

The Jubbah

Proving the Sunnah and Warning those who deny it

All praise is due to the Lord of the worlds. Blessings and salutations are due upon the master of prophets and messengers, the Sahabah, the Tabi'een, and those who came after them till the Final Day. O Allah, make us from amongst them O Lord of the worlds.

The Jubbah is a type of Arab clothing which was commonly used amongst them. This is the Sunnah of Nabi (ﷺ). The Sahabah, and the Ulama and Mashaaikh after them continued to act upon it. This Sunnah is exclusively found in the Arab world and in some other Ajmi (non-arab) countries as well. Due to being unaware, some people end up denying this Sunnah. For this reason, some Ahadith will be quoted which mention the Jubbah of Nabi (ﷺ) along with the Jubbah of the Sahabah to alert those who are unaware and so the Ulama and Mashaaikh may practice on this Sunnah and inform others so they may receive the reward of 100 martyrs. And that is not at all difficult for Allah Ta'ala.

Since "Jubbah" is an Arab piece of clothing and is an Arabic word, its definition will be taken from the dictionaries of the Arabic language.

"A long piece of clothing with wide sleeves which is worn over clothes"¹

"A wide cloth worn over clothes"²

"He came wearing a Jubbah. It is a white and wide piece of clothing which is worn over clothes"³

"A cloth for men with wide sleeves, open from the front, normally worn above over clothes"⁴

"A long cloth with wide sleeves which is slit from the front and is usually worn over clothes"⁵

¹ Ar-Raaid

² Al-Munjid

³ Al-Ghani

⁴ Al-Lughatul Arabiyyah

⁵ Mu'jam Al-Waseet

The proofs of the Jubbah being from the Sunnah

1 - Under the chapter heading regarding Eidayn and beautifying oneself for both Eids in Kitabul Eidayn in Bukhari Shareef, the following narration is mentioned.

Ibn Umar (Radiyahallahu anhu) narrates that Umar (Radiyahallahu anhu) bought a silk cloak from the market. He took it to Allah's Messenger (ﷺ) and said, "O Allah's Messenger (ﷺ)! Take it and adorn yourself with it during Eid and when the delegations visit you." Allah's Messenger (ﷺ) replied, "This clothing is for those who have no share (in the Hereafter)." ... till the end of the narration.

This Jubbah was made of silk which is prohibited for men. This is why Nabi (ﷺ) never took it. If it was not made of silk then he would have surely used it. From here the objective of Imam Bukhari has been fulfilled. Hafiz ibn Hajar explains, "The point of deduction from this hadith is from the tacit approval of Nabi (ﷺ) to Umar (Radiyahallahu anhu) in beautifying oneself for Jum'ah but preventing him from wearing this specific clothing as it was made from silk." Then Hafiz ibn Hajar mentioned such narrations which describe the best clothing to be worn on Jum'ah.⁶ It is understood from here that the Jubbah is included in the best of clothing. Understand this clearly,

Eid and delegations are mentioned in this Hadith. In Kitab ul Jum'ah both of these are mentioned and both are correct. One is the narration of Naafi' while the other is the narration of Saalim. Ibne Umar (Radiyahallahu anhu) must have mentioned this incident to both of them.

2 - Imam Bukhari mentions this narration in his book "Al-Adab Al-Mufrad", where Abdullah the slave of Asma (Radiyahallahu anhu) relates that Asma (Radiyahallahu anha) the daughter of Abu Bakr (Radiyahallahu anhu) brought out a cloak of Tayalisah (a type of mantle) to me which had a collar border a span (wide) of brocade and it's two slits were hemmed with it (brocade). She said, "This is the cloak of the Messenger of Allah (ﷺ). He used to wear it for delegations and on Jum'ah."⁷ The two slits were not to the right and left but rather in the front and back. The evidence (to this claim) is forthcoming.

