

Chapter on the Khuff (Leather Socks) of Sayyidina Rasulallah Sallallahu 'Alayhi Wasallam

Sayyidina Rasulallah Sallallahu alaihe wasallam used different types of khuffs (leather socks). The etiquette of wearing a khuff is that the right one should be put on first. Before wearing the khuff the inside should be cleansed (dusted) out. The reason being that in the 'Mu'jizaat' (miracles), Tabrani has written a narration on the khuff in which Sayyidina Rasulallah Sallallahu alaihe wasallam once while in the jungle, had on one of his khuffs and as he began to put on the second one, a crow came and took away that khuff, flew in the sky and dropped it. A snake had entered that khuff. When the khuff fell, the snake got injured and came out. Sayyidina Rasulallah Sallallahu alaihe wasallam thanked Allah and made it an etiquette of the khuff, that the inside be cleaned out before putting them on. Imaam Tirmidhi quotes two hadith in this chapter.

(69) Hadith Number 1

Buraydah (radiallahu anhu.) says, "Najaashi sent two simple black colored as a gift to Sayyidina Rasulallah Sallallahu alaihe wasallam. He wore these and made masah over after performing wudu".

Commentary

Najaashi was the title of kings of Abyssinia, like sharif was the title of the rulers of Makkah. The name of this Najaashi was As-hamah, who later became a Muslim. The 'ulama have deduced from this hadith that it is permissible to accept a gift of a non-believer. Najaashi had not yet accepted Islaam at the time of sending the gift. The 'ulama have therefore summed up these in different ways.

(70) Hadith Number 2

Sayyidina Mughirah bin Shu'bah radiallahu anhu relates: "Dihyah Kalbi sent to Rasulallah Sayyidina Rasulallah Sallallahu alaihe wasallam as a gift to khuffs. In another narration it is stated that with the khuffs a jubbah (a long coat) was also sent. Rasulallah Sayyidina Rasulallah Sallallahu alaihe wasallam did not inquire if the skin was from slaughtered animals or not".

Commentary

The last sentence of this hadith strengthens madh-hab of the Hanafis that it is permissible to use a tanned skin of an animal whether it is slaughtered according to shari'ah or not. Some of the 'ulama differ on this question. It has been discussed in the books of fiqh (jurisprudence).