

(31) CHAPTER. The Prophet ﷺ used to be contented with whatever clothes or mats were available.

5843. Narrated Ibn 'Abbās رضي الله عنهما: For one year I wanted to ask 'Umar about the women who helped each other against the Prophet ﷺ, but I was afraid of him. One day he dismounted his riding animal and went among the trees of *Arak* to answer the call of nature, and when he returned, I asked him and he said, "(They were) 'Aishah and Hafsa." Then he added, "We never used to give significance to ladies in the days of the Pre-Islamic Period of Ignorance, but when Islām came and Allāh mentioned their rights, we used to give them their rights but did not allow them to interfere in our affairs. Once there was some dispute between me and my wife and she answered me back in a loud voice. I said to her, 'Strange! You can retort in this way?' She said, 'Yes. Do you say this to me while your daughter annoys Allāh's Messenger?' So I went to Hafsa and said to her, 'I warn you not to disobey Allāh and His Messenger.' I first went to Hafsa and then to Umm Salama and told her the same. She said to me, 'O 'Umar! It surprises me that you interfere in our affairs so much that you would poke your nose even into the affairs of Allāh's Messenger ﷺ and his wives.' So she rejected my advice. There was an *Anṣārī* man; whenever he was absent from Allāh's Messenger ﷺ and I was present there, I used to convey to him what had happened (on that day), and when I was absent and he was present there, he used to convey to me what had happened as regards news from Allāh's Messenger ﷺ. During that time all the rulers of the nearby lands had surrendered to Allāh's Messenger ﷺ except the king of Ghassān in Shām, and we were afraid that he might attack us. All of a sudden the *Anṣārī*

(٣١) بَابُ مَا كَانَ النَّبِيُّ ﷺ يَتَجَوَّزُ

مِنَ اللَّبَاسِ وَالْبُسْطِ

٥٨٤٣ - حَدَّثَنَا سُلَيْمَانُ بْنُ

حَرْبٍ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ

يَحْيَى بْنِ سَعِيدٍ، عَنْ عُثَيْدِ بْنِ حُنَيْنٍ،

عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ:

لَبِثْتُ سَنَةً وَأَنَا أُرِيدُ أَنْ أَسْأَلَ عُمَرَ

عَنِ الْمَرَاتَيْنِ اللَّتَيْنِ تَظَاهَرَتَا عَلَى

النَّبِيِّ ﷺ، فَجَعَلْتُ أَهَابَهُ، فَنَزَلَ يَوْمًا

مَنْزِلًا فَدَخَلَ الْأَرَاكَ، فَلَمَّا خَرَجَ

سَأَلْتُهُ فَقَالَ: عَائِشَةُ وَحَفْصَةُ، ثُمَّ

قَالَ: كُنَّا فِي الْجَاهِلِيَّةِ لَا نَعُدُّ النِّسَاءَ

شَيْئًا، فَلَمَّا جَاءَ الْإِسْلَامُ وَذَكَرَهُنَّ

اللَّهُ، رَأَيْنَا لَهُنَّ بِذَلِكَ عَلَيْنَا حَقًّا، مِنْ

غَيْرِ أَنْ نُدْخِلَهُنَّ فِي شَيْءٍ مِنْ أُمُورِنَا.

وَكَانَ بَيْنِي وَبَيْنَ امْرَأَتِي كَلَامٌ

فَاغْلَطْتُ لِي، فَقُلْتُ لَهَا: وَإِنَّكَ

لَهُنَاكِ، قَالَتْ: تَقُولُ هَذَا لِي وَابْنُكَ

تُؤَذِّي رَسُولَ اللَّهِ ﷺ؟ فَأْتَيْتُ حَفْصَةَ

فَقُلْتُ لَهَا: إِنِّي أُحَذِّرُكَ أَنْ تَعْصِيَ اللَّهَ

وَرَسُولَهُ، وَتَقْدَمْتُ إِلَيْهَا فِي أَذَاهُ،

فَأْتَيْتُ أُمَّ سَلَمَةَ فَقُلْتُ لَهَا، فَقَالَتْ:

أَعْجَبَ مِنْكَ يَا عُمَرُ، قَدْ دَخَلْتَ فِي

أُمُورِنَا، فَلَمْ يَبْقَ إِلَّا أَنْ تَدْخُلَ بَيْنَ

رَسُولِ اللَّهِ ﷺ وَأَزْوَاجِهِ: فَرَدَدْتُ.

