

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Chapter 11

بَابُ مَا جَاءَ فِي نَعْلِ رَسُولِ اللَّهِ ﷺ

What has been narrated regarding the shoes of the Messenger of Allah ﷺ.

- The term *naʿl* refers to any footwear, and it is what is worn on the foot to protect it from the ground. al-Imām al-Tirmidhī included this chapter to explain the shoes of the Prophet ﷺ and his *hady* (guidance) in wearing them.
- The same principle mentioned previously in the chapter of clothing also applies to shoes. A Muslim may wear whatever they wish of clothing and shoes, so long as it is not prohibited in the *Shariʿah*. The shoes and sandals worn in every era differ in their description and types according to people's customs and what is familiar to them. Therefore, the basic principle regarding all of this is that it is permissible, until evidence comes to prohibit something.

Hadīth 75

عَنْ قَتَادَةَ قَالَ: قُلْتُ لِأَنَسِ بْنِ مَالِكٍ: كَيْفَ كَانَ نَعْلُ رَسُولِ اللَّهِ ﷺ؟ قَالَ: لُهُمَا قِبَالَانِ.

Qatāda said: I asked Anas ibn Mālik: 'What were the sandals of the Messenger of Allah ﷺ like?' He said: 'They had two straps.' (Saḥīḥ)

- (لَهُمَا قِبَالَانِ) – ***'They had two straps'***. Anas ibn Mālik described the sandals of the Prophet ﷺ as having *qibālān*. The *qibāl* is the strap of the sandal that passes between the toes and connects to the main strap (*shirāk*) running across the top of the foot. They help a person walk comfortably and keep the footwear firmly on the foot.
- This *ḥadīth* specifies that the sandals of the Prophet ﷺ had two such straps rather than one, meaning each sandal was secured by two toe-straps. It is said that one strap was positioned between the big toe and the second toe, while the second strap was positioned between the middle toe and the fourth toe, and Allah knows best.

Hadīth 76

عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: كَانَ لِنَعْلِ رَسُولِ اللَّهِ ﷺ قِبَالَانِ، مِثْنِي شِرَاكُهَا.

Ibn ‘Abbās said: The sandals of the Messenger of Allah ﷺ had two straps, with its main strap being doubled. (Ṣaḥīḥ)

- (مَثْنِي شِرَاكُهَا) – ‘**With its main strap being doubled**’. As mentioned previously, the *shirāk* is the main strap of the sandal that runs across the top of the foot and may wrap around the ankle to secure the sandal to the foot.
- The term *mathniyyun* describes the *shirāk*, and it means to double or to fold. Therefore, the *shirāk* on the sandal of the Prophet ﷺ was doubled, either woven or folded from two layers of leather, rather than a single, thin strip like the *qibāl*. This would have made the *shirāk* sturdier and more durable.

Hadīth 77

عَنْ عِيْسَى ابْنِ طَهْمَانَ قَالَ: أَخْرَجَ إِلَيْنَا أَنَسُ بْنُ مَالِكٍ نَعْلَيْنِ جَرْدَاوَيْنِ لَهُمَا قِبَالَانِ، قَالَ: فَحَدَّثَنِي ثَابِتٌ بَعْدُ عَنْ أَنَسٍ أَنَّهُمَا كَانَتَا نَعْلَ النَّبِيِّ ﷺ.

‘Isā ibn Ṭahmān said: Anas ibn Mālik brought out for us two hairless sandals, each having two straps. Thābit later told me that Anas said: They were the sandals of the Prophet ﷺ. (Ṣaḥīḥ)

- (جَرْدَاوَيْنِ) – ‘**Hairless**’. ‘Isā ibn Ṭahmān described the sandals that Anas ibn Mālik brought out for them as being *jardāwayn*. This means that the leather they had been made from was hairless, meaning, that when it was being tanned, the hair was removed from it. It is said that land is *jardā* when it has no plants or vegetation on it.
- Anas ibn Mālik, who was the servant (*khadam*) of the Prophet ﷺ, had kept these two sandals of the Prophet ﷺ with him in his home.
- Further discussion will come at the end of this chapter regarding seeking blessings (*al-tabarruk*) through the physical remains of the Prophet ﷺ, such as his hair, or things that had touched his body, such as clothes and shoes.

Hadīth 78

عَنْ عُبَيْدِ بْنِ جُرَيْجٍ أَنَّهُ قَالَ لِعَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: رَأَيْتُكَ تَلْبَسُ النَّعَالَ السَّبْتِيَّةَ، قَالَ: إِنِّي رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَلْبَسُ النَّعَالَ الَّتِي لَيْسَ فِيهَا شَعْرٌ، وَيَتَوَضَّأُ فِيهَا، فَأَنَا أُحِبُّ أَنْ أَلْبَسَهَا.

