Chapter on the Shoes of Sayyidina Rasullullah Sallallahu 'Alayhi Wasallam

In this chapter the type of shoe that Sayyidina Rasullullah Sallallahu alaihe wasallam wore, his method of putting them on and taking them off and other matters have been discussed. Moulana Ashraf Ali Thanwi Sahib has written in the kitaab 'Zaadus' Sa'eed' a detailed treatise on the barakaat and virtues of the shoes of Rasullullah Sayyidina Rasullullah Sallallahu alaihe wasallam. Those interested in this should read that kitaab(which is 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 Rasullullah Sayyidina Rasullullah Sallallahu alaihe wasallam in ones 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 radiallahu anhu reports that:" I asked Anas to describe the shoe of Rasullullah Sayyidina Rasullullah Sallallahu alaihe wasallam". He replied: "Each shoe had two straps".

Commentary

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

(72) Hadith Number 2

Ibn 'Abbaas radiallahu anhu reports that Rasullullah Sayyidina Rasullullah Sallallahu alaihe wasallam 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 shoe maker. The 'ulama write that this narrator was not a shoe maker, but had an acquaintance with those whose trade was shoe making. Due to his acquaintance and friendship, he was also named (Khaalid) Hadh-dhaa, and became known by his 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 radiallahu anhu took out a pair of shoes and showed then to us. They did not have hair on them. Later Thaabit told me these were the shoes of Rasullullah Sayyidina Rasullullah Sallallahu alaihe 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 radiallahu anhu asked Ibn 'Umar radiallahu anhu the reason for not wearing shoes with hair on them. He replied: "I had seen Rasullullah Sayyidina Rasullullah Sallallahu alaihe 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 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 radiallahu anhu said to Sayyidina Ibn Umar radiallahu anhu, " I see you observe a few things which the other sahaabah do not observe?" Among other question he asked the reason for wearing shoes with a smooth leather surface. sayyidina Ibn Umar radiallahu anhu made strong efforts to follow Rasullullah Sayyidina Rasullullah Sallallahu alaihe wasallam in every aspect. The others generally wore the common leather shoes with hair.

(75) Hadith Number 5

Abu Hurairah radiallahu anhu relates that the shoes of Rasullullah Sayyidina Rasullullah Sallallahu alaihe wasallam had two straps.

(76) Hadith Number 6

Amr bin Hurayth radiallahu anhu reports, "I saw Rasullullah Sayyidina Rasullullah Sallallahu alaihe 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 Hurairah reports: Rasullullah Sayyidina Rasullullah Sallallahu alaihe wasallam said: One should not wear 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 Rasullullah Sayyidina Rasullullah Sallallahu alaihe wasallam to wear one shoe only. If Sayyidinah Rasullullah Sayyidina Rasullullah Sallallahu alaihe wasallam prohibited others to do so, he would not practice 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 radiallahu anhu says that Rasullullah Sayyidina Rasullullah Sallallahu alaihe wasallam. prohibited eating with the left hand, or the wearing of one shoe only.

Commentary

According to the majority of the ulama the fulfilment 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 Hurairah radiallahu anhu says that Sayyidina Rasullullah Sallallahu alaihe 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 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 qamis (kurtah) ,izaar, jubbah etc.

(80) Hadith Number 10

Aayeshah radiallahu Anha says: " Rasullullah Sayyidina Rasullullah Sallallahu alaihe wasallam while combing his hair ; wearing his shoes;and while washing his 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 he began from the left , then there is no harm.

(81) Hadith Number 11

Abu Hurairah radiallahu anhu says that the shoes of Sayyidina Rasullullah Sallallahu alaihe wasallam had two straps. In the same manner the shoes of Abu Bakr and Umar radiallahu anhu had two straps on them. radiallahu anhu began the use of one strap.

Commentary

Sayyidina radiallahu anhu may have adopted the use of one strap so that it may not be assumed that two straps are strictly necessary.