

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

حكم الإِسْبَالِ فِي الشَّرْعِ

The Ruling of Wearing One's Garment Below the Ankles (*Isbaal*)

Our discussion will entail the following:

1. Introduction
2. *Ahadith* with prohibition due to pride
3. *Ahadith* with general prohibition (without mention of pride)
4. *Aathaar* (Narrations) of the *Sahabah* (رضي الله عنهم)
5. The Grace of our Role Model's garment ﷺ
6. Misconceptions and their clarifications

Introduction

Allah *Ta'ala* in enumerating His gifts upon us said, “O children of Adam, We have bestowed upon you clothing to conceal your private parts and as (a means of) adornment. However, the clothing of righteousness - that is best. That is from the signs of Allah that perhaps they will remember.”¹

One of the interpretations of “clothing of righteousness” is clothing which shows humility.² Abdullah bin ‘Umar (رضي الله عنهما) narrates that the Messenger of Allah (ﷺ) said, “Whoever wears a garment of pride and vanity in this world, Allah will clothe him in a garment of humiliation on the Day of Resurrection, then set it ablaze.” (Collected by Ibn Majah (رحمه الله) in his ‘*Sunan*’.)³ The Messenger of Allah (ﷺ) said, “Eat, give charity and clothe yourselves, without being extravagant, and without pride.” (Collected by Nasai (رحمه الله) in his ‘*Sunan*’.)⁴ Therefore, in dressing, one should opt for clothing that expresses humility and refrain from clothing which has the hint of arrogance and pride in it.

In doing so, it is also necessary to exercise caution. One should not hastily ascribe piety (humility) to himself and his choices (of clothing) and absolve himself of conceit and pride. Allah *Ta'ala*, who is fully aware of the hearts and their conditions, has prohibited us from claiming purity and piety. He says, ﴿ ۲۲ ﴾ “So do not claim purity for yourselves. He (Allah) knows best who are the (truly) pious.”⁵

¹ *Surah Al-A'raaf*: 26

² Qurtubi Vol.9 Pg.186, *Ruhul Ma'aani* Vol.9 Pg.72

³ #3607

⁴ #2559

⁵ *Surah Najam*: 32

One manner of dress which denotes pride and arrogance is the garment which hangs below the ankles of males. Below we will discuss this issue in light of the Quran, *Hadith* and opinions of the pious predecessors. I ask Allah to open the truth for us, help us to accept it and grant us the ability to follow it.

Before we start, we will like to point out the rulings which the scholars of the Ummah agree upon:

1. The scholars agree that wearing one's garment up to mid-calf is a *Sunnah* of the Messenger ﷺ, which many *Sahabah* (رضي الله عنهم) practiced.
2. They also agree that it is permissible for a male to wear his garment up to the ankles.
3. They also agree that it is Haram and a major sin for a male to intentionally let his garments hang below his ankles out of pride.
4. They also agree that a woman is permitted to let her clothing hang below her ankles.⁶

The one case, on which the scholars **disagree**, is when the male's garment is extended below his ankles without pride. Many scholars are of the opinion that it is *makrooh* (reprehensible) while a large group still maintain that this is also haram and totally prohibited.

N.B. This ruling of *isbaal* applies when a person is standing. If a person bends, for instance, into *ruku*, or a person sits and his garment goes below his ankles, then this is permissible and the ruling of *isbaal* does not apply.

The evidences for the above will be mentioned below along with a detailed discussion on the point upon which the scholars disagree.

The many authentic *ahadith* which have been narrated concerning '*Isbaal*' or lowering the garments below the ankles, are of two types.

1. Those *ahadith* which prohibit lowering the garments due to arrogance and pride.
2. Those *ahadith* with general prohibition (without mention of pride).

Ahadith with the Prohibition Due to 'Pride'

All the scholars agree that it is prohibited for a male to lower his garments below his ankles if he does such out of arrogance. It is counted as a major sin.⁷ This is due to the many *ahadith* which clearly prohibit it in the sternest manner.

⁶ If she is in sight of a non-mahram, then they agree that she **must** cover her ankles.

⁷ See '*Zawajir*' of Ibn Hajr Makki Vol.1 Pg.164-165 #109, '*Fathul Bari*' of Ibn Hajr Asqalani Vol.13 Pg.266

1. *Hadith 1:*

عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " لَا يَنْظُرُ اللَّهُ يَوْمَ الْقِيَامَةِ إِلَى مَنْ جَرَّ إِزَارَهُ نَطْرًا "

Abu Hurairah (رضي الله عنه) narrates that the Messenger of Allah ﷺ said, "Allah will not look, on the Day of Resurrection, at a person who drags his *izār* [below his ankles] out of pride and arrogance."

- Collected by Bukhari⁸ and Muslim⁹ (رحمهما الله).
- Imam Nawawi states, "The meaning of 'not looking at him' is not having mercy on him and not looking at him with mercy."¹⁰

2. *Hadith 2:*

عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِيهِ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " الْإِسْبَالُ فِي الْإِزَارِ وَالْقَمِيصِ وَالْعِمَامَةِ مَنْ جَرَّ مِنْهَا شَيْئًا خِيَلَاءَ لَمْ يَنْظُرِ اللَّهُ إِلَيْهِ يَوْمَ الْقِيَامَةِ " .

Abdullah (رضي الله عنه) narrates from the Prophet ﷺ that he said, "*Isbaal* applies to the *izār* (lower garment), the *qamis* (upper garment) and the *e'mamah* (turban). Whoever lets any of them drag out of pride, Allah will not look at him on the Day of Resurrection."

- Collected by Abu Dawud¹¹ and Nasa'i¹² (رحمهما الله).
- Imam Nawawi (رحمه الله) states that its chain is sound.¹³
- From this *hadith* we learn that *isbaal* is not only restricted to the lower garment but it applies to any garment which is worn from above the ankle.¹⁴ Imam Tabari (رحمه الله) said that most narrations used the word '*izār*' or 'lower garment' because in that era most people used to wear *izaars* and *ridaas*.¹⁵ However, it also applies to *thawb*, *qamis*, *jubbah* and jackets etc.

3. *Hadith 3:*

عن ابن عمر قال : قال رسول الله صلى الله عليه وسلم : " بينما رجل يجر إزاره من الخيلاء خسف به فهو يتجلجل في الأرض إلى يوم القيامة "

Ibn Umar (رضي الله عنهما) narrates that the Messenger of Allah ﷺ said, "While a man was walking, dragging his garment with pride, he was caused to be swallowed by the earth and will go on sinking in it till the Day of Resurrection."

⁸ #5788

⁹ #2087

¹⁰ *Sharh Sahih Muslim* Vol.14 Pg.61

¹¹ #4094

¹² Vol. 8 Pg.208

¹³ *Sharh Sahih Muslim* Vol.2 Pg.116

¹⁴ Socks and overall garments worn for protective purposes would not come under this ruling. See '*Fathul Bari*' Vol.3 Pg.257

¹⁵ See '*Fathul Bari*' Vol.13 Pg.264

- Collected by Bukhari¹⁶ and Muslim¹⁷ (رحمهما الله).
- The *muhaddith* Qurtubi (رحمه الله) writes in his commentary on ‘*Sahih Muslim*’, ‘*Al-Mufhim*’, “This *hadith* shows that a person should abandon feeling safe from an immediate punishment on sins and that it is haram and a major sin for a person to feel proud of himself, his clothing and style.”¹⁸

4. *Hadith* 4:

عن عَبْدِ اللَّهِ بْنِ عُمَرَ . رَضِيَ اللَّهُ عَنْهُمَا . يَقُولُ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " مَنْ جَرَّ ثَوْبَهُ مَخِيلَةً ، لَمْ يَنْظُرِ اللَّهُ إِلَيْهِ يَوْمَ الْقِيَامَةِ " . فَعُلْتُ لِمُحَارِبٍ أَدَكَرَ إِزَارَهُ قَالَ مَا خَصَّ إِزَارًا وَلَا قَمِيصًا .

Ibn Umar (رضي الله عنهما) narrates that the Messenger of Allah (ﷺ) said, “He who drags his clothing out of pride, Allah will not look at him on the Day of Resurrection.” I (Shu’bah) asked Muharib (رحمهما الله), “Did he mention the lower garment?” He replied, “He did not specify any lower or upper garment.”

- Collected by Bukhari¹⁹ and Muslim²⁰ (رحمهما الله).
- Shu’bah and Muharib (رحمهما الله) are both narrators of this *hadith*. Muharib (رحمه الله), the teacher, explicitly states that the word used was *thawb* (clothing or garment) and that there was no specification of any lower and upper garment. Therefore, the rule will apply to any type of clothing that is dragged below the ankles.

5. *Hadith* 5:

عن ابن مسعود أنه قال: سمعت رسول الله صلى الله عليه وسلم يقول: من أسبل إزاره في صلاته خيلاء فليس من الله في حل ولا حرام.

Ibn Masud (رضي الله عنه) said that I heard the Messenger of Allah (ﷺ) saying, “Whoever drags his *izār* during the prayer out of pride, then he is not in any *halal* with Allah or *haram*.”

- Collected by Abu Dawud²¹ (رحمه الله).
- The narrators are all reliable, said *Shaikh* Shuaib Arnawut (رحمه الله).
- The *muhaddithun* have differed whether it has been narrated as a *hadith* of the Prophet (ﷺ) or statement of Ibn Masud (رضي الله عنه). *Imam* Tabarani (رحمه الله) narrates it as a statement of Ibn Masud (رضي الله عنه) with a sound chain. Since it is a statement which cannot be said based on one’s rational, it will still be in the ruling of a Prophetic *hadith*.²²
- This *hadith* has been explained in several ways:
 - i. ‘Any *halal*’ means, ‘He (Allah) will not make it permissible for him to commit sin’, which is interpreted to mean ‘He (Allah) will not forgive him of the sins he commits’. ‘Any *haram*’ means, ‘He (Allah) will not

¹⁶ #3485

¹⁷ #2088

¹⁸ Vol.5 Pg.406

¹⁹ #5791

²⁰ #2085e

²¹ #637

²² See ‘*Fathul Bari*’ Vol.13 Pg.256

- prevent him', which is interpreted to mean, 'He (Allah) will not protect him from committing sins'.
- ii. Allah will not permit him into Jannah and He will not prohibit the Hell Fire on him.
 - iii. He is not doing a permitted action and Allah does not have any respect (*ihтираام*) for him.
 - iv. He has left the *halal* and *haram* of Allah, meaning he has left the laws of Allah.²³
 - v. Allah does not care about him or his *salah*.²⁴
 - vi. He does not believe in the *halal* and *haram* of Allah.
 - vii. Allah has freed Himself from him and he has left the *Deen*.²⁵
- Regardless of whichever interpretation is taken, it denotes a very severe warning.

6. *Hadith* 6:

عن ابن عمر قال : قال رسول الله صلى الله عليه وسلم : " من جر ثوبه خيلاء لم ينظر الله إليه يوم القيامة ، فقالت أم سلمة : فكيف يصنع النساء بذيوهن ؟ قال : يرخين شبراً ، فقالت : إذاً تنكشف أقدامهن ، قال : فيرخينه ذراعاً لا يزيدن عليه " .

