THE CROWN OF A BELIEVER

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

MOULÂNÂ HUSAIN KADODIA

Zam Zam
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Lastly, my beloved parents deserve the credit for whatever work Allāh takes from me, for were it not for them and their unprecedented support I would not have been able to achieve anything.

Husna 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 kofiyah (red fez), a Surat calotte (afiyyah) 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-mdlik— 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 qalansuwah, 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
Foreword

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

Extremely distressing is the observation that the attack on Islam 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 Islamic 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 Islam by our pious predecessors, are targeted.

A classical example is the ridiculous 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 Islamic 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 (Sahabah, Tabi'in, Aimma Mujahidin 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 Allah only knows what of true Islam 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 topi, but it also sounds out a clear and explicit message:

“In every era Allah will use his chosen ones to defend and uphold the true way of life of Rasulullah & regardless of the plots and ways of the enemies of Islam.”

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 din and we make du’ā that Allah Ta’âlā keeps him firm on Îmān and takes much more work from him.

Moulana Ahmed Suleman Khatani

Bishr Hafi: If a topi had to fall from the sky, it would fall onto the head of one who doesn’t want it! (Hilyatul Awliyā Vol.8 Pg.355)
Introduction

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

Those who understood this command best were the Sahābah ﷺ—the illustrious companions of Nabī ﷺ. We therefore find them clinging to every aspect of the life of Nabī ﷺ. The classification of his actions into *sunnatul huda*—practices carried out as an act of worship—and *sunnatul zawa'id*—practices carried out more as a habit—was unknown to them. The mere fact that it is a Sunnah of Rasūlullāh ﷺ was sufficient for them to realize that we have to follow it.

On account of the great importance attached by the Sahābah ﷺ to following the Sunnah, the Sahābah ﷺ have also become role models of the Sunnah. We have therefore been ordered, in both the Qur’ān and Ahādīth, 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 `ulamā concerning the Sunnah of the topi (Islamic headgear). Special attention was given to discussing the significance of the topi and the importance of covering the head when in salāh.

May Allāh accept this humble effort!
Āmin

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The Sunnah of covering the head

All praise is due to Allāh 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 Rasūlullāh 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 topi (Islamic headgear). This practice was adopted by the Sahābah ﷺ 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 Islām; instead they have relegated it to the place of a ritual or custom.

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

In this book I intend to show that this claim of theirs is baseless; rather there are dozens of ahādīth discussing the topi of Nabī ﷺ, in addition to hundreds of other narrations showing the topi of the Sahābah ﷺ and the Tābi'in of his command, 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 topi in Islām.

My secondary aim is to show that, as many different types of topis are proven from ahādīth, one may adopt any material, style or colour of topi 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.
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 ‘sahīh’ and ‘hasan’ narrations, as well as ‘hasan li ghairihi’ 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. *Marfu‘* - The statements of Rasūlullāh ﷺ concerning covering the head or narrations concerning the topi of Rasūlullāh ﷺ.

II. *Mawqif* - The narrations concerning the topi of the Sahābah ﷺ, the Tābi‘īn رحمنهم الله or those after them.

When quoting narrations from the first category, we endeavoured our utmost to find judgements of the leading muhaddithin (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 muhaddithin 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’di‘l’ - the field of ascertaining the strengths and weaknesses of narrators.

We relied to a great extent on the books of Ibn Hādīm Rāzī, Ibn Hibbān, Ibn Asakīr, As-Sam`ānī رحمهم الله and many others.

The majority of the narrations in this book were taken from such books of hadith 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-Bidwāyah wan Nihāyah of Ibn Kathīr, Tārikht Tabārī, Siyaru A‘lāmin Nubalā of Az-Zahābī, etc.
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 Marfu' (concerning Nabi ﷺ), while the remainder are Mauqûf (concerning the Sahâbah 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 Marfu’ 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 Urdu word; however it will be used throughout this book because of its widespread usage. The Arabic equivalent is ‘qalansuwa’. This is the word used for the topî in most of the ahâdîth as well as in the books of history.

The definition of the qalansuwa 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.”

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:

ان کَّمَّةٔ ْمُطَّلَّبَةٔ ْعَرَّاقٍ ْطَرْطُوسُ ْفَلْسَةٔ ْعَرَّاقٌ ْفَلْسَیَةٔ ْكُوْرِیّةٔ ْبُرْسُ ْفَلْسِیَةٔ ْطَرْطُوسُ ْضَاشِیَةٔ
The history of the topi

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

Allâmah Ibn Ja'far Al-Kattânî mentioned that we could gauge how long the topi has been in vogue, from the narration of Tirmizhi in which mention is made of the topi of Mûsâ a.s. 2

Allâmah 'Azizî has written that topis were very common amongst the Arabs, from the time when Nabi ﷺ was sent to them. 3

Abu Qasim Al-Baihaqi ﷺ has mentioned that the first person to adopt the topi was Shith, the son of Âdam a.s. 4

The great scholar, Shaikh Abûbâkhr Ibn Arabî ﷺ has, in his commentary of Tirmizhi, "Aridhatul Ahwazi" (Vol. 7 Pg. 242), classified the topi as part of the attire of the Prophets s.a.w and of those pious ones who tread the path towards Allâh.

Many different types of topis were worn in the time of Nabi 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 ﷺ was asked concerning the origin of the topi. 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 ﷺ has written that the first person to wear a (very) high topi was Hishâm Ibn Abdul Malik (the famous Umayyad Khalifah who ruled from 105 A.H. until 125 A.H.). 6

Historians agree that the person responsible for the widespread wearing of extremely high topis is the Khalifah Al-Mansûr. In the year 153 A.H. he ordered the public to wear very high, black topis as a result of which topis 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 topi, composed the following poem concerning this incident:

"We were hoping to get an increase from the Khalifah, instead he increased the height of our topis. You would see them on the heads of men, 7"
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Khalifah Al-Musta'in passed a law ordering people to reduce the height of their topis. 9

'Allamah Kowthar رحمه الله has written that the high topi was generally worn at official functions (during the 'Abbâsid reign). 10

'Allamah Tabari رحمه الله has recorded that in the year 235 A.H. the Khalifah 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 topis had to wear topis a different colour from that worn by the Muslims and had to sew two buttons to them, as a distinguishing symbol. 11

Shaikh 'Arif Hifni رحمه الله writes, in his commentary of Jami'us Saghir, that (in his time) the topi was very common in Hijaz (the region wherein Makkah and Madinah are situated). 12

Yazid ibn Khalid says: I saw Abul Umair (who was declared the Khalifah in 195 A.H) with 500 of his supporters walking in front of him, all wearing tall Syrian topis. 13

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

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

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Footnotes:
9 تاریخ الحلفاء ص ۴۰ و الوصول إلى معرفة الأوائل ص
10 تعليقات الكوثري على مناقب الإمام أبو حنيفة للهفصي
11 تاریخ الطروی ص ۵۶/۱۱
12 الدعامة ص ۴۰
13 تاریخ دمشق ص ۲۳/۱۴۲
14 معجم البلدان ص ۴۸۸/۱

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References:
1. Al-Mansur, while dressed in the uniform that Al-Mansur had ordered them to adopt i.e. wearing a tall, black topi; a cloak with the following ayah engraved on the back:

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

2. 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-Mansur: How are you? O Abû Dulâmah!
Abû Dulâmah: Not well at all, O Amirul Mu'minîn!
Al-Mansur: Why is that?
Abû Dulâmah: What do you expect from a person whose face is in the middle of his attire (because of the high topi), whose sword is in his posterior and who has thrown the Qur'an behind his back?
Al-Mansur was greatly amused at this retort and immediately ordered that this uniform be changed.

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

"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-Mansur: How are you? O Abû Dulâmah!
Abû Dulâmah: Not well at all, O Amirul Mu'minîn!
Al-Mansur: Why is that?
Abû Dulâmah: What do you expect from a person whose face is in the middle of his attire (because of the high topi), whose sword is in his posterior and who has thrown the Qur'an behind his back?
Al-Mansur was greatly amused at this retort and immediately ordered that this uniform be changed.
He also authored the following interesting article concerning Sijistān.

"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 Hanafī mazhab and (because of strict adherence to the laws of hijāb) 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 五大 and has remained the practice of the Muslims for hundreds of years.

May Allah 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 Rasūl of Allâh ﷺ and his illustrious companions, the Sahâbah ﷺ, and has remained part of the dressing of the Muslims right up to these times.

`Allāmah Ibn Qayyim Al-Jauzīyah, `Allāmah Suyūṭī, Ibnul Hāj, Mīrak, `Allāmah Bārizī and Shaikh Muhīb At-Tabârī have all written:

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

`Allāmah Tībī رحمه الله (743 A.H.), the first commentator of Mishkâtul Masâbīh (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 Abūbakr Ibn `Arabī رحمه الله has, in his commentary of Tirmīzhî, `Arīdhatul Ahwazī (Vol. 7 Pg. 242), classified the topî as part of the attire of the Prophets 五大 and of those pious ones who tread the path towards Allâh ﷺ.

