THE CROWN OF A BELIEVER

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

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

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

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

Mawlana Ashraf Dockrat
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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 ﷺ where he equated the difficulty of practising 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 ludicrous and shocking claim that the topi and turban are not part of the Sunnah and strict adherence to this noble practice will in fact constitute bid’ah (religious innovation). A sad and telling testimony as to how low the general level of 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 (Sahâbah, Tâbi’in, Aimmah Mu’tahidin 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 alone 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 Allâh will use his chosen ones to defend and uphold the true way of life of Rasâlullah ﷺ 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’â that Allâh Ta’âlâ keeps him firm on Iman 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 Awiyya 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 Nabi ﷺ. We therefore find them clinging to every aspect of the life of Nabi ﷺ. The classification of his actions into sunanul huda practices carried out as an act of worship, and sunanuz zawāid 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 realise 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 topī (Islamic headgear). Special attention was given to discussing the significance of the topī and the importance of covering the head when in salāh.

May Allah accept this humble effort! Amin

The Sunnah of covering the head

All praise is due to Allah who granted us clothing to cover our bodies and beautify them. Peace and salutations be upon His messenger, Muhammad ﷺ. From amongst the noble Sunan (practices) of 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 topī (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 Nabi ﷺ wore a topī, 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 topī of Nabi ﷺ, in addition to hundreds of other narrations showing the topī of the Sahābah ﷺ and the Tābī‘īn ﷺ, 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 topī 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 topī 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.

1 Topī is an urdu word for the hat worn by Muslims. We have used it throughout this book on account of its widespread usage.
The authenticity of the narrations in this book

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

I. Strong- this includes 'sahih' and 'hasan' narrations, as well as 'hasan li ghairih' 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 Rasûlullâh ﷺ concerning
covering the head or narrations concerning the topic of
Rasûlullâh ﷺ.

II. Muqdis - The narrations concerning the topic of the Sahâbah
رضي الله عنهم ﷺ, the Tâbi'în ﷺ or those after them.

When quoting narrations from the first category, we endeavoured
our utmost to find judgements of the leading muhaddithîn (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 muhaddithîn 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 'Jârîh wa'ta'dîl' - the field of
ascertaining the strengths and weaknesses of narrators.

We relied to a great extent on the books of Ibn Hâjir Asqâlânî,
Shamsudîn Azh-Zahâbî, Yûsuf Mizzi and Khatîb-Bâghdâdî.
Great support was also taken from the works of Imâm Bukhârî,
Ibn Abî Hâtim Râzî, Ibn Hibbân, Ibn Asâkir, As-Sam'âni
رضي الله عنهم ﷺ 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-Bidâyah wan Nihâyah of Ibn
Kathîr, Târikhut Tabarî, Siyaru A'lamîn Nubalâ of Az-Zahâbî
etc.
The number of narrations in this book

The total number of narrations that we could find concerning the topi is over 250.
40 of these are Marfu' (concerning Nabi ﷺ), while the remainder are Mauqūf (concerning the Sahābah ﷺ and others). The overwhelming majority of these narrations are strong while there are weak ones as well.

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

The topi

What is a topi?

The word "topi" is an Urdu word; however it will be used throughout this book because of its widespread usage.

The Arabic equivalent is كُلَّسَةٌ "qalansuwah". This is the word used for the topi in most of the ahādith as well as in the books of history.

The definition of the qalansuwah is:

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

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

¹ Many other words are also used for the topi in the Arabic language. These will be discussed in detail in the chapter concerning the different types of topis. Here we have sufficed on just listing some of them:
The history of the topi

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

‘Allāmah Ibn Ja‘far Al-Kattānī Ṭabā’ī, who mentioned that we could gauge how long the topi has been in vogue, from the narration of Timmizhi in which mention is made of the topi of Mūsâ ﷺ.²

‘Allāmah ʿAzīz Al-Ẓāhirī Ṭabā’ī has written that topis were very common amongst the Arabs, from the time when Nabi ﷺ was sent to them.³

Abū Qāsim Al-Baihaqī Ṭabā’ī has mentioned that the first person to adopt the topi was Shīth, the son of Ādām ﷺ.⁴

The great scholar, Shaikh Abū Bakr Ibn ‘Arabī Ṭabā’ī has, in his commentary of Timmizhi, Ṭārīkhul Ahwāzî (Vol. 7 Pg. 242), classified the topi as part of the attire of the Prophets ﷺ and of those pious ones who tread the path towards Allāh.

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. Imām Mālik Ṭabā’ī was asked concerning the origin of the topi. He answered, “It was found in the time of Rasūlullāh ﷺ and in my opinion it was found before that as well.”⁵

Hafiz Jalāluddīn Suyūṭī Ṭabā’ī has written that the first person to wear a (very) high topi was Hishām Ibn Abdul Malik (the famous Umayyad Khālifah 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 Khālifah Al-Mansūr. 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.

Abū Dulfāmah, 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 Khālifah, instead he increased the height of our topis.
You would see them on the heads of men,

³ مختصرشرح الموط، كانا في الدعامة ص 49
⁴ الوصائر في معرفة الأولئ ص 80
It is narrated that Abū Dulāmah, on another occasion, visited Al-Mansūr while dressed in the uniform that Al-Mansūr had ordered them to adopt i.e. wearing a tall, black topī; a cloak with the following āyah 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-Mansūr: How are you? O Abū Dulāmah!
Abū Dulāmah: Not well at all, O Amirul Mu'minin!
Al-Mansūr: Why is that?
Abu Dulāmah: What do you expect from a person whose face is in the middle of his attire (because of the high topī), whose sword is in his posterior and who has thrown the Qur'ān behind his back?
Al-Mansūr was greatly amused at this retort and immediately ordered that this uniform be changed. 8

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

Khalīfah Al-Mustā’īn passed a law ordering people to reduce the height of their topīs. 9

Allāmah Kowthārī رحمه الله has written that the high topī was generally worn at official functions (during the ‘Abbāsid reign). 10

Allāmah Tabarī رحمه الله has recorded that in the year 235 A.H. the Khalīfah 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 topīs had to wear topīs a different colour from that worn by the Muslims and had to sew two buttons to them, as a distinguishing symbol. 11

Shaikh Ārif Hifnī رحمه الله writes, in his commentary of Jāmi‘us Saghrī, that (in his time) the topī was very common in Hijāz (the region wherein Makkah and Madīnah are situated). 12

Yazīd ibn Khālid says: I saw Abūl Umairī (who was declared the Khalīfah in 195 A.H) with 500 of his supporters walking in front of him, all wearing tall Syrian topīs. 13

Shaikh Yāqūt Al-Hamawī (626 A.H) رحمه الله writes concerning the people of Bâlār (Bulgaria), that all of them would wear a topī. 14
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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 topi, in such a manner that all the different colours are displayed.

All of them follow the Hanafi 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 topi was the practice of the Prophets ﷺ and has remained the practice of the Muslims for hundreds of years.

May Allāh grant us the ability to follow their blessed footsteps.
Amin.

The significance of the topi

It will become clear to us from the coming narrations that the topi formed an integral part of the dressing of the beloved Rasūl of Allāh ﷺ and his illustrious companions, the Sahābah ﷺ, and has remained part of the dressing of the Muslims right up to these times.

‘Allāmah Ibn Qayyim Al-Jauziyyah, ‘Allāmah Suyūtī, Ibnul Háj, Mirak, ‘Allāmah Bārizī and Shaiikh Muhib At-Tabarī have all written:

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

‘Allāmah Tībī رحمه الله (743 A.H.), the first commentator of Mishkātul Masābīh (a famous book of hadith), mentioned that the wearing of a topi alone (i.e. without a turban) is (also) Sunnah, as is the practice of many. 2

The great scholar, Shaiikh Abūbakr Ibn ‘Arabī رحمه الله has, in his commentary of Tirmīzhī, ‘Āridhatul Ahwazi (Vol. 7 Pg. 242), classified the topi as part of the attire of the Prophets ﷺ and of those pious ones who tread the path towards Allāh 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 topi as Sunnah. 3
Sulaiman Ibn Abi 'Abdullah mentions that he found the senior Muhajirin tying turbans on their topsis.

So much importance was given to covering the head by our Salafus Salihin (pious predecessors i.e. the Sahabah 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, the Sahabah, and those succeeding them.

