THE CROWN OF A BELIEVER

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

Moulânâ Husain Kadodia

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Husaina Kadodia

Preface

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

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

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

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

As part of the requirements of the oath, most of the nations of Europe demanded (and some still demand) that the Jews swear with their heads covered. A law of Hungary issued in 1517,
demands that a Jew should swear "Pileum Judaicum in capite habens". Similar are the laws of Saxony, Nov. 22, 1838; May 13, 1839; and May 30, 1840; of Schaumburg-Lippe, March 19, 1842; of Denmark, 1843; of Brunswick, Jan. 14, 1846; 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 kummez or kofiyah (red fez), a Surat calotte (afiyah) or a white skull cap worn under a turban (kilema)." In Islam, the rule of identification holds relevant. The historian and hadith master, al-Turtushi, relates in his book Siraj al-muluk that 'Abd al-Rahman ibn Ghanam said: "When 'Umar ibn al-Khattab (RA) made peace with the Christians of Syria... we took upon ourselves an oath that... [among other conditions] we shall not attempt to imitate the Muslims in their dress, whether with the qalansuwa, the imama, the sandals, or parting the hair."

This amplifies the need for Muslims to be distinct from other religions and cultures in dress just as they are distinct from them in belief in all times. Above all, the Muslim mode of dressing is deemed necessary for the fear of Allah to manifest itself in man's general bearing.

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

We pray that our love for Islam be increasingly reflected in our dressing and attire - Amin.
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 practicing upon true Islam with holding onto a blazing coal of fire.

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

A classical example is the 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 (Sahabah, Ta'ibin, Aimmah Mujahidin etc) means that very difficult times lie ahead for us. If we are no longer going to regard as sacred the knowledge and practices of our pious elders, then Allah only knows what of true Islam will be left in us, now that this cancer has taken root.

One cannot possibly overstate how important and relevant a piece of work this book (The crown of a believer) is, under the present circumstances. Not only does it succinctly succeed in proving beyond doubt the relevance of the topi, but it also sounds out a clear and explicit message: “In every era Allah will use his chosen ones to defend and uphold the true way of life of Rasulullah 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’á that Allah Ta’âla keeps him firm on Imán 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 Awliyá Vol.8 Pg.355)
Introduction

Following the Sunnah of Rasūlullah ﷺ is the only source of glory and success, for Allāh has commanded us to follow him and has guaranteed us guidance if we do so. Those who understood this command best were the Sahābah ﷺ the illustrious companions of Nabī ﷺ. We therefore find them clinging to every aspect of the life of Nabī ﷺ. The classification of his actions into 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 Rasūlullah 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 topi (Islamic headgear). Special attention was given to discussing the significance of the topi and the importance of covering the head when in salāh. May Allāh accept this humble effort!
Āmin

The Sunnah of covering the head

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

It is only recently that a group arose, claiming that covering the head has no place in Islām; instead they have relegated it to the place of a ritual or custom. To backup their ridiculous claims, they assert that there exist no ahādīth (narrations of Rasūlullah ﷺ) proving that Nabī ﷺ wore a topi, conveniently sidestepping the issue of the turban, as it is proven from many authentic ahādīth.

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

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

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

1 ‘Topi’ 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 Rasūlullāh ﷺ concerning covering the head or narrations concerning the topi of Rasūlullāh ﷺ.

II. *Mauqif* - The narrations concerning the topi of the Sahābah ﷺ, the Tābi’īn رضي الله عنهم or those after them.

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

We relied to a great extent on the books of Ibn Hajr Asqalānī, Shamsudin Azh-Zahabī, Yūsuf Mizzi and Khatīb-Baghdādī. Great support was also taken from the works of Imām Bukhārī, Ascānī, 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-Bidayah wan Nihayah of Ibn Kathīr, Tārikhut Tabarī, Siyaru A’lāmin Nubalā of Az-Zahabī, etc.
The number of narrations in this book

The total number of narrations that we could find concerning the topî is over 250. 40 of these are Marfū’ (concerning Nabî ﷺ), while the remainder are Mauqûf (concerning the Sahabah 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 Marfū’ narrations as well as a summarized discussion of their strength, in Arabic at the end of the book.

The topî
What is a topî?

The word ‘topî’ is an Urdu word; however it will be used throughout this book because of its widespread usage. The Arabic equivalent is تکپ ‘qalansuwa’h. This is the word used for the topî in most of the ahadîth as well as in the books of history.

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

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

¹ متى السؤال على وسائل الوصول إلى مسائل الرسول ﷺ، الدعامة ص 20 نقلا عن شرح كتاب التفديح الفراء وشرح الشمائل لابن حجر العسقي.
The history of the topi

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

Allamah Ibn Ja’far Al Kattani has mentioned that we could gauge how long the topi has been in vogue, from the narration of Tirmizhi in which mention is made of the topi of Musa.

Allamah ‘Azizi has written that topis were very common amongst the Arabs, from the time when Nabi was sent to them.

Abul Qasim Al Baihaqi has mentioned that the first person to adopt the topi was Shith, the son of Adam.

The great scholar, Shaikh Abubakr Ibn ‘Arabi has, in his commentary of Tirmizhi, “Aridhatul Ahwazi” (Vol. 7 Pg. 242), classified the topi as part of the attire of the Prophets and of those pious ones who tread the path towards Allah.

Many different types of tops were worn in the time of Nabi, 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.

Imam Malik was asked concerning the origin of the topi. He answered, “It was found in the time of Rasulullah and in my opinion it was found before that as well.”

Hafiz Jalaluddin Suyuti has written that the first person to wear a very high topi was Hisham Ibn Abdul Malik (the famous Umayyad Khalifah who ruled from 105 A.H. until 125 A.H.).

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

Abu Dulamah, a famous poet and one of those forced to wear this topi, composed the following poem concerning this incident:

"We were hoping to get an increase from the Khalifah, instead he increased the height of our tops. You would see them on the heads of men,"
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’mīnīn!
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.

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

‘Allāmah Tabārī 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 of 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 Saghir, 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 Abu Umaytir (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 Yaqūt Al-Hamawī (626 A.H) رحمه الله writes concerning the people of بلغار (Bulgaria), that all of them would wear a topī. 14
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."  

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 Allah 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 Haj, Mirak, 'Allāmah Bārizī and Shaikh Muhib At-Tabarī have all written:

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

'Allāmah Tibi رحمه الله (743 A.H.), the first commentator of Mishkāṭul Masābiḥ (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.  

The great scholar, Shaikh Abūbakr Ibn 'Arabi رحمه الله has, in his commentary of Tirmizī, 'Aridhatul Ahwāzī (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 Jawzi رحمه الله has also classified the topi as Sunnah.  