Ibn Umar (رضي الله عنهما) narrated that the Messenger of Allah (ﷺ) said: "Whoever arrogantly drags his garment, Allah will not look at him on the Day of Judgement." So, Umm Salamah said: "What should the women do with their hems?" He said: "Lower them a hand-span." So, she said: "Then their feet will be uncovered." He said: "Then lower them a forearm's length, and do not add to that."

- Collected by Tirmithi²⁶ and Nasai²⁷ (رحمهما الله).
 - Imam Tirmithi (رحمه الله) said, "It is sound (and) authentic."
- The lowering started from the mid-calf.
 - After narrating this *hadith*, Tirmithi (رحمه الله) commented, "In this *hadith*, there is a concession for women to drag their *izār* because it covers them better."
 - All the scholars agree on this concession for the women.²⁸
 - If she is in front of a non-mahram, then they agree she must cover her ankles.

Ahadith with General Prohibition (without mention of pride)

As for the one who lowers his garment below his ankle, without pride, then this is also haram and is considered a severe sin according to the most

²³ See '*Bazlul Majhood*' Vol.3 Pg.573 and '*Awnul Mabood*' for the first three Pg.313

²⁴ See '*Sharh Aiyuni*' Vol.3 Pg.170

²⁵ See '*Manhal Azb*' Vol.5 Pg.24

²⁶ #1731

²⁷ #5338

²⁸ *Sharh Nawawi on Muslim* Vol.14 Pg.62

correct scholarly opinion.²⁹ This is due to the many *ahadith* which prohibit this, in the harshest words, without any restrictions. Rather, many *ahadith* state that lowering the garments below the ankles is an act of pride and arrogance, in itself. And arrogance is a major sin. May Allah purify us from it.

1. *Hadith* 1:

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " مَا أَسْفَلَ مِنَ الْكَعْبَيْنِ مِنَ الْإِزَارِ فِي النَّارِ " .

Abu Hurairah (رضي الله عنه) narrates that the Messenger of Allah (ﷺ) said, “The part of an *izār* which hangs below the ankles is in the Fire.”

- Collected by Bukhari³⁰.
- The literal meaning is that the person’s foot below the ankles or his clothing will enter the Fire. The scholars have explained this in a few ways:
 - i. What is meant is the foot beneath the clothing will enter the Fire. Once a part of the person enters the Fire, obviously, his whole body will follow.
 - ii. Along with the person, even that part of his clothing will enter the Fire. This is like the statement of Allah, “Indeed, you [disbelievers] and what you worship other than Allah are the fuel of Hell...”³¹ So Allah will also throw the idols, which the kuffar worshipped into the Fire, along with them, as a means of intensifying their remorse and highlighting their stupidity, that those from whom they sought prosperity and honour cannot even save themselves from the Fire.³² Similarly is the case of the garments from which they hoped honour, it will be of no avail to them.³³
- Therefore, this *hadith* clearly states that the one who hangs his lower garment below his ankle will enter the Fire of Hell.
- There is no restriction here of pride. Any act in which the Messenger (ﷺ) warns of entering Hell by committing it is considered a major sin.³⁴ Even if one was to consider it a minor sin, it would become a major one in either of the following two situations:
 - i. If it is accompanied with pride
 - ii. If one persist in doing it.

²⁹ See ‘*Faidhul Bari*’ Vol.6 Pg.72-3, ‘*Kitabul Nawazil*’ Vol.16 Pg.344, ‘*Fatawa Qasmiyah*’ Vol.23 Pg.479, ‘*Aap ke Masaail aur unka Hal*’ Vol.8 Pg.361, ‘*Fatawa Haqqaniyah*’ Vol.2 Pg.416, ‘*Hadith ke Islaahi Madhameen*’ Vol.10 Pg.77, ‘*Tuhfatul Alma’i*’ Vol.5 Pg.65 & 106, ‘*Kifayatul Mufti*’ Vol.9 Pg.156

³⁰ #5787

³¹ *Surah Anbiyaa*: 98

³² *Tafsir Uthmani* Vol.5 Pg.262

³³ *Fathul Bari* Vol.13 Pg.256, ‘*Hadith ke Islaahi Madhameen*’ Vol.10 Pg.80

³⁴ *Tafsir Ibn Jarir* Vol.6 Pg.652-3 {*Surah Nisaa*: 31}, ‘*Zawajir*’ Vol.1 Pg.5-6

- Below, we will learn that dragging one’s garments below the ankles is almost synonymous with pride, if not pride itself.
- Sa’eed ibn Jubair (رحمه الله) reported that a man asked Ibn Abbas (رضي الله عنهما), “How many major sins are there? Are there seven?” Ibn Abbas (رضي الله عنهما) said, “They are closer to seven hundred than seven, but no sin is major if forgiveness is sought and **no sin is minor if it is constantly repeated**.³⁵
- The *muhaddith* and *faqeeh*, Mufti Yusuf Ludhyanvi As-Shaheed (رحمه الله) considered lowering the garment below the ankles a major sin, especially in our times.³⁶ This will be explained later on, Allah willing.³⁷

2. Hadith 2:

عَنْ أَبِي ذَرٍّ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ "ثَلَاثَةٌ لَا يُكَلِّمُهُمُ اللَّهُ يَوْمَ الْقِيَامَةِ وَلَا يَنْظُرُ إِلَيْهِمْ وَلَا يُرَكِّبُهُمْ وَلَهُمْ عَذَابٌ أَلِيمٌ" قَالَ فَقَرَأَهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثَلَاثَ مَرَّاتٍ . قَالَ أَبُو ذَرٍّ خَائِبًا وَحَسِرُورًا مَنْ هُمْ يَا رَسُولَ اللَّهِ قَالَ " الْمُسْبِلُ اِزَارَهُ وَالْمَنَّانُ وَالْمُنْفِقُ سَلَعْتُهُ بِالْحَلْفِ الْكَاذِبِ ."

Abu Dharr (رضي الله عنه) narrates that the Prophet (ﷺ) said: “Three are those with whom Allah would neither speak to on the Day of Resurrection, nor would look at them nor would He purify them and there is a painful chastisement for them.” The Messenger of Allah (ﷺ) repeated it three times. Abu Dharr (رضي الله عنه) remarked: “They failed and they lost; who are these persons, O Messenger of Allah?” He replied: “The one who wears his lower garment below his ankles, the one who reproaches (on the favours he did to someone) and the seller of goods by false oath.”

- Collected by Muslim³⁸ (رحمه الله).
- This *hadith* mentions many extremely severe punishments for those who drag their garments below the ankles:
 - i. Allah will not speak to them. This means He will not speak to them in the manner that He will speak to the righteous people whom He will be pleased with. Rather, He will speak to them in anger. It can also mean that He will ignore them. Most commentators say it means He will not speak to them in a manner that will benefit them and please them. It can also mean He will not send the angels to them with greetings. It can also mean that Allah will not speak to them directly, which is an honour, in itself.
 - ii. He will not look at them. This means He will not look at them with mercy. Rather, He will look at them with anger.

³⁵ *Tafsir Ibn Jarir Tabari* Vol.6 Pg.651 {Surah Nisaa: 31}, ‘*Tafsir Ibn Abi Hatim*’ Vol.3 Pg.934 #5217, Hafiz Ibn Muflih authenticated its chain in ‘*Aadaab Shar’iyah*’ Vol.1 Pg.153

³⁶ See his *Fatawa* collection ‘*Aap ke Masail aur unka Hall*’ Vol.8 Pg.361

³⁷ See ‘Clarification of Misconception’ #5.

³⁸ #106

- iii. He will not purify them. This means Allah will not purify them from the filth of their sins. It also can mean He will not praise them. And whomsoever Allah does not praise, He punishes.³⁹
- iv. They will be given a painful punishment other than the above.
 - This person has been placed in the same row as a liar.
 - He has been placed in the same row as the one, who is so evil in character, that he reminds people of the favours he did to them.

3. Hadith 3:

عَنْ عَبْدِ الرَّحْمَنِ قَالَ سَأَلْتُ أَبَا سَعِيدٍ الْخُدْرِيَّ عَنِ الْإِزَارِ، فَقَالَ عَلَى الْحَبِيرِ سَقَطَتْ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " إِزْرَةُ الْمُسْلِمِ إِلَى نِصْفِ السَّاقِ وَلَا حَرَجَ - أَوْ لَا جُنَاحَ - فِيمَا بَيْنَهُ وَبَيْنَ الْكَعْبَيْنِ مَا كَانَ أَسْفَلَ مِنْ الْكَعْبَيْنِ فَهُوَ فِي النَّارِ مَنْ جَرَّ إِزَارَهُ بَطْرًا لَمْ يَنْظُرِ اللَّهُ إِلَيْهِ "

Abdur-Rahman (رحمه الله) said: "I asked Abu Sa'eed Al-Khudri (رضي الله عنه) about the *izār*, and he said: You have come to the one who knows about it. The Messenger of Allah (ﷺ) said: 'The *izār* of the Muslim is to mid-calf, and there is no sin if it comes between that and the ankle, but whatever is below the ankle is in the Fire. The one who lets his *izār* drag out of pride, Allah will not look at him."

- Collected by Abu Dawud⁴⁰, Ibn Majah⁴¹, and Ahmed⁴² (رحمهم الله).
- The *muhaddith*, Shaikh Shuaib (رحمه الله) said, "Its chain is authentic on the condition of Muslim."
- This *hadith* is the clearest in mentioning the distinction between two different sins:

	SIN	PUNISHMENT
1	The one who lets his lower garment drag below his ankle without pride:	He will enter the Fire.
2	The one who intentionally drags his lower garment below his ankle out of pride:	Allah will not even look at him with mercy on the Day of Judgement.

4. Hadith 4:

عَنْ ابْنِ عُمَرَ، قَالَ مَرَرْتُ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَفِي إِزَارِي اسْتِخْخَاءً فَقَالَ " يَا عَبْدَ اللَّهِ اذْفَعْ إِزَارَكَ " . فَرَفَعْتُهُ ثُمَّ قَالَ " زِدْ " . فَرَدَدْتُ فَمَا زِلْتُ أَنْحَرَاهَا بَعْدُ . فَقَالَ بَعْضُ الْقَوْمِ إِلَى أَبِي أَيْبٍ فَقَالَ أَنْصَافِ السَّاقَيْنِ .

Ibn Umar (رضي الله عنهما) reported: "I happened to pass before Allah's Messenger (ﷺ) with my lower garment trailing. He said: 'Abdullah, tug up your lower garment,' I tugged it up, and he again said: 'Some more,' and I tugged it further. Afterwards, I was cautious in practicing that. Some of the people said: To what extent? Thereupon he said: 'To the middle of the shanks.'"

³⁹ See 'Sharh Nawawi' on 'Muslim' Vol.2 Pg.116 and 'Al-Mufhim' Vol.1 Pg.302-3 for the explanations given.