Rukânah reports that Rasûlullâh says:

لا تزال أمي على الفطرة لم يسوا العمال على الفطر

"My followers will remain on the fitrah (the Sunnah of the Prophets or the original path set down by Allah) as long as they wear their turbans on topsis." 3

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

Imâm Malik mentions that it was the practice of the Sahabah to wear topsis. 6

The books of history also show very clearly that it was always the practice of the Muslims to wear the topi.
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The great historian, 'Allāmah Ibn Jarîr At-Tabari رحمه الله, has, in many places of his book, Târikhul Ummam wal Mulع, discussed the dressing of the Muslims and has mentioned that the topî of the Muslims of a certain era was of a particular type. (E.g. Vol. 11 Pg. 3 and Pg. 156)

In the same strain we find that another famous historian, Muhammad Ibn Sa'd رحمه الله, when discussing the topî of Dâwûd At-Tâbi رحمه الله, mentioned that his topî was similar to the topî worn by the businessmen of that time.  
Thus it was the habit of the businessmen as well, to adhere to the Sunnah of the topî.

'Allâmah Ibn Taymiyyah رحمه الله has also highlighted the importance of the topî. It is mentioned in his Majmû' Fatâwâ (Vol. 11 Pg. 493) that he was asked regarding a group of Muslims who engaged in a variety of weird actions viz. carrying snakes, keeping dishevelled hair, leaving their heads uncovered etc.
He answered that actions such as leaving the head uncovered etc., are neither the distinguishing characteristics of the Pious nor of the Sahâbah و or the Tâbi’in and was not found amongst the Ulamâ of the Muslims in the previous or latter times, therefore they have opposed the path of the Muslims, have abandoned the realities of our din (religion) and have strayed off the path of the servants of Allâh.
This strong rebuke by 'Allâmah Ibn Taymiyyah رحمه الله speaks volumes of the importance attached by him to the topî.

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

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

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

The famous Mufassir 'Ikramah رحمه الله, who was a Tâbi’ (one who met the Sahâbah و), explained that the verse:

ولَ تَقُرِّبَا مَالَ الْيَتِيمَ

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

means: “Don’t even take a topî from him”. We thus learn that the topî was part of their wardrobe, as well.

The historians have mentioned that there was a certain family who lived from about 100 A.H. who were known as the ‘Dowraqi’ family.
Why should we wear the topi?

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

To clarify this doubt, the following should be borne in mind:
Firstly, when the intention is to attain the pleasure of Allāh then one will be rewarded for any action performed. This is derived from the hadith: “Actions are judged by the intention.”

Secondly, we have been ordered by Allāh ﷻ to emulate Rasūlullāh ﷺ. No distinction was made between emulating him in those actions done out of habit and those done as an act of worship. Allāh Ta‘ālā ordered Nabi ﷺ to announce, “If you love Allāh then follow me, Allāh will love you.” (Surah Alī ‘Imrān Verse 31)

‘Allamah Ibn Kathīr ﷺ stated in the commentary of this verse: “This verse classifies as a liar any person who claims to love Allāh yet does not follow the pattern of Rasūlullāh ﷺ. This (classification as a liar) will continue until he follows Nabi ﷺ in all his statements, actions and conditions.”

Thirdly, the practice of the Sahābah, Tābi‘īn and those after them has always been to emulate Rasūlullāh ﷺ even in the minutest details. Dozens of narrations in Hayātus Sahābah and other books testify to this. By us claiming that these things are baseless, we are
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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 forbids!

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

Wearing a topî without a turban

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

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

فرئ ما بيننا وبين المشركين علی الفلّانس

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

This Hadîth has been interpreted in two ways:

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

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

23 نقل الترمذي من 3/168 (114) "هذا حديث حسن غريب و باسنان ليس بالقوي ولا كافير" (البخاري، سننUMB 114) - رواه أبو داود من 3/168 (114) ر واکام 3/452 ويرى PLA

قال البخاري في تاریخه: "متنه عهولاً لا يعرف سماع بعضهم عن بعض. "و قال الدُّهْرِي: "ثم يصبح حديثاً - أي حديث محمد بن ركّة الزكـي - غريب التذبیب 1/172 وناباعم هذا الإسناد اختلاف كثير. انظر بذل الهیود 3/10 وفتیة الأخراح 174/3"
2. We wear topis and turbans, while the polytheists only wear turbans, without topis. In this case, the distinguishing factor would be the topi and not the turban. An equally large number of Ulama have preferred this view. They are: 'Allamah Tibi, Muhib Tabari, Mirak, Ibnul Qayyim, Ibnul Haji, Halbi, Ibn Hajr Al-Haitami, As-Suyuti, Ibnul Malik, Jassus, Abdul Haq Dehlawi, Moulana Rashid Ahmad Gangohi and Moulana Khalfi Ahmad Saharanpuri. 

"Allamah Ibnul Ja'far Al-Kattani has mentioned that the explanation given by the first group is more suitable to the hadith i.e. the turban is the distinguishing characteristic. This is supported by a number of other, albeit weak, narrations that show that the turban is the distinguishing mark of the Muslims.

Based on this commentary of the hadith, some Ulama claim that it is makhruh (reprehensible) to suffice on wearing a topi and not adopting the turban. However, the following important points should be borne in mind:

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

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

Thirdly, there are a number of strong narrations that show that wearing a topi alone was also a Sunnah of Nabi, 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.
The colour of the topi

A. White

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

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

Similar narrations have been narrated by:
1. Ibn 'Abbàs ﷺ
2. 'Aishah ﷺ

Nabi ﷺ has also ordered us to wear white saying:

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

We should thus endeavour to wear white clothing and topis 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 topis.
It should be borne in mind that just as Nabi ﷺ and the Sahâbah ﷺ wore white topis, they also wore topis of many other colours. From amongst these colours are:

**B. Black**

‘Abdur Rahman Ibn Ziyad ﷺ narrates that Nabi ﷺ wore a black woollen topi.²⁸

A black topi was also worn by:
1. Abū Mūsá Ash’arī ﷺ²¹
2. Ibn Abī Awfā ﷺ²²
3. Imám Abū Hanîfah²³
4. Sa‘îd Ibn Musayyab²⁴
5. Muhammad Ibn Talhah²⁵
6. Dâwûd At-Tâ’î²⁶
7. Dâwûd Ibn ‘Iyâs²⁷

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²¹ Abū Mūsá Ash’arī ﷺ narrates that Nabi ﷺ wore a black woollen topi.
²² Ibn Abī Awfā ﷺ narrates that Nabi ﷺ wore a black woollen topi.
²³ Imâm Abū Hanîfah narrates that Nabi ﷺ wore a black woollen topi.
²⁴ Sa‘îd Ibn Musayyab narrates that Nabi ﷺ wore a black woollen topi.
²⁵ Muhammad Ibn Talhah narrates that Nabi ﷺ wore a black woollen topi.
²⁶ Dâwûd At-Tâ’î narrates that Nabi ﷺ wore a black woollen topi.
²⁷ Dâwûd Ibn ‘Iyâs narrates that Nabi ﷺ wore a black woollen topi.
²⁸ ‘Abdur Rahman Ibn Ziyad ﷺ narrates that Nabi ﷺ wore a black woollen topi.
Mulla 'Ali Qari رحمه الله mentions:

"It is Sunnah to wear black as this has been narrated in the ahadith. 'Allamah Suyuti رحمه الله has compiled a booklet concerning the wearing of black." 

The booklet is named "اللعن النوزود في أحاديث ليس السواد" and is included in his book "Al-Hawi" [pg. 87].

'Allamah Zayla'i رحمه الله writes in his celebrated book on Hanafi fiqh, "Tabyinul Haqaiq" [vol.6 pg.228]:

و ندب ليس السواد...لأن حمد الله رحمه الله ذكر في السور الكبير في باب الخزائن حديثا يدل على أن ليس السواد أفضل

"It is mustahab (preferable) to wear black since Imam Muhammad has mentioned a hadith in ‘As-Siyarul Kabir' indicating the preference of wearing black."

C. Green

Ibn 'Abbás ﷺ narrates that Rasulullah ﷺ had 3 tops: A white, double-layered topi, a green-striped topi of Yemeni cloth and one with earflaps.

The green topi was also worn by:
1. Imam Malik
2. Qasim Ibn Muhammad
3. 'Abdullah Ibn 'Awn
4. Sha'bi
5. Hasan Ibnul Mus'ab

44.

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43.

'Allamah Shami رحمه الله – the eminent Hanafi jurist – has also mentioned the preferability of wearing black. 

