



The issue of

Isbaal

According to the Qur'aan
& Sunnah

— “ —
Is it permissible for men to
wear their lower garments
below the ankles?

— ” —

DR. SALEH AS-SALEH

رسالة في

The Issue Of:

الاسبال

Isbaal

According To Qur'an & Sunnah

Is It Permissible for the men To Wear Their
Garments Below The Ankle?

By Dr. Saleh As-Saleh

First Edition, 1417 AH/1997 CE

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Fax: (+44) 0181 548 0333

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Publishers Note

إن الحمد لله نحمده ونستعينه ونستغفره، ونعوذ بالله
من شرور أنفسنا ومن سيئات أعمالنا من يهده الله
فلا مضيل له، ومن يضلل فلا هادي له، وأشهد أن لا
إله إلا الله وحده لا شريك له وأشهد أن محمداً
..عبده ورسوله صلى الله عليه وسلم

'All praises is indeed due to Allah, we praise Him, seek His aid, forgiveness, and His protection against our evil-self and wrong doings. He whom Allah guides there is none to lead astray and he whom Allah misguides, there is none to guide. I bear witness that there is no true God worthy of worship except Allah, and Muhammad is His servant and Messenger'.

يأيتها الذين آمنوا اتقوا الله حق تقاته ولا تموتن إلا وأنتم
مؤمنون

(آل عمران، ١٠٢)

"O you who believe! Fear Allah as he should be feared and die not but as Muslims"

(Surah Al-Imraan 3:102)

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا
 زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ
 وَالْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا

[النساء: 1]

“O mankind! Be dutiful to your Lord, Who created you from a single person (Adam), and from him (Adam) He created his wife (Eve), and from them He created many men and women; and fear Allah through whom you demand your mutual (rights), and (do not cut the relations of) the wombs (kinship). Surely, Allah is Ever All-Watcher over you”
 (Surah An-Nisa 4:1)

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا * يُصْلِحْ لَكُمْ أَعْمَالَكُمْ
 وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا

[الأحزاب: 70-71]

“O you who believe! Fear Allaah (as he should be feared), and speak (always) the Truth. He will direct you towards the righteous good deeds and he will forgive you your sins. And whosoever obey Allah and his Messenger he has indeed achieved a great achievement.”
 (Surah Ahzab 33:70-71)

فاعن أصدق الحديث كتاب الله تعالى، وخير الهدى هدى
 محمد صلى الله عليه وعلى آله وصحبه وسلم ، وشر
 الامور محدثاتها، وكل محدثة بدعة، وكل بدعة ضلالة،
 وكل ضلالة في النار ،

And to proceed:

The most truthful speech is that of Allah's Book (The Qur'an) and that the best guidance is that of Muhammad (Sal-Allah alayhe was-salam). The worst of evils are the innovations (foreign to the true Islam), and every innovated matter (in religion) is a Bid'ah, and every Bid'ah is a misguidance, and every misguidance is in the Fire of Hell.

This booklet is being presented to the English reader as a humble attempt to tackle the issue of Isbaal, due to many discrepancies and confusions that exist regarding the importance of having garments above the ankles of the Muslim man.

However today, many argue due to ignorance and lack of understanding, claiming this order of the Prophet (Sallallahu 'alaihi wa Sallam) to be merely a Sunnah, which in itself should give rise to the implementation of such an acton. This goes against the many Ahadith that exist to prove otherwise, as well as desenting from an issue which the Salaf As Saliheen, i.e. the Sahabas, Tabeeen and the Tabee' Tabeeen and those who follow them likewise, have agreed upon.

As Allaah- the Most High says

“..... And whatever the Messenger gives you take it, and whatever he forbids you, abstain from it.” (Al Hasr 59:7)

Therefore it is not befitting for the people to disagree in matters, where Allaah and His Messenger have already agreed upon. We ask Allaah to forgive us in our shortcomings, and to forgive our pious predecessors who fought hard in the correcting of the deen from falsehood, with the tongue, the sword and the pen. And He- the Most Merciful, bless us all with the highest level of Paradise, Al-Ferdous. Amin.

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Is It Permissible To Wear The Garments Below The Ankles?

What Is Isbaal? Isbaal is to wear garments that extend below the ankles.

Is It Forbidden? Yes, because the prophet (*sal-lAllahu alayhe wa-sal-lamm*) said:

ما أسفل من الكعبين من الإزار فى النار " رواه
البخاري

"The part of the izaar (garment) which hangs below the ankles is in the fire"¹

However some hold the opinion that if you wear your garments below the ankle it is OK as long as it is not done with pride, conceit or arrogance. Is this argument true?

No, Because:

1. The threat of being punished by the hell fire because of wearing garments that exceeds the ankles is true and clear.²

¹ Sahih Al-Bukhari V.7 Hadeeth # 678.

² The punishable part is that which violates the command of the Prophet (saw) i.e. below the ankles. Al-Haafidh Ibn Hajr is of the opinion that the obvious literal meaning of the hadeeth holds true, i.e. the clothes together with the part below the ankles will be in Hell as it is the case in the saying of Allah (swt):

"Certainly! You (disbelievers) and what that which you are worshipping now besides Allah, are (but) fuel for Hell"
(Qur'an 21:98).

2. Several texts indicate that the Prophet (*sal-lAllahu alayhe wa-sal-lamm*) was commanding the people to pull up their garments. The majority of the Muslim Scholars (Al-Jumhoor) agree that when the text is in the imperative form, it is intended for Tahreem (forbidding something), unless there is another authentic evidence that indicates otherwise.

In one incident, the Prophet (*sal-lAllahu alayhe wa-sal-lamm*) sighted someone dragging his lower garment. He rushed to him and said:

إرفع إزارك واتق الله". قال : "إني أحنف تصطك ركبتي،"
فقال: ارفع إزارك فإن كل خلق الله عز وجل حسن، فما
رؤي ذلك الرجل بعد إلا إزاره يصيب أنصاف ساقيه أو إلى
أنصاف ساقيه. (أخرجه أحمد وغيره وهو على شرط
الشيخين-السلسلة الصحيحة 1441)

"Pull up your Izaar and fear Allah". The man said: "I am an Ahnaf person with trembling knees."

He (the Prophet saw) said:

*"Tug up your izaar! Certainly, all of Allah's creation is good,". Since then the man was no seen except with his izaar touching the middle of his shins."*⁴

³ Ahnaf: A person afflicted with a distortion of the foot with each foot the other one along the big toe.

⁴ Reported by Ahmad and others, and it satisfies the conditions and narration's set by Al-Bukhari and Muslim. See As-Silsilah As-Saheehah, hadeeth # 1441.

It is clear that the Prophet (*sal-lAllahu alayhe wa-sal-lamm*) did not question the man about whether he was doing it out of pride or arrogance. In fact it's clear that from the condition of the man that he did not think about arrogance! Nevertheless the Prophet (*sal-lAllahu alayhe wa-sal-lamm*) did not accept his Isbaal and considered it to be incompatible with At-Taqwa (the fear of Allah).

