



IHYAA-US-SUNNAH

“The person who holds fast (i.e. he is devoted) to my Sunnah during the time of ‘fasaad’ (evil and corruption) of my Ummat will get the reward of a hundred martyrs” (Mishkaat Pg.30)

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(Revival of the Sunnah)

Topee in the Light of the Sunnah and practice of the Sahaba and Tabieen

Hadhrat Ibn Umar (r.a) narrates that Nabi (s.a.w) used to wear a white topee. (Tabrani)

Note: (Allamah Suyooti has written in Jamius Sagheer that the Sanad of this Hadith is “**Hassan**” (**Reliable**). The commentator of Jamiu’s Sagheer, Azeezi has affirmed Suyooti’s viewpoint). (As-Siraajul Muneer vol.4 Pg.112)

Hadhrat Ayesha (r.a) narrates that Nabi (s.a.w) would wear a topee which covered his ears while on a journey and while at home he would wear a thin (i.e. Syrian style) topee.

Abu Shaikh has narrated this hadith. Iraaqi has written that of the Ahaadith dealing with the topee this hadith is the most authentic and reliable (Faizul Qadeer vol.5 pg 246).

Nabi (s.a.w) has said that a Muhrim (person in Ihraam) must not wear a kurta, turban, pants and a “burnus” (specific type of topee) (i.e. he will not wear these types of clothing) (Bukhari Vol.1, Pg.209. Vol.2, Pg.864).

Note: It is thus learnt that people were in the habit of wearing the topee in the time of Nabi (s.a.w).

Mention of the Topee of the Sahaaba-e-Kiraam and Taabien

Zaid Ibn Jubair says that he saw Abdullah Ibn Zubair (R.A) wearing a topee. (In the narration the Arabic word “**Burtula**” appears which refers to a specific type of topee).

Eesa Ibn Tahmaan says that he saw Anas Ibn Malik (R.A) wearing a topee. (In the narration the word “Burnus” comes which means a long hat). In Bukhari too, the wearing of a topee by Anas (R.A) is mentioned (vol. 2,Pg. 863)

The father of Ash’as reports that he saw Abu Musa Ashari (R.A) coming out of the toilet. Abu Musa had on a topee.

Abu Shihaab Says that he saw Saeed Ibn Jubair (R.A) wearing a topee (both Shihaab and Jubair are Taabies). Ali Ibn Husain (i.e. Hadhrat Zainul Aabideen), Ibraheem Nakhee and Dahaak were all seen wearing topees.

Note: All these narrations are reported together with their “Sanad” in Musannaf Ibn Abi Shaiba vol.8 pg.212/213/242.

The Mention of the topee of Abu Ishaq Sabeel Tabiee is found in Bukhari (vol. 1 pg. 159)

Ibn Ul Arabi writes, “The topee is amongst the clothing of the Ambiyaa and Pious ones. It protects the head and keeps the turban in place, which is sunnat. The topee should sit on the head and

should not be standing like a dome. Should anyone feel the necessity of making holes in the topee in order to keep the head cool and to let out steam, then this would be regarded as a means of treatment (i.e. this should not be done without necessity) Faizul Qadeer vol. 5 pg. 247.

(The above has been extracted from Turban Kurta Topee by Sheikhu Hadith Hadhrat Moulana Fazlur –Rahman Saheb Azmi (D.B) founder of Madrasah Dawatul Haq Azaadville.)

Hadhrat Hasan Basri (Rahmatullahi alayh.) states that the people (i.e. The Sahaba) used to make sajdah on their turbans and headgears (topees) and their hands used to be in their sleeves (due to extreme heat). (Bukhari)

The wearing of the headgear (topee) and the turban is a proven Sunnah of Rasoolullah (S.A.W) Similarly the Sahabah in emulating Rasoolullah (S.A.W) also used to wear a headgear (topee) and turban. They also used to wear it in salaah as proven from the above statement of Hasan Basri (Rahmatullahi alayh.).

(TASHEEL)