

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Chapter 10

بَابُ مَا جَاءَ فِي خُفِّ رَسُولِ اللَّهِ ﷺ

What has been narrated regarding the khuff (leather socks) of the Messenger of Allah ﷺ.

- A *khuff*, whose plural is *khifāf*, is a well known footwear. It is made from leather and worn on the foot, covering it completely.
- al-Imām al-Tirmidhī included this chapter to explain what relates to the *khuff* of the Prophet ﷺ, such as its description, appearance and other similar matters.

Hadīth 73

عَنْ بُرَيْدَةَ بْنِ الْحُصَيْبِ الْأَسْلَمِيِّ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّجَاشِيَّ أَهْدَى لِلنَّبِيِّ ﷺ خُفَّيْنِ أَسْوَدَيْنِ سَادَجَيْنِ، فَلَبَسَهُمَا ثُمَّ تَوَضَّأَ وَمَسَحَ عَلَيْهِمَا.

Buraydah al-Aslamiyy reported that al-Najāshī gave the Prophet ﷺ two plain black khuffs as a gift, so he wore them, then he performed wuḍū and wiped over them. (Saḥīḥ)

- (أَنَّ النَّجَاشِيَّ) – ‘*al-Najāshī*’. al-Najāshī (or Negus) is a title held by the kings of *al-Ḥabasha* (or Abyssinia). The name of this particular king was *Aṣḥamah*. He believed in the Prophet ﷺ, embraced Islam, and died upon it. When he died, the Prophet ﷺ performed the funeral prayer for him in absentia (*ṣalātul ghā’ib*).
- (أَهْدَى لِلنَّبِيِّ ﷺ خُفَّيْنِ أَسْوَدَيْنِ) – ‘*Gave the Prophet ﷺ two black khuffs as a gift*’. Meaning, *al-Najāshī* gifted the Prophet ﷺ a pair of *khuffs* which were black in colour.
- (سَادَجَيْنِ) – ‘*Plain*’. Meaning, the black *khuffs* were plain in their appearance. They did not have any decoration or embroidery, and had no hair on them.
- (فَلَبَسَهُمَا) – ‘*So he wore them*’. The letter (ف) indicates that the verb after it happened immediately. In this case, the Prophet ﷺ wore them immediately upon receiving them. This shows his graciousness in accepting the gift and his hastening to benefit from it, which brings happiness and joy to the one who gave the gift. He wore them in a state of purity after *wuḍū*’.

- (ثُمَّ تَوَضَّأَ وَمَسَحَ عَلَيْهِمَا) – **‘Then he performed wuḍū’ and wiped over them’**. Meaning, he performed a second wuḍū’ to the one he performed before wearing them upon purity. This is why he subsequently wiped over them, rather than taking them off and washing his feet. Wiping over the khuffs and socks has been established through numerous authentic aḥādīth of the Prophet ﷺ. This ḥadīth is also evidence that the khuffs were themselves pure, even if they came from a non-Muslim country. It is also evidence that the Prophet ﷺ used to accept gifts, but would not accept charity (ṣadaqa).

Hadīth 74

عَنِ الْمُغِيرَةِ بْنِ شُعْبَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: أَهْدَى دِحْيَةُ لِلنَّبِيِّ ﷺ خُفَيْنِ فَلَبَسَهُمَا.

al-Mughīrah ibn Shu‘bah said: Diḥyah gave the Prophet ﷺ two khuffs as a gift, so he wore them. (Saḥīḥ)

وَفِي رَوَايَةٍ: وَجُبَةً فَلَبَسَهُمَا حَتَّى تَخَرَّقَا لَا يَدْرِي النَّبِيُّ ﷺ أَذِكَّتِي هُمَا أَمْ لَا.

In another narration: He also gave him a jubbah. So he wore them until they wore out, not knowing whether or not they were made from the hide of a lawfully slaughtered animal. (Ḍa‘īf)

- (أَهْدَى دِحْيَةُ لِلنَّبِيِّ خُفَيْنِ) – **‘Diḥyah gave the Prophet two khuffs as a gift’**. Diḥyah al-Kalbī was one of the most handsome of the Ṣaḥābah, and Jibrīl would sometimes come to the Prophet ﷺ in his form.
- (فَلَبَسَهُمَا) – **‘So he wore them’**. Meaning, that he accepted the gift and made use of it promptly, which brings happiness to the person giving the gift, as mentioned previously. The second narration mentions that Diḥyah gifted the Prophet ﷺ two khuffs and a jubbah (cloak) as well. This additional wording is not authentically established (Ḍa‘īf) and is not mentioned in the first authentic narration.
- (فَلَبَسَهُمَا حَتَّى تَخَرَّقَا) – **‘So he wore them until they wore out’**. Meaning, he would constantly wear them (khuffs) until they wore out. This shows that it is permissible to wear the khuffs and socks and wipe over them even if they are torn and ripped. As long as they can still be identified as a khuff or a sock, it is permissible to wipe over them.
- (لَا يَدْرِي النَّبِيُّ أَذِكَّتِي هُمَا أَمْ لَا) – **‘Not knowing whether or not they were made from the hide of a lawfully slaughtered animal’**. Meaning, the Prophet ﷺ wore them, without knowing whether they had been made from the hide of an animal that had been slaughtered according to the prescribed Islamic method or not. This shows that a person should not be overly strict in matters like these, particularly if the hide has already been tanned, because the Prophet ﷺ said:

أَيُّمَا إِهَابٍ دُبِغَ فَقَدْ طَهَّرَ.

Any hide that is tanned becomes pure. (Tirmidhi, Nasā’i, Ibn Mājah - Saḥīḥ)

This excludes the impure animals like pigs and dogs. And Allah knows best.