3. The generalised prohibition of Isbaal is clear in the saying of the Prophet (*sal-lAllahu alayhe wa-sal-lamm*). On one occasion he said to Sufyaan bin Sahl:

يا سفيان بن سهل: لا تسبل فإنَّ الله لا يُحبُّ المُسبلين " –

صحيح سنن ابن ماجه 2876

*"O Sufyaan bin Sahl! Do not lower your garment below your ankles because Allah does not love the Musbileen (those who lower their garments below their ankles)."*⁵

Jaabir bin Saleem said that the Prophet (*sal-lAllahu alayhe wa-sal-lamm*) told him:

وإيَّاك وإسبال الإزار فإنَّ إسبال الإزار من المخيلة ولا...

(يُحبُّها الله) (الصحيحة 770)

*".. And beware of the Isbaal of the Izaar because it is from Al-Makheelah (conceit, arrogance, etc.) and Allah does not love it."*⁶

⁵ Sahih Sunan ibn Majah, by Shaykh Naasir-ud-deen Al-Albani # 2876.

⁶ Silsilat Al-Ahadeeth As-Sahih, the series on the collection of authentic hadeeth, by Shaykh Al-Albani, hadeeth # 770.

One can notice that the underlined text is imperative form indicating the forbidding of Isbaal whether it is done out of Makheelah (conceit, arrogance, etc.) or not. Al-Haafidh Ibn Hajr, in his commentary about some of these Ahadeeth mentioned above, said, "The Isbaal mentioned in these Ahadeeth is a grave sin if it is done out of Makheelah (conceit, arrogance, etc.), otherwise the apparent meaning of the Ahadeeth indicates that it is forbidden".⁷

4. The manifestation of the Ayah:

ماءاتاكم الرسول فخذوه وما نهاكم عنه فانتهوا

الحشر، 7

"...And whatsoever the Messenger gives you take it, and whatsoever he forbids you, abstain from it."

(Qur'an 59:7)

It is known that the Thobe⁸ of the most honourable of mankind Muhammad (*sal-lAllahu alayhe wa-sal-lamm*) "was up to the middle of his shins".⁹ This is confirmed in the hadeeth in which Uthman (*radiyAllaahu-anhu*) reported that "the lower garment of the Prophet (*sal-lAllahu alayhe wa-sal-lamm*) extended to the middle of his shins".¹⁰

⁷ Fathul Baaree, V. 10, p. 263

⁸ Thobe: long garment.

⁹ Reported by Ahmad, At-Tirmidhee in Ash-Shamaa'il Al-Muhammadiyah and by others. The hadeeth is authentic as reported by Waleed An-Nasr in his book Al-Isbaal Liqhayr Al-Khuyalaa', p.15 second edition, 1411/1990 (publishers name is not mentioned).

¹⁰ Reported by At-Tirmidhee in Ash-Shamaa'il Al-Muhammadiyah and Al-Albani authenticated it # 98.

Who else is more humble than him (*sal-lAllahu alayhe wa-sal-lamm*)? He knew that Isbaal necessitates Al-Makheelah even if the Musbil does not intend it. This is supported by the Hadeeth of Jaabir bin Saleem in which the Prophet (*sal-lAllahu alayhe wa-sal-lamm*) made it clear that **Isbaal is a manifestation of arrogance**:

الإسبال كله من المخيلة: قال صلى الله عليه وسلم لأبي جريّ-جابر بن سليم الهجيمي: (وارفع إزارك إلى نصف الساق فإن أبيت فإلى الكعبين وإيّاك وإسبال الإزار فإن من المخيلة)-السلسلة الصحيحة للألباني 1109 و 1352

He (*sal-lAllahu alayhe wa-sal-lamm*) commanded Jaabir bin Saleem saying:

“And tug up your Izaar up to the middle of your shins, and if you dislike it, then up to the ankles (i.e. up to the point above the ankles) and beware of Isbaal because it is arrogance.”¹¹

Should one not therefore, abide by the command of Allah in the above ayah?

5. Isbaal by men is an imitation of women.

The Prophet (*sal-lAllahu alayhe wa-sal-lamm*) forbade that men dress like women and vice versa. He said:

لعن الله الرجل يلبس لبسة المرأة، و المرأة لبسة الرجل-“
صحيح أخرجه أبو داوود وغيره (صحيح سنن أبي داوود
3467) وصحيح سنن الترمذي 1415

¹¹ Silsilat Al-Ahadeeth As-Saheehah, hadeeth # 1109 and 1352.

*“Allah cursed the man dressed like a woman and the woman dressed like man”.*¹²

In fact Ibn ‘Umar (*radiyAllaahu-anhu*) said that: “The Prophet (*sal-lAllahu alayhe wa-sal-lamm*) said, ‘the one who trails his **Thobe** out of Conceit, Allah (*subhaanah-wa-ta-aala*) will not look at him on the Day of Judgement.”

Umm Salamah (*radiyAllaahu-anh*) said: “What should the women, O Messenger of Allah, do with the lower ends of their dresses?” He said: “*they may let **them** hang down a span*”. She said: “Still their feet will be uncovered.” He said: “*Then let then hang the ends down a forearm’s length, not exceeding it.*”¹³

Lowering the garments below the ankle is the code of dress of women. Shaykh-ul-Islaam ibn Taymeeyah said:

“...the imitation (of others) in the outward appearances produces a proportional assumption of the deeds and manners. That is why we are ordered to oppose the kuffar... and that is also why men and women are prohibited from imitating each other in accordance with the Ahadeeth:

“ من تشبه بقوم فهو منهم ”

¹² Sahih Abee Dawood hadeeth # 3454, Ibn Majah # 1903, Sahih Al-Jaami As-Sagheer, hadeeth # 5095, and others.

¹³ An authentic narration reported by Abu Dawood (# 3467 in Sahih Abee Dawood), An-Nasaa’ee (# 5336) and At-Tirmidhee (Saheeh At-Tirmidhee, # 1415), and Ibn Majah # 3580 & 3581.

"Whoever takes the similitude of certain people becomes one of them".¹⁴

The man who imitates women acquires from their manners according to the extent of his imitation, such that by it he may end up in complete effeminacy.

The woman who imitates men assumes part of their manners until she attains levels of Tabarruj¹⁵, Burooz¹⁶ and Mushaarakah¹⁷ with men driving some of them to show their bodies as men do, demanding superiority over men, and doing whatsoever contradicts the bashfulness of women.¹⁸

When 'Umar bin Khattaab (*radiyAllaahu-anhu*) saw a man dragging his Izaar, he called upon him and said: "*Are you having your menses?*" The man replied: "*O Ameer Al-Mu'mineen! Does a man have menses?*" 'Umar said, "*What made you drag your Izaar over your feet?*" He then ordered a blade, folded (the lower ends of) the mans Izaar and cut what trailed below the ankles.¹⁹

¹⁴ An authentic hadeeth collected by Abu Dawood, Ahmad, and others. See *As-Silsilah As-Saheehah*, V1,676.

¹⁵ Tabarruj: Displaying beautification as a show to strangers. Displaying beautification to the husband is not Tabarruj.

¹⁶ Burooz: Showing off.

¹⁷ Mushaarakah: Joining men in walks of life.

