

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 فى الكعبين ،

Chapter on the lungi of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam

It was a noble habit of Sayyidina Rasulallah Sallallahu 'Alayhi Wasallam to wear a lungi (waist-wrap, sarong). There is a difference of opinion whether Sayyidina Rasulallah 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 Rasulallah 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 Rasulallah Sallallahu 'Alayhi Wasallam wore an izaar. Many Sahaabah Radiyallahu 'Anhum wore an izaar with the permission of Sayyidina Rasulallah Sallallahu 'Alayhi Wasallam.—Zaadul Ma'aad. Sayyidina Abu Umaamah Radiyallahu 'Anhu says: 'I said to Rasulallah Sallallahu 'Alayhi Wasallam that the Ahul-Kitaab do not wear a lungi, but they wear an izaar'. Sayyidina Rasulallah 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

asked Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam: 'Do you wear an izaar?' Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam replied: 'I do. I have been commanded to cover my body. No other thing covers the body more than this'. The muhadditheen state that this hadith is weak. -Naylul o-taar.

' Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam mostly wore a lungi (waist-wrap, sarong) and a burdah (top-sheet, body-wrap). The sheet of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam was four dhi-raa (cubits, hands) long, and two and half dhi-raa wide. According to one saying it is said that it was six dhi-raa long and three dhi-raa and one palm span wide. It is written that the lungi of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam was four dhi-raa and one palm span long and two dhi-raa wide. The author has written four ahaadith in this chapter.

(112) Hadith Number 1

Abu Burdah bin Musa Al-Ash'ari Radiyahallahu 'Anhu reports: " 'Aayeshah Radiyahallahu 'Anha showed us a patched sheet, and a thick coarse lungi, then said: 'When Rasulullah Sallallahu 'Alayhi Wasallam passed away, he was wearing these clothes' ".

Commentary

It was a habit of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam to wear simple clothing right up to the time of his demise, eventhough the standard of living had generally improved. After the conquest of Khaybar the economic situation of the Muslims became better. After the conquest of Makkah, the kings of other countries also began sending presents etc. Despite this, Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam did not change his standard of living. He lived simply and whatever was sent to him was distributed to others. A few examples have been mentioned in the book 'Stories of the Sahaabah—Radiyahallahu 'Anhum'. Imaam Nawawi says that this hadith and other similar ones point to the fact that Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam loved the hereafter and stayed away from luxuries. Thick and coarse clothing makes one feel humble and simple, while the wearing of fine clothing makes one feel great and proud. My buzrug, Maulana Hakim Jamiluddin Naginwi Ad-Dehlawi related an incident of Maulana Gangohi that when he went for haj and while performing tawaaf, a blind buzrug was sitting on the outer side of the mataaf. Whenever Maulana passed by him, he said softly: 'Wear the clothing of the pious'. When Maulana completed the tawaaf and went to the side where the blind buzrug was sitting, he heard him say: 'Khashin, Khashin' -'coarse, coarse'- by which it was meant that the clothing of

the pious was made of coarse material. Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam generally wore coarse clothing. There is also evidence that he sometimes wore clothing made of fine material due to some religious benefit, if it was available. He normally did not wear clothing made of fine cloth.

(113) Hadith Number 2

'Ubayd bin Khaalid Radiyallahu 'Anhu says: "I was once going to Madinah Munawwarah. I heard a person from behind me say: "Wear the lungi higher because it avoids physical and spiritual najaasah (impurities)". (The lungi will remain cleaner and will not become dirty by being dragged on the ground). When I turned to see who was talking I saw that it was Rasulullah Sallallahu 'Alayhi Wasallam. I said: 'Oh Rasul of Allah, this is a simple lungi, how can one become proud, and is it necessary to look after it (keep it clean)? Rasulullah Sallallahu 'Alayhi Wasallam replied: 'If you see no benefit in it, your following me has not ceased'. While Rasulullah Sallallahu 'Alayhi Wasallam was telling me this, I saw that his lungi reached till half his shin'".

Commentary

We have been warned strictly in the ahaadith on the wearing of a lungi or trouser below the ankle. All those parts that hang over the ankles will be burnt in the fire. 'Abdurrahmaan says: "I asked Abu Sa'eed Khudari Radiyallahu 'Anhu regarding the lungi. He replied: 'You have a very meaningful question. Rasulullah Sallallahu 'Alayhi Wasallam has said, The lungi of a Muslim should reach till the middle of the shin, and there is no harm if it reaches above his ankles. But those portions that hang over the ankles will burn in the fire of jahannam. The one that lets his clothes flow over his ankles in pride, Allah Ta'aala will not look at him on the day of qiyaamah'" -Abu Daawud.

Warnings like these have been given in other ahaadith too. One should take strict care of this. In our times it has become a fashion to let the clothing hang over the ankles, so much so, that we treat it to be something petty and pay no heed to the warning of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam. To Allah is our complaint.

(114) Hadith Number 3

Salamah bin Akwa' Radiyallahu 'Anhu says: "'Uthmaan (Radiyallahu 'Anhu) wore his lungi till the middle of his shin and said: 'This is how my master Rasulullah Sallallahu 'Alayhi Wasallam wore his lungi'".

(115) Hadith Number 4

Hudhayfah bin Al-Yamaan Radiyallahu 'Anhu reports that Rasulullah Sallallahu 'Alayhi Wasallam caught the shin of my leg, or of his own leg and said: "This is where the lungi should reach, and if not, then a little further down, and if not, then the lungi has no right on the ankle". (For this reason the lungi should not reach over the ankles).

Commentary

It is haraam to cover the ankles when wearing a lungi or an izaar etc. The 'ulama say that only those persons are exempted who have a boil or a sore on the ankle, which will cause flies etc. to sit on it. Only then shall it be permissible to cover it with a lungi or izaar etc., with the object of safeguarding it till it heals.

باب ما جاء في مشية رسول الله صلى الله عليه وسلم

١١٦ - (١) حدثنا قتيبة بن سعيد ، حدثنا ابن لهيعة عن أبي يونس عن أبي هريرة قال: ما رأيت شيئاً أحسن من رسول الله صلى الله عليه وسلم كأنَّ الشمس تجرى في وجهه ، وما رأيت أحداً أسرع في مشيته من رسول الله صلى الله عليه وسلم كأنما الأرض تُطوى له ، إنا لنُجهد أنفسنا وإنه لغير مُكترٍ ،

١١٧ - (٢) حدثنا علي بن حجر وغير واحد قالوا: أنبأنا عيسى بن يونس عن عمر بن عبد الله مولى غفرة ، قال أخبرني إبراهيم بن محمد من ولد علي بن أبي طالب رضى الله عنه قال: كان علي إذا وصف النبي صلى الله عليه وسلم قال: إذا مشى تقلع كأنما ينحط من صَبَب ،

١١٨ - (٣) حدثنا سفيان بن وكيع قال: حدثنا أبي عن المسعودي عن عثمان بن مسلم بن هرمز عن نافع بن جبير بن مطعم عن علي بن أبي طالب رضى الله عنه قال: كان رسول الله صلى الله عليه وسلم إذا مشى تكفأً تكفؤاً كأنما ينحط من صَبَب ،