik¹⁷
 14. Imâm Ahmad Ibn Hambal¹⁸
 15. Ibn `Abdus Salâm¹⁹ رحمهم الله

The Fatwâ of Shaikh Rashîd Rîdhâ

The Egyptian scholar, Shaikh Rashîd Rîdhâ, the author of 'Tafsîrul Manâr', who in spite of being very famous for his modern thinking, authored the following article, which was published in the Egyptian magazine 'Al-Manâr'²⁰.

"While it could be considered correct to say that it is not Makrûh (disliked in Sharî'ah) to perform salâh with the head uncovered, its not being Makrûh is **only** applicable when performing salâh alone at home without forming a habit of leaving the head uncovered.

As for one who: -

- A. Makes a habit of leaving the head uncovered, or
- B. Keeps his head uncovered when performing salâh in jamâ'ah with others whose heads are covered, or
- C. Insists on leaving his head uncovered in the masjid in the presence of such people who dislike this action of his and will engage in his criticism

¹⁶ الزهد لأحمد ص ٣٢٦ و رجاله رجال الصحيح إلا محمد بن مصعب و قد وثق

¹⁷ تاريخ دمشق ٣٣/٣٤

¹⁸ سير أعلام النبلاء ١١/٢٠٩

¹⁹ در العمامة ص ٢٠

²⁰ السنن و المتدعات ص ٥٠

then in all these instances, it is makrûh (reprehensible) to leave the head uncovered.

The reason for the first instance being makrûh is that he has adopted a habit that is not backed by any legitimate proof. Rather what he is doing is in direct conflict to what was the accepted practice from the beginning of Islam.

The second instance is Makrûh because he is opposing the majority, which is forbidden in Islam.

As for the third instance, it is Makrûh because this person would be the cause of people falling into the sin of backbiting and this action will result in his becoming ill-reputed.

As for the statement that it is sometimes better to perform salâh with the head uncovered as this leads to greater humility, this is nothing but expressing one's opinion in a matter of Sharî'ah (Islamic Law) which does not accept anyone's subjective opinion (Some of our jurists disagree with him on this point). This argument can be challenged by the fact that it actually leads to one adopting a resemblance to the Christians and others who are in the habit of praying with their heads uncovered and it is well known that we have been prevented from imitating them even in habits (not to speak of acts of worship).

It can also be countered by the fact that the accepted trend around us is that the proper attire to be adopted when visiting the `Ulamâ and the pious, consists of (amongst others) a topî or turban."

The Fatwâ of `Allâmah Kowtharî

The following is a summary of a fatwâ by `Allâmah Muhammad Zâhid Kowtharî رَحِمَهُ اللهُ , a world-renowned Muhaddith and Faqîh who held a prominent post in the Ottoman Khilâfah in Turkey and who later went on to emerge as one of the greatest scholars Egypt has ever seen.

`Allâmah Kowtharî رَحِمَهُ اللهُ writes:

People often ask concerning the ruling of performing salâh bareheaded without an excuse. This question has come to the fore, due to the emergence of a group who seem to take delight in denying those actions, which are accepted by the Muslims and have been passed down from generation to generation. They strive hard to cause discord in the masjid and greatly resemble the Khawârij (a deviant sect which emerged in the time of `Alî ؑ) in that they lay great stress on trivial matters while ignoring major issues.

The ruling concerning the salâh of a person bareheaded without an excuse, it that it is valid if all the conditions and pre-requisites are met, however this is in direct conflict to what has remained the practice of all the Muslims throughout the ages.

It also entails emulation of the Christians in that they worship bareheaded, as is well known.

Allâh Ta`âlâ has ordered the Muslims:

خذوا زينتكم عند كل مسجد

“Adopt clothing of beauty when performing salâh”

Leaving the head uncovered is discarding this beauty.

Imâm Baihaqî رحمه الله narrates that Nabî ﷺ said: -

“When performing salâh, one should wear two items of clothing as the most deserving being for whom you should dress up, is Allâh.”²¹

Imâm Baihaqî رحمه الله has also mentioned the following incident.

Nâfi رحمه الله, the slave of Ibn `Umar ؓ says that Ibn `Umar ؓ saw him performing salâh wearing only one item of clothing. He rebuked him saying, “Have I not given you clothing?” “Yes, you have!” replied Nâfi. “So who,” asked Ibn `Umar ؓ “has more right that you dress up well for him? Allâh Ta`âlâ or the people!”²²

It is on this basis, that the fuqahâ (jurists) say that it is Makrûh (reprehensible) to perform salâh wearing such clothing in which one would not normally present oneself in front of those whom he holds in high esteem.

There exists absolutely no doubt in the fact that it has always remained the practice of the Muslims not to appear bareheaded in front of those whom they respect. In the very same way, salâh performed bareheaded would be reprehensible in the light of Sharî`ah.

²¹ السنن الكبرى ٢/٢٣٦

²² السنن الكبرى ٢/٢٣٦

A few doubts cleared

'Allâmah Kowtharî رحمه الله has also most graciously provided us answers to a few doubts, which arise on this topic.

1. *Misconception:* The âyah "Adopt clothing of beauty when performing salâh" was revealed to censure the disbelievers who would perform tawâf (circumambulate) around the Ka`bah, naked and has nothing to do with covering the head.

Answer: It is a well-known principle of Tafsîr (commentary of the Qur'ân) that an âyah is not restricted to the particular incident concerning which it was revealed. Rather it would encompass all such situations that fall under its scope. Therefore we find all the mazhâhib are unanimous on the point that it is mustahab (preferable) to wear a topî (or turban), upper garment and lower garment when in salâh. This is mentioned by Imâm Nawawî رحمه الله in Al- Majnû' and by 'Allâmah Halbî رحمه الله in Sharhul Muniyah.²³

2. *Misconception:* The âyah concerns covering the private parts, not the head.

Answer: 'Allâmah Abû Hayyân, the renowned Mufasssîr (commentator of the Qur'ân), has beautifully explained this point in the following manner: -

"The order to adopt 'beauty', in this ayah, is specific to salâh. Therefore 'beauty' cannot refer to covering the private parts

²³ المجموع ۱۷۵/۳، غنية المستملی ص ۲۱۴

since we are ordered to cover them at all times, not only during salâh. 'Beauty' will therefore, in this case, have to mean something else viz. that with which one beautifies himself." ²⁴

Thus we can say without any doubt that the covering of the head is part of 'beauty' and this has always been the custom from the early days of Islâm. It is for this reason that in no time or place has this ever been seen (in the past) that the Muslims are forming the rows for salâh, bareheaded. Anyone who denies this is just being pigheaded. We hereby understand that there exists no proof at all to show that 'beauty' does not include covering the head.

3. *Misconception:* It is Sunnah to perform salâh bareheaded as Nabî ﷺ performed salâh without a topî. It is reported that he would remove his topî and place it as a sutrah (barrier) in front of him during salâh.