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15 مسعود البلدان / 11/3
Sulaimān Ibn Abī `Abdullāh رحمه الله mentions that he found the senior Muhājirīn رحمهم الله tying turbans on their topsis.⁴

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

Rukānah رحمه الله reports that Rasūlullāh ﷺ said:

لا تزال أميّة على النغرة ما ليسوا العمال على القلاع

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

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

Imām Mālik رحمه الله mentions that it was the practice of the Sahābah ﷺ to wear topsis.⁶

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

1. Hasan Basrī ⁷
2. Imām Mālik ⁸
3. Abū Kabshah ⁹
4. ‘Abdullāh Ibn Abū Bakr ¹⁰
5. Wā‘il Ibn Hujr ¹¹
6. Fāltān Ibn ‘Asim ¹²
7. Ibrāhīm An-Nakha’i ¹³
8. Māmūd Ibn Labīd ¹⁴

The books of history also show very clearly that it was always the practice of the Muslims to wear the topī.
The great historian, 'Allāmah Ibn Jarir At-Tabarī has, in many places of his book, TārikhUl Umm wal Mutālik, discussed the dressing of the Muslims and has mentioned that the topi 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, when discussing the topi of Dāwūd At-Tāj, mentioned that his topi was similar to the topi worn by the businessmen of that time. 17

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

'Allāmah Ibn Taymiyah has also highlighted the importance of the topi. 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 or the Tâbi’in and was not found amongst the Ulama 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 Allah.

This strong rebuke by 'Allāmah Ibn Taymiyah speaks volumes of the importance attached by him to the topi.

Anyone who peruses through the books of history will realize that the topi 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 weaving of topis.

If it was not the practice of the people to wear topis then for whom were they making the topis?

The following incident concerning a topi-maker is mentioned by Hafiz Ibn Kathir:

Qâdî Abû 'Umar (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 topi-maker to make topis from this material for all those present. 18

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

لا تقربوا مال البينم

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

means: “Don’t even take a topi from him”. 19

We thus learn that the topi 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 Al-‘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’in and those after them 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
refuting something that has remained the practice of this Ummah from its very inception and are in fact claiming that no one properly understood Dīn until today. Allāh forbid!

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

Wearing a topī without a turban

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

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

فرز ما بيننا وبين المشركين العمائم على الغناء

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

This Hadith has been interpreted in two ways:

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

A large group of muhādithūn has preferred this explanation. From amongst them are:
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 ﷺ, even though adopting the turban is far more rewarding and beneficial.

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

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

A. White

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

Ibn `Umar narrates that Rasūlullāh ﷺ would wear a white topi.¹

Similar narrations have been narrated by:
1. Ibn `Abbās ﷺ²
2. `Aishah ﷺ³

Nabi ﷺ has also ordered us to wear white saying:

البسوا من رياضكم البيض فإنها من خمر رياضكم وكنتما فيها وماتكم

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

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

It was also the practice of the Sahābah ﷺ (the companions of Nabi ﷺ) and the Tābi’in (Successors) to don white topis.
We find the practice of the following mentioned in the hadith:

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

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

B. Black

‘Abdur Rahmân Ibn Ziyâd  narrates that Nabi ﷺ wore a black woollen topî. 20

A black topî was also worn by:
1. Abû Mûsâ Ash'ârî 21
2. Ibn Abî Awaﬁ 22
3. Imâm Abû Hanîfah 23
4. Sa'id Ibn Musayyab 24
5. Muhammad Ibn Talhah 25
6. Dâwûd At-Tâî 26
7. Dâwûd Ibn 'Isâ 27

20 تابع للغزالة في تأليفه، كتب في سلسلة الهم 728/7.
21 تابع للغزالة في تأليفه، كتب في سلسلة الهم 728/7.
22 نسخة الإمام ابن أبن الحميدي في الديار 1491/1.
23 أثقل من أثقال إنسان، من سلسلة الإمام ابن الحميدي في الديار 1491/1.
24 نسخة الإمام ابن أبن الحميدي في الديار 1491/1.
25 نسخة المجلد 1491/1.
26 نسخة المجلد 1491/1.
27 نسخة المجلد 1491/1.
28 نسخة المجلد 1491/1.
29 نسخة المجلد 1491/1.
30 نسخة المجلد 1491/1.
Mullâ 'Ali Qârî mentions:

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

The booklet is named "(الذكرى في أحاديث لبس السوداء)" and is included in his book "Al-Hawi" [pg. 87].

'Allâmâh Zayla writes in his celebrated book on Hanafi fîqih, "Tabyinul Haqâiq" [vol. 6 pg. 228]:

و ندب لبس السوداء... لأن معاذ رحمه الله ذكر في السير الكبير في باب الغنائم حديثا يدل على أن لبس السوداء أفضل

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

C. Green

Ibn `Abbâs narrates that Rasûlullâh ﷺ had 3 topîs: A white, double-layered topî, a green-striped topî of Yemenî cloth and one with earflaps. 33

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

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31. "The Crown of a Believer" (الذكرى في أحاديث لبس السوداء)
32. Al-Hawi, pg. 87
33. "As-Siyarul Kabîr" (الذكرى في أحاديث لبس السوداء)
34. "The Crown of a Believer" (الذكرى في أحاديث لبس السوداء)
35. "The Crown of a Believer" (الذكرى في أحاديث لبس السوداء)
36. "The Crown of a Believer" (الذكرى في أحاديث لبس السوداء)
37. "The Crown of a Believer" (الذكرى في أحاديث لبس السوداء)
38. "The Crown of a Believer" (الذكرى في أحاديث لبس السوداء)
39. "The Crown of a Believer" (الذكرى في أحاديث لبس السوداء)
40. "The Crown of a Believer" (الذكرى في أحاديث لبس السوداء)
The wearing of green clothing was greatly liked by Rasūlullāh ﷺ to such an extent that Anas ﺧ ﺧ says:

"Green was the colour most liked by Rasūlullāh ﷺ." ⁴¹

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

"Allāmah Ibn Battāl, Ibn Hajr and Munāwī رحمه الله have all mentioned that the clothing of the inhabitants of Jannah (Paradise) will be green.⁴²

This can be deduced from the ayah,

وِلِيِّكَونَ لِبَاسًا حَكْرًا

"The inhabitants of Jannah will wear green clothing."
(Verse 31 / Sūrah ٨١ (الكهف)

"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 topis were green.⁴³

D. Light yellow

A light yellow topi was worn by:
1. Anas ⁴⁴ ﺧ
2. Jundub Ibn 'Abdullāh ⁴⁵ ﺧ
3. Habīb Ibn 'Abdullāh رحمه الله

E. Brown

A brown topi was worn by:
1. Wābisah ⁴⁶ ﺧ
2. Qādī Shurayh ⁴⁷ ﺧ
3. 'Abdullāh Ibn Mudrik ⁴⁸ ﺧ

⁴¹ Wahib, al-Tabarani (6234)
⁴² Abū Isḥāq al-Juwaynī, al-Mughni (8/419)
⁴³ Footnote
⁴⁴ Footnote
⁴⁵ Al-Tabarani (5832)
⁴⁶ Al-Hadīth al-Kabīr, 744/4
⁴⁷ Footnote
⁴⁸ Footnote
F. Red

A red topi was worn by:
1. Sa’id Ibnul Musayyab
2. Dawud Ibn ‘Isa

There is a difference of opinion concerning the wearing of red garments by men. The most preferred view will be given below, as explained by Moulana Rashid Ahmad Ganghori, Mufti Shafi ‘Uthmani, etc.

It is as follows:
- If it is dyed with safflower or a dye containing impure substances, then it would not be permissible to wear such clothing.
- If dyed completely red, with permissible dye, then the wearing of such garments is Makruh Tanchi i.e. it is better not to wear it.
- If it is partly red or contains red stripes then it is completely permissible, in fact Nabi ﷺ wore clothing of this type.