وَكَانَ رَجُلٌ مِنَ الْأَنْصَارِ إِذَا غَابَ عَنْ

رَسُولِ اللَّهِ ﷺ وَشَهِدْتُهُ، أَتَيْتُهُ بِمَا

يَكُونُ، وَإِذَا غِبْتُ عَنْ رَسُولِ اللَّهِ ﷺ

came and said, 'A great event has happened!' I asked him, 'What is it? Has the *Ghassānī* (king) come?' He said, 'Greater than that! Allāh's Messenger ﷺ has divorced his wives!' I went to them and found all of them weeping in their dwellings, and the Prophet ﷺ had ascended to an upper room of his. At the door of the room there was a slave to whom I went and said, "Ask the permission for me to enter. He admitted me and I entered to see the Prophet ﷺ lying on a mat that had left its imprint on his side. Under his head there was a leather pillow stuffed with palm fibres. Behold! There were some hides hanging there and some grass for tanning. Then I mentioned what I had said to *Hafsa* and *Umm Salama* and what reply *Umm Salama* had given me. Allāh's Messenger ﷺ smiled and stayed there for twenty nine days and then came down."

(See *Hadīth* No.2468, Vol.3 for details)

وَشَهِدَ، أَنَا نِي بِمَا يَكُونُ مِنْ رَسُولِ اللَّهِ ﷺ. وَكَانَ مِنْ حَوْلِ رَسُولِ اللَّهِ ﷺ قَدْ اسْتَقَامَ لَهُ، فَلَمْ يَبْقَ إِلَّا مَلِكُ عَسَانَ بِالشَّامِ، كُنَّا نَخَافُ أَنْ يَأْتِيَنَا، فَمَا شَعَرْتُ إِلَّا بِالْأَنْصَارِيِّ وَهُوَ يَقُولُ: إِنَّهُ قَدْ حَدَثَ أَمْرٌ، قُلْتُ لَهُ: وَمَا هُوَ؟ أَجَاءَ الْعَسَانِيُّ؟ قَالَ: أَعْظَمُ مِنْ ذَلِكَ، طَلَّقَ رَسُولُ اللَّهِ ﷺ نِسَاءَهُ. فَجِئْتُ فَإِذَا الْبُكَاءُ مِنْ حُجْرِهِمْ كُلِّهِمْ، وَإِذَا النَّبِيُّ ﷺ قَدْ صَعِدَ فِي مَشْرُوبَةٍ لَهُ، وَعَلَى بَابِ الْمَشْرُوبَةِ وَصِيفٌ، فَأَتَيْتُهُ فَقُلْتُ: اسْتَأْذِنْ لِي، فَأَذِنَ لِي، فَدَخَلْتُ فَإِذَا النَّبِيُّ ﷺ عَلَى حَصِيرٍ قَدْ أَثَرُ فِي جَنْبِهِ، وَتَحْتَ رَأْسِهِ مِرْقَعةٌ مِنْ أَدَمٍ حَشَوْهَا لَيْفٌ، وَإِذَا أُهْبٌ مُعَلَّقةٌ وَقَرْطٌ. فَذَكَرْتُ الَّذِي قُلْتُ لِحَفْصَةَ وَأُمِّ سَلَمَةَ وَالَّذِي رَدَّتْ عَلَيَّ أُمِّ سَلَمَةَ، فَضَجَّكَ رَسُولُ اللَّهِ ﷺ، فَلَبِثْتُ تِسْعًا وَعِشْرِينَ لَيْلَةً ثُمَّ نَزَلَ.

[راجع: ٨٩]

5844. Narrated *Umm Salama* رَضِيَ اللَّهُ عَنْهَا: One night the Prophet ﷺ woke up saying: "Lā ilāha illallāh (None has the right to be worshipped but Allāh)! How many *Fitan* (trials and afflictions) have been sent down tonight, and how many treasures have been sent down (disclosed)! Who will go and wake up [for *Ṣalāt* (prayers)] the lady dwellers of these rooms? Many well-dressed (people) in this world, will be naked on the Day of Resurrection."

٥٨٤٤ - حَدَّثَنِي عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ: حَدَّثَنَا هِشَامٌ: أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ قَالَ: أَخْبَرْتَنِي هِنْدُ بِنْتُ الْحَارِثِ، عَنْ أُمِّ سَلَمَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: اسْتَيْقَظَ النَّبِيُّ ﷺ مِنَ اللَّيْلِ وَهُوَ يَقُولُ: «لَا إِلَهَ إِلَّا اللَّهُ، مَاذَا أُنْزِلَ اللَّيْلَةَ مِنَ الْقِتْرِ؟! مَاذَا

أُنْزِلَ مِنَ الْخَزَائِنِ! مَنْ يُوقِظُ
صَوَاحِبَ الْحُجُرَاتِ؟ كَمْ مِنْ كَاسِيَةٍ
فِي الدُّنْيَا عَارِيَّةٌ يَوْمَ الْقِيَامَةِ؟.