31.
The wearing of green clothing was greatly liked by Rasūlullāh ﷺ to such an extent that Anas ﷺ says:

"Green was the colour most liked by Rasūlullāh ﷺ."[1]

A number of narrations regarding Nabi ﷺ wearing green are mentioned in Subulul Ḥudā War Rashād (vol.7 pg.312)

"Allāmah Ibn Battāl, Ibn Ḥajr and Munāwī رحمه الله have all mentioned that the clothing of the inhabitants of Jannah (Paradise) will be green."[2]

This can be deduced from the ayah,

وَبَيَّنَنَا لِكُلِّ بَشَرٍ مَا كَبَّرَ مِنْ نَارٍ

"The inhabitants of Jannah will wear green clothing."
(Verse 31 / Sūrah al-Kahf)

"Allāmah Tabārī رحمه الله narrates that the Khalīfah Al-Ma'mūn and his entire army wore green attire; to such an extent that even their tophs were green."[3]
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 ‘Ulama 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 ‘Ulama 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 Mufti of the Empire⁵³. If he conforms to your view, I will then issue a decree exempting the Muslims of your region from this law in spite of you standing alone on this matter. However, if he also opposes your view, then you will have to bear the consequences of being so obstinate.”

⁵³ By “The Empire” is probably meant the Ottoman Empire which was existent at that time and was taken to be the authority on Islamic affairs.
The 'Ālim agreed and wrote the following:

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

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

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

May Allāh make us from amongst them. Āmin.

The shape of the topi

Topis of many different shapes and sizes have been narrated from Nabi ﷺ and the Sahābah ﷺ.

'Allāmah Munāwī writes, "There is nothing wrong in wearing a topi that clings to the head, or one that is high, or a double-layered topi, or a single layered topi."

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

Similar statements have been mentioned by 'Allāmah Ibn Hajr Al-Haitāmī and 'Allāmah Jassūs رحمه الله.  

The following are the different types of topis we found mention of in the books of hadith and history, however we were unable to find an exact description of most of these topis.
A. The Kummah (A small, flat and round topi)

Allamah Tabrānī mentions:

عن ابن عمر رضي الله عنه: كان رسول الله ﷺ يلبس كمّة ببيناء

Ibn `Umar  narrates that Rasūlullāh ﷺ would wear a white kummah.

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

Nabī ﷺ’s wearing a kummah has also been reported by:
1. ‘Aishah 
2. Anas 

Mūsā ﷺ is also reported to have worn a kummah.

عن ابن مسعود ﭧ عن النبي ﷺ قال: كان على موسى يوم كمّة، و ركش صوف، وجع صوف، و كمّ صوف، و سراويل صوف، وكانت نعلاه من جلد المار ميّت.

‘Abdullāh ibn Mas‘ūd ﷺ narrates that Nabī ﷺ said: “On the day Mūsā ﷺ spoke to Allāh Ta‘ālā, he wore... and a woolen kummah.”

In a weak narration Abū Kābshah رجح الله ﷺ mentions:

كان كمام أصحاب النبي ﷺ بضحا

“The kummahs (topis) of the Sahābah were flat.”

Abū Umāmah, ‘Umar ibn ‘Abdul ‘Azīz and Abū Ruhm ﷺ are all reported to have worn small, white topis.

It is mentioned in another narration that ‘Umar ibn Abdul ‘Azīz, Makhīl, Raja ibn Haywah and Maymūn ibn Mahrān were all seen wearing small Egyptian topis.
B. **Topi which cling to the head**

A narration of 'Aishah states:

كان رسول الله ﷺ قلقسوا بيضاء لاطئة يلبسها

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

'Abdullāh Ibn Busr also narrates a similar hadīth.  

**Note:** Both these narrations are from amongst these 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 Topis

The only explicit mention we were able to find of a high topi belonging to Nabi ﷺ is in a narration of `Abdullāh ibn Busr ﷺ, and in a narration of Abū 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 `Abbās ﷺ that Rasūlullāh ﷺ would sometimes put his topi in front of him (as a surah-barrier) when performing salāh. 23

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

The great mufti of Deoband, Mufti Mahmūd Hasan writes, "The topi generally worn by Nabi ﷺ was such that it clung to his head, however the wearing of high topis has been narrated from some Sahābah ﷺ." 26

High topis have been worn by a number of Tābi`in and Tab`ut Tābi`in viz.

1. Imām Abū Hanīfah 27
2. Imām Mālik 28
3. `Abdullāh ibn `Awān 29
4. Dāwūd at-Tālī 30
5. Hammād ibn Zayd 31
6. `Ali ibn Awām 32
7. Rabī`ah Ar-Rā`f 33
8. Abū Dulāmāh 34
9. Wāthiq Billāh 35
10. Abu Mushir 36
11. Ibrāhīm ibnul Mahdī 37
12. Al-Mansūr 38
13. Abū Hasan 39
14. Ibrāhīm ibnul Mahdī 40
15. Al-Mas`ūdī 41
16. Ahmad ibn Ibrāhīm 42
17. `Ali ibn Sa`d 43
18. Sharīk 44
19. Hammād ibn Abī Sulaimān 45
20. Abū Taubah 46
21. Al-Musta`īn 47
22. Laith ibn Sa`d 48
23. Al-Juzu`ī 49
24. `Abdur Rahmān ibn `Uthmān 50
25. Abūl Hayāt 51
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 topis as mukrāh or impermissible. They assert that wearing flat topis was the sole practice of all the Sahābah, and present the hadith of Abū Kabshah as proof viz.

"The topi of the Sahābah were flat." 32

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

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

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

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

Lastly, the following golden advice of Mufti Mahmūd Hasan رحمه الله should not be forgotten:

"A topi which is round, clings fast to the head and is not high, is proven from Ahādīth, however this is from sunnamul adiyah not from sunnamul hadd (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 topi or criticize him if he does not wear it." 54

The matter of the topi can be likened to that of the sandal. The exact description of the sandal of Rasūlullāh ﷺ is mentioned in the hadith, 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 Nabi ﷺ, yet any other one will suffice.

In the same manner, it will be better to wear the identical topi worn by Nabi ﷺ. However, as Nabi ﷺ never stuck to one particular type
but wore many different types of topīs, it will not be correct to insist that only one particular type of topī is sunnah.

It has been reported in the books of history that in the year 153 A.H. the Khalīfah al-Mansūr ordered the entire army to wear extremely high black topīs (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 Ulāmā 58 have asserted that high topīs were not worn before this period. However, the above-mentioned narrations contradict them. This apparent contradiction could be resolved by saying that while high topīs were worn from long before, the length was greatly extended by Al-Mansūr.

D. A topī with earflaps

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

‘Aishah ﷺ narrates that Nabi ﷺ would wear a topī that had earflaps. 57

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

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

A weak narration of ‘Abdullāh Ibn Busr ﷺ mentions that he saw Nabi ﷺ wearing a similar topī. 60

Another weak narration of ‘Abdullāh Ibn ‘Abbās ﷺ shows that this topī was sometimes used by Nabi ﷺ as a suirah (barrier) when in salāh. 61

This indicates how tall this topī must have been.

Hadrat Wābisah ﷺ also wore a topī with earflaps. 62

E. A Tartūr (تَرْطُّوْر)

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

It was worn by ‘Alī Ibn Abū Sa‘īd (399 A.H.) 64

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55 Tārikh al-Shafi‘ī, 611/175, Kitāb al-Qawānīn, 56. Tārikh al-Shafi‘ī, 611/175, Kitāb al-Qawānīn, 56.
56 Tārikh al-Shafi‘ī, 611/175, Kitāb al-Qawānīn, 56.
57 Tārikh al-Shafi‘ī, 611/175, Kitāb al-Qawānīn, 56.
58 Tārikh al-Shafi‘ī, 611/175, Kitāb al-Qawānīn, 56.
59 Tārikh al-Shafi‘ī, 611/175, Kitāb al-Qawānīn, 56.
60 Tārikh al-Shafi‘ī, 611/175, Kitāb al-Qawānīn, 56.
61 Tārikh al-Shafi‘ī, 611/175, Kitāb al-Qawānīn, 56.
62 Tārikh al-Shafi‘ī, 611/175, Kitāb al-Qawānīn, 56.
63 The Hans Wehr Dictionary, English - Arabic, 288/2.
64 The Hans Wehr Dictionary, English - Arabic, 288/2.
Note. The red tartūr was the topi of the Jews at one time, therefore the former principal of Dārul ʿUlam Deoband, Qārī Tayyib Sahib رحمه الله, classified the wearing of such a tartūr as impermissible. Some ʿUlamā’ 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).

F. The Double-panelled topī (دربلا)

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 ʿUlamā’ of Deoband.

Hadhrat Moulānā Ashraf ʿAlī Thanwī رحمه الله mentioned regarding this topi, “This is in reality 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.”

