

Isbaal & The Approved of the Lower Garment

By
Dr. Saleh as-Saleh

هذا الكتاب باللغة الإنجليزية

النميمة والغيبة والاسباب

تأليف
صالح الصالح

دار الخير للكتب الإسلامية المترجمة جدة : ٦٧٩٠٦٨٧
DAR AL-KHAIR - JEDDAH: 6870679

ISBAAL &

The Approved Length of the Lower Garment

By : Dr. Saleh as-Saleh

النميمة والغيبة والاسباب

تأليف
صالح الصالح

ح) مركز توعية الجاليات بالقصيم ، ١٤٢١هـ

فهرسة مكتبة الملك فهد الوطنية أثناء النشر

الصالح ، صالح

النميمة والغيبة - بريدة.

٥٢ ص ؛ ١٢ × ١٧ سم

ردمك : ٨ - ٨٩ - ٧٨٣ - ٩٩٦٠

(النص باللغة الإنجليزية)

١- النميمة والغيبة

أ- العنوان

٢١/١٤٤٣

ديوي ٢١٢,٣

رقم الايداع ٢١/١٤٤٣

ردمك : ٨ - ٨٩ - ٧٨٣ - ٩٩٦٠



What is *Isbaal* ?

Isbaal is to wear garments that extend below the ankles.

Is it Forbidden ?

Yes, because the Prophet ﷺ said: *"The part of an Izaar (garment) which hangs below the ankles is in the Fire."*¹

Some hold the opinion that *Isbaal* is forbidden when it is done out of pride, conceit or arrogance. Is this argument true?

No, because:

First: The threat to punish in Hell those who drag their garments below the ankles is clear².

Second: Several texts indicate that the Prophet ﷺ used to command 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 ﷺ sighted someone dragging his lower garment. He ﷺ rushed to him and said: "Pull up your Izaar and fear

¹ Saheeh al-Bukhari V 7, Hadeeth # 678

² The punishable part is that which violates the command of the Prophet ﷺ, i.e. below the ankles Al-Haafidh Ibn Hajer 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 Allaah ﷻ, *"Certainly! You (disbelievers) and that which you are worshipping now besides Allaah, are (but) fuel for Hell!"* (Soorah al-Anbiyaa (21):98] See Fathul Baaree, V.10, Hadeeth # 5789, p.268-269, Published by DaarAr-Rayyaan, Cairo, Egypt

ISBAAL & the approved length of the lower garment

Allaah." The man said: "I am an Ahnaf³ person with trembling knees." He ﷺ said: 'Tug up your Izaar! Certainly, all of Allaah's creation is good.' Since then the man was not seen except with his Izaar touching the middle of his shins or up to the middle of his shins⁴.

It is clear that the Prophet ﷺ 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 even think about arrogance! Nevertheless the Prophet ﷺ did not accept his *Isbaal* and considered it to be incompatible with *at-Tagwa* (the fear of Allaah).

Thiró: The generalized prohibition of *Isbaal* is clear in the sayings of the Prophet ﷺ. On one occasion he said to Sufyaan bin Sahl:

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

Jaabir bin Saleem said that the Prophet ﷺ told him:

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

One can notice that the underlined text is in the imperative form indicating the forbidding of *Isbaal* whether it is done out of *Makheelah* or not. Al-Haafidh Ibn Hajar, in his commentary about some of the Hadeeth mentioned above, said, "The *Isbaal* mentioned in these Hadeeth is a grave sin if it is done out of *Makheelah*,

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

⁴ Reported by Ahmad and it satisfies the conditions and narrations set by Al-Bukhaaree and Muslim See *As-Silsilah As-Saheehah*. Hadeeth # 1441

⁵ Saheeh Sunnan Ibn Maajah, by Shaykh Al-Albaanee, # 2876.

⁶ *Silsilat Al-Ahaadeeth as-Saheehah*, the Series on the Collection of Authentic Ahaadeeth, by Shaykh Al-Albaanee, Hadeeth # 770.

otherwise the apparent meaning of the Hadeeth indicates that it is forbidden.”⁷

Fourth: The manifestation of the Aayah:

*“And whatsoever the Messenger gives you, take it, and whatsoever he forbids you, abstain from it”*⁸

It is known that the Thobe⁹ of the most honorable of mankind, Muhammed ﷺ, “was up to the middle of his shins.”¹⁰ This is confirmed in the Hadeeth in which Uthmaan ؓ reported that “The lower garment of the Prophet extended to the middle of his shins.”¹¹

Who else is more humble than him ﷺ? 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 ﷺ made it clear that *Isbaal* is a manifestation of arrogance: He ﷺ 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 a point above the ankles) and beware of Isbaal because it is arrogance.”*¹²

Shouldn't one, therefore, abide by the command of Allaah in the above Aayah?

⁷ Fathul Baaree, V. 10, p. 263.

⁸ Soorah al-Hishr (59):7

⁹ Thobe : Garment

¹⁰ Reponed by Ahmad, At-Tirmithee in *Ash-Shamaa'il al-Muhammadiyah*. The Hadeeth is authentic as reported by Waleed An-Nasr in his book *Al-Isbaal Liqhayr Al-Khuyalaa'*, p15, second edition, 1411/1990.

¹¹ Reponed by At-Tirmidhee in *Ash-Shamaa'il Al-Muhammadiyah* and Al-Albaanee authenticated it (# 98)

¹² Collected in Sunan Abu Dawood (no.4073), Sunan at-Tirmidhi (no.2177) and in *Silsilat al-Ahadeeth as-Saheehah*, Hadeeth nos. 1109 and 1352.

ISBAAL & the approved length of the lower garment

Fifth: *Isbaal* by men is an imitation of women.

The Prophet ﷺ forbade that men dress like women and vice versa. He ﷺ said:

*'Allaah cursed the man dressed like a woman and the woman dressed like a man.'*¹³

In fact Ibn 'Umar ؓ said that: "The Prophet ﷺ said, *'The one who trails his Thobe out of conceit, Allaah will not look at him on the Day of Judgment.'*" Umm Salamah رضى الله عنها said: "What should the women, O Messenger of Allaah, 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 them hang the ends down a forearm's length, not exceeding it.'*¹⁴

Lowering the garments below the ankle is therefore the code of dress of women.

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! May Allaah guide our brothers and sisters to abide by the commands of Allaah and His Messenger ﷺ.

Sixth: *Isbaal* is unclean:

'Ubaid bin Khaalid said: "I was walking trailing my *Burd*"¹⁵. 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 ﷺ. I said: "It is only a black and white striped *Burdah* (outer garment)." He said: *'Don't you have an*

¹³ Saheeh Abee Daawood, Hadeeth # 3454, Ibn Maaajah 1903, Saheeh Al-Jaami' As-Sagheer, Hadeeth # 5095.