[راجع: ١١٥]

قَالَ الرَّهْرِي: وَكَانَتْ هُنْدُ لَهَا
أَزْرَارٌ فِي كُمَيْهَا بَيْنَ أَصَابِعِهَا.

(٣٢) بَابُ مَا يُدْعَى لِمَنْ لَبَسَ ثَوْبًا
جَدِيدًا

(32) CHAPTER. What to invoke for the one
who has worn a new garment.

5845. Narrated Umm Khālid bint Khālid :
Some clothes were presented to Allāh's
Messenger ﷺ as a gift along with a black
Khamīṣa. The Prophet ﷺ asked (his
Companions), "To whom do you suggest
we give this Khamīṣa?" The people kept
quiet. Then he said, "Bring me Umm
Khālid." So I was brought to him and he
dressed me with it with his own hands and
said twice, "May you live so long that you will
wear out many garments." He then started
looking at the embroidery of that Khamīṣa
and said, "O Umm Khālid! This is Sanā!"
(Sanā in Ethiopian language means
beautiful).

Ishāq, a subnarrator, said: A woman of
my family had told me that she had seen that
Khamīṣa over Umm Khālid. (See H. 3071)

٥٨٤٥ - حَدَّثَنَا أَبُو الْوَلِيدِ:
حَدَّثَنَا إِسْحَاقُ بْنُ سَعِيدِ بْنِ عَمْرٍو بْنِ
سَعِيدِ بْنِ الْعَاصِ قَالَ: حَدَّثَنِي أَبِي
قَالَ: حَدَّثَنِي أُمُّ خَالِدِ بْنِتُ خَالِدِ
قَالَتْ: أَتَى رَسُولُ اللَّهِ ﷺ بِيَابَ فِيهَا
خَمِيصَةٌ سَوْدَاءُ فَقَالَ: «مَنْ تَرَوْنَ
نَكُسُوهَا هَذِهِ الْخَمِيصَةُ؟» فَأَسْكَتْ
الْقَوْمُ، فَقَالَ: «أَتُونِي بِأَمِّ خَالِدٍ»،
فَأَتَى بِي النَّبِيُّ ﷺ فَأَلْبَسْنِيهَا بِيَدِهِ
وَقَالَ: «أُبْلِي وَأُخْلِقِي»، مَرَّتَيْنِ.
فَجَعَلَ يَنْظُرُ إِلَى عِلْمِ الْخَمِيصَةِ،
وَيُشِيرُ بِيَدِهِ إِلَيَّ وَيَقُولُ: «يَا أُمَّ خَالِدٍ،
هَذَا سَنَاءٌ». وَالسَّنَاءُ بِلِسَانِ الْحَبَشِيَّةِ:
الْحُسْنُ.

قَالَ إِسْحَاقُ: حَدَّثَنِي امْرَأَةٌ مِنْ
أَهْلِي أَنَّهَا رَأَتْهُ عَلَى أُمِّ خَالِدٍ.

[راجع: ٣٠٧١]

(33) CHAPTER. Men are forbidden to use
saffron.

5846. Narrated Anas رَضِيَ اللَّهُ عَنْهُ: The
Prophet ﷺ forbade men to use saffron.

(٣٣) بَابُ النَّهْيِ عَنِ التَّرَعُّفِ لِلرِّجَالِ

٥٨٤٦ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا

عَبْدُ الْوَارِثِ، عَنْ عَبْدِ الْعَزِيزِ، عَنْ
أَنْسٍ قَالَ: نَهَى النَّبِيُّ ﷺ أَنْ يَتَزَعْفَرَ
الرَّجُلُ.

(34) CHAPTER. The garment dyed with saffron.

(٣٤) بَابُ الثَّوْبِ الْمُرْغَفَرِ

5847. Narrated Ibn 'Umar رَضِيَ اللَّهُ عَنْهُمَا: The Prophet ﷺ forbade a *Muhrim* to wear clothes dyed with *Wars* or saffron.

٥٨٤٧ - حَدَّثَنَا أَبُو نَعِيمٍ: حَدَّثَنَا
سُفْيَانُ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنْ
ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: نَهَى
النَّبِيُّ ﷺ أَنْ يَلْبَسَ الْمُحْرِمُ ثَوْبًا
مَضْبُوعًا بِوَرَسٍ أَوْ بِزَعْفَرَانٍ.

[راجع: ١٣٤]

(35) CHAPTER. The red garment.

(٣٥) بَابُ الثَّوْبِ الْأَحْمَرِ

5848. Narrated Al-Barā' رَضِيَ اللَّهُ عَنْهُ: The Prophet ﷺ was of a modest height. I saw him wearing a red suit, and I did not see anything better than him.