¹⁸ Shaykh-ul-Islam Ibn Tameeyah in *Al-Fataawa* (Arabic) V.22 p.254

¹⁹ Ameer Al-Mu'mineen: the commander of the faithful. It is the title given to the Islamic Caliph. This incident was narrated by Kharshah bin Al-Hurr. The report is found in Waleed An-Nasr's book *Al-Isbaal Liqhayer Al-Khuyalaa'*, p.18, where he attributed it to At-Tabaree. It is reported in a summarised version of Abee Shaibah in his *Musannaf* (V.8, p 393) with a *Sahih* Isnad, as An-Nasr said.

Today we see that men are trailing their Izaar (thobe, trousers, pants, etc.) like women, while women wear clothes whose lower ends are well above the ankles! Some in fact above the knees! May Allah guide our men and women to abide by the commands of Allah and His Messenger (*sal-lAllahu alayhe wa-sal-lamm*).

6. Isbaal is extravagance:

Allah has set a measure for everything, including clothes for men. If a Muslim exceeds the limits set by Sharee'ah then he becomes extravagant. Allah, Most exalted, says:

{ (الأعراف، 31) { (وكلوا واشربوا ولا تسرفوا إنه لا يحب المسرفين)

“And eat and drink but waste not by extravagance, certainly He (Allah) likes not those who are extravagant”.

(Qur'an 7:318)

Al-Haafidh Ibn Hajr, may Allah's mercy be upon him, said: “if the **Thobe** (as well as all other garments) exceeds the appropriate size²⁰ of the one who wears it, then it would be prohibited based upon extravagance and that leads to Tahreem.”²¹

²⁰ The appropriate size takes into consideration what is prohibited and what is permitted. For example, it is prohibited to wear pants that “just fit” and display of “frame” the shape of the private parts of men. This would be also considered an imitation of the kuffar.

²¹ Fathul Baaree V.10, p. 263.

7. Isbaal is Unclean:

'Ubaid bin Khaalid said: "I was walking trailing my Burd.²² A man spoke to me saying: "Pull up your Thobe because that (will keep it) more clean and it will last longer." I looked (to see who was talking to me) and he was the Prophet (*sal-lAllahu alayhe wa-sal-lamm*). I said: "It is only a back and white stripped

Burdah (outer garment)." He said: "Don't you have an example in me?" I said: "I looked (at him) and his Izaar was (extending) to the middle of his shins"²³

Abdullah Ibn Mas'oud (*radiyAllaahu-anhu*) narrated that: "A young man paid a visit to 'Umar (*radiyAllaahu-anhu*) (after he was stabbed by Abu Lu'lu'ah Al-Majoosee) and he started praising 'Umar (*radiyAllaahu-anhu*) (The narrator) said: "Umar saw the man trailing his Izaar." He said to him, "O son of my brother! Lift your clothes, for this will keep them clean, and save you from the punishment of your Rabb".²⁴

The painful suffering from the fatal wounds in 'Umar's body did not prevent him talking about the issue of Isbaal because 'Umar realised the threat of punishment in Hell for those who hang down their lower garments.

In this there is a great lesson for all Muslims and especially our young generations that they should take this matter seriously and abide by the commands of Allah and His messenger (*sal-lAllahu alayhe wa-sal-lamm*) On the other hand the incident shows that 'Umar, while leading an Ummah,

²² Burd: A black decorated square outer garment.

²³ Shaykh Al-Albani said that the hadeeth is authentic as in Ash-Sharmaa'il Al-Muhammadiyah (summarised Version), # 97.

²⁴ Collected by Al-Bukhari and Muslim. See Sahih Al-Bukhari, V. 5, Hadeeth # 50. It is also reported by ibn Abee Shayebah in his Musannaf, V.8, p.27.

did not see this as a minor issue, as some Muslims respond when they advised about an issue like Isbaal or that of the beard.

He considered all matters of Deen in light of the teachings of the Qur'an and the Sunnah. Certainly if a person is new to Al-isaaim or if he is ignorant, then we gradually teach him the importance of Tawheed and that the sunnah is an integral part Tawheed.

When these matters are made clear to him, then it is very natural to call him to abide by them. Setting the priorities without compromising or indefinitely postponing the reminders is, Insha Allah, the beneficial approach.

Note: Someone may ask the question: "If the sunnah for women is to trail dresses, then what about impurities that may attach to their dresses?"

A women asked Umm Salamah (RAh) the following question:

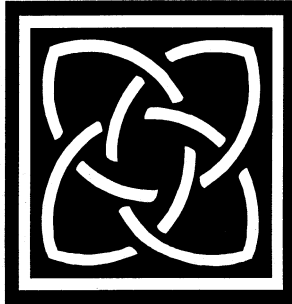
"I am a woman having a long trail of my garment and I walk in a filthy place (then what should I do)? Umm Salamah replied: "The Messenger of Allah (*subhaanah-wa-ta-aala*) said: 'What comes after it cleanses it'."²⁵

The Sharee'ah permitted the trailing by the women in order to cover her feet which are illegal to keep naked before others. That is the exception upon which the ruling for women regarding the trailing is different from that for men.

²⁵ The hadeeth is reported by Imaam Malik, Ahmad, At-Tirmidhee, Abu Dawood, and Ad-Daarimee. Shaykh Al-Albani said this hadeeth is authentic since it is supported by another sound narration reported by Abu Dawood and in which a woman of the Banu Abd Al-Ashhal reported: "I said, O Allah's Messenger! Our road to the mosque has an unpleasant stench; what should we do when it is raining? He asked: 'Is there not a cleaner part after the filthy part of the road?' She replied, 'indeed there is one.' He said, 'it makes up for the other'." See At-Tabizi's Mushkatul Masaabeeh, V.1, hadeeth # 504 and 512, reviewed and checked by Al-Albani.

Summary: Isbaal is forbidden due to the following reasons:

1. The threat of punishment in Hell for the Musbil.
2. The clear command of the Prophet (*sal-lAllahu alayhe wa-sal-lamm*) to pull the garments above the ankles.
3. The absolutely generalised terms regarding its tahreem.
 - . the demand to follow the Prophet (*sal-lAllahu alayhe wa-sal-lamm*) and abide by his orders.
5. It is a Makheelah (pride, arrogance, conceit, etc.).
6. It is an imitation of women.
7. It is an extravagance.
8. The Musbil cannot protect against filth.