True love for the Sunnah

‘Allamah Muhammad Zahir Kowlthari ﷺ 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. Allah ﷻ filled the heart of one of the ‘Ulamā with Islamic-patriotism and self respect to such a degree that he refused to accept this coercion and abasement and therefore approached the Ruler and said to him: “You promised us that you will not interfere in our religious matters, yet you force us to enter the courts of the governors bareheaded, when in fact this is not allowed in Islam.”

The Ruler replied: “I will call a conference of your ‘Ulamā to see whether their viewpoints on this matter conform to yours.”

They were called, but did not lend him any support and were very shaky and indecisive, however this Ālim was firm on his stand.

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

30 Iman Muhammad Zahir Kowlthari
31 جمیرہ خلیفۂ العرب
32 فناری دار العلوم دیرہند (سندہ)
33 In The shoulder of the shoulder (in the shoulders of the shoulder)
34 ﷺ ص 478

35 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 Muftī 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

Topi is 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 Ḥāfiz Abū Haīmūn Al-Hațimī and 'Allāmah Jassūs رحمهما 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 : كان رسول الله ﷺ ليس كمّة بيضاء

Ibn 'Umar  narrates that Rasūlullāh ﷺ would wear a white kummah.

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

Nabi ﷺ's wearing a kummah has also been reported by:
1. 'Āishah 
2. Anas 

Mūsā ﷺ is also reported to have worn a kummah.

عَنْ ابْنِ مَسْوَدْ عَنْ النَّبِيِّ ﷺ قَالَ: كَانَ عَلَى مُوسَى بُعُودَ كَلْمَةً رَبِّي كَمَّةً صَوْفَةً وَكَمَّةً صَوْفٍ وَصَاوُبَ وَصَاوَبٍ صَوْفٍ أيَّامٍ ﺟِدًّا مَهْرُ مَيْمُومَةً

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

In a weak narration 'Abū Kabshah  mentions:

كان كمّة أصحاب النبي ﷺ بحلة

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

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

It is mentioned in another narration that 'Umar ibn Abdul 'Azīz, Makhūl, Rajā ibn Haywah and Maymūn ibn Māhrān were all seen wearing small Egyptian topis.
B. Topis which cling to the head

A narration of 'Aishah ﷺ states:

"Nabi ﷺ used to wear a white topi which clung to his head."\(^{11}\)

'Abdullāh Ibn Busr ﷺ also narrates a similar hadīth.\(^{12}\)

*Note: Both these narrations are from amongst those narrations in this book which are extremely weak, however the coming narrations, which show that certain Sahābah wore topis that clung to their heads, are very authentic.*
C. High topīs

The only explicit mention we were able to find of a high topī belonging to Nābi 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 topī in front of him (as a sūrah-barrier) when performing salah. It would only be possible for it to be a sūrah according to the Hanafi mazhab if it was more than a forearm in height (+45cm). However the ‘Ulamā of the other mazhabs don’t place any restrictions on the size.

The great mufti of Deoband, Mufti Mahmūd Hasan writes, “The topī generally worn by Nābi ﷺ was such that it clung to his head, however the wearing of high topīs has been narrated from some Sahābah ﷺ.”

High topīs have been worn by a number of Tābi’in and Tab’ut Tābi’in viz.
Certain latter-day scholars insist that it is necessary to wear a round topi which clings fast to the head, to such a degree that some of them classify high topis as mukrūh 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.

كان كمام أصحاب النبي ﷺ بضحا

“The topi of the Sahābah ﷺ were flat.”

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 Tābi’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.

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 Ahādith, however this is from sunnan al adiyah not from sunnan al hudā (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.”

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 ahādith, 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
The Crown of a Believer

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

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

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

D. A topi with earflaps

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

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

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

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

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

Another weak narration of ‘Abdullāh Ibn ‘Abbās ﷺ shows that this topi was sometimes used by Nabi ﷺ as a surah (barrier) when in salah.  

This indicates how tall this topi must have been.

Hadhrat Wābisah ﷺ also wore a topi with earflaps.

E. A Tartūr (تُرْطُوع)

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

It was worn by ‘Ali Ibn Abī Sā’īd (399A.H.)

The Hans Wehr Dictionary
Note. The red tartūr was the topi of the Jews at one time, therefore the former principal of Dārul 'Ulām Deoband, Qārī Tayyib Sahib ˹رحمه الله˼, classified the wearing of such a tartūr as impermissible. Some ʿUlāmā 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 topi (دو بلا) 

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 ʿUlāmā of Deoband.

Hadhrat Moulānā Ashraf ʿAlī Thānwī ˹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 (الدَّنْيَة) 

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. Anās ˹رضي الله عنه˼
2. Al-Juzhūʾī ˹رضي الله عنه˼
H. The Burnus

The burnus (or burnoose) is an item of clothing that has a hood attached to it, be it a kirtâ, 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 kalansuwah.

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

Wâlî mentions:

صلیت مع رسول الله ﷺ و أصحابه فرآتهم يرفعون أيديهم في البرانس

"I performed salah with Rasûlullâh ﷺ and his Sahâbah ﷺ. I saw them raising their hands for takbir inside their burnuses."

A similar statement was made by Faltân Ibn `Âsim ﷺ.

Ibn `Abbâs ﷺ narrates that Nabî ﷺ said that 'Isâ ﷺ will be wearing a burnus when he will descend. Note: This narration is very weak.

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

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

Hâfîz Ib'n Hâjr narrates that `Abdullâh Ibn Abû Bakr ﷺ said, "Every `Âlim (from amongst the Sahâbah ﷺ) possessed a burnus which he would wear in the morning."

`Allâmah `Aynî writes in his commentary on Sahîh Bukhârî, that Imam Mâlik ﷺ said, "There is nothing wrong in wearing a burnus. The Sahâbah ﷺ were in the habit of wearing it."
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The wearing of the burnus has been narrated from the following Sahābah:

1. Anas 83
2. Abu Umāmah 84
3. Miqdām 84
4. Ibn `Umar 85
5. Jundub Ibn `Abdullāh 86
6. Ibn Mas`ūd 87
7. Abū Musā Ashʿarī 88
8. Suwāydeh Ibn Ghafarah 89
9. `Umar 90
10. Ibn `Abī Awať 91
11. Husain 92
12. Ibn Samurah 93
13. `Abdullāh Ibn `Amr 94
15. Wāthilah Ibnul Asqah 95
16. Hattān At-Taymi 95
17. Abū Qursāfah 96
18. `Awf Ibn Mālik 97
19. Yazīd Ibnul Aswad 98
20. Al-Muqīrah Ibn Shu`bah 99
21. Shurayh100
22. Sa`īd Ibn Jubayr101
23. Anas Ibn Sīrīn111
24. Nāfi102
25. `Abdur Rahman Ibn Yazīd112
26. Mutarrāf103
27. `Alqamah104
28. Masrūq105
29. Zubaid Al-Yāmi115
30. Aswad105
31. Sālim107
32. Rabī` Ibn Khutain116
33. Amīr Ibn `Abdullāh117
34. Sa`īd Ibnul Musayyab108
35. Musā Ibn Talhah109
36. Sa`īd Ibn Abul Hasan110
37. Muhammad Ibn Talhah110
38. Marwān Ibnul Hakam110