⁴⁰ #4093

⁴¹ #3573

⁴² #11010

- Collected by Muslim⁴³ (رحمه الله).
- Again, this *hadith* has no restriction of pride. The Messenger (ﷺ) commanded Ibn Umar (رضي الله عنه) to raise it without accusing him of pride.
- *Allamah* Qurtubi (رحمه الله) writes, “This shows that it is such a sin that should not be allowed, rather, one should prohibit it, even if the person may have done it by mistake.”⁴⁴

5. *Hadith 5:*

عَنِ ابْنِ عُمَرَ قَالَ كَسَانِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خُلَّةً مِنْ حُلَلِ السِّيَرَاءِ أَهْدَاهَا لَهُ فَبَرَزْتُ الْإِزَارَ فَأَعْرَفَنِي طُولًا وَعَرَضًا فَسَخَبْتُهُ وَلَبَسْتُ الرِّدَاءَ فَتَقَنَّعْتُ بِهِ فَأَخَذَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِعَاتِقِي فَقَالَ يَا عَبْدَ اللَّهِ ازْعِ الْإِزَارَ فَإِنَّ مَا مَسَّتْ الْأَرْضُ مِنَ الْإِزَارِ إِلَى مَا اسْقَلَ مِنَ الْكُغْبَيْنِ فِي النَّارِ قَالَ عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ فَلَمْ أَرِ إِنْسَانًا قَطُّ أَشَدَّ تَشْمِيرًا مِنْ عَبْدِ اللَّهِ بْنِ عُمَرَ

Ibn Umar (رضي الله عنه) narrates, “The Messenger of Allah (ﷺ) clothed him with two garments of the garments of *siyaraa*, which Ferooz had gifted him. So, I wore the *izār* and it drowned me in length and width. So, I dragged it on the ground. I then wore the upper garment and covered my head with it. So the Messenger of Allah (ﷺ) held my shoulders and said, “O Abdullah lift your *izār*, because whatever touches the ground of the *izār* until below the ankles is in Hell.” Abdullah ibn Muhammad said, “So I never saw a person who was stricter in lifting his clothes than Abdullah ibn Umar (رضي الله عنه).”

- Collected by Ahmed (رحمه الله) in ‘*Musnad*’.⁴⁵
- *Shaikh* Arnawut (رحمه الله) said, “It is Sound.”
- This *hadith* mentions more details. Ibn Umar (رضي الله عنه) heeded to the Messenger’s ﷺ command right away until his death. There is no mention of pride in any of these two narrations.

6. *Hadith 6:*

عَنْ أَبِي هُرَيْرَةَ قَالَ بَيْنَمَا رَجُلٌ يُصَلِّي مُسْبِلًا إِزَارَهُ إِذْ قَالَ لَهُ رَسُولُ اللَّهِ ﷺ اذْهَبْ فَتَوَضَّأْ فَذَهَبَ فَتَوَضَّأَ ثُمَّ جَاءَ ثُمَّ قَالَ اذْهَبْ فَتَوَضَّأْ فَذَهَبَ فَتَوَضَّأَ ثُمَّ جَاءَ فَقَالَ لَهُ رَسُولُ اللَّهِ مَا لَكَ أَمَرْتَهُ أَنْ يَتَوَضَّأَ فَقَالَ إِنَّهُ كَانَ يُصَلِّي وَهُوَ مُسْبِلٌ إِزَارَهُ وَإِنَّ اللَّهَ تَعَالَى لَا يَقْبَلُ صَلَاةَ رَجُلٍ مُسْبِلٍ إِزَارَهُ.

Abu Hurairah (رضي الله عنه) narrated: “Once, a person was praying, letting his lower garment trail. The Messenger of Allah (ﷺ) said to him: ‘Go and perform wudhu.’ He went, performed wudhu and then returned. He (ﷺ) again said: ‘Go and perform wudhu.’ He again went, performed wudhu and returned. (On witnessing this) someone asked, ‘O Messenger of Allah, why did you order him to perform wudhu?’ He (ﷺ) replied: ‘He was praying with the lower garment trailing, and Allah *Ta’ala* does not accept the prayer of a man who lets his lower garment trail.’”

⁴³ #2086

⁴⁴ *Al-Mufhim* Vol.5 Pg.406

⁴⁵ #5713

- Collected by Abu Dawud⁴⁶ and Ahmed⁴⁷ (رحمهما الله).
- Imam Nawawi (رحمه الله) said that its chain is authentic on the condition of Muslim. Hafiz Haithami (رحمه الله) said that Ahmed (رحمه الله) narrates it and the transmitters are those of the *Sahih*.⁴⁸
- This *hadith* indicates to the prohibition of lowering the garments without any restriction of pride to the extent that the man was commanded to redo his wudhu.
- The command to redo the wudhu may have been to expiate for the sin committed, as wudhu washes away sins. The Messenger of Allah (ﷺ) said, “Whoever performs ablution as I have done, his previous sins will be forgiven.” [Collected by Ibn Majah⁴⁹ (رحمه الله).]
- The *salah* did remain valid. This is why he wasn’t told to repeat it.
- However, a person will be deprived of the benefits of *salah* such as forgiveness of sins, purification of the heart, divine reward in the Hereafter, etc. This is what is meant by the *salah* not being accepted by Allah *Ta’ala*.⁵⁰

7. Hadith 7:

عَنْ أَبِي جُرَيْجٍ، جَابِرِ بْنِ سُلَيْمٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَارْفَعْ إِزَارَكَ إِلَى نِصْفِ السَّاقِ فَإِنْ أَبَيْتَ فَإِلَى الْكَعْبَيْنِ وَإِيَّاكَ وَإِسْبَالَ الْإِزَارِ فَإِنَّهَا مِنَ الْمَخِيلَةِ وَإِنَّ اللَّهَ لَا يُحِبُّ الْمَخِيلَةَ " .

Abu Jurayy Jabir ibn Sulaim (رضي الله عنه) narrated that the Prophet (ﷺ) said: “Lift your lower garment halfway up your shin; if you cannot do it, have it up to the ankles. However, **beware of trailing the lower garment, for it is from pride** and Allah does not like pride.”

- Collected by Abu Dawud⁵¹ and Tirmizi⁵², Bukhari in ‘*Adabul Mufrad*’⁵³ (رحمهم الله).
- Imam Tirmithi (رحمه الله) said, “Its chain is sound and authentic.”⁵⁴
- This *hadith* clearly states that lowering the garments below the ankle is an act of pride in itself.

⁴⁶ #638

⁴⁷ ‘*Musnad*’ #16628

⁴⁸ *Riyadhus Saliheen* Pg.373 #797, ‘*Majmauz Zawaid*’ Vol.5 Pg.126 Conversely, others have held that Abu Ja’far in the chain is unknown. Based on this, the chain would be slightly weak. See: ‘*Sharh Aiyani*’ Vol.3 Pg.169, ‘*Kifayatul Mufti*’ Vol.9 Pg.156 and Arnawut on ‘*Musnad*’. However, Tirmithi has graded one of Abu Ja’far’s hadith as ‘sound’ [#3442]. Hafiz Ibn Hajr graded him ‘*maqbool*’ (accepted) in ‘*Taqreeb*’. This means that his hadith is accepted if supported with a *mutaabe*. Well, it is supported by the *shaahid* of Ibn Masud quoted above. Azim-Abaadi also considered the hadith sound in ‘*Awnul Mabood*’ Pg.313. Allah knows best.

⁴⁹ #285 Busiri authenticated it in ‘*Misbahuz Zujajah*’ Pg.260

⁵⁰ *Dalilul Faliheen* Vol.5 Pg.342, Shaikh Afzal Ismail, Commentary of *Riyadhus Saliheen* Vol.2 Pg.175

⁵¹ #4084

⁵² #2722

⁵³ #1182

⁵⁴ Nawawi also authenticated it in ‘*Riyadhus Saliheen*’ Pg.372 #796

- *Hafiz Ibn Hajr Asqalani* (رحمه الله) says in ‘*Fathul Bari*’⁵⁵, “In summary, letting down the garment (below the ankles) entails dragging it, and dragging the garment entails pride even if the person did not intend pride.”

8. *Hadith 8:*

عَنْ المغيرة بن شعبة أنه رأى النبي صلى الله عليه وسلم يقول لسفيان بن أبي سهل ((لا تسبل إزارك فإن الله لا يحب المسبلين))

The Prophet (ﷺ) said to Sufyan ibn Abi Sahl (رضي الله عنه), “Do not trail your garments (below the ankles), because Allah does not like those who trail their garments.”

- Collected by Ibn Majah⁵⁶ and Ibn Hibban in his ‘*Sahih*’⁵⁷ (رحمهما الله).
- *Hafiz Busiri* (رحمه الله) authenticated its chain in ‘*Misbahuz Zujajah*’.⁵⁸
- This *hadith* again mention that Allah dislikes those who lower their garments below the ankles without any mention of pride.

9. *Hadith 9:*

عَنْ خُدَيْفَةَ قَالَ: أَخَذَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِعِصْلَةِ سَاقِي، أَوْ سَاقِهِ، فَقَالَ: «هَذَا مَوْضِعُ الْإِزَارِ، فَإِنْ أُنْبِتَ فَأَسْفَلَ، فَإِنْ أُنْبِتَ فَلَا حَقَّ لِلْإِزَارِ فِي الْكَعْبَيْنِ»: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Huzaifah (رضي الله عنه) narrated, “The Messenger of Allah (ﷺ) took hold of the calf of my shin - or his shin - and he said: “This is the place of the Izār, if you must lower it, then a little below, and if you must lower it, then the Izar has no right to be on the ankles.”

- Collected by Tirmithi⁵⁹ and Ibn Hibban⁶⁰ (رحمهما الله).
- Again, the Messenger (ﷺ) clearly states that the garment has no right on the ankle. Obviously, below is worst. There is no restriction of pride here either.
- Ibn Hibban (رحمه الله) said that this is the furthest limit on the male’s body which is *wajib* to practice on with regards to hanging the lower garment.

10. *Hadith 10:*

عن أبي أمامة قال : بينما نحن مع رسول الله صلى الله عليه و سلم إذ لحقنا عمرو بن زرارة الأنصاري في حلة إزار ورداء قد أسبل فجعل النبي صلى الله عليه و سلم يأخذ بناحية ثوبه ويتواضع لله ويقول : اللهم عبدك وابن عبدك وابن أمتك حتى سمعها عمرو بن زرارة فالتفت إلى النبي صلى الله عليه و سلم فقال : يا رسول الله إني أحس الساقين فقال رسول الله صلى الله عليه و سلم : يا عمرو بن زرارة إن الله عز و جل قد أحسن كل خلقه يا عمرو بن زرارة إن الله لا يحب المسبلين ثم قال رسول الله صلى الله عليه و سلم بكفه تحت ركبته نفسه فقال : يا عمرو بن زرارة هذا موضع

⁵⁵ Vol.13 Pg.267

⁵⁶ #3574

⁵⁷ #5442

⁵⁸ Pg. 467

⁵⁹ #1783

⁶⁰ #5448 ذكر وصف الموضع الذي يجب أن يكون مبلغ إزار المرء من بدنه

الإزار ثم رفعها ثم وضعها تحت ذلك فقال : يا عمرو بن زرارَةَ هذا موضع الإزار ثم رفعها ثم وضعها تحت ذلك فقال : يا عمرو بن زرارَةَ هذا موضع الإزار. وأخرجه الطبراني أيضا فقال عن عمرو بن زرارَةَ وفيه وضرب رسول الله صلى الله عليه و سلم بأربع أصابع تحت ركبته عمرو فقال يا عمرو هذا موضع الإزار ثم ضرب بأربع أصابع تحت الأربع فقال يا عمرو هذا موضع الإزار الحديث ورجاله ثقات. فتح الباري.