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

`Allāmah Ibn Jawzī رحمه الله has also classified the topî as Sunnah. 3
The Crown of a Believer

Sulaimān Ibn Abī `Abdullāh رضه الله mentions that he found the senior Muhājirīn رضه الله tying turbans on their tops.⁴

So much importance was given to covering the head by our Salafīs Sāliḥīn (pious predecessors i.e. the Sahābah رضه الله 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 Nabi رضه الله, the Sahābah رضه الله, and those succeeding them.

Rukānah رضه الله reports that Rasūlullah ﷺ said:

لا تزال أمي على النظرة ما ليسوا عمالهم على الثلاث

“My followers will remain on the fitrah (the Sunnah of the Prophets رضه الله or the original path set down by Allāh) as long as they wear their turbans on tops.”⁵

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

Imām Mālik رضه الله mentions that it was the practice of the Sahābah رضه الله to wear tops.⁶

There can be no doubt in the fact that donning the topi was the practice of the Sahābah رضه الله 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 Sahābah رضه الله to wear the topi.

1. Hasan Basār † ⁷
2. Imām Mālik ⁸
3. Abū Kābashah † ⁹
4. `Abdullāh Ibn Abū Bakr † ¹⁰
5. Wālī Ibn Hujr † ¹¹
6. Faltān Ibn `Āsim † ¹²
7. Ibrāhīm An-`Nakhaʼi † ¹³
8. Māhāfūd Ibn Labīd ¹⁴

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

⁴ ⁵ ⁶ ⁷ ⁸ ⁹ ¹⁰ ¹¹ ¹² ¹³ ¹⁴

البحاري تطليعاً، ص.٣٨ – باب المستور في شدة الخرّ و قال الحنفية: “لا يلبس إلى مسحة
⁴ شعب الإيمان ٨/٤ و رحلات تثبت
⁵ الترمذي، س.٣٠٨ و قال: هذا حدث منكر
⁶ سنة الفوزي ٢٠٦/٢١ و نقله العرياني
⁷ ابن عرفة١/٤ و قال: قلت: انها صحية، و رواها أبو داود مسنّ١ (٧٢٨)
⁸ ابن غنيم١/٢ و قال: احتجاج، و رواه أبو نعيم١ (٣٥٤) و أبو نعيم في تاريخ إبن废弃١ (٣٤٥)
⁹ في الكبير و قال: هو المنسوب إلى ترمي١ (١٩٦) رحلات موطن
¹⁰ إرد الزق١/٣ و رحلات رحلات المسموح
¹¹ النافذ للرائد١/١ و رحلات ثلاث إلا الرأفت وهو مقبول في المخازن
¹²
The great historian, ʿAllāmah Ibn Jarīr At-Ṭabarī رحمه الله has, in many places of his book, Tārīkhul Umam wal Mulūk, discussed the dressing of the Muslims and has mentioned that the topī 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 Saʿd رحمه الله, when discussing the topī of Dāwūd At-Tāḥī رحمه الله, mentioned that his topī was similar to the topī worn by the businessmen of that time.  
Thus it was the habit of the businessmen as well, to adhere to the Sunnah of the topī.

ʿAllāmah Ibn Taymīyah رحمه الله has also highlighted the importance of the topī. It is mentioned in his Majmūʿ Fatawa (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 Sahābah ﷺ or the Tābiʿīn and was not found amongst the ʿUlamāʾ of the Muslims in the previous or latter times, therefore they have opposed the path of the Muslims, have abandoned the realities of our din (religion) and have strayed off the path of the servants of Allāh.
This strong rebuke by ʿAllāmah Ibn Taymīyah رحمه الله speaks volumes of the importance attached by him to the topī.

Anyone who peruses through the books of history will realize that the topī was always a latent feature of the lives of the Muslims. This can be gauged by the fact that in every era there lived a group of people whose sole occupation was the sewing of topīs.
If it was not the practice of the people to wear topīs then for whom were they making the topīs?

The following incident concerning a topī-maker is mentioned by Hafiz Ibn Kathīr رحمه الله:
Qādī Abū ʿUmar 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 Qādī greatly admired the rich cloth, so the Qādī purchased it for 50 dinārs (gold coins) and then ordered a topī-maker to make topīs from this material for all those present.

The famous Mufassir ʿIkramah رحمه الله, who was a Tābiʿī (one who met the Sahābah ﷺ), explained that the verse:

و لا تقربوا مال الظلمين

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

means: “Don’t even take a topī from him”.  
We thus learn that the topī 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 ʿDowraqī family
on account of them wearing a type of high topi known as "النورة". 20

"The Dowrafiyyah." 20

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

Another proof that the topi was worn in the time of the Sahabah and those after them are the many narrations mentioning the discussions of the Mufassirin (commentators of the Qur'an) of those times, concerning whether giving someone a topi will be classified as clothing him and thus suffice as kaffarah (atonement) of a broken vow, as Allâh Ta'âlâ has ordered us saying:

أو كسوتمهم

"or clothe them."

Hadrat 'Imrân Ibn Husain 4 answered this question in the following manner, "If a delegation visits your leader and he gives each one of them a topi, will you say that he has clothed them? No."

21

This also shows that the topi 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 topi forms an integral part of the dressing of every Muslim and there can be no doubt in the topi forming part of our religion.

Why should we wear the topi?

A doubt lurking in the heart of many people is that the topi was worn by Rasûlullâh SAW as a habit not as an act of worship; there is therefore no need for us to emulate Rasûlullâh SAW 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 hadith: "Actions are judged by the intention." 22

Secondly, we have been ordered by Allâh SAW to emulate Rasûlullâh SAW. 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 Nabi SAW to announce, "If you love Allâh then follow me, Allâh will love you." (Surah Al 'Imrân Verse 31)

'Allamah Ibn Katîr 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 SAW. This (classification as a liar) will continue until he follows Nabi SAW in all his statements, actions and conditions."

Thirdly, the practice of the Sahabah, Tabe' in and those after them has always been to emulate Rasûlullâh SAW even in the minutest details. Dozens of narrations in Hayâtus Sahabah and other books testify to this. By us claiming that these things are baseless, we are
refuting something that has remained the practice of this Ummah from its very inception and are in fact claiming that no one properly understood Din until today. Allâh forbid!

Lastly, the topi has today become a distinguishing characteristic of the Muslims. As soon as we see someone wearing a topi, 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 topi without a turban

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

This difference of opinion is based on the following hadith. Rukânah quotes Rasûlullâh ﷺ as having said:

"The difference between us and the polytheists is that we tie our turbans on topis" 23

This Hadith has been interpreted in two ways:

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

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

23 قال البراهيم من سنة 230 هـ: "احدث حسن غريبة عن ابن كعب بالقول، ولا كرّفنا. \\
أبدا المتن والمتن ولا يا حكمة.
\\
و رواه أبو داود من 564 (ت 451) و البخاري 2/452 رضي اياه.
\\
فقال الداراز: "فلم يصح حديث؟-- أي حديث عبد بن راقية-- عليه التذكير.\\
\\
104/7 و قال الناهج: "لم يصح حديثه"-- أي حديث عبيد بن راقية-- عليه التذكير.\\
\\
104/1 و هذا الإسناد استثناف كثير من بلال الهلوي 2/1 و المجلة الأشرف 174/3
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 topi 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 topi was from the characteristics of the polytheists, then too it would be completely permissible to wear only a topi in these times as the topi 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.

Firstly, this hadith is extremely weak, thus no laws may be deduced from it.
The colour of the topî

A. White

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

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

Similar narrations have been narrated by:
1. Ibn 'Abbâs ﷺ ²
2. 'Âishah ﷺ ³

Nabi ﷺ has also ordered us to wear white saying:

البسنا من ثيابكم البياض فإنها من ثيابكم وكنتم فيها موتاكم

"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 ﷺ (the companions of Nabi ﷺ) and the Tâbi‘în (Successors) to don white topîs.