G. The Danniyah (الظنية)

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

The following personages are narrated to have worn a danniyah:
1. Anas
2. Al-Juzhū’i

64 مختصر القداسة والبيانة
65 التشREDENTIAL في الإسلام ص 221. كلمة في الحجة النازلة في نبأ السمانة ص 32
66 رحلية الصاوي على شرح التأويدي ص 189
67 تقرير ترمذي التهانيت 183
68 رحمه الله
69 شرح معامات الحريجي للشريعي ص 177/1 و ناج العروس 12/3/9
70 تاريخ بغداد 20/8/4
71 تاريخ بغداد 2/3/5 و في المطروح صحيح وأصحيح ما في المنظم 358/8
H. The Burnus

The burnus (or burnoose) is an item of clothing that has a hood attached to it, be it a kurtā, jubba 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 Ulama 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 qalansuwaqah.

Wearing a burnus is from among the sunnats of Rasūlullāh ﷺ and the Sahābah ﷺ.

Wā’il ﷺ mentions:

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

A similar statement was made by Faltān Ibn ʿĀsim ﷺ.

Ibn ʿAbbās ﷺ narrates that Nabi ﷺ said that ʿIsā 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 Nabi ﷺ who told him to wear it.

Yā’lā ibn ʿUmayyah narrates that Nabi ﷺ wore a burnus.

Hāfīz Ibn Hājur narrates that ʿAbdullāh Ibn Abū Bakr ﷺ said, “Every ʿĀlim (from amongst the Sahābah ﷺ) possessed a burnus which he would wear in the morning.”

ʿAllāmah ʿAynī writes in his commentary on Sahih Bukhārī, that Imām Mālik ﷺ ṭārīkh ﷺ said, “There is nothing wrong in wearing a burnus. The Sahābah ﷺ were in the habit of wearing it.”
The wearing of the burnus has been narrated from the following Tabi'in:

1. Shurayh
2. Sa'id Ibn Jubayr
3. Nafi
4. Mutarraf
5. 'Alqamah
6. Masruq
7. Aswad
8. Sālim
9. Sa'id Ibnul Musayyab
10. Musâ Ibn Talhah
11. Muhammad Ibn Talhah

The following Tabi'in have been reported to have worn the burnus:

1. 'Abdullāh Ibn 'Awf
2. Anas Ibn Sirin
3. 'Abdur Rahman Ibn Yazid
4. Ubaidah Ibn 'Abdullāh
5. Muhammad Ibn 'Ali
6. Zubaid Al-Yāmī
7. Rabi' Ibn Khutaim
8. Amir Ibn 'Abdullāh
9. Abu Muslim Al-Khawālīni
10. Abu 'Abdul Hasan
11. Marwān Ibnul Hakam
The burnus was also worn by:

1. 'Abdullah Ibn Ummi Harâm
2. 'Abdullah Al-Yûnînî
3. Musâhîq Ibn 'Abdullah
4. Abû Dalf
5. 'Affîr Ibn Zur’ah
6. Muhammad Ibn Sûqah
7. Habîb Ibn 'Abdullâh
8. Abû Bakr Ibn Ayyâsh
9. ‘Amr Ibn Laith As-Saffâr
10. 'Abdur Rahmân Al-A’mâ
11. Hassân Ibn Mâlik
12. Yazîd Ibn Yazîd
13. 'Abdullâh Ibn Mudîrîk
14. Jundub As-Sayyâqalah
15. Khalîfah Al-Muayyad

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

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

Amin
The number of panels in the topi

Some scholars hold that it is sunnah for the topi 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 hadith, commentaries of hadith, history and sirah (the biography of Nabi ﷺ), we were unable to find any mention of the number of panels on the topi of Nabi ﷺ or the Sahabah ﷺ.

Similarly, none of the great muhaddithin and historians who discussed the topi of Rasūlullāh ﷺ ever discussed the number of panels.

If it was Sunnah to have a certain amount of panels in the topi, then definitely our illustrious muhaddithin and ulama would have mentioned it in their books, however we find the topi 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 topi may be worn.

We, however, found an extremely weak narration mentioning that Rasūlullāh ﷺ had a tall خمسية (khumsiyah) topi.

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

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

² The scholars of hadith and linguists have explained that this concerns the length of the topi; none of them interpreted it to mean five-panelled. ¹³⁷

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

It should be understood that whosoever wears a topi will, Inshā Allāh, 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 tops 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 topi are Sunnah, then he should wear such a topi; however, no criticism should be directed towards those who don't wear such a topi especially when he has no proof to show it to be a Sunnah.

ワラード أعلماً
A heart-rending incident

Hāfiz Ibn Kathīr in his celebrated work Al-Bidāyah wa n-Nihāyah (Vol. 8 Pg. 186) and Imām Tabarī in his Tārīkh (Pg. 2756) have mentioned a narration which brings to our notice the great emphasis laid on the topi by the Sahābah and by the family of Nabi.

When Hadrat Husain, the beloved grandson of Nabi, was attacked during the Battle of Karbalā, 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 topi (and according to another narration a turban).

The extreme importance attached by Hadrat Husain to the topi even at this crucial moment, speaks volumes of the emphasis given by the Sharī‘ah to covering the head.

The material of the topi

Topis of many different types of material were worn by Nabi and the Salafus Sālihīn (the pious predecessors viz. the Sahābah and the Tābi‘īn). The following are the different materials we found mention of in the books of hadith and history, however we were unable to find an exact description of most of these materials.

A. Wool

‘Abdulrahmān Ibn Ziyād narrates that Nabi wore a black, woollen topi.1

Ibn Mas‘ūd narrates that Nabi said:

كان على نبي giorni يوم كثمة ربة ... و كثمة صوف

Mūsā wore a woollen topi when he spoke to Allāh.2

The following great personalities wore woollen topis:
1. Ibn ‘Umar3
2. Anas4

1 رواه البخاري في تاریخه، كننا في سبئ الهندي 7/287
2 الترمذي و الفضول في “باب الکعبة” رقم 1
3 ابن سعد 198/1 و رابیه ته.
4 تاريخ بغداد 208/8
3. Aswad
4. 'Abdullah Ibn 'Awn
5. Anas Ibn Sîrin

'Allâmah Suyûtí writes: "It seems that the topî generally worn by Nabi ﷺ was of cotton or of wool." 8

B. Green-striped Yemenî material (الخَبْرَة)

Allâmah Abû Shaikh writes:

عن ابن عباس رضي الله عنه: كان للرسول ﷺ ثلاث فلاني، فنانسة بيضاء مشرقة وقناسوة برد خبيرة وقناسة ذات آذان يليها في المفر فرما وضعا بين يده إذا صلى

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

Abdullah Ibn 'Awn also wore a similar topî. 10

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 Malik ﷺ 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 13
2. Anas 14
3. Abû Mûsâ Ash'ârî 15
4. Imâm Mâlik 16
5. Qâsîm Ibn Muhammad 17
6. Sha'î 18
7. Mûsâ Ibn Talhah 19
8. Qâdhî Shurayh 20
9. Rabî'ah 21
10. Abû 'Ubaidah 22
11. Ibn Abî Awfâ 23

1. Ibn Abî Awfâ 33
2. Abî Mûsâ Ash'ârî 15
3. Anas 14
4. Imâm Mâlik 16
5. Qâsîm Ibn Muhammad 17
6. Sha'î 18
7. Mûsâ Ibn Talhah 19
8. Qâdhî Shurayh 20
9. Rabî'ah 21
10. Abû 'Ubaidah 22
11. Ibn Abî Awfâ 23

12. Ibn Abî Awfâ 33
13. Abî Mûsâ Ash'ârî 15
14. Anas 14
15. Imâm Mâlik 16
16. Qâsîm Ibn Muhammad 17
17. Sha'î 18
18. Mûsâ Ibn Talhah 19
19. Qâdhî Shurayh 20
20. Rabî'ah 21
21. Abû 'Ubaidah 22
22. Ibn Abî Awfâ 23

12. Ibn Abî Awfâ 33
13. Abî Mûsâ Ash'ârî 15
14. Anas 14
15. Imâm Mâlik 16
16. Qâsîm Ibn Muhammad 17
17. Sha'î 18
18. Mûsâ Ibn Talhah 19
19. Qâdhî Shurayh 20
20. Rabî'ah 21
21. Abû 'Ubaidah 22
22. Ibn Abî Awfâ 23
D. A leather topī ''(الصياط)"

Ibn 'Abbas ₣ narrates:

كان لرسول الله ﷺ خندق في الشعر - أي جلود - وكان فيها ثقبة

Nabi ₣ had a leather topi, which had a hole in it. 23

Abū Salīt ₣ also reported seeing Nabi ₣ wearing a leather topi. 26

A leather topi was also worn by Nāfi' Ibn Jubayr Ibn Mut'im. 27

E. A Shāmī (Syrian) topī

Abū Hurairah ₣ narrates:

رأيت رسول الله ﷺ وعليه فتولى رضّب بضياء شامّة

'I saw Rasūlullāh ₣ wearing a white Syrian topi. 28

The Crown of a Believer

A similar narration is reported by 'Āishah ₪. 29

'Abdur Rahmān Ibn Yazīd and Abu Mushir رحمهما الله are also narrated to have worn similar topis. 30

F. A Fox-skin topi (التيالب)

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

1. Dhahhāk 31
2. Abū 'Alīyah 32
3. Ibrāhīm An-Nakha'ī 33

Ibrāhīm An-Nakha'ī also wore a topi of sable. 34

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

G. A Misrī (Egyptian) topi

A Misrī topi is reported to have been worn by:

1. Ali ₪ 35

23 ابن سعد 175/1 وسبت عند الخطأ في الجريدة 2234/1 وله شاهد في سنده ابن أبي لولي 129/1

24 أصل الخطأ: إن يُبّع صوف الشاة المذروحة بالمال، بعدها أن شمر الشام الصاحب، فتنا بأن المراد "حلو".