Abu Umamah (رضي الله عنه) said, “Once we were with the Messenger of Allah (ﷺ) and we met Amr ibn Zurarah Ansari (رضي الله عنه) (who was wearing) a lower and upper garment, which he had trailed below his ankles. The Messenger (ﷺ) took the corner of his garment humbly and started saying, ‘O Allah, Your bondsman, the son of your bondsman and bondswoman,’ until Amr ibn Zurarah (رضي الله عنه) heard him and turned to the Prophet (ﷺ) and said, ‘O Messenger of Allah, my shins are thin.’ He replied, ‘O Amr ibn Zurarah, surely Allah beautified the creation of everything. O Amr ibn Zurarah, surely Allah does not love the one who trails his garment below his ankles.’” Thereafter the Messenger (ﷺ) showed him that the *izār* should be up to eight fingers below the knees.

- Collected by Tabarani (رحمه الله) in ‘*Kabir*’⁶¹. Also, see ‘*Fathul Bari*’.⁶²
- *Allamah* Haithami and *Hafiz* Ibn Hajr (رحمهما الله) both said that the narrators are all reliable.⁶³
- Once again, there is no restriction of pride in this *hadith*. *Hafiz* Ibn Hajr (رحمه الله) comments, “It is clear that Amr (رضي الله عنه) did not intend to be arrogant by this lowering of his garment. Yet, the Messenger (ﷺ) prohibited him because it is from the actions which are most likely committed out of arrogance.”⁶⁴

11. *Hadith* 11:

عن الشريد قال : أبصر النبي صلى الله عليه وسلم رجلا يسبل إزاره ، فأسرع إليه ، أو هرول إليه ، فقال : "ارفع إزارك ، واتق الله" ، قال : إني أحف الساقين تصطك ركبتي ، قال : "كل خلق الله حسن " قال : " فما روي ذلك الرجل إلا وإزاره إلى نصف ساقيه ، أو يضرب أنصاف ساقيه " Sharid (رضي الله عنه) said, “The Messenger of Allah (ﷺ) saw a man trailing his *izār* below his ankles so he hastened towards him or he jogged [until he lifted his garment]. He (ﷺ) then said, “Lift your *izār* and fear Allah.” The man [exposed his knees and] said, “I am clubfooted. My knees collide with one another when I walk.” He remarked, “All of Allah’s creations are good.” That man was never seen after that but that his *izār* was in the middle of his shin [until he died].

- Collected by Tabarani in ‘*Kabir*’⁶⁵ and Ahmed in ‘*Musnad*’⁶⁶ (رحمهما الله). The words between the brackets [] are Ahmed’s.

⁶¹ #7909

⁶² Vol.13 Pg.267

⁶³ *Majmauz Zawaid* Vol.5 Pg.124

⁶⁴ *Fathul Bari* Vol.13 Pg.267

⁶⁵ #7238

⁶⁶ Vol.4 Pg.390

- *Hafiz Haithami* (رحمه الله) said, “The narrators of Ahmed are narrators of the *Sahih*.”⁶⁷ *Allamah Munawi* (رحمه الله) states that *Imam Suyuti* (رحمه الله) wrote the abbreviation of authenticity on this *hadith*.⁶⁸
- “Fear Allah” and refrain from that which Allah has made haram.⁶⁹
- This *Sahabi* had a defect in his legs, yet the Messenger (ﷺ) instructed him to lift his garments above his ankles. May Allah grant us the ability to practice on His commands in all circumstances. There is no mention of pride in this *hadith*.

12. *Hadith 12:*

عَنْ سَمُرَةَ بْنِ جُنْدُبٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَا أَسْفَلَ مِنَ الْكَعْبَيْنِ مِنَ الْإِزَارِ فِي النَّارِ

Samurah ibn Jundub (رضي الله عنه) narrates from the Prophet (ﷺ) that he said, “Whatever is below the ankles of the *izār* is in the Fire.”

- Collected by Ahmed (رحمه الله) in ‘*Musnad*’⁷⁰.
- *Shaikh Arnawut* (رحمه الله) said, “Its chain is authentic.”
- N.B. When a *hadith* is narrated by a different *Sahabi* (رضي الله عنه), it is counted as a separate *hadith*.

13. *Hadith 13:*

عن ابن عباس قال قال رسول الله صلى الله عليه وسلم: ان الله لا ينظر الى مسبل

Ibn Abbas (رضي الله عنهما) said that the Messenger of Allah (ﷺ) said, “Surely Allah will not look at the one who lowers his garment below his ankles.”

- Collected by Ibn Abi Shaibah (رحمه الله) in ‘*Musannaf*’.⁷¹
- The *muhaddith*, *Shaikh Muhammad Awwamah* (حفظه الله) graded it authentic.

14. *Hadith 14:*

قال أبو الدرداء لسهّل بن الحنظليّة: كلمة تنفعنا ولا تضرّك، قال: قال رسول الله صلى الله عليه وسلم: "نعم الرجل خريم الأسديّ! لولا طول جمته وإسبال إزاره! فبلغ خريماً، فجعل، فأخذ شفرة فقطع بها جمته إلى أذنيه، ورفع إزاره إلى أنصاف ساقية.

Abu Ad-Dardā said to Sahl ibn Al-Hanzaliyyah (رضي الله عنهما), “Tell us something that will benefit us and not harm you.” He said, “The Messenger of Allah (ﷺ) said to us, ‘What a good man Khuraim Al-Asadi is, except that his hair comes down to his shoulders and his *izār* hangs below his ankles.’ News of that reached Khuraim (رضي الله عنه) and he went and took a knife and cut his hair until it came to his ears, and he lifted up his *izār* to mid-calf.”

- Collected by Abu Dawud⁷² (رحمه الله).

⁶⁷ *Majmauz Zawaid* Vol.5 Pg.124

⁶⁸ See ‘*Faidhul Qadeer*’ Vol.1 Pg.476

⁶⁹ See ‘*Faidhul Qadeer*’ Vol.1 Pg.475-6

⁷⁰ #20098

⁷¹ #25308

⁷² #4089

- *Hafiz Ibn Hajr* (رحمه الله) classified it sound in ‘*Al-Amaali Mutlaqah*’.⁷³
- The Messenger of Allah (ﷺ) did not mention anything about *Khuraim* (رضي الله عنه) being proud. Therefore, even if one was to hang his garment without pride, it is not allowed.

15. *Hadith 15:*

عن عبد الله بن أبي الهذيل قال سأل أبو بكر رسول الله صلى الله عليه و سلم عن الإزار فأخذ بوسط عضلة الساق فقال زدنا يا رسول الله قال فأخذ بأسفل عضلة الساق فقال زدنا يا رسول الله قال لا خير في شيء أسفل من هذا

Abdullah ibn Abil Hudhail (رحمه الله) narrates that Abu Bakr (رضي الله عنه) asked the Messenger of Allah ﷺ concerning the *izār*. So, he took hold of the middle of the calf of the shin. So, he requested, “Increase (it) for us, O Messenger of Allah.” So, he held the lowest part of the calf of the shin. So, he requested, “Increase (it) for us, O Messenger of Allah.” So, he ﷺ replied, “There is no good in anything lower than this.”

- Collected by Marwazi (رحمه الله) in ‘*Musnad Abi Bakr*’.⁷⁴
- *Shaikh Arnawut* (رحمه الله) said that the narrators are reliable, however there is an uncertainty in whether Ibn Abi Hudhail heard from Abu Bakr (رضي الله عنه) or not. Abu Zur’ah said, “Ibn Abi Hudhail from Abu Bakr (رضي الله عنه) is *mursal*.” It is, however, supported by the narration of *Huzaiifah* (رضي الله عنه) quoted above.⁷⁵

Aathaar (Narrations) of the Sahabah (رضي الله عنهم)

The following are narrations in which the *Sahabah* (رضي الله عنهم) instructed others to lift their garments above their ankles. Pride is an action of the heart and the traits of the heart are from the unseen. Obviously, the *Sahabah* (رضي الله عنهم) did not receive any revelation so they were not aware if someone is doing it out of pride or not. Yet, they instructed them to lift their garments. This shows that the prohibition applies in all cases.

1. *Athar 1:*

عَنِ ابْنِ عُمَرَ، أَنَّهُ رَأَى رَجُلًا يُجْرُ إِزَارَهُ فَقَالَ مِمَّنْ أَنْتَ فَأَنْتَسَبَ لَهُ فَإِذَا رَجُلٌ مِنْ بَنِي لَيْثٍ فَعَرَفَهُ ابْنُ عُمَرَ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِأُدُنِّ هَاتَيْنِ يَقُولُ " مَنْ جَرَّ إِزَارَهُ لَا يُرِيدُ بِدَلِّكَ إِلَّا الْمَجْبِلَةَ فَإِنَّ اللَّهَ لَا يَنْظُرُ إِلَيْهِ يَوْمَ الْقِيَامَةِ " .

Ibn Umar (رضي الله عنهما) saw a person trailing his lower garment, whereupon he said: “From whom do you come?” He described his relationship (with the tribe he belonged) and it was found that he belonged to the tribe of Laith. *Ibn Umar* (رضي الله عنهما) recognized him and said: “I heard Allah's Messenger (ﷺ)

⁷³ Pg.36 Also see Arnawut’s research on ‘*Musnad Ahmed*’ Vol.29 Pg.159-162

⁷⁴ #123

⁷⁵ See Arnawut’s research on ‘*Musnad Abi Bakr*’ Pg.156, ‘*Marasil*’ of Ibn Abi Hatim #407

with these two ears of mine saying: ‘He who trailed his lower garment with no other intention but pride, Allah would not look toward him on the Day of Resurrection.’”

- Collected by Muslim⁷⁶ (رحمه الله).
- Ibn Umar (رضي الله عنهما) prohibited him from dragging his garments and used the *hadith* which mentions the restriction of pride. Obviously, he didn’t know what was in his heart. So, this shows that the ruling is general. There are other incidents where Ibn Umar (رضي الله عنهما) reprimanded people for dragging their garments below their ankles.⁷⁷ One more will be mentioned below under the title of ‘Misconceptions and their Clarifications’.

2. Athar 2:

عَنْ مُحَمَّدٍ، - وَهُوَ ابْنُ زَيْدٍ - قَالَ سَمِعْتُ أَبَا هُرَيْرَةَ، وَرَأَى، رَجُلًا يَجُرُّ إِزَارَهُ فَجَعَلَ يَضْرِبُ الْأَرْضَ بِرِجْلِهِ وَهُوَ أَمِيرٌ عَلَى الْبَحْرَيْنِ وَهُوَ يَقُولُ جَاءَ الْأَمِيرُ جَاءَ الْأَمِيرُ. (يقول) قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " إِنَّ اللَّهَ لَا يَنْظُرُ إِلَى مَنْ يَجُرُّ إِزَارَهُ بَطْرًا " .

