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## Shoes of the Messenger of Allaah

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allaah, the Most Merciful, the Bestower of Mercy

### Shoes of the Messenger of Allaah

**Shaykh Abdur-Razzaq al-Abbad said:**

‘...a person can wear what he wants from head covering, shirts, clothing and shoes as long as it has not been prohibited according to the Sharee'ah. Indeed, shoes which are worn in every time differ in their description and form, according to the customs of the people and their practices, so the foundation for all of these matters is permissibility until the presence of proof of prohibition of matters.’<sup>1</sup>

From Qatada who said: I asked Anas bin Maalik: ‘How was the footwear / shoes of the Messenger of Allaah -sallallaahu alayhi wa sallam?’

He replied: ‘They had two straps.’<sup>2</sup>

**Shaykh Abdur-Razzaq al-Abbad said:**

‘The straps which tie and are a guide between toes, which help in comfort for a person when he walks and keeps the shoe firmly on the foot.’<sup>3</sup>

Isa bin Tahmaan said:

‘Anas bin Maalik brought out to us shoes with no hair on the skin which had two straps.

Isa said: Thaabit afterwards narrated to me from Anas:

They were the shoes of the Prophet -sallallaahu alayhi wa sallam.’<sup>4</sup>

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<sup>1</sup> [Sharh Shamial an-Nabee p.97]

<sup>2</sup> [Collected by Tirmidhee, Aboo Dawood, Muslim, Nasaa'ee, Bukhaaree and Albaanee graded it Saheeh Mukhtasir ash-Shamail al-Muhammadeeyah p.53]

<sup>3</sup> [Sharh Shamial an-Nabee p. 97]

<sup>4</sup> [Collected by Bukhaaree, Ibn Maajah and Albaanee graded it Saheeh Mukhtasir ash-Shamail al-Muhammadeeyah p.53]

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[Shaykh Albaanee said: ‘This hadeeth shows that the noble Companion Anas bin Maalik would use the remnants of the Prophet -sallallaahu alayhi wa sallam– for blessings.’]<sup>5</sup>

### What remains of the Prophet’s Belongings

**Shaykh Abdur-Razzaq al-Abbad said:**

‘It has been mentioned from the Companions -Radhiallaahu anhum- that they used to guard these remnants, care for them and seek blessings from them. It has preceded that Umm Salamah mother of the believers -Radhiallaahu anha- used to have a container made of silver which had some hairs from the hair of the Messenger of Allaah -sallallaahu alayhi wa sallam and if a person was afflicted with evil eye, or suffered then they would send a container to her and she would stir hair into it and then the person would drink it and make Wudoo from it.’

Ibn Hajar said: ‘The meaning is that whoever suffered, then he would send a container to Umm Salamah. She would place in it those hairs, and wash them in it and return back the container, the owner of the container would drink from it, or wash from it seeking a cure with it, so that he could acquire its blessings.’<sup>6</sup>

Allaah designated His Prophet -sallallaahu alayhi wa sallam– in that He placed his body to be blessed. The Companions used to get blessings from his perspiration, with his saliva, his hair, with what remained of the water from his -sallallaahu alayhi wa sallam– Wudoo. All of these matters are affirmed in authentic Ahadeeth.

So, seeking blessings from the remnants of the Messenger of Allaah -sallallaahu alayhi wa sallam- is an established matter. This has been narrated about the Companions -Radhiallaahu anhum- and those followed them in goodness. Its ruling remains legislated, so it is not limited to only the Companions and those who followed them seeking blessings from the remnants.

However, the question is, are there any remnants of our Messenger -sallallaahu alayhi wa sallam– present in our time, whereby we have complete certainty and sure resolve that it is the hair of the Prophet -sallallaahu alayhi wa sallam– or his shoes etc?

As for the remnants which are his Ahadeeth -sallallaahu alayhi wa sallam– and his Sunnah, his behaviour, his manners and his dealings then these have been preserved in the books of the Sunnah with authentically established Asaneed (chains).

However, as for what is connected to his remnants, like hair, shoes, stick etc. Are there any of these things found in our time? The answer comprises of a few points:

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<sup>5</sup> [Mukhtasir ash-Shamail al-Muhammadeeyah p.53]

<sup>6</sup> [Fath al-Baaree 10/353]

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**The first point:** What the Prophet -sallallaahu alayhi wa sallam– left of remnants was very little. What shows this is what Bukhaaree narrated: from Amr bin al-Haarith -Radhiallaahu anhu- that he said: ‘The Messenger of Allaah -sallallaahu alayhi wa sallam- did not leave Dirham at the time of his death, or a Dinar, not a slave, or a slave girl, nor anything else except a white pony, his weapons and some land which he left as charity.’