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

1. `Abdullāh Ibn `Awn111
2. Sa`īd Ibn Jubayr101
3. Anas Ibn Sīrīn111
4. Abūrahmān Ibn Yazīd112
5. `Abdur Rahman Ibn Abūl Lāh113
6. `Alqamah104
7. Masrūq105
8. Zūbai Al-Yūm115
9. Aswad105
10. Rabī` Ibn Khutain116
11. Amīr Ibn `Abdullāh117
12. Sa`īd Ibnul Musayyab108
13. Musā Ibn Talhah109
14. Sa`īd Ibn Abul Hasan110
15. Marwān Ibnul Hakam110

[Arabic script]
The burnus was also worn by:

1. 'Abdullāh Ibn Ummi Harām
2. 'Abdullāh Al-Yunūnī
3. Musāḥiq Ibn 'Abdullāh
4. Abū Dalf
5. 'Afr Ibn Zubair
6. Muhammad Ibn Sūqah
7. Habīb Ibn 'Abdullāh
8. Abū Bakr Ibn Ayyāsh

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

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

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 sîrah (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 Sahâbah ﷺ.

Similarly, none of the great muhaddithin and historians who discussed the topi of Rasûlullâh 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 'ulamâ 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 Rasûlullâh ﷺ had a tall خماسية (khumâsiyyah) 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 ahâdith! 136

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, inshâ Allah, 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 Islâm 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.

و هذا الحديث مما لا ينفي على المبتدئ في هذه الصناعة كيفيهه وإنه
و قال ابن عدلي: كل رواية مسألك
الثانية- في عبد الله بن رافد، قال ابن حجر: متروك
الثالث- في اضطراب من وجوه

136 في خ: الأول- في ضحى بن الحجة، قال الدارقطني: كان يضع الحديث.
قال ابن حيان: لا يكون الاحتجاج به ولا الراوي عنه إلا للمعرفة فقط.
A heart-rending incident

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

When Hadhrat Husain ﷺ, the beloved grandson of Nabi ﷺ, 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 topî (and according to another narration a turban).

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

The material of the topî

Topîs of many different types of material were worn by Nabi ﷺ and the Salafus Sālihīn (the pious predecessors viz. the Sahābah ﷺ 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

`Abdur Razzāq Ibn Ziyād ﷺ narrates that Nabi ﷺ wore a black, woollen topî.¹

Ibn Mas`ūd ﷺ narrates that Nabi ﷺ said:

كان على موسى يوم كنّه ربه ... و كنت صوف

Mūsā ﷺ wore a woollen topî when he spoke to Allāh.²

The following great personalities wore woollen topîs:
1. Ibn `Umar ﷺ³
2. Anas ﷺ⁴

¹ رواه البلاذري في تاریخه، كنبه في سبل الهدى 2/ 287
² الفراء ءو التفصیل في "باب الكلمة" رقم ۱
³ ابن سعید ۱۴۸/۷ و رواه ثقة
⁴ تاريخ بغداد ۲۰۸/۸
3. Aswad
4. 'Abdullāh Ibn 'Awn
5. Anas Ibn Sīrīn

‘Allāmah Suyūṭī writes: “It seems that the topī generally worn by Nabi ﷺ was of cotton or wool.”

B. Green-striped Yemeni material

Allāmah Abū Shaikh writes:

أبا عباس ﷺ: كان للرسول ﷺ ثلاث فلانيان. فنورةٌ بيضاء مشرقة وقلنسوةٌ خضراء وقلنسوةٌ ذات أردانٍ ليسها في السفر فرما وضعها بين يديه إذا صلى

Ibn `Umar narrates that Rasūlullāh ﷺ had 3 topīs: (from amongst them was) a green-striped topī of Yemeni material.

Abdullāh Ibn `Awn also wore a similar topī.

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.

Imām Mālik has mentioned that the Sahābah would wear topīs of a blend of silk and wool.

This type of topī is reported to have been worn by:
1. Wābisah 13
2. Anas 14
3. Abū Mūsā Ash'arī 15
4. Imām Mālik 16
5. Qāsim Ibn Muhammad 17
6. Sha'īb 18
7. Mūsā Ibn Talhah 19
8. Qadhī Shurayh 20
9. Rabī'ah 21
10. Abū 'Ubaidah 22
11. Ibn Abī Awarfah 23
D. **A leather topi** *(الأسماط)*

Ibn 'Abbás  narrates:

كان لرسول الله ﷺ فلسوة أسماط - أي خلدود- وكان فيها ثقبة

Nabi ﷺ had a leather topi, which had a hole in it.

Abū Salīt  also reported seeing Nabi ﷺ wearing a leather topi.

A leather topi was also worn by Nāfi’ Ibn Jubayr Ibn Mut‘im.

E. **A Shāmī (Syrian) topi**

Abū Hurairah  narrates:

رأيت رسول الله ﷺ وعليه ﷺ فلسوة بيضاء شامية

‘I saw Rasūlullāh ﷺ wearing a white Syrian topi.

F. **A Fox-skin topi** *(الغالب)*

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

1. Dhahhāk
2. Abū ’Āliyah
3. Ibrāhīm An-Nakha’ai

Ibrāhīm An-Nakha’ai also wore a topi of sable.

Note: Any animal skins to be worn will first have to be tanned and will thus be rendered tāhir (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. Alī  

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Notes:
23 Ibn Sa'd M/423/4 and al-Hakim M/423/2, with a Chain of Authority and a Hadith from the Prophet Muhammad ﷺ.
24 أصل السُّنَّة: أن يُزَع صوف: الشاة المذبوحة باليار بن حماد فذل فذل فذل، ثم شامك الصاحب من باب النون.
25 رواه أبو الحسن البلاذري في تأليفه, كذا في سلسلة 3/188/7.
26 الأحاديث واللباب بن عبد الله بن يزيد البكري قال أبو حامد: ضعف الحديث ذامح الحديث.
27 إن محمد بن حماد 58/5 و راحله رحله الصحيح.
28 أبو الشيخ في أخلاق النبي ﷺ 180/1، و السند ضعيف جدا، ولكن له شواهد.
29 أبو الشيخ في 287/1 و راحله رحله الصحيح.
30 الصنف لا يشترط على عين أبي شيبة.
31 الصنف لا يشترط على عين أبي شيبة.
32 الصنف لا يشترط على عين أبي شيبة.
33 الصنف لا يشترط على عين أبي شيبة.
34 الصنف لا يشترط على عين أبي شيبة.
35 إن محمد بن حماد 58/5 و راحله رحله الصحيح.
The Crown of a Believer

2. Abū Dardā 
3. 'Umar Ibn 'Abdul 'Azīz 
4. Makhūl 
5. Rajā Ibn Haywah 
6. Maymūn Ibn Mahrān 
7. 'Alī Ibn Husain رحمهم الله

The wearing of an Egyptian topi has been attributed to Nābī ﷺ in the book 'Subulul Hudā' (Vol. 7 Pg. 284) but it seems to be an error as the hadith appears in other books٤٢ with the word مصريَة (double-layered) in place of مصريَة (Egyptian).