‘Ubayd ibn Jurayj said to ‘Abdullāh ibn ‘Umar: ‘I have seen you wearing sabtī sandals’. He replied: ‘I saw the Messenger of Allah ﷺ wearing sandals made from hairless leather, and he would perform wuḍū while wearing them, so I like to wear them.’ (Ṣaḥīḥ)

- (رَأَيْتُكَ تَلْبَسُ النَّعَالَ السَّبْتِيَّةَ) – ‘**I saw you wearing sabtī sandals**’. ‘Ubayd ibn Jurayj commented to Ibn ‘Umar that he had seen him wearing sandals of the *sabtī* kind. *Sabtī* refers to tanned cowhide. It is called *sabtī* because the hair has been *sabata* from them, meaning removed through the tanning process.

- (إِنِّي رَأَيْتُ رَسُولَ اللَّهِ يَلْبَسُ النَّعَالَ الَّتِي لَيْسَ فِيهَا شَعْرٌ) – **'I saw the Messenger of Allah ﷺ wearing sandals made from hairless leather'**. This explains the meaning of *sabtī*. When sandals are made from the hides of livestock, sometimes the hair is fully removed, sometimes it is thinned, and sometimes it remains fully on them.
- (وَيَتَوَضَّأُ فِيهَا) – **'And he would perform wuḍū' while wearing them'**. This could mean that he performed *wuḍū'* while wearing them and did not remove them. It could also mean that he performed *wuḍū'*, and then put the sandal on while his feet were still wet from the *wuḍū'*.
- (فَأَنَا أَحِبُّ أَنْ أَلْبَسَهَا) – **'So I like to wear them'**. Meaning, that 'Abdullāh ibn 'Umar liked to wear '*sabtī*' sandals because he had seen the Prophet ﷺ wearing them.

Hadīth 79

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ لِنَعْلِ رَسُولِ اللَّهِ ﷺ قَبَالَانِ.

Abū Hurayrah said: The sandals of the Messenger of Allah ﷺ had two straps. (Saḥīḥ)

- This *ḥadīth* of Abū Hurayrah has the same meaning as the *ḥadīth* of Anas and the *ḥadīth* of Ibn 'Abbās (75 and 76), which have been previously mentioned at the beginning of the chapter.

Hadīth 80

عَنْ عَمْرِو بْنِ حُرَيْثٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ يُصَلِّي فِي نَعْلَيْنِ مَخْصُوفَتَيْنِ.

'Amr ibn Ḥurayth said: I saw the Messenger of Allah ﷺ praying while wearing sandals that had been stitched. (Saḥīḥ)

- (مَخْصُوفَتَيْنِ) – **'That had been stitched'**. 'Amr ibn Ḥurayth saw the Messenger praying in sandals that were *makhṣūfatayn*. The term *khaṣf* means joining one thing to another. In the case of a sandal, it means stitching it by joining some of its parts to another as a way of repairing it.
- The Prophet ﷺ used to repair his sandals himself. 'Āisha was asked: 'What would the Prophet ﷺ do in his home?' She replied:

كَمَا يَصْنَعُ أَحَدُكُمْ: يَخْصِفُ نَعْلَهُ، وَيُرَقِّعُ ثَوْبَهُ.

He would do what one of you does: he would repair his sandal and mend his clothing.

(Aḥmad - Saḥīḥ)

- This *ḥadīth* also mentions that the Prophet ﷺ prayed in his sandals. Praying in shoes has been authentically established from the statements of the Prophet ﷺ and also his actions. Therefore, there is no problem with praying with shoes on, when the floor of the *masjid* is earth and pebbles, or when praying outdoors.
- However, since the *masājid* have generally been furnished with carpets, a person who enters the *masjid* should remove their shoes in order to preserve the cleanliness of the carpets, and to prevent the worshippers from being disturbed by whatever dirt may be on the bottoms of the shoes, even if that dirt is pure, which may cling to the carpet.

Hadīth 81, 82

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: لَا يَمْشِيَنَّ أَحَدُكُمْ فِي نَعْلٍ وَاحِدَةٍ، لِيَنْعَلَهُمَا جَمِيعًا، أَوْ لِيَخْلَعَهُمَا جَمِيعًا.

