

available in English). In short, it may be said that it has countless qualities. The 'ulama have experienced it many a time. One is blessed by seeing Rasulullah Sallallahu 'Alayhi Wasallam in one's dreams; one gains safety from oppressors and every heartfelt desire is attained. Every object is fulfilled by its tawassul (means, petition, request). The method of tawassul is also mentioned therein. Imaam Tirmidhi has written eleven ahaadith in this chapter.

(71) Hadith Number 1

Qataadah Radiyallahu 'Anhu reports that: "I asked Anas to describe the shoe of Rasulullah Sallallahu 'Alayhi Wasallam". He replied: 'Each shoe had two straps'".

Commentary

The shoes in 'Arabia were not of the type that are known here in India. They consisted of a leather sole with two straps on them.

(72) Hadith Number 2

Ibn 'Abbaas Radiyallahu 'Anhu reports that Rasulullah Sallallahu 'Alayhi Wasallam's shoe had two 'double straps'.

Commentary

It means that every strap was made of two strips of leather sewn together. In the chain of narrators of this hadith there is a narrator Khaalid Hadh-dhaa. Hadh-dhaa in 'Arabic means a shoemaker. The 'ulama write that this narrator was not a shoemaker, but had an acquaintance with those whose trade was shoemaking. Due to his acquaintance and friendship, he was also named (Khaalid) Hadh-dhaa, and became known by this name. One is surely influenced and develops the habits and manners of those with whom one keeps company.

(73) Hadith Number 3

'Eesa bin Tahmaan says that Anas Radiyallahu 'Anhu took out a pair of shoes and showed them to us. They did not have hair on them. Later Thaabit told me these were the shoes of Rasulullah Sallallahu 'Alayhi Wasallam.

Commentary

It was common in 'Arabia that the hair was not removed from the skin from which shoes were made. For this reason the narrator mentioned the hair:

(74) Hadith Number 4

'Ubayd bin Jurayj RA. asked Ibn 'Umar Radiyallahu 'Anhu the reason for not wearing shoes with hair on them. He replied: "I had seen Rasulullah Sallallahu 'Alayhi Wasallam wear and perform wudu with shoes that did not have hair on them. That is why I also like this type of shoes".

Commentary

The reason for asking this question is that at that time it was not a general practice to wear shoes without hair on them. Imaam Bukhaari quotes a detailed hadith in his kitaab, where Sayyidina 'Ubayd bin Jurayj RA. said to Sayyidina Ibn 'Umar Radiyallahu 'Anhu: "I see you observe a few things which the other Sahaabah do not observe?" Among other questions he asked the reason for wearing shoes with a smooth leather surface. Sayyidina Ibn 'Umar Radiyallahu 'Anhu made strong efforts to follow Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam in every aspect. The others generally wore the common leather shoes with hair.

In the above hadith it is also stated that wudu was performed with these shoes. The reason being, at that time in 'Arabia, the shoes did not have an upper part. They were made of soles with two straps on them. It was therefore possible to perform wudu with this type of shoe where the feet could be washed without any inconvenience. For this reason, Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam sometimes, to show that it was permissible, did this. Some 'ulama say that this means that he wore his shoes immediately after performing wudu and did not wait for the feet to dry and, that the wudu does not become invalid by putting on the shoes immediately after wudu.

(75) Hadith Number 5

Abu Hurayrah Radiyallahu 'Anhu relates that the shoes of Rasulullah Sallallahu 'Alayhi Wasallam had two straps.

(76) Hadith Number 6

'Amr bin Hurayth Radiyallahu 'Anhu reports: "I saw Rasulullah Sallallahu 'Alayhi Wasallam perform salaah with such shoes that had another leather (sole) sewn onto them.

Commentary

It means that the sole was double. It had two layers of leather. It may also mean that because the shoe was tearing a patch was sewn onto it.

(77) Hadith Number 7

Abu Hurayrah Radiyallahu 'Anhu reports: "Rasulullah Sallallahu 'Alayhi Wasallam said: 'One should not wear only one shoe and walk. Both shoes should be worn or both shoes should be removed'".

Commentary

The reason for mentioning this hadith in the 'Shamaa-il' is that it was not the noble habit of Sayyidina Rasulallah Sallallahu 'Alayhi Wasallam to wear one shoe only. If Sayyidina Rasulallah Sallallahu 'Alayhi Wasallam prohibited others to do so, he would not practise this himself. Apparently the prohibition in this hadith is for doing so habitually. However, if a single shoe is worn for a little while because the other one is torn or because of some difficulty, then there is no harm. Arising from this hadith the 'ulama have added that, in the same manner only one khuff (leather sock) or one sleeve should not be worn. Both should be worn as is done commonly. One should keep away from cheap formalities, fashions and rudeness.

(78) Hadith Number 8

Jaabir Radiyallahu 'Anhu says that Rasulallah Sallallahu 'Alayhi Wasallam prohibited eating with the left hand, or the wearing of one shoe only.

