



# بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

حمد لله حمد الشاكرين، والصلاة والسلام على المبعوث رحمة للعالمين، وهادياً للناس أجمعين.  
صلاةً وسلاماً دائمين إلى يوم الدين، وآله وصحبه ومن تبعهم بإحسان، وسلم تسليماً كثيراً، أما بعد:

مفتي محمد يوسف دُنكا  
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## It is Not Permissible for Men to Hang their Lower Garment Below their Ankle

Rasulullah ﷺ stated: 'The portion of the lower garment which is below the ankles will be in Jahannum.' (Bukhari, v2, p861)

﴿باب ما أسفل من الكعبين فهو في النار﴾ (صحيح بخارى، ج:2 861:)

عن أبي هريرة  
الشيخ عبد الغنى محدث دهلوى رحمه الله: أول الدليل على المنع منع النبي صلى الله عليه وسلم الصحابة مثل ابن عمر وغيره مع عمله بأنهم براء عن المخيلة.  
(انجاح الحاجة على سنن ابن ماجه، ص:263)

Allah ﷻ has stated in the Holy Qur'an: 'O Children of Adam! We have bestowed raiment upon you to cover yourselves (screen your private parts) and as an adornment, that is better. Such are among the Ayat of Allah, that they may remember.' (Al A'raf, 26)

In this Ayat of Qur'an Allah ﷻ mentions that He has granted Insan clothing to cover their private parts and through which men and women can be respectable and dignified in their dress. This is an 'apparent' form of clothing which is clearly distinguished. However, there is also clothing that bestows on us the Deen of Islam being Taqwa (fear of Allah).

It is for this reason that, we should adorn ourselves with clothing in accordance with the Sunnah of Nabi ﷺ and beautify this further with the spiritual clothing, inculcating the quality of Taqwa within ourselves also. At the very least, it is necessary that we understand the permissible and impermissible in the rulings of the Shari'ah.

Allah ﷻ has presented the Islamic principle for the clothing of the Muslims.

1. The private parts (according to the Shari'ah) should be covered. Clothing should not be a means of pride and arrogance and viewing oneself above others. The presence of such arrogance and pride is considered Haraam in Islam.
2. Clothing should not be clearly distinguished as that worn by the disbelievers or any specific religion. As such, wearing clothing that would attach itself to a certain religion other than Islam would be considered Haraam.
3. Silk clothing is not permissible for men.
4. Men should not wear clothing that resembles that of women and women should not wear clothing specifically made for men.
5. Men should keep the lower garment above the ankle. This also applies to any clothing which hangs on the body from the upper part... (trousers, Izhaar, Jubba, Shawl etc). (Fathul Mulhim, vol 4, p87)

## Men Who Keep their Trousers Below the Ankle, Allah ﷻ will Not Look at them With Mercy

Rasulullah ﷺ has said that: 'Three types of people are such that on the Day of Qiyamah, Allah ﷻ will not look at them nor have mercy on them.' Abu Dhar Gafari ؓ asked: 'Who will these unfortunate people be?' Rasulallah ﷺ said: 1. He who allows his trousers to hang below the ankle. 2. He who boasts of his favours to others. 3. He who takes a false oath.' Rasulallah ﷺ said: 'The portion of the ankle which is covered below the ankle will be in Jahannam'. (Saheeh Muslim/ Saheeh Bukhari, vol2, p861)

## Allah ﷻ does not like those who Keep their Garment Below their Ankle nor does He ﷻ love them

Sayyidina Mugira bin Shuba ؓ narrates: Rasulallah ﷺ stated: 'O Sufyan bin Sehl! Do not let your lower garment hang below your ankles, for Allah ﷻ does not like those who do this, nor does Allah ﷻ love such people.' (Saheeh Ibn Haban/ Sunan Ibn Majah, p264)