**The second point:** indeed, a lot of these remnants were exposed to being lost over time. Due to different reasons and from them are Fitn which occurred between the Muslims. It appears in Bukhaaree and Muslim from Ibn Umar -Radhiallaahu anhu- who said:

‘The Messenger of Allaah -sallallaahu alayhi wa sallam– took a ring made of silver and it was in his possession, then in the possession of Aboo Bakr and Umar, then in the hands of Uthmaan until it fell into the Well of Arees. Its ascription was Muhammad Messenger of Allaah.’<sup>7</sup>

From the reasons why, these remnants were lost is, due to the bequest of some of the Companions -Radhiallaahu anhum- that they be buried with what they had from the remnants of the Prophet -sallallaahu alayhi wa sallam. It has been mentioned by Sahl bin Sa’ad -Radhiallaahu anhum- that he advised with that.

Also, from the reasons why these remnants were lost is: wars, whoever researches books of history like ‘al-Bidayya wa Nihiyyah’ finds an indication to things that were lost, like the Burdah (shawl) and the Qatiffah (velvet clothing) which was lost towards the end of the Abbasid dynasty when the Tartars burnt them when they attacked Baghdad.

**The third point:** which is the most important of them regarding this subject – is the absence of doubtless evidence for them. A person needs doubtless evidence to affirm and confirm that such a remnant is actually a remnant from the Prophet -sallallaahu alayhi wa sallam. That is why more than one from the people of knowledge have said, ‘Indeed it is not possible to completely affirm that these are the remnants in this time, because there is no doubtless proof to affirm that. It is not allowed for a person to seek blessings with a thing except if he has complete certainty that this thing is from the remnants of the Prophet -sallallaahu alayhi wa sallam. As for mere claims, guesses and speculation, then this is not relied upon in this subject nor is it acceptable, because this status is a dangerous one.

In addition to this subject there are some people who are excessive regarding this subject with types of exaggeration and foolishness which affects the Aqeedah to a great length.’

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<sup>7</sup> [Collected by Bukhaaree, Nasaa'ee, Aboo Dawood & Albaanee graded it Saheeh in [Mukhtasir ash-Shamail al-Muhammadeeyah p.59]

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Shaykh Abdur-Razzaq al-Abbad continues:

‘What is also regretful is the picture which has been widely distributed on some sites which claim that it is a picture of the shoe of the Prophet -sallallaahu alayhi wa sallam, so some of the people seek blessings from it, even though it has not been affirmed with an authentic chain, if it is affirmed that it actually is the shoe, then this is only a picture and not the actual shoe to be used for seeking blessings.

This is why it is necessary for the Muslims not to take a chance and not to risk his Deen and his Aqeedah and not let some emotions carry him to enter into slippery areas for which the outcome is not praiseworthy.

Loving the Prophet -sallallaahu alayhi wa sallam– is a crown on the heads of the people of 'Eemaan and it is a medal in their hearts which is priceless and cannot be debatable. The status of the Prophet -sallallaahu alayhi wa sallam– is great, loving him is given precedence over one’s own-self and what he values, his father, his family and all of the people. However, the Prophet -sallallaahu alayhi wa sallam– warned the Ummah severely from exaggeration and over stepping the bounds. From Aeysha -Radhiallaahu anha- that the Prophet -sallallaahu alayhi wa sallam– said: **‘He who does an act which we have not commanded, will have it rejected.’**<sup>8</sup>

In another wording: ‘Whoever innovates something in this matter of ours that which is not of it, then it will be rejected.’<sup>9</sup>

There are many Ahadeeth from the Prophet -sallAllaahu alayhi wa sallam.

It is necessary for the Muslims to adhere his self to the Sunnah and apply its principles to himself and to warn against extremism and excessiveness and innovation in the Deen of Allaah the Blessed and the Most-High.