¹ أَبُو الْبَيْضِيُّ الْبِلَّة ۳۷/۸ خِلَفَ الْبَيْضِيُّ سَيْفُ وَظلَّ فِي الْبَيْضِيُّ سَيْفُ ۱۹۸۱/۱
² وَلَمْ تَكُنْ مَرَّةً أَنْ بَدَّلَ الْبَيْضِيُّ سَيْفُ
³ أَبُو الْبَيْضِيُّ الْبِلَّة ۳۷/۸ خِلَفَ الْبَيْضِيُّ سَيْفُ وَظلَّ فِي الْبَيْضِيُّ سَيْفُ ۱۹۸۱/۱
⁴ أَبُو الْبَيْضِيُّ الْبِلَّة ۳۷/۸ خِلَفَ الْبَيْضِيُّ سَيْفُ وَظلَّ فِي الْبَيْضِيُّ سَيْفُ ۱۹۸۱/۱
⁵ أَبُو الْبَيْضِيُّ الْبِلَّة ۳۷/۸ خِلَفَ الْبَيْضِيُّ سَيْفُ وَظلَّ فِي الْبَيْضِيُّ سَيْفُ ۱۹۸۱/۱
⁶ أَبُو الْبَيْضِيُّ الْبِلَّة ۳۷/۸ خِلَفَ الْبَيْضِيُّ سَيْفُ وَظلَّ فِي الْبَيْضِيُّ سَيْفُ ۱۹۸۱/۱
⁷ أَبُو الْبَيْضِيُّ الْبِلَّة ۳۷/۸ خِلَفَ الْبَيْضِيُّ سَيْفُ وَظلَّ فِي الْبَيْضِيُّ سَيْفُ ۱۹۸۱/۱

The Crown of a Believer

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

1. Anas Ibn Mâlik 8
2. ʻUthmân 9
3. ʻAfî 10
4. Ibn ʻAbdus Salâm 11
5. ʻAfî Ibn Husain 12
6. Qâsim Ibn Muhammad 13
7. Sufyân Ath-Thawrî 14
8. Sâlim Ibn ʻAbdullâh 15
9. ʻUbaidullâh Ibn ʻAbdullâh 16
10. Hammâd Ibn Zayd 17
11. Saʻîd Ibn Jubayr 18
12. ʻUmar ibn ʻAbdul ʻAzîz 19
13. Abû Umâmah 19
14. Abû Ruhm 19

It should be borne in mind that just as Nabi 8 and the Sahâbah 8 wore white topîs, they also wore topîs of many other colours. From amongst these colours are:

B. Black

ʻAbdur Rahmân Ibn Ziyâd 8 narrates that Nabi 8 wore a black woollen topî. 20

A black topî was also worn by:
1. Abû Mûsâ Ashʻârî 21
2. Ibn Abî Awnâ 22
3. Imâm Abû Hanîfah 23
4. Saʻîd Ibn Musayyab 24
5. Muhammad Ibn Talhah 25
6. Dâwûd At-Târî 26
7. Dâwûd Ibn ʻIsâ 27

٧٠ رواة البخاري في تأريخه، كلاه في سبيل المدى ٠٨٧٨ /٧ ٢٥٧٧
١١ تأريخulloh عن حائقطة في البلد ١٢٥٢/٢ رحلة شاهد في سنة ابن أي أوق ١٥٣٩/١
٢٢ و رحلة رحلات الحائحة إلى حائحة في صحيحة ٨
٢٤ ابن سعد ٩٠ و رحلة رحلات الحائحة
٢٥ مسند ١٩٥٩/٢ و رحلة رحلة رحلة
٢٦ ابن سعد ٢٤٧ و رحلة رحلة رحلة
٢٧ جهيرة ع │ ٣٩ /٣
٢٨ المسند ١٩٧٤/٢ و رحلة رحلة رحلة
٣٩ ابن سعد ٣٨٧ و رحلة رحلة رحلة
Mullâ 'Alî Qârî mentions:

"It is Sunnah to wear black as this has been narrated in the ahâdîth. 'Allâmah Suyûtî رحمه الله has compiled a booklet concerning the wearing of black." 31

The booklet is named "nellah al-dawâd in Ahdâth al-ma'sîd" and is included in his book "Al-Hâwi" [pg. 87].

'Allâmah Zayla' رحمه الله writes in his celebrated book on Hanafi fiqh, "Tabyînul Haqâiq" [vol.6 pg.228]:

و ندب ليس السود...لأن عمدا رحمه الله ذكر في السير الكبير في

باب النماط حديثاً يدل على أن ليس السود أفضّل

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

C. Green

Ibn 'Abbâs رضي الله عنه narrates that Rasûlullâh صل الله عليه وسلم had 3 topîs: A white, double-layered topî, a green-striped topî of Yemenî cloth and one with earflaps. 33

The green topî was also worn by:
1. Imâm Mâlik 36
2. Qâsim Ibn Muhammad 37
3. 'Abdullâh Ibn 'Awn 38
4. Sha'bî 39
5. Hasan Ibnul Mus'ab 40

31 ص 32 ص 33 ص

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'Allâmah Shâmi رحمه الله – the imminent Hanafî jurist- has also mentioned the preferable of wearing black. 34

43 The Crown of a Believer
Mullâ 'Alî Qârî mentions:

#The Crown of a Believer

"It is Sunnah to wear black as this has been narrated in the ahâdîth. 'Allâmâh Sûyûtî رحمه الله has compiled a booklet concerning the wearing of black." 31

The booklet is named "تّرجم الذواح في أحاديث ليس السواد" and is included in his book "Al-Hâwî" [pg. 87].

'Allâmâh Zayla' رحمه الله writes in his celebrated book on Hanafi fiqh, "Tabyînul Haqâiq" [vol.6 pg.228]:

و ندب ليس السواد...لأن عمدا رحمه الله ذكر في السير الكبير في
باب الغانم حديثا يدل على أن ليس 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."
The Crown of a Believer

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

"Green was the colour most liked by Rasûlullah ﷺ."

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 ﷺ have all mentioned that the clothing of the inhabitants of Jannah (Paradise) will be green."

This can be deduced from the ayah,

وليسون نبابا عضرا

(The inhabitants of Jannah will wear green clothing.)

(Verse 31 / Sûrah al-Kahf)

"Allâmah Tabârî ﷺ narrates that the Khalîfah Al-Ma'mûn and his entire army wore green attire; to such an extent that even their topis were green.

D. Light yellow

A light yellow topî was worn by:
1. Anas ﷺ
2. Jundub Ibn 'Abdullah ﷺ
3. Habîb Ibn 'Abdullah ﷺ

E. Brown

A brown topî was worn by:
1. Wâbisah ﷺ
2. Qâdhi Shurahbi ﷺ
3. 'Abdullah Ibn Mudrik ﷺ
F. Red

A red topi was worn by:
1. Sa‘īd Ibnul Musayyab رحمه الله
2. Dāwūd Ibn ‘Isā رحمه الله

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 Moulāna Rashīd Ahmad Ganghoi, Muftī Shafi ‘Uthmānī, 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 Makrūh Tanchi 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 Nabī ﷺ wore clothing of this type. رحمه الله

True love for the Sunnah

‘Allāmah Muhammad Zāhid Kowtharī 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. Allāh filled the heart of one of the ‘Ulamā 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 Islām.”

The Ruler replied: “I will call a conference of your ‘Ulamā 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 ‘Ālim was firm on his stand.

The Ruler then said to him: “Put your proofs down on paper; I will send them to the Grand Muftī of the Empire. 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 'Ālim agreed and wrote the following:

"The Muslims do not remove their topîs when entering the masjîds 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 Muftî who concurred with this staunch 'Ālim, as a result of which all the Muslims of that state where 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.

Âmin.

The shape of the topî

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

ʿAllâmah 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 ʿAllâmah ʿAbn Hâjîr Al-Haitâmî and ʿAllâmah Jassûs رضيّ الله عنه. 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

2

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شرح المعاني على المشهري (٢٥٤/٢), فتح الفتوى (٢١٦٨)
A. The Kummah (A small, flat and round topi)

`Allamah Tabrânî mentions:

عن ابن عمر ﷺ: كان رسول الله ﷺ يلبس كمة بيضاء

Ibn `Umar ﷺ narrates that Rasûlullâh ﷺ would wear a white kummah.³

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

Nabî ﷺ’s wearing a kummah has also been reported by:
1. `Âishah⁵ ﷺ
2. Anas⁶ ﷺ

Mûsâ ﷺ is also reported to have worn a kummah.

Mûsâ ﷺ is also reported to have worn a kummah.

'Abdullâh ibn Mas`ûd ﷺ narrates that Nabî ﷺ said: “On the day Mûsâ ﷺ spoke to Allâh Ta’âlî, he wore... and a woolen kummah.”⁷

In a weak narration Abû Kabshah ﷺ mentions:

كان كمام أصحاب النبي ﷺ بطحا

“The kummahs (topis) of the Sahâbah ﷺ were flat.”⁸

Abû Umâmah, ‘Umar ibn ‘Abdul ‘Azîz and Abû Ruhm ﷺ are all reported to have worn small, white topis.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 topis.¹⁰
The Crown of a Believer

B. Topi's which cling to the head

A narration of 'Āishah ﷺ states:

"Nabi ﷺ used to wear a white topi which clung to his head."¹¹

'Abdullāh Ibn Busr & also narrates a similar hadīth.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 Sahābah wore topis that clung to their heads, are very authentic.
C. High topîs

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

It is, however, mentioned in a weak hadith from Ibn 'Abbâs ﷺ that Rasûlullâh ﷺ would sometimes put his topî in front of him (as a surah-barrier) when performing salâh.

It would only be possible for it to be a surah according to the Hanafî mazhab if it was more than a forearm in height (±45cm). However the Ulâm of the other mazhabs don’t place any restrictions on the size.