¹⁴ An authentic narration reported by Abu Daawood (# 3467 in Saheeh Abee Daawood), An-Nasaa'ee (# 5336) and At-Tirmitheeh (Saheeh Sunan at-Tirmidhi #1415), and Ibn Maaajah # 3580 & 3581.

¹⁵ *Burd*: A black decorated square outer garment.

example in me?" I said: "I looked (at him) and his Izaar was (extending) to the middle of his shins"¹⁶

Abdullah Ibn Mas'ood ؓ narrated that: "A young man paid a visit to 'Umar ؓ (after he was stabbed by *Abu Lu'lu'ah Al-Majoosee*) and when the man was about to leave, 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."¹⁷

The painful suffering from the fatal wounds in 'Umar's body ؓ did not prevent him from talking about the issue of *Isbaal* because 'Umar ؓ realized 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 Allaah and His Messenger ﷺ. On the other hand the incident shows that 'Umar, while leading an Ummah (nation), did not see this as a minor issue, as some Muslims respond when they are 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'aan and Sunnah. Certainly if a person is new to Islaam 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.

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

A women asked Umm Salamah رضى الله عنها the following question: 'A am a women having a long trail of my garment and I waik in a filthy

¹⁶ Shaykh Al-Albaanee said that the Hadeeth is authentic as in *Ash-Shamaa'il Al-Muhammadiyah* (Sumarized Version), # 97.

¹⁷ See Saheeh Al-Bukhaaree, V. 5, Hadeeth # 50 (also Saheeh ai-Muslim). It is also reported by Ibn Abee Shayebah in his *Musannaf*, V.8, p. 27.

ISBAAL & the approved length of the lower garment

place (then what should I do)?" Umm Salamah رضى الله عنها replied: "The Messenger of Allaah ﷺ said: "What comes after it cleanses it."¹⁸

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.

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 ﷺ to pull the garments above the ankles,
3. The absolutely generalized terms regarding its *Tahreem*
4. The demand to follow the Prophet ﷺ 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 *Misbil* cannot protect against filth.

¹⁸ The Hadeeth is reported by Imaam Malik, Ahmad. At-Tirmitheh, Abu Daawood, and Ad-Daarimee. Shaykh Al-Albaanee said that the Hadeeth is authentic since it is supported by another sound narration reported by Abu Daawood and in which a woman of the Banu Abd Al-Ashhal reported: I said, O Allaah'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 others' See At-Tabrizi's *Mushkatul Masaabeeh*, V.1, Hadeeth # 504 and 512.

Clearing Some Shubuhaat¹⁹ Regarding *Isbaal*

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

Abdullaah bin 'Umar ؓ reported that: "I came to visit the Messenger of Allaah ﷺ and I was wearing an Izaar *Yataqa'qa'* (clanking because of its trailing below the ankles). He ﷺ said: "Who is this?" I said: "Abdullaah bin 'Umar." He said: "If you are an 'Abd (i.e. a true slave) of Allaah, 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 ﷺ died." He then looked towards Abee Bakr ؓ and said: "If anyone trails his garment arrogantly, Allaah will not look at him on the Day of Judgment." Then Abu Bakr ؓ said: "My Izaar sometimes hangs low (in another narration he said, "One of the sides of my lower garment hangs low if I do not take care of it."²⁰) The Prophet ﷺ said: "But you are not one of them" (in another narration he said: "You are not one of those who do so conceitedly"²¹."²²

Discussion: The Hadeeth supports the Tahreem (the being *Haraam*) 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

¹⁹ *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.

²⁰ From Saheeh Al-Bukhaaree, V. 7, Hadeeth # 675.

²¹ Ibid. Also reported by Abu Daawood.

²² The Hadeeth was reported by Imaam Ahmad, Abdul Razzaaq and At-Tabaraanee. Al-Albaanee said: The Hadeeth's Isnaad is in line with the conditions laid down by Shaykhan (i.e. the two Shaykhs: Al-Bukhaaree and Muslinn). See As-Sisilah As- Saheehah, V.4, p. 95. The part of the Hadeeth starting with the saying of the Prophet ﷺ, "If anyone trails his Izaar" and ending with "you are not of those who do so conceitedly" is reported by Al-Bukhaaree, Saheeh Al-Bukhaaree, V.7, Hadeeth # 675.

ISBAAL & the approved length of the lower garment

ankles, and that he must tuck it up even though his intention was like that of Abe 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 Izaars hang low, unlike Abu Bakr, and then they claim "Well, we do not do it out of arrogance!" Don't they realize it is the command of Allaah's Messenger ﷺ to tuck up the Izaar and that his Izaar was extending to the middle of his shins? Don't they know that he ﷺ never thinks about *Makheelah*? Isn't he our example?

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 Hajer reported that Ibn Sa'd reported a narration from the way of Talha bin Abdullaah bin Abdur Rahmaan bin Abee Bakr, that 'Aaishah رضي الله عنها 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.'²³

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 Aboo Bakr.

The Prophet ﷺ considered that Abu Bakr was not "one of those who hang their garments out of conceit," because Abu Bakr ﷺ 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 a grave punishment:

²³ Fathul Baaree, V. 10, p. 255

The Prophet ﷺ said: *"Allaah will not look (on the Day of Resurrection) at a person who drags his Izaar (behind him) out of conceit."*²⁴

In another narration the Prophet ﷺ said:

*"Allaah will not look at a person, on the Day of Judgment, who drags his Izaar out of pride and arrogance."*²⁵

In addition, on the Day of Judgment, Allaah will not talk to or sanctify the Musbil. This is confirmed in the authentic Hadeeth in which Abu Dharr reported the Prophet ﷺ as saying:

*"There are three (kinds) of persons to whom Allaah will neither speak on the Day of Judgment, nor will He look at them nor purify them, and they will have a painful punishment. " He (Abe Dharr) said: "Allaah 's Messenger repeated it three times." Abe Dharr remarked: "They failed and they lost; Who are these persons, O Messenger of Allaah?" He replied: "The one who wears a trailing robe (the Musbil), the one who takes account of what he gives, and the seller of goods by false oaths."*²⁶

Certainly Abu Bakr received a testimony from the Prophet ﷺ 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, Abdullaah Ibn 'Umar ؓ passed by the Prophet ﷺ and his Izaar was hanging low. He said, describing this incident:

"I happened to pass before Allaah's Messenger ﷺ with my garment hanging low. He said: "Abdullaah, tug up your lower garment." I

²⁴ Al-Bukhaaree, Muslim, and Ahmad. See Saheeh Al-Bukhaaree, V. 7, hadeeth # 675, and Saheeh Muslim, V. 3, Hadeeth # 5191- 5195.