⁶ Fathul Bari, Kitab ul Jum'ah 1/374

⁷ Al-adabul Mufrad, Hadith number 348

3 - Imam Muslim also mentions a narration from Abdullah the slave of Asma (Radiyallahu anhuma) the daughter of Abu Bakr (Radiyallahu anhu) in his Saheeh. Abdullah narrates that Asma (Radiyallahu anhuma) sent me to Abdullah bin Umar (Radiyallahu anhuma) saying: The news has reached me that you prohibit the use of three things: embroidered clothing, saddle cloth made of red silk, and fasting in the holy month of Rajab. Abdullah (Radiyallahu anhu) said to me: In regards to what you said about fasting in the month of Rajab, how about the one who observes continuous fasting? (this is because I fast continuously even in Rajab so this claim is falsely attributed towards me). In regards to what you said about the striped garment, I heard Umar bin Khataab (Radiyallahu anhu) say that he had heard from Allah's Messenger (ﷺ): Only that person will wear a silk garment who has no share (in the Hereafter), and I am afraid that even embroidered silk may be included because of which I refrain (from wearing it). As far as the red saddle cloth is concerned this is my saddle cloth and it is red (so the prohibition of this is falsely attributed to me). I went back to Asma (Radiyallahu anha) and informed her. whereupon she said: Here is the cloak of Allah's Messenger (ﷺ). She brought a Jubbah made of Persian cloth with the hem and collar bordered with brocade and said: This was Allah's Messenger (ﷺ)'s cloak with 'A'isha (Radiyallahu anha) until she passed away. After her passing I got possession of it. The Messenger of Allah (ﷺ) used to wear that, and we would wash it for the sick and sought cure through it.⁸ This is proof that wearing the Jubbah is Sunnah.

The Jubbah had 2 slits which were also bordered with brocade. The word "Makfoof" in the Hadith means that the Jubbah had a hem of brocade from the bottom. This was found around the collar and sleeves as well.⁹ These two slits were in the front and back of the Jubbah according to the famous commentator Imam Ubbi.¹⁰

4 - Imam Tirmidhi mentioned the following narration in his Jamiut Tirmidhi and graded it as Hasan Saheeh.

Waqid bin Amr, the grandson of Sa'ad bin Mu'adh (Radiyallahu anhu), relates that "Anas bin Malik (Radiyallahu anhu) arrived. So I went to him and he said: 'Who are you ?' I said: 'I am Waqid bin 'Amr (bin Sa'd bin Ma'adh).'" He said: "So he began to cry and he said: 'You resemble Sa'd. Sa'd was one of the greatest people, and one of the tallest. The Messenger of Allah (ﷺ) was sent a cloak of Dibaj with gold woven into it. The Messenger of Allah (ﷺ) wore it and ascended the Minbar. Then

⁸ Saheeh Muslim, Chapter of the impermissibility of using golden and silver utensils for men and women, Hadith number 2069 and Saheeh Muslim 2/190, Qadimi kutub khana

⁹ Commentary of Imam Nawawi on Saheeh Muslim

¹⁰ Badhlul Majhood 6/46, Maktabah Qasimiyyah Multan Pakistan Edition

he stood, or sat, and the people began touching it, and they said: 'We never saw a garment like this before today.' So he said: 'Are you amazed by this? The handkerchiefs of Sa'd (Radiyahallahu anhu) in Paradise is better than what you see.'"¹¹ Then Imam Tirmidhi states that there is something similar on this topic from Asma (Radiyahallahu anha). It is the same Hadith which was stated earlier.

Note - This incident occurred before silk became prohibited. This clarification is found in Musnad Ahmad.¹² This Jubbah was gifted from the Chief of Dumat al-Jandal whose name was Ukaydir¹³

5 - It was narrated from Shaddad bin Al-Had (Radiyahallahu Anhu) that a man from among the Bedouins came to the Prophet (ﷺ) and accepted Islam, then he said: "I followed you so that I might may be shot here - and he pointed to his throat - with an arrow so I may become a martyr and enter Paradise." Shortly after that they got up to fight the enemy, he was shot in the throat and was martyred. Then the Prophet (ﷺ) shrouded him in his own Jubbah and offered the (funeral) prayer for him. During his supplication he said: "O Allah, this is Your slave who went out as an emigrant (Muhajir) for your sake and was killed as a martyr; I am a witness to that."¹⁴

6 - Mughira bin Shu'ba (Radiyahallahu Anhu) narrated that he was with The Prophet (ﷺ) during the expedition of Tabuk. In the morning the Prophet (ﷺ) went to answer the call of nature, and when he returned, I begun to aid him in performing ablution while he was wearing a Shami Jubbah with narrow sleeves, so he took out his hands from under his chest and washed them and then passed his wet hands over his head and Khuffs. This Hadith is mentioned in numerous places in Sahih Bukhari.¹⁵ It is also mentioned in Sahih Muslim and other books of Hadith.¹⁶