Clearing Some Shubuhaat²⁶ Regarding Isbaal

First Shubuha: Isbaal is permitted as long as it is not done out of Makhleelah. Some refer to the following hadeeth as an evidence:

عن عبدالله بن عمر رضي الله عنهما قال: دخلت على رسول الله صلى الله عليه وسلم وعليّ إزار يتقعقع، فقال من هذا؟ قلت: عبدالله بن عمر، قال: إن كنت عبدالله فارفع إزارك فرفعت. فقال: زد، قال فرفعته حتى بلغ نصف الساق فلم تزل إزارته حتى مات، ثمّ التفت إلى أبي بكر، فقال: من جرّ ثوبه من الخيلاء لم ينظر الله إليه يوم القيامة، فقال أبو بكر: إن إزاري يسترخي أحياناً (وفي رواية: إن أحد شقي أتعاهد ذلك منه) ، فقال النبي صلى إزاري يسترخي إلا أن الله عليه وسلم: لست منهم (في رواية: لست ممن يفعل ذلك (خيلاء)

[Abdullah bin ‘Umar (*radiyAllaahu-anhu*) reported that: “I came to visit the Messenger of Allah (*sal-lAllahu alayhe wa-sal-lamm*) and I was wearing an Izaar Yataqa’qa’ (clanking because of its trailing below the ankles). He (*sal-lAllahu alayhe wa-sal-lamm*) said: “Who is this?” I said: “Abdullah bin ‘Umar.” He said: “If you are an ‘Abd (i.e. a true slave) of Allah, then pull up your Izaar.” I did. He then said, “More!” (ibn ‘Umar) said: “I pulled it up until it reached the middle of shin: this was the (length) of his Izaar until he (*sal-lAllahu alayhe wa-sal-lamm*) died. “He then looked towards Abee

²⁶ Shubuhaat: matters that require clarification. Most often people of Bid ‘ah stick to Shubuhaat and abandon the clear evidence in order to justify their practices.

Bakr and said: “If anyone trails his garment arrogantly, Allah will not look at him on the day of judgement.”

Then Abu Bakr said: “My Izaar sometimes hangs low (in another narration he said, “One of the sides of my lower garments hangs low if I do not take care of it”).²⁷

The Prophet (*sal-lAllahu alayhe wa-sal-lamm*) said: “But you are not one of them (in another narration he said: “You are not one of those who do so conceitedly”^{28,29}

Discussion: The Hadeeth supports the Tahreem of Isbaal but not the opinion which permits the Isbaal as long as it is not done out of conceit. In fact the hadeeth clearly makes it obligatory on the Muslim not to let his Izaar hang lower than his ankles, and that he must tuck it up even though his intention was like that of Abu Bakr in the hadeeth, i.e. not done out of conceit. In fact Abu Bakr said: “One side of my Izaar hangs low if I do not take care of it.” In our times, however people let their Izaar hang low, unlike Abu Bakr, and then they claim: “Well, we do not do it out of arrogance!”

Don't they realise it is the command of Allah's Messenger to tuck up the Izaar and that his Izaar was extending to the middle of his shins? Don't they know that he (*sal-lAllahu alayhe wa-sal-lamm*) never thinks about Makheelah? Isn't he our example?

²⁷ From Saheeh Al-Bukhari, V.7 Hadeeth # 675.

²⁸ Ibid. Also reported by Abu Dawood.

²⁹ The hadeeth was reported by Imaam Ahmad, Abdul Razzaaq, At-Tabrani and others. Al-Albani said: the hadeeth's Isnaad is in line with the conditions laid down by Ash-Shaykan (i.e. the two Shaykhs: Al-Bukhari and Muslim). See As-Silsilah As-Saheehah, V.4, p. 95. The part of the hadeeth starting with the = saying of the Prophet (saw) “If anyone trails his Izaar” and ending with “you are not one of those who do that out of conceit reported by Al-Bukhari, Sahih Al-Bukhari V.7, Hadeeth 675.

It is also clear that Abu Bakr did not say “I made my Izaar trailing.” In fact he said in one narration: “sometimes my Izaar hangs low”. So it’s his Izaar that goes down when, as he said, “I do not take care of it.”

It’s clear that when he takes care of it, it stays above his ankles, but when it gets loose it hangs low.

Al-Haafidh Ibn Hajar reported that ibn Sa’d reported a narration from the way of Talha bin Abdullah bin Abdur-Rahman bin Abee Bakr, that Aishah (Rah) said: “Abu Bakr was Ahnaa (having a bent back), his Izaar could not hold on him; it used to get loose around his loins.” Al-Haafidh also reported a narration from the way of Qayess Ibn Abee Haazim who said. “I visited Abee Bakr and he was a thin person.”³⁰

Those who design garments, pants etc. whose lower ends abide by the Sunnah but when they wear them they get loose and sometimes trail below the ankles, resemble the case of Abu Bakr.

The Prophet (*sal-lallahu alayhe wa-sal-lamm*) considered that Abu Bakr was not “one of those who hang their garments out of conceit,” because Abu Bakr did not intend to lower his Izaar below the ankles, and it only trailed when he did not take care of it. Those who intend to trail out of conceit are threatened with grave punishment:

الخيلاء أثم كبير والوعيد فيه شديد لقوله صلى الله عليه وسلم: (من جرَّ ثوبه خيلاء، لم ينظر الله إليه يوم القيامة) - البخاري، مسلم وأحمد- وقوله صلى الله عليه وسلم: (من جرَّ إزاره لا يريد بذلك إلاَّ المخيلة، فإن الله لا ينظر إليه يوم القيامة) - مسلم

³⁰ Fathul Baaree V. 10, p.255.

The Prophet (*sal-lAllahu alayhe wa-sal-lamm*) said:

“Allah will not look (on the Day of Resurrection)³¹ at a person who drags his Izaar (behind him) out of conceit.”³²

In another narration the Prophet (*sal-lAllahu alayhe wa-sal-lamm*) said:

عن أبي هريرة رضى الله عنه: أن رسول الله صلى الله عليه وسلم قال: لا ينظر الله يوم القيامة إلى من جرّ إزاره بطراً-البخاري ومسلم

“Allah will not look at a person, on the Day of Judgement, who drags his Izaar out of pride and arrogance.”³³

In addition, on the Day of Judgement, Allah will not talk to sanctify the Musbil. This is confirmed in the authentic hadeeth in which Abu Dharr reported the Prophet (*sal-lAllahu alayhe wa-sal-lamm*) as saying:

³¹ See Appendix.

³² Al-Bukhari, Muslim and Ahmad. See Sahih Al-Bukhari, V.7, hadeeth # 675, and Sahih Muslim, V.3, hadeeth # 5191-5195

³³ Sahih Al-Bukhari, V.7, hadeeth # 679 and Sahih Muslim, hadeeth # 5201.

ثلاثة لا يكلمهم الله يوم القيامة ولا ينظر إليهم ولا يزكّيهم" ولهم عذابٌ عظيم" قال: فقرأها رسول الله صلى الله عليه وسلم ثلاث مرات قال أبوذر: خابوا وخسروا، من هم يا رسول الله؟ قال "المسبل- وفى رواية المسبل إزاره- والمئان، و المنق سلعه بالحلف الكاذب"-رواه مسلم، أبو داود، الترمذي، النسائي، وغيرهم

"There are three (kinds) of persons to whom Allah will neither speak to on the Day of Judgement, nor will He look at them to purify them, and they will have a painful punishment." He (Abu Dharr) said: "Allah's Messenger repeated it three times." Abu Dharr remarked:

*"They failed and they lost; Who are these persons, O Messenger of Allah?" He replied: "The one who wears trailing robe (Musbil), the one who takes account of what he gives, and the seller of goods by false oaths."*³⁴

Certainly Abu Bakr received a testimony from the Prophet (*sal-lallahu alayhe wa-sal-lamm*) that he did not lower his Izaar out of arrogance. Those who intentionally make Isbaal, when did they receive a purifying testimony?

