

08:53 Ummul Mu-mineen, Umme Salamah Radiyallahu 'anha relates

"Of all the clothing, Rasulallah Sallallahu 'Alayhi Wasallam preferred wearing the qamis (Thowb, kurtaa) the most".

Commentary.

The 'ulama have written different reasons for Sayidina Rasulallah Sallallahu 'Alayhi Wasallam preferring to wear a qamis (Thowb, kurtaa). Some say it is because it covers the body well and covers it better than a lungi etc. Some say because it is 'qumait' and besides it is less of a burden on the body, whereas a sheet has to be straightened every now and then. Some are of the opinion that it does not create pride in a person, as other clothing does. According to this humble servant the reason is because it covers the satr well, and the same time it is neat, whereas in some clothing there is less beauty, like the lungi, or it does not cover the satr well, like the top sheet. The eighth hadith in this chapter seems contrary to this hadith. It shall be compared and reconciled there.

08:54

Same as above hadith.

08:55 It has been reported from Umme Salamah Radhiyallahu 'Anha

"Rasulallah Sallallahu 'Alayhi Wasallam preferred wearing, from among all clothing, the qamis (thowb)".

Commentary.

Mulla 'Ali Qaari relates from Dimyaati that the qamis of Sayidina Rasulallah Sallallahu 'Alayhi Wasallam was made of cotton and was not very long, nor were the sleeves long. Bayjuri has written that Sayidina Rasulallah Sallallahu 'Alayhi Wasallam had only one qamis. It is reported from Sayyidatina 'Aayeshah Radhiyallahu 'Anha that: "Rasulallah Sallallahu 'Alayhi Wasallam did not leave any of the morning food for the evening, nor any of the evening food for the morning. He possessed only one each, of a lungi, qamis, sheet (body wrap), shoes or any other clothing. He did not have a pair of any of these".

Munaawi relates from Sayyidina Ibn 'Abbaas Radiyallahu 'anhu that, 'The qamis (thowb, kurtaa) of Sayyidina Rasulallah Sallallahu 'Alayhi Wasallam was not very long, nor were its sleeves long. In another hadith of Sayyidina Ibn 'Abbaas Radiyallahu 'anhu it is stated that the

qamis of Sayyidina Rasulallah Sallallahu 'Alayhi Wasallam was above the ankles. 'Allaamah Shaami says: 'It should reach halfway down the calf'.

08:56 Asmaa bint Yazeed Radhiyallahu 'Anha says

"The sleeve of Rasulallah Sallallahu 'Alayhi Wasallam's qamis reached to the wrists".

Commentary.

This narration apparently contradicts the one where it has been stated that the sleeves of the qamis of Sayyidina Rasulallah Sallallahu 'Alayhi Wasallam were a bit longer than the wrist. The 'ulama have summed up the difference in several ways. Firstly, that at different times it had different lengths. Secondly, that when the sleeves were creased they were above the wrists, and when they were smooth and straight they were over the wrists. Some are of the opinion that both are taken on estimation. In this case there is no difficulty. Maulana Khalil Ahmad Saahib has written in the 'Badhlul Majhud' that where it is mentioned till the wrists, it is taken to be the best and desirable. Where the sleeves are stated to be longer, it is considered permissible. 'Allaamah Jazari states that it is sunnah that the length of the qamis (kurtah) sleeves reach till the wrists, and that of a jubbah be a bit longer, but in no case should it be longer than the fingers.

08:57 Qurrah bin Ilyas Radiyallahu'Anhu relates

"I came with a group from the tribe of Muzeenah to make bay'ah (pay allegiance) to Rasulallah Sallallahu 'Alayhi Wasallam. The button loop of Rasulallah Sallallahu 'Alayhi Wasallam's qamis was open. I put my hand in the collar of Rasulallah Sallallahu 'Alayhi Wasallam's qamis to touch the Seal of Prophethood (to gain barakah)".

Commentary.

When he visited Sayyidina Rasulallah Sallallahu 'Alayhi Wasallam he found the collar of Sayyidina Rasulallah Sallallahu 'Alayhi Wasallam's qamis open. It is characteristic of one who loves, that every act of his beloved sinks into his heart. Sayyidina 'Urwah Radiyallahu'Anhu, who is a narrator of this says: "I have never seen Mu'aawiyah (bin Qurrah - Radiyallahu'Anhu) and his son button up their collars. Be it summer or winter, their collars were always open". Their love for Sayyidina Rasulallah Sallallahu 'Alayhi Wasallam has given us a glimpse of each and every act and deed of the beloved Rasul of Allah, Sallallahu 'Alayhi Wasallam. 'Jazahumullahu 'anna wa-'an saa-iril ummati ahsanal jazaa'.

08:58 Anas bin Maalik Radhiyallahu 'Anhu reports

"Rasulullah Sallallahu 'Alayhi Wasallam came out of his house with the assistance of Usaamah bin Zayd. At that time he was wrapped in a Yamaani printed sheet. Rasulallah Sallallahu 'Alayhi Wasallam came and led the Sahaabah in prayer".

Commentary.