The great mufti of Deoband, Mufî Mahmûd Hasan writes, "The topî generally worn by Nabi ﷺ was such that it clung to his head, however the wearing of high topîs has been narrated from some Sahâbah."

High topîs have been worn by a number of Tâbi'în and Tabî'ut Tâbi'în viz.
Certain latter-day scholars insist that it is necessary to wear a round topi 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 & present the hadith of Abû Kabshah as proof viz.

"The topîs of the Sahâbah & were flat." 52

Firstly, this Hadith is so weak that no ruling of any kind may be deduced from it.
Furthermore, even the narrations showing that Nabî & wore a flat topî are not free from weaknesses.

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’in 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 رحمه الله 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 sunnan al adiyah not from sunnan al huddâ (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
but wore many different types of topis, it will not be correct to insist that only one particular type of topi is sunnah.

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

It is on this basis that some Ulamâ 56 have asserted that high topis were not worn before this period. However the above-mentioned narrations contradict them. This apparent contradiction could be resolved by saying that while high topis were worn from long before, the length was greatly extended by Al-Mansur.

D. A topi with earflaps

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

\[
\text{عن عائشة رضي الله عنها: أن النبي ﷺ كان يلبس من القفاس ذات الأذان}
\]

‘Aishah  narrates that Nabî  would wear a topi that had earflaps.57

Another narration of ‘Aishah  shows that this topi was worn when on journey.58

Ibn ‘Abbâs  states that Rasûlullâh  would wear a topi with earflaps when in battle.59

A weak narration of ‘Abdullâh Ibn Busr  mentions that he saw Nabî  wearing a similar topi.60

Another weak narration of ‘Abdullâh Ibn ‘Abbâs  shows that this topi was sometimes used by Nabî  as a surâh (barrier) when in salâh.61

This indicates how tall this topi must have been.

Hadhrat Wâbisah  also wore a topi with earflaps.62

E. A Tartûr (طرطور)

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

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

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56 تاریخ الفتح 978/8.
57 تاریخ الفتح 978/8.
58 تاریخ الفتح 978/8.
59 تاریخ الفتح 978/8.
60 تاریخ الفتح 978/8.
61 تاریخ الفتح 978/8.
63 تاریخ الفتح 978/8.
64 تاریخ الفتح 978/8.
65 The Hans Wehr Dictionary.
Note. The red tartūr was the topi of the Jews at one time, therefore the former principal of Dārul Ulām Deoband, Qārī Tayyib Sahib رحمه الله, classified the wearing of such a tartūr as impermissible.\textsuperscript{63} Some 'Ulamā even went so far as to classify one who wears the tartūr of the Jews as a murtad (one who has left the fold of Islam and turned renegade).\textsuperscript{66}

F. The Double-panelled topi (دو بالا)

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

Hadhrat Moulānā Ashraf 'Alī Thānwī رحمه الله mentioned regarding this topi, "This is not the topi 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 kuffār."\textsuperscript{67}

G. The Danniyyah (الكتبة)

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

The following personages are narrated to have worn a danniyyah:
1. Anās\textsuperscript{70}
2. Al-Juzhū 'ī\textsuperscript{71}
H. The Burnus

The burnus (or burnoose) is an item of clothing that has a hood attached to it, be it a kurtā, jubbah or any other item of clothing. It is generally worn on top of the turban to protect one from sunlight and rain, however it is also used without a turban. According to some Ḥalālām the burnus is a tall topi.

On account of the burnus being a type of topi, we have treated it as a topi 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 Rasūlullāh ﷺ and the Sahābah ﷺ.

Wā’il ﷺ mentions:

صليت مع رسول الله ﷺ و أصحابه فرأيتهم يرفعون أدمهم في البرانس

"I performed salāh with Rasūlullāh ﷺ and his Sahābah ﷺ. I saw them raising their hands for takbīr inside their burnuses."

A similar statement was made by Fātān Ibn ‘Āsim ﷺ.

Ibn Ḥabbās ﷺ narrates that Nabī ﷺ said that ‘Īsā ﷺ will be wearing a burnus when he will descend.

Note: This narration is very weak.

Abū Qursāfah ﷺ had a burnus that was given to him by Nabī ﷺ who told him to wear it.

Ya‘lā ibn ‘Umayyah narrates that Nabī ﷺ wore a burnus.

Hāfiz Ibn Ḥajr narrates that ‘Abdullāh Ibn Abū Bakr ﷺ said, “Every ‘Ālim (from amongst the Sahābah ﷺ) possessed a burnus which he would wear in the morning.”

‘Allāmah ‘Aynī writes in his commentary on Sahīh Bukhārī, that Imām Mālik ﷺ ṭurjatullāh ﷺ said, “There is nothing wrong in wearing a burnus. The Sahābah ﷺ were in the habit of wearing it.”
The Crown of a Believer

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

1. Anas 83
2. Abu Umāmah 84
3. Miqdām 84
4. Ibn `Umar 85
5. Jundub Ibn `Abdullāh 86
6. Ibn Mas`ūd 87
7. Abū Musā Ash`ārī 88
8. Suwayd Ibn Ghafalah 89
9. `Umar 90
10. Ibn Abī Awwāf 91
11. Husain 92
12. Ibn Samurah 93
13. `Abdullāh Ibn `Amr 94
15. Wāthilah Ibnul Aṣqah 95
16. Hattān At-Taymi 95
17. Abū Qursāfah 96
18. `Afw Ibn Mālik 97
19. Yazīd Ibnul Aswād 98
20. Al-Mugfīrah Ibn Shu`bah 99

The following Tābi`īn have been reported to have worn the burnus:

1. Shurayh 100
2.  Sa`ūd Ibn Jubayr 101
3. Nāfi` 102
4. Mutarraf 103
5. `Alqamah 104
6. Masrūq 105
7. Aswād 106
8. Sālim 107
9.  Abū Muslim Musayyab 108
10. Musā Ibn Talhah 109
11. Muhammad Ibn Talhah 110
12. `Abdullāh Ibn `Awn 111
13.  Abū Muslim Abul Hasan 119
14.  Abū Muslim Al-Khowāli 118
15.  88
16.  97
17.  85
18.  86
19.  87
20.  88
21.  89
22.  90
23.  91
24.  92
25.  93
26.  94
27.  95
28.  96
29.  97
30.  98
31.  99
32.  100
33.  101
34.  102
35.  103
36.  104
37.  105
38.  106
39.  107
40.  108
41.  109
42.  110
43.  111
44.  112
45.  113
46.  114
47.  115
48.  116
49.  117
50.  118
51.  119
52.  120
The burnus was also worn by:

1. `Abdullāh Ibn Ummi Harām 121
2. `Abdullāh Al-Yūnīnī 122
3. Musāhiq Ibn `Abdullāh 123
4. Abū Dalf 124
5. `Afīr Ibn Zur'ah 125
6. Muhammad Ibn Sūqah 126
7. Habīb Ibn `Abdullāh 127
8. Abū Bakr Ibn Ayyāsh 128

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

Āmin
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 ﷺ.

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 hadith 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 ahîdîth!  

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.  

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, Insha 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 Islam 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.

Walâah Allâhumma

136 فيه علل: الأول - فيه ضحاك بن الحجفة، قال الدارقطني: كان يضع الحديث.

137 قال: نه ماسبأ أي طوله سمة، كما في لسان العرب، و في النهاية وجميع معاصر الأنواع للشيخ طاهر الطراز: الخماسية ما كان قدره سمة أشباهه، ويشهد له هذا للعين روايات أخرى.
A heart-rending incident

Hāfiz Ibn Kathîr in his celebrated work Al-Bidâyah wan Nihâyah (Vol. 8 Pg. 186) and Imâm Tabarî in his Târîkh (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 ﷺ and the Tâbi’in). 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 Rahman Ibn Ziyâd ﷺ narrates that Nabî ﷺ wore a black, woollen topî.¹

Ibn Mas‘ûd ﷺ narrates that Nabî ﷺ said:

كان على موسى يوم كُلَّمَهُ رَبُّهُ .... و كَثِّةٌ صُوفٌ

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

The following great personalities wore woollen topîs:

1. Ibn ‘Umar ﷺ³
2. Anas ﷺ⁴

¹ رواة البخاري في تاریخه كتبنا في سبیل العهد 2/287
² الترمذي و مسند البیان في كتاب الكتیبه رقم 1
³ ابن سعد 1/287 و زریه ثقف
⁴ تاريخ بغداد 2/288
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 ﷺ would wear topîs of a blend of silk and wool.¹²

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

1. Wâbisah ١٣
2. Anas ١٤
3. Abû Mûsâ Ash'ârî ١٥
4. Imâm Mâlik ١٦
5. Qâsim Ibn Muhammad ١٧
6. Sha'bî ١٨
7. Mûsâ Ibn Talhah ١٩
8. Qâdhî Shurayh ٢٠
9. Rabî'ah ٢١
10. Abû 'Ubaidah ٢٢
11. Ibn Abî Awfâ ٢٣

³⁵ مفتاح البحر
³⁶ شمس الفقه

B. Green-striped Yemeni material (الخورة)

Allâmah Abû Shaikh رحمه الله writes:

عن ابن عباس ﷺ: كان لرسول الله ﷺ ثلاث قنادس، قنادسة بياض من مضرة وقنادسة برد قنادسة ذات أذان يلبسها في السفر فيما وضعتها بين يديه إذا صلى.