In another incident, Abdullah Ibn 'Umar passed the Prophet (*sal-lallahu alayhe wa-sal-lamm*) and his Izaar was hanging low. He said, describing this incident:

عن ابن عمر قال: مررت على رسول الله صلى الله عليه وسلم وفى إزاري أسترخاء فقال: "يا عبد الله ارفع إزارك"

³⁴ Collected by Muslim (Sahih Muslim V.1, hadeeth # 192 and 193), Sahih Abee Dawood hadeeth # 3444 Sahih At-Tirmidhee # 967, Sahih Ibn Majah, # 2208, An-Nassaa'ee, Book of Zakat, V.5, p. 81, Imaam Ahmad in his Musnad, V.5, p. 148 and p. 162, and others. Al-Albani also reported it in Sahih Al-Jaami', V.3, Hadeeth # 3062.

فرفعتہ، ثم قال: " زد " فما زلت أتحراها بعد. فقال بعض
القوم: إلى أين؟ فقال: "أنصاف الساقين" - رواه مسلم

*"I happened to pass before Allah's Messenger (sal-lAllahu alayhe wa-sal-lamm) with my garment hanging low. He said: 'Abdullah, tug up your lower garment. 'I tugged it up, and he again said: 'tug it still further. 'I tugged it still further and I went on tugging it afterward, whereupon some of the people asked: 'To what extent?' Thereupon he said: 'to the middle of the shins.'"*³⁵

The Prophet (*sal-lAllahu alayhe wa-sal-lamm*) did not keep silent when he saw Abdullah bin 'Umar hanging low his Izaar. This shows that the prohibition of Isbaal for men is not restricted only to the case of Makheelah. Abdullah bin 'Umar is one of the great Sahabah. Imagine what the position of the Prophet (*sal-lAllahu alayhe wa-sal-lamm*) would be if he saw the clothes on many "contemporary" Du'aat (those who invite others to this Deen), or even "scholars", each trailing his Jubbah³⁶, garment or pants?

We know that ibn 'Umar hastened to comply with the Prophet's command. Nowadays it takes hours of talks and lectures to convey the prophet's command and still you find people arguing, "As long as Isbaal is not done out of conceit then its OK!" indeed it makes the clement person perplexed!

Second Shubuha: The Prophet (*sal-lAllahu alayhe wa-sal-lamm*) himself dragged his garment, so why is it trailing is forbidden? People who stand by the above statement take the following texts as their evidence

³⁵ Reported by Muslim, Sahih Muslim, V.3, Hadeeth # 5200.

³⁶ Jubbah: A cloak.

عن أبي بكرٍ رضي الله عنه قال: " كُنَّا عِنْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَانْكَشَفَتِ الشَّمْسُ، فَقَامَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَجْرُ رِدَاءَهُ حَتَّى دَخَلَ الْمَسْجِدَ، فَدَخَلْنَا فَصَلَّى بِنَا رَكْعَتَيْنِ حَتَّى أَنْجَلَتِ الشَّمْسُ-الْحَدِيثُ. وَفِيهِ مِنْ رِوَايَةِ أَبِي بَكْرَةَ "فَخَرَجَ يَجْرُ رِدَاءَهُ حَتَّى انْتَهَى إِلَى الْمَسْجِدِ". وَفِيهِ عَنِ أَبِي بَكْرَةَ: "فَقَالَ يَجْرُ ثَوْبَهُ مُسْتَعْجلاً حَتَّى أَتَى الْمَسْجِدَ".
جميع هذه الألفاظ في البخاري

Narrated Abu Bakr (*radi Allah hu-anhu*): "We were with Allah's Messenger (*sal-lAllahu alayhe wa-sal-lamm*) when the sun eclipsed. Allah's Messenger (*sal-lAllahu alayhe wa-sal-lamm*) stood up dragging his cloak till he entered the mosque..."³⁷ In another narration, Abu Bakr said: "Allah's Messenger came out dragging his cloak till he reached the mosque."³⁸

Still in another narration by Abu Bakr: "He got up dragging his garment hurriedly till he reached the mosque."³⁹

The other case is when the Prophet (*sal-lAllahu alayhe wa-sal-lamm*) made an early salutation after the third Rak'ah of an afternoon prayer. "A man called Al-Khirbaaq who had long arms got up and said: "Have the prayers been shortened, O Messenger of Allah? He came out angrily trailing his cloak and when he came to the people he asked, 'Is he telling the truth?' They said: 'Yes.' He then said one rak'ah, then gave the salutation, then made two prostration's (of forgetfulness), then gave the salutations."⁴⁰

³⁷ Sahih Al-Bukhari, V.2, Hadeeth # 150.

³⁸ Ibid., Hadeeth # 170.

³⁹ Sahih Al-Bukhari, V.7, Hadeeth # 676.

⁴⁰ See Sahih Muslim, V.1, hadeeth # 1187.

The third incident is reported by Abdur-Rahman bin Abee Sa'eed Al-Khudree who narrated it from his father. He (the father) said, "I went to Qiblaa' with the Messenger of Allah (*sal-lAllahu alayhe wa-sal-lamm*) on Monday till we reached (the habitation) of Banu Saalim. The Messenger of Allah (*sal-lAllahu alayhe wa-sal-lamm*) stood at the door of 'Itbaan and called him loudly. So he came out dragging his lower garment. Upon this Allah's Messenger (*sal-lAllahu alayhe wa-sal-lamm*) said: 'We have made this man to make haste.' 'Itbaan said, 'Messenger of Allah, if a man parts with his wife suddenly without seminal emission, what is he required to do (with regard to bath)?'

The Messenger of Allah (*sal-lAllahu alayhe wa-sal-lamm*), said, 'It is with the seminal emission that bath becomes obligatory.'"⁴¹ All of these Ahadeeth are supporting proofs for the opinion that a person does not intend to lower his garments, but it happens that he drags it due to certain circumstances, like being in a hurry, getting angry, etc. he is not a Musbil by intention. Therefore, he is to be reminded, but not blamed. The Prophet (*sal-lAllahu alayhe wa-sal-lamm*) came in a hurry so did 'Itbaan. Another exception is due to necessity⁴². For example if someone has a wound on his ankle, he may cover it by extending his lower garment if he does not have any means to protect it..

Third Shubuha: It was reported in the musannaf of Ibn Shaibah with an authentic chain of narrators that Abdullah bin

⁴¹ Sahih Muslim, V.1, hadeeth # 674. This hadeeth was abrogated by Abu HurraiRahimullaah's hadeeth in which the Prophet (saw) said, "When a man sits in between the four parts of a woman and did sexual intercourse with her bath becomes compulsory." (Agreed upon hadeeth: See Sahih Al-Bukhari, V.1, # 290, and Sahih Muslim, V.1 # 682). This evidence that the contact between the private parts (i.e. penetration) necessitates Ghusl (taking a bath) by both man and his wife.