٥٨٤٨ - حَدَّثَنَا أَبُو الْوَلِيدِ:
حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي إِسْحَاقَ: سَمِعَ
الْبَرَاءَ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: كَانَ النَّبِيُّ
ﷺ مَرْبُوعًا، وَقَدْ رَأَيْتُهُ فِي حُلَّةٍ
حُمْرَاءَ، مَا رَأَيْتُ شَيْئًا أَحْسَنَ مِنْهُ.

[راجع: ٣٥٥١]

(36) CHAPTER. The red *Mithara*. (a kind of silk-cushions)

(٣٦) بَابُ الْمِثْرَةِ الْحُمْرَاءِ

5849. Narrated Al-Barā' رَضِيَ اللَّهُ عَنْهُ: The Prophet ﷺ ordered us to observe seven things: To visit the sick; follow funeral processions; say 'May Allāh bestow His Mercy on you,' to the sneezer if he says 'Praise be to Allāh!.' He forbade us to wear silk, *Dibāj*, *Qassiy* and *Istabraq* (various kinds of silken clothes); or to use red *Mayāthir* (silk-cushions). (See *Hadīth* No.6253)

٥٨٤٩ - حَدَّثَنَا قَبِيصَةُ: حَدَّثَنَا
سُفْيَانُ، عَنْ أَشْعَثَ، عَنْ مُعَاوِيَةَ بْنِ
سُوَيْدٍ بْنِ مِقْرَنٍ، عَنْ الْبَرَاءِ رَضِيَ اللَّهُ
عَنْهُ قَالَ: أَمَرَنَا النَّبِيُّ ﷺ بِسَبْعِ عِمَادَةٍ
الْمَرِيضِ، وَاتِّبَاعِ الْجَنَائِزِ، وَتَشْمِيتِ
الْعَاطِسِ. وَنَهَانَا عَنْ لُبْسِ الْحَرِيرِ،
وَالْدِيْبَاجِ، وَالْقَسِيِّ، وَالْإِسْتَبْرَقِ،
وَمِثَاثِ الْحُمْرِ. [راجع: ١٢٣٩]

(37) CHAPTER. The *Sibtiya* (shoes made of tanned leather) and other shoes⁽¹⁾

(٣٧) بَابُ النِّعَالِ السَّبْتِيَّةِ وَغَيْرِهَا

5850. Narrated Sa'id Abū Maslama: I asked Anas (bin Mālik), "Did the Prophet ﷺ use to offer the *Ṣalāt* (prayers) while wearing his shoes?" He said, "Yes."

٥٨٥٠ - حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ: حَدَّثَنَا حَمَّادٌ، عَنْ سَعِيدِ أَبِي مَسْلَمَةَ قَالَ: سَأَلْتُ أَنَسًا: أَكَانَ النَّبِيُّ ﷺ يُصَلِّي فِي نَعْلَيْهِ؟ قَالَ: نَعَمْ. [راجع: ٣٨٦]

5851. Narrated Sa'id Al-Maqburi: 'Ubaid bin Juraij said to 'Abdullāh bin 'Umar, "I see you doing four things which are not done by your friends." Ibn 'Umar said, "What are they, O Ibn Juraij?" He said: "I see that you do not touch except the two Yemenite corners of the Ka'bah (while performing the *Tawāf*): and I see you wearing the *Sibtiya* shoes; and I see you dyeing (your hair) with *Ṣufra*; and I see that when you are in Makkah, the people assume the state of *Ihrām* on seeing the crescent (on the first day of *Dhul-Hijja*) while you do not assume the state of *Ihrām* till the Day of *Tarwīya* (8th *Dhul-Hijja*)." 'Abdullāh bin 'Umar said to him, "As for the corners of the Ka'bah, I have not seen Allāh's Messenger ﷺ touching except the two Yemenite corners. As for the *Sibtiya* shoes, I saw Allāh's Messenger ﷺ wearing leather shoes that had no hair, and he used to perform the ablution while wearing them. Therefore, I like to wear such shoes. As regards dyeing with *Ṣufra*, I saw Allāh's Messenger ﷺ dyeing his hair with it, so I like to dye (my hair) with it. As regards the crescent (of *Dhul-Hijja*), I have not seen Allāh's Messenger ﷺ assuming the state of *Ihrām* till his she-camel set out."