Ibn 'Umar رضي الله عنه narrates that Rasûlullâh ﷺ had 3 topîs: (from amongst them was) a green-striped topî of Yemeni material.⁹

Abdullâh Ibn 'Awn also wore a similar topî.¹⁰

²⁸/٢ رواه البخاري
²⁹ الجاحظ، رده مسلم
³٠ الفتح
³١ الشيماء
³٢ القاسم السدری
³٣ البخاری
³⁴ هوگی
³⁵ ابن حاتم
³⁶ ابن سعد
³٧ ابن حاتم
³٨ ابن حاتم
³٩ ابن حاتم
⁰ ابن حاتم
¹ ابن سعد
² ابن سعد
³ ابن سعد
⁴ ابن سعد
⁵ ابن سعد
⁶ ابن سعد
⁷ ابن سعد
⁸ ابن سعد
⁹ ابن سعد
¹⁰ ابن سعد
¹¹ ابن سعد
¹² ابن سعد
¹³ ابن سعد
¹⁴ ابن سعد
¹⁵ ابن سعد
¹⁶ ابن سعد
¹⁷ ابن سعد
¹⁸ ابن سعد
¹⁹ ابن سعد
²⁰ ابن سعد
²¹ الشيماء
²² ابن سعد
²³ ابن سعد
D. A leather topî

Ibn `Abbâs ﷺ narrates:

كان لرسول الله ﷺ فlassenة ٍتُحَمَّة - ﴿أَي حِلْوَةٍ وَكَانَ فِيهَا ثَقْبَة﴾

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

Abû Salîh ﷺ also reported seeing Nâbi 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 ﷺ narrates:

رأيت رسول الله ﷺ وعلي فlassenة بضاء شامية

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

F. A Fox-skin topî

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

1. Dhahhâk31
2. Abû `Aliyah32
3. Ibrâhîm An-Nakha’î33

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 tâhir (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. Ali ﷺ35

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23 ابن سعد 7:341/7:341/2422/4 وله شاهد في سنة ابن أبي أوقف 129/1
24 أصل السُّنَّة: أن نَّجَّى صُوف: الشَّاة المذروحة بالماء المُحرَّق. فلا فِي نَسَب الشَّامِي الصَّاحِب هَذَا بَنُ أَبِي أُقَّاف.
25 رواه ابن الحسين البلاطري في تأويله. كما في السنن 7:341/7:341/2422/4 وله شاهد في سنة ابن أبي أوقف 129/1
26 السنة 7:341/7:341/2422/4 وله شاهد في سنة ابن أبي أوقف 129/1
27 أُبِرَالشَّامِي في إخلاء نسيان ص ١٠ ونسان ضَعِيف حَدّاً خَالِلاً لِله شاهد.
28 ابن سعد: 7:341/7:341/2422/4 وله شاهد في سنة ابن أبي أوقف 129/1
29 الصنف لا يّ شَ água ١٨٧/١ وابن سعد ١٩٥/١ ورجال رحل الصحيح وتأريخ دمشق ٢٣٣/٣٣ ورواه مرتون.
30 الصنف لا يّ شَ água ١٨٧/١ وابن سعد ١٩٥/١ ورجال رحل الصحيح
31 الصنف لا يّ شَ água ١٨٧/١ وابن سعد ١٩٥/١ ورجال رحل الصحيح
32 الصنف لا يّ شَ água ١٨٧/١ وابن سعد ١٩٥/١ ورجال رحل الصحيح
33 ابن سعد ١٨٧/١ ورجال رحل الصحيح إلا أنها ليست ورد صدوق
34 الصنف لا يّ شَ água ١٨٧/١ وابن سعد ١٩٥/١ ورجال رحل الصحيح
35 ابن سعد ٢٢٣/٢ وسنده صديق
The wearing of an Egyptian topi 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 hadith appears in other books 36 with the word مضررة (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-Râfî’î mentioned in his book “At-Tadwîn fi Akhbar Qazwîn” that he saw Ibn ‘Abbâs ﷺ in a dream and asked him whether the topi of Nabî ﷺ was مضررة (double-layered) or was it مصرية (Egyptian) as certain people claim? Ibn ‘Abbâs ﷺ answered that it was مضررة (double-layered). 37

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

H. A Turkish Topi (التركي)

A Turkish topi was worn by:
1. Ayyûb Sakhiyânî 44
2. Imâm Mâlik 45

We were unable to find an exact description of the Turkish topis worn at that time, however the former Grand Muftî of Pakistân, Muftî Muhammad Shafiﬁ 46 passed the following fatwâ regarding the Turkish topis presently being worn in the Indo-Pak sub continent:

“It is permissible to wear a Turkish topi 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 tanzihî. Secondly, this topi is generally worn in our country by those who don’t follow a mazhab.”

If any of these two negative aspects are found, then one should refrain from wearing these topis. If, however no such drawbacks exist, then there will be nothing wrong in wearing a Turkish topi.
This was also mentioned by Mufti Kifayatullah and Moulanā Rashid Ahmad Gangohi. 48

I. **A thick double-layered topi with padding in-between**

Ibn `Abbas has narrated that Nabī used to wear white, double-layered topis, a green-striped topi of Yemeni cloth and one with earflaps. 49

This type of topi was also worn by:
1. Anas Ibn Mālik 50
2. Uthmān 51
3. Abū Dārādā 53
4. Abul `Āliyah 53

J. **A buttoned topi**

`Allāmah Zuhābī narrates:

"Nabī used to wear white topis as well as buttoned ones and also topis with earflaps."

(This is a very weak narration)

Anas Ibn Mālik was also seen wearing a buttoned topi. 56

`Uthmān would wear a topi which was (strapped and) buttoned around his neck. 59
K. Thin Topis

Thin topis were worn by:
1. `Ali 60
2. `Abdullāh ibn `Umar 61
3. Hammād ibn Zayd 62
4. Sa`īd ibnul Musayyab 63
5. Anas ibn Sirīn 64
6. `Abdullāh ibn `Awn 65

L. Cotton Topis

Imām Ahmad ibn Hambal 66 wrote a cotton topi.66

``Allāmah Suwaytī 66 writes: “It seems that the topi generally worn by Nabi was of cotton or of wool.” 67

M. Embroidered topis

The following personalities are narrated to have worn embroidered topis:
1. Al-Mas`ūdī 68
2. Sa`īd ibn Abul Hasan 69
3. Abū Qursāfah 70

The great Khalīfah, Hārūn Ar-Rashīd, used to wear a topi on which was ascribed:

غزاء حاج

“I am a warrior; I am a pilgrim” 71

N. The Tāqīyyah (الطافية)

The Tāqīyyah is a white cotton-skullcap. The Egyptians also call it the Arraqīyyah (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 Muhammād Al-Baghdādī 72
2. Mahmūd Diwān 73
3. Ibrāhīm Ar-Raqqī (702 AH) 74
4. Ibn Wazîr (730 AH) 75
5. Abûl Fayyâd Al-Jamâlî (783 AH) 76
6. ‘Abdul Qâdir Dowst Jiîrî (561 AH) 77
7. Ibn Nahhâs (698 A.H.) 78
8. Hâfiz Abû Zakariyyâ (450-700 A.H.) 79

The tâqîyyah of ‘Allâmah Ibn Taymiyyah ﺭحمه ﻋﻠله was sold for 500 dirhams (silver coins), after his death. 80

O. A topî of felt (اللِّبَادَّ)

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

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 ٌ narrates:

كان لرسول الله ﷺ فلسوة جلود - أي جلود - و كان فيها ثقبة

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

The great scholar, Abû Bakr Ibn ‘Arabî ﺭحمه ﻋﻠله has written in his commentary of Tirmîzî, ‘Äridhatul 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.
Q. Hard topis

In addition to wearing topis' of soft material it was the practice of Nabi ﷺ and the Sahabah ﷺ to wear topis' of hard material. This may be deduced from the following:

- ‘Abdullāh Ibn ‘Abbās ﷺ mentions that Rasūlullāh ﷺ had a topi of leather. 84
- The many narrations showing the wearing of thick topis, containing padding and an inner lining.
- The narrations concerning the high topis worn by our Salafus Sālih also indicate that those topis were of firm and solid materials thereby enabling them to stand up high and not fall in.
- The use of the topi as a sutrah (barrier) also bears out the same point.
- The hadith of Anas Ibn Malik ﷺ that when performing wudhū, Nabi ﷺ would lift up his turban and make masah underneath it, without the turban unravelling. 85
- A hadith to this effect, narrated by ‘Atā ﷺ. 86
- Lifting the turban and making masah beneath it has also been narrated as the practice of:
  1. ‘Abū ‘Umar ﷺ 87
  2. Ibrāhīm An-Nakha’ī 88

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

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

These benefits mentioned by ‘Allāmah Ibn ‘Arabī رحمه الله can only be accrued if the topi is hard. A turban on a soft topi normally unravels when the topi is removed and doesn’t really improve the shape.
The Khalīfah’s tolerance

Ubaidullāh ibn Sulaimān, the minister of the Khalīfah Al-Mu’tadhid, mentions:

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

However, the Khalifah simply placed the topí 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 Khalifah and thanking him for his tolerance, but he simply replied, “This poor soul did not do it willfully, he just happened to doze off.