25 رواه أبو الحسن الزهراوي في تأليفه، كذا في سنده 287/7.

26 الأحاديث الشافعية 2/2 وفيه عبد الله بن يزيد البكري قال أبو حامد: "الحديث ذاهب الحديث.

27 ابن سعد 175/5 ورجاله رجال الصحيح.

28 أبو الشيخ في إناء الفي ص 10 و السند ضعيف جدا ولكن له شواهد.
The wearing of an Egyptian topi has been attributed to Nabi ﷺ in the book 'Subuul al-Huda' (Vol. 7, Pg. 284) but it seems to be an error as the same hadith appears in other books with the word مصري (double-layered) in place of مصري (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-Raфи‘î mentioned in his book "At-Tadwîn fi Ahbâr Qazwîn" that he saw Ibn 'Abbâs ﷺ in a dream and asked him whether the topi of Nabi ﷺ was مصري (double-layered) or was it مصري (Egyptian) as certain people claim? Ibn 'Abbâs ﷺ answered that it was مصري (double-layered).
This was also mentioned by Mufti Kifayatullah and Moulâna Rashid Ahmad Gangohi.  

I. A thick double-layered topî with padding in-between

Ibn ‘Abbâs ﷺ has narrated that Nabi ﷺ had 3 topîs: A white, double-layered topî, a green-striped topî of Yemeni cloth and one with earflaps.  

This type of topî was also worn by:

1. Anas Ibn Malik ﷺ  
2. ‘Uthmân ﷺ  
3. Abû Dardâ ﷺ  
4. Abul ‘Aliyah  

J. A buttoned topî

‘Allâmah Zahabî narrates:  

"Nabi ﷺ used to wear white topîs as well as buttoned ones and also topîs with earflaps."  
(This is a very weak narration)

Anas Ibn Malik ﷺ was also seen wearing a buttoned topî.

‘Uthmân ﷺ would wear a topî which was (strapped and) buttoned around his neck.
K. Thin Topis

Thin topis were worn by:
1. 'Abdullah Ibn 'Umar ﷺ
2. 'Abdullāh Ibn 'Umar ﷺ
3. Hammād Ibn Zayd ﷺ
4. Sa’īd Ibnul Musayyab ﷺ
5. Anas Ibn Sirīn ﷺ
6. 'Abdullāh Ibn 'Awn ﷺ

L. Cotton Topis

Imām Ahmad Ibn Hambal ﷺ wore a cotton topī. ⁶⁶

‘Allāmah Suyūtī ﷺ writes: “It seems that the topī generally worn by Nabi ﷺ 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 topī on which was ascribed:

غزاة حاج

“I am a warrior; I am a pilgrim” ⁷¹

N. The Tāqīyyah (الطاقية)

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 Muhammad Al-Baghdādi ⁷²
2. Mahmūd Diwān ⁷³
3. Ibrāhīm Ar-Raqī (702 AH) ⁷⁴
4. Ibn Wazîr (730 AH)  
5. Abûl Fayyâdh Al-Jamâli (783 AH)  
6. ’Abdul Qâdir Dowst Jirî (561 AH)  
7. Ibn Nahhâs (698 A.H.)  
8. Hâfiz Abû Zakariyâ (+-700 A.H.)  

The tâqîyyah of ’Allâmah Ibn Taymiyyah ﷺ was sold for 500 dirhams (silver coins), after his death.  

O. A topî of felt (اًلٌأٌاد)  

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

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 ﷺ narrates:  

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

The great scholar, Abû Bakr Ibn ’Arabi ﷺ has written in his commentary of Tirmîzî, ’Āridhatul Ahwazhi:  

"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."  

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 Nabī ﷺ and the Sahābah 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. 81
- 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 sūtrah (barrier) also bears out the same point.
- The hadith of Anas Ibn Malik ﷺ that when performing wudū, Nabī ﷺ would lift his turban and make masah underneath it, without the turban unraveling. 83
- A hadith to this effect, narrated by 'Atā رحمه الله. 86
- Lifting the turban and making masah beneath it has also been narrated as the practice of:
  1. Ibn 'Umar ﷺ. 87
  2. Ibrāhīm An-Nakha’ī رحمه الله. 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 ﷺ, “A turban without a topi underneath is not very stable as it could unravel especially during wudū. 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 Khalifah's tolerance

Ubaidulláh ibn Sulaimán, the minister of the Khalifah Al-Mu'tadhid, mentions:

I was once in the presence of the Khalifah while a servant was swatting the flies that were around him. A sudden slip of the hand caused the swatter to knock off the Khalifah'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 topi 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 craftier and wiler 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 topi on top of it (thus creating a dummy). The fox came and stood in front as normal and thus wasn't prepared for Shurayh who caught him from behind. This is why he is said to be craftier and wiler 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

Ibrāhīm An-Nakaḥādhi, رحمه الله in his Sahih, mentions the statement of Hasan Basri, رحمه الله:

"The Sahābah ﷺ would perform sajdah (prostrate) on turbans and topsis."¹

Wā’il Ibn Hujr ﷺ mentions that he performed salah with Nabi ﷺ and the Sahābah ﷺ who were wearing burnouses (i.e. covering their heads with hoods).²

Ibrāhīm An-Nakaḥādhi, رحمه الله mentions that it was the practice of the Sahābah ﷺ to perform salah wearing burnouses.³

Fāṭān Ibn ‘Āsim ﷺ mentions that he found Nabi ﷺ and the Sahābah ﷺ performing salah wearing burnouses.⁴

¹ مكرو الحرام في المسجد (٢٤٤) وأبو جعفر في تاريخ إسحاق ٥٣٢/١٥٣ و الطرازي.
² مكتف بن بلال في تفصيل زمر ١٩٨/١ و رجاء أبو زراد في زمر.
³ مكتف بن بلال في تفصيل زمر ١٩٨/١ و رجاء أبو زراد في زمر.
⁴ مكتف بن بلال في تفصيل زمر ١٩٨/١ و رجاء أبو زراد في زمر.
⁵ مكتف بن بلال في تفصيل زمر ١٩٨/٢ و رجاء أبو زراد في زمر.
⁶ مكتف بن بلال في تفصيل زمر ١٩٨/٢ و رجاء أبو زراد في زمر.
⁷ مكتف بن بلال في تفصيل زمر ١٩٨/٢ و رجاء أبو زراد في زمر.
⁸ مكتف بن بلال في تفصيل زمر ١٩٨/٢ و رجاء أبو زراد في زمر.
⁹ مكتف بن بلال في تفصيل زمر ١٩٨/٢ و رجاء أبو زراد في زمر.
¹⁰ مكتف بن بلال في تفصيل زمر ١٩٨/٢ و رجاء أبو زراد في زمر.
¹¹ تاريخ دمشق ٤٣٤/٢٣.
¹² مكتف بن بلال في تفصيل زمر ١٩٨/١ و رجاء أبو زراد في زمر.
¹³ مكتف بن بلال في تفصيل زمر ١٩٨/١ و رجاء أبو زراد في زمر.
¹⁴ مكتف بن بلال في تفصيل زمر ١٩٨/١ و رجاء أبو زراد في زمر.
¹⁵ أمير المالك ٢٠٢/٢ و ابن أبي شيبة ٢٩٨/١ و بهاءة أبي زراد في زمر.
The Fatwā of Shaikh Rashīd Rīdhā

The Egyptian scholar, Shaikh Rashīd Rīdhā, the author of "Tafsīrul 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".25

"While it could be considered correct to say that it is not Makrūh (disliked in Shari'ah) to perform salah with the head uncovered, its not being Makrūh is only applicable when performing salah alone at home without forming a habit of leaving the head uncovered. As for one who:

A. Makes a habit of leaving the head uncovered, or
B. Keeps his head uncovered when performing salah 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 salah with the head uncovered as this leads to greater humility, this is nothing but expressing one's opinion in a matter of Shari'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 Ulama and the pious, consists of (amongst others) a topi or turban."
The Fatwa of ‘Allamah Kowthari

The following is a summary of a fatwa by ‘Allamah Muhammad Zahirid Kowthari, a world-renowned Muhaddith and Faqih who held a prominent post in the Ottoman Khilafah in Turkey and who later went on to emerge as one of the greatest scholars Egypt has ever seen.