And Allah 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 Karīm Ar-Rāfi'i mentioned in his book “At-Tadwij fi Akhbar Qazwīn” that he saw Ibn 'Abbās ﷺ in a dream and asked him whether the topi of Nābī ﷺ was مصريَة (double-layered) or was it مصريَة (Egyptian) as certain people claim? Ibn 'Abbās ﷺ answered that it was مصريَة(double-layered).٤٣

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

H. A Turkish topi

A Turkish topi was worn by:
1. Ayyūb Sakhiyyān رحمه الله
2. Imām Mālik رحمه الله

We were unable to find an exact description of the Turkish topis worn at that time, however the former Grand Mufī of Pakistān, Mufī Muhammad Shafi رحمه الله passed the following fatwā regarding the Turkish topis presently being worn in the Indo-Pak subcontinent:

"It is permissible to wear a Turkish topi when not in salah, however the 'Ulamā' should preferably not wear it. It is inappropriate to perform or lead the salah wearing one, as firstly, it is completely red. The preferred ruling regarding completely red clothing is that it is makrūh tanzihā. Secondly, this topi is generally worn in our country by those who don't follow a mazhab." ٤٦

If any of these two negative aspects are found, then one should refrain from wearing these topis. If, however no such drawbacks exist, then there will be nothing wrong in wearing a Turkish topi.
This was also mentioned by Mufti Kifāyatullāh and Moullānā Rashīd Ahmad Ganghōhī, رحمه الله.

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

Ibn 'Abbās رضی الله عنه has narrated that Nabi ﷺ had 3 topīs: A white, double-layered topî, a green-striped topî of Yemenī cloth and one with earflaps.

This type of topî was also worn by:

1. Anas Ibīn Mālik رضی الله عنه
2. 'Uthmān رضی الله عنه
3. Abū Dardā’ رضی الله عنه
4. Abul 'Āliyah

J. A buttoned topî

Allāmah Zāhāhī narrates:

"Nabi ﷺ used to wear white topīs as well as buttoned ones and also topīs with earflaps."

(This is a very weak narration)

Anas Ibīn Mālik رضی الله عنه was also seen wearing a buttoned topî.

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

Thin topīs were worn by:
1. ‘Ali 60
2. ‘Abdullāh Ibn ‘Umar 61
3. Hāmmād Ibn Zayd 62
4. Sa‘īd Ibnul Musayyab 63
5. Anas Ibn Sirīn 64
6. ‘Abdullāh Ibn ‘Awān 65

L. Cotton Topīs

Imām Ahmad Ibn Hambal 66 wore a cotton topī. 66

‘Allāmah Suyūṭī 67 writes: “It seems that the topī generally worn by Nābi 68 was of cotton or of wool.” 67

M. Embroidered Topīs

The following personalities are narrated to have worn embroidered topīs:
1. Al-Mas‘ūdī 68
2. Sa‘īd Ibn Abul Hasan 69
3. Abū Qurṣāfah 70

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

“IAm a warrior; I am a pilgrim” 71

N. The Tāqīyyah (الطائفة)

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

The following personalities were accustomed to wearing it:
1. Ahmad Ibn Muhammād Al-Baghdādī 72
2. Mahmūd Diwān 73
3. Ibrāhīm Ar-Raqqī (702 AH) 74
P. A topi with holes

In spite of an exhaustive search we were unable to find any mention of a topi with many holes pierced in it. However 'Abdullāh Ibn 'Abbās narrates:

"Rasūlullāh ﷺ had a topi of leather, which had a hole in it." 82

The great scholar, Abū Bakr Ibn 'Arabī, has written in his commentary of Tirmizi, 'Āridhatul Ahwazī:

"The ruling regarding topis 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 topi dome-shaped with holes in it, then this can be done as a medical remedy and should not be done out of pride or to distinguish oneself from others." 83

However, as already mentioned, wearing any type of topi will, inshā Allāh, allow one to accrue the reward of practising on the Sunnah of wearing a topi.
Q. Hard topis

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

- 'Abdullâh Ibn 'Abbâs ﷺ mentions that Rasûlullâh ﷺ had a topi of leather. 84
- The many narrations showing the wearing of thick topis, containing padding and an inner lining.
- The narrations concerning the high topis worn by our Salafus Sâlih also indicate that those topis were of firm and solid materials thereby enabling them to stand up high and not fall in.
- The use of the topi as a sutrah (barrier) also bears out the same point.
- The hadith of Anas Ibn Malik ﷺ that when performing wudhû, Nabî ﷺ would lift up his turban and make masah underneath it, without the turban unravelling. 85
- A hadith to this effect, narrated by 'Atâ ﷺ رحمه الله. 86
- Lifting the turban and making masah beneath it has also been narrated as the practice of:
  1. Ibn 'Umar ﷺ رحمه الله. 87
  2. Ibrâhîm An-Nakha'i ﷺ 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 'Arabî, "A turban without a topi underneath is not very stable as it could unravel especially during wudhû. By tying it on a topi, the turban becomes steady and its shape is greatly enhanced." 89

These benefits mentioned by 'Allâmah Ibn 'Arabî 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

Ubaidullâh ibn Sulaimân, 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.

Mujâlid says: I once asked Sha'bi the reason for it being popular amongst the people that Qâdhi Shurayh is cracker and wiler than a fox. Sha'bi replied: The reason is that when Shurayh would go out (in the fields) to perform salâh a fox would stand in front of him and imitate him, thus distracting him from his salâh. When this became too much for Shurayh, he removed his kurtâ 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 cracker and wiler than a fox. (Tahzibul Kamâl 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 salāh

Ibrāhīm An-Nakha’ī رضي الله عنه mentions that it was the practice of the Sahābah ﷺ to perform salāh wearing burnuses. ¹

Fālān Ibn ‘Āсим ﷺ mentions that he found Nabi ﷺ and the Sahābah ﷺ performing salāh wearing burnuses. ²

Wā’l Ibn Hujr ﷺ mentions that he performed salāh with Nabi ﷺ and the Sahābah ﷺ who were wearing burnuses (i.e. covering their heads with hoods). ³

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

1. ‘Abdullāh Ibn ‘Umar ﷺ ⁴
2. Suwayd Ibn Gafālah ⁵
3. Shurayh ⁶
4. ‘Alqamah ⁷
5. Aswad ⁸
6. Masrūq ⁹
7. Abū Mushir ¹⁰
8. ‘Abdur Rahmān Ibn Yazīd ¹¹
9. Sa’īd Ibn Jubayr ¹²
10. Ahmad Ibn Abī Hawārī ¹³
11. Sālim Ibn ‘Abdullāh ¹⁴
12. ‘Amīr Ibn ‘Abdullāh ¹⁵
The Crown of a Believer

13. 'Abdullah Ibn Mudrik
14. Imām Ahmad Ibn Hambal
15. Ibn 'Abdus Salām

The Fatwa of Shaikh Rashīd Riddāh

The Egyptian scholar, Shaikh Rashīd Riddāh, 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'.