Abu Hurairah (رضي الله عنه) saw a person whose lower garment had been trailing and this person started to strike the ground with his foot. He [Abu Hurairah] was the governor of Bahrain and the person was saying: “Here comes the Amir, here comes the Amir.” He (Abu Huraira) reported that Allah's Messenger (ﷺ) said: “Allah will not look toward him who trails his lower garment out of pride.”

- Collected by Muslim⁷⁸ (رحمه الله).
- Stamping one’s feet is not necessarily an act of arrogance. Rather in certain cases it is even praise worthy. For instance, to show the kuffar that the Muslims are strong and not weak. Even the Messenger ﷺ ordered the *Sahabah* (رضي الله عنهم) to march when doing tawaf in the *Umaratul Qadhaa* because the Kuffar of Makkah had said the fever of Madinah has weakened the Muslims.⁷⁹ Therefore this person most likely was stamping in that manner as Bahrain still had Jews and *Majusis* there.

3. Athar 3:

Kharashah (رحمه الله) said that Umar (Ibn Khattab) (رضي الله عنه) called for a blade and lifted the *izār* of a man above his ankles. Then he cut what was below that. He (Kharashah) said, “It is though I am looking at the ends of his garment flowing down his heels.”

- Collected by Ibn Abi Shaibah (رحمه الله) in ‘*Musannaf*’.⁸⁰

⁷⁶ #2085f

⁷⁷ See ‘*Tamheed*’ of Ibn Abdil Barr Vol.3 Pg.274-5

⁷⁸ #2087

⁷⁹ *Sahih Bukhari* #1602

⁸⁰ #25326. *Shaikh Shathri* authenticated it in his ‘*Ta’leeq*’ on ‘*Musannaf*’ Vol.13 Pg.529

- Some people say, why do scholars speak about such ‘minor’ issues as dragging the trousers below the ankles when the *Ummah* is in need of much greater advice? *Subhaanallah*, Allah forbid. This is the *Amirul Mumineen*, one of the most outstanding leaders this World has ever seen, taking out his precious time to personally cut the lower garment of one who was dragging it below his ankles.
4. Athar 4:
- There is also another narration collected by Bukhari, which will be mentioned below, in which Umar (رضي الله عنه) commanded a youth to lift his garment above his ankles after Umar (رضي الله عنه) was stabbed by the *Majusi*.
- Collected by Bukhari⁸¹ (رحمه الله).
- Once again, the leader of the super power of the time, was on his death bed, instructing someone to lift his garment above his ankles. May Allah *Ta’ala* give us the *tawfeeq* to honour and practice every single one of his commands.

THE GRACE OF OUR ROLE-MODEL’S GARMENT

Allah *Ta’ala* said in the Quran Majid that the one who wishes to please Allah and succeed in the Hereafter should follow in the way, method, style and *Sunnah* of the Messenger of Allah (ﷺ).

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُو اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا ﴿٢١﴾

“Certainly, you have in the Messenger of Allah (ﷺ) an excellent exemplar for him who hopes in Allah and the Last Day and remembers Allah much.”⁸²

The grace and style of the garments which the Messenger (ﷺ) and his companions wore is a well-known fact.

1. Ubaid ibn Khalid⁸³ (رضي الله عنه) said, “I was walking and upon me was a sheet which I was dragging. So, a man said to me, ‘Lift your garment because it is cleaner (or more righteous)⁸⁴ for you and long lasting.’ So I looked and it was the Prophet (ﷺ). I said, ‘It is a *burdah malhaa* (a black sheet with white lines).’ The Messenger (ﷺ) retorted, ‘**Don’t you have a role model in me? He said, ‘When I looked I saw that his garment was up to the middle of his calf.’**”

⁸¹ #3700

⁸² *Surah Ahzab*: 21

⁸³ Or Ubaidah ibn Khalaf. The difference of name is a *Sahabi* does not cause any weakness to the narration.

⁸⁴ There are two wordings transmitted. One is انقى (cleaner) and the next is اتقى (more righteous).

- Collected by Ahmed in ‘*Musnad*’⁸⁵, Tirmithi in ‘*Shamail*’⁸⁶ and Nasai⁸⁷ (رحمهم الله).
 - *Hafiz* Ibn Hajr (رحمه الله) classified its chain good.⁸⁸ *Imam* Suyuti (رحمه الله) indicated to its authenticity in ‘*Jameus Sagheer*’ and Munawi and San’ani (رحمهما الله) did not disagree with him in their respective commentaries on ‘*Jameus Sagheer*’.⁸⁹
2. Salamah ibn Akwa’ (رضي الله عنه) said that Uthman ibn Affan (رضي الله عنه) used to wear his *izār* until his mid-calf and would say, “This is how my companion, the Nabi ﷺ, used to wear his *izār*.”
 - Collected by Tirmithi (رحمه الله) in ‘*Shamail*’⁹⁰.
 - Even though the *Sahabi*, Salamah (رضي الله عنه) knew the style of the Messenger’s *izār* himself, he spoke of Uthman’s style to point out that this *Sunnah* was established and practiced by the great *Sahabah* including the *Khulafaa Rashideen* (رضي الله عنهم).⁹¹
 3. Abu Sulaiman⁹² (رحمه الله) narrates from his father that he said, “I saw Ali (رضي الله عنه) while he was wearing a *najrani izār* up till mid-calf.”
 - Collected by Ibn Abi Shaibah (رحمه الله) in ‘*Musannaf*’.⁹³
 4. Abu Ishaq (رحمه الله) said, “I saw people from amongst the companions of the prophet wearing their *izārs* until mid-calf.” He then named, “Usamah ibn Zaid, Ibn Umar, Zaid ibn Arqam and Baraa ibnul Azib” (رضي الله عنهم).
 - Collected by Ibn Abi Shaibah (رحمه الله) in ‘*Musannaf*’.⁹⁴

In Summary, the *Sunnah* of the Messenger (ﷺ) and many of his companions (رضي الله عنهم) was to wear the lower garments until mid-calf. Between mid-calf and the ankles is a permissible area. On the other hand, wearing any garments below the ankles is prohibited on males. The punishment for this is entrance into the Fire of Jahannam, may Allah protect us from it. If one knowingly does it out of pride, then he will be in a worst situation, as Allah *Ta’ala* will not even look at him with mercy on the Day of

⁸⁵ Vol.5 Pg.364

⁸⁶ #114

⁸⁷ *Sunan Kubraa* #9602

⁸⁸ *Fathul Bari* Vol.13 Pg.266-7

⁸⁹ See ‘*Faidhul Qadeer*’ by Munawi Vol.1 Pg.476 and ‘*Tanweer*’ by San’ani Vol.2 Pg.287

⁹⁰ #115

⁹¹ *Sharh Munawi* Vol.1 Pg.173, ‘*Jamul Wasail*’ Vol.1 Pg.173

⁹² His name is Ayub ibn Dinaar. [*Jarh wat Ta’deel* Vol.2 Pg.246 #877]

⁹³ #25329 Vol.12 Pg.503

⁹⁴ #25327 Vol.12 Pg.503

Judgment. This is the more precautionary opinion, for the outward purport of many strongly-worded Prophetic *ahadith* state such.

MISCONCEPTIONS AND THEIR CLARIFICATIONS

1. Misconception 1:

Why do some *ahadith* place the condition of 'if it is done out of pride'?

- Clarification:

This is to show that the matter is more severe for the one who intentionally does it out of pride. *Allamah Sindi* (رحمه الله) says in his '*Hashiyah*' on '*Sunan Ibn Majah*', "What is apparent is that this limit is there even if one does not do it out of pride. Yes, if pride is also added to hanging it below the ankle, then the matter is more severe."⁹⁵ And Allah *Ta'ala* knows best.

2. Misconception 2:

It is a case of مفهوم المخالفة (*Mafhoomul Mukhalafah*). That is, the prohibition mentioned a restriction of pride, therefore the opposite ruling will apply when the restriction is not found.

- Clarification:

Many *mujtahidun* do not consider this (مفهوم المخالفة) a valid principle of deducing laws. Even those who use it as evidence, mention a condition that the restriction should not have been mentioned based on it being the norms of such situations. For instance, in the Quran Majid, Allah *Ta'ala* says, "Haram on you (to marry) are your step-daughters, whom are in your care."⁹⁶ The restriction of "in your care" here was mentioned because this is the norms of such a case.⁹⁷ Therefore, its absence will not invert the ruling. It will still remain haram on a man to marry his step-daughter even if he never took care of her. Similarly, *Allamah San'ani* (رحمه الله) states that the restriction of "pride" in some of the *ahadith* is to indicate that those who usually let their garments below their ankles, do so out of pride. Therefore, if this restriction is not there, then it will not cause the ruling to turn around.⁹⁸ This is also supported by the *hadith* which called dragging the garments below the ankle, an act of pride in itself. And Allah *Ta'ala* knows best.

⁹⁵ Vol.4 Pg.148

⁹⁶ *Surah Nisaa*: 23

⁹⁷ The step-father usually takes care of his wife's children from her previous marriage.

⁹⁸ See '*Istifaaul Aqwaal*' by San'ani Pg.42

3. Misconception 3:

Applying the restriction to the general *ahadith* (حمل المطلق على المقيد) will apply in this case. That is, when certain *ahadith* are general and others are restricted, then one of the principles of *Fiqh* is to apply the restriction to the general *ahadith*. Accordingly, since some *ahadith* have the restriction of pride, it will also apply to those which are general.

- Clarification:

- i. Indeed, this is one principle of *Fiqh* that is applied in some instances. However, another principle of *Fiqh* is that the general *hadith* is practiced on its generality (المطلق يجري على اطلاقه) and the restricted one with its restriction (والمقيد على قيده). So, we will practice on the general one without any restrictions. The *hadith* of Abu Saeed Khudri (رضي الله عنه), (“Whatever is **below the ankle** is in the **Fire**. The one who lets his *izār* drag out of **pride**, Allah will **not look** at him.”), collected by Abu Dawud (رحمه الله) and others, strengthens the use of this principle here, as it mentions both the scenarios in one *hadith*, the general and the restricted, and they both were prohibited by mentioning different punishments. *Allamah* San’ani (رحمه الله) says, “The *ahadith* indicate that whatever is below the ankles is in the Fire, and this entails prohibition. Other *ahadith* indicate that whoever drags it out of pride, Allah will not look at him. This also entails prohibition. They also point out that the punishment for the arrogant is a specific punishment, which is Allah not looking at him. This is one of the things that falsifies the claim that it is only prohibited on the proud.”⁹⁹
- ii. One of the conditions for applying the restriction to a general text, for those who use this principle, is that it should not be concerning a prohibition. If the issue is one of prohibition, as is the case with the issue of *isbaal*, then it is not valid to apply the restriction of one text to the generality of the other. This is explained by *Hafiz* Ibn Daqeequl Eid (رحمه الله) in ‘*Ihkamul Ahkaam*’.¹⁰⁰ And Allah *Ta’ala* knows best.