Abū Hurayrah said that the Messenger of Allah ﷺ said: 'None of you should walk wearing only one sandal. Either wear both of them or take both of them off.' (Sahīh)

- These two *aḥādīth* have an identical *matn* (content of the *ḥadīth*), however, their chain of narration (*isnād*) has two paths, both returning to Abū Hurayrah, hence why they are counted as two.
- al-Imām al-Tirmidhī completed the description of the Prophet's ﷺ sandals, and now moves on to his guidance (*hady*) in wearing them.
- (لَا يَمْشِيَنَّ أَحَدُكُمْ فِي نَعْلٍ وَاحِدَةٍ) – '**None of you should walk wearing only one shoe**'. Meaning, that one foot is wearing a sandal while the other is barefooted.
- (لِيَنْعَلَهُمَا جَمِيعًا أَوْ لِيَخْلَعَهُمَا جَمِيعًا) – '**Either wear both of them or take both of them off**'. Meaning, either walk with both feet sandaled, or walk with both feet bare. As for walking with one foot sandaled and the other bare, then this is what the Prophet ﷺ prohibited. The clearest explanations mentioned for the wisdom behind this are two:
 1. To avoid resembling the *Shayṭān*, which is supported by an additional narration to this *ḥadīth*: '*For indeed the Shayṭān walks wearing one sandal*'. This additional narration is weak (*ḍa'īf*).
 2. To avoid wronging your own body. The *Sharī'ah* commands a person to be just, even towards their own body. If they walk in one sandal while the other foot is bare, and the ground is hot or cold, then they have wronged their bare foot.
- Sheikh Ibn Bāz was asked by someone: '*What if the other sandal is just a step or two away from me, may I walk to it?*' He responded by saying: '*If you are able not to oppose the Sunnah even by a single step, then do so.*'

Hadīth 83

عَنْ جَابِرٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: أَنَّ النَّبِيَّ ﷺ نَهَى أَنْ يَأْكُلَ الرَّجُلُ بِشِمَالِهِ، أَوْ يَمْشِيَ فِي نَعْلٍ وَاحِدَةٍ.

Jābir said: The Prophet ﷺ forbade a man from eating with his left hand or walking while wearing only one sandal. (Sahīh)

- (أَنَّ النَّبِيَّ ﷺ نَهَى أَنْ يَأْكُلَ الرَّجُلُ بِشِمَالِهِ) – '**The Prophet ﷺ forbade a man from eating with his left hand**'. This does not mean that this ruling is specific to men. Men are generally mentioned in the *aḥādīth* of the Prophet ﷺ because they are usually the primary ones being addressed; however, the ruling applies equally to both men and women. The prohibition of eating with the left hand also includes the prohibition of drinking with it as well. It is not permissible to drink with the left hand just as it is not permissible to eat with it.

- (أَوْ يَمْشِي فِي نَعْلٍ وَاحِدَةٍ) – ‘Or walking while wearing one sandal’. Meaning, the Prophet ﷺ prohibited a man from walking in one sandal, with one foot wearing a sandal and the other barefoot. This has the same meaning as the previous *ḥadīth* before it.

Hadīth 84

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِذَا انْتَعَلَ أَحَدُكُمْ فَلْيَبْدَأْ بِالْيَمِينِ، وَإِذَا نَزَعَ فَلْيَبْدَأْ بِالشِّمَالِ، فَلْيَنْعَلِ الْيُمْنَى أَوَّلَهُمَا تَنْعَلُ، وَآخِرُهُمَا تُنْزَعُ.

Abū Hurayrah said that the Messenger of Allah ﷺ said: ‘When one of you puts on his sandals, let him begin with the right, and when he takes them off, let him begin with the left. Let the right sandal be the first to be put on and the last to be taken off.’ (Ṣaḥīḥ)

- This *ḥadīth* shows that the right foot is given preference over the left foot when putting on shoes or sandals. This is consistent with the *hady* (guidance) of the Prophet ﷺ, in that he loved to begin with the right in matters of honour and adornment, such as combing his hair, putting on his sandals, and in all his affairs. The left is given preference in the opposite of this, such as taking off the shoes, entering the toilet and leaving the *masjid*.

Hadīth 85

عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يُحِبُّ التَّيْمُنَ مَا اسْتَطَاعَ، فِي تَرْجُلِهِ وَتَنْعَلِهِ وَطُهُورِهِ.

‘Ā’ishah said: The Messenger of Allah ﷺ loved to begin with the right side whenever he could - in combing his hair, putting on his sandals, and in his purification. (Ṣaḥīḥ)

- This *ḥadīth* of ‘Ā’ishah has the same meaning as the previous *ḥadīth* of Abū Hurayrah (84). The Prophet ﷺ loved to begin with the right when putting on his sandals, when combing his hair and when performing purification (or *wuḍū’*), such that he would begin with the right hand and the right foot when washing them.