Answer: It is mentioned in Sharhush Shamâil and other books that this narration is weak; therefore no attention should be given to it. It has not been mentioned in any of the reliable collections of hadîth, so how can it contest the covering of the head in salâh, which has remained the accepted practice of the Muslims throughout the ages! Yes, we do find that Hadhrat 'Umar ؓ would stop the women slaves from covering their heads, so those who insist on keeping their heads open, probably count themselves among the women slaves and would like to emulate them during salâh, as this is not becoming of men.

(If we do accept that Nabî ﷺ used his topî as a sutrah, then we find that `Allâmah Munâwî has mentioned that this was at an instance when Nabî ﷺ did not have anything else to use as a sutrah. ²⁵ This was done to show that it is permissible to perform salâh without a topî, even though this would be makrûh for us, not for Nabî ﷺ. This is similar to the instances where Nabî ﷺ urinated or drank standing. These actions are makrûh for us, but were carried out by Nabî ﷺ to show that they are not harâm. *The paragraph between the parentheses is by the author not by `Allâmah Kowtharî*)

4. *Misconception*: The head is left uncovered during Haj; there should therefore be nothing wrong with leaving it uncovered during salâh.

Answer: Haj is a unique act of worship performed at a specific time and place; therefore leaving of the head uncovered at other times cannot be established from it.

The gist is that it is not proven that Nabî ﷺ ever performed salâh bareheaded without an excuse, whereas leaving the head uncovered when praying is the habit of the Christians. ²⁶

²⁵ فيض القدير (٧١٦٨)

²⁶ مقالات الكوثري ص ١٧٠

B. When entering the toilet

Imâm Baihaqî رحمه الله mentions:

عن عائشة رضي الله عنها قالت: كان رسول الله ﷺ إذا دخل الخلاء غطى رأسه

و إذا أتى أهله غطى رأسه

'Aishah رضي الله عنها narrates that when Nabî ﷺ entered the toilet he would cover his head.²⁷

Imâm Baihaqî رحمه الله also reports:

عن حبيب بن صالح رحمه الله مرسلًا: كان رسول الله ﷺ إذا دخل الخلاء

لبس حذاءه و غطى رأسه

Habîb Ibn Sâlih رحمه الله reports that when Nabî ﷺ entered the toilet, he would wear shoes and cover his head.²⁸

²⁷ رواه البيهقي في السنن الكبرى ١ / ٩٦ و قال: هذا الحديث أحد ما أنكر على محمد بن بونس الكندي. و قال ابن عدي ٧ / ٥٥٥ وهذا لا أعلمه رواه غير الكندي بهذا الإسناد... الخ. قال النووي في المجموع ٢ / ١١٣ في حديث الكندي: هو ضعيف. قال العبد الضعيف: تابعه أبو خالد يزيد العمى عند ابن الأعرابي في كتاب المعجم (١٠٨٥) و تابعه أيضا علي بن حيان عند أبي نعيم في الحلية ٧ / ١٥٨ فهو قوي إن شاء الله.

²⁸ رواه البيهقي في السنن الكبرى ١ / ٩٦ عن حبيب بن صالح مرسلًا و قال المناوي في فيض القدير (٦٦٦٧): فيه أبو بكر بن عبد الله قال الذهبي: ضعيف. و نقله النووي في المجموع ٢ / ١١٣ و قال: وقد اتفق العلماء على أن الحديث المرسل و الضعيف و الموقوف يتسامح به في فضائل الأعمال و يعمل بمقتضاه و هذا منها. اهـ و قال العزيمي ٤ / ٦١ قال الشيخ: حديث حسن لغروه.

Imâm Abdur Razzaq رحمه الله reports:

عن عائشة رضي الله عنها قالت: قال أبو بكر رضي الله عنه: "استحيوا من الله فإني لأدخل الخلاء فأقنع رأسي حياء من الله عز وجل"

'Āishah رضي الله عنها narrates that Abû Bakr رضي الله عنه said: "Show respect in front of Allah, for I certainly cover my head when entering the toilet, due to respect for Allah."²⁹

Covering the head with a topî when entering the toilet has also been narrated from:

1. Anas Ibn Mâlik رضي الله عنه³⁰
2. Abû Mûsâ Ash'arî رضي الله عنه³¹

'Allâmah Munâwî writes in his famous commentary 'Faidhul Qadîr' (Hadîth no.6667), explaining the reason for Nabî ﷺ covering his head upon entering the toilet:

حياء من ربه تعالى ولأن تغطية الرأس حال قضاء الحاجة أجمع لمسام البدن وأسرع للخروج الفضلات ولاحتتمال أن يصل شعره ريح الخلاء فيعلق به. قال أهل الطريق: ويجب كون الإنسان فيما لا يد منه من حاجته حتى يتحلل مستور

"It was done out of respect for Allâh and because covering the head when answering the call of nature causes the pores to contract

²⁹ ذكر العمال (٨٥١٤) عن سفیان، و رواه عبد الرزاق و هو في حياة الصحابة ٥٥٤/٢

و إعلاء السنن ٣٢٢/١ و قال البيهقي ٩٦/١: هو صحيح

³⁰ عبد الرزاق ١٩٠/١ و البيهقي في السنن الكبرى ٢٨٥/١ و فيه سعيد بن عبد الله

قال أبو حاتم: ليس بالقوي

³¹ المصنف لابن أبي شيبة ٣٤/١ و العلل لأحمد ٢٠٢/١ و رجاله رجال الصحيح

thereby allowing quicker emerging of faeces. It also prevents the bad smell of the toilet from getting onto the hair. The 'Ulamâ of Tasawwuf maintain that it is necessary for a person to be respectful, shy and concealed when answering the call of nature."

A highly authentic narration of Sahîhul Bukhârî also shows that covering the head while answering the call of nature was a norm in the time of the Sahabah ﷺ.³²

C. When eating

Farrqad ﷺ narrates:

أكلت مع رسول الله ﷺ و رأيت عليه قلنسوة بيضاء في وسط رأسه

"I ate with Rasûlullâh ﷺ and I saw a white topî placed on the centre of his head."³³

'Âishah ﷺ narrates that Rasûlullâh ﷺ said:

أكل كما يأكل العبد

"I eat in the manner a slave eats"³⁴

³² صحيح البخاري (٥٧٧) في قصة قتل أبي رافع . وانظر أثر الحديث الشريف محمد عوامه ص ١٤٧

³³ رواه ابن السكن في المعرفة عن محمد بن سلام عن الحسن، ذكره البشامي في سهل المندى

٢٨٤/٧ ونقله الحافظ في الإصابة ٥ / ٢٠٧ و سكت عنه

³⁴ قال الميمني في الجمع (١٤٢١٠): رواه أبو يعلى و إسناده حسن

It is therefore necessary for us to display our humility and subservience to Allâh Ta'âlâ while eating. Covering the head helps greatly in achieving this goal.

It should be borne in mind that it is not forbidden to eat with the head uncovered. Many people greatly exceed the bounds by laying too much stress on this point, while others insist on leaving it out completely. We are أمة وسطا i.e. Such a nation who neither exceed the bounds nor do we exercise any deficiency in Dîn.