٥٨٥١ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ سَعِيدِ الْمَقْبُرِيِّ، عَنْ عُبَيْدِ بْنِ جُرَيْجٍ: أَنَّهُ قَالَ لِعُبَيْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: رَأَيْتُكَ تَضَعُ أَرْبَعًا لَمْ أَرِ أَحَدًا مِنْ أَصْحَابِكَ يَضَعُهَا، قَالَ: مَا هِيَ يَا ابْنَ جُرَيْجٍ؟ قَالَ: رَأَيْتُكَ لَا تَمَسُّ مِنَ الْأَرْكَانِ إِلَّا الْيَمَانَيْنِ، وَرَأَيْتُكَ تَلْبَسُ النِّعَالَ السَّبْتِيَّةَ، وَرَأَيْتُكَ تَضَعُ بِالْصُّفْرَةِ، وَرَأَيْتُكَ إِذَا كُنْتَ بِمَكَّةَ أَهْلَ النَّاسِ إِذَا رَأَوْا الْهَلَالَ، وَلَمْ تَهَلِّ أَنْتَ حَتَّى كَانَ يَوْمُ التَّرْوِيَةِ. فَقَالَ لَهُ عَبْدُ اللَّهِ بْنُ عُمَرَ: أَمَّا الْأَرْكَانُ: فَإِنِّي لَمْ أَرِ رَسُولَ اللَّهِ ﷺ يَمَسُّ إِلَّا الْيَمَانَيْنِ. وَأَمَّا النِّعَالُ السَّبْتِيَّةُ فَإِنِّي رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَلْبَسُ النِّعَالَ الَّتِي لَيْسَ فِيهَا شَعْرٌ وَيَتَوَضَّأُ فِيهَا، فَأَنَا أَحِبُّ أَنْ أَلْبَسَهَا. وَأَمَّا الصُّفْرَةُ: فَإِنِّي رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَضَعُ بِهَا، فَأَنَا أَحِبُّ أَنْ أَضَعُ

(1) (Chap. 37) Shoes made of tanned leather from which hair is removed.

بِهَا. وَأَمَّا الْإِهْلَالُ: فَإِنِّي لَمْ أَرِ
رَسُولَ اللَّهِ ﷺ يُهْلُ حَتَّى تَنْبَعِثَ بِهِ
رَاحِلَتُهُ. [راجع: ١٦٦]

5852. Narrated Ibn 'Umar رَضِيَ اللَّهُ عَنْهُمَا: Allāh's Messenger ﷺ forbade that a *Muḥrim* should wear clothes dyed with Saffron or Wars, and said, "Whoever has no shoes can put on *Khuff* after cutting it below the ankles."

٥٨٥٢ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ
يُوسُفَ: أَخْبَرَنَا مَالُكٌ، عَنْ عَبْدِ اللَّهِ
بِ بْنِ دِينَارٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ
اللَّهُ عَنْهُمَا قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ
أَنْ يَلْبَسَ الْمُحْرِمُ ثَوْبًا مَضْبُوعًا
بَزَعْفَرَانٍ أَوْ وَرْسٍ، وَقَالَ: «مَنْ لَمْ
يَجِدْ نَعْلَيْنِ فَلْيَلْبَسْ خُفَّيْنِ، وَلْيَقْطَعْهُمَا
أَسْفَلَ مِنَ الْكَعْبَيْنِ». [راجع: ١٣٤]

5853. Narrated Ibn 'Abbās رَضِيَ اللَّهُ عَنْهُمَا: The Prophet ﷺ said, "Whoever has no *Izār* (waistsheet), can wear trousers; and whoever has no sandals, can wear *Khuff*." (but cut them short below the ankles).

٥٨٥٣ - حَدَّثَنَا مُحَمَّدُ بْنُ
يُوسُفَ: حَدَّثَنَا سُفْيَانُ، عَنْ عَمْرِو بْنِ
دِينَارٍ، عَنْ جَابِرِ بْنِ زَيْدٍ، عَنْ ابْنِ
عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ
النَّبِيُّ ﷺ: «مَنْ لَمْ يَكُنْ لَهُ إِزَارٌ
فَلْيَلْبَسِ السَّرَاوِيلَ، وَمَنْ لَمْ يَكُنْ لَهُ
نَعْلَانِ فَلْيَلْبَسْ خُفَّيْنِ». [راجع: ١٧٤٠]

(38) CHAPTER. While putting on the shoes, one should start with the right foot.

(٣٨) بَابُ: يَبْدَأُ بِالنَّعْلِ الْيُمْنَى

5854. Narrated 'Āishah رَضِيَ اللَّهُ عَنْهَا: The Prophet ﷺ used to like starting from the right in performing ablution, combing his hair and putting on his shoes.

٥٨٥٤ - حَدَّثَنَا حَجَّاجُ بْنُ
مِنْهَالٍ: حَدَّثَنَا شُعْبَةُ قَالَ: أَخْبَرَنِي
أَشْعَثُ بْنُ سُلَيْمٍ: سَمِعْتُ أَبِي يُحَدِّثُ
عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ
عَنْهَا قَالَتْ: كَانَ النَّبِيُّ ﷺ يُحِبُّ
الَّتِيْمَنَ فِي طُهُورِهِ، وَتَرْجُلِهِ، وَتَنَعُّلِهِ.