'Daar Qutni' has stated that this incident took place when Sayyidina Rasulallah Sallallahu 'Alayhi Wasallam was ill. For this reason he was assisted by Sayyidina Usaamah bin Zayd Radhiyallahu 'Anhu. It is possible that it was the time of Sayyidina Rasulallah Sallallahu 'Alayhi Wasallam's illness before his death. This hadith will also be mentioned in the chapter on 'Sayyidina Rasulallah Sallallahu 'Alayhi Wasallam leaning on something'. Imaam Tirmidhi has written a surprising incident on the sanad (chain of narrators) of this hadith, from which we can gauge the intense love of the muhadditheen for the hadith, and their detachment from this unstable and materialistic world. Muhammad bin Al-Fadl says: "Yahya bin Mu'een (who is a great imaam and scholar of hadith - some 'ulama have said that he has written ten lakh - 100,000- ahaadith with his own hands) asked me as soon as I sat down (when visiting him), about this hadith. I started reciting it to him. He said: 'I desire you to read it out from your kitaab so that it may be more satisfying'" Muhammad bin Al-Fadl says: 'I stood up to go inside and fetch the kitaab. He caught me by my qamis and said: "First dictate it to me from memory, so that I may write it down. There is no surety of life and death. It is possible I may meet you or I may not meet you again. You may repeat it from the kitaab later'. Muhammad bin Al-Fadl says: 'I recited it to him from memory, then brought the kitaab and read it out again from the kitaab'. Allahu Akbar! He did not have that little assurance that either of them would live till he went inside to get a kitaab and return. His love for the hadith was such that he did not even like to wait till the kitaab was brought from inside the room.

08:59 Abu Sa'eed Khudari (R.A) says

"When Rasulallah (S.A.W) put on a new garment, he would in happiness mention that garment's name. For example, 'Allah Ta'aala gave me this qamis (thowb, kurtah), 'amaamah (turban) sheet, etc" Then recited this du'aa:

'Allahumma lakal hamdu kama kasauw-tanihi, as-aluka khayrahu wa-khayra ma-suni'a lahu wa-a'u- dhu bika min sharrihi wa-sharri ma-suni'a lahu'.

Translation...

"Oh Allah, all praise and thanks to You for clothing me with this (garment). I ask You for the good of it and the good of what it was made for, and I ask Your protection from the evil of it and the evil of what it was made for."

Commentary.

The goodness and badness of a garment is evident and 'for the good and bad for which it was made' means for summer and winter, elegance etc. For whatever reason it is worn, the goodness in it is that it may be used to obtain Allah's pleasure, like performing 'ibaadah (devotion) with it. To use it for a bad cause would be in disobeying Allah or to create pride, arrogance etc.

08:60 Anas bin Maalik (R.A) says

"The sheet (body wrap) most liked by Rasulullah (Sallallahu alaihe wasallam) was the Yamaani printed sheet."

Commentary.

This seems to contradict the hadith mentioned at the beginning of the chapter where it is stated that Sayyidina Rasulullah (Sallallahu alaihe wasallam) preferred wearing the qamis (kurtah) the most. The 'Ulama have given many explanations for this. The simplest explanation is that there is no difference. He liked the qamis very much and the sheet too. It could also be said that among ordinary clothing that are worn, he liked the qamis the most, and from the ones that are used for outer covering, he liked the sheet the most. It has also been stated that for purposes of evidence this is a much stronger hadith. Some 'Ulama have taken the first hadith for the different types of clothing, among which Sayyidina Rasulullah (S.A.W) liked the qamis most, and this hadith for the coloured clothing, from which he liked the coloured printed sheet the most. Some say the sheet was of a green colour. The object is that, among the colours, green was liked the most, as it is the colour of the clothing in Jannah (paradise).

08:61 Abu Juhayfah (R.A) says

"I saw Rasulullah (S.A.W) wearing a pair of red (coloured) clothing. The lustre of the feet of Rasulullah (S.A.W) is still before me." Sufyaan (R.A) who is a narrator of this hadith says: "According to my understanding the pair (of clothing) was printed red."

Commentary.

This incident took place at the time of Hajjatul-Widaa, as is stated in the Bukhaari and other kitaabs of hadith. Sayyidina Sufyaan (R.A) 'Anhu's reason for saying that this was a red coloured clothing (for men). There is a difference of opinion among the 'Ulama'. The Hanafis also state a number of opinions. This has been discussed in the first chapter. Before choosing red-coloured clothing an 'aalim should be consulted. Maulana Gangohi has mentioned a few times in his fataawa (religious rulings) that it is permissible for a man to wear red patterned

garment's. From the point of taqwaa (piety) it is better for a man not to wear red coloured garments, since there is a difference of opinion among the learned 'Ulama'.

08:62 Baraa bin 'Aazib (R.A) says

"I have never seen anybody more handsome in red clothing than Rasulullah (S.A.W). At that time, the hair of Rasulullah (S.A.W) reached his shoulders.

Commentary.

This hadith has been mentioned in the first chapter. It is repeated here because of the red-coloured clothing.

08:63 Abu Rimthah Taymi (R.A) says

"I saw Rasulullah (S.A.W) covering himself in two green coloured sheets."