D. When cohabiting

Abû Nuaim رحمه الله reports:

عن عائشة ؓ قالت: كان ﷺ إذا دخل الخلاء غطى رأسه
و إذا أتى أهله غطى رأسه

'Aishah ؓ narrates that when Nabî ﷺ entered the toilet he would cover his head and when cohabiting with his wives he would cover his head. ³⁵

Ummu Salamah ؓ also narrates that Nabî ﷺ would cover his head during cohabitation. ³⁶

³⁵ أبو نعيم في الخلية ١٥٨/٧ و مر التفصيل في "باب لبس القنطرة عند دخول الخلاء".

³⁶ قال العراقي: رواه الخطيب بإسناد ضعيف، الإتحاف ٣٧٢/٥ و فيض القدير (٦٥٣٦)

Covering the head on this occasion could also refer to wearing a scarf or shawl or even to covering ones body with a sheet.

This is supported by another narration of Ummu Salamah رضي الله عنها³⁷ and by an extremely weak narration of `Âishah رضي الله عنها wherein she mentions: "Whenever Nabî ﷺ cohabited with any of his wives he would cover his head with a shawl."³⁸

Imâm Ghazâlî رحمه الله has also mentioned this in his *Ihyâ `Ulûm Uddîn* (Vol. 2 Pg. 46).

E. When out in battle

Ibn `Abbâs رضي الله عنه mentions:

ويلبس ذوات الأذان في الحرب

"Rasûlullâh ﷺ would wear a topî with earflaps when out in battle."³⁹

Nabî ﷺ's wearing a topî in battle has also been narrated by:

1. `Abdul Rahmân Ibn Zayd رضي الله عنه⁴⁰
2. Makhûl رحمه الله⁴¹
3. Wâthilah Ibnul Asqa' رضي الله عنه⁴²

³⁷ تاريخ بغداد ١٦٢/٥ وفيه معروف أبو الخطاب وهو ضعيف ،

³⁸ أخلاق النبي ص ١٩٨ وفيه عماد بن القاسم الأسدي ضعيف جدا ،

³⁹ ابن عساکر وقد مر في "باب الطويلة"

⁴⁰ رواه البلاذري في تاريخه، كذا في سبل الهدى ٢٨٧/٧

⁴¹ رواه ابن أبي شيبه في مصنفه، كذا رمز له في الكور (٣٠١٢٠) ولكن لم أحده في

المطروح من المصنف، وهو في جامع الأحاديث والمراسيل (٢٠٠٣٧)

⁴² ابن عساکر ٧٨/٤٥ والخاروي للسيوطي ٤٠٥/١ والطبراني في الكبير ٦٢/٢٢ وقال الهيثمي

في المجمع (٧٩١٧) فيه بقبه وعمرو الشامي وبقية ثقة لكنه مدلس وعمرو لم أعرفه اهـ

In the same way we find Imâm Bukhârî رحمه الله narrating in his Sahîh, from Anas ؓ that when Nabî ﷺ passed by the ruins of Thamûd, on the way to Tabûk, he covered his head (with his shawl) and quickened the pace of his conveyance.⁴³

Hâfiz Ibn Hajr رحمه الله mentions the following incident.

Ja'far Ibn `Abdullâh narrates that Khâlid Ibn Walîd ؓ could not find his topî on the day of the Battle of Yarmûk. He ordered the army to search for it but it could not be found. The search was repeated and it was eventually found. It turned out to be an old topî. Khâlid ؓ explained that when Rasûlullâh ﷺ shaved his hair off during `umrah, people rushed to get the hair from the side of his ﷺ head, while I managed to acquire the hair from just above the forehead. I then placed the hair in this topî. Whenever I participated in a battle keeping this topî with me, we were granted victory.⁴⁴

Mahmûd Ibn Labîd ؓ narrates that on the day of Badr, Rasûlullâh ﷺ said: "The angels have adopted their insignia, so should also adopt yours." The Sahâbah ؓ then placed pieces of wool in their helmets and topîs, as distinguishing marks.⁴⁵

Wearing the topî in battle was the practice of many great personalities. From amongst them are:

1. `Abdullâh Ibnul Mubârak رحمه الله⁴⁶

قال العبد الضعيف: الصواب أنه عمر بن سليمان الدمشقي و له ترجمة عند ابن عساکر ٧٨/٤٥

⁴³ صحيح البخاري (٤٤١٩)

⁴⁴ الإصابة ٩٩/٢، صفوة الصفوة ٢٩١/١، الطبراني في الكبير ١٠٥/٤ و رجاله رجال الصحيح

⁴⁵ ابن سعد ١٦٢/٢ و المغازي للواقدي ٧٥/١ و رجاله ثقات إلا الواقدي وهو مقبول في المغازي

2. Husain Ibn Ālī ؑ⁴⁷
3. Khâlid Ibnul Walîd ؑ⁴⁸
4. Hârûn Ar-Rashîd⁴⁹

'Allâmah Tabarî رحمه الله narrates that the Khalîfah Al-Ma'mûn and his entire army wore green attire; to such an extent that even their topîs were green.⁵⁰

There are many narrations showing that Nabî ؑ covered his head with a helmet when in battle, however we have chosen not to include those narrations as the object it was protection and is thus out of the scope of our discussion.

F. When imparting knowledge

'Umar ؑ mentions that Rasûlullâh ؑ was narrating a hadîth to them during which he lifted up his head causing his topî to fall to the ground.

The narrator mentions that it could refer to the topî of Rasûlullâh ؑ or to the topî of 'Umar ؑ i.e. when 'Umar ؑ narrated the hadîth to his students he lifted his head up thereby causing his topî to fall to the ground.⁵¹

⁴⁶ شعب الإيمان ١٦٧/٣

⁴⁷ البداية و النهاية ١٨٦/٨ و تاريخ الطبري ص ٢٧٥٦

⁴⁸ الإصابة ٩٩/٢، صفوة الصفوة ٢٩١/١، الطبران في الكبير ١٠٥/٤ و رجاله رجال الصحيح

⁴⁹ تاريخ الطبري ١٠٦/١٠

⁵⁰ تاريخ الطبري ٣/١١

⁵¹ رواه الترمذي ص ٢٩٣ (١٦٤٤) وقال: هذا حديث حسن غريب... الخ و قال ابن كثير في تفسيره

We learn from the above hadīth that the topī was worn while imparting the knowledge of hadīth. This is because the knowledge of dīn is an extremely valuable and noble gift of Allāh which demands utmost respect and honour.

It is in the same light that we find Imām Mizzī رحمه الله mentioning regarding Imām Mālik رحمه الله :

كان مالك إذا أراد أن يخرج يحدث توضأ وضوءه للصلاة و لبس أحسن ثيابه
و لبس قلنسوة و مشط لحيته

When Imām Mālik رحمه الله intended to narrate hadīth, he would perform wudhū, wear his best clothing, wear a topī and comb his beard. When asked the reason for doing this, he said: "This is how I show respect to the ahādīth of Rasūlullāh ﷺ." ⁵²

G. When seeking knowledge

Ibn Mas'ūd رضي الله عنه narrated from Nabī ﷺ that Mūsā رضي الله عنه wore a topī when he spoke to Allāh (and thereby received the knowledge of prophethood.)⁵³

Seeking knowledge demands great humility and respect and covering the head is a great aid in achieving this.

