

١١١ - (٥) حدثنا يوسف بن عيسى ، حدثنا وكيع ، حدثنا أبو سليمان وهو عبد الرحمن بن الغسيل عن عكرمة عن ابن عباس رضي الله عنهما: أن النبي صلى الله عليه وسلم خطب الناس وعليه عمامة دسماً ،

Chapter on the turban of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam

The length of the turban of Sayyidina Rasulullahu Sallallahu 'Alayhi Wasallam has not been given in the well known ahaadith. In a narration from Tabraani seven dhi-raa have been mentioned. Bayjuri has related from Ibn Hajar that this hadith has no origin. 'Allaamah Jazari says: 'I studied the books on seerah (the history of Sayyidina Rasulullahu Sallallahu 'Alayhi Wasallam), but I found no mention of any length'. It is related from Imaam Nawawi that Sayyidina Rasulullahu Sallallahu 'Alayhi Wasallam had two turbans, one was a small one, the length of which was six dhi-raa (cubits) according to Munaawi, and seven dhi-raa according to Mulla 'Ali Qaari. The long one was twelve dhi-raa. The author of 'Madkhal' mentions that the length of the turban of Sayyidina Rasulullahu Sallallahu 'Alayhi Wasallam was seven dhi-raa; he did not mention any other size. It was a continuous sunnah to wear the turban. It has been related that Sayyidina Rasulullahu Sallallahu 'Alayhi Wasallam ordered the wearing of the turban. He said: "Wear an 'amaamah (turban) regularly, for it increases one's hilm (gentleness)". -Fathul Baari. Someone enquired from 'Abdullah bin 'Umar Radiyallahu 'Anhu: 'Is it sunnah to wear an 'amaamah (turban)?' He replied: 'Yes, it is a sunnah'. -'Ainy. In one hadith it is stated that a turban should be worn regularly for it is a sign of Islaam, and it distinguishes between a Muslim and kaafir. -'Ainy. The author has mentioned five ahaadith in this chapter.

(107) Hadith Number 1

Jaabir Radiyallahu 'Anhu reports that when Makkah was conquered, Rasulullah Sallallahu 'Alayhi Wasallam entered the city wearing a black turban.

Commentary

This hadith seems to contradict the previous ahaadith, wherein it is stated that Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam wore a helmet and entered Makkah. In reality there is no difference. It is not impossible to wear a turban on a helmet. Both hadith can be summed up easily. Some 'ulama say that when he entered Makkah he wore a helmet. As soon as he removed the helmet, he wore a turban. Since the time was appropriate, that is why in that narration the time of entry is mentioned. Some 'ulama are of the opinion that because a metal head cover may have been troublesome, he may have worn a turban beneath it.

(108) Hadith Number 2

'Amr bin Hurayth Radiyallahu 'Anhu says: "I had seen Rasulullah Sallallahu 'Alayhi Wasallam wear a black turban".

Commentary

In Sahih Muslim and Nasa-ee, Sayyidina 'Amr bin Hurayth Radiyallahu 'Anhu says: 'That scene is still before my eyes, when Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam was reciting the khuṭbah on the mimbar. He wore a black turban on his mubaarak head, and its shamlah (the end portion of the turban) was between his shoulders'.

(109) Hadith Number 3

'Amr bin Hurayth Radiyallahu 'Anhu relates that Rasulullah Sallallahu 'Alayhi Wasallam was once reciting the khuṭbah, and there was a black turban on his mubaarak head.

Commentary

According to well known sayings, this khuṭbah was at the time when Makkah Mukarramah was conquered. It was given from the threshold of the Ka'bah's door, as has been mentioned in the previous ahaadith by Sayyidina Jaabir Radiyallahu 'Anhu. Because in some ahaadith relating to this incident, it has been mentioned that the khuṭbah was delivered from a mimbar (pulpit), whereas the khuṭbah at the time when Makkah Mukarramah was conquered was not given from a

mimbar. Some say that this incident did not take place in Makkah Mukarramah, but at Madinah Munawwarah on a Friday. In some ahaadith it is also mentioned that this was a Friday khutbah. Mulla 'Ali Qaari has written on the commentary of 'Mishkaat' from Meerak Shah that this khutbah was delivered before Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam passed away. And Allah knows best.

(110) Hadith Number 4

Ibn 'Umar Radiyallahu 'Anhu reports: "When Rasulullah Sallallahu 'Alayhi Wasallam fastened an 'amaamah (turban), he used to put the shamlah between his shoulders. (i.e. he used to put it on the back)". Nafi' says: 'I had seen 'Abdullah bin 'Umar Radiyallahu 'Anhu do it in the same manner'. 'Ubaydullah, who is the student of Nafi', says: 'In my time the grandson of Abubakr Radiyallahu 'Anhu, Qasim bin Muhammad and the grandson of 'Umar Radiyallahu 'Anhu, Saalim bin 'Abdullah did the same'.

Commentary

The practice of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam in putting the shamlah (back-end portion of the turban) varied. He usually left a shamlah on the turban. Some 'ulama have gone so far as to say that he never wore a turban without a shamlah. The muhqiqeen (research scholars) say he sometimes did not leave a shamlah. When wearing a turban he observed different practices with the shamlah. He sometimes left it on the right front shoulder; sometimes on the back between the shoulders. Sometimes the two ends of the turban were left as a shamlah. 'Allaamah Munaawi says: 'Although all methods are mentioned, the best and most correct is to leave it between the shoulders on the back'.