Commentary.

This hadith has been quoted twice. It is repeated here briefly.

08:64 Qaylah bin Makhramah (R.A) says

"I saw Rasulullah (S.A.W) in such a state that he was wearing two old lungis (sarong, waist wrap) that had been dyed a saffron colour but there was no sign of saffron left on it." There is a lengthy story in this hadith also.

Commentary.

It is prohibited in the hadith to use clothing dyed with saffron. For this reason it has been pointed out in the above hadith that the colour of the saffron had faded, so that there remains no contradictions in the ahaadith. Sayyidina Rasulullah (S.A.W) wore the two old sheets as a sign of humility. The sufis have for this reason chosen a rugged way of life. This leads one towards humility and keeps one away from pride and arrogance. It should also be borne in mind that if (the wearing of such clothing) does not have this effect then this manner is not preferred. It will cause more harm than good as we see it happening in these times. Many a time this way is adopted to show that one has reached the stage of perfection whilst the tongue is asking (begging).

An incident of Abul-Hasan Shaa-dhali who is from among the great sufis is famous. Once he

was wearing smart clothing. Some raggedly dressed person objected. He replied, "My dressing in this manner shows praise and gratefulness to Allah, whereas this state of yours shows a state of asking (begging). You in your present state are begging from people." In short, it is better not to wear showy clothing but only with the intention of humbleness, and on condition that it does not lead one towards some other harm. On the other hand, if it is worn for some religious benefits or to please a confidant who has given it as a present, then in this case to wear elegant clothing will also be mandub (desirable) and better. Sayyidina Rasulallah (S.A.W) once purchased a set of clothing in exchange for twenty seven camels and wore that clothing for this reason. The mashaa-ikh of the Naqshabandiyyah and Shaa-dhaliyyah Orders usually wear elegant type of clothing. It has been given preference because it saves one from the appearance of a beggar. Imaam Abul-Hasan Shaa-dhali has said: "It is important that one should keep away from the deceit of the heart from both angles. The gaining of fame by dressing shabbily, to show off by being humble, and to show pride by wearing smart elegant clothing, all are dangerous to our spiritual up-liftment.

There is lengthy story in this hadith that is not relevant to the dressing of Sayyidina Rasulallah (S.A.W). Therefore Imaam Tirmidhi omitted it here with the object of shortening the hadith. The story probably covers two sheets. The commentators have also omitted it for the same reason. In it are mentioned incidents of the early period and experiences of Sayyidina Qaylah (R.A) after her acceptance of Islaam. In a few narrations it is also mentioned that Sayyidina Rasulallah (S.A.W) was sitting with his old clothing in a humble manner. He had a branch (fan) of a palm in his mubaarak hands. A person entered his noble assembly. He saw Sayyidina Rasulallah (S.A.W) in this state of humbleness and due to the awe-inspiring appearance of Sayyidina Rasulallah (S.A.W), began shivering. Upon seeing this person in this state, or being made aware of it, Sayyidina Rasulallah (S.A.W) said to him: "Keep calm." As soon as Sayyidina Rasulallah (S.A.W) said this he became calm, and all the signs of fear vanished. In some ahaadith we gather that this incident relates to Sayyidina Qaylah (R.A.) herself. Imaam Tirmidhi has therefore mentioned this briefly in the chapter on the sitting of Sayyidina Rasulallah (S.A.W). The incident is attributed to Sayyidina Qaylah (R.A) and will be mentioned in the chapter on the sitting of Sayyidina Rasulallah (S.A.W).

08:65 Ibn 'Abbaas (R.A) says that Rasulallah (S.A.W) used to say

"Choose white clothing, as it is the best clothing. White clothing should be worn whilst living, and the dead should be buried in white."

Commentary.

In this hadith it is not stated that Sayyidina (S.A.W) wore white clothing. Its mention in the 'Shamaa-il Tirmidhi' is therefore implicit. It can be explained that when Sayyidina Rasulallah (S.A.W) encouraged the wearing of white clothing, then he must have worn it himself. It is clearly stated in the Bukhaari that Sayyidina Rasulallah (S.A.W) wore white clothing.

08:66 Samurah bun Jundub (R.A) says

"Rasulullah (S.A.W) said, "Wear white clothing because it is more taahir (paak) and clean, and also clothe your dead in it."

Commentary.

By 'It is more taahir (paak) and clean is meant that if a small stain appears, it will show clearly, whereas in coloured clothing it does not show easily.

08:67 Ummul Mu-mineen, 'Aayeshah (R.A) reports

"Rasulullah (S.A.W) once left the house in the morning, wearing a sheet made of black hair."

08:68 Mughirah bin Shu'bah (R.A) says

"Rasulullah (S.A.W) wore a rumi Jubbah which had narrow sleeves."

Commentary.

This incident was at the time of Ghazwah Tabuk. The 'Ulama have interpreted from this hadith that a thing made by non-believers is not najis (na-paak) till we can outwardly find of this. Upto that time there were no Muslims in Rome, and Sayyidina Rasulallah (S.A.W) wore the clothing made by them.