٢٣٤/٤: و هكذا رواه علي بن المديني عن أبي داؤد الطيالسي عن ابن مبارك عن ابن طيبة و قال هذا إسناد مصري صالح

⁵² تهذيب الكمال ١٧/٣٨٤ و هو مسند في كشف المغطا في فضل الموطأ ص ٢٣

⁵³ رواه الترمذي ص (١٧٣٤) و قال: هذا حديث غريب لا نعرفه إلا من حديث حميد الأعرج. الخ. وقال الزيزي (٤/٣): هو حديث ضعيف

It was the practice of our Salafus Salih to cover their heads with both turbans and topis when seeking the valuable knowledge of dīn.

The great muhaddith, Hadhrat Shaikh Zakarīyā Khāndehlawī رحمه الله writes in his commentary of Muattā Imām Mālik, that when Imām Mālik رحمه الله was still very young and decided to set out in the search of knowledge, his mother placed a long topī on his head and tied a turban around it. This then remained his practice throughout his life.⁵⁴

Hâfiz Ibn Hajr رحمه الله writes that it was the practice of Imām Muslim رحمه الله to attend the lessons of his teacher, Imām Zuhālī رحمه الله, wearing a turban.⁵⁵

H. When ruling and passing judgements

The wearing of the topī was not only the practice of the 'Ulāmā and the pious but was also always held fast onto by the man on the street and by the leaders as well. We have been ordered by Nabī ﷺ to hold fast to the practices of the Rightly-Guided Khulafāh (Islāmīc rulers). It was their practice to wear the topī, thus it would be our duty to hold fast to this Sunnah as well.

⁵⁴ مقدمة أركان المسالك ١٦/١ و أسنده الخطيب في الجامع لأخلاق الراوي و آداب السامع ٢٨٤/١

⁵⁵ هدي الساري مقدمة فتح الباري ص ٤٩١

The following are a number of Khulafâ (Islâmic rulers) and judges from whom wearing the topî is narrated:

1. `Umar ⁵⁶
2. `Uthmân ⁵⁷
3. `Alî ⁵⁸
4. `Umar Ibn `Abdul `Azîz ⁵⁹
5. Hârûn Ar-Rashîd ⁶⁰
6. Al-Muayyid ⁶¹
7. Al-Mu`tadhîd ⁶²
8. Abû Ja`far ⁶³
9. Salâhuddîn Ayyûbî ⁶⁴
10. Qâdhî Shurayh ⁶⁵
11. Qâdhî Dhiyâ Uddîn ⁶⁶
12. As-Saffâr ⁶⁷
13. Al-Juzhû`î ⁶⁸
14. Ibrahîm Ibnul Mahdî ⁶⁹

⁵⁶ ابن أبي شيبة ٣٧/٦، البداية والنهاية ٨٧/٧ و في مسند الرويان ١٩٠/١ نحوه

⁵⁷ الجرح و التعديل ١١٩/٩ و تاريخ دمشق ١٣٧/٧٠

⁵⁸ ابن سعد ٢٢/٣ و رجاله رجال الصحيح

⁵⁹ ابن سعد ٣١٤/٥ و الأحاد و المثاني ٤٤٢/٢ و ٣٣٤/٥

⁶⁰ البداية و النهاية ٢٠٣/١٠ و تاريخ الطبري ١٠٦/١٠

⁶¹ سير أعلام النبلاء ١٦/١٧

⁶² البداية و النهاية ٩١/١١

⁶³ ابن سعد ١٨٣/٣ و فيه نعي بن عمران ، قال أبو حاتم: شيخ مدني مجهول

⁶⁴ سير أعلام النبلاء ٢٨١/٢١

⁶⁵ فتح الباري ١٥٥/١٣ و ابن سعد ١٨٩/٦ و رجاله رجال الصحيح

⁶⁶ الرافي للوفيات ص ٧١

⁶⁷ سير أعلام النبلاء ٥١٧/١٢

⁶⁸ تاريخ بغداد ٢٠٦/٣

15. Al-Qâim Bi-Amrillâh ⁷⁰
16. Al-Musta'in ⁷¹
17. Al-Wâthiq Billâh ⁷²
18. Muhammad Ibnul Wâthiq ⁷³
19. Al-Mamûn ⁷⁴
20. Al-Mansûr ⁷⁵
21. Abûl 'Umaitir ⁷⁶
22. Marwân ⁷⁷

'Allâmah Firozâbâdî has written that the judges of that time would wear a topî known as the Danniyaḥ.⁷⁸

⁶⁹ تاريخ بغداد ٢١٣/٨

⁷⁰ تاريخ بغداد ٤٠٢/٩

⁷¹ تاريخ الطبري ٢٠٥/١١

⁷² تاريخ الطبري ١٤٥/١١

⁷³ تاريخ الطبري ١٤٥/١١

⁷⁴ تاريخ الطبري ٣/١١

⁷⁵ تاريخ الطبري ٢٩٧/٩

⁷⁶ تاريخ دمشق ٣٢/٤٣

⁷⁷ الآحاد و المثان ٣٩٣/١

⁷⁸ القاموس

Taqannu`

Taqannu` is the covering of the head and a portion of the face with a scarf, shawl or similar item of clothing.⁷⁹

In addition to wearing a topî and tying a turban, it was the habit of Nabî ﷺ and the Sahâbah ؓ to cover their heads with a shawl.

My dearest colleague, Mufti Muhammad Amîn Qâsim greatly eased my task by collecting Ahâdîth concerning the *taqannu`* of Rasûlullâh ﷺ. These number approximately twenty narrations from about thirteen different Sahâbah ؓ. If the narrations concerning the *taqannu`* of the Sahâbah ؓ are gathered, the number is sure to go into the hundreds.

We will suffice on the following narration of Anas ؓ:

كان رسول الله ﷺ يكتر القناع

“Nabî ﷺ would practise *taqannu`* with great consistency and regularity”⁸⁰

‘Allâmah Suyûtî رحمه الله has written that there exists no difference of opinion in accepting *taqannu`* to be *Sunnah*.⁸¹

⁷⁹ شرح الزرقاني على المواهب ٣٠٩/٦ ، فتح الباري ٢٧٤/١٠

⁸⁰ الترمذي في الشمائل ص ٣ و ابن سعد ٣٥٦/١ و حسنة الشيخ عماد الحجازي

(السراج المنير ١٩٠/٣) و له شاهد في حديث سهل عند البيهقي ٢٢٦/٥

⁸¹ انتهى السؤل ٤٧٣/١ ، شرح الزرقاني على المواهب ٣١١/٦

'Allâmah Ibn Hajr Al-Haitamî رحمه الله writes:

“ Taqannu' is to place a sheet of cloth on top of the topî or turban. This will be used to cover part of the face and would then be wrapped under the chin and thrown onto the shoulders. All 'Ulamâ agree that this act is desirable in Sharî'ah, in fact it is greatly emphasised upon during salâh and when attending jumu'ah and other public functions. A number of authentic ahâdîth have been narrated concerning this action, its benefits and encouragement towards adopting it. This has also been narrated from a large number of Sahâbah ؓ and other Salafus Sâlih.”⁸²

Nabî ﷺ is reported to have mentioned regarding it:

“ This is an item of clothing for which sufficient gratitude has not been expressed.”⁸³

Nabî ﷺ is reported to have worn many different colour shawls viz. red, black, green etc.