"While it could be considered correct to say that it is not Makruh (disliked in Shariah) to perform salah with the head uncovered, its not being Makruh 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 Shariah (Islamic Law) which does not accept anyone's subjective opinion. Some of our jurisists 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 Fatwā of `Allāmah Kowtharī

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

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

The ruling concerning the salāh of a person bareheaded without an excuse, it that it is valid if all the conditions and pre-requisites are met, however this is in direct conflict to what has remained the practice of all the Muslims throughout the ages. It also entails emulation of the Christians in that they worship bareheaded, as is well known.

Allāh Ta’ālā has ordered the Muslims:

خذوا زينكم عند كل مسجد

“Adopt clothing of beauty when performing salāh”

Leaving the head uncovered is discarding this beauty.

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

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

There exists absolutely no doubt in the fact that it has always remained the practice of the Muslims not to appear bareheaded in front of those whom they respect. In the very same way, salāh performed bareheaded would be reprehensible in the light of Sharī’ah.
A few doubts cleared

‘Allāmah Kowtharī Ṣaw 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 (circumambulation) 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 mazāhīb are unanimous on the point that it is mustahab (preferable) to wear a topi (or turban), upper garment and lower garment when in salāh. This is mentioned by Imām Nawawī Ṣaw in Al-Majnūn and by ‘Allāmah Halbī Ṣaw in Sharhul Muniyā.\(^{23}\)

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 āyah, 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 Islām. It is for this reason that in no time or place has this ever been seen (in the past) that the Muslims are forming the rows for salāh, bareheaded. Anyone who denies this is just being pigheaded. We hereby understand that there exists no proof at all to show that ‘beauty’ does not include covering the head.

3. Misconception: It is Sunnah to perform salāh bareheaded as Nabī Ṣaw performed salāh without a topi. It is reported that he would remove his topi 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 Hadhrat ‘Umar Ṣaw 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.
B. When entering the toilet

Imâm Baihaqî also reports:

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

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

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

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

Imâm Abdur Razzâq رحمه الله reports:

عن عائشة ﷺ قال: قال أبو بكر ﺭضي الله عنه: "كأنكوا من الله فإن لا أدخل الخلاء
فافتع رأسي حباء من الله عز و جل".

‘Aishah ﷺ narrates that Abû Bakr ﺭضي الله عنه said: “Show respect in front of Allah, for I certainly cover my head when entering the toilet, due to respect for Allah.”

Covering the head with a topi when entering the toilet has also been narrated from:
1. Anas Ibn Mâlik ﺭضي الله عنه
2. Abû Mûsâ Ash’ârî ﺭضي الله عنه

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

حياء من ربه تعالى ولأن تنغطية الرأس حال قضاء الحاجة أجمع لسام البدن وأسرع
خرجت الفضائل ولا تحمل أن يصل ضرة ريح الخلاء فعل مثقل به. قال أهل الطرق:
ربّ كون الإنسان فيما لا بد منه من حاجته حجب جعل مستور

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

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

C. When eating

Farqûq ﺑن سفيان narrates:

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

“I ate with Rasûlullâh ﷺ and I saw a white topi placed on the centre of his head.”

‘Aishah ﷺ narrates that Rasûlullâh ﷺ said:

أكل كما يأكل الحب

“I eat in the manner a slave eats”

29 صحيح البخاري (877) في قصة نقل أب رافع. ولا تنظر إلى الحدث الشريف محمد عوامة ص 278/2
30 و إعلام الفنول 291/2 وقال البيهقي: 96/1 هو صحيح
31 عبد الرزاق 19/1 وقال البيهقي في السنن الكبرى 268/1 وهو صحيح بن عبد الله
قال أبو حامد الباجي: بالغ
32 المصنف لأبي شيبة 24/1 و المولأ أحمد 20/1 و راجحه رمضان الصحيح
33 رواه ابن السكن في المعرفة عن محمد بن سلام عن الحسن، ذكره الشافعي في سن المدید 268/1 و ذلك الحافظ في الإيضاح 502/7 روى عنه
34 قال المفسر في المعجم (1421) رواه أبو بكر و إسحاق حسن


**D. When cohabiting**

Abū Nu‘aim ṭanarr reports:

عن عائشة بنت أبي بكر قالت: كنا فرضنا إذا دخلنا الحلال علی نُفاس رأسه
و إذا أتى أمه غطى رأسه

‘Āishah ṭnarrates that when Nabi صلى الله عليه وسلم entered the toilet he would cover his head and when cohabiting with his wives he would cover his head. 35

Ummu Salamah ṭnarrates that Nabi صلى الله عليه وسلم would cover his head during cohabitation. 35

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**E. When out in battle**

Ibn ʼAbbās ṭnarrates:

وبلس ذوات الأذان في الحرب

“Rasūlullāh ﷺ would wear a topi with earflaps when out in battle.”39

Nabi صلى الله عليه وسلم’s wearing a topi in battle has also been narrated by:

1. ‘Abdul Rahmān Ibn Zayd ṭ40
2. Makhūl ṭ41
3. Wāthilah Ibnul Asqa’ ṭ42

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35 بأمر نعيم في الخلافة 7/8 ومر مرتين في “باب أبي القاسم عند دخول الحلال”.
36 قال العراضي: رواه الخطيب بإسناد ضعيف، الإخاءر 8/873 وطبي الغدیر (1326)
37 تأريخ الإسلام 1/168/5 و فيه معرفة أول الخطاب وهو ضعيف،
38 أحكام النبي صلى الله عليه وسلم 198 وفيه عبد بن القاسم الأفاضل ضعيف جداً.
39 ابن سائر وقد مر في “باب الطويلة”.
40 رواه البخاري في تأريخه، كما رواه في أثره 1/278.
41 رواه ابن أبي شيبة في مصنفه، كما رواه في الكوفة (3/20) ولكن لم أجد في
42 مصنف البخاري، وهو في سير الأحداث و الرسائل (1/37).
43 ابن سائر 8/881 و سنة 10/1 الترمذي في الديار، 10/111 و نسج في الكوفة 10/121 و قال المعتضد
44 في النجس (711/7) فيه بحث، و عمري الشام و بيتة لقبه لكنه ممدوح و عزرله.’ve
In the same way we find Imām Bukhārī narrating in his Sahih, from Anas that when Nabi 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.  

Ḥāfīz Ibn Hajr mentions the following incident.

Ja'far Ibn `Abdullāh narrates that Khālid Ibn Walid 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 explained that when Rasūlullāh shaved his hair off during umrah, people rushed to get the hair from the side of his head, while I managed to acquire the hair from just above the forehead. I then placed the hair in this topi. Whenever I participated in a battle keeping this topi with me, we were granted victory.

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

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

1. `Abdullāh Ibnul Mubārak

2. Ḥusain Ibn Āli

3. Khālid Ibnul Walid

4. Hārūn Ar-Rashid

`Allāmah Tabarî narrates that the Khalīfah Al-Ma‘mūn and his entire army wore green attire; to such an extent that even their topis were green.

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

F. When imparting knowledge

`Umar mentions that Rasūlullāh 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 or to the topi of `Umar i.e. when `Umar narrated the hadith to his students he lifted his head up thereby causing his topi to fall to the ground.
The Crown of a Believer

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 Allāh which demands utmost respect and honour.

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

كان مالك إذا أراد أن يخرج فحدث توضوءه للصلاة وليس أحمد نياه و ليس فلسفة و مشفوته

When Imām Mālik 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 Rasūlullāh ﷺ.”