‘Allamah Kowtharī writes:

People often ask concerning the ruling of performing salah 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 Khawarij (a deviant sect which emerged in the time of ‘Ali) in that they lay great stress on trivial matters while ignoring major issues.

The ruling concerning the salah 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.

Allah Ta‘ala has ordered the Muslims:

خذوا زينكم عند كل مسجد

"Adopt clothing of beauty when performing salah"

Leaving the head uncovered is discarding this beauty.

Imam Baihaqi narrates that Nabi said:

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

Imam Baihaqi has also mentioned the following incident.

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

It is on this basis, that the fuqahā (jurists) say that it is Makruh (reprehensible) to perform salah 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, salah performed bareheaded would be reprehensible in the light of Shari‘ah.
A few doubts cleared

'Allāmah Kowthārī رضي الله عنه 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 salāh” 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 mazhāhib are unanimous on the point that it is mustahab (preferable) to wear a topī (or turban), upper garment and lower garment when in salāh. This is mentioned by Imam Nawawī رحمه الله in Al- Majmū’ and by ‘Allāmah Halī رحمه الله in Sharhul Munyād. 21

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 salāh. 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 Islam. 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 topī. It is reported that he would remove his topī and place it as a sutrah (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 Ḥadrat ‘Umar  would stop the women slaves from covering their heads, so those who insist on keeping their heads open, probably count themselves among the women slaves and would like to emulate them during salāh, as this is not becoming of men.
(If we do accept that Nabî ﷺ used his topi as a surah, then we find that 'Allâmah Munâwî has mentioned that this was at an instance when Nabî ﷺ did not have anything else to use as a surah. This was done to show that it is permissible to perform salah without a topi, even though this would be makrûh for us, not for Nabî ﷺ. This is similar to the instances where Nabî ﷺ urinated or drank standing. These actions are makrûh for us, but were carried out by Nabî ﷺ to show that they are not harâm. The paragraph between the parentheses is by the author not by 'Allâmah Jouthing)

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 Nabî 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  mentions:

\[
\text{عَن عَائِشَةَ الَّذِيْنَ خَالَفْتَهُمُ:} \quad \text{كَانَ رَسُولُ اللَّهِ ﷺ إِذَا دَخَلَ الْخَلَائِلَ غَطَّىٰ رَأْسَهُ وَإِذَا أتَى آهَنَهُ غَطَّىٰ رَأْسَهُ}
\]

'Āishah ﷺ narrates that when Nabî ﷺ entered the toilet he would cover his head. 27

Imâm Baihaqi  also reports:

\[
\text{عَن حِيْبِ بْنِ صَالِحِ رَحْمَةُ اللَّهِ مِرْسَالَ:} \quad \text{كَانَ رَسُولُ اللَّهِ ﷺ إِذَا دَخَلَ الْخَلَائِلَ لِسْجَدَهُ وَغَطَّىٰ رَأْسَهُ}
\]

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

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25 فیض القدر (۸۶۸)
26 مقالات الكوثری ۱۷۰
27 روایت البیهتی نسق الكبیر ۱/۴۶ و قال: هذا الحديث فيه ما أذكر عليه محمد بن يوفی الكبیر. وقال ابن عدی ۷/۶۵۰ و هنا لا أعلم رواة غير البیهتی فی هذا الإسناد. ۱۱۳ حدّل الروعی نسق الكبیر: هو ضیف. قال العبد السبیل: فإنه أبو جعفر يوسف الحمدی الحمدی الاعظم في كتاب المستند (۸۵) و قال بعض العلماء من حیان ۱۵۵ حیان في الحملة ۷/۶۸۵ فهو مریض أن شاء PASS
Imām Abdur Razzaq رحمه الله reports:

 عن عائشة ﷺ قال: قال أبو بكر ﷺ: "نستحقو من الله فإن يأتي لأدخل الخلاء
 فأفتح رأسي حياء من الله عز و جل."

‘Aishah ﷺ narrates that Abū Bakr ﷺ said: "Show respect in front of Allah, for I certainly cover my head when entering the toilet, due to respect for Allah." 23

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

1. Anas Ibn Mālik ﷺ 30
2. Abū Mūsā Ash'ārī ﷺ 31

‘Allāmah Munāwī writes in his famous commentary ‘Faidhul Qadīr’ (Hadith no.6667), explaining the reason for Nabī ﷺ covering his head upon entering the toilet:

حياء من روته تعالى ولأن تنظيفة الأسس حال فضاء الحاجة أجمع لبسم الله واسمع
للأذكار الفضلات والاستحصال أن يصل ضهر ريح الخلاء في من به. قال أهل الطرق:
وجب كون الإنسان فيما لا بد منه من حاجته حي شجل مسحور

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

A highly authentic narration of Sahihul Bukhārī also shows that covering the head while answering the call of nature was a norm in the time of the Sahabah. 22

C. When eating

Farrqad ﷺ narrates:

آكلت مع رسول الله ﷺ و رآيت عليه قدص يبضء في وسط رأسه

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

‘Aishah ﷺ narrates that Rasūlullāh ﷺ said:

أكل كما يأكل العبد

"I eat in the manner a slave eats." 34
It is therefore necessary for us to display our humility and subservience to Allah Ta’ala while eating. Covering the head helps greatly in achieving this goal.

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

D. When cohabiting

Abū Nu’aym رضه الله  Ра له reports:

عن عائشة قال: كان إذا دخل الحلاة غطى رأسه و إذا أتي أبوه غطى رأسه

‘Aishah رضه الله  Rahe  narrates that when Nabi ﷺ entered the toilet he would cover his head and when cohabiting with his wives he would cover his head. 31

Ummu Salamah رضه الله  راهه also narrates that Nabi ﷺ would cover his head during cohabitation. 32

E. When out in battle

Ibn ‘Abbās رضه الله  راهه mentions:

وينس ذوات الآفاق في الحرب

“Rasūlullāh ﷺ would wear a topi with earflaps when out in battle.” 33

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

1. ʿAbdul Rahmān Ibn Zayd رضه الله  راهه
2. Makhul رضه الله  راهه
3. Wāthilah Ibnul Asqa رضه الله  راهه

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31. Al-Adab Al-Mufrad - 7/168
32. Al-Adab Al-Mufrad - 7/227
33. Al-Adab Al-Mufrad - 7/227
34. Al-Adab Al-Mufrad - 7/198
35. Al-Adab Al-Mufrad - 7/308
In the same way we find Imām Bukhārī  رحمه الله narrating in his Sahīh, from Anas رضي الله عنه that when Nabi ﷺ passed by the ruins of Thamūd, on the way to Tabūk, he covered his head (with his shawl) and quickened the pace of his conveyance.  

Hāfiz Ibn Hājir رحمه الله mentions the following incident.

Jaʿfar Ibn ʿAbdullāh narrates that Khālid Ibn Walīd ﷺ could not find his topi 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 topi. Khālid ﷺ explained that when Rasūlullāh ﷺ shaved his hair off during ‘umrah, people rushed to get the hair from the side of his ﷺ head, while I managed to acquire the hair from just above the forehead. I then placed the hair in this topi. Whenever I participated in a battle keeping this topi with me, we were granted victory.  

Mahnūd Ibn Labīd ﷺ narrates that on the day of Badr, Rasūlullāh ﷺ said: “The angels have adopted their insignia, so should also adopt yours.” The Sahābah ﷺ then placed pieces of wool in their helmets and topis, as distinguishing marks.

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

1. ʿAbdullāh Ibnul Mubārak ﷺ  

F. When imparting knowledge

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

The narrator mentions that it could refer to the topi of Rasūlullāh ﷺ or to the topi of ʿUmar ﷺ i.e. when ʿUmar ﷺ narrated the hadith to his students he lifted his head up thereby causing his topi to fall to the ground.
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 يعتد توبيا وضوءه للصلاة و ليس أحسن نيا به رسى فضوضة ومشط 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 ahadith of Rasulullah ﷺ.”