These will, Inshâ Allâh be discussed with greater detail in a future publication.

⁸² الدعامة

⁸³ ابن سعد ٣٥٧/١ و ذكره الحفاظ في الفتح (٢٣٥/٧) و (٢٧٥/١٠) و سكت عنه فهو حسن.

Conclusion

We can now conclude that

- The topî is definitely a Sunnah of Rasûlullâh ﷺ.
- It has remained the practice of the Sahâbah رضي الله عنهم, Tâbi'în and our pious predecessors right until our times.
- The Sunnah of covering the head will be fulfilled by any type of topî, regardless of its colour, material or style, as long as it does not entail emulation of the Kuffâr or fall under any other prohibition in Sharî'ah (Islâmic Law).
- The topî should be worn at all times with special emphasis given to wearing it during Salâh.
- Even more virtuous than donning a topî alone, is tying a turban on it. We should all endeavour to revive this Sunnah in our lives.

May Allâh grant us all the ability to practise on every Sunnah and to realise the Truth from Falsehood. We ask Allah to accept this work and make it a means of salvation for the author, his family and the Ummah at large.

المصادر و المراجع

اقتصرت فيها على ما عززت إليه غالباً , وما طبع منها ببيروت
لم أذكر مكان طبعه

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- (٩) تاريخ الأمم و الملوك للطبري , دار الفكر ١٤١٨
- (١٠) تاريخ بغداد للخطيب مع ذيله , دار الكتاب العربي
- (١١) التاريخ الكبير للبخاري , دار الكتب العلمية
- (١٢) تاريخ مدينة دمشق لابن عساکر , دار الفكر
- (١٣) تذكرة الحفاظ للذهبي , دار إحياء التراث العربي
- (١٤) تعجيل المنفعة لابن حجر العسقلاني , دار الكتب العلمية ١٤١٦
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- (١٩) تهذيب الكمال في أسماء الرجال للمزي , دار الفكر ١٤١٤
- (٢٠) الثقات لابن حبان , دار الكتب العلمية ١٤١٩
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- (٢٢) حلية الأولياء و طبقات الأصفياء لأبي نعيم الأصفهاني , دار الكتب العلمية ١٤١٨
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- (٢٩) صفوة الصفوة لابن الجوزي , دار الفكر ١٤١٢
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- (٣١) الضعفاء و المتروكين للدارقطني , مؤسسة الرسالة

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- ٦) كفاية المفتي لحمد كفاية الله الدهلوي ، مكتبة إمدادية ، ملتان
- ٧) المجموع شرح المهذب للنووي ، دار الفكر ١٤١٧

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- (٤) الحجّة التامة في لبس العمامة ،
- (٥) در العمامة في ذر الطيلسان و الغدبة و العمامة لابن حجر الهيتمي ، مصر
- (٦) الدعامة في سنة أحكام العمامة لابن جعفر الكتاني ، مكتبة الإمام الشافعي ، الرياض
- ١٤١٤
- (٧) شآبيب العمامة في تحقيق مسألة العمامة ،
- (٨) القول الأساس في القلنسوة و تغطية الرأس لسراج أحمد

الأحاديث المرفوعة

(١) عن عائشة رضي الله عنها: أن النبي صلى الله عليه وسلم كان يلبس من القلائس في السفر ذوات الأذان وفي الحضر المشمرة يعني الشامية ^١

(٢) عن ابن عمر رضي الله عنهما: كان رسول الله صلى الله عليه وسلم يلبس قلنسوة بيضاء ^٢

(٣) عن ابن عمر رضي الله عنهما: كان رسول الله صلى الله عليه وسلم يلبس كمة بيضاء ^٣

(٤) عن ابن عباس رضي الله عنهما: كان لرسول الله صلى الله عليه وسلم ثلاث قلائس. قلنسوة بيضاء مضربة وقلنسوة

برد حبرة وقلنسوة ذات أذان يلبسها في السفر وربما وضعها بين يديه إذا صلى ^٤

(٥) عن ابن مسعود رضي الله عنه عن النبي صلى الله عليه وسلم قال: كان علي موسى يوم كلمه ربه كساء صوف

وجبة صوف وكمة صوف وسراويل صوف وكانت نعلاه من جلد حمار ميت ^٥

^١ رواه أبو الشيخ في أخلاق النبي ص ١٠٤. قال العراقي في شرح الترمذي: وأخوه الأساتيد في القلائس ما رواه أبو الشيخ عن عائشة. كتاب الإعراف ٧/ ١٢٩. وفي الأنوار اللغوية "ذوات الأذنين" بدل "ذوات الأذان". وقد رواه الخطيب أيضا في الجامع لأخلاق الراوي وآداب السامع ١/ ٣٨٣

^٢ الطبراني في الكبير وقال الهيثمي في الجمع ٥/ ٢١١: فيه عبد الله بن حراش وثقه ابن حبان وقال ربما أخطأ وضعفه جمهور الأئمة وبقية رجاله ثقات. قال العزيمي في السراج المنير ٤/ ١١٣: إسناده حسن

^٣ قال الهيثمي (الجمع ٥/ ٢١١) رواه الطبراني في الأوسط (٦١٧٩) عن شيخه محمد بن حنيفة الواسطي وهو ضعيف لي بالقوي. قال الواقفي: لكن تابعه محمد بن زهير بن فضل عن روح بن قرعة عن ابن حراش عند ابن عساكر ٤/ ١٩٦. و محمد بن عتبة عن ابن حراش عند أبو الشيخ ص ١٠٣ يتفقون هما ولكن الظاهر أن هذا والذي قبله حديث واحد كما يظهر من أساتيدهما والله أعلم

^٤ أبو الشيخ في أخلاق النبي ص ١٠٤. قال العراقي في المتن عن حبل الأسفار ٤/ ٢٧٦: ضعيف وكذا ضعفه المنقح في تذكرة الموضوعات ص ١٥٥. وأما ما قال الشيخ علوش في زوائد الأجزاء المنبوية ص ٤١٨: إسناده واد المرزومي هو محمد بن عبيد الله وهو متروك الخ فقيه نظر لأن المرزومي هنا هو عبد الملك بن أبي سليمان كذا في كشف النقاب وهو صدوق له لو هام كما في المترجم. ر في سبل الهدى ٧/ ٢٨٤ "مضربة" بدل "مضربة".