²⁵ Saheeh Al-Bukhaaree, V.7, Hadeeth # 679 and Saheeh Muslim # 5201.

²⁶ Collected in Saheeh Muslim, V.1, Hadeeth 192 and 193), Saheeh Abeee Dawood Hadeeth # 3444, Saheeh at-Tirmidhi # 967, Saheeh Ibn Maajah, # 2208, An-Nassaa'ee, Book of Zakaat, V.5, p. 81 and Imaam Ahmad in his Musnad, V.5, p. 148 and p.162. Al-Albaanee also reported it in *Saheeh Al-Jaami'*, V.3, Hadeeth # 3062.

ISBAAL & the approved length of the lower garment

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.'²⁷

The Prophet ﷺ did not keep silent when he saw Abdullaah bin 'Umar hanging low his Izaar. This shows that the prohibition of *Isbaal* for men is not restricted only to the case of *Makheelah*. Abdullaah bin 'Umar is one of the great Sahaabah. Imagine what the position of the Prophet ﷺ 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 garment or pants? We know that Ibn 'Umar ﷺ hastened to comply with the Prophet's command. Now 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!"

Second Shubuha: The Prophet ﷺ himself dragged his garment, so why is it that trailing is forbidden? People who stand by the above statement take the following texts as their evidence:

Narrated Abu Bakra ؓ: "We were with Allaah's Messenger ﷺ when the sun eclipsed. Allaah's Messenger stood up dragging his cloak till he entered the mosque..."²⁸ In another narration by Abu Bakra: "He got up dragging his garment hurriedly till he reached the mosque."²⁹

Once the Prophet ﷺ 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 Allaah?" He ﷺ 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,

²⁷ Collected in Saheeh Muslim, V.3, Hadeeth # 5200.

²⁸ Saheeh Al-Bukhaaree, V.2, Hadeeth # 150.

²⁹ Saheeh Al Bukhaaree, V.7, Hadeeth # 676.

then made two prostrations (of forgetfulness), then gave the salutation.³⁰

All of the above Hadeeth are supporting proofs for the opinion that if a person does not intend to lower his garment, but it happens that he drags it unintentionally due to certain circumstances, like being in a hurry, getting angry, etc. he is not a *Musbil*. Therefore, he is to be reminded, but not blamed. 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 other means to protect it.

Third Shubuha: It was reported in the *Musannaf* of Ibn Abee Shaibah with an authentic chain of narrators that Abdullah bin Mas'ood ؓ used to drag his lower garment; when he was asked about it he said, 'I have thin shins'³¹

Al-Haafidh Ibn Hajer responded to this issue saying: "It 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.'³² It is possible that he was not aware of the story of 'Amr bin Zarrarah³³. And Allaah knows best.³⁴

³⁰ See Saheeh Muslim, V. 1, hadeeth # 1187

³¹ *Musannaf Ibn Abee Shaibah*, V. 6, p. 26 # 11.

³² In fact Abdullaah bin Mas'oud ؓ reported that, "The Prophet ﷺ disliked ten things." He mentioned them and amongst them was "the dragging of the Izaar (i.e. below the ankles)". This was reported by Imaam Ahmad in his *Musnad*, V.6, pp. 103-104, *hadeem* # 4179. Sheykh Ahmad Shaakir said: : "Its *Isnaad* is Saheeh. This supports *Al-Haafidh's* position that the *Isbaal* in Abdullaah bin Mas'oud's garment ؓ 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*.

³³ Abu Umamah ؓ reported, "While we were with the Messenger of Allaah ﷺ, 'Amr Bin Zararah Al-Ansaaree followed us and he was dressed with a

ISBAAL & the approved length of the lower garment

2-The narration about Ibn Mas'oud is of the *Mawqoof*³⁵ category opposed by many *Marfoo*³⁶ narrations. Certainly the *Marfoo* takes precedence over the *Mawqoof*. The evidence is in what is established by the Prophet ﷺ.

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

This classification of Islaamic matters is an innovation³⁷. It is aimed at diluting the Deen of Allaah leaving it for the taste of men and

cloak and a trailing Izaar. The Messenger of Allaah ﷺ began to hold the side of his Thobe, humbling himself to Allaah 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 Allaah! I am a Person with thin shins.” He ﷺ said: “O 'Amr! Allaah has perfected everything He has created; O 'Amr! Allaah does not like the Musbil.” Reported by At-Tabaraanee, See Fathul Baaree, V.10, pp.275-276.

³⁴ Fathul Baaree, V.10, p 276

³⁵ *Mawqoof* (Stopped) : A narration from a Sahaabee (Companion) not traced to the Prophet ﷺ

³⁶ *Marfoo* : (raised); A narration attributed to the Prophet ﷺ. For details on the classification of Hadeeth, please refer to 'AHYA's Basic Islaamic Course, Booklet (5) - The Classification of the Hadeeth.

³⁷ 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 appearances. This is evident in the Hadeeth in which the Prophet ﷺ 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.*” (Saheeh al-Muslim, V.3 # 3882). What is also certain that the outward appearances influences the internal condition. In the Hadeeth reported by An-Nu'rnaan bin Basheer, the Prophet ﷺ said:

women to decide for themselves whether they have to abide by some of its rules and regulations. In fact we are ordered by Allaah to fully, perfectly, and whole-heartedly enter the Deen of Islaam:

“O you who believe! Enter perfectly in Islaam and follow not the footsteps of Satan.”³⁸

Ibn Katheer said in the *Tafseer* of this *Aayah*: “Enter in Islaam and obey all of its rules and regulations.”

Al-Alloos’see commented about the same *Aayah*, saying: “Entirely enter in Islaam and do not let anything of your outward and inward natures except that Islaam contains them leaving no room for anything else.”³⁹

The Prophet ﷺ ordered, forbade, warned and set the example regarding the *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 Allaah:

“So when they turned away (from the Path of Allaah), Allaah turned away their hearts (from the right Path)”⁴⁰

Sahl bin Sa’d narrated that the Prophet ﷺ said: “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 (of wood) until they collected what was enough to get their

“Straighten your rows (in prayer) or Allaah would certainly put your faces in contrary directions (i.e. would create dissension amongst you).” [Saheeh al-Muslim, V.1 # 874, 875]. In another narration reported in Sunan Abu Dawood, the Prophet ﷺ said, “... or Allaah would make your hearts differ.” [See Saheeh al-Jaami’, Hadeeth # 1202]

³⁸ Soorah al-Baqarah (2):208

³⁹ *Rooh Al-Ma’anee* V.1. The Tafseer of *Aayah* # (2): 208..

