

Chapter on the Turban of Sayyidina Rasullullah

Sallallahu 'Alayhi Wasallam

The length of the turban of Rasullullah sallallahu alaihe wasallam has not been given in the well known ahaadith. In a narration from Tabrani seven dhira' have been mentioned. Bayjuri has related from Ibn Hajar that this hadith has no origin. Allamah Jazri says, "I studied the books on seerah (the history of the Rasullullah sallallahu alaihe wasallam), but I found no mention of any length." It is related from Imam Nawawi that Rasullullah sallallahu alaihe wasallam had two turbans, one was a small one, the length of which was six dhira' (cubits, hands) according to Munaawi, and seven dhira' according to Mulla Ali Qari. The long one was twelve dhira'. The author of 'Madkhal' mentions that the length of the turban of Rasullullah sallallahu alaihe wasallam was seven dhira'. He has not mentioned any other size. It was a continuous sunnah to wear the turban. It has been related that Rasullullah sallallahu alaihe 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 anhuma, "Is it sunnah to wear an amaamah (turban)?" He replied, "Yes it is sunnah." (Ainy) In one hadith it is stated that a turban should be worn regularly for it is a sign of Islam, and it distinguishes between a Muslim and Kafir. (Ainy) The author has mentioned five ahaadith in this chapter.

(107) Hadith 1

Hazrat Jabir radiyallahu anhu reports that when Makkah was conquered, Rasullullah sallallahu alaihe wasallam entered the city wearing a black turban.

Commentary

This hadith seems to contradict the previous ahaadith (mentioned in the previous chapter on the helmet of Sayyidina Rasullullah sallallahu alaihe wasallam, wherein it is stated that Sayyidina Rasullullah sallallahu alaihe 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. Therefore in that narration, the time of entry is mentioned since the time was appropriate. 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 2

Hazrat Amr bin Huraith radiyallahu anhu says, "I had seen Rasullullah sallallahu alaihe wasallam wear a black turban."

Commentary

In Muslim and Nasai, Hazrat Amr bin Huraith radiyallahu anhu says, "That scene is still before my eyes, when Sayyidina Rasullullah sallallahu alaihe wasallam was delivering the sermon on the mimbar. He wore a black turban on his auspicious head, and its shamlah (the end portion of the turban) was between his shoulders.

(109) Hadith 3

Hazrat Amr bin Huraith radiyallahu anhu relates that Sayyidina Rasullullah sallallahu alaihe wasallam was once delivering the sermon, and there was a black turban on his auspicious head."

Commentary

According to well known sayings, this sermon 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 Hazrat Jabir radiyallahu anhu. In some ahaadith relating to this incident, it has been mentioned that the sermon was delivered from a mimbar (pulpit), whereas the sermon 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 sermon. Mulla Ali Qari has written on the commentary of Mishkat from Meerak Shah that this sermon was delivered before Sayyidina Rasullullah sallallahu alihe wasallam passed away, and Allah knows best.

(110) Hadith 4

Hazrat Ibn Umar radiyallahu anhuma reports, "When Rasullullah sallallahu alaihe wasallam fastened an amaamah (turban), he used to put the shamlah between his shoulers (i.e. he used to put it on the back)."Nafi says, "I had seen Abdullah bin Umar radiyallahu anhuma do it in the same manner."Ubaidullah, who is the student of Nafi, says, "In my time the grandson of Abu Bakr radiyallahu anhu, Qasim bin Muhammad and the grandson of Umar radiyallah anhu, Saalim bin Abdullah did the same."

Commentary

The practice of Sayyidina Rasullullah sallallahu alaihe wasallam in putting the shamlah (back-end portion of the turban) varied. He usuallay 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 Muhaqqiqeen (research scholars) say that he sometimes did not leave a shamlah. When wearing a turban he observed different practices with the shamlah. He sometimes left it in front on the right

shoulder; sometimes on the back between the shoulders. Sometimes the two ends of the turban were left as a shamlah. Allamah Munaawi says, "Although all methods are mentioned, the best and most correct is to leave it between the shoulders on the back."

(111) Hadith 5

Hazrat Ibn Abbas radiyallahu anhuma reports, "Sayyidina Rasullullah sallallahu alaihe wasallam was once delivering a sermon. He was wearing a black turban, or an oily strip of cloth."

Commentary

This was before Sayyidina Rasullullah sallallahu alaihe wasallam passed away. It was his last sermon. After this Sayyidina Rasullullah sallallahu alaihe wasallam did not ascend the mimbar, nor deliver a sermon. In this sermon, Sayyidina Rasullullah sallallahu alaihe wasallam especially stressed the privileges of and consideration for the Ansaar. He counted their virtues and kind favours and also requested that the one who was chosen as an amir should give special attention to the needs of the Ansaar. At that time Sayyidina Rasullullah sallallahu alaihe wasallam had a severe headache, for which reason he might have fastened a strip of cloth. Also since the hair of Sayyidina Rasullullah sallallahu alaihe 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 Gaseel, who is from the progeny of Hazrat Hanzalah radiyallahu anhu who was bathed by the malaaikeh (angels). Hazrat Hanzalah radiyallahu anhu was nicknamed 'Gaseelul Malaaikeh', 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 gusl (bath). He was martyred in the battlefield and because a 'shaheed' (martyr) is not given a gusl, he too was not given. Sayyidina Rasullullah sallallahu alaihe wasallam saw the angels 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 deen, as willingly as we would, today, fulfil our passions in which we are so heavily engrossed.