^٥ رواه الترمذي ص ٣٠٤ (١٧٣٤) وقال هذا حديث غريب لا نعرفه إلا من حديث حميد الأعمري الخ. وقال العزيمي (٤/ ٣٧) هو حديث ضعيف. اهـ والحديث وإن كان فيه كلام لكن ذكرت قلنسوة موسى في روايات أخر

- (٦) عن عائشة رضي الله عنها: أن النبي صلى الله عليه وسلم كان يلبس من القلائس ذات الأذان^٦
- (٧) عن عائشة رضي الله عنها: كان لرسول الله صلى الله عليه وسلم قلنسوة بيضاء لاطقة يلبسها^٧
- (٨) عن جعفر بن محمد عن أبيه عن جده رضي الله عنه: أن رسول الله صلى الله عليه وسلم كان يلبس القلائس البيض
و المزورات و ذوات الأذان^٨
- (٩) عن ركانة رضي الله عنه: فرق ما بيننا و بين المشركين العمائم على القلائس^٩
- (١٠) عن عائشة رضي الله عنها قالت: كان صلى الله عليه وسلم إذا دخل الخلاء غطى رأسه و إذا أتى أهله غطى رأسه^{١٠}

- منها: ما رواه القرطبي في الجامع لأحكام القرآن ٢٨٧/٧ عن ابن القاسم قال سمعت مالكا يقول: كان موسى إذا غضب طلع الدخان من قلنسوته و روى ابن عساکر (١٦١/٦) نحوه عن زيد بن أسلم و منها ما أخرجه ابن أبي شيبة في مصنفه ١٨٥/٧ عن وهب بن منبه قال كان علي بن موسى يوم ناجى ربه عند الشجرة جبة من صوف و تان من صوف و قلنسوة من صوف.
- ^٦ رواه الحافظ أبو القاسم البجلي الرازي في فوائد. كذا في زوائد الأجزاء المنثورة لعلوش ص ٤١٧ و قال علوش: فيه الغنبل بن عماد الباهلي كذبه ابن عدي و الدارقطني. و أخرجه أبو الشيخ في أخلاق النبي و إسناده حسن إن سلم من تسوية ابن مصفى (الرازي) فإنه كان يلبس تدليس التسوية إلخ
- ^٧ ابن عساکر ١/ ١٩٣ و فيه عاصم بن سليمان اللوزي و لعله الكروزي البصري الذي قال الذهبي: هو منهم و سورة الذهبي ص ٤٩١. و انظر الكامل لابن عدي ١/ ٤١٣ و هو في قبض القدير (٧١٦٧) بلغة "كان يلبس قلنسوة يخبأ لاطقة". و الحديث تشهد له روایات أخر حتى يكون حسنا لغزه
- ^٨ أورده الذهبي في سيرته ص ٤٩٦ و فيه عاصم بن سليمان فقال الذهبي: عاصم هذا هو البصري منهم بالكذب. و عزاه الشافعي في سبل المدى ٧/ ٢٨٥ إلى ابن عساکر و لكني لم أجده في بحث القلائس من المطبوع قلناه سقط منه لأنه في المختصر ٢/ ٢٣٣
- ^٩ قال الترمذي ص ٣٠٨ (١٧٨٤): "هذا حديث حسن غريب و إسناده ليس بالقائم، ولا يُعرفُ أبا الحسن العمقلاقي ولا ابنُ ركانة." و رواه أبو داؤد ص ٥٦٤ (٤٠٧٨) و الحاكم ٣/ ٥٥٢ و غيرها. قال البخاري في تاريخه ١/ ٨٢: "إسناده مجهول لا يعرف سماع بعضهم عن بعض." و قال الذهبي: "لم يصح حديثه" أي حديث محمد بن ركانة الرازي -مذهبي- التهذيب ٧/ ١٥٦، و في هنا إسناده اختلاف كثير، انظر بطل اليهود ٦/ ٤٠٦ -تحفة الأشراف ٣/ ١٧٤-
- ^{١٠} رواه البيهقي في السنن الكبرى ١/ ٩٦ و قال: هذا الحديث أحد ما أنكر على محمد بن يونس الكنعاني. و قال ابن عساکر:

- ١١) عن حبيب بن صالح رحمه الله مرسلًا: كان رسول الله ﷺ إذا دخل الجلاء ليس حذاه و غطى رأسه^{١١}
- ١٢) عن عائشة رضي الله عنها: أن رسول الله ﷺ كانت له كمة بيضاء^{١٢}
- ١٣) عن أبي هريرة رضي الله عنه: رأيت رسول الله ﷺ وعليه قلنسوة بيضاء شامية (طويلة)^{١٣}
- ١٤) عن أبي قرصافة قال: كساني رسول الله ﷺ بربسا و قال: البسه^{١٤}
- ١٥) عن وثالة رضي الله عنه قال النبي ﷺ: تغطية الرأس بالتهارقه و بالليل ريبة^{١٥}
- ١٦) عن ركانة رضي الله عنه قال النبي ﷺ: لا تزال أمي على الفطرة ما لبسوا العمائم على القلائس^{١٦}

٥٥٥/٧: وهذا لا أعلمه رواه غير الكندي لما الإسناد... الخ. قال النووي في المجموع ١١٣/٢ في حديث الكندي: هو ضعيف. قال العبد الضعيف: تابعه أبو خالد يزيد العمري عند ابن الأعرابي في كتاب المعجم (١٠٨٥) و تابعه أيضا علي بن حيان عند أبي نعيم في الحلية ١٥٨/٧ فهو قوي ان شاء الله.

^{١١} رواه البيهقي في السنن الكبرى ٩٦/١ عن حبيب بن صالح مرسلًا. و قال المناوي في فيض القدير (٦٦٦٧): فيه أبو بكر بن عبد الله قال الذهبي: ضعيف. و نقله النووي في المجموع ١١٣/٢ و قال: وقد اتفق العلماء على أن الحديث المرسل و الضعيف و المرفوع يتسامح به في فضائل الأعمال و يعمل بمنزلة هذا منها. اهـ و قال العزيمي ٦١/٤ قال الشيخ: حديث حسن لغروه

^{١٢} رواه ابن عساکر و فيه عاصم بن سليمان الكروزي البصري و هو مجتهد. و حديث ابن عمر عند الطبراني شاهد له

^{١٣} أبو الشيخ في أخلاق النبي ص ١٠٤ و هو في جامع المسانيد لأبي حنيفة ١٩٨/٢ و الحديث ضعيف جدا كما قال ابن حبان في المروحين ٣٧٩/١ و لكن له شواهد

^{١٤} رواه الطبراني في الكبير ١٩/٣ و قال المشيخي في التمعن ١٣٧/٥: فيه جماعة لم أعرفهم. قال الرافعي:

سذكر شاهد له عند ابن أبي عاصم و كذلك يشهد له ما في طبقات الحديثين بإصبيان ٤٣٤/٣

^{١٥} ابن عدي في الكامل ٢٥٦/٨ و في المطبوع "رقعة" بدل "نقة" و في فيض القدير (٣٣٣٦) و ميزان الاعتدال ٢٦٩/٤ "نقة". قال المناوي: فيه نعيم بن حماد قال الذهبي: لئن أحدثت عن بقية و حاله معروف. اهـ قال العبد الضعيف: عفر له و توأبه: قال الحافظ ابن حجر في الأمالي المطلقة ص ٦٤٧: "نعيم من شيوخ البخاري لم يظن فيه أخذ بحجة و أتى عليه أحمد و ابن معين. اهـ و لكن في هذا بحث لا يسعه المقام.