Mujālid says: I once asked Sha’bī the reason for it being popular amongst the people that Qādhi Shurayh is crairier and willer than a fox. Sha’bī replied: The reason is that when Shurayh would go out (in the fields) to perform salāh a fox would stand in front of him and imitate him, thus distracting him from his salāh. When this became too much for Shurayh, he removed him kurta and placed it on a pole, putting his turban and topī 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 crafter and willer than a fox. (Tahzībul Kamāl Vol.12 Pg. 444)
When should the topi be worn?

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

A. When performing salah

Imām Bukhārī, رحمه الله in his Sahīh, mentions the statement of Hasan Basrī, رحمه الله :

"The Sahābah ﷺ would perform sajdah (prostrate) on turbans and topsis."

Wālī Ibn Hujār mentions that he performed salah with Nabi ﷺ and the Sahābah ﷺ who were wearing burnouses (i.e. covering their heads with hoods).

Ibrāhīm An-Nakha’ī, رحمه الله mentions that it was the practice of the Sahābah ﷺ to perform salah wearing burnouses.

Faltān Ibn ‘Āsim mentions that he found Nabi ﷺ and the Sahābah ﷺ performing salah wearing burnouses.

This shows us that performing salah with the head covered was the practice of all the Salafus-Sālih (pious predecessors). Narrations explicitly mentioning that the following great personalities were seen performing salah with their heads covered:

1. ‘Abdullāh Ibn ‘Umar ﷺ 5
2. Suwayd Ibn Gafalah ﷺ 6
3. Shurayh 7
4. ‘Alqamah 8
5. Aswād 9
6. Masrūq 10
7. Abū Mushir 11
8. ‘Abdur Rahmān Ibn Yazīd 12
9. Sa‘īd Ibn Jubayr 13
10. Ahmad Ibn Abī Hawārī 14
11. Sālim Ibn ‘Abdullāh 15
12. ‘Amīr Ibn ‘Abdullāh 16
13. 'Abdullah Ibn Mudrik
14. Imām Ahmad Ibn Hambal
15. Ibn `Abdus Salām

The Fatwā of Shaikh Rashīd Riddāh

The Egyptian scholar, Shaikh Rashīd Riddāh, the author of 'Tafṣīr al-Manār', who in spite of being very famous for his modern thinking, authored the following article, which was published in the Egyptian magazine 'Al-Manār'.

"While it could be considered correct to say that it is not Makrūh (disliked in Sharī'ah) to perform salāh with the head uncovered, its not being Makrūh is only applicable when performing salāh alone or 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 salāh in jamā'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

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

The reason for the first instance being makrūh 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 Makrūh because he is opposing the majority, which is forbidden in Islam.

As for the third instance, it is Makrūh 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 salāh with the head uncovered as this leads to greater humility, this is nothing but expressing one's opinion in a matter of Sharī'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 `Ulamā and the pious, consists of (amongst others) a topi or turban."
The Fatwā of ‘Allāmah Kowtharī

The following is a summary of a fatwā by ‘Allāmah Muhammad Zāhid Kowtharī رحمه الله, a world-renowned Muhaddith and Faqīh who held a prominent post in the Ottoman Khilāfah in Turkey and who later went on to emerge as one of the greatest scholars Egypt has ever seen.

‘Allāmah Kowtharī رحمه الله writes:

People often ask concerning the ruling of performing salāh 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 Khawārij (a deviant sect which emerged in the time of ‘Alī ﺎﻟ nigeria) in that they lay great stress on trivial matters while ignoring major issues.

The ruling concerning the salāh 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.

Allāh Ta’ālā has ordered the Muslims:

‘Хخدوا زينكم عند كل مسجد’

“Adopt clothing of beauty when performing salāh”

Leaving the head uncovered is discarding this beauty.

Imām Baihaqi رحمه الله narrates that Nabī ﷺ said:

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

Imām Baihaqi رحمه الله has also mentioned the following incident.

Nāfi’, the slave of Ibn ‘Umar ﷺ says that Ibn ‘Umar ﷺ saw him performing salāh wearing only one item of clothing. He rebuked him saying, “Have I not given you clothing?” “Yes, you have!” replied Nāfi’. “So who,” asked Ibn ‘Umar ﷺ “has more right that you dress up well for him? Allāh Ta’ālā or the people!” 22

It is on this basis, that the fuqahā (jurists) say that it is Makrūh (reprehensible) to perform salāh 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, salāh performed bareheaded would be reprehensible in the light of Sharī’ah.
A few doubts cleared

‘Allāmah Kowthar رحمه الله has also most graciously provided us answers to a few doubts, which arise on this topic.

1. Misconception: The āyah “Adopt clothing of beauty when performing salāḥ” was revealed to censure the disbelievers who would perform tawāf (circumambulate) around the Ka‘bah, naked and has nothing to do with covering the head.

Answer: It is a well-known principle of Tafsīr (commentary of the Qur‘ān) that an āyah 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 mazhāḥib are unanimous on the point that it is mustahab (preferable) to wear a topi (or turban), upper garment and lower garment when in salāh. This is mentioned by Imām Nawawi رحمه الله in Al- Majmū‘ and by ‘Allāmah Halbī رحمه الله in Sharhul Munayah.

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

Answer: ‘Allāmah Abū Hayyān, the renowned Mufassir (commentator of the Qur‘ān), has beautifully explained this point in the following manner:

“The order to adopt ‘beauty’, in this ayah, is specific to salāḥ. Therefore ‘beauty’ cannot refer to covering the private parts

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 Islām. 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 salāh, 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 salāh bareheaded as Nabī ﷺ performed salāh without a topi. It is reported that he would remove his topi and place it as a sutchah (barrier) in front of him during salāh.

Answer: It is mentioned in Sharhush Shamāil 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 hadith, so how can it contest the covering of the head in salāh, which has remained the accepted practice of the Muslims throughout the ages! Yes, we do find that Hadhrat ‘Umar ﷺ 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 salāh, as this is not becoming of men.
4. **Misconception:** The head is left uncovered during Haj; there should therefore be nothing wrong with leaving it uncovered during salah.

**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 Nabī ﷺ ever performed salah bareheaded without an excuse, whereas leaving the head uncovered when praying is the habit of the Christians.  

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### B. When entering the toilet

Imâm Baihaqi رحمه الله mentions:

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عن عائشة رضي الله عنها قالت: كان ﷺ إذا دخل الحمام غطى رأسه
او إذا أتي احدهم غطى رأسه
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`Aishah ﻦﺒ ﺔ ﺔ narrates that when Nabī ﷺ entered the toilet he would cover his head.

Imâm Baihaqi رحمه الله also reports:

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عن حبيب بن صالح رضي الله عنه: كان رسول الله ﷺ إذا دخل الحمام
ليس أحدهما و غطى رأسه
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Habib Ibn Sālih ﷺ reports that when Nabī ﷺ entered the toilet, he would wear shoes and cover his head.

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The Crown of a Believer

Imām Abdur Razzaq reports:

"عَنْ عَائِشَةُ بُنتِ أَبِي بَكْرِ الصَّدِيقِ رَضِيَ اللَّهُ بِهِ ۛ قَالَ: ۛ قَالَ أَبُو بَكْرٍ: ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "ۛ "۴۴४/२ २...
D. When cohabiting

Abû Nuaim رحمه الله reports:

عن عائشة رضي الله عنها قالت: كان يأبى إذا دخل الحلال غطى رأسه و إذا أتى أمه غطى رأسه

‘Aishah رضي الله عنها narrates that when Nabi ﷺ entered the toilet he would cover his head and when cohabiting with his wives he would cover his head. 35

Ummu Salamah رضي الله عنها also narrates that Nabi ﷺ would cover his head during cohabitation. 36

E. When out in battle

Ibn 'Abbâs رضي الله عنه mentions:

وبليًا ذوات الآثان في الحرب

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

Nabi ﷺ’s wearing a topi in battle has also been narrated by:

1. ‘Abdul Rahmân Ibn Zayd ﷺ 40
2. Makhûl ﷺ 41
3. Wâthilah Ibnul Asqa’ رضي الله عنه 42

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35 أثرتهم في الجلالة 7/158 و ب ر من الفن في "باب لم البيت عند دخول الحلال". 
36 قال الروافض: رواه الخطيب بإسناد ضعيف، الإخبار 5/374 و فتح القدر (1536)

37 تاريخ البغدادي 116/5 و فيه معرف أبو الخطاب وهو ضعيف.
38 أحوال النبي صلى الله عليه وسلم في "باب الطيرة".
39 ابن عساكر وقد مرفه.
40 روایة البخاري في تاریخه، الكتاب 1/267.
41 روایة ابن بیله في مصنفه، كتاب الرواه في الكتب (2/32) ولكن لم يحدد في المثنوی من الفنین، وهو في جامع الأحاديث والراحل (372).
42 ابن عساكر 1/824/10 و الحافظ للسوطاني 4/10 و البخاري في الكبير 1/12 و قال البيهي في تجميع (9116)، فيه بيتة و عمله الشامسي و نبأ تلاه لكن مدلس و عين لم أعره له.
In the same way we find İmām Buhārī رحمه الله narrating in his Sahīh, from Anas that when Nabi passed by the ruins of Thamūd, on the way to Tābūk, he covered his head (with his shawl) and quickened the pace of his conveyance.\(^{13}\)

Hāfīz Ibn Hājr رحمه الله mentions the following incident.