Hadīth 86

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ لِنَعْلِ رَسُولِ اللَّهِ ﷺ قِبَالَانِ، وَأَبِي بَكْرٍ وَعُمَرُ، وَأَوَّلُ مَنْ عَقَدَ عَقْدًا وَاحِدًا عُثْمَانُ.

Abū Hurayrah said: The sandals of the Messenger of Allah ﷺ had two straps, as did those of Abū Bakr and ‘Umar. The first to have a single strap was ‘Uthmān. (Ḍa‘īf)

- (كَانَ لِنَعْلِ رَسُولِ اللَّهِ ﷺ قِبَالَانِ) – ‘The sandals of the Messenger of Allah had two straps’. Meaning, two toe-straps. This has already been explained.
- (وَأَبِي بَكْرٍ وَعُمَرُ) – ‘As did those of Abū Bakr and ‘Umar’. Meaning, their sandals also had two toe-straps.
- (وَأَوَّلُ مَنْ عَقَدَ عَقْدًا وَاحِدًا عُثْمَانُ) – ‘The first to have a single strap was ‘Uthmān’. Meaning, he was the first to wear a sandal with a single toe-strap instead of two. This shows that the Prophet’s ﷺ

wearing of two-strapped sandals was a matter of custom (*'ādah*) and not an act of worship (*'ibādah*), otherwise 'Uthmān would not have left it.

- Sheikh Abdul Razzāq concluded his explanation of this chapter by presenting a beneficial discussion regarding seeking blessings (*al-Tabarruk*) through the remaining traces (*athār*) of the Prophet ﷺ: *'It is established from the Saḥābah that they would preserve these traces, take care of them, and seek blessings through them. It was mentioned earlier that Umm Salamah, the Mother of the Believers, had a silver vessel containing some hairs from the hair of the Prophet ﷺ. When someone was afflicted with the evil eye or fell ill, they would send a vessel to her and she would stir the hairs in it, then the person would drink from it or perform wuḍū' with it.*

Allah distinguished and honored His Prophet ﷺ by making his body blessed, and the Saḥābah used to seek blessings through his sweat, his saliva, his hair, and the water remaining from his wuḍū'. All of this is established in the authentic aḥādīth.

However, the question arises: does anything from the traces of our Prophet ﷺ exist in our time today, such that we can say with complete certainty and firm conviction that this is the Prophet's ﷺ hair, or his sandal, or something similar? The answer involves several points.

1. *What the Prophet ﷺ left behind of physical traces was very little to begin with.*
2. *Many of these traces were lost over the passage of time, for various reasons among them the trials and conflicts that occurred among Muslims. Also, among the causes of loss was the wish of some Saḥābah to be buried with whatever traces they had in their possession. It is reported from Sahl ibn Sa'd that he made such a request.*
3. *The third point:* *And this is the most important of all: The absence of definitive proof. A person needs conclusive evidence to establish that a given trace truly belongs to the Prophet ﷺ before they can be certain of it. For this reason, more than one scholar has said that in times such as ours, these traces cannot be confirmed with certainty, because there is no definitive evidence to establish them. It is therefore not permissible for a person to seek blessings through something unless they have complete certainty that it is from the Prophet's ﷺ traces. As for claims, speculations, and conjectures, these cannot be relied upon in this matter and are not acceptable, because this is a very serious matter. In addition, some people have gone to excess in this area, entering into a kind of exaggeration (ghuluw) that has a severe impact on the correct 'aqīdah.*

Love of the Prophet ﷺ is a crown upon the heads of the people of Imān and a badge in their hearts. It is not something they compromise over or dispute. His status ﷺ is great, and love for him takes precedence over oneself and everything precious; one's parents, family, and all people. Yet he ﷺ strongly warned his Ummah against exaggeration and transgression.

Therefore, a Muslim should make it their commitment to adhere to the Sunnah, keep themselves within its limits, and beware of exaggeration, and introducing matters into the religion of Allah.

An Important Note: Seeking blessings through traces is specific to the traces of the Prophet ﷺ alone. It is not permissible to seek blessings through the traces of anyone else, whoever they may be. This is why it has never been reported that any of the Saḥābah sought blessings through the traces of Abū Bakr, 'Umar, 'Uthmān, or 'Alī. There was no one in the Ummah better than them after the Prophet ﷺ.