⁴⁰ Soorah as-Saff (6) : 5

ISBAAL & the approved length of the lower garment

bread baked. It is certain that when the small sins take hold of their possessor, they destroy him."⁴¹

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 ﷺ they were considered grave offenses."⁴²

When this saying of Ubaadah bin Qurss was mentioned to Muhammad Ibn Seereen⁴³, he believed it and said, "I consider that trailing of the Izaar is one of the grave offenses because of the severe threat of punishment that was related in the texts about it. People think of it as one of the minor sins because of their excessive ignorance and false pride."⁴⁴

The Approved Length of the Lower Garment

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

Abdullaah Ibn 'Umar ؓ passed by the Prophet ﷺ and his Izaar was hanging low. He said, describing this incident: "I happened to pass before Allaah's Messenger ﷺ with my garment hanging low. He said: '*Abdullaah, 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.'⁴⁵

Hudaifah said: "Allaah 's Messenger took me by the muscle of my 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*

⁴¹ Reported by Imaam Ahmad. See *As-Silsilah As-Saheehah*, V.1, # 389.

⁴² Reported by Ahmad. See *al-Isbaal Liqhayer Al-Khuyalaa'*, p. 29.

⁴³ Abu Bakr, Muhammad Ibn Seereen, died 110 H/729. He was one of the known *Fuqahaa'* (Jurists) of the City of Basra, Iraq.

⁴⁴ Reported in *Al-Fath Ar-Rabbaanee Bitarteeb Musnad Ai-Imaam Ahmad Ashayebaanee*, by Ahmad Al-Bannaa As-Saa'aatee, V.17, p. 291.

⁴⁵ Collected in *Saheeh Muslim*, V.3, Hadeeth # 5200.

dislike it, then know that it is not legitimate that the Izaar extend below the ankles."⁴⁶

Al-'Alaa bin Abdur Rahmaan reported that his father (Abdur Rahmaan 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. Allaah's Messenger ﷺ 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 the ankles, but what comes lower than the ankles is in Hell. (On the Day of Judgment), Allaah will not look at him who conceitedly trails his lower garment.*'"⁴⁷

Al-Haafidh Ibn Hajer 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."⁴⁸

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. Abdullaah bin 'Umar ؓ reported, "*Isbaal* is the lower garment, *Al-Qameess*"⁴⁹ and turban. If anyone trails any of them conceitedly, Allaah will not look at him on the Day of Resurrection."⁵⁰ Ibn Hazm said describing the Musbil:

⁴⁶ Reported by Ahmad. At-Tirmitheeh, An-Nasaa'ee. At-Tirmitheeh said it is sound and acceptable Hadeeth (At-Tirmitheeh, Book of Dress # 1783). See As-Saheehah V.4, # 1765

⁴⁷ Saheeh Abee Daawood, hadeeth # 3449. Also reported by Ibn Maajah. See Saheeh Al-Jaami', # 921,

⁴⁸ Fathul-Baaree, V.10, p. 259.

⁴⁹ *Al-Qameess* : The shirt that covers the body halfway to the middle of the legs.

⁵⁰ Saheeh Abee Daawood, # 3450, Saheeh Ibn Maajah, # 3567, An-Nasaa'ee, and Ibn Abee Shaibah. See *Saheeh Al-Jaami'*, # 2770.

ISBAAL & the approved length of the lower garment

“*Isbaal* generally covers the trousers, lower garments, shirts, and everything people wear.”⁵¹

Conclusion: The dress of men is governed by the following legislations:

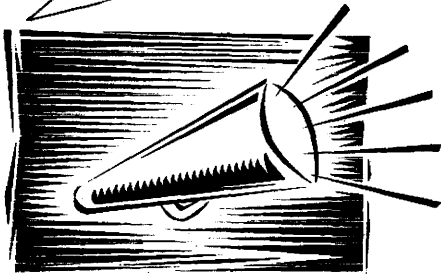
1. It is forbidden if it extends below the ankles. The *Musbil* is under the threat of punishment in Hell.
2. *Isbaal* itself is *Makheelah* (pride, arrogance, conceit, etc.)
3. If the *Musbil* intends conceit and arrogance, Allaah will not look at him on the Day of Judgment.
4. *Isbaal* is not confined to the lower garments. It covers the cloak, robe, pants, trousers, turban, sleeves, etc.
5. The recommended length of the lower garment is halfway to the middle of the shanks, and the permissible is to up to the ankles.
6. It must not resemble that of the Kufaar.
7. It must not resemble that of women.
8. It must be loose enough that the private parts are not described.
9. It must not contain forbidden pictures (human and animal life), or material the essence of which is in disagreement with Islaamic Principles including the imitation of the Kufaar.
10. It is forbidden to wear pure silk.
11. Wearing golden rings, bracelets, necklace, etc. is forbidden.

We ask Allaah, the Oft-Forgiving, to guide the Muslim Ummah to unite upon the truth made clear by the Qur’aan and the authentic Sunnah, and as practiced and adhered to by those whom Allaah was pleased with, the Sahaabah and their followers. We ask Him to grant us victory against the temptations of our desires so that we can stand against the enemies of Allaah, raising the banner of Tawheed on earth.

We ask Allaah, the Most High, to bless this effort by making it available to those who may be most benefit from it, and make it count as a good deed on the Day of Judgment.

⁵¹ Ibn Hazm’s *Al-Muhalla*, V.4, p. 100, the Chapter on Salaat (Prayers).

The Evil Consequences of the Tongue



The Heart

The most important part of the body is the heart as has been mentioned by our noble Prophet Muhammed - *Sallallaahu 'alaihi wa sallam* - in his saying, "Indeed there is a piece of flesh in your body that, if it be sound, then the whole body will be sound and if it be corrupt then the whole body will be corrupt. Indeed it is the heart."²

The heart is thus the port where all actions stem, whether good or evil. If the heart is good then the actions will be good and if the heart is corrupt then the actions will be bad. The heart is the place where Allaah scans, as the Messenger of Allaah - *Sallallaahu 'alaihi wa sallam* - says, "Allaah does not look at your bodies nor your faces but he scans your heart and actions."³

As for the heart, Allaah has commanded us to love Him and His Messenger, to love the righteous people, to love that which Allaah loves and to hate all which Allaah hates. The tongue acts accordingly, because.... the tongue expresses what is in the heart.

The Tongue Expresses what is in the Heart

If a person is good, it reflects in their saying. Allaah has made it very easy for the tongue to move, and it is not difficult to realize that a person's tongue moves much more as if compared to the limbs. So if a person is not careful about what he says, even a single saying of his can invalidate his actions. It is for this reason that the whole body warns the tongue saying, "Fear Allaah concerning us, for we are (dependant) upon you. If you are upright then we will be upright and if you are corrupt then we will be corrupt."⁴

And at the same time, the tongue is a great blessing from Allaah. If we look at the animals, who are unable to speak, we realize the importance of this great tool of communication.