A point to note, seeking blessings from remnants is specific to the remnants of the Prophet -sallallaahu alayhi wa sallam. Blessings are not sought from the remnants of anyone else, no matter who he is. This is why it is has not ever been conveyed from anyone of the Companions that he sought blessings from the remnants of Aboo Bakr, or Umar, or Uthmaan or Ali. There is no-one in the Ummah better than them -Radhiallaahu anhum- after the Prophet -sallallaahu alayhi wa sallam.’<sup>10</sup>

### Leather shoes

From Ubayd bin Jurayj that he said to Ibn Umar: ‘I see that you are wearing tanned leather shoes.’

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<sup>8</sup> [Collected by Muslim]

<sup>9</sup> [Collected by Bukhaaree and Muslim]

<sup>10</sup> [Sharh Shamial an-Nabee p. 103-106]

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Ibn Umar said:

‘Indeed, I saw the Messenger of Allaah -sallallaahu alayhi wa sallam– wearing shoes which did not have hair upon them and he made Wudoo whilst wearing them, therefore, I love wearing them.’<sup>11</sup>

**[made Wudoo whilst wearing them]**

**Shaykh Abdur-Razzaq al-Abbad said:**

‘that it was possible he -sallallaahu alayhi wa sallam– made Wudoo whilst wearing them and did not remove them, or that he made Wudoo then put them on and his feet were still wet from the effects of the Wudoo.’<sup>12</sup>

**[I love wearing them]**

**Shaykh Abdur-Razzaq al-Abbad said:**

‘Abdullaah bin Umar –Radi Allaahu anhu– loved to wear tanned leather shoes because he saw the Prophet -sallallaahu alayhi wa sallam– wearing them.’<sup>13</sup>

“ لا تمش في نعل واحدة “  
**‘Do not walk in one shoe.’<sup>14</sup>**

**Shaykh Abdur-Razzaq al-Abbad said:**

‘The great scholar Ibn Qayyim quoted in his book ‘Tuhfahtul Mawdood biAhkaam al-Mawlood’, from his Shaykh Ibn Taymeeyah -Rahimuhuaallaah anhuma- some great speech in affirming this issue [of not walking in one shoe] where he said:

‘The Messenger of Allaah prohibited shaving a part of the baby’s hair and leaving some. Our Shaykh said: ‘This is the perfect love that Allaah and His Messenger have for justice. Indeed, the Prophet –sallallaahu alayhi wa sallam– ordered with having justice even with a person’s own matters. So, he prohibited shaving some of the head and leaving some of the hair, because this is oppression of the head, whereby he leaves some of his head covered and some shaved. What is similar to this is that the Prophet –sallallaahu alayhi wa sallam– prohibited sitting half between the sunlight and the shade, since this is oppression of some

<sup>11</sup> [Collected by Bukhaaree, Nasaa’ee, Aboo Dawood, Ibn Maajah, Ahmad and Albaanee graded it Saheeh, Mukhtasir ash-Shamail al-Muhammadeeyah p.54]

<sup>12</sup> [Sharh Shamial an-Nabee p.99]

<sup>13</sup> [Sharh Shamial an-Nabee p. 99]

<sup>14</sup> Collected by Muslim, Ahmad and others.

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of a person's body. What is similar to this is a man walking in one shoe, he should either wear both or remove both.'

### Shaykh Abdur-Razzaq al-Abbad continued:

'It has been mentioned that Shaykh Ibn Baaz -Rahimuhullaah- was asked: 'What if one of the shoes was a little further away from me by one or two steps, can I walk towards it wearing one shoe?

The Shaykh answered: 'If it is possible for you to not oppose the Sunnah even by one-foot step then do not do so.'<sup>15</sup>

### From Jabir:

'The Prophet –sallallaahu alayhi wa sallam– prohibited that a man eats with his left hand or to walk in one shoe.'<sup>16</sup>

### Shaykh Abdur-Razzaq al-Abbad said:

'[A man] – 'It does not mean that this ruling is specific for men. Generally, men are mentioned in the Ahadeeth of the Messenger –sallallaahu alayhi wa sallam– because they are the ones usually being addressed, whereas the ruling includes men and women equally.

The prohibition of eating with the left includes the prohibition of drinking with it as well. It is not allowed to drink with the left just like it is not allowed to eat with the left.'<sup>17</sup>

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<sup>15</sup> [Sharh Shamial an-Nabee p. 101]

<sup>16</sup> [Muslim, Aboo Dawood, Nasaa'ee, Ahmad, Maalik, Mukhtasir ash-Shamail al-Muhammadeeyah p.55-56]

<sup>17</sup> [Sharh Shamial an-Nabee p. 101]