⁴² See Fathul Baaree, V.10, p. 257

Mas'oud (radiyAllaahu-anhu) “used to drag his lower garments; when he was asked about it he said: ‘I have thin shins’.”⁴³

Al-Haafidh Ibn Hajr responded to this issue saying: “Indicates that he extended it lower than the recommended, which is the middle of the shins. It is improper to suspect that he let it exceed the ankles as indicated by his response: ‘I have thin shins.’⁴⁴

It is possible that he was not aware of the story of ‘Amr bin Zarrarah,⁴⁵ . And Allah knows best.” The narration about Ibn Mas’oud is of the

⁴³ Musannaf ibn Abee Shaibah, V.6, p. 26 # 11.

⁴⁴ In fact Abdullah bin Mas’oud (RA) reported that “The Prophet (saw) disliked ten things”. He mentioned them and amongst them was “dragging of the Izaar (i.e. below the ankles).” This was reported by Imaam Ahmad in his Musnad, V.6, pp. 103-104, hadeeth # 4179. The checker, Ahmad Shaakir, may Allah mercy be upon him, said: “its Isnaad is Sahih.” This supports Al-Haafidh’s position that the “Isbaal” in Abdullah bin Mas’oud was an extension lower than the middle of the shins but not exceeding the ankles. Certainly Ibn Mas’oud would not oppose the Prophet’s position on Isbaal.

⁴⁵ Abu Umamah (RA) reported, “while we were with the Messenger of Allah (saw), ‘Amr Bin ZaraRahimullaah Al-Ansari followed us and he was dressed with a cloak and a trailing Izaar. The Messenger of Allah (saw) began to hold the side of his Thobe, humbling himself to Allah and saying: ‘I am your slave, the son of your male slave, the son of your female-slave’”. Until Amr heard it. Upon this he said: O Messenger of Allah! I am a person with thin shins.’ He (saw) said: ‘O Amr! Allah has perfected everything He has created; O Amr Allah does not like the Musbil’”. Reported by At-Tabarani and others. Al-Haafidh said: “its narrators are Thuqaat (trustworthy). See Fathul Baaree, V.10, pp..275-276.

Mawqoof⁴⁶ category opposed by many Marfoo⁴⁷ narration. Certainly the Marfoo' takes precedence over the Mawqoof. The evidence is in what is established by the Prophet (*sal-lAllahu alayhe wa-sal-lamm*).

Forth Shubuha: Some people consider the matters of Isbaal, the growing of the beards, and the entire outward appearance of the Muslim as “minor” or “trivial” issues. They base this conclusion on their understanding that the Deen of Allah is divided into a “shell” and a “core”. They believe that the outward appearance is from the “shell” part.

The classification of Islamic matters in this way is an innovation.⁴⁸ it is aimed at diluting the Deen of Allah leaving it for taste of men and women to decide for themselves whether they have to abide by some of its rules and regulations. In fact we are ordered by Allah to fully, perfectly, and whole-heartedly enter the Deen of Islaam:

46 Mawqoof: “Stopped”; a narration from a Sahabah (Companion) not traced to the Prophet (saw).

47 Marfoo: “Raised”; a narration attributed to the Prophet (saw).

48 There is truth in the saying that “Had it not been for the shell, the core would spoil” Islaam is an intact message. The deeds of the heart reflect on the outward behaviour and appearance. This is evident in the hadeeth in which the Prophet (saw) said: “Truly there is a piece of flesh in the body that if it is sound, the whole body is sound, and if it is corrupt the whole body is corrupt. Truly it is the heart.” (Sahih Muslim, V.3, # 3882). What is also certain is that the outward appearance influences and the inward condition. In the hadeeth reported by An-Nu'maan bin Basheer, the Prophet (saw) said: “Straighten your rows (in prayers) or Allah would certainly put your faces in contrary directions (i.e. would create dissension amongst you).” (Sahih Muslim V.1, hadeeth # 874 and 875). In another narration reported by Abu Dawood the Prophet (saw) said: “...or Allah would make your hearts differ.” (See Sahih Al-Jaami', hadeeth # 1202).

يا أيها الذين آمنوا ادخلوا في السلم كافة ولا تتبعوا خطوات الشيطان
(البقرة، 208)

“O You who believe! Enter perfectly in Islaam and follow not the footsteps of Shaytaan.”
(Qur’an Al-Baqarah 2:208)

Ibn Katheer (RAH) said in his tafseer (exegesis) of this Ayah: “enter in Islaam and obey all of its rules and regulations.”

Al-Alloosee, may Allah’s mercy be upon him, commented about the same Ayah, saying: “Entirely enter Islaam and do not let anything of your outward and inward natures except that Islaam contains them leaving no room for anything else.”⁴⁹

The Prophet (*sal-lAllahu alayhe wa-sal-lamm*) ordered, forbade, warned and set the example regarding Isbaal, the beard, the straightening of the lines in the prayers, etc.

So the Muslim should not take these matters lightly because insisting on even one sin, no matter how small, may subject the Muslim to the threat of Allah:

فَلَمَّا زَاغُوا أَزَاغَ اللَّهُ قُلُوبَهُمْ (الصف 5)

“So when they turned away (from the path of Allah), Allah turned away their hearts (from the right path).”
(Qur’an Al-An’am 6:5)

Sahl bin Sa’d narrated that the Prophet (*sal-lAllahu alayhe wa-sal-lamm*) said:

⁴⁹ Rooh Al-Ma’aanee V.1. the tafseer of Ayah # 208 of Soorahimullaah Al-Baqara. Published in 1408/1987 by Daar Al-Fikr, Beirut, Lebanon.

عن سهل بن سعد عن النبي صلى الله عليه وسلم أنه قال:
يَأْكُمُ وَمُحَقَّرَاتِ الذُّنُوبِ فَإِنَّ مُحَقَّرَاتِ الذُّنُوبِ كَمَثَلِ قَوْمٍ
نَزَلُوا بَطْنَ وَادٍ فَجَاءَ ذَا بَعُودٍ، وَجَاءَ ذَا بَعُودٍ حَتَّى جَمَعُوا مَا
أَنْضَجُوا بِهِ خُبْزَهُمْ، وَأَنَّ مُحَقَّرَاتِ الذُّنُوبِ مَتَى يُوْخَذَ بِهَا
صَاحِبُهَا أَهْلَكَتَهُ" -أخرجه أحمد وغيره-الصحيحة 389

*"Beware of the small sins! The similitude of the small sins is like a group of people who came down to the depth of a valley; one (person amongst them) brought a stick (of wood), and another (person), brought another stick (etc.), until they collected what was enough to get their bread baked. It is certain that when the small sins take hold of their possessor, they destroy him (or her)."*⁵⁰

Ubaadah bin Qurss said, "You do certain things that are thinner than hair in your sight (i.e. not blameworthy in your consideration), but at the time of the prophet (*sal-lAllahu alayhe wa-sal-lamm*) they were considered grave offences."⁵¹

⁵⁰ Reported by Imaam Ahmad and others. See *As-Silsilah As-Saheehah*, V.1, hadeeth # 389.

⁵¹ Reported by Ahmad and others. Waleed An-Nasr reported it as Sahih. See *Al-Isbaal Liqhayer Al-Khuyalaa'*, p. 29.