The gratitude that we should show for this great blessing should include, using it for the obedience to Allaah, for reading the Qur'aan, for seeking Knowledge, to enjoin good and forbidding evil. The prohibitions of the tongue are that you do not lie, abuse, use foul language, backbite and slander.

Allaah says in the begining of Soorah al-Mumineen, "*Indeed successful are the Believers, those who in their prayer have Khusboo' (fear of Allaah) and those who refrain from vain talk.*"⁵

² Sahih al-Bukhari [1/49] & Sahih al-Muslim [1599]

³ Sahih al-Muslim [4/6221]

⁴ Sunan at-Tirmidhi (1912), Mishkaat (4838) and Riyaadh as-Saleheen (2/1521)

⁵ Soorah Mumineen - 1-3

Here Allaah mentions that refraining from vain talk is a sign of the successful believers. Allaah also mentions refraining from vain talk after he mentions *al-Khushoo'*. This is because too much talk makes the heart hard. It is not possible to reach the level of *Khushoo'* (fear of Allaah) unless one refrains from vain talk.

Imaam an-Nawawee - *rahimahullah* - mentions "Know it is incumbent upon all to guard their tongues from most speech, except a word that has some benefit in it..."⁶

And for those who take heed there is a constant reminder in the verse, "*Not a word is said except that there is a watcher by him ready to record it.*"⁷

The Messenger of Allaah, Muhammed - *Sallallaahu 'alaihi wa sallam* - said, "Whoever believes in Allaah and the Last Day should speak good or keep silent."⁸

Imaam ash-Shafiee - *rahimahullah* - said, "If you wish to speak then it is upon you to think before you speak. If you think there is good in it then speak and if not then do not speak."

The earlier mentioned Qur'aanic verses, Hadeeth (sayings) of our noble Prophet and advices by the scholars of Islaam are a guide for those searching for salvation against vain talk. So before we talk, should we not ask ourselves....

Will this saying of mine please Allaah?
Will this saying of mine bring me closer to Allaah?
Does this saying earn with it obedience to Allaah?

If yes, then speak otherwise one should keep quiet.

Guarding your tongue from all Haaram

The Messenger of Allaah - *Sallallaahu 'alaihi wa sallam* - said, "Guard your tongue, stay in your homes and weep over your sins."⁹

Also the Messenger of Allaah - *Sallallaahu 'alaihi wa sallam* - said, "Most of the sins of the children of Adam are from the tongue."¹⁰

⁶ Kitaabul-Adhkaar

⁷ Soorah Qaf (50):18

⁸ Sahih al-Bukhari [8/482] & Sahih al-Muslim [1/75]

⁹ Related by Ibn Mubarak in az-Zuhd (no.134), Musnad Ahmed bin Hambal (5:259), Sunar: at-Tirmidhi (2531) and authenticated by al-Albaanee in as-Saheehah (no.890)

¹⁰ At-Tabaraanee (3/87/1-2). Authenticated by al-Haafidh al-Mundhiri in al-Targheeb (4/8)

Narrated by Mughira bin Shu'ba - *radiallaahu' anhu* - : The Prophet - *Sallallaahu 'alaihi wa sallam* - said, "Allaah has forbidden for you: (1) to be undutiful to your mothers, (2) to bury your daughters alive, (3) not to pay the rights of the poor and others (i.e. charity) and (4) to beg of men. And Allaah has hated for you: (1) Qil and Qal (sinful and useless talk, like backbiting or that one talks too much about others), (2) to ask too many questions (in disputed religious matters, etc.), (3) to waste your wealth (by extravagance with lack of wisdom and thinking)."¹¹

Abu Moosa al-Asharee - *radiallaahu' anhu* - said. "O Messenger of Allaah, which of the Muslims are better?" The Messenger of Allaah said, "Those who do not harm the Muslims with their tongues and hands."¹²

Sahl ibn Sa'ad - *radiallaahu' anhu* - reported that the Messenger of Allaah said, "Whoever guards what is between his jaws and legs. I shall guarantee him paradise."¹³

When the Companion of the Prophet, Mu'adh ibn Jabal - *radiallaahu' anhu* - asked the Prophet - *Sallallaahu 'alaihi wa sallam* - about that which would entitle him to enter Paradise and save him from the hell-fire, he - *Sallallaahu 'alaihi wa sallam* - mentioned the pillars of Islaam and informed Mu'adh of the importance of the night prayers and of *Jihaad*. He - *Sallallaahu 'alaihi wa sallam* - then said, "Should I not inform you of the sheet anchor of all this?", and then took hold of his tongue and said, "Exercise restraint on it." Mu'adh - *radiallaahu' anhu* - enquired, "O Messenger of Allaah, will we be held responsible for what we say with it?" Thereupon, the Messenger of Allaah said, "Mu'adh, will anything else besides (irresponsible) talk cause the people to be thrown in the Hell-Fire upon their faces?"¹⁴

Most of the people who will enter the fire, will do so due to their tongues

So a Muslim must beware and learn to imprison the tongue from vain talk, for the Messenger of Allaah - *Sallallaahu 'alaihi wa sallam* - said, "Every saying of the children of Aadam is cursed, except for the enjoining good and forbidding the evil or for the remembrance of Allaah."¹⁵ and "The

¹¹ Sahih al-Bukhari [3:591]

¹² Saheeh al-Bukhari (1/10) and Saheeh al-Muslim (1/64)

¹³ Saheeh al-Bukhari (8/481). A similar narration can be found in Muwatta of Imam Malik (56/11) and Sunan at-Tirmidhi.

¹⁴ Sunan at-Tirmidhi and Riyaadh as-Saaliheen (2/1522)

¹⁵ Sunan at-Tirmidhi

world and all that it contains is cursed, except for the remembrance of Allaah and what supports it, and a scholar and a student."¹⁶

Abu Hurairah - *radiiallahu' anhu* - reports on the authority of the Prophet - *Sallallahu 'alaihi wa sallam* - that, "From the good Islaam of a man, is that he leaves that which does not benefit him."¹⁷

Imaam Ahmad - *rahimahullaah* - mentioned in his Musnad on the authority of Anas *radiiallahu 'anhu* who relates that the Prophet - *Sallallahu 'alaihi wa sallam* - said 'The cemaan of Allaah's servant will not be upright until his heart is upright and his heart will not be upright until his tongue is upright."¹⁸

One saying !! Subhan Allaah

Abu Hurairah - *radiiallahu' anhu* - said that he heard the Messenger say, "Indeed a servant (worshipper of Allaah) may say a word which he doesn't realise and it will make him fall into the fire further than the East and the West."