G. When seeking knowledge

Ibn Mas‘ūd رضي الله عنه narrated from Nabi ﷺ that Musa ﷺ wore a topi when he spoke to Allah (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 Crown of a Believer

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

The great muhaddith, Hadhrat Shaikh Zakariyya Khāndelwā  ﷺ writes in his commentary of Muatta Imam Malik, that when Imam Malik رحمه الله was still very young and decided to set out in the search of knowledge, his mother placed a long topi on his head and tied a turban around it. This then remained his practice throughout his life. ۵۴

Hāfiz Ibn Hajar رحمه الله writes that it was the practice of Imam Muslim رحمه الله to attend the lessons of his teacher, Imam Zuhāl ﷺ, wearing a turban. ۵۵

H. When ruling and passing judgements

The wearing of the topi was not only the practice of the Ulama and the pious but was also always held fast onto by the man on the street and by the leaders as well. We have been ordered by Nabi ﷺ to hold fast to the practices of the Rightly-Guided Khulafār (Islamic rulers). It was their practice to wear the topi, thus it would be our duty to hold fast to this Sunnah as well.
The following are a number of Khulafā (Islamic rulers) and judges from whom wearing the topi is narrated:

1. 'Umar 56
2. 'Uthmān 59
3. 'Ālf 58
4. 'Umar Ibn 'Abdul 'Azīz 59
5. Hārūn Ar-Rashīd 60
6. Al-Muayyid 61
7. Al-Mu'tadhid 61
8. Abū Ja'far 63
9. Salāhuddīn Ayyūbī 64
10. Qādīh Shurayh 63
11. Qādīh Dhiyā Uddīn 66
12. As-Saffār 67
13. Al-Juzhū'ī 68
14. Ibrahim Ibnul Mahdī 69
15. Al-Qā'im Bi-Amrillāh 70
16. Al-Musta'īn 71
17. Al-Wāthiq Billāh 72
18. Muhammad Ibnul Wāthiq 73
19. Al-Mamūn 74
20. Al-Mansūr 75
21. Abūl 'Umtair 76
22. Marwān 77

'Allāmah Fīrozābādī has written that the judges of that time would wear a topi known as the Danniyah, 78
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 dearest 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:

\[\text{كان رسول الله ﷺ يكرر النعا} \]

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

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

'Allamah Ibn Hajar Al-Haytamî 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 jumma 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, Inshaa Allâh be discussed with greater detail in a future publication.

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79 Sherh al-Zurqani, vol. 4/1, page 241/10
80毡 مؤسسات، ط 251/1, شرح حديث التوبي عليه الصلاة و السلام
81 سورة النور، سورة 23 و سورة التوبة، سورة 5/228/5، و أخر صحابه
82 رحمه الله
83 من سعد، و ذكره الحافظ في الفتح (325/1) و (375/1) و سكت عنه فهو حسن.
84 رحمه الله
Conclusion

We can now conclude that

- The top is definitely a Sunnah of Rasūlullāh ﷺ.
- It has remained the practice of the Sahābah ﷺ, Tābi’īn and our pious predecessors right until our times.
- The Sunnah of covering the head will be fulfilled by any type of top, regardless of its colour, material or style, as long as it does not entail emulation of the Kuffār or fall under any other prohibition in Sharī‘ah (Islamic Law).
- The top should be worn at all times with special emphasis given to wearing it during Salāh.
- Even more virtuous than donning a top alone, is tying a turban on it. We should all endeavour to revive this Sunnah in our lives.

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

(Continued)

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The Crown of a Believer

113
22) الطبقات الكبرى لأبي سعد، دار الكتب العلمية 1418
23) العتل و معيرة الرجال لأحمد بن حنبل، الكتب الإسلامية تركيا 1423
24) النسيج النباتية: مؤسسة الكتب الثقافية 1416
25) الألفاظ الشبهية بمعنى عامة، دار الفيلة 1413
26) الكامل في التاريخ لابن الأثير، دار الصادق 1411
27) الكامل في ضياء الرجال لابن عدي، دار الكتب العلمية 1418
28) النسخة الثانية، دار الفكر 1404
29) كشف النكتاب عن الأحكام والألقاب لابن الجوزي، دار السلام 1413
30) لسان الميزان لابن حجر السكناني، إدارة تأليفات أشرف عثمان
31) الطروحين لابن حبان السني، دار الوعي 1406
32) معجم البلدان لياقوت الحموي، دار الصادق 1399
33) معجم الشعراء أي الشعر الكبير لللهب، مكتبة الصديق 1408
34) المعجم الواسع لابن منظور، مؤسسة الإمام 1418
35) المعلم في الفلسفة لللهب، دار الكتب العلمية 1412
36) مسألة الإمام أبي حنيفة و صاحب لللهب مع تعلمات الكوركبي، إيفي أم سعيد
37) معجم الفقه والواعظ لابن الجوزي، دار الفكر 1410
38) ميزان الاعتدال لللهب، مكتبة الآرية، باكستان
39) التحليم الدائم لابن تغرير ردي، المؤسسة المصرية العامة
40) وفات الأعيان لابن حلكان، دار الكتب العلمية 1419
الفقه والقوة

1) إعداد المثنى أي نافذات دار العلوم دوبندي في المثنى في عمليات، دار الشافعية، كرتشي
2) الحاوي للنافذة السرياني، فارفيكي كم خان، مبان
3) ريد المختار لابن عابدين الشامي، دار الفكر 1386
4) نافذة دار العلوم دوبندي مكميل أبو، إدارة المعارف، كرتشي 1383
5) نافذة عمودي للشافعي عمود حسن الكفوي، كم خان مظفر، كرتشي
6) كتابة لحم حمد كتابة الله الدُّنُوئي، مكتبة إمدادية، مبان
7) المجموع شرح المجيب للدويسي، دار الفكر 1417

المفرقات

1) اختفاء المسلط المستقيم لابن تيمية، مكتبة الرشد، الرياض 1414
2) الشيء في الإسلام للمفتي محمد طيب، إدارة إسلاميات، لاور
3) حاشية المجيب على شرح المجيب،
4) الحجة الجامع في ليس العمامة،
5) في العلماء في الفيلسوف والمثقفة والعلماء لابن حجر العيسي، مصر
6) الدعامة في سنة أحكام العلماء لابن حجار الكحلاوي، مكتبة الإمام الشافعي، الرياض 1414
7) شرارة العلماء في تحقيق مسألة العلماء،
8) الغول الأساسي في الفلسفة وتفصيل القرآن لسراج أحمد

اللغة

1) تاج العروض للمرتضي الريدي، دار الفكر
2) الصحاب للحوبري
3) لسان العرب لابن منظور القرطبي، نشر أدب الحوزة، إيران
4) القاموس المطبق للغزالي، مؤسسة الرسالة، 1407
5) جمع نهج الأدباء محمد طاهر النحوي الكردي، مكتبة الإمام 1410
6) اختيار الصحاب للمرزوق
7) النهاية في غريب الحديث والأنوار لابن الأثير الجرير، مؤسسة إسماعيل، إيران
8) إيران

The Hans Wehr dictionary of modern written Arabic
الحديث المرفوعة

1) عن عائشة رضي الله عنهما كان بيالي من الفلق في السفر ذات الأذان في الحضرة السماوية
2) عن ابن عمرو: كان رسول الله ﷺ في الفلسفة ببينه 
3) عن ابن عمر: كان رسول الله ﷺ في الفلسفة ببينه 
4) عن ابن عباس: كان لرسول الله ﷺ ثلاث فلقتين. الفلسفة ببينه مهينة وقيمة.
5) عن أبي مسعود: عن النبي ﷺ قال: كان على موسي يوم كُلَّمه: رَبُّهُ كُسُوعٌ وصوفٌ وِكَّةٌ صوفٌ وسرازير صوفٌ وكان ذلك نعمةً من جليل حمٍّ ميّز
6) رواه أبو نعيم في أخلاق النبي ﷺ قال حمّة: كان علي موسي يوم كتبه: رّبُّهُ كُسُوعٌ وصوفٌ وِكَّةٌ صوفٌ وسرازير صوفٌ