When the saying of Ubaadah bib Qurrs was mentioned to Muhammad Ibn Seereen,⁵² he believed it and said, "I consider that trailing of the Izaar is one of the grave offences because of the severe threat of punishment that was related to its texts about it. People think of it as one of the minor sins because of their excessive ignorance and false pride."⁵³



⁵² Abu Bakr, Muhammad Ibn Syreen, died in 110 Hijri / 729. He was one of the known Fuqahaa' (jurists) of the city of Basra, Iraq.

⁵³ Reported in Al-Fath Ar-Rabbaanee Bitarteeb Musnad Al-Imaam Ahmad Ashayebaanee, by Ahmad Al-Bannaa As-Saa'aatee, V.17, p. 291. Daar Ash-Shihaab.

Approved Length Of The Lower Garment

The Izaar (including pants) must be above the ankles, and preferably to the middle of the shins:

عن ابن عمر قال: مررت على رسول الله صلى الله عليه وسلم وفي إزارى استرخاء فقال: "يا عبد الله ارفع إزارك" فرفعته، ثم قال "زد" فما زلت أتحراًها بعد. فقال بعض القوم: إلى أين؟ فقال: "أنصاف الساقين" -رواه مسلم

Ibn 'Umar narrated, "I happened to pass before Allah's Messenger (sal-Allahu alayhe wa-sal-lamm) with my garment hanging low. He said: 'Abdullah, tug up your lower garment. I tugged it up, and he again said: 'tug it still further. I tugged it still further and I went on tugging it afterward, whereupon some of the people asked: 'To what extent?' Thereupon he said: 'to the middle of the shins.'"⁵⁴

عن حذيفة قال: أخذ رسول الله صلى الله عليه وسلم بعضلة ساقى -أو ساقه- فقال: "هذا موضع الإزار فإن أبيت فأسفل، فإن أبيت فلا حق للإزار فيما دون الكعبين" صحيح رواه (الترمذى وأحمد والنسائى وغيرهم) (الصحيحة 4/364)

Hudhaifah said: "Allah's Messenger took me by the muscle of my shin (or by his shin) and said, 'This is the extent of the Izaar. If you dislike it, have it lower (i.e. above the lower end of the shin's muscle). If you (still) dislike it,

⁵⁴ Reported by Muslim, Sahih Muslim, V.3, hadeeth # 5200.

then (know that) it is not legitimate that the Izaar extend below the ankles.”⁵⁵

عن العلاء بن عبد الرحمن، عن أبيه-(عبد الرحمن بن يعقوب)، قال: سألت أبا سعيد الخُدري عن الإزار، فقال: على الخبير سقطت! قال رسول الله صلى الله عليه وسلم "إزرة المُسلم إلى نصف الساق، ولا حرج-أو لا جناح-فيما بينه وبين الكعبين، ما كان أسفل من الكعبين فهو في النار، رواه أبو داود، ابن-". "من جرَّ إزاره بطراً لم ينظر الله إليه ما جه-قال الألباني صحيح-الصحيحة 2017 وصحيح الجامع الصغير. 921

Al-'Alaa bin Abdur-Rahman reported that his father (Abdur-Rahman bin Ya'qoob) said: "I asked Abu Sa'eed Al-Khudree about wearing the lower garment. He said: 'You have come to the man who knows it well. Allah's Messenger said: 'the Izaar of the Muslim should be halfway down his legs and he is guilty of no sin if it extends between that and his ankles, but what comes lower than the ankles is in Hell. (On the day of Judgement), Allah will not look at him who conceitedly trails his lower garment'."⁵⁶

⁵⁵ Reported by Ahmad, At-Tirmidhee, An-Nassaa'ee, and others. At-Tirmidhee said it is sound and acceptable hadeeth (At-Tirmidhee, book of dress # 1783). See Saheehah, V.4, # 1765.

⁵⁶ Sahih Abu Dawood, hadeeth # 3449. Also reported by Ibn Majah. Al-Albani said it is Sahih in As-Saheehah, and Sahih Al-Jaami, # 921.

Al-Haafidh Ibn Hajr, may Allah’s mercy be upon him, said, “It is concluded, therefore, that there are two cases regarding the men’s Izaar: A highly recommended case where the length of the lower garment is halfway down the shins, and a permissible length where its lower border is above the ankles.”⁵⁷

Note: shortening the lower garment above the middle of the shins is an exaggeration in Deen and is prohibited.



⁵⁷ Fathul Baaree, V.10, p.259.

What Clothes Are Covered Under The Laws Of Isbaal?

When it comes to the issue of Isbaal for men, what matters is the length and not the kind of dress. Abdullah Ibn 'Umar reported that:

عن عبد الله بن عمر رضى الله عنهما قال: "الإسبال في الإزار والقميص والعمامة، من جرَّ منها شيئاً خيلاء لم ينظر الله إليه يوم القيامة" -أخرجه ابو داوود والنسائي وابن ماجه وابن أبي شيبة وصححه الشيخ الألباني في صحيح الجامع.

"Isbaal is the lower garment, Al-Qameess⁵⁸, and turban⁵⁹.. If anyone trails any of them conceitedly, Allah will not look at him on the day of Resurrection."⁶⁰

⁵⁸ Al-Qameess: The shirt that covers the body halfway to the middle of the legs. Included in this category is the Moroccan ** (hooded cloak); ** (Jallaabiyah) (a loose shirt like garment, the common dress of males in Egypt); ** Al-Abaa'ah (a cloak-like, woollen wrap, occasionally stripped), and the like. Fathul Baaree V.10, p. 260.

⁵⁹ This shows that trailing and hanging down is not confined to the Izaar in all of its forms. One should not exceed the usual customs and practises that do not oppose the Islaamic teachings. The turban as well as its ends should not be very long in order to safeguard against conceit and arrogance. Some of today's lengthy turbans may need a special instrument to roll them! Similarly there is trailing and hanging in wide sleeves of some garments especially in some parts of Egypt and in Sudan. Imaam Ibn Al-Qayyim (RAH) said: "Lengthy and wide sleeves, which look like bags, were never worn by the Prophet (saw) or anyone of his companions, and (their style) is in opposition to his Sunnah. Their permissibility is doubtful because

Ibn Hazm said describing the Musbil: “Isbaal generally covers trousers, lower garments, shirts, and everything people wear.”

⁶¹ Al-Haafidh Ibn Hajr quoted At-Tabari as saying: “in the lifetime of the Prophet (*sal-Lallahu alayhe wa-sal-lamm*) most people used to wear the Izaar and Al-Ardiyah (loose outer garments, robe, cloaks, etc.) But when people started wearing shirts and other kinds of clothes (like cloaks, etc.), the same ruling of prohibition applied to the trailing and hanging of the Izaar was applied to them.

Ibn Battaal said: ‘This is a good analogical deduction. So, even if there is no text that includes the thobe, the prohibition clearly involves all (i.e. all dresses that hang low).’⁶²

“wide sleeves such that one would be sufficient to make of it an outer garment or a shirt for one of his children or to one of the orphans!.... “-Nayel Al-Awtaar, V.2, 10.

⁶⁰ Sahih Abee Dawood, #3450. Sahih Ibn Majah, # 3567, An-Nassaa’ee and Ibn Abee Shaibah. Shaykh Al-Albani authenticated it in Sahih ALaami’, 2770.

