

Concerning the Issue of *Is-baal* (Lowering the Garment Below the Ankles)

Allah, the Most High, says:

"O you who believe! Obey Allah and obey the Messenger of Allah (SallAllaahu Alaihi wa Sallam) and those of you who are in authority. And if you differ in anything amongst yourselves, refer it to Allah and His Messenger (SallAllaahu Alaihi wa Sallam) if you believe in Allah and in the Last Day. That is better and more suitable for final determination." [Qur'aan, 4:59]

Indeed in the Messenger of Allah (SallAllaahu Alaihi wa Sallam) you have a good example to follow for him who hopes for (the Meeting with) Allah and the Last Day, and remembers Allah much." [Qur'aan, 33:21]

"He who obeys the Messenger (SallAllaahu Alaihi wa Sallam) has indeed obeyed Allah, but he who turns away, then We have not sent you [O Muhammad, (SallAllaahu Alaihi wa Sallam)] as a watcher over them." [Qur'aan, 4:80]

"...And whatever the Messenger (SallAllaahu Alaihi wa Sallam) gives you, take it; and whatever he forbids you, abstain from it. And fear Allah; verily, Allah is Severe in punishment." [Qur'aan, 59:7]

"Only those believe in Our Aayaat (Signs) [i.e. accept them as true], who, when reminded of them fall down prostrate, [i.e. listen to them and obey them in word and deed] and glorify the praises of their Lord, and they are not proud [i.e. too proud to follow and submit to them]." [Qur'aan, 32:15]

"And those who, when they are reminded of the Aayaat (Signs) of their Lord, fall not deaf and blind thereat [like those who do not hear or see the truth when it comes to them, nor submit, follow and obey the commands of their Lord]." [Qur'aan, 25:73]

The Legal Ruling Concerning *Is-baal*

Shaykh Abdul-Aziz ibn Baaz (Rahima-hullaah) said:

The legal ruling is that it is Ha-raam (unlawful) in the case of men, due to the saying of the Prophet (SallAllaahu Alaihi wa Sallam): "Whatever part of the **I-zaar** (lower garment) is below the ankles will be in the Hell-Fire." [Al-Bukhaaree, no. 5787]

This Hadeeth and others of similar meaning apply to one who drags his garment out of arrogance/pride or for any other reason. This is because the Prophet (SallAllaahu Alaihi wa Sallam) stated it in a *general, unrestricted manner without qualification*. And if the **Is-baal** is done out of pride/arrogance, then, the sin is greater and the threat (of punishment) is more severe, due to his (SallAllaahu Alaihi wa Sallam) saying: "Whoever drags his garment **out of conceit/pride**, Allah will not look at him (on the Day of Resurrection)." [Al-Bukhaaree, no. 5783]

It is not permissible to *assume* or *suppose* that the prohibition of **Is-baal** is limited to someone who does it out of arrogance/pride, because the Messenger (SallAllaahu Alaihi wa Sallam) did not limit the prohibition to the one who does it out of arrogance in another Hadeeth, where he (SallAllaahu Alaihi wa Sallam) said to some of his companions:

"...Raise up your **I-zaar** (lower garment) half-way up your shin. If you refuse, then (at least lift it) above the ankles. And beware of **Is-baal al-Izaar** (allowing the lower garment to hang below the ankles). Indeed! **Is-baal** is itself a form of Ma-kheelah (conceit, arrogance). And verily, Allah does not love Ma-kheelah (conceit, arrogance)..." [Abu Daawood, Ahmad; see: Saheeh Abu Daawood, 2/515-516, no. 4084]

So, he (SallAllaahu Alaihi wa Sallam) considered **al-Is-baal** - every type of it - a form of arrogance, since it is almost never done except for this reason. As for one who does not do it out of arrogance, then his *action* (of dragging the garment) is a **Wa-see-lah** (means) that leads to Khu-ya-laa' (pride, arrogance). And [the rule is that] "The *means* (to a thing) takes the same ruling as the ends/goals". [Hence, if the *end-result* of something is forbidden, then the *means* that *leads to it* is also forbidden.][See: **Fataawaa 'Ulamaa al-Balad al-Haraam**, pgs. 572-573]