منها وما رواه الفروعي في الجامع لأحكام القرآن في 987 فإن ابن القاسم قال حسب ما ذكر: كان موسي إذا غلبت طائع الدعائع من قلب سورة وروى ابن علاء (161/1) وغيره عن أحمد بن حنبل ودلت عليه حقيبة من صفوف زاناد من صفوف وتسلسل من صفوف.
7) رواه الفروعي في الجامع لأحكام القرآن في 987 وماته في موسى ومحمد في موسى ونوابه قال على موسي يوم ناحيته
8) مسند الفروعي.
9) ابن معين (6/4) في حكايته بالقرآن في الفردوس (1176) عن شهاب بن حبان: أن رسول الله ﷺ كان يدفن عن حجته عند ابن عباس 12/7
10) الله تعالى في سورةăng 368/1 إن عباس بن عمل وكان لم أتمه في كتب الفلق في الطورط طلبه فقط لأنه في المحضر 121/7
11) قال الفروعي: (789) هذا حديث حسن طيب غريب ليس في الصحيح ولا يرفع إلى الحسن المصنف ولا ابن ركцию ورواه أبو داود (2/686) وغيره قال البخاري في تواتر 366 وسنده لا يعرف هذا عند الشافعي ومحمد بن ركية (789) التهذيب 106/2 في هذا الإسناد اختلاف لفظ بلام في الأعذار 175/4
12) رواه البيهقي في السنن الكبرى 107/5 وقال: هذا الحديث أحدث ما أتى عن محمد بن روسد الكعكي، وقال ابن عتيقة 107/5.
(11) عن حبيب بن صالح رحمه الله: "كان رسول الله ﷺ إذا دخل الخلاء لبس حذاءه و غطى رأسه".
(12) عن عائشة رضي الله عنها: "كان رسول الله ﷺ يدخل كتلة ببضاء ".
(13) عن أبي هريرة رضي الله عنه: "رأيت رسول الله ﷺ وعليه يقتسم ببضاء الشامية (طويلة) ".
(14) عن أبي قرصان قال: "كان يصيغ رسول الله ﷺ برسنا وقال: "اليه ".
(15) عن واثلة عن النبي ﷺ: "تغطية الرأس بالهرار فهة و بالليل ريبة ".
(16) عن رككان بن قتيبة: "لا تزال أمي على النظار ما لست جمع على القلائل ".

16) البته في الفردسي 93/5 في ذلك: "眠睡于 نوري عند في النبي ﷺ البه في التصحف، وأثناء الزمن، و قال: "眠睡 يغطية الرأس بالهرار فهة و بالليل ريبة ".
(17) عن ابن عباس: "كان رسول الله ﷺ يقتسم ببضاء الشامية (طويلة) ".
(18) عن أبي بكر: "كان رسول الله ﷺ يقتسم ببضاء الشامية (طويلة) ".
(19) عن الصحابة: "كان رسول الله ﷺ يقتسم ببضاء الشامية (طويلة) ".
(20) عن عائشة رضي الله عنها: "كان رسول الله ﷺ يقتسم ببضاء الشامية (طويلة) ".

16) البته في الفردسي 93/5 في ذلك: "眠睡于 نوري عند في النبي ﷺ البه في التصحف، وأثناء الزمن، و قال: "眠睡 يغطية الرأس بالهرار فهة و بالليل ريبة ".
(17) عن ابن عباس: "كان رسول الله ﷺ يقتسم ببضاء الشامية (طويلة) ".
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(19) عن الصحابة: "كان رسول الله ﷺ يقتسم ببضاء الشامية (طويلة) ".
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16) البته في الفردسي 93/5 في ذلك: "眠睡于 نوري عند في النبي ﷺ البه في التصحف، وأثناء الزمن، و قال: "眠睡 يغطية الرأس بالهرار فهة و بالليل ريبة ".
(17) عن ابن عباس: "كان رسول الله ﷺ يقتسم ببضاء الشامية (طويلة) ".
(18) عن أبي بكر: "كان رسول الله ﷺ يقتسم ببضاء الشامية (طويلة) ".
(19) عن الصحابة: "كان رسول الله ﷺ يقتسم ببضاء الشامية (طويلة) ".
(20) عن عائشة رضي الله عنها: "كان رسول الله ﷺ يقتسم ببضاء الشامية (طويلة) ".

16) البته في الفردسي 93/5 في ذلك: "眠睡于 نوري عند في النبي ﷺ البه في التصحف، وأثناء الزمن، و قال: "眠睡 يغطية الرأس بالهرار فهة و بالليل ريبة ".
(17) عن ابن عباس: "كان رسول الله ﷺ يقتسم ببضاء الشامية (طويلة) ".
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24) عن مكحول قال: "لم أفتح رسول الله ﷺ خبرَ إلا كأنه يلمع، ورسولكم إبراهيم ﷺ، وفرق الله ﷺ النحل، وعليه يفقه، وتعرّف
25) عن عمر بن الخطاب رضي الله عنه: "قلت: نزلت سورة الرعد، فجعل رسول الله ﷺ يقول: الشهادة أربعة: رجل مؤمن
26) حيد الإيثان، لكي يدعو فذلك الله حين هل فن كلاهما في رفع الناس إلى أعينهم يوم
27) القضاء هكذا ورفع رأسه حين وقف فلسفة ذلك مما أدى أفلسومه، عمر أراد فأ煽ّ الناقة
28) القضاء التي صلى الله عليه وسلم. فأخبر
29) عن عبد الرحمن بن زيد بن حارث: "قلت: ربط رسول الله ﷺ يوم خير، والصلاة و
30) على الله تعالى: هكذا حكم رسول الله ﷺ يقول، وما إن جاء المسلم عن حكم
31) عن عبد اللطيف: "قلت: رسول الله ﷺ يقول: وما إن جاء المسلم عن حكم
32) عن عبد الله بن بكر: "قلت: رسول الله ﷺ رأي فأغلب
33) عن عائشة: "قلت: ما أني رسول الله ﷺ إذا أصدا من نساءه إلا متناولما بري花卉 على
34) وأم سلمة: "قلت: رسول الله ﷺ إذا أصدا من نساءه، فلم يغفر
35) عن واثيل بن حجر: "قلت: صلى رسول الله ﷺ على الإسلام وأصحابه، فرافعهم يرفعون أبدهم
36) في النجاة..."
و من الأحاديث الموقوفة:

(1) عن الحسن رضي الله عنه: كان القوم يجدون على العمامة والفلسوسة
(2) عن عبد الله بن أبي بكر رضي الله عنه: ما كان أحد من الشرفاء إلا له ورشة بنوه في...
(3) عن مالك رضي الله عنه: لا بأس ما - أي الراي - وكانوا يبجوها هنا...
(4) عن إبراهيم رضي الله عنه: كانوا يصرون في مسارتهم وبرائتهم وطاعتهم...
(5) عن سليمان بن أبي عبد الله رضي الله عنه: قال: أدركن النبيين الأولين يعني محمدًا صل الله عليه وسلم وعلي بن أبي طالب رضي الله عنهم... كرايس سود ريش وخمس وخمسة وأربعين عقداً من العمامة ورائم الناس...
(6) عن عبد الله بن عبد الله رضي الله عنه: قال: نشروا الظهير على رسول الله مصدراً لأصحابه: إن الملائكة قد سروت...
(7) عن ابن قاسم: قال: مالك رضي الله عنه - وذكر لبس الزهر - قال: قوم يكرهون لباس灼...
(8) عن ابن الأشعث: قال: رديف رضي الله عنه - وذكر لبس الزهر - قال: قوم يكرهون لباس灼...

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36 الإمام البخاري في كتاب الفقه - رواية المنسوب إلى ابن أبي حاتم.
37 Ibid.
38 في كتاب الفقه - رواية موصوف في مكتبة المحدثين.
39 مكتبة المحدثين - رواية الإمام محمد بن عبد الوهاب.
40 مما يتعلق بالسنده في صحيح الإمام مسلم - السنة 3/227.
41 العناصر والمصادر - رواية الإمام البخاري - السنة 8/34.
42 في كتاب الفقه - رواية الإمام محمد بن عبد الوهاب.
43 مكتبة المحدثين - رواية الإمام محمد بن عبد الوهاب.
44 من كتاب الفقه - رواية الإمام محمد بن عبد الوهاب.
45 من كتاب الفقه - رواية الإمام محمد بن عبد الوهاب.
46 من كتاب الفقه - رواية الإمام محمد بن عبد الوهاب.
47 العناصر والمصادر - رواية الإمام البخاري - السنة 8/34.
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 Allāh will use his chosen ones to defend and uphold the true way of life of Rasūlullāh regardless of the plots and ways of the enemies of Islām."

Moulana Ahmed Suleman Khatani

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

Moulana Ashraf Dockrat

ZAM ZAM PUBLISHER
KARACHI-PAKISTAN