G. When seeking knowledge

Ibn Mas'ūd رضي الله عنه narrated from Nabi صلی الله عليه و السلم that Mūsā ﷺ wore a topi when he spoke to Allāh (and thereby received the knowledge of prophethood). [53]

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

H. When ruling and passing judgement

The wearing of the topi was not only the practice of the Ulamā 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 Crown of a Believer

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

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

Hāfiz Ibn Hajr رحمه الله writes that it was the practice of Imām Muslim رحمه الله to attend the lessons of his teacher, Imām Zuhālī رحمه الله, wearing a turban. [55]
The following are a number of Khulafā’ (Islamic rulers) and judges from whom wearing the topi is narrated:

1. 'Umar 56
2. 'Uthmān 57
3. 'Alī 58
4. 'Umar Ibn 'Abdul 'Azīz 59
5. Hārūn Ar-Rashīd 60
6. Al-Muayyid 61
7. Al-Mu'tadhid 62
8. Abū Ja'far 63
9. Salāhuddīn Ayyūbī 64
10. Qādhi Shurayh 65
11. Qādhi Dhiyā Uddīn 66
12. As-Saffār 67
13. Al-Juzhā'ī 68
14. Ibrahim Ibnul Mahdi 69

'Allāmah Fīrozābādī has written that the judges of that time would wear a topi known as the Daniyah. 70
Taqannu`

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

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

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

We will suffice on the following narration of Anas ﷺ:

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كان رسول الله ﷺ يكبر القناع
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"Nabi ﷺ would practise *taqannu* with great consistency and regularity."80

‘Allamah Suyuti ﷺ has written that there exists no difference of opinion in accepting *taqannu* to be Sunnah.81

`Allamah Ibn Hajr Al-Haitami رحمه الله writes:

"*Taqannu* is to place a sheet of cloth on top of the topi or turban. This will be used to cover part of the face and would then be wrapped under the chin and thrown onto the shoulders. All ‘Ulama agree that this act is desirable in Shar’ah, in fact it is greatly emphasised upon during salah and when attending jumu`ah and other public functions. A number of authentic ahadith have been narrated concerning this action, its benefits and encouragement towards adopting it. This has also been narrated from a large number of Sahabah ﷺ and other Salafus Salih."82

Nabi ﷺ is reported to have mentioned regarding it:

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

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

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

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

8) بناء المجاهد في حلب فاضل أحمد السهامي، دار الرسال للتراث 1408

9) تجربة الأشراف بمعرفة الآثار ليوسف الريدي، دار الكتب العلمية 1420

10) تذكرة الموضوعات علماء طارق الراشد، دار إحياء التراث العربي 1415

11) تقريب البنية بترتيب أحاديث الخلية للهيئة و ابن حجر، دار الكتب العلمية 1420

12) تقرير الرمذي للنهائي، إدارة تأليف أشرافية ملتان (أردو) 1384

13) تلخيص الخبر في تأريخ أحاديث الرافعي الكبير لابن حجر، المدينة 1384

14) التمهيد لما في الموتا من المعني والمفهوم لابن عبد البر، الملكية العلمية 1404

15) والنسخة الثانية: دار الكتب العلمية 1419

16) ترجمة الشريعة المرفقة للسعودي، دار الكتب العلمية 1401

17) المجلة للبيروتي، دار السلام الرياض 1416

18) والنسخة الثانية: ابي تم سعيد كميين، كراتشي، باكستان 1417

19) المجلة للبحاري، دار السلام الرياض 1419

20) والنسخة الثانية: ابي تم سعيد كميين، كراتشي، باكستان 1419

21) المجلة للسيم، دار السلام الرياض 1416

22) والنسخة الثانية: ابي تم سعيد كميين، كراتشي، باكستان 1417

23) جامع مسائية، أبي حنbiaة المحارم، دار الكتب العلمية 1415

24) جامع المساليد و السنن لابن كثير، دار الفكر 1415

25) جمع الوسائل في شرح التمذيج للعلم العلمي القارئ، إدارة تأليفات أشرافية، ملتان

26) الإدارية في تأريخ أحاديث البداية لابن حجر العسقلاني، دار نشر الكتب الإسلامية

27) رياض الصالحين للنور، دار المأمون للتراث 1409

28) الزهد لأحمد بن حنبل، دار الكتب العربي 1401

29) السراج المحيط للغزالي، مكتبة الإمام مكة 1419

30) سنن ابن داوود بتحقيق الشيخ عوامة، مؤسسة الريحان 1419

31) والسنة الثانية: ابي تم سعيد كميين، كراتشي، باكستان 1418

32) والسنة الثالثة: دار السلام الرياض 1416

33) السنن لأحمد بن عباس، دار السلام، الرياض 1416

34) والسنة الثانية: ابي تم سعيد كميين، كراتشي، باكستان 1416

35) السنن للنسائي، دار السلام الرياض 1416

36) والسنة الثانية: ابي تم سعيد كميين، كراتشي، باكستان 1416

37) السنن الكبرى للبيروت، دار الفكر ونشر السنة

38) شرب ابن طلائع على البخاري، مكتبة الرشد، الرياض

39) شرب المناوي على الشمالي، دار هامش جمع الوسائل، إدارة تأليفات أشرافية، ملتان

40) شعب الإمام للبيروت، دار الكتب العلمية 1410

41) الصحيح لأبي حنbiaة، الكتب الإسلامية 1395

42) عرضة الأذوهبي بشرح صحيح الترمذي لابن العربي، دار الكتب العلمية

43) عمدة القاري شرح صحيح البخاري لابن الدين العبي، دار الفكر

44) تفع الباري لأحمد بن عقيل بن محمد بن حجر العسقلاني، دار إحياء التراث
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(3) زاد المعاذ في هيدي خير العباد لابن قيم الجوزية، مؤسسة الرسالة ١٤٠٧
(4) السيرة النبوية للديوي، دار الكتب العلمية ١٤٠٩
(5) شرح العلامة الزرقاني على الموارق الدلّية، دار الكتب العلمية ١٤١٧
(6) سبل المدى والرشاد للصالحي الشامي، دار الكتب العلمية ١٤١٤
(7) مهتي السؤال في وسائل الوصول إلى شئون الرسل للبهيجي، دار الخوّال ١٤١٩

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(2) الاستيعاب في معركة الصحابة لابن عبد البر، دار الجليل ١٤١٣
(3) الإصابة في عصر الصحابة لابن حجر العسقلاني، دار الكتب العلمية
(4) الأنساب للسجاح، دار الكتب العلمية ١٤١٩
(5) بداية النهاية لابن كثير، دار المعارف ١٤١١
(6) تاريخ أي زرعة المشتاق النصيري، دار الكتب العلمية ١٤١٧
(7) تاريخ الإسلام للدبيسي، دار الكتب العربي ١٤١٥
(8) تاريخ أحياء الأئمة، دار الكتب العلمية ١٤٠٦
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4. رد المعتار لأبي عبد الله الشامي, دار الفكر
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6. الإمام في سنة حكم والعامة لأبي حمزة الكتاني, مكتبة الإمام الشافعي, الرياض
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2. السنة للدروشي
3. لسان العرب لابن منظور, الآري, دار الفكر
4. القاموس الهندي للنحو, مؤسسة الرسالة
1407
5. القاموس الهندي للنحو, مؤسسة الرسالة
1416
6. مختارات للدروشي
7. النهاية في غريب الحديث, الأثر لأبي عبد الله محمد الكتاني, مؤسسة إمامية
8. إيران

The Hans Wehr dictionary of modern written Arabic
الحديث المرفوأة

عن عائشة مسأ: أن النبي ﷺ كان يشبه في السفر ذات الذاكرتين في الحضر المشتركة بين الشام.

