

## Ruling concerning letting garment hang beneath ankles

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Article taken and slightly adapted from: ferkous.com

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

### The ruling concerning Isbaal Ath-Thawb (letting the garment hang beneath the ankles)

**Question:** What is the ruling concerning letting one's garment hang beneath the ankles? May Allaah reward you with what is best.

**Shaykh Aboo `Abd-al-Mu`iz `Alee Ferkous al-Qoobee** (May Allaah the Most High preserve him): All praise is due to Allaah, the Lord of the Worlds. Peace and blessing be upon whom Allaah sent as a mercy to the Worlds, upon his Family, his Companions and his Brothers until the Day of Resurrection:

**Al-Isbaal:** means letting the garment hang beneath the ankles. From a religious standpoint, Al-Isbaal is absolutely not permissible for men. Even more, it is strongly sinful to let one's garment hang beneath the ankles out of conceit. Al-Isbaal entails dragging the garment, and dragging the garment entails conceit even if it is not intended by the wearer of the garment<sup>1</sup> according to the hadeeth narrated by Aboo Jurayy Jaabir Ibn Sulaym Al-Hujaymee (May Allaah be pleased with him) who said: I came to the Prophet (May the peace and blessings of Allaah be upon him) and I said to him: « We are Bedouin people, so teach us something may Allaah (Mighty and Majestic is He) give us benefits thanks to it.” So, the Prophet (May the peace and blessings of Allaah be upon him) said: “**Never despise a good deed, even if it were just pouring some water from your bucket in the bucket of the person who wants water, or talking to your brother with a smiley face. And beware of letting your Izaar**”<sup>2,3</sup> According also to his saying (May the peace and blessings of Allaah be upon him): “**The part of Al-Izaar which hangs below the ankles is in the Fire**”<sup>4</sup>. Thereupon, there is no grief if the part of the clothe goes from the half length of the legs<sup>5</sup> to the ankles, but what hangs below the ankles is forbidden because it is threatened with hellfire.

<sup>1</sup> See: “Subul As-Salaam” of As-San’aani (4/ 308).

<sup>2</sup> A kind of garment: it is a lower garment tied to the waist covering the lower half of the body. It means here any clothe worn by men. Translator’s note.

<sup>3</sup> Narrated by Ahmad (20633) and by Al-Baihaqee (7690) from the hadeeth of Aboo Jurayy Jaabir Ibn Sulaym Al-Hujaymee (May Allaah be pleased with him). Al-Arna’oot said: “Its chain of narration is authentic”. This hadeeth is mentioned in “As-Silsilah As-Saheehah” of Al-Albaanee (1352).

<sup>4</sup> Narrated by Al-Bukhaaree (5787) from the hadeeth of Aboo Hurayrah (May Allaah be pleased with him).

<sup>5</sup> It is precisely between knees and ankles. Translator’s note.

## Ruling concerning letting garment hang beneath ankles

Furthermore, the prohibition of Isbaal absolutely is supported by the hadeeth of Aboo Umaama (*May Allaah be pleased with him*) who said: “While we were with the Prophet (*May the peace and blessings of Allaah be upon him*); ‘Amr Ibn Zuraara Al-Ansaaree joined us wearing a garment constituted of: Izaar and a dress hanging beneath his ankles. Accordingly, the Prophet (*May the peace and blessings of Allaah be upon him*) took the end of his garment while standing humbly before Allaah (*Mighty and Majestic is He*) and said: “**Ô Allaah! Your slave, the son of Your slave and the son of Your female-slave**”, until ‘Amr Ibn Zuraara heard his saying. Then, he turned his face towards the Prophet (*May the peace and blessings of Allaah be upon him*) and said: “Ô Messenger of Allaah! I have thin legs.” Upon this, the Messenger of Allaah (*May the peace and blessings of Allaah be upon him*) said: “**Ô ‘Amr Ibn Zuraara, Allaah (*Mighty and Majestic is He*) has certainly perfected all His Creation. Ô ‘Amr Ibn Zuraara, Allaah does not like those who let their garments hang beneath their ankles**”<sup>6</sup>.

It cannot be said that: we should understand the absolute meaning by the restricted one, because we cannot conceive that they (two types of meaning) can be gathered in a context of negation and prohibition. However, the prerequisite condition of understanding the absolute meaning by the restricted one is that they should be mentioned in a context of commandment and affirmation and not in that of negation and prohibition. Because this implies the uselessness of the absolute expression when there are negation and prohibition; and this, indeed, is not acceptable<sup>7</sup>.

As for the story of Aboo Bakr (*May Allaah be pleased with him*) when he said to the Prophet (*May the peace and blessings of Allaah be upon him*): “One side of my Izaar hangs low if I do not hold it”. Upon this, the Prophet (*May the peace and blessings of Allaah be upon him*) said: “**You are not among those who do that out of conceit**”<sup>8</sup>. This does not indicate that he used to let his garment hang low intentionally, but it was just that his garment came untied when moving or other without his intention. Ibn Hajar (*May Allaah have mercy on him*) said: “As if his garment was coming untied involuntarily when he moved either by walking or other. So, he used to hold it and did not let it hang low, because every time it hung low, he held it”<sup>9</sup>.

Overall, the garment that goes beyond the ankles of its wearer is religiously forbidden be it worn intentionally out of conceit or not, because its prohibition is expressed textually. In addition, the extra part of the Isbaal garment is exposed to harm and dirt of the road. It is also an abuse, and the Musbil (the one who lets his garment hang beneath his ankles) will look like women.

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<sup>6</sup> Narrated by At-Tabaraanee in “Musnad Ash-Shaamiyyeen” (1237) and in “Al-Mu’jam Al-Kabeer” (7909) from the hadeeth of Aboo Umaama (*May Allaah be pleased with him*). Al-Haythamee said: “It is narrated by At-Tabaraanee with several chains of transmission and the narrators of one of those chains are trustworthy”. See: “As-Silsilah As-Saheehah” of Al-Albaanee (6/ 406).

<sup>7</sup> See: “Irshaad Al-Fuhool” of Ash-Shawkaanee (166).

<sup>8</sup> Narrated by Al-Bukhaaree (5784) and by Muslim (2085) from the hadeeth of Ibn ‘Umar (*May Allaah the Most High be pleased with them*).

<sup>9</sup> See: “Fath ul-Baaree” of Ibn Hajar (10/ 255).

## **Ruling concerning letting garment hang beneath ankles**

The perfect knowledge belongs to Allaah (*Mighty and Majestic is He*); and our last prayer is all the praises and thanks are to Allaah, the Lord of the Worlds, and prayers of Allaah are to Muhammad and his Family, Companions and Brothers until the Day of Resurrection.

**Algiers on: Dhu Al-Hijja the 28th, 1426 H**

**Corresponding to January the 28th, 2006 G.**