Jaʿfar Ibn ʿAbdullāh narrates that Khālid Ibn Walīd could not find his topī on the day of the Battle of Yarmūk. 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 topī. Khālid explained that when Rasūlullāh shaved his hair off during ‘umrah, people rushed to get the hair from the side of his head, while I managed to acquire the hair from just above the forehead. I then placed the hair in this topī. Whenever I participated in a battle keeping this topī with me, we were granted victory.\(^{44}\)

Mahnūd Ibn Labīd narrates that on the day of Badr, Rasūlullāh said: “The angels have adopted their insignia, so should also adopt yours.” The Sahābah then placed pieces of wool in their helmets and topsī, as distinguishing marks.\(^{45}\)

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

1. ʿAbdullāh Ibnul Mubārak رحمه الله

F. When imparting knowledge

ʿUmar رحمه الله mentions that Rasūlullāh was narrating a hadith to them during which he lifted up his head causing his topsī to fall to the ground.

The narrator mentions that it could refer to the topsī of Rasūlullāh or to the topsī of ʿUmar i.e. when ʿUmar narrated the hadith to his students he lifted his head up thereby causing his topsī to fall to the ground.\(^{51}\)
We learn from the above hadith that the topi was worn while imparting the knowledge of hadith. This is because the knowledge of din is an extremely valuable and noble gift of Allah which demands utmost respect and honour.

It is in the same light that we find Imam Mizzi رحمه الله mentioning regarding Imam Malik رحمه الله:

كان مالك إذا أراد أن يخرج نجدث توضوًه للصلاة و ليس أحسن تناهي
و ليس فلسفة و مشت لحيته

When Imam Malik رحمه الله intended to narrate hadith, he would perform wudhū, wear his best clothing, wear a topi and comb his beard. When asked the reason for doing this, he said: “This is how I show respect to the ahādith of Rasūlullah ﷺ.”

G. When seeking knowledge

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

Seeking knowledge demands great humility and respect and covering the head is a great aid in achieving this.
The following are a number of Khulafāʾ (Islamic rulers) and judges from whom wearing the topi is narrated:

1. ʿUmar ibn ʿAbd al-ʿAzīz
2. ʿUthmān
3. ʿAlī ibn Abī Ṭalāʿa
4. ʿUmar ibn ʿAbdul ʿAzīz
5. Hārūn Ar-Rashīd
6. Al-Muʾayyid ibn ʿAbdullāh al-Qurayshī
7. Al-Muʿṭadhid
8. Abū Jaʿfar al-Balādhurī
9. ʿAyyūb ibn Ḥishām al-Harrānī
10. ʿAlī ibn ʿAbdullāh ibn Ṭalha al-ʿAbbāsī
11. Ṣaʿd ibn Muʿāwiyyah al-Buṣārumī
12. ʿAbdullāh ibn ʿAmr ibn ʿAbdullāh al-Muzzahimī
13. ʿAbdullāh ibn ʿAbd al-Rahmān ibn ʿAbdullāh al-Fahūmī
14. ʿAbdullāh ibn ʿAbdullāh ibn ʿUmar al-Aswānī
15. Al-Qā'im Bi-Amrillāh
16. Al-Mustaʿīn
17. Al-Wāthiq Billāh
18. Muhammad Ibnul Wāthiq
19. Al-Maʾmūn
20. Al-Mansūr
21. Abū Ḥamīd al-Maʿrūf
22. Marwān

ʿAllāmah Fīrozābādī has written that the judges of that time would wear a topi known as the Danniyah.
Taqannu`

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

In addition to wearing a topi and tying a turban, it was the habit of Nabi ﷺ and the Sahabah ﷺ to cover their heads with a shawl.

My dear colleague, Mufti Muhammad Amin Qasim greatly eased my task by collecting Ahadith concerning the taqannu` of Rasulullah ﷺ. These number approximately twenty narrations from about thirteen different Sahabah ﷺ. If the narrations concerning the taqannu` of the Sahabah ﷺ are gathered, the number is sure to go into the hundreds.

We will suffice on the following narration of Anas ﷺ:

كان رسول الله ﷺ يكثر القناع

"Nabi ﷺ would practise taqannu` with great consistency and regularity."

'Allamah Suyuti ﷺ has written that there exists no difference of opinion in accepting taqannu` to be Sunnah.

`Allamah Ibn Hajar Al-Haitami writes:

"'Taqannu` is to place a sheet of cloth on top of the topi 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 Ulama agree that this act is desirable in Shar'ah, in fact it is greatly emphasised upon during salah and when attending Jumu'ah and other public functions. A number of authentic ahadith have been narrated concerning this action, its benefits and encouragement towards adopting it. This has also been narrated from a large number of Sahabah ﷺ and other Salafus Salih.

Nabi ﷺ is reported to have mentioned regarding it:

"This is an item of clothing for which sufficient gratitude has not been expressed."

Nabi ﷺ is reported to have worn many different colour shawls viz. red, black, green etc.
These will, Insha Allah be discussed with greater detail in a future publication.

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79 Shurh al-zerqayi al-mawahi 2/195/10, Fiqh al-Bari
80 Al-Biruni in al-alam in 2, Fiqh al-Bari 215/1, and the Sahih of Al-Bukhari (1905) 3/296, and al-Hadith of the Sahih of Muslim (2258/6)
81 Sensi 195/1, Shurh al-zerqayi al-mawahi 2/195/10.
82 Al-Zahawi
83 From al-Majd 357/1 and al-zikr al-hafidh in the fath 15/1, and al-Sakht, et al. for example
Conclusion

We can now conclude that

- The topi is definitely a Sunnah of Rasûlullâh ﷺ.
- It has remained the practice of the Sahâbah ﷺ, Tâbi’in and our pious predecessors right until our times.
- The Sunnah of covering the head will be fulfilled by any type of topi, 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 Shari’ah (Islamic Law).
- The topi should be worn at all times with special emphasis given to wearing it during Salâh.
- Even more virtuous than donning a topi 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 Allâh to accept this work and make it a means of salvation for the author, his family and the Ummah at large.
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(1) أخلاق النبي ﷺ لأبي الشيخ الإصباحي , دار الكتاب العربي 1406
(2) الآثار في شبه البي المختار للبغوي , دار المكتبة , دمشق 1416
(3) زاد المعاد في هدي خير العباد لابن قيم الجوزية , مؤسسة الرسالة 1407
(4) السيرة الوردية للدبيسي , دار الكتاب العلمية 1409
(5) شرح العلامة الزرقاني على المباحث اللفظية , دار الكتب العلمية 1417
(6) سيل الدمى والرشاد للصاحبي الشامي , دار الكتاب العلمية 1414
(7) متنهى السؤال في وسائل الوصول إلى شمل الرحمن للوني , دار الخاczy 1419