4. Misconception 4:

The Messenger (ﷺ) told Abu Bakr (رضي الله عنه) that since he is not letting his garment hang “out of pride”, there is no punishment for him. Therefore, this should also apply to us.

- Clarification:

Below we will reproduce the complete *hadith* and then explain it:

⁹⁹ *Istifaaul Aqwaal* Pg.26

¹⁰⁰ Vol.1 Pg.60 Also see: ‘*Al-Bahrul Muheet*’ by Zarkashi Vol.3 Pg.430-1

عَنْ ابْنِ عُمَرَ . رَضِيَ اللَّهُ عَنْهُمَا . عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " مَنْ جَرَّ ثَوْبَهُ خِيَلَاءَ لَمْ يَنْظُرِ اللَّهُ إِلَيْهِ يَوْمَ الْقِيَامَةِ " . قَالَ أَبُو بَكْرٍ يَا رَسُولَ اللَّهِ إِنَّ أَحَدَ شِقَّتَيْ إِزَارِي يَسْتَرْحِي ، إِلَّا أَنْ أْتَعَاهَدَ ذَلِكَ مِنْهُ . فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " لَسْتُ بِمَنْ يَصْنَعُهُ خِيَلَاءَ " .

Abdullah ibn Umar (رضي الله عنهما) narrates that the Prophet (ﷺ) said, “Allah will not look, on the Day of Resurrection at the person who drags his garment (below his ankles) out of pride.” On that Abu Bakr (رضي الله عنه) said, “O Allah's Messenger, **one side** of my *izār* hangs low unless I **meticulously take care** of it.” The **Prophet (ﷺ) said**, “You are not one of those who do that out of pride.”

- Collected by Bukhari¹⁰¹(رحمه الله).
- This narration is usually considered the strongest evidence put forward by those who wish to wear their garments below their ankles. From the following analysis, Allah willing, it will become crystal clear that this narration is actually evidence against their position.

From this *hadith*, the following points become clear:

- i. Only one side was going below Abu Bakr’s ankle (رضي الله عنه). So how can one use this to intentionally hang both sides down his ankles?¹⁰²
- ii. Abu Bakr (رضي الله عنه) was not doing it intentionally. How can this be evidence for those who purposely and intentionally wear their trousers below their ankles?¹⁰³ Rather, the scholars wrote that Abu Bakr (رضي الله عنه) was very slim and his garments would not stay on him tightly. They would slip off of his hips. *Allamah Kirmani* (رحمه الله) said he had a slight hunch to his back which also caused his garment to slip off.¹⁰⁴
- iii. When he realised it slipped off, he would lift it up.¹⁰⁵ These people never lift it up.
- iv. Since Abu Bakr (رضي الله عنه) didn’t wear it below his ankles intentionally and he would ensure to lift it when he realized it slipped below, there was no question of him being arrogant. Yet, he asked the question concerning his situation. Therefore, this means that he understood it to be general and not restricted to pride. Otherwise, his question would not make sense.¹⁰⁶
- v. The Messenger of Allah (ﷺ) received revelation from Allah and by it he would know the state of the heart of a person. So, he had the right to testify of the purity of Abu Bakr’s heart (رضي الله عنه).
- vi. Since the Messenger (ﷺ) is no longer amongst us, we are not able to claim purity for anyone. Allah alone knows who is pure at heart.

¹⁰¹ #5784

¹⁰² See ‘*Tamheed*’ of Ibn Abdil Barr Vol.3 Pg.247

¹⁰³ *ibid*

¹⁰⁴ Kirmani Vol.21 Pg.53, ‘*Umdatul Qari*’ Vol.21 Pg.438, ‘*Minhatul Baari*’ Vol.9 Pg.76

¹⁰⁵ *Umdatul Qari* Vol.21 Pg.438

¹⁰⁶ *Faidhul Bari* Vol.6 Pg.72

- vii. Some scholars say that, out of all the *Sahabah* (رضي الله عنهم), only Abu Bakr (رضي الله عنه) was given the reassurance that he is not doing it out of pride. Therefore, this was a specific permission for him. There is no other *Sahabi* who was afforded this, not even Umar, Uthman or Ali (رضي الله عنهم). So how can we, who are drowned in sin, claim purity?¹⁰⁷
- viii. The scholars say that this *hadith* shows that if one's garment was to unintentionally fall below one's ankles, then he would not be taken to task for it. However, this in no way means that one should be careless about it.
- ix. Even though this narration clearly negates pride from Abu Bakr (رضي الله عنه), *Imam* Bukhari (رحمه الله) still mentioned it under the 'Book of Clothing', this is to point out that this *hadith* is a general guideline of wearing garments, without paying attention to the issue of arrogance.¹⁰⁸
- x. Ibn Umar (رضي الله عنهما), the narrator of this *hadith*, used to always keep his garments at mid-calf. It is not narrated that he allowed letting the garments go below the ankles for anyone.
- xi. Rather, *Hafiz* Ibn Abdil Barr (رحمه الله) mentions a narration in '*Tamheed*' in which Ibn Umar (رضي الله عنهما) instructed Abdullah ibn Waqid to lift his garment above his ankles. Ibn Waqid said, "There are some sores on my legs." Ibn Umar replied, "Even if." Ibn Abdil Barr (رحمه الله) comments, "This is clear that Ibn Umar (رضي الله عنهما) held it reprehensible for a person to drag his garments in all conditions."¹⁰⁹ And Allah *Ta'ala* knows best.

5. Misconception 5:

All those who wear their trousers below their ankles claim that "We don't do it out of pride."

- Clarification:

- i. Allah *Ta'ala* says, "So do not claim purity for yourselves. He is most knowing of who fears him."¹¹⁰
- ii. *Hafiz* Ibn Hajr Asqalani (رحمه الله) writes in '*Fathul Bari*', "[The *faqeeh* and *muhaddith*, *Qadhi* Abu Bakr] Ibnul Arabi (رحمه الله) said, 'It is not permissible for a man to let his garment cover his ankles and say, 'I am not dragging it out of pride', because the prohibition includes this in its wordings. It is not permissible for he whom the text includes in ruling to say, 'I am not following it because the primary reason is not in me', because this is a claim that is not accepted. Rather his lengthening of

¹⁰⁷ *Tawdhehaat Sharh Mishkaat* Vol.6 Pg.467

¹⁰⁸ *Faidhul Bari* Vol.6 Pg.72

¹⁰⁹ See '*Tamheed*' of Ibn Abdil Barr Vol.3 Pg.247

¹¹⁰ *Surah Najam*: 32

his lower garment below the ankles is a sign of his pride.” Then *Hafiz Ibn Hajr* (رحمه الله) states that this is supported by the *hadith*, “Beware of trailing the lower garment, for it is from pride.”¹¹¹

- iii. *Shaikh Ibn Ataullah Iskandari*¹¹² (رحمه الله) said, “He who attributes humility to himself is really proud.”¹¹³ Humility is the belief that one is the most contemptible and lowest person. The consideration of greatness in oneself is pride. So, the one who puts forth the claim that he is humble is in actual fact considering himself to be elevated. Thus, he is a man of pride.¹¹⁴
- iv. If we were to assume that it is not always an act of pride, then *Ibn Hajr* (رحمه الله) says that it is still an action that has a high possibility of pride.¹¹⁵
- v. *Ubaid ibn Khalid* (رضي الله عنه) said, “I was walking and upon me was a sheet which I was dragging. So, a man said to me, ‘Lift your garment because it is more righteous for you and long lasting.’ So, I looked and it was the Prophet (ﷺ). I said, ‘**It is a *burdah malhaa* (a black sheet with white lines).**’ The Messenger (ﷺ) retorted, ‘Don’t you have a role model in me?’ He said, ‘When I looked I saw that his garment was till the middle of his calf.’” [Tirmithi (رحمه الله) in ‘*Shamail*’¹¹⁶.]
 - a. Some scholars explain that by saying it is a black sheet with white threads, the *Sahabi* was indicating that it was not a garment with which one can show off and be proud of. However, the Messenger (ﷺ) informed him of two things. One, there is more piety in lifting it above, as one may feel he is not proud but in actual fact he is. Another point is that we should not feel we are above following the style of the Messenger (ﷺ). This is why the Messenger (ﷺ) rebuked him in a stern manner and said, “Don’t you have a role-model in me?”
 - b. Another point the scholars derived from this is that one should lift his trousers high so as to prevent any possibility of it dragging below the ankles. This is called *سَدًّا لِلْبَابِ وَالذَّرْبَعَةَ* or “closing the doors and means of sin”.¹¹⁷

¹¹¹ *Fathul Bari* Vol.13 Pg.267

¹¹² *Hafiz Ibn Hajr* quotes *Hafiz Zahabi* (رحمها الله) saying, “*Ibn Ataullah* had an extraordinary grandeur, lofty status in the hearts and contribution in virtue. I saw *Shaikh Tajuddeen*, when he returned from *Misr*, holding his advices and subtleties in very high regard. He used to speak in the *Jame Azhar* on a chair with such a speech that revived the hearts. He had combined the statements of the People (i.e. *Zuhhad*) with the narrations of the *Salaf* and other topics. So, he had a lot of followers. He had the signs of goodness on him.” ‘*Durr Kaaminah*’ Vol.1 Pg.274

¹¹³ *Kitabul Hikam*, ‘The Book of Wisdom’ Pg.215, ‘*Ummul Amraadh*’ by *Shaikh Zakariyah Kandhelvi* Pg.19

¹¹⁴ ‘*Ikmalus Shiyam*’ by *Shaikh Abdullah Gangohi* Pg.215 White Thread Press

¹¹⁵ *Fathul Bari* Vol.13 Pg.267

¹¹⁶ #114. Its chain is good. [‘*Fathul Bari*’ Vol.13 Pg.266-7]

¹¹⁷ *Sharh Munawi* Vol.1 Pg.172, ‘*Jamul Wasail*’ Vol.1 Pg.172, ‘*Mawaahib Ladunniyah*’ by *Baajuri* Pg.235

- vi. The *faqeeh* and *muhaddith*, Mufti Yusuf Ludhyanvi (رحمه الله) states that in our times¹¹⁸ the people who are accustomed to wearing their trousers, pants and lower garments below their ankles consider it an act of honour, rather, they feel ashamed and disgraced in lifting it above the ankles. They look with utmost disdain at the *Sunnah* of the beloved Prophet (ﷺ), which is wearing the garments at mid-calf. Now you tell me, “Is the cause for this anything other than arrogance and pride?” This is why the respected mufti considered it a major sin, especially in our times. Rather, he went a step further and said, “Further than a major sin, there is a fear of losing one’s Iman by looking at the Prophetic *Sunnah* in a condescending manner.”¹¹⁹
- vii. In many of the narrations mentioned above, the Messenger of Allah (ﷺ) had instructed many *Sahabah* (رضي الله عنهم) to lift their garments above their ankles. Would we say, العياذ بالله (May Allah forbid), that those *Sahabah* were doing so out of pride? Obviously not.
- viii. If anyone had the right to say, ‘I don’t do it out of pride,’ it was Abu Bakr (رضي الله عنه), but he never made such claims of purification. So, who are we to profess such piety? And Allah *Ta’ala* knows best.