Commentary

According to the majority of the 'ulama the fulfillment of these commands are meritorious, that means, not haraam. Some 'ulama of the zaahir have stated that it is prohibited to act contrary to this.

(79) Hadith Number 9

Abu Hurayrah Radiyallahu 'Anhu says that Sayyidina Rasulallah Sallallahu 'Alayhi Wasallam said: "Whenever one amongst you puts on his shoes, he should begin with the right, and when he removes his shoes the left one should be removed first. The right should be first when putting on and last when removing the shoes".

Commentary

The shoe being an ornament for the feet, should be kept long on the feet, as has been mentioned earlier. In the same manner all those things, the wearing of which are ornaments, when wearing them, the right should be first, and when removing them, the left first, like the wearing of a qamis (kurtah), izaar, jubbah etc.

(80) Hadith Number 10

'Aayeshah Radiyallahu 'Anha says: "Rasulullah Sallallahu 'Alayhi Wasallam while combing his hair; when wearing his shoes; and while washing the limbs during wudu, as far as possible began with his right".

Commentary

This is not confined to the above three only, but covers all other acts as stated previously. The saying, 'As far as possible' means that for some unforeseen reason if he began from the left, then there is no harm.

(81) Hadith Number 11

Abu Hurayrah Radiyallahu 'Anhu says that the shoes of Sayyidina Rasulallah Sallallahu 'Alayhi Wasallam had two straps. In the same manner the shoes of Abubakr and 'Umar Radiyallahu 'Anhuma had two straps on them. 'Uthmaan Radiyallahu 'Anhu began the use of one strap.

Commentary

Sayyidina 'Uthmaan Radiyallahu 'Anhu may have adopted the use of one strap so that it may not be assumed that two straps are strictly necessary.

باب ما جاء في ذكر خاتم رسول الله صلى الله عليه وسلم

٨٢ - (١) حدثنا قتيبة بن سعيد وغير واحد عن عبد الله بن وهب عن يونس عن ابن شهاب عن أنس بن مالك قال: كان خاتم النبي صلى الله عليه وسلم من ورق وكان فصه حبشيًا ،

٨٣ - (٢) حدثنا قتيبة ، حدثنا أبو عوانة عن أبي بشر عن نافع عن ابن عمر: أن النبي صلى الله عليه وسلم اتخذ خاتما من فضة ، فكان يختم به ولا يلبسه ،

قال أبو عيسى: أبو بشر اسمه جعفر بن أبي وحشي ،

٨٤ - (٣) حدثنا محمود بن غيلان ، قال حفص بن عمر بن عبيد هو الطنافسي ، حدثنا زهير أبو خيثمة عن حميد عن أنس بن مالك قال: كان خاتم رسول الله صلى الله عليه وسلم من فضة ، فصه منه ،

٨٥ - (٤) حدثنا إسحق بن منصور ، حدثنا معاذ بن هشام ، حدثني أبي عن قتادة عن أنس بن مالك قال: لما أراد رسول الله صلى الله عليه وسلم أن يكتب إلى العجم قيل له إن العجم لا يقبلون إلا كتابا عليه خاتم ، فاصطنع خاتما فكأنى أنظر إلى بياضه في كفه ،

٨٦ - حدثنا محمد بن يحيى ، حدثنا محمد بن عبد الله الأنصارى ،
حدثنى أبى عن ثمامة عن أنس بن مالك قال: كان نقش خاتم النبى
صلى الله عليه وسلم (مُحَمَّدٌ) سطر و (رَسُولٌ) سطر و (الله) سطر

٨٧ - (٦) حدثنا نصر بن علي الجهضمى أبو عمرو ، حدثنا
نوح بن قيس عن خالد بن قيس عن قتادة عن أنس بن مالك:
أنَّ النبى صلى الله عليه وسلم كتب إلى كسرى وقيصر
والنجاشى ، فُقيل له: إنهم لا يقبلون كتاباً إلا بخاتم ، فصاغ
رسول الله صلى الله عليه وسلم خاتماً ، حلقتة فضةً ونقش فيه
محمدٌ رسول الله ،

٨٨ - (٧) حدثنا إسحاق بن منصور ، حدثنا سعيد بن عامر
والحجاج بن منهال عن همام عن ابن جريج عن الزهرى عن أنس:
أنَّ النبى صلى الله عليه وسلم كان إذا دخل الخلاء نزع خاتمه ،

٨٩ - (٨) حدثنا إسحاق بن منصور ، حدثنا عبد الله بن نمير ،
حدثنا عبيد الله بن عمر عن نافع عن ابن عمر قال: اتخذ
رسول الله صلى الله عليه وسلم خاتماً من ورق فكان فى يده ، ثمَّ
كان فى يد أبى بكر ويد عمر ، ثمَّ كان فى يد عثمان رضى الله عنه
حتى وقع فى بئر أريس ، نقشه محمدٌ رسولُ الله ،