## The Prayer is Not Completely fulfilled of one who keeps His Trousers Below His Ankle

Sayyidina Abu Hurairah ؓ narrates: one individual who had his izar (lower garment) below his ankles was about to make the intention for prayer, Rasulallah ﷺ said to him: 'Go perform ablution!' He went and performed his ablution and returned. Rasulallah ﷺ said to him again: 'Go perform ablution!'. He went and performed his ablution again and returned. One individual asked: O Rasulallah ﷺ what was it that you asked him to perform ablution?' Rasulallah ﷺ stated: 'This man had his izar below his ankles and was making intention for

prayer...Verily! Allah ﷻ does not accept the prayer of one who lets his lower garment hang below his ankles!' (Sunan Abu Dawood, vol1, p93)

Allamah Tibi رحمه states: This individual had already performed ablution, however the instruction of Rasulullah ﷺ for him to perform his ablution again was due to the fact that in this interim that individual would have time to consider his condition and whilst cleansing himself externally with ablution, he would also cleanse the internal quality of pride within himself which was allowing him to let his lower garment hang below his ankle. This also indicates that although the action of performing ablution may seem external it effects the internal (spiritual) nature of an individual also. (Sharah ut-Tibi Ala Mishkat, vol2, p268)

### Whatever is Below the Ankle is in the Hellfire

Sayyidina Abu Huraira رضي الله عنه narrates: Rasulullah ﷺ stated: 'The portion of the lower garment which is below the ankles will be in Jahannum.' (Sahih Bukhari, vol2, p861)

The words of the above mentioned Saheeh Hadeeth has no mention of the presence or absence of pride which people always refer to. This is an excuse rendered by many people and is rebutted in many other Ahadith also. Some mention pride, others do not. It is enough for the Muslims to take the advice and warning of Rasulullah ﷺ as proof and reason enough to adopt this stance. There need not be a specific reason, logic or wisdom behind it to make it more appealing for us to adopt.

If the basic foundation for prohibiting this action of allowing the garment to hang below the ankle was on the basis of pride being present or not, the proof for this concession would be that there would be proof of the Prophet ﷺ presenting this action even once in his life. However, there is no proven Hadeeth to give any support to this argument. Those Companions رضي الله عنهم who the Prophet ﷺ admonished on performing this action, it cannot be assumed that they would have pride within them. After all, they were taught their manners and Deen by the best of mankind. The admonition of the Prophet ﷺ and the displeasure of the Prophet ﷺ on seeing this action, is proof enough that even if there is no pride present, this action is impermissible.

### Ibn Hajar Al Asqalani رحمه الله states in Respect of the Above Hadeeth

1. This action is likened to that of the people of Jahannum.
2. That portion of the body below the ankle which the lower garment touches, will be in Jahannum.
3. That individual, due to the fact that he hung his lower garment below his ankles, will go in Jahannum. (Fath Ul Bari, vol10, p268)

The opinion of Hafiz Ibn Hajar Al Asqalani رحمه and a great number of Muhaditheen and Scholars like them are of the opinion; If the clothing of a man is longer than is suitable for his height, and he does not let it hang below his ankle due to pride or arrogance... even then, it is Makruh Tahrimi (very close to Haram). The opinion of Imam Bukhari رحمه which is indicated from the headings of the chapters in his collection, also points towards his opinion being akin to this. Shaykh Abdul Ghani Muhadith Dehlawi, Shaykhul Hind Mahmood Hasan Deoband, Shaykhul Islam Anwar Shah Kashmiri and Hakimul Ummat Molana Ashraf Ali Thanawi رحمه الله are all unanimously of the same opinion. (Faithul Bari Sharah Bukhari, vol4, p373)

Sayyidina Ubayd bin Khalid Maharabi رضي الله عنه stated: 'I was once going somewhere and I had a sheet on my body which was dragging on the floor.' A person said to me: 'lift you garment! As this is closer to purity and protection for you' I looked at the person who said these words and found it to be the Prophet ﷺ. I said: 'O Prophet of Allah, this is only a mere sheet (what pride can there be in it? And there is no need to protect it to a great degree.)' The Prophet ﷺ said: 'What is my example not good enough for you to follow?' Ubayd bin Khalid رضي الله عنه stated: 'I then looked attentively at the lower garment of the Prophet ﷺ and found it to be at the mid-point of his blessed shin.' (Shamail Tirmidhi, p9)