6. Misconception 6:

Yazid ibn Abi Habib (رحمه الله) narrates that the Messenger of Allah ﷺ used to hang his *izār* in front of him and lift it from the back.

- Collected by Ibn Sa’d (رحمه الله) in ‘*At-Tabaqaat*’¹²⁰
- *Imam* Suyuti (رحمه الله) graded it *mursal* in ‘*Jame’us Sagheer*’.¹²¹

• Clarification:

- i. This *hadith* is *mursal*, which is one of the types of weak *hadith* according to the *muhaddithun*. A *mursal hadith* is when there is a break in the link of the chain of narration after the *tabi’ee*. Yazid ibn Abi Yahya (رحمه الله) was a *tabi’ee*, which means he did not meet the Messenger ﷺ. Therefore, there is a break in the link of this chain of narration. However, a *mursal hadith* is still used as evidence according to the majority of the *mujtahidun*, the likes of Abu Hanifah, Malik and Ahmed ibn Hanbal (رحمهم الله). *Imam* Shafi’ee (رحمه الله) also uses it as evidence when it fulfills a few conditions.
- ii. When a *hadith* is vague, like this one, then it must be interpreted to coincide with the other explicit narrations. Many *ahadith* mention that

¹¹⁸ 20th and 21st century. The respected Mufti was assassinated in 2000 CE. May Allah accept his martyrdom.

¹¹⁹ *Aap ke Masaail aur unka Hall* Vol.8 Pg.361

¹²⁰ Vol.1 Pg.395

¹²¹ *Jame’us Sagheer* with ‘*Taweer*’ Vol.8 Pg.563

the *Sunnah* and usual method of the Messenger of Allah ﷺ was to wear his garments up to mid-calf.

- iii. This is why, *Allamah* San'aani (رحمه الله) explains that this hanging in front was to the extent of the permission given, which is up to mid-calf.¹²² And Allah *Ta'ala* knows best.

7. Misconception 7:

Ikrimah (رحمه الله) narrated that he saw Ibn Abbas (رضي الله عنهما) wearing an *izār*; he let the edge of the *izār* touch the top of his feet in front and he lifted it higher at the back. I said, "Why are you wearing the *izār* in this manner?" He said, "I saw the Messenger of Allah wearing it like that."

- Collected by Abu Dawud (رحمه الله) in his 'Sunan'¹²³
- *Shaikh* Muhammad Awwamah (حفظه الله) classified it as sound.¹²⁴
- Some people use this *hadith* to say that we can drag our garments below our ankles without any restriction of a particular style.
- Clarification:
 - i. Firstly, if we were to assume this was the Messenger's ﷺ regular style of wearing his *izār*, it does not clearly state that the front part went below the ankles. The edge of the *izār* can touch the top of the foot without going below the ankles, especially when the back part is clearly above the ankles. By taking all the other numerous *ahadith* on this issue in to consideration, we must interpret it to mean that it did not go below the ankles.
 - ii. Even if we were to assume it may have gone below the ankles at the front, it clearly did not go below from the back. Also, this manner would leave the ankles exposed and not covered. Therefore, if one was to prove permissibility from this *hadith*, the *izār* would have to be worn in this exact manner. However, this is only possible if one is wearing a lungi or loincloth, which can be tied in such a manner that the front part reaches the top of the foot while the back part stays higher up. This style is impossible with a trouser and extremely difficult with a *qamis* or *jubbah*. Those who would like to use this *hadith* to permit wearing the trousers below their ankles, would never wear them in this manner.
 - iii. This is the only *hadith* that mentions this method of wearing the *izār*. All the other *ahadith* clearly state that the Messenger's style ﷺ was to wear the garments up to mid-calf. Similarly, the other *Sahabah* (رضي الله عنهم) who followed the Messenger's style ﷺ, wore it up to mid-calf. Therefore, this *hadith* will be explained in light of what is established.

¹²² *Taweer* Vol.8 Pg.563. Permission was given from between mid-calf to above the ankles.

¹²³ #4096

¹²⁴ *Ta'leeq ala 'Musannaf Ibn Abi Shaibah'* Vol.12 Pg.503 #25328

- iv. The great *muhaddith* and *faqeeh*, Mulla Ali Qari explains, “Maybe this occurred once from him (the Messenger ﷺ) and Ibn Abbas (رضي الله عنهما) happened to see it. This is why he is alone in this style of wearing the *izār* from amongst the *Sahabah* (رضي الله عنهم).”¹²⁵
- v. Some scholars state that if one was to wear the loincloth in this manner, where the front part is on the top of the foot and the back part is above the ankles and they are exposed, then it would not come under the prohibition of *isbaal*.¹²⁶ Refer to point ii of this clarification. And Allah *Ta’ala* knows best.

8. Misconception 8:

It is narrated that Ibn Masud (رضي الله عنه) used to let down his *izaar*. He was asked concerning it, to which he replied, “I am a man whose shins are thin.”

- Collected by Ibn Abi Shaibah (رحمه الله) in ‘*Musannaf*’.¹²⁷

• Clarification:

- i. If a person’s shins are slim then he will simply conceal them by letting the garment below the midway of his calves. There is no need to hang it below the ankles.
- ii. *Hafiz* Ibn Hajr (رحمه الله) said, “This hanging narrated from Ibn Masud (رضي الله عنه) means below the preferable place (of half the calf). It should never be imagined that it went below his ankles.”¹²⁸ How could one ever accuse such a great *Sahabi*, who was known to follow the Messenger (ﷺ) in all his ways, styles and mannerism,¹²⁹ of defying the Messenger’s command? Ibn Masud (رضي الله عنه), himself, has narrated that the Messenger of Allah ﷺ prohibited from dragging the *izār* below the ankles.¹³⁰
- iii. Ibn Masud (رضي الله عنه) also narrated that on the day Umar ibn Khattab (رضي الله عنه) was stabbed by Abu Luluah, the *Majusi*, with such a wound that subsequently took his life, a youth entered upon Umar (رضي الله عنه). The youth started to praise him. Umar (رضي الله عنه) saw that he was dragging his *izār*. So he said, “O my nephew, lift your *izār* because, in it, is more fear for your *Rabb* and cleaner for your garment.” Ibn Masud (رضي الله عنه) used to

¹²⁵ *Mirqatul Mafatih* Vol.8 Pg.236, The *muhaddith* Shaikh Idris Kandhelvi also mentioned this interpretation in ‘*Ta’liqul Sabih*’ Vol.4 Pg.395

¹²⁶ See ‘*Awnul Ma’bood*’ Pg.1758, ‘*Mazahir Haqq Jadid*’ Vol.4 Pg.197 *Maktabatul Ilm*, ‘*Khairul Mafatih*’ Vol.5 Pg.154

¹²⁷ #25313

¹²⁸ *Fathul Bari* Vol.13 Pg.267-8

¹²⁹ Alqamah said, “Ibn Masud was the most similar to the Prophet in his ways, style and mannerism.” [*Musannaf Ibn Abi Shaibah* #32906]

¹³⁰ Collected by Ibn Abi Shaibah #25303, Abu Dawud #4222, Ibn Hibban in ‘*Sahih*’ #5682-3 and Hakim in ‘*Mustadrak*’, who classified it authentic. As for the student of Ibn Masud, Abur Rahman ibn Harmalah, then he is truthful. See ‘*Jarh wa Ta’dil*’ Vol.5 Pg.222-3, ‘*Thiqat*’ Ibn Hibban Vol.5 Pg.95 and ‘*Ta’leequl Awwamah*’ on ‘*Kashif*’. And Allah knows best.

always remark, “Amazing! Umar (رضي الله عنه) saw the right of Allah upon him. So, the situation he was in did not prevent him from speaking about the right of Allah.”

- Collected by Ibn Abi Shaibah (رحمه الله),¹³¹ Bukhari also collected it in his ‘*Sahih*’ (رحمه الله) but from a different *Sahabi*, Amr ibn Maimun (رضي الله عنه).¹³²
- iv. Once Ibn Masud (رضي الله عنه) saw a man who was hanging his lower garment. So, he told him to lift it up. The man retorted, “And you, O Ibn Masud, lift your lower garment.” Ibn Masud (رضي الله عنه) said, “My feet are slim and I lead people in Salah.” Umar ibn Khattab (رضي الله عنه) learnt about this and flogged the man saying, “You were rebuking Ibn Masud?”
 - Mentioned by Zahabi in ‘*Siyar A’laam Nubalaa*’.¹³³
 - Above, two narrations of Umar (رضي الله عنه) were mentioned, which showed how strict he was on the issue of the garment hanging below the ankles. Therefore, this clearly shows that Ibn Masud’s garments were simply below the preferable limit and not below the ankles.
- v. Rather, the following narration proves that he would never drag it below his ankles. Ibn Masud (رضي الله عنه) saw two men performing Salah, one had his *izār* below his ankles and the other was not completing his *ruku* and *sujood*. So, he smiled. They asked, “What makes you smile, O Aba Abdir Rahman?” He replied, “I am surprised at these two men that one has his *izār* below his ankles, so Allah will not look at him and as for the second, then Allah will not accept his salah.”
 - Collected by Abdur Razzaq (رحمه الله) in ‘*Musannaq*’¹³⁴ and Tabarani (رحمه الله) in ‘*Kabir*’.¹³⁵ And Allah *Ta’ala* knows best.

9. Misconception 9:

Many scholars say the prohibition is based on pride, and if there is no pride then it is not **haram**.

- Clarification:

- i. The truth is not measured by people, rather people are measured by the truth. The overwhelming evidences as explained above does not support this opinion of theirs.

¹³¹ #25312 Ibrahim Nakhai’s *Marasil* from Ibn Masud are authentic. See ‘*Tabribur Rawi*’ Vol.3 Pg.166 and *Shaikh* Muhammad Awwamah’s *Ta’leeq*.

¹³² #3700

¹³³ Vol.1 Pg.491-2 *Shaikh* Shuaib said, “Its narrators are reliable.”