Abu Hurairah - *radiiallahu' anhu* - also reported that the Prophet *Sallallahu 'alaihi wa sallam* said, "Indeed a servant may say a word from which Allaah's pleasure is gained and the servant does not realise it, Allaah will raise him up levels. Indeed a servant may say a word from which Allaah's displeasure is gained and he does not realise it, Allaah will put him in *Jahanam* due to it."¹⁹

Imaam Ahmed - *rahimahullaah* - along with at-Tirmidhi, an-Nasaai and Ibn Majah record a Hadeeth on the authority of the Sahabee. Fujani - *radiiallahu' anhu* - who said, "O Messenger of Allaah tell me something that I may be firm upon?" He - *Sallallahu 'alaihi wa sallam* - answered, "Say, My Lord is Allaah and then be upright concerning it." He asked, "What is the thing that you fear for me most." The Messenger of Allaah - *Sallallahu 'alaihi wa sallam* - took hold of his tongue and said, "This!"²⁰

Backbiting (*Gheebah*)

Allaah says in the Qur'aan, "*Do not backbite each other, would any of you wish to eat the flesh of your dead brother, no rather you hate it!*"²¹

¹⁶ Sunan Ibn Majah (no.4112) and authenticated by Sheikh al-Albani in Saheehul-Jaami' (no.3414)

¹⁷ Musnad Ahmed bin Hambal (4/132), Sunan at-Tirmidhi, Sunan Ibn Majah, al-Baihaqi in Shu'ab al-Imaan.

¹⁸ Also mentioned in al-Mundhiri (3/234) and al-Iraquee in al-Ihya (8/1539)

¹⁹ Saheeh al-Bukhari (8/485), Al-Muwatta (56/6) and in Saheehul-Jaami' of al-Albaani.

²⁰ Musnad Ahmed bin Hambal, Sunan an-Nasaai, Sunan Ibn Majah and Sunan at-Tirmidhi

²¹ Soorah Hujarat :12

The Messenger of Allaah once asked his Companions, "Do you know what is backbiting?" They said, "Allaah and His Messenger know best." He - *Sallallaahu 'alaihi wa sallam* - said, "To mention about your brother that which he hates." They said, "If that we see about our brother is true?" He *Sallallaahu 'alaihi wa sallam* - said, "If there is in him what you say about him then that is backbiting, and if you say of him that which is not true, then you have slandered him."²²

The Prophet - *Sallallaahu 'alaihi wa sallam* - vigorously opposed all aspects of backbiting, even when it appeared in his own family. For example, once a woman visited Aaisha - *radiiallaahu' anha* - and when the woman got up to leave, Aaisha made a sign with her hand indicating to the Prophet - *Sallallaahu 'alaihi wa sallam* - that the woman was short of stature. The Prophet immediately chastised her, saying "You have backbitten!" and in another narration, "You have said a saying that if mixed with the sea it would change its colour."²³

Abu Bakra - *radiiallaahu' anhu* - reports that the Messenger of Allaah - *Sallallaahu 'alaihi wa sallam* - said, in his khutbah on the day of Nahr, "Indeed the blood, property and honour are sacred to you, like the sacredness of this day (*'arafah*), like the sacredness of this place, like the sacredness of this month; Have I conveyed the message?"²⁴

And by Allaah he - *Sallallaahu 'alaihi wa sallam* - has conveyed the message, so guard the right of the Believers!

Tale-Carrying (*Nameema*)

Allaah says in the Qur'aan, "*Woe to every slanderer and backbiter.*"²⁵

The Messenger of Allaah - *Sallallaahu 'alaihi wa sallam* - said, "The Gossip-monger will not enter paradise."²⁶

The Messenger - *Sallallaahu 'alaihi wa sallam* - passed by two graves and said, "They are being punished. As regards one of them then he used to go around gossip-mongering and as regards the other then he was not careful while urinating."²⁷

²² Saheeh al-Muslim (4/6265), Sunan Abu Dawood (3/4856) and al-Muwatta (56/10).

²³ Mentioned in Ibn Jareer in Tafseer al-Qur'aan al-Adheem, vol.4, p.328 (30) and Sunan Abu Dawood (3/4857)

²⁴ Saheeh al-Bukhari (1/105) and Saheeh al-Muslim (2/2803) and part of a lengthy narration.

²⁵ Soorah Humaza : 1

²⁶ Saheeh al-Bukhari (8/82), Saheeh al-Muslim (1/187) and Musnad Ahmed bin Hambal.

²⁷ Saheeh al-Bukhari (1/215) and Saheeh al-Muslim (1/575)

On the authority of Saeed ibn Zayid that the Messenger of Allaah - *Sallallaahu 'alaihi wa sallam* - said, "Indeed the lowest form of usury is to prolong the speech about the honour of a Muslim without justice."²⁸

Overcoming the evil habit of backbiting

Firstly, as Imaam an-Nawawee - *rahimahullaah* - said that one should remember the punishment of Allaah. And remember that Allaah is the Lord of the heavens and the earth. He is the One, aware of ever saying, at every time. Then if one remembers this, then it is only natural that one will be modest and shy in this aspect. We need to realize that when one of us is hurt, when something wrong is said about the creation, then what about the Creator, who is the All-Seeing and All-Hearing.

Secondly, we should reflect on the Qur'aanic verse, "*Do not backbite each other, would any of you wish to eat the flesh of your dead brother, no rather you hate it!*"²⁹. And we surely hate even the thought of it.

Thirdly, fear that your own faults would be revealed, as the Messenger of Allaah - *Sallallaahu 'alaihi wa sallam* - said, "O you who believe with your tongues, yet eeman has not entered your hearts. Do not backbite the Muslims, nor follow their faults. For he who follows others faults then Allaah will declare (disclose) his faults and he whom Allaah reveals his faults, then Allaah disgraces him in his own house."³⁰

Fourthly, take the advice of the pious scholars of Islaam, among them Umer ibn Khattab - *radiallaahu' anhu* - who said, "Be careful from remembering people for it is an illness and be in the remembrance of Allaah for it is a medicine."

A man came to al-Hasan al-Basri - *rahimahullaah* - and said that, he heard that al-Hassan al-Basri had backbitten him. Upon this he - *rahimahullaah* - said, "Who are you that I may give you my rewards?"

Fifth, and the most important thing to keep in mind is that there is a great reward to refrain from backbiting, as the Messenger of Allaah - *Sallallaahu 'alaihi wa sallam* - said, "Whoever protects the honour of his brother in his absence, Allaah will protect his face from the Fire on the Day of Judgement."³¹

²⁸ Sunan Abu Dawood (3/4858)

²⁹ Soorah Hujarat :12

³⁰ Sunan Abu Dawood (3/4862) and authenticated by Sheikh al-Albani in Saheeh Jaami' Sagheer.