Hadhrat Shaykhul Hind رحمه said: 'If the lower garment is hung below the ankle without the prescience of pride, even then it is prohibited, as this is the manner of the proud people and not of the God-Fearing. Which ever nation's example one adopts, he will be raised amongst them.' (Taqrir Tirmidhi, vol1, p43)

From this Hadeeth... those men whose habit it is to allow their lower garment to hang below their ankles, be it an izar, trouser etc... should swiftly repent and seek forgiveness from this sin and make a firm resolution to abstain from this action in the future. If one was to pass away without repenting, then one should contemplate on one's own condition and state in light of the above Hadeeth ﷺ.

There is none who knows his/her time of death, save Allah ﷻ.

Ibn Hajar Al Asqalani رحمه states: whether the individual hangs his trouser due to pride or claiming freedom from pride, it is in both instances Makrooh Tahrimi (close to Haraam) and not permitted. (Fath Ul Bari, vol10, p274)

Shaikul Hind Mahmood Hassan states: The instruction to abstain from hanging a garment below the ankles and the stating of Nabi ﷺ that such a person who does this will be in Jahannum applies to any garment... as there are Hadeeth which relate to the izar (waist cloth), some which relate to a cloak, some which relate to a shirt... **(Taqrir Tirmidhi, p43)**

Qazi Ayaaz رحمه states: There is a consensus among the scholars from the time of the Prophet ﷺ until today that there is a clear restriction on hanging the trouser below the ankles for men (be it in a state of prayer or outside of it). However this does not apply to women. **(Fath Ul Bari, vol10, p270)**

Some scholars have stated this as being Makruh Tahrimi, very close to Haraam. Imam Muhammad bin Hasan Shaybani رحمه stated it as being Haraam Dhani (assumed as Haraam).

Allamah Ibn Taymiyyah رحمه stated: 'For Men to keep their lower garment, shirt, izhar etc below the ankle is unanimously prohibited. The true opinion is that this is considered Haraam, this is supported with warnings of the severity of this actions in many Prophetic narrations.' **(Iqthida-ul Siraatul Mustaqeem, vol1, p343)**

## **The Passion and Love with which the Companions ﷺ followed the Sunnah of Rasulallah ﷺ**

At the time of the Martyrdom of Sayyidina Umar ؓ a young man came to see him. When he was returning, Sayyidina Umar ؓ saw that his lower garment was below his ankles and asked for him to be called back. Sayyidina Umar ؓ then said to him: 'O young man, lift your lower garment as this will keep your garment clean and pure and will instil Taqwa in your heart.' **(Saheeh Bukhari, vol1, p524)**

If we look at the condition of Umar ؓ even in the last moments of his life, in severe pain and difficulty, he has utmost concern for the condition of the people and their actions.

In the truce of Hudaiybiya, Sayyidina Uthman ؓ was made the ambassador of the Prophet ﷺ and sent to Makkah to negotiate with the polytheist leaders. At this time, the Izar of Uthman ؓ was hanging to the mid-point of his shin. His cousin Abaan bin Saeed, who had not accepted Islam at that time, told Uthman ؓ to lower his Izar. Uthman ؓ replied: 'It is the manner of our Prophet ﷺ to wear his Izar in this manner, and we will not change it.' **(Izaalatul Khafa, vol 4, p294)**

In this manner also, there are many Companions ﷺ who, due to the admonition of the Prophet ﷺ of them/those who do this. They took an oath to never let this happen and fulfilled it throughout their lives. From amongst them are; Abdullah ibn Umar ؓ, Amr bin Zarara ؓ, Ubayd bin Khalid Maharabi ؓ, Khuraim bin Fathiq ؓ.