[راجع: ١٦٨]

(39) CHAPTER. Do not walk wearing one shoe only.

(٣٩) بَابُ: لَا يَمْشِي فِي نَعْلٍ وَاحِدَةٍ

5855. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "None of you should walk, wearing one shoe only; he should either put on both shoes or wear no shoes whatsoever."

(40) CHAPTER. One should take off the left shoe first.

5856. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "If you want to put on your shoes, put on the right shoe first; and if you want to take them off, take off the left one first. Let the right shoe be the first to be put on and the last to be taken off."

(41) CHAPTER. Two straps in a sandal; and whoever thinks that it is permissible to use one strap.

5857. Narrated Anas رَضِيَ اللهُ عَنْهُ: The sandal of the Prophet ﷺ had two straps.

5858. Narrated 'Isā bin Ṭahmān: Anas bin Mālik brought out for us, two sandals having two straps. Thābit Al-Banānī said, "These were the sandals of the Prophet ﷺ."

(42) CHAPTER. The red tent of leather.

٥٨٥٥ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا يَمْشِي أَحَدُكُمْ فِي نَعْلٍ وَاحِدَةٍ، أَوْ لِيُخَفِّهَمَا جَمِيعًا».

(٤٠) بَابُ: يَنْزِعُ نَعْلَهُ الْبُسْرَى

٥٨٥٦ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا انْتَعَلَ أَحَدُكُمْ فَلْيَبْدَأْ بِالْيَمِينِ، وَإِذَا انْتَزَعَ فَلْيَبْدَأْ بِالشَّمَالِ، لِتَكُنِ الْيُمْنَى أَوَّلَهُمَا تُنْعَلُ وَآخِرَهُمَا تُنْزَعُ».

(٤١) بَابُ قِيَالَانٍ فِي نَعْلٍ، وَمَنْ رَأَى قِيَالًا وَاحِدًا وَاسِعًا

٥٨٥٧ - حَدَّثَنَا حَجَّاجُ بْنُ مِنْهَالٍ: حَدَّثَنَا هَمَّامٌ، عَنْ قَتَادَةَ: حَدَّثَنَا أَنَسُ بْنُ رَضِيَ اللَّهُ عَنْهُ: أَنَّ نَعْلِي النَّبِيِّ ﷺ كَانَ لَهُمَا قِيَالَانِ. [انظر:

[٥٨٥٨

٥٨٥٨ - حَدَّثَنِي مُحَمَّدٌ: أَخْبَرَنَا عَبْدُ اللَّهِ: أَخْبَرَنَا عِيسَى بْنُ طَهْمَانَ قَالَ: أَخْرَجَ إِلَيْنَا أَنَسُ بْنُ مَالِكٍ نَعْلَيْنِ لَهُمَا قِيَالَانِ، فَقَالَ ثَابِتُ الْبَنَانِيُّ: هَذِهِ نَعْلُ النَّبِيِّ ﷺ. [راجع: ٥٨٥٧]

(٤٢) بَابُ الْقَبَةِ الْحَمْرَاءِ مِنْ أَدَمَ

5859. Narrated Abū Juhaifa رَضِيَ اللهُ عَنْهُ: I came to the Prophet ﷺ while he was inside a red leather tent and I saw Bilāl taking the remaining water of the ablution of the Prophet ﷺ, and the people were taking of that water and rubbing it on their faces; and whoever could not get anything of it, would share the moisture of the hand of his companion (and then rub it on his face).

5860. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ called for the *Anṣār* and gathered them in a leather tent.

(43) CHAPTER. To sit on a Ḥaṣīr (a mat made of leaves of date-palms) or similar thing.

5861. Narrated 'Aishah رَضِيَ اللهُ عَنْهَا: The Prophet ﷺ used to construct a room with a *Ḥaṣīr* at night in order to offer the *Ṣalāt* (prayer) therein, and during the day he used to spread it out and sit on it. The people started coming to the Prophet ﷺ at night to offer the *Ṣalāt* (prayer) behind him. When their number increased, the Prophet ﷺ faced them and said, "O people! Take upon yourselves only those good deeds which are within your ability, for Allāh does not get tired (of giving reward till you get tired, and the most beloved deeds to Allāh are the most regular and the constant ones even