³¹ Sunan at-Tirmidhi and authenticated by Sheikh al-Albani in Saheeh Sunan at-Tirmidhi (2/1575)

Exceptions to Backbiting

There are few exceptions to backbiting, that the scholars have classified, among them

1. Oppression: If one has been harmed or one's property has been unlawfully taken away by another, and this person goes to the ruler or judge in order to seek justice, this is not backbiting.
2. Changing the Munkar: If one finds a person involved in evil actions or innovations, and one is unable to correct his Munkar. It is allowed to seek the help of a more knowledgeable person, even if it mean defining the Munkar of the evil-doer or innovator.
3. Seeking a Fatwa (religious verdict): For example, there is a dispute between a husband and his wife, and if either of them seek the advice of a religious scholar, then this situation is exempt from backbiting.
4. Warning a Muslim from evil: For example, if a fellow Muslim is going to do a business with an dishonest person or if a Muslim is unaware that the person to whom he is marrying his daughter to, is an unreligious person; then to advice and guide him is exempt from backbiting.
5. Advising against innovators and sinners: If a innovator is openly involved in spreading his innovative beliefs or a sinner remorselessly declares his sin and is thus being a bad example for others; then warning others against him is allowed. But if he commits a sin secretly and as such harms just himself, to openly declare his sins is still strictly prohibited.

REMEMBER:

The Messenger of Allaah - *Sallallaahu 'alaihi wa sallam* - said, "Do not nurse a grudge (against a Muslim) and do not outbid him for raising the price and do not nurse aversion (strong dislike) or enmity and do not enter into a transaction when others have entered into that transaction and be as fellow-brothers and servants of Allaah. A Muslim is the brother of another, he neither betrays (or deceives him), nor humiliates him, nor looks down upon him. Piety is here (and while saying so) he pointed towards his chest three times. All things of a Muslims are inviolable for his brother in faith, his blood, his wealth and his honour."³²

He - *Sallallaahu 'alaihi wa sallam* - also said, "No (Muslim) man will desert a man who is a Muslim in a place where his respect may be violated and his honour aspered without Allaah deserting him in a place where he wishes help; and no (Muslim) man who will help a Muslim in a place where is honour may be aspered and his respect violated without Allaah helping him in a place where he wishes his help."³³

³² Saheeh al-Muslim (4/6219), part of the wording being that of Sunan Abu Dawood (3/4864)

³³ Sunan Abu Dawood (3/4866) and authenticated by Sheikh al-Albani in Saheeh Jaami' Saheer.



Indeed All Praise is due to Allah, we praise Him, ask of Him, and seek His forgiveness. We seek refuge in Allaah from the evil of ourselves and the mischief of our deeds. As he will not be mislead whom Allah has guided, he whom Allah has allowed to stray shall never find guidance. I testify that there is none worthy of worship except Allah alone, without partners, and that Muhammad is His servant and Messenger.

"O You who believe! Have Taqwa of Allah, Taqwa that is His due, and do not die except as Muslims.." Soorah al-Imran (3): 102

"O people! Have Taqwa of your Lord who created you from one soul, and created its mate from it, and spread from them a multitude of men and women. And have Taqwa of Allah through whom you seek your mutual rights, and [revere the ties of] the womb. Indeed Allaah is ever-watching over you. " Soorah an-Nisaa' (4): 1

"O. You who believe! Have Taqwa of Allah and [always], speak the truth, He will make your deeds good and forgive your sins. And whoever obeys Allah and His Messenger, he has achieved the magnificent victory." Soorah al-Ahzab (33):70-71.

Surely the best speech is the Book of Allah, and the best guidance is the Sunnah of Muhammad ﷺ and every new matter in religion is an innovation, and every innovation is a magnet drawing to the Fire of Hell.

This booklet is an advisory to all who are sincere in Allah's way. Praise be to Allah who has allowed for its compilation and made its pursuit an important matter to myself. I hope that Allah will cleanse me of pride, as well for all who read and benefit from this book.

Pride, Disbelief and Faith

Allaah says in the Qur'aan: "**Indeed He does not love the proud.**"

Soorah An-Nahl :23

The Messenger of Allaah ﷺ said, **Pride is dissatisfaction with the truth, and belittling the people.**"

Reported by Muslim from Ibn Masood ؓ

He ﷺ also said, **"He will not enter Paradise who has even a speck of pride in his heart."**

Reported by Muslim from Ibn Masood ؓ

Pride is likened to *kufr*, the opposite of faith, as we see in the following Hadeeth. The Messenger ﷺ said, **"The people of Paradise will enter Paradise, and the People of the Fire will enter the Fire. Then Allaah Almighty will say, 'Remove from it [the Fire] whoever has faith in his heart equal to that of a mustard seed..'"**

Reported by Al-Bukhari and Muslim from Abu Sa'eed ؓ

These examples show us that:

1. Faith [إيمان] *Imaan*, inevitably brings one out of Hell and warrants Paradise;
2. Pride [كبر] *Kibr*, like disbelief [كفر] *kufr*, prevents entrance to Paradise.

Know that sincerity [إخلاص] *Ikhlāas*, is a purity that begins in the heart, and just as fire purifies metal, Allah will rid the Muslim of his impurities in the Fire. Then there is no escape for him but to realize faith and righteous deeds during his life, and to humble himself to his Lord.' Take note that pride is not mentioned in Allah's Book, unless it is describing those who reject His signs.

Pride is a Characteristic of the Ignorant

"Those who dispute about the signs of Allah without any authority given to them, their breasts are filled with nothing but pride for that which they shall never attain..."

Soorah Al-Ghaafir: 56

Pride is a Characteristic of those who do not heed Allaah's Message

The saying of Nuh عليه السلام to Allah, **"And every time I have invited them so you might forgive them, they only put their finger in their ears. Covering themselves with their garments, grown obstinate, and given over to pride."**

Soorah Nuh : 7

"When Our signs are recited to such, he turns away full of pride, as if he heard them not..."

Soorah Luqman : 7

"Those who disdain His worship and are full of pride, He will gather them all together to answer to Him."

Soorah an-Nisaa : 172

Allaah specifically denied Pride from the Believers

Allah informs us about the believers, **"...they have no pride."**

Soorah al-Sajdah : 15

And about the angels, Allah said; **"...they have no pride."**

Soorah an-Nahl : 49

"Those who are in His presence are not too proud to serve Him..."

Soorah al-Anbiyaa : 19

This should inform us that pride is certainly not a characteristic of the believer.

Who Is Justly Proud?