⁶¹ Ibn Hazm Al-Muhalla, V.4, p. 100, the chapter on Salaat (prayers)

⁶² Fathul Baaree, V.10, p. 260

Isbaal And Prayers

You may have noticed some people tugging up their lower garments (especially pants) when they are about to start praying. They refer to a hadeeth reported in Abu Dawood in which it is said: "Allah does not accept the prayers from a man trailing his lower garment". However, the hadeeth is weak. Shaykh Naasir-ud-Deen Al-Albani said: "Its Isnaad is weak, because of Abu Ja'far, an unknown as Ibnul Qattan said. So, whoever authenticated its Isnaad is mistaken."⁶³

Having said the above, one should be aware that intending to pray in a state of Isbaal out of conceit, subjects the Musbil to a grave punishment from Allah. Abdullah bin Mas'oud said:

عن ابن مسعود رضي الله عنه قال: سمعت رسول الله صلى الله عليه وسلم من أسبل إزاره في صلاته خيلاء فليس من الله في حل ولا حرام"- هذا لفظ أبي داوود، وجاء موقوفاً عن ابن مسعود "المسبل في الصلاة ليس من الله في حل ولا حرام"- أبو داوود والطيالسي، البيهقي، الطبراني وغيرهم. قال الهيثمي: رواه الطبراني ورجاله ثقات، وقال الحافظ: رواه الطبراني بإسناد حسن، وصححه الألباني في صحيح الجامع.

⁶³ Al-Albani in his remarks on Mushkat ul Masabeeh, v.1, # 761.

“I heard Allah’s Messenger saying, ‘Anyone who conceitedly trails his Izaar during prayers, فلايس من الله في حل ولا حرام Allah has nothing to do with pardoning him and protecting him (from Hell or from bad deeds.)”⁶⁴

Another narration came as Mawqoof (i.e. issued by Abdullah bin Mas’oud). It reads: “The Musbil during prayer, Allah has nothing to do with pardoning him and protecting him (from Hell or from bad deeds.)”⁶⁵

The Musbil, therefore should be aware that Isbaal is a great offence during prayers or at any other time. It should be also noted that the prophet (*sal-lallahu alayhe wa-sal-lamm*) ordered that we should not make Kaft of our clothes or hair during prayers. Kaft is to draw, cluster, pile up, tuck up, or band clothes together before or during prayers to prevent their spreading.⁶⁶

This would include, for example, to bring together and assemble the sides of one’s thobe between the legs when one is about to enter the prayers or during Ruk’oo or Sujood, to pile up the ends of the head cover on the head or the shoulders, to tuck up the lower ends of the pants,⁶⁷ or the ends of the

⁶⁴ Reported by Abu Dawood V.1, Book of Salaat, hadeeth # 637 (Arabic or English Texts). The narration is in At-Tabarani in Al-Mu’jam Al-Kabeer, V.9, p. 315. The checker said: it is authentic.”

⁶⁵ Reported by Abu Dawood and At-Tayaalisee, V.1, p. 352, Al-Baihaqee, V.2, p. 432 (Book of Zuhd), Al-Haythamee in Mujma’ Az-Zawaa’id, V.5, p. 124 (He said: “At-Tabarani reported it and its narrators are trustworthy.”), and Al-Albani authenticated it in Sahih Al-Jaami’, hadeeth # 5888. Al-Haafidh Ibn Hajr said: “It was reported by At-Tabarani with a good Isnaad from Abdullah Ibn Mas’oud. An issue like this could not just be an opinion (i.e. of Abdullah Ibn Mas’oud)...”-Fathul Baaree, V.10 p.257.

⁶⁶ see Ibn Al-Atheer in An-Nihaayah fee Ghareeb Al-Hadeeth, V.4, p. 184.

⁶⁷ This is not to be confused with tucking up then cutting off the trailing ends of the lower garments halfway to the middle of the shins or to an extent that it keeps the lower ends of the Thobe, pants, trousers, etc. above

sleeves, etc. in the hadeeth narrated by Abdullah bin Abbas (*radiyAllaahu-anhu*), the Prophet (*sal-lAllahu alayhe wa-sal-lamm*) said:

عن ابن عباس رضي الله عنهما في رواية قال: قال النبي صلى الله عليه وسلم: أمرت أن أسجد على سبعة أعظم، على الجبهة-وأشار بيده على أنفه-واليدين، والركبتين، وأطراف القدمين، ولا نكفت الثياب والشعر.

“I have been ordered (and thus this Ummah) to prostrate on seven bones: the forehead (along with the tip of the nose and he pointed towards his nose), both hands, both knees, and toes of both feet, and not to tuck up the clothes and the hair.”⁶⁸

the ankles. even if the lower ends is within the recommended limits, it should not be tucked up at its end because that constitutes Kaft.

⁶⁸ Sahih Al-Bukhari, V.1, hadeeth # 774.

The Dress Of Men

The Dress of Men is governed by the following legislation's:

1. It is forbidden if it extends below the ankles. the Musbil is under the threat of punishment in Hell.
2. Isbaal itself is Makheelah.
3. If the Musbil intends conceit and arrogance, Allah will not look at him on the day of Judgement.
4. Isbaal is not confined to the lower garments. It covers the cloak, robe, pants, trousers, turban, sleeves, etc.
5. The person who does not intend Isbaal and his lower garments hangs low out of his control, is not a Musbil.
6. The recommended length of the lower garment is halfway to the middle of the shins, and permissible up to the ankles.
7. It must not resemble the kuffar.
8. It must not be for fame.
9. It must not resemble that of women.
10. It must be loose enough that the private parts are not described.
11. It must not contain forbidden pictures (human and animal life), or material, the essence of which is a disagreement with Islaamic principles, including the imitation of the Kuffar.
12. It is forbidden to wear pure silk.
13. Wearing golden rings, bracelets, necklaces, etc. is forbidden.

Note: You may have heard a great deal of arguments about the subject of Isbaal at your mosque. I hope that Allah, Most high, has given me the ability to clarify this matter and that he guides you and I to hold to the sunnah and to stay away from our desires.

Conclusion

“And beware of the Isbaal of the Izzar because it is from AlMakheelah (conceit, arrogance,etc) and Allaah does not love it.”⁶⁹

It is clear from such hadith and many more which exist, the warnings that are given by Allaah and His Prophet regarding Isbaal.

Isbaal or the raising of the garments is given less importance by many Muslims today, our aim is to clarify the variety of position by using from the Qur’ann and Sunnah as our guidelines, as Allaah the Most high said;

“And if you differ in anything amongst yourselves, refer it to Allaah and His Messenger, if you believe in Allaah and the Last Day. That is better and more suitable for the final determination.”

(An-Nisaa’ 4:59)

Therefore this book, written by Dr. Saleh AS Saleh (Hafidhu Allaah), contains the clear evidence from the Qur’ann and the authentic Ahadith, stating the facts regarding Isbaal.

We ask Allaah- the Most Merciful, to except this work from us and to forgive us of our shortcomings. Amin.

⁶⁹ Silsilat Al Ahadeeth As Sahih page no.770