The Severity of this Act

On the authority of Abu Hurairah (RadyAllaahu an-hu), that the Prophet (SallAllaahu Alaihi wa Sallam) said: "While a man was walking, dressed in a two-piece garment and *proud of himself* with his hair well-combed, suddenly Allah made him sink into the earth and he will go on sinking into it until the Day of Resurrection." [al-Bukhaaree, no. 5789]

On the authority of Ibn 'Umar (RadyAllaahu an-humaa), that the Messenger of Allah (SallAllaahu Alaihi wa Sallam) said: "While a man was dragging his **I-zaar** (lower garment) on the ground (behind him), suddenly Allah made him sink into the earth and he will go on sinking until the Day of Resurrection..." [al-Bukhaaree, no. 5790]

The Recommended length of the *I-zaar* (Lower garment) [including: trousers, *Jalabeeyah*, *Qamees*, etc.]

On the authority of Ibn 'Umar (RadyAllaahu an-humaa) who said: I passed by the Messenger of Allah (SallAllaahu Alaihi wa Sallam) while my **I-zaar** (lower garment) was dragging. He (the Messenger of Allah) (SallAllaahu Alaihi wa Sallam) said: "O Abdullah! Raise up your garment". So, I raised it up. Then he (SallAllaahu Alaihi wa Sallam) said: "More". So, I raised it more. Then, I continued to attend to it after that. So, some of the people said: Up to where? He (SallAllaahu Alaihi wa Sallam) said: "**Half-way up the shin.**" [Reported by Muslim; Mishkaat, 2/1250, no. 4368]

Further Clarification Concerning the length of the Lower Garment

On the authority of Abu Sa'eed al-Khudree (RadyAllaahu an-hu), from the Messenger of Allah (SallAllaahu Alaihi wa Sallam) that he said: "The lower garment of the **Mu'-min** (believer) is at the **half-way mark of the shin**; and there is no blame/sin upon him if it is between the **Half-way mark and the ankles**; and whatever is **below that** is in the **Hell-Fire**. And whoever **drags his lower garment out of pride**, Allah will not look at him on the Day of Judgment." [Maalik, no. 12; Abu Daawood, no. 4093; Ibn Maajah, no. 3573. The chain of narrators is Saheeh (authentic). See: Mishkaat, 2/1243, no. 4331]

Some of the Reasons for this Prohibition

On the authority of 'Amr ibn Shu'aib, from his father, from his grandfather (RadyAllaahu an-hu), who said that the Messenger of Allah (SallAllaahu Alaihi wa Sallam) said: "Eat, drink, give charity and wear clothing [as you like] - as long as you avoid falling into **Is-raaf** (waste, extravagance) and **Ma-khee-lah** (pride, arrogance, conceit)." [Reported by Ahmad, an-Nasaa'ee and Ibn Maajah. It is a Hasan Hadeeth, mentioned by al-Bukhaaree in the Chapter Heading (1), Kitaab al-Libaas (77), before Hadeeth no. 5783. Mishkaat 2/1252, no. 4381]

On the authority of Ibn Abbaas (RadyAllaahu an-humaa), that he said: "Eat whatever you like [and drink] and wear whatever clothing you like - as long as you avoid two matters: **Sa-raaf** (waste, extravagance) and **Ma-khee-lah** (pride, arrogance, conceit). [Reported by al-Bukhaaree in the Chapter Heading (1), Kitaab al-Libaas (77), before Hadeeth no. 5783. Mishkaat 2/1252, no. 4380]

Is-baal in addition to being a form of **Is-raaf** (waste), is a means of subjecting one's garment (to be soiled by) *Na-jaa-sah* (impurities) and *Wa-sakh* (filth) (as it drags along the ground). For this reason it is *confirmed* from 'Umar (RadyAllaahu 'an-hu), that when he saw a young man allowing his garment to drag along the ground, he said to him: "Raise up your garment. Indeed, this is **At-qaa** (more pious) in front of your Lord, and **An-qaa** (cleaner) for your garment." [Mishkaat 2/1252, no. 4381]

The Hadeeth of Abu Bakr (RadyAllaahu an-hu)