٥٨٥٩ - حَدَّثَنَا مُحَمَّدُ بْنُ عَرُورَةَ قَالَ: حَدَّثَنِي عُمَرُ بْنُ أَبِي زَائِدَةَ، عَنْ عَوْنِ بْنِ أَبِي جُحَيْفَةَ، عَنْ أَبِيهِ قَالَ: أَتَيْتُ النَّبِيَّ ﷺ وَهُوَ فِي قُبَّةٍ حُمْرَاءَ مِنْ أَدَمَ، وَرَأَيْتُ بِلَالًا أَخَذَ وَضُوءَ النَّبِيِّ ﷺ وَالنَّاسُ يَتَتَدَرُونَ الْوَضُوءَ، فَمَنْ أَصَابَ مِنْهُ شَيْئًا تَمَسَّحَ بِهِ، وَمَنْ لَمْ يُصِبْ مِنْهُ شَيْئًا أَخَذَ مِنْ بَلَلِ يَدِ صَاحِبِهِ. [راجع: ١٨٧]

٥٨٦٠ - حَدَّثَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، أَخْبَرَنِي أَنَسُ بْنُ مَالِكٍ. ح، وَقَالَ اللَّيْثُ حَدَّثَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ قَالَ: أَخْبَرَنِي أَنَسُ بْنُ مَالِكٍ رَضِيَ اللهُ عَنْهُ قَالَ: أُرْسِلَ النَّبِيُّ ﷺ إِلَى الْأَنْصَارِ وَجَمَعَهُمْ فِي قُبَّةٍ مِنْ أَدَمَ. [راجع: ٣١٤٦]

(٤٣) بَابُ الْجُلُوسِ عَلَى الْحَصِيرِ وَنَحْوِهِ

٥٨٦١ - حَدَّثَنِي مُحَمَّدُ بْنُ أَبِي بَكْرٍ: حَدَّثَنَا مُعْتَمِرٌ، عَنْ عُبَيْدِ اللهِ، عَنْ سَعِيدٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا: أَنَّ النَّبِيَّ ﷺ كَانَ يَخْتَجِرُ حَصِيرًا بِاللَّيْلِ فَيُصَلِّي، وَيَبْسُطُهُ بِالنَّهَارِ فَيَجْلِسُ عَلَيْهِ. فَجَعَلَ النَّاسُ يَتَوْبُونَ إِلَى النَّبِيِّ ﷺ فَيُصَلُّونَ بِصَلَاتِهِ حَتَّى كَثُرُوا، فَأَقْبَلَ فَقَالَ: «يَا أَيُّهَا النَّاسُ،

though they were few.”

(44) CHAPTER. Garments having gold buttons.

5862. Narrated Al-Miswar bin Makhrama: My father, Makhrama said to me, “I have come to know that some cloaks have come to the Prophet ﷺ and he is distributing them. So O my son! take me to him.” We went to the Prophet ﷺ and found him in the house. My father said to me, “O my son! Call the Prophet ﷺ for me.” I found it hard to do so, so I said surprisingly, “Shall I call Allāh's Messenger ﷺ for you?” My father said, “O my son! He is not a tyrant.” So I called him and he came out wearing a *Dibāj* cloak⁽¹⁾ having gold buttons, and said, “O Makhrama! I kept this for you.” The Prophet ﷺ then gave it to him.

(45) CHAPTER. Gold rings.

5863. Narrated Al-Barā' bin 'Āzib رضي الله عنه: The Prophet ﷺ forbade us to use seven things: He forbade using gold rings, silk, *Istabraq*, *Dibāj*, red *Mayāthir*, *Al-Qassiy*,⁽²⁾ and silver utensils. He ordered us to do seven other things. To pay a visit to the sick; to follow funeral processions; to say “May Allāh be Merciful to you” to a sneezer if he

خُذُوا مِنَ الْأَعْمَالِ مَا تُطِيقُونَ، فَإِنَّ اللَّهَ لَا يَمَلُّ حَتَّى تَمَلُّوا، وَإِنْ أَحَبَّ الْأَعْمَالِ إِلَى اللَّهِ مَا دَامَ وَإِنْ قَلَّ.”

[راجع: ٧٢٩]

(٤٤) بَابُ الْمُرَرِّ بِالذَّهَبِ

٥٨٦٢ - وَقَالَ اللَّيْثُ: حَدَّثَنِي ابْنُ أَبِي مُلَيْكَةَ، عَنِ الْمِسْوَرِ بْنِ مَخْرَمَةَ أَنَّ أَبَاهُ مَخْرَمَةَ قَالَ لَهُ: يَا بَنِيَّ إِنَّهُ بَلَّغَنِي أَنَّ النَّبِيَّ ﷺ قَدِمَتْ عَلَيْهِ أَقْبِيَّةٌ فَهُوَ يَشْسِمُهَا، فَادْهَبْ بِنَا إِلَيْهِ، فَذَهَبْنَا، فَوَجَدْنَا النَّبِيَّ ﷺ فِي مَنْزِلِهِ فَقَالَ لِي: يَا بَنِيَّ ادْعُ لِي النَّبِيَّ ﷺ فَأَعْظَمْتُ ذَلِكَ، فَقُلْتُ: ادْعُو لَكَ رَسُولَ اللَّهِ؟ فَقَالَ: يَا بَنِيَّ، إِنَّهُ لَيْسَ بِجَبَّارٍ، فَدَعَوْتُهُ فَخَرَجَ وَعَلَيْهِ قَبَاءٌ مِنْ دِيبَاجٍ مُرَرٍّ بِالذَّهَبِ، فَقَالَ: «يَا مَخْرَمَةَ، هَذَا خَبَائِثُ لَكَ». فَأَعْطَاهُ إِيَّاهُ. [راجع: ٢٥٩٩]