Imam Bukhari included a chapter in the Book of clothing (Kitab ul Libaas) in his Saheeh. The chapter is titled "Wearing a Jubbah with narrow sleeves during a journey". Hafiz ibne Hajar writes that it is as if Imam Bukhari is alluding to the fact that a traveler has a need to wear such clothing which is not normally worn in the state of Hadr (when a person is not in a journey also known as Safr).¹⁷ In other words, due to the dire necessity of the Musafir he is permitted to wear a Jubbah with narrow

¹¹ Tirmidhi, book of clothing, hadith number 1723

¹² Tuhfatul Ahwadhi

¹³ Bukhari, Chapter regarding the description of Jannah, Hadith number 2616

¹⁴ Nasai, Hadith Number 1953

¹⁵ Bukhari 363/2918 and 5798

¹⁶ Tirmidhi 1768, Hadith is graded as Hasan Saheeh, Nasai 125, Abu Dawud 151

¹⁷ Fathul Bari, Kitabul Libaas, 2/862

sleeves. This Jubbah was made from wool as well. Imam Bukhari has included a chapter relating to this as well. It is titled “Wearing a woolen Jubbah during an expedition”. Imam Bukhari has mentioned the very same incident under this chapter as well, although the wording of “Shaam” is not mentioned in this narration of the incident rather the wording of “Suf”(Wool) is used.¹⁸

7 - It was narrated from Salman Farisi (Radiyallahu Anhu) that the Messenger of Allah (ﷺ) performed ablution. Then he turned his woolen Jubbah that he was wearing inside out and wiped his face with it.¹⁹

8 - It was narrated that Ubaadah bin Samit (Radiyallahu Anhu)said: “The Messenger of Allah (ﷺ) came to us one day, wearing a Roman Jubbah of wool with narrow sleeves. He led us in prayer wearing that, and nothing else.”²⁰

The Jubbah of some Ambiya (Prophets) alayhim salatu was salam

1 - Ibn Abbas (Radiyallahu Anhu) mentioned that the Messenger of Allah (ﷺ) passed through the valley of Azraq, and he asked: Which valley is this? They said: This is the valley of Azraq, and he observed: (I perceive) as if I am seeing Musa (peace be upon him) coming down from the mountainous path while reciting Talbiyah loudly (saying: Here I am! at your service!). Then he came to the mountain track of Harsha. He (the Prophet ﷺ) said: Which is this mountainous path? They said: It is the mountain track of Harsha. He observed (I feel) as If I am seeing Yunus (peace be upon him) son of Matta on a well- built red dromedary camel, with a Jubbah of wool around him and the rein of his dromedary is made of the fibers of date-palm, and he is reciting the Talbiyah (saying: Here I am! at your service, my Lord!). Ibn Hanbal said in the hadith narrated by him: Hushaim said that the meaning of this word refers to the fiber of date-palm.²¹

2 - Ibn Masood (Radiyallahu Anhu) narrates that the Prophet (ﷺ) said: "On the day his Lord spoke to him, Musa was wearing a woolen shawl, a woolen Jubbah, woolen cap, wool pants..."²²

¹⁸ Bukhari 2/863 and Bukhari 363, Hadith number 5799

¹⁹ Ibne Majah 468/3564, Da'eef

²⁰ Ibne Majah 3563, Da'eef

²¹ Muslim 1/94, Hadith number 166

²² Tirmidhi 1/202, The chapter regarding wearing woolen clothing

The Jubbah of some Sahabah Radiyallahu anhu

1 - Ya'la bin Umayyah (Radiyallahu Anhu) narrates that one day a bedouin approached Nabi (ﷺ) while he was staying in Ja'irranah. This bedouin was wearing a Jubbah in the state of Ihram and had applied some Khuluq (a certain fragrance) or some yellow perfume. He inquired the ruling of that person who applied perfume on his Jubbah while being in the state of Ihram. Nabi (ﷺ) observed him for a while. After Wahi descended on him he replied, "The perfume which as been applied, wash it off three times and then take off your Jubbah"

This Hadith is mentioned in Saheeh Bukhari multiple times.²³ Likewise Saheeh Muslim as well alongside other books of Hadith. There is more explanation in other variations of this Hadith however we have only mentioned what is necessary.

Note - Silk clothing was initially permitted for men. Later when it became prohibited, some Sahabah continued to wear silk clothing as they were unaware of the prohibition. When Nabi (ﷺ) saw people wearing it he prohibited them because the clothes were made out of silk. We understand from this narration that this type of clothing was common amongst the Arabs.