¹³⁴ #3735

¹³⁵ #9366 Vol.9 Pg.314-5

- ii. Even though these scholars didn't consider it ***haram*** when it is without pride, they still say it is reprehensible (***makrooh***) and blameworthy.¹³⁶
- iii. *Hafiz* Ibn Hajr said that even if one was to consider it *makrooh* to drag the garment below the ankles then that would be in the case where the garment is not unnecessarily long. In other words, it would apply to the one whose garment is actually above his ankles but slips down, like in the case of Abu Bakr (رضي الله عنه). If it is too long, then it would be considered prohibited from many aspects.
 - a. It would be considered extravagance, (Allah says, "...do not spend wastefully. Indeed, the wasteful are brothers of the devils...")¹³⁷.
 - b. It would be considered imitating women. (All the scholars agree that women must hang their garments below their ankles.¹³⁸) The Messenger (ﷺ) has cursed those men who imitate women and vice versa. [Bukhari¹³⁹] He has also specifically cursed those men who wear the garments of women. [Hakim (رحمه الله) in '*Mustadrak*'¹⁴⁰.]
 - c. If the garments are dragging, then they can collect impurities from the ground. Ubaid ibn Khalid (رضي الله عنه) said, "I was walking and upon me was a sheet which I was dragging. So, a man said to me, 'Lift your garment because it is **cleaner** for you and long lasting.' So, I looked and it was the Prophet (ﷺ)." [Tirmithi (رحمه الله) in '*Shamail*'¹⁴¹.]
 - d. *Faqeehul Ummah Mufti* Mahmud Hasan (رحمه الله) adds a fourth reason where it would become *haram*. He says that nowadays those who wear their trousers below the ankles are doing so in following the style of the West. Therefore, they will come under the prohibition of emulating the *kuffar* and *fussaq*.¹⁴² The Messenger of Allah (ﷺ) said, "Whoever imitates a people, he is one of them." [Abu Dawud (رحمه الله) collected this *hadith* in the chapter entitled, "Garment of Fame and Vanity".¹⁴³]
- iv. One should also note that everyone agrees that the Messenger (ﷺ) used to wear his garments above his ankles at half calf. Therefore, this is the *Sunnah*. The *Sahabah*, the likes of Uthman, Ali, Ibn Umar, Anas, Jabir and others (رضي الله عنهم) also used to wear their garments at

¹³⁶ See: '*Fathul Bari*' Vol.13 Pg.266, '*Fatawa Hindiyyah*' Vol.5 Pg.333, '*Tamheed*' Vol.3 Pg.244, '*Al-Muntaqa Sharh Muatta*' Vol.7 Pg.226, '*Al-Majmoo*' Vol.4 Pg.338, '*Al-Mughni*' Vol.2 Pg.298

¹³⁷ *Surah Israa*: 26-27

¹³⁸ *Kawkab Wahhaj Sharh Muslim* Vol.21 Pg.376

¹³⁹ #5885

¹⁴⁰ Vol.4 Pg.194 Ibn Hibban in his '*Sahih*' #5751. Its chain is authentic on the conditions of Muslim.

¹⁴¹ #114. Its chain is good. ['*Fathul Bari*' Vol.13 Pg.266-7]

¹⁴² *Fatawa Mahmoodiyah* Vol.27 Pg.413-4

¹⁴³ #4031 Ibn Hajr states in '*Bulooghul Maraam*' #1416, "Authenticated by Ibn Hibban."

half calf.¹⁴⁴ So these scholars are in no way promoting wearing any garment below the ankles. Rather they all were strong in practising on the *Sunnah*.

- v. Even though they say that it is not haram to hang the garments below the ankles, they do not claim that any person is free from pride. This is a hidden trait of the heart that is not easily discerned. Rather, Allah *Ta'ala* states, "So do not claim purity for yourselves. He is most knowing of who fears him."¹⁴⁵
- vi. After discussing this issue in his commentary of '*Sahih Muslim*', *Shaikhul Islam Mufti Muhammad Taqi Usmani* (حفظه الله) concludes, "The original primary cause (علة) behind the prohibition of dragging the garments below the ankles is 'pride', as the Messenger of Allah (ﷺ) explicitly mentioned in the *hadith* on the topic. However, establishing 'pride' is a hidden matter and the one who is afflicted by it does not realise it. Therefore, the cause (سبب) was placed in the position of the primary cause (علة). The cause (سبب) is hanging the garments below the ankles. This is like *qasr* (shortening the prayers) in travel. The primary cause (علة) is 'difficulty'. However, 'difficulty' is an ambiguous matter which does not come under any rule. Therefore, the cause (سبب) was placed in the position of the primary cause (علة). The cause (سبب) is travel. (So, whenever anyone travels, he will shorten his prayers whether he is in any 'difficulty' or not.) Based on this, whenever the garments go below the ankles, the prohibition will apply unless it was unintentional, because in such a case the absence of 'pride' is definite. This is so because 'pride' is not established by an action in which the slave does not have an intention. It is from this angle that the Messenger (ﷺ) allowed Abu Bakr (رضي الله عنه) concerning his garment falling below his ankles. He said to him, 'You are not one who does it out of pride.' In this manner, all the narrations are reconciled. And Allah knows best."¹⁴⁶

10. Misconception 10:

I am a person who likes my trousers below my ankles. I find it beautiful and the Messenger (ﷺ) had told a *Sahabi*, who had asked about beautiful clothing which he liked, it is not a problem as Allah loves beauty.

- Clarification:

The *hadith* in question is as follows: The Prophet (ﷺ) said, "Whoever has a speck of pride (arrogance) in his heart, shall not be admitted into

¹⁴⁴ See '*Musannaf Ibn Abi Shaibah*' from narration #25327 to #25331.

¹⁴⁵ *Surah Najam*: 32

¹⁴⁶ See '*Takmilah Fathil Mulhim*' Vol.4 Pg.108

Paradise.” A man asked, “I like for my clothes to be nice, and my sandals to be nice?” So, he said: “Indeed Allah is Graceful and He loves beauty. Pride is refusing the truth and belittling the people.” [Collected by Muslim¹⁴⁷] From this *hadith*, we learn that it is allowed for a person to wear permissible clothing even if it may be beautiful, expensive and valuable, once he does not belittle people by doing such. The other condition is once he does not refuse the truth. In other words, *Shariah* has placed some guidelines with regards to clothing which are part of the truth. Rejecting these guidelines is arrogance and pride. Below we mention a few guidelines as an example:

- i. A man is not allowed to wear silk
 - ii. A man is not allowed to wear gold
- The Prophet (ﷺ) said, “Wearing silk and gold has been made unlawful for the males of my *Ummah* and lawful for its females.” [Collected by Tirmithi¹⁴⁸ (رحمه الله). He said it is sound and authentic.]
 - iii. The thighs of a man are part of his *awrah* (private-parts) which is to be covered.
 - Jarhad (رضي الله عنه) said that the Prophet (ﷺ) passed by him while his thigh was exposed, so the Prophet said, “Cover your thigh, for indeed it is *awrah*.” [Collected by Tirmithi¹⁴⁹ (رحمه الله). He said it is sound]

From these guidelines, we see that the *hadith* concerning the permissibility of wearing beautiful clothing is not subjected to one’s whims and fancies. Rather, it is restricted to the guidelines set out by *Shariah*. Therefore, a man will not be allowed to wear silk, gold or expose his *awrah* simply because he considers them beautiful. In the same manner, *Shariah* has prohibited a man from dragging his clothing below his ankles and has considered this an act of arrogance itself. The evidences have been mentioned above in details. So, it will not be permissible for someone to drag his pants below his ankles, simply because he considers it beautiful. We ask Allah to beautify in our hearts and eyes the *Sunnah* of His Messenger (ﷺ). And Allah *Ta’ala* knows best.

11. Misconception 11:

We are living in the twenty first century. The style and fashion of today dictates that we wear our trousers below our ankles. If we lift them above our ankles, people will laugh at us and ridicule us.

¹⁴⁷ #91

¹⁴⁸ #1720 Also see *Sahih Bukhari* #5831

¹⁴⁹ #2798

- Clarification:

The *faqeeh*, *muhaddith* and reviver of the *Sunnah*, Mufti Ahmed Khanpuri (حفظه الله) says in his commentary of '*Riyadhus Saliheen*' that if you practise on the *Deen*, then you **will** be ridiculed and laughed at. Remember, the noblest humans, the Prophets of Allah عليهم السلام, including our role model, the final Messenger of Allah (ﷺ) were all ridiculed and laughed at. Rather, if we are laughed at by the *kuffar* and *fussaq* for practising on the *Sunnah*, then that is a sign that we have passed the exam. It is not something that we should be grieved about. On the other hand, if we follow the fashion of the *kuffar* and *fussaq*, then they will not be able to save us from the punishment on the Day of Judgement.¹⁵⁰ And Allah *Ta'ala* knows best.

CONCLUSION

In summary, whether one hangs his garment below his ankles intentionally as an act of pride or without any such intention, it is still prohibited and a sin. There are severe punishments mentioned in many *ahadith* concerning both of these scenarios. We will list them below:

- Allah *Ta'ala* will not speak to him.
- He will not look at him.
- He will not purify him.
- The man will be given a painful punishment.
- He has been placed in the same row as a liar.
- He has been placed in the same row as one who reminds people of the favours he did to them.
- His *salah* is not accepted.
- Allah *Ta'ala* has lost respect for him.
- Allah *Ta'ala* does not care about him.
- He has left the laws of Allah.
- He does not believe in the *halal* and *haram* of Allah *Ta'ala*.
- Allah *Ta'ala* has freed Himself from him.
- He will enter the Hell Fire.

We conclude with what Zhahabi said concerning those who fool themselves on this issue. In response to the one who lets his garment hang below the ankle and says 'I am not doing that out of pride' he said:

"We see him behaving in an arrogant manner and purifying his foolish self. And you see him looking at a text (*hadith*) that is general in meaning, and he restricts it on the basis of another, separate *hadith*, in the meaning of pride.

¹⁵⁰ *Hadith ke Islaahi Madhameen* Vol.10 Pg.82-83

He allows a concession based on the words of al-Siddeeq (Abu Bakr) (رضي الله عنه), who said: ‘O Messenger of Allah, my *izaar* slips down,’ and he (ﷺ) said: “O Abu Bakr, you are not one of those who do that out of pride.’

We say: Abu Bakr (رضي الله عنه) did not tie his *izaar* in such a way that it hung below the ankles in the first place, rather he tied it so that it came above the ankle, but it slipped down after that.

And the Prophet (ﷺ) said: “The *izaar* of the believer should come to mid-calf, but it does not matter if it comes between (that point) and the ankle.” The same prohibition applies to the one who lets his trousers cover his ankles, or makes his sleeves too long. All of that is from pride which is deeply hidden in the soul.”¹⁵¹

Let us ponder over the following *ahadith*: The beloved Prophet (ﷺ) said, “One who holds an atoms weight of *kibr* (arrogance) within his heart will not enter paradise.”¹⁵²

The Messenger of Allah ﷺ said, “Whoever leaves (certain) garments out of humility to Allah while he is able to (wear), Allah will call him before the heads of creation on the Day of Judgement so that he can select whichever garments of faith he wishes to wear.”¹⁵³

May Allah purify our heart from pride and may He save our limbs from actions of pride. May He guide us to practice on each and every *Sunnah* of his beloved Messenger of Allah ﷺ.

والله تعالى أعلم

Muhammad ibn Suleman Chothia
28 Rabiyyul Akhar 1438 = 1/26/2017
Checked and Approved by
Mufti Muhammad Mahdi

¹⁵¹ *Siyar A'laam al-Nubala* Vol.3 Pg.234

¹⁵² *Sahih Muslim* 91c

¹⁵³ Collected by Tirmithi #2481 and He graded it sound. He also said, “‘Garments of faith’ is the garments of Paradise which are given to the people of faith.”