- (١٧) عن فرقد رضي الله عنه: أكلت مع رسول الله صلى الله عليه وآله ورأيت عليه قلنسوة بيضاء في وسط رأسه ^{١٦}
- (١٨) عن ابن عمر رضي الله عنهما أن رجلا قال: يا رسول الله ما يليس المحرم من الثياب؟ فقال رسول الله صلى الله عليه وآله: لا تلبسوا القميص لا العمائم ولا السراويلات ولا البرانس الخ ^{١٧}
- (١٩) عن ابن عباس رضي الله عنهما: كان صلى الله عليه وآله يلبس القلانس تحت العمائم وبغير العمائم ويلبس العمائم بغير قلانس وكان يلبس القلانس اليمانية وهن البيض المضرية ويلبس ذوات الآذان في الحرب وكان ربما نزع قلنسوته فجعلتها سترة بين يديه وهو يصلي ^{١٨}
- (٢٠) عن عائشة رضي الله عنها: أن رسول الله صلى الله عليه وآله كانت له كمة بيضاء ^{٢٠}
- (٢١) عن ابن عباس رضي الله عنهما: كان لرسول الله صلى الله عليه وآله قلنسوة أسماط - أي جلود - وكان فيها ثقبه ^{٢١}
- (٢٢) عن أنس رضي الله عنه: كان رسول الله صلى الله عليه وآله يلبس كمة بيضاء ^{٢٢}
- (٢٣) عن وائلة بن الأسقع رضي الله عنه قال لما فتح رسول الله صلى الله عليه وآله حوير جعلت له مائدة فأكل متكئا وأطلى وأصابته الشمس فلبس الظلة ^{٢٣}

¹⁶ الديلمي في الفردوس، بمأثور الخطاب ٩٣/٥

¹⁷ ابن السكن في المعرفة عن محمد بن سلام عن الحسين ذكره الشامي في سبل الهدى ٢٨٤/٧ ونقله الحافظ في الإصابة ٢٠٧/٥ وسكت عنه.

¹⁸ صحيح البخاري ص ٨٦٣ (٥٨٠٣)

¹⁹ رواه ابن عساکر و الرويان ورمز له السيرطي بالضعف كذا في فيض القدير ٢٤٦/٥ ولكن لم أجد في المطبوع من تاريخ دمشق قطعة مما سقط من المطبوع. وله شواهد كثيرة لبعض أجزاءه

²⁰ رواه البيهقي، كذا في شرح الزرقان على المواهب ٦/٢٧٨ و في سبل الهدى ٢٨٤/٧ ونقله في "سيرة النبي" للبيهقي. وعند ابن عساکر ١٩٢/٤ مثله

²¹ رواه أبو الحسن البلاذري في تاريخه، كذا في سبل الهدى ٢٨٤/٧

²² ابن عساکر في تاريخه ٤/١٩٢ و سبل الهدى ٢٨٥/٧ وضعفه في الدعامة ص ٤٧ و مررت شواهد

²³ الطبراني في الكبير ٦٢/٢٢ و ابن عساکر ٧٨/٣٥ و قال الميمني (المجمع ٧٩١٧): رواه الطبراني من

- (٢٤) عن مكحول قال: لما افتتح رسول الله ﷺ خير أكل متكئا وليس برطلة و تنور "
- (٢٥) عن عمر بن الخطاب ؓ يقول سمعت رسول الله ﷺ يقول: الشهداء أربعة رجل مؤمن جيد الإيمان لقي العدو فصدق الله حتى قتل فذلك الذي يرفع الناس إليه أعينهم يوم القيامة هكذا ورفع رأسه حتى وقعت قلنسوته قال فما أدري أقلنسوة عمر أراد أم قلنسوة النبي صلى الله عليه وسلم... الخ^{٢٤}
- (٢٦) عن عبد الرحمن بن زيد بن جابر: قاتل رسول الله ﷺ يوم حدير... وعليه عمامة و على العمامة قلنسوة من المطر السيجان "
- (٢٧) عن ميم الداري ؓ: سمعت رسول الله ﷺ يقول: وإنما نهي النساء عن خمس عن اتخاذ الكمام وليس النعال و جلوس في المجالس و خطر بالقضيب و لبس الأزرق والأردية بغير ذرع^{٢٥}
- (٢٨) عن وائل بن حجر ؓ: صحبت مع رسول الله ﷺ و أصحابه فرأيتهم يرفعون أيديهم في البراءة^{٢٦}

رواية بقية عن عمرو الشامي وبقية ثقة ولكنه مدلس وعمرو لم يعرفه وبقية رجاله ثقاة اه
قال الراقم: الصحيح أنه عمر الدمشقي لا عمرو الشامي. و ترجم له ابن عساکر ٧٨/٤٥

²⁴ كثر العمال ٣٠١٢٠ و رمز لابن أبي شيبة و قال: حدثنا الصغدني بن سنان العقيلي عن محمد بن الزبير الخنظلي عن مكحول... الخ. قلت: لم أحده في المطبوع من المصنف والله أعلم

²⁵ رواه الترمذي ص ٢٩٣ (١٦٤٤) وقال: هذا حديث حسن غريب... الخ و قال ابن كثير في تفسيره ٣٣٤/٤: و هكذا رواه علي بن المديني عن أبي داود الطيالسي عن ابن مبارك عن ابن طيبة و قال هذا إمام مصري صالح

²⁶ رواه البلاذري في تاريخه. كذا في سبل الهدى ٧/٢٨٧

²⁷ رواه ابن عساکر ٣٢٢/١٦ و أورده السيرافي في ذيل الآتي قائلا: فيه تخميم بن ثابت قال الذهبي لا يعرف و اختار منكرو تزيه الشريعة ٣٩٥/٢

(٢٩) زياد بن سيار: أن أبا قرصافة رضي الله عنه كان عليه برنس كساه إيا النبي ﷺ ^{٢٨}

(٣٠) عن الفلتان بن عاصم رضي الله عنه: أتيت النبي ﷺ فوجدتهم يصلون في البرانس... الخ ^{٢٩}

(٣١) عن ركابة رضي الله عنه: قال رسول الله ﷺ: العمامة على القلنسوة فصل ما بيننا وبين

المشركين ^{٣٠}

(٣٢) عن ابن عباس رضي الله عنه: قال رسول الله ﷺ: يزل أخي عيسى بن مريم من السماء على جبل

أفوق إماما هاديا وحكما عدلا ، عليه برنس له ^{٣١}

(٣٣) عن عبد الله بن بسر رضي الله عنه: رأيت رسول الله ﷺ وله قلنسوة طويلة وقلنسوة لها أذنان و