(٤٥) بَابُ خَوَاتِيمِ الذَّهَبِ

٥٨٦٣ - حَدَّثَنَا آدَمُ: حَدَّثَنَا شُعْبَةُ: حَدَّثَنَا أَشْعَثُ بْنُ سُلَيْمٍ قَالَ: سَمِعْتُ مُعَاوِيَةَ بْنَ سُؤَيْدٍ بْنَ مَقْرَنٍ قَالَ: سَمِعْتُ الْبَرَاءَ بْنَ عَازِبٍ رَضِيَ اللَّهُ عَنْهُمَا يَقُولُ: نَهَانَا النَّبِيُّ ﷺ عَنْ

(1) (H. 5862) That was either before the prohibition of the wearing of *Dibāj* or the Prophet ﷺ was just putting that cloak on his shoulders to show it to Makhrama.

(2) (H. 5863) *Istabraq* and *Dibāj* are two kinds of silk. *Mayāthir* are luxurious cushions. *Al-Qassiy* are garments decorated with silk and made in Qass, an Egyptian town.

says "Praise be to Allāh"; to return greetings; to accept invitations; to help others to fulfil their oaths; and to help the oppressed ones.

سَبَّحَ، نَهَى عَنْ خَاتَمِ الذَّهَبِ - أَوْ قَالَ: حَلَقَةَ الذَّهَبِ - وَعَنِ الْحَرِيرِ، وَالْإِسْتَبْرَقِ، وَالذَّبِجِ، وَالْمِثْرَةِ الْحَمْرَاءِ، وَالْقَسِيِّ، وَأَيَّةِ الْفِضَّةِ. وَأَمَرَنَا بِسَبْحِ: بَعِيَادَةِ الْمَرِيضِ، وَاتِّبَاعِ الْجَنَائِزِ، وَتَشْمِيتِ الْعَاطِسِ، وَرَدِّ السَّلَامِ، وَإِجَابَةِ الدَّاعِي، وَإِبْرَارِ الْمُقْسَمِ، وَنَصْرِ الْمَظْلُومِ. [راجع: ١٢٣٩]

5864. Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ: The Prophet ﷺ forbade the wearing of a gold ring.

٥٨٦٤ - حَدَّثَنِي مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا عُثْمَرُ: حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ، عَنِ النَّضْرِ بْنِ أَنَسٍ، عَنْ بَشِيرِ بْنِ نَهْيِكَ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ أَنَّهُ نَهَى عَنْ خَاتَمِ الذَّهَبِ. وَقَالَ عَمْرُو: أَخْبَرَنَا شُعْبَةُ، عَنْ قَتَادَةَ: سَمِعَ النَّضْرَ: سَمِعَ بَشِيرًا مِثْلَهُ.

5865. Narrated ‘Abdullāh رَضِيَ اللَّهُ عَنْهُ: Allāh’s Messenger ﷺ wore a gold ring and placed its stone towards the palm of his hand. The people also started wearing gold rings like it, but when the Prophet ﷺ saw them wearing such rings, he threw it away (that gold ring) and then took a ring made of silver (and wore it)."

٥٨٦٥ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى، عَنْ عُثَيْدِ اللَّهِ قَالَ: حَدَّثَنِي نَافِعٌ، عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ اتَّخَذَ خَاتَمًا مِنْ ذَهَبٍ وَجَعَلَ فِيهِ مِمَّا يَلِي كَفَّهُ، فَاتَّخَذَهُ النَّاسُ، فَرَمَى بِهِ، وَاتَّخَذَ خَاتَمًا مِنْ وَرَقٍ أَوْ فِضَّةٍ. [انظر: ٥٨٦٦، ٥٨٦٧،

٥٨٧٣، ٦٦٥١، ٧٢٩٨]

(46) CHAPTER. Silver rings.

(٤٦) بَابُ خَاتَمِ الْفِضَّةِ

5866. Narrated Ibn ‘Umar رَضِيَ اللَّهُ عَنْهُمَا: Allāh’s Messenger ﷺ wore a gold ring or a

٥٨٦٦ - حَدَّثَنَا يُوسُفُ بْنُ