التاريخ والرجال

(1) أسعد الغابة في معرفة الصحابة لابن الأثير الجزيري , دار المعرفة 1413
(2) الاستعاب في معرفة الأصحاب لابن عبد البر , دار الجيل 1416
(3) الإصلاحي في معرفة الصحابة لابن حجر المخالفي , دار الكتب العلمية 1419
(4) الأسفار السماوية , دار الكتاب العلمية 1413
(5) البداية والنهاية لابن كثير , دار المعارف 1411
(6) تاريخ أبي زرعة المنشق للنسيبي , دار الكتب العلمية 1417
(7) تاريخ الإسلام للذهبي , دار الكتاب العربي 1415
(8) تاريخ أحياء الشهداء لابن شاهين , دار الكتاب العلمية 1406
الطميات الكبرى لاين سعد دار الكتب العلمية 1418
32) الفن والرقم والرجل لاحمد بن حنيف , المكتبة الإسلامية تركيا .
33) النسخة الثانية : مؤسسة الكتب الثقافية 1410
34) الكافش للدفيف بتحقيق محمد عوامة , دار الفيللة 1413
35) الكافش في التاريخ لابن الأثير , دار الصادر
36) الكافش في شفاء الرجال لابن عزيز , دار الكتب العلمية 1418
37) النسخة الثانية : دار الفكر 1404
38) كشف النقاب عن الأحمداء والألقاب لابن الجوزي , دار السلام 1413
39) شالون الموت لابن حجر العسقلاني , إدارة تأليفات اشرفة , ملتقى
40) المحرومين لابن حيان البسي , دار الوعي 1407
41) مجمع البلدان لابن هذلي , دار الصادر 1399
42) مجمع البلدان لابن هذلي , دار الكتب العلمية 1418
43) محضر الشيخ يحيى يوسف الكردي , مكتبة الصديق 1418
44) المغازي للوادي , مؤسسة الأعلام
45) بناء الإسلام أبي حنيفة وصاحب الهدى مع تعلقات الكوثرية , أيوب أم سعيد
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8. القول الأساسي في القدنوس وتفسير الراس لربيع أحمد

The Hans Wehr dictionary of modern written Arabic
الاحاديث المرفوعة
1) عن عائشة رضي الله عنها: "أن النبي ﷺ كان يلعب من القلائد في السفر ذات الأذان في الحضر.
2) عن ابن عمر ﷺ: "كان رسول الله ﷺ يلعب قلنسوة بضاءة.
3) عن ابن عمر ﷺ: "كان رسول الله ﷺ يلعب كجمة بضاءة.
4) عن ابن عباس ﷺ: "كان لرسول الله ﷺ ثلاث قلائد. قلنسوة بضاءة، وقلنسوة، وقلنسوة بضاءة.
5) عن ابن مسعود ﷺ: "عن النبي ﷺ قال: "كان على موسي يوم كلهما ربة كساء صوف، وحبي صوف، وكمة صوف، وسراوس صوف، وكانت نعله من جلد جمار مغيب.
6) عن عائشة رضي الله عنها: "قلت: إذا دخل الخالين غطى رأسه و إذا أتى أهل غطى رأسه.

فما من رواه الفرعي في الجامع لأحكام القرآن 3847 عن ابن القاسم قال سمعت مالك يقول: كان رسول الله ﷺ إذا غضب طلب الدخان من قلنسوة و روي عن عبيد بن أسلم و سما أخبره ابن أبي شيبة في مصنفه 2150 عن وربي بن أبي قال على موسي يوم ناحي ربه.

7) عن قتادة: "رقى ما بيننا وبين المشركون المعمول على القلائد.
8) عن عائشة رضي الله عنها: "قلت: إذا دخل الخالين غطى رأسه وأتى أهل غطى رأسه.

رواه أبو الشيخ في أ-UA خ/779. قال: عبد الواحد في شرح الترمذي: وأدوار الأساتذة في القلاسن ما أثير في القلق.
9) عن عائشة رضي الله عنها: "كان النبي ﷺ يلعب من القلائد في السفر ذات الأذان.
10) عن ابن عمر ﷺ: "كان رسول الله ﷺ يلعب كجمة بضاءة.
11) عن ابن عباس ﷺ: "كان لرسول الله ﷺ ثلاث قلائد. قلنسوة بضاءة، وقلنسوة، وقلنسوة بضاءة.
12) عن ابن مسعود ﷺ: "عن النبي ﷺ قال: "كان على موسي يوم كلهما ربة كساء صوف، وحبي صوف، وكمة صوف، وسراوس صوف، وكانت نعله من جلد جمار مغيب.
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رواه الحافظ أبو القاسم البخاري في وفيات، كما ذكر في ذمار الأزهرة للطهراوي (ص.176) وقال عثمان: في الفضل.
14) عن عائشة رضي الله عنها: "قلت: إذا دخل الخالين غطى رأسه وأتى أهل غطى رأسه.

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11 عن حبيب بن صالح رضي الله عنه: كان رسول الله ﷺ إذا دخل المخالب ليس حذاءه غطى رأسه.  
12 عن عائشة ﺔ: أن رسول الله ﷺ كانت له كمة ببضاء.  
13 عن أبي هريرة ﺔ: رأيت رسول الله ﷺ وعلى قلنسوة ببضاء شامية (طويلة).  
14 عن أبي رضوان ﺔ: قال: سنام ما هو دينه. و قال: يشبه.  
15 عن وائلة ﺔ: قال النبي ﷺ: تغطية الرأس بالنهار فقه و بالليل ريب.  
16 عن ركانة ﺔ: قال النبي ﷺ: لا تزال أمي على الفطرة ما ليس العلماء على الفلالس.  

17 عن محمد ﷺ: أكلت مع رسول الله ﷺ وأتيت عليه قلنسوة ببضاء في وسط رأسه.  
18 عن ابن عمر ﺔ: أن رجل قال: يا رسول الله ما يلبس المحمر من النباح؟ فقال رسول الله ﷺ: لا تلبسون التاج على العلماء ولا المراهقين ولا النساوي.  
19 عن ابن عباس ﺔ: كان يلبس القلااب تحت العلماء و يلبس العلماء بغير القلااب وكان يلبس القلااين البيضاء ومن البيضاء المضيئة و يلبس ذوات الأذان في الحرب وكان رداً نزع قلنسوته فجعلها سترة بين يديه وهو يصمى.  
20 عن عائشة ﺔ: أن رسول الله ﷺ كانت له كمة ببضاء.  
21 عن ابن عباس ﺔ: كان رسول الله ﷺ قلنسوة أمضينة - أي جلود و كان فيها ثقب.  
22 عن نأس ﺔ: كان يلبس كمة ببضاء.  
23 عن وائلة ﺔ: قال: لما فتح رسول الله ﷺ خير جمعت له رائدة فأكمل مكثفا.  

14 الدلبيمي في الفنפֿر كأنه أخطاب 93/5
15 ابن السكن في المرة عن عبد بن سلام عن الحسن ذكره السامعي في صحيح البخاري 284/7 و نقله الحافظ في الإمام 20/7 و رسته ﺔ580/2
16 صحيح البخاري ص 626
17 رواه ابن معاكث والروائي رواه للسروطي بضبط كما في فيض الغلام 248/5 ولله أجره في الطبع من نسخة الطهير 248/5 و نقله ﺔ487/7 و نقله ﺔ284/7 و نقله ﺔ284/7
18 رواه المعمري، كما في شرح الرويات على المصنف 788/7 و نقله ﺔ487/7 و نقله ﺔ284/7
19 رواه الأفراش البخاري في تأليفه، كما في فيض الغلام 248/5 و نقله ﺔ284/7 و نقله ﺔ284/7
20 رواه الطبراني على مسند ﺔ284/7 و نقله ﺔ487/7 و نقله ﺔ284/7
21 رواه أبو الحسن الباجي في تأليفه، كما في فيض الغلام 248/5 و نقله ﺔ284/7 و نقله ﺔ487/7
و من الأحاديث الموقوفة:

1) عن الحسن بن علي رضي الله عنه، قال: "من أخذ من قول رسول الله ﷺ في عبادة الناس الذي ذهب إلى إسرائيل إلى جانبهم، فلكل من أخذ من قول رسول الله ﷺ في عبادة الناس الذي ذهب إلى إسرائيل إلى جانبهم، فإن الناس يتخذونه له في عبادة الله「.

2) عن عبد اللطيف بن عبد الله رضي الله عنه، قال: "من أخذ من قول رسول الله ﷺ في عبادة الناس الذي ذهب إلى إسرائيل إلى جانبهم، فإن الناس يتخذونه له في عبادة الله「.

3) عن عثمان بن عفان رضي الله عنه، قال: "من أخذ من قول رسول الله ﷺ في عبادة الناس الذي ذهب إلى إسرائيل إلى جانبهم، فإن الناس يتخذونه له في عبادة الله「.

4) عن إبراهيم بن أبي بكر رضي الله عنه، قال: "من أخذ من قول رسول الله ﷺ في عبادة الناس الذي ذهب إلى إسرائيل إلى جانبهم، فإن الناس يتخذونه له في عبادة الله「.

5) عن سليمان بن أبي عبد الله رضي الله عنه، قال: "من أخذ من قول رسول الله ﷺ في عبادة الناس الذي ذهب إلى إسرائيل إلى جانبهم، فإن الناس يتخذونه له في عبادة الله「.

6) عن محمد بن عثمان رضي الله عنه، قال: "من أخذ من قول رسول الله ﷺ في عبادة الناس الذي ذهب إلى إسرائيل إلى جانبهم، فإن الناس يتخذونه له في عبادة الله「.

7) عن علي بن أبي طالب رضي الله عنه، قال: "من أخذ من قول رسول الله ﷺ في عبادة الناس الذي ذهب إلى إسرائيل إلى جانبهم، فإن الناس يتخذونه له في عبادة الله「.
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 topic, but it also sounds out a clear and explicit message:

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

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

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