On the authority of Ibn 'Umar (RadyAllaahu an-humaa), that the Prophet (SallAllaahu Alaihi wa Sallam) said: "On the Day of Judgment, Allah will not look upon a person who drags his garment out of **Khu-ya-laa'** (pride, conceit, arrogance). [Upon hearing this] Abu Bakr (RadyAllaahu an-hu) said: 'O Messenger of Allah (SallAllaahu Alaihi wa Sallam) one side of my **I-zaar** (lower garment) hangs (below the ankles) if I do not attend to it (i.e. constantly pull it up).' The Prophet (SallAllaahu Alaihi wa Sallam) said: "**You** are not one of those who do it out of **Khu-ya-laa'** (pride, conceit, arrogance). [al-Bukhaaree, no. 5784]

Use of the Hadeeth of Abu Bakr (RadiyAllaahu an-hu) To Avoid the Prohibition of *Is-baal*

Shaykh Abdul-Aziz ibn Baaz (Rahima-hullaah) said:

As for his (SallAllaahu Alaihi wa Sallam) saying to Abu Bakr (RadiyAllaahu an-hu), when he said: 'O Messenger of Allah! My **I-zar** keeps falling down *unless I take care* (to hold it up); - Then, the Prophet (SallAllaahu Alaihi wa Sallam) said to him: "Indeed! **You** are not one of those who do so out of conceit/arrogance!" [Al-Bukhaaree, no. 5784]

So his (SallAllaahu Alaihi wa Sallam) point is that whoever **continues** to pull up his garment whenever it falls down, then he is not considered to be of those who drag the garment out of arrogance since he did not **intentionally** *cause* it to drag (on the ground). Rather, his garment falls (*unintentionally*), and he pulls it up **continuously**. And there is no doubt that such person is **Ma'-dhoor** (excused from blame).

As for one who **intentionally** lets it hang, whether it be a *Bush-t* (a robe-like garment worn over the regular clothing), *Sa-raa-weel* (pants), *I-zaar* (lower garment), or *Qaa-meel* (long shirt) - this falls under the threat (of punishment mentioned in this Hadeeth), and he is **not excused** from blame for dragging his garment. This is because the authentic *Ahaadeeth* that prohibit **Is-baal** include - and apply to - him by way of its *Man-tooq* (explicit wording, text), its *Ma'-naa* (import, general meaning), and its *Ma-qaa-sid* (intent, purpose, aim).

Therefore, it is **Waa-jib** (obligatory) for every **Muslim male** to beware of **Is-baal** (dragging the garment on the ground) and to have **Taq-wa** (piety, obedience) of Allah in this matter, and avoid allowing his garment to *hang below his ankles* - acting upon these authentic *Ahaadeeth* and protecting oneself from **Allaah's Gha-dab** (Anger) and **'I-qaab** (Punishment). And Allaah is the One Who Grants the *Taw-feeq* (Success, in doing what is right)! [Fataawaa' 'Ulamaa al-Balad al-Haraam, pgs. 573-574]

Permission for Women to Extend the Length of their Garments

On the authority of Umm Salamah (RadiyAllaahu an-haa), who said to the Messenger of Allah (SallAllaahu Alaihi wa Sallam) - at the time when he mentioned the lower garment - 'O Messenger of Allah (SallAllaahu Alaihi wa Sallam), What about the women?' He (SallAllaahu Alaihi wa Sallam) said: 'She may lower it a **Shib-ran** (hand-span).' She said: 'Then, she will still be uncovered (i.e. her feet will be exposed).' He (SallAllaahu Alaihi wa Sallam) said: 'Then, she may lower it a **Dhi-raa-'an** (arm-span), and not more than that.' [Maalik, Abu Daawood, an-Nasaa'ee, Ibn Maaajah. Mishkaat. 2/1244, no. 4334]

In the narration of at-Tirmidhee and an-Nasaa'ee, from Ibn Umar (RadiyAllaahu an-humaa) [from Umm Salamah (RadiyAllaahu an-haa) that she said: '...then, their feet will still be uncovered.' He (SallAllaahu Alaihi wa Sallam) said: 'Then, they may lower it a **dhi-raa-'an**

(arm-span), and not more than that.' [Mishkaat 2/1244, no. 4335]

This Hadeeth proves the exemption of woman from the prohibition of **Is-baal** (allowing the garment to hang below the ankles). It also proves that the prohibition of **Is-baal** is not limited to the one who does so out of pride or arrogance (**Khu-ya-laa'**). Otherwise, there was no reason for Umm Salamah (Radiyah Allaahu an-haa) to ask whether the woman would be punished for lengthening their garment *in order to cover their feet - since their doing so was clearly not out of pride or arrogance*, but rather to cover their '**Aw-rah** (i.e. the parts of the body that must be concealed and not revealed). [See: **al-Qawl al-Mubeen Fee Akh-taa' al-Musalleen**, Shaykh Mash-hoor Hasan Salmaan, pg. 30-31]