2 - Abu Sa'id (Radiyallahu Anhu) said, "A man came from Bahrain to the Prophet (ﷺ) and greeted him, but the Prophet (ﷺ) did not answer him. The man was wearing a gold ring and a silk Jubbah. The man went away in sorrow. He complained to his wife who said, 'Perhaps the Messenger of Allah (ﷺ) objects to your Jubbah and your ring. Throw them away and then go back. He did as he was instructed and then the Prophet (ﷺ) returned his greeting... till the end of the hadith.'²⁴

3 - Abdullah ibn Amr (Radiyallahu Anhu) said, "We were sitting with the Messenger of Allah (ﷺ), when a bedouin man wearing a Jubbah with a border approached him and made an inappropriate remark. The Prophet, (ﷺ), took grabbed him by his Jubbah and said, "Am I not seeing the clothes of the unintelligent upon you?"...till the end of the Hadith²⁵

²³ Hadith number 1847, 4329, 4985

²⁴ Al Adabul Mufrad, Hadith number 1022

²⁵ Al Adabul Mufrad, Hadith Number 548

The Jubbah of some Tabi'een Radiyallahu anhu

1 - It is narrated that 'Ali bin Zaid (Radiyallahu Anhu) said: I came to Madinah Munawwarah and entered upon Salim bin 'Abdullah, and I was wearing a silk Jubbah. Salim said to me: What are you doing with this garment? I heard from my father who heard from his father Umar al-Khattab (Radiyallahu Anhu) that the Messenger of Allah (ﷺ) said: Silk is only worn by one who has no share in the Hereafter.²⁶

2 - Imam Abu Hanifah has two Jubbahs, one made from Fanak and the other made from Sanjaab.²⁷ Fanak is a type of animal. Its skin is also referred to by the same name like a fox.²⁸ This animal is slightly bigger than a mouse. Its soft wooly hair is used to make fur clothing.²⁹

3 - There is an incident mentioned in Muwatta of Imam Malik where Sahl bin Hunaif (Radiyallahu Anhu) removed his Jubbah (from his body). Since he was very handsome the gaze of Amir bin Rabi'ah (Radiyallahu Anhu) fell on his body who remarked, "I have never seen anyone with skin like his". Thereafter Sahl (Radiyallahu Anhu) became very sick due to the effect of the evil eye.³⁰

Summary

Alhamdulillah this Sunnah is alive in the Ummah of Nabi (ﷺ) today. The Jubbah is worn by Ulama and Mashaaikh belonging to Arab and African countries on the day of Jummah and other occasions. When these people migrated to America and Europe then they started to wear the Jubbah in these areas as well. We should endeavor to act on this Sunnah wherever we are. Similarly the Sunnah of the turban is alive in various countries of the world. We should make an effort to revive this Sunnah in those lands where it is not being worn.

The practice of praying five times a day is also alive. Many muslims abide by this practice, however the majority of Muslims are unmindful in this regard. This practice should be alive in the lives of every single Muslim. An effort to revive this should be made as well.

²⁶ Musnad ahmad, Hadith number 345

²⁷ Uqud al Jamaan page 301

²⁸ Al-Mu'jam al Waseet

²⁹ Fayruzul Lughaat

³⁰ Muwatta, Hadith number 2707

A person will derive maximum benefit from their Salah when it is completely in accordance with the Sunnah. If this isn't the case then our Salah may become a cause of La'nah (distancing oneself from the special mercy of Allah Ta'ala) like how it has been mentioned in Sahih Hadith. Hazrat Shaykh Maulana Mohammed Zakariyyah Kandhelawi has written in Fadhail ul A'maal that the Salah of the majority of the muslims is like this (cause of La'nah). This is why the Ummah is being persecuted today. This is why we should endeavor to make sure our Salah becomes completely in line with the Sunnah. Mashallah, nowadays some Muslims are taking great care in regards to staying away from sins. If by mistake they sin, then they do Tawbah (repent) immediately. Many Muslims nowadays are also beginning to bring their lives in accordance with the Sunnah.

However, Majority of Muslims are drowning in sins. They are not prepared to abandon sinning. They have no regard for the Sunnah. An extensive effort must be made on these types of people. All of this is included in our responsibility. This is proven from the Islamic texts of the Qur'an and Hadith. For this effort (to fulfill our responsibility) we must use our hands, tongue, and heart. We should visit and mix with the common people and bring them into a religious and God-fearing environment so a concern for their rectification may be made. Using this method, our own rectification may be done and obtaining salvation will become easy. Amin.

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