

Chapter Three

Wearing a Hat

The hadith I have used is by no means to go against the great Imams i.e. Imam Malik, Imam Shafi'i and Imam Ahmad bin Hanbal. Their method of Salaah is also correct as it is according to the Sunnah of the Messenger of Allah (may Allah bless him and grant him peace).

The hadith quoted are to show that the Fatwas of Imam Abu Hanifa are according to the Sunnah as the Ghair Muqalids object to this.

Note: The hadith numbers before the hadith indicate the different chains of narrations, hence, each chain will count as a separate hadith.

Hadith 1

Wail mentions: "I performed Salaah with the Messenger of Allah (may Allah bless him and grant him peace) and his companions. I saw their hands for Takbir inside their burnuses." ¹

Hadith 2

Ibn Hajar narrates that 'Abdullah ibn 'Abu Bakr said, "Every scholar (from amongst the companions) possessed a burnus which he would wear in the morning." ²

Hadith 3

Allama 'Ayni writes in his commentary on Sahih Bukhari that Imam Malik said, "There is nothing wrong in wearing a burnus. The companions were in the habit of wearing it." ³

1 Ibn Khuzayma, 1:233 (with an authentic chain.) and Abu Dawud, p. 105

2 Fathul-Bari, 10:272 and 'Umdatul Qaari, 21:306

3 'Umdatul-Qaari, p. 21:306

Many companions have narrated the wearing of the burnus i.e. Anas⁴, ibn ‘Umar⁵, Jundub ibn ‘Abdullah⁶, ‘Umar⁷ etc.

Hadith 4

Ibn ‘Umar narrates that the Messenger of Allah (may Allah bless him and grant him peace) had three hats’: (from amongst them was) a green-stripped hat of Yemeni material. ⁸

Hadith 5

Ibn ‘Abbad narrates: “Nabi (may Allah bless him and grant him peace) had a leather hat, which has a hole in it.” ⁹

Hadith 6

Ibn ‘Umar (may Allah be pleased with him) narrates that “The Messenger of Allah (may Allah bless him and grant him peace) wore a white hat.” ¹⁰

Hadith 7

‘Aishah (may Allah be pleased with her) narrates that “When the Messenger of Allah (may Allah bless him and grant him peace) entered the toilet he would cover his head.” ¹¹

Hadith 8

The following great personalities are all reported to have mentioned that it was the practice of the companions to wear a hat: 1) ‘Abdullah ibn Sharik¹², 2) Ibn ‘Abbas¹³, 3) Hasan Basri¹⁴, 4) Imam Malik¹⁵, 5) Abu

4 Bukhari

5 Abu Dawud, p. 254 and Imam Ahmad, 2:31 (men were Sahih)

6 Muslim, p.68

7 Ibn Abi Shayba, 6:37

8 Abu Shaykh in Akhlaaq An-Nabi, p. 104

9 Abul Hasan al-Baladhri in Tareekh

10 Tabarani — Allama Suyuti has classified this Hadith as highly authentic: see Sirajul Muneer; v.4, pg.112.

11 Baihaqi in his Sunnan, 1:96

12 Tahzeeb Al-Kamaal, 14:75

13 Ibn Abi Shayba, 8: 727 (Men were all Sahih)

14 Bukhari, Ta’leeqa

15 Sha’bul Imaan, 5:167 (men were all trustworthy (Thiqa).

Kabshah¹⁶, 6) ‘Abdullah ibn ‘Abu Bakr¹⁷, 7) Waail ibn Hujr¹⁸, 8) Faltan ibn ‘Aasim¹⁹, 9) Ibrahim Nakha’i²⁰, 10) Mahmud ibn Labid²¹.

Imam Aazam Abu Hanifa took all ahadith into consideration and also the practises of the companions to decide that raising the hands to the ears is a Sunnah.

There are many narrations proving the hat was worn by the Messenger of Allah (may Allah bless him and grant him peace) but I believe these should suffice.

What do the Scholars say?

Many companions, their successors and even their successors wore hats. No one has given a ruling against wearing hats. However, those who because of rivalry have yet come up with another cause for corruption in the Ummah. How long will their mischief last?

Ibn Qayyim Al-Jauziyah²², Imam Suyuti, ibn Haaj, Mirak, Imam Barizi and Shaykh Muhib at-Tabari have all written: “The Messenger of Allah (may Allah bless him and grant him peace) would normally wear a turban with a hat underneath. He would sometimes wear only a hat and at times only a turban.”²³

Let’s see what the leader of the Salafi’s has to say:

Ibn Taymiyyah writes in Majmu’a Fatawa²⁴ that *“the actions such as leaving the head uncovered etc. are neither the distinguishing characteristics of the pious nor of the companions or the Tabi’i and was not found amongst the scholars of the Muslims in the previous or latter*

16 Tirmidhi, p. 308

17 ‘Umdatul Qaari, 21:306 and Fathul Baari, 10:272

18 Ibn Khuzaymah, 1:233 (With a authentic chain of narration) and Abu Dawud, p. 105

19 Ma’jamah and Abu Na’eem in Tareekh Asbahaan, 2:131 and Tabrani (men were trustworthy –Thiqa).

20 ‘Abdur-Razzaq, 1:401 (men are Sahih)

21 Maghazi, 1:75 (men were trustworthy-Thiqa).

22 A Wahabi Scholar.

23 Zaad-al-Ma’aad, 1:135. Al-Haawi, 1:83. Al-Da’aamah, p43

24 Vol. 11. p. 493

times, therefore they have opposed the path of the Muslims, have abanded the realities of our religion and have strayed of the path of the servants of Allah.”

This strong rebuke speaks volumes of the importance of the importance of the hat, but I don't understand, the Salafi's still go against his fatwa. The Taqiyah of ibn Taymiyya was sold for 500 dirhams after his death. ²⁵

CONCLUSION

There could be a question raised in peoples' minds that the head is left uncovered during Hajj, there should therefore nothing wrong with leaving it uncovered during Salaah. I say that Hajj 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. Also, the Messenger of Allah (may Allah bless him and grant him peace) would leave his head uncovered at the time of Hajj.

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 wo they respect. In the very same way, Salaah performed bareheaded would be reprehensible in the light of Shari'ah.

My question is split into two parts:

“Did the Prophet (may Allah bless him and grant him peace) do as you say did all the time?”

“Did the Prophet (may Allah bless him and grant him peace) do this until he passed away?”

Hope you can prove these two questions and when doing so I do not want to hear the Prophet (may Allah bless him and grant him peace) as you say etc. but I want Sahih hadith that clearly (no meanings or interpretations) states the Prophet (may Allah bless him and grant him peace) as you say all the time and that he did this action until he passed away. Good luck!

²⁵ Al Badaya Wan Nahaya, 14: 136