The Mistake of *at-Tash-meer* (Rolling up the Pants legs or Shirt sleeves) in Salaah

There is no doubt that allowing one's pants legs to hang below the ankles is prohibited **during** the Salaah, just as it is prohibited for the pants legs to hang below the ankles **outside** of the Salaah. However, *rolling up or folding* the pants legs for Salaah is not the answer as this is specifically forbidden while one is engaged in Salaah.

It is narrated on the authority of Ibn Abbaas (Radiyah Allaahu an-humaa) that the Messenger of Allah (SallAllaahu Alaihi wa Sallam) said: "I have been ordered to prostrate on seven (bones) and **not** to fold back the hair and clothing (during the performance of Salaah)..." [Al-Bukhaaree, no. 809, 810, 812, 816....Muslim, no. 991-995]

Imaam al-Bukhaaree (Rahima-hullaah) entitled the chapter for one of these Hadeeth: 'One Should not roll up (fold or tuck up) his garment in As-Salaah'. The Book of al-Adhaan, Baab 138, Hadeeth no. 816.

Imaam an-Nawawee (Rahima-hullaah) entitled the chapter: 'How the Limbs should work in Prostration and the Forbiddance to Fold Clothing and Hair and Plaiting of hair in the Salaah'. The Book of Salaah, Hadeeth no. 991...

Imaam Ibn Khuzaimah (Rahima-hullaah) entitled the chapter for this Hadeeth: 'The Stern Warning against rolling up (tucking, folding) the Garment in Salaah'. *Saheeh* Ibn Khuzaimah, 1/383.

Imaam an-Nawawee (Rahima-hullaah) says: The scholars have agreed upon the **Nah-y** (prohibition) of performing Salaah while one's garment, sleeves, and that which is similar to this are *Mushammar* (rolled up)'.

an-Nawawee (Rahima-hullaah) goes on to say: 'And this **Nah-y** (prohibition) of folding or rolling up the garment is **Ki-raa-hah Tan-zeeh** (something detestable, that must be avoided). Hence, if someone performed Salaah in this condition he has done something evil, but his Salaah is still valid. (Imaam) Abu Ja'far Muhammad ibn Jareer **at-Tabaree** (Rahima-hullaah) used as a proof in (support of) this (view), the **Ij-maa'** (consensus) of the scholars. While **Ibn al-Mundhir** (Rahima-hullaah) relates [a second opinion] the view of **al-Hasan al-Basree** (Rahima-hullaah), i.e. **al-I-'aa-dah** (that whoever prays with his clothing folded or rolled up **must repeat the prayer**)'.

Imaam an-Nawawee (Rahima-hullaah) then says: 'The madh-hab (view) of the **Jum-hoor** (Majority of Scholars) is that this **Nah-y** (prohibition) is **Mut-laq** (absolute, unrestricted) for anyone who performed the Salaah in this condition - there being no difference whether he did it intentionally for prayer, or whether he was (dressed) like that before the prayer - not intending it for the prayer, but having done it for some other reason.'

Ad-Daawudee (Rahima-hullaah) said: This prohibition is exclusively concerning someone who rolled up the garment for the Salaah [i.e. not for someone whose garment was rolled up already, for some other reason].

An-Nawawee concludes by saying: "**The correct chosen view is the first** [i.e. that the prohibition of praying with one's pants' legs or shirt sleeves rolled up is **absolute**, (relative to anyone who performs Salaah in this condition, without consideration of whether the sleeves were rolled up for the Salaah or for some other reason before the Salaah)]. And this is the obvious/apparent meaning of what has been transmitted (as the view) of the **Companions of the Prophet** (SallAllaahu Alaihi wa Sallam) and others besides them. [See: **Sharh (explanation) of Saheeh Muslim**, by Imaam an-Nawawee (Rahima-hullaah) 4/209 (Arabic Edition); **al-Qawl al-Mubeen Fee Akh-taa' al-Musalleen**, Shaykh Mash-hoor Hasan Salmaan, pg. 42-44]

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