(111) Hadith Number 5

Ibn 'Abbaas Radiyallahu 'Anhu reports: "Rasulullah Sallallahu 'Alayhi Wasallam was once reciting the khutbah. He was wearing a black turban, or an oily strip of cloth".

Commentary

This was before Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam passed away. It was his last sermon. After this Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam did not ascend the mimbar, nor recite a khutbah. In this khutbah Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam especially stressed the privileges of and consideration for the Ansaar. He counted their virtues and kind favours, and also requested that the one that was chosen as an amir should give special attention to

the needs of the Anṣaar. At that time Sayyidina Rasulullah Ṣallallahu 'Alayhi Wasallam had a severe headache, for which reason he might have fastened a strip of cloth. Also since the hair of Sayyidina Rasulullah Ṣallallahu 'Alayhi Wasallam used to be oiled regularly, which is mentioned in the ensuing chapters, the strip may have been oily for this reason. His habit of wearing a black turban is well known. The 'ulama have two meanings of a 'black turban'. Some have translated it as a black coloured turban, and some say it is an oily strip of cloth. Both are correct as it can have both meanings. One narrator of this hadith is Ibnul Ghaseel, who is from the children of Sayyidina Hanzalah Radiyallahu 'Anhu, who was bathed by the malaa-ikah (angels). Sayyidina Hanzalah Radiyallahu 'Anhu was nicknamed 'Ghaseelul Malaa-ikah', which means the one bathed by the angels. There is a thought provoking incident regarding this. When the call for the Battle of Uhud was announced, and the army was beginning to leave, he was having relations with his wife. In this state he heard the call for war, and heard the army leaving for the battlefield. He left everything at that moment and joined the army. He did not have a chance to do ghusl (bath). He was martyred in the battlefield. Because a shaheed (martyr) is not given ghusl, he too was not given a bath. Sayyidina Rasulullah Ṣallallahu 'Alayhi Wasallam saw the malaa-ikah bathing him. He made inquiries, and, on returning to Madinah Munawwarah, was informed by his wife of his condition. Truly, these people gave their lives for the sake of the deen, as willingly as we would today fulfil our passions, and in which we are so heavily engrossed.

باب ما جاء في صفة إزار رسول الله صلى الله عليه وسلم

١١٢ - (١) حدثنا أحمد بن منيع ، حدثنا إسماعيل بن إبراهيم ، حدثنا أيوب عن حميد بن هلال عن أبي بردة عن أبيه قال : اخرجتُ إلينا عائشة رضي الله عنها كساءً مُلبَّداً أو إزاراً غليظاً ، فقالت قبض روحُ رسول الله صلى الله عليه وسلم في هذين ،

١١٣ - (٢) حدثنا محمود بن غيلان ، حدثنا أبو داؤد عن شعبة عن الأشعث بن سليم قال سمعت عمتي تحدث عن عمها قال : بينما أنا أمشي في المدينة إذا إنسان خلفي يقول : ارفع إزارك فإنه أثقى وأبقى ، فالتفتُ فإذا هو رسول الله صلى الله عليه وسلم ، فقلت يا رسول الله إنما هي بُردة ملحاء ، قال : أمالك في أسوة؟ فنظرت فإذا إزاره إلى نصف ساقيه ،

١١٤ - (٣) حدثنا سويد بن نصر ، حدثنا عبد الله بن المبارك عن موسى بن عبيدة عن أياس بن سلمة بن الأكوع عن أبيه قال : كان عثمان بن عفان يأتزر إلى أنصاف ساقيه ، وقال : هكذا كانت إزرَةُ صاحبي يعني النبي صلى الله عليه وسلم ،

١١٥ - (٤) حدثنا قتيبة بن سعيد ، حدثنا أبو الأحوص عن أبي إسحاق عن مسلم بن نذير عن حذيفة بن ايمان قال : أخذ رسول الله صلى الله عليه وسلم بَعْضَلَةَ ساقى أو ساقه ، فقال هذا موضع الازار فإن أبيت فأسفل ، فإن أبيت فلا حقٌّ للازار في الكعبين ،

Chapter on the lungi of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam

It was a noble habit of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam to wear a lungi (waist-wrap, sarong). There is a difference of opinion whether Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam wore an izaar or not. According to 'Allamah Bayjuri's research, it is more correct that he did not wear an izaar, although he possessed one. It is also said that after he passed away, there was an izaar in his belongings (estate). Ibn Qayyim says that Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam purchased an izaar, and he must have purchased it to wear it. It has also been mentioned in many ahaadith that Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam wore an izaar. Many Sahaabah Radiyallahu 'Anhum wore an izaar with the permission of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam.—Zaadul Ma'aad. Sayyidina Abu Umaamah Radiyallahu 'Anhu says: 'I said to Rasulullah Sallallahu 'Alayhi Wasallam that the Ahul-Kitaab do not wear a lungi, but they wear an izaar'. Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam replied: 'You must oppose the way of the non-believers. Wear an izaar, and a lungi too'. Sayyidina Abu Hurayrah Radiyallahu 'Anhu says regarding a long hadith (conversation) that he