قلنسوة لاطية ^{٣٢}

(٣٤) عن عائشة رضي الله عنها: ما أتى رسول الله ﷺ أحدا من نساءه إلا متقنعا يرخي الثوب على

رأسه ^{٣٣}

(٣٥) أم سلمة رضي الله عنها: كان رسول الله ﷺ إذا أتى امرأة من نساءه غمض عينيه وقنع رأسه وقال

للتي تحته: عليك بالسكينة والوقار ^{٣٤}

²⁸ صحيح ابن عزيمة ٢٣٣/١ و قال عمقه: إسناده صحيح و رواه أبو فازد من ١٠٥ (٧٢٨)

²⁹ الأحاد و المتاني ٢٧٨/٢ و رجاله موثقون و يؤيده ما في طبقات المحدثين بإصيهان ٣٢٤/٣ و ما رواه

الطبراني في الكبير ١٩٠/٣

³⁰ رواه ابن قانع في معجمه (٦٥٣٤) و أبو نعيم في تاريخ (صيهان ٥٦٧/٢ و الطبراني في الكبير ٣٣٦/١٨ و قال المشيبي

في الجمع (٢٢٢٦): رجاله موثقون.

³¹ فيض القدير ٥٧٢٥ عن الباوردي.

³² ابن عساکر ٥٠٥/٤٧ ذكر العمال (٣٩٧١٩) و فيه جماعة من الضعفاء.

³³ أبو الشيخ ص ١٠٤ و فيه ضعفاء منهم عثمان بن عبد الله القرشي الأموي و هو متروك

³⁴ أخلاق النبي ص ١٩٨ و فيه محمد بن القاسم الأسدي ضعيف جدا

³⁵ تاريخ البغداد ١٦٢/٥ و فيه معروف أبو الخطاب و هو ضعيف

٣٦ عن أبي سليط رضي الله عنه: رأيت على رسول الله ﷺ قلنسوة أساط لها أذنان قد نقب لهما
حجران في أذنيهما^{٣٦}

٣٧ زياد بن سيار: كان على أبي قرصافة رضي الله عنه برنس من كسوة النبي ﷺ... الخ^{٣٧}

٣٨ عن علي رضي الله عنه: أن النبي ﷺ وضع قلنسوة وصلّى إليها^{٣٨}

٣٩ عن أمانة رضي الله عنه قال قال رسول الله ﷺ: من أشراط الساعة أن توضع العمامة وتليس القلائس^{٣٩}

٤٠ يعلى بن أمية رضي الله عنه: فبينما النبي ﷺ بالجرانة وعليه برنس قد ظلل به عليه... الخ^{٤٠}

³⁶ الآحاد والثاني ٣/٣٠٣ وفيه عبد الله بن يزيد البكري قال أبو حاتم: ضعيف الحديث ذاهب الحديث

³⁷ الآحاد والثاني ٢/٢٧٩ ورحاله مؤتقرن ويزيده ما في طبقات المحدثين بإصيهان ٣/٣٣٤ وما رواه

الطبراني في الكبير ٣/١٩

³⁸ التدوين في أخبار قزوين ٤/١٤٥

³⁹ الفردوس بمأثور الخطاب ٤/٥

⁴⁰ المسند المستخرج على صحيح الإمام مسلم لأبي نعيم ٣/٢٦٧

ومن الأحاديث الموقوفة:

- (١) عن الحسن رحمه الله: كان القوم يسجدون على العمامة والقلنسوة^{٤١}
- (٢) عن عبد الله بن أبي بكر رضي الله عنه: ما كان أحد من القراء إلا له برنس يغدو فيه^{٤٢}
- (٣) عن مالك رحمه الله: لا بأس بما - أي البرانس - وكانوا يلبسوها هنا^{٤٣}
- (٤) عن إبراهيم رحمه الله: كانوا يصلون في مساتقهم وبرانسهم وطبالهم^{٤٤}
- (٥) عن سليمان بن أبي عبد الله رحمه الله قال: أدركت المهاجرين الأولين يعمون بعمائم كرايس سود وبيض وحمرة وخضر وصفرة يضع أحدهما العمامة على رأسه ويضع القلنسوة فوقها ثم يدير العمامة هكذا يعني على كوره لا يخرجها من تحت ذقنه^{٤٥}
- (٦) عن محمود بن لبيد رضي الله عنه قال قال رسول الله ﷺ لأصحابه: إن الملائكة قد سمعت فسوموا فأعلموا بالصوف في مغافرهم وقلانسهم^{٤٦}
- (٧) عن ابن القاسم: قال مالك رحمه الله - وذكر لبس الخبز - قال: قوم يكرهون لبس الخبز ويلبسون القلانس بالخبز، فعجبنا من اختلاف رأيهم^{٤٧}

^{٤١} البخاري تعليقا - باب السجود في شدة الحر ص ٥٦ - وحرّم به معلوم أن تعليقات البخاري مقبولة إذا حرّم بها وتعليقا

قول الحافظ رحمه الله ابن أبي شعبة (٢٩٨/١) فليس في المطبوع ذكر القلنسوة ولا عند عبد الرزاق ٤٠٠/١

ولا البيهقي ٤/ ١٠٦ والله أعلم

^{٤٢} فتح الباري ٢٧٢/١٠، عمدة القاري ٣٠٦/٢١

^{٤٣} فتح الباري ٢٧٢/١٠، عمدة القاري ٣٠٦/٢١

^{٤٤} المصنف لعبد الرزاق ٤٠١/١ ورجاله رجال الصحيح

^{٤٥} مسند إسحاق بن راهوية ٨٨٢/٣ والمصنف لابن أبي شعبة ٤٨/٦ ورجاله رجال الصحيح إلا سليمان بن عبد الله وهو

مقبول

^{٤٦} ابن سعد ١٦٢/٢ و المغازي للواقدي ٧٥/١ ورجاله ثقات إلا الواقدي وهو مقبول في المغازي

^{٤٧} التمهيد ٢٦١/١٤

ABOUT THE BOOK

One cannot possibly overstate how important and relevant a piece of work this book (The crown of a believer) is, under the present circumstances. Not only does it succinctly succeed in proving beyond doubt the relevance of the topi, but it also sounds out a clear and explicit message:

“In every era Allāh will use his chosen ones to defend and uphold the true way of life of Rasūlullāh regardless of the plots and ways of the enemies of Islām.”

Moulana Ahmed Suleman Khatani

Headgears are not a simple head-cover, but it has a mystic socio-religious semblance and has served as a customary symbol in man's socio-cultural endeavour. Behind every size, shape or colour there is a meaning which signifies the origin of wearer, his dialect, religion, caste and as well as his profession. The author has taken great pains to establish the headgear in the light of the sunnah and other reliable sources. He has described the Sunnah headgear in a most scholarly and commendable manner. In an era when one sees more hair than headgears, outside and even in the Masjid, a book of this nature is most welcome. Indeed, wearing the headgear is not ritualistic at all, and it should form part of our overall efforts of reviving the Sunnah and the spirit of Islam.

Moulana Ashraf Dockrat

ZAM ZAM PUBLISHER

KARACHI-PAKISTAN