## **Those who Hang their Garment Below their ankles will not be forgiven, even on Laylatul Barat (15th Sha'ban)**

Sayyidah Aisha ؓ narrated a lengthy Hadeeth wherein the Prophet ﷺ stated: 'Jibrail ؑ came to me and said: 'today is the 15<sup>th</sup> night of Sha'ban, Allah ﷻ frees His servants from the Hell Fire on this night, with the exception the following:

1. Those who worship idols
2. The envier
3. Those who sever ties of kinship
4. Those (men) who hang their garment below their ankles
5. Those who disobey their parents (in permissible acts)
6. Those who are habitual in alcohol consumption

Allah ﷻ will not even look at them with a glance of Mercy. **(Sunan Baihaqi, vol3, p385)**

## **Those who hang their Garment Below their ankles will not attain the fragrance of Paradise**

Sayyidina Jabir ؓ related that the Prophet ﷺ came to us, the Companions ﷺ, and stated: 'The Fragrance of Paradise can be smelt from a distance of 1000 years journey. Even so, those people will not smell the fragrance of Paradise:

1. Those children who are disobedient to their parents
2. Those who sever ties of kinship
3. Those who do not leave fornication even in old age
4. Those who let their garment hang below their ankles out of pride

Verily, greatness is only for Allah ﷻ and He ﷻ is the sustainer of all the Worlds. **(Tibrani Awsat, Itehaaf Sadatul Mutaqeen, vol 8, p34)**

## The Prohibition of Covering the ankles is only for the Men

Sayyidina Ibn Umar رضي الله عنه narrates: Rasulullah ﷺ stated: 'That man who hangs his lower garment below his ankle due to pride, then Allah ﷻ will not look at him with Mercy on the Day of Qiyamah. Sayyidah Umme Salamah رضي الله عنها asked: then what must the women do? Rasulullah ﷺ stated: let them hang it one hand span lower than the ankle. Umme Salamah رضي الله عنها stated: that is not enough? Rasulullah ﷺ stated: then let them hang one foot lower than the ankle but not more than that.' (To conceal what is below the ankle for women). (Sunan Tirmidi, vol1, p206)

From the above Ahadith it is clear that men should ensure that their ankles are shown, as their clothing should be above the ankle and women should use their clothing to conceal their ankles and what is below.

### Conclusion:

There are 4 manners in which men wear their lower garments:

1. The trouser should be to the mid-shin/calf in length, this is the preferred action
2. The garment can be to the ankles but not covering them, this is permissible
3. The garment cannot be to the ankles causing the ankle to be covered, this is impermissible
4. The garment cannot be below the ankle, this is impermissible to a greater degree

Therefore, in this manner, instead of the Muslims feeling ashamed, they should adopt the manner, habits and example of the Prophet ﷺ. The reality is that people feel proud to wear their trouser below the ankle and do not see any harm in this. They feel ashamed to keep the trouser above the ankle but the same people feel no shame in wearing shorts above their knees! Where is the logic in this? The fact is that both of these actions are against the Shari'ah and Sunnah.

There are those who think that there is only a problem with keeping the trousers below the ankle if it is accompanied by pride and arrogance in doing so. This opinion is incorrect. Even if it was assumed to be ok to do this without pride, pride in itself is hidden in the depths of the heart. It is not easily to distinguish whether pride is present in oneself or others. Experience proves that those who believe themselves to be clean as a slate are actually full of pride, but will not assume themselves to be such. The absence of shame in keeping the trousers below the ankles is in itself due to the presence of pride.

May Allah ﷻ guides us to what is correct and earn His pleasure and protect us from this sinful act. May Allah ﷻ make us worthy of attaining His Mercy and emulating the way of the Prophet ﷺ. Ameen! آمين

والله وحده هو المسؤول والمستعان وهو الهادي إلى سبيل الخير والسلام .  
مفتى محمد يوسف دُنْكَا (عفا الله عنه)

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