2) عن عائشة مسأ: أن رسول الله ﷺ كان يشبه في السفر ذات الذاكرتين.

3) عن ابن عمر: أن رسول الله ﷺ كان يشبه في السفر ذات الذاكرتين.

4) عن ابن عمر: أن رسول الله ﷺ كان يشبه في السفر ذات الذاكرتين.

5) عن ابن عمر: أن رسول الله ﷺ كان يشبه في السفر ذات الذاكرتين.

6) عن عائشة مسأ: أن رسول الله ﷺ كان يشبه في السفر ذات الذاكرتين.

7) عن عائشة مسأ: أن رسول الله ﷺ كان يشبه في السفر ذات الذاكرتين.

8) عن عائشة مسأ: أن رسول الله ﷺ كان يشبه في السفر ذات الذاكرتين.

9) عن عائشة مسأ: أن رسول الله ﷺ كان يشبه في السفر ذات الذاكرتين.

10) عن عائشة مسأ: أن رسول الله ﷺ كان يشبه في السفر ذات الذاكرتين.

منها: "ما رواه القرطبي في الجامع لأحكام القرآن في 287/7، وكان قد قال: "ما روي عن النبي ﷺ بrails، وكان قد قال: "ما روي عن النبي ﷺ بrails، وكان قد قال: "ما روي عن النبي ﷺ بrails، وكان قد قال: "ما روي عن النبي ﷺ بrails، وكان قد قال: "ما روي عن النبي ﷺ بrails".

رواه أبو النجاشي في الإجازة (287/7) عنه في النحو الديني. ورواه ابن عباس (287/7) عن النبي ﷺ بrails، وكان قد قال: "ما روي عن النبي ﷺ بrails، وكان قد قال: "ما روي عن النبي ﷺ بrails، وكان قد قال: "ما روي عن النبي ﷺ بrails، وكان قد قال: "ما روي عن النبي ﷺ بrails".

رواه بن عباس (287/7) عن النبي ﷺ بrails، وكان قد قال: "ما روي عن النبي ﷺ بrails، وكان قد قال: "ما روي عن النبي ﷺ بrails، وكان قد قال: "ما روي عن النبي ﷺ بrails، وكان قد قال: "ما روي عن النبي ﷺ بrails".

وهو في النحو الديني. ورواه أبو النجاشي في الإجازة (287/7) عنه في النحو الديني. ورواه أبو النجاشي في الإجازة (287/7) عنه في النحو الديني. ورواه أبو النجاشي في الإجازة (287/7) عنه في النحو الديني. ورواه أبو النجاشي في الإجازة (287/7) عنه في النحو الديني.
عن حبيب بن صالح رحمه الله مرسل: كان رسول الله ﷺ إذا دخل الخلاء ليس حذاءه وغطى رأسه.

17 عن نَفَدَة: أكملت مع رسول الله ﷺ وأثبتت عليه فلسومه بيضاء في وسط رأسه.
18 عن ابن عمر: أن رجلاً قال: يا رسول الله ما ليس لمتبر من الكعب؟ فقال رسول الله ﷺ: لا نثبت النوى إلا للعلماء ولا السراويلات ولا الوراقين.
19 عن ابن عباس: كان رأس القلاس ثب الصمام ولهما عرفة وليبياً جريدة، والقلاس فليس القلاس الباهي نسبة بين بدر وعلوي.
20 عن النَفَدَة: أن رسول الله ﷺ كان له كمال يبدأ بناء.
21 و 22 عن ابن عباس: كان رسول الله ﷺ فلسومه حاسمة - أي حليمة - وكان فيها تقبلاً.
23 عن ولياء بن الأشعث: قال لما تضر رسول الله ﷺ خيبر حملت له مائدة فأكل منكما وأطليه وأصاصته الشمس لليس البطلة.

الدبيهي في الفرساوي كائم على أخطاب 93 / 5

ابن السكن في المرة عن عبد بن ملجم عن الحسن ذكره الشمالي في سن المقدمة 788 / 7 ونحوه.

الحُصَّن و 205-207 (2)

صحح البخاري عن 623

رود بن عباس رضي الله عنه عن النبي ﷺ في منبج 414 / 5 و 576 / 7 وسل المقدمة 80 / 7.

14 رود بن عباس رضي الله عنه عن النبي ﷺ في منبج 414 / 5 و 576 / 7 وسل المقدمة 80 / 7.
The Crown of a Believer

26) Zayed bin Sayar: “An Aya of Resurrection” was called by the President. (Ibn al-Lutfi)

27) About the caliph: Calmed the Caliph's (Ibn al-Lutfi)

28) About the Caliph: Calmed the Caliph.

29) About the Caliph: Calmed the Caliph.

30) About the caliph: Calmed the Caliph.
ومن الأحاديث الموقعة:

1. عن حسان بن المتمهل: كان القوم يتسودون على العمامنة والقصوة.
2. عن عبد الله بن أبي بكر الصديق: ما كان أحد من البراء إلا من بعث هو.
3. عن مالك بن رباح: لا بأس بيا - أي البراءين - وكانوا يلبسونها.
4. عن إبراهيم بن عثمان: كانوا يصبون في مさまざまなه ورمانهم وطبلهم.
5. عن مسلمة بن أبي عبيد الله: قال: أدركت المهاجرين الأثرياء بحدام كراييف سود وربط وربط وربط، فلما ضع أمة العمامنة على رأسه ووضع القسمة فوقعها ثم بدأ أمة العمامنة يعنى عليه كورة لا تخرجها من تحت ذهبه.

البعض يعتقلا - باب السمود في شدة الحر من حرم ومحرم أن تلبسوا البكاء مفردة إذا حررت من فصل

36. الآيات والملامح 3203/2 وفِي نبأ الله ﷺ بِهِدَاء الْبِكَرِيَ قَالَ أُبُور بُنَائِن: ضعيف الحديث ذام الحديث
37. الآيات والملامح 2799/2 ورحالة موثقون وربطهم وما طبقوا الحديث في الكتب 11/3
38. البدر في آخر قرون 144/4
39. الفردوس كما يقول الخطباء 6/4
40. السند المدخل على صحيح الإمام مسلم لأبي نعيم 227/3

41. أحمد بن حنبل
42. أحمد والكلانس 4707/4
43. أحمد والكلانس 4707/4
44. أحمد والكلانس 4707/4
45. أحمد والكلانس 4707/4
46. أحمد والكلانس 4707/4
47. أحمد والكلانس 4707/4
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 Aimmed Suleman Khatani

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

Moulana Ashraf Dockrat

ZAM ZAM PUBLISHER
KARACHI-PAKISTAN