The Prophet ﷺ said; **"Allah will hold the earth on the Day of Resurrection, and fold up the heavens with His right Hand, then say, 'I am the King, where are the kings of the earth [where are the tyrants, where are the proud]?"** Reported by Al-Bukhari, Muslim, An-Nasaai and Ibn Majah from Abu Hurairah رضي الله عنه. Also by Muslim and Abu Dawud, from Ibn Umer رضي الله عنه and the addition [] is from him.

He ﷺ also said; **Allah Almighty said, 'Pride is ^{My} by cloak, and Glory is My wrap, so for he who competes with Me in either of these, I will cast him into the Fire.** Reported by Imaam Ahmad, Abu Dawood, and Ibn Majah. from Abu Hurairah رضي الله عنه.

And he ﷺ said; **"Allah Almighty said, 'Pride is my cloak, he who competes with Me for my cloak shall be shattered by Me'."**

Reported by Al-Hakim from Abu Hurairah رضي الله عنه.

The Prophet ﷺ said; **"Indeed Allah Almighty said, 'Might is My wrap and Pride is My cloak, he who competes with me in them, I will make him suffer."**

Reported by At-Tabaraani from Alee رضي الله عنه.

Allah Almighty calls Himself; **"...The Irresistible, The Justly Proud..."**

Soorah al-Hashr:23

"...The Great, The Most High."

Soorah ar-R'ad : 9

"Indeed Allah, He is the Most High, the Most Great." Soorah al-Hajj :62

Since He is the Most Great, only Allah is worthy of pride. For, pride comes from greatness. Just as He is the King, the Glorious, we realize that we will not be serving Him by seeking to possess such characteristics, but we are instead encouraged to humble ourselves before His majesty. Glory be to Him, for He alone is justly proud, and He has denied pride from those whom He calls believers. Therefore,

AHYA Dawah Series no. 12

pride, which is in fact self praise, is forbidden to the servants of Allah. Now who would challenge Him in that?

Hell is the Abode of the Proud

Allah Almighty has said, "**So enter the gates of Hell to dwell therein. Indeed evil is the abode of the proud.**"

Soorah an-Nahl : 29

"...But today you shall be recompensed with suffering humiliation because you were prideful in the earth without just cause..."

Soorah Ahqaaf : 20

"On the Day of Judgement you will see those who lied against Allah. Their faces will be blackened, is there not in Hell an abode for the proud?"

Soorah az-Zumar : 60

"Enter the gates of Hell to dwell therein. This is the evil abode of the proud."

Soorah az-Zumar : 72

And the Messenger ﷺ said; Paradise and the Fire quarreled. Paradise said, 'The weak and the poor enter me.' The Fire replied, 'The oppressive and the proud enter me.' So Allah Almighty said to the Fire, 'You are my punishment, in you I punish whom I wish.' He said to Paradise, 'You are my mercy in you I give mercy to whom I wish, and each of you will certainly be filled.'

Reported by Muslim and Al-Tirmidhi from Abu Hurairah ؓ. As well as by Muslim from Abu Sa'eed ؓ, and Ibn Khuzaimah from Anas ؓ.

"Paradise and the Fire complained to their Lord. Paradise said. 'O Lord, there is none who enter me but the weak and despised' The Fire said, 'I receive only the proud.'..." Reported by al-Bukhari from Abu Hurairah, in the Chapter entitled, 'What is related regarding Allaah's saying 'Indeed His mercy is nearer the righteous'

He ﷺ also said; **"Shall I inform you of the people of Paradise? They are every weak and humble person, if he takes an oath to Allah, it will be**

fulfilled. Shall I inform you of the people of the Fire? They are every cruel, violent and proud person." Reported by Al-Bukhari, Muslim, Imaam Ahmad, Al-Tirmidhi, Al-Nassai and Ibn Majah from Haarith bin Wahab Al-Khuzaa'iy ؓ.

Bunlus [بؤلس] is for the Proud

The Messenger ﷺ said; "On the Day of Resurrection, the proud will be gathered as ants in the image of men. They will suffer humiliation from every direction. They will be herded to imprisonment in a Hell called *Bawlus*. There they will be presented fire [to eat], they will drink the drippings from the inhabitants of the Fire, agitating their derangement¹."

Reported by Imaam Ahmed and Al-Tirmidhi from Ibn Umar ؓ (a Hassan Hadeeth)

Iblis was Proud

Allah said about Iblis,

"(He was) proud and he was of the disbelievers." Soorah Saad : 74

According to the different reports from the (Qur'aanic Tafseer, Iblis (Satan) was the most notable character among the assembly of the Jinn and angels. He was their most knowledgeable and wise, he was given authority over the lowest firmament, and the earth. [See Ibn Katheer's Tafseer for details : Soorah al-Baqarah - 34]

He, out of his pride, became a disbeliever, for he was so conceited that Allah said he was, **"proud, and he was of the disbelievers."**

¹ **de•range** \di-ˈrʌŋj\ *vb* **de•rang•ed**; **de•rang•ing** 1 : DISARRANGE, UPSET
2 : to make insane — **de•range•ment** *n* [The Merriam-Webster Dictionary]

AHYA Dawah Series no. 12

The Messenger of Allaah ﷺ said; **If you were not sinners, I would fear what is worse for you: Pride, Pride (العُجْبُ)** Reported by Al-Bayhaqi from Anas.

Al-Ujba (العُجْبُ) in this Hadeeth implies arrogance due to self-praise; the one who is amazed with himself. This borders on the following character He is blessed by Allah with the ability of hiding his imperfections and sin. Allah covers his imperfections so that others will not notice them. yet he behaves toward others as though he is better than some. This is the difference between *Ujba* (العُجْبُ) and *Kibr* (كِبْر); the first invites the heart to the second and may or may not manifest outwardly, if it does, then it is called pride or arrogance. So it creeps up on us in the following situation: During idle discussion we criticize a sinner for his acts, though we do not name him. Through this behavior we believe that we are practicing good learning exercises, when in fact, this is a way of "showing your pride - without showing it." Even worse than this; there are some of us who go through great lengths to expose the faults of others.

The Messenger of Allaah ﷺ said, **Whoever wishes to be heard of, Allah makes him heard of. Whoever wishes to be seen, Allah shows him. Whoever is harsh, on the Day of Resurrection Allah will be harsh on him.** Reported by Bukhari from Jundub ؓ. Similar is reported by Ahmad and Muslim from Ibn Aabaas ؓ,

As such, pride is one of the most interesting issues. Men will die for it, speak for it, and act upon it. In man it is nothing but evil. It is the path of *kufir*.

Allaah maintains His creation justly, and He is the Proud, the Most Magnificent, the Holy, and He is worthy of all praise.

Categories of Pride and their Cure

Ego

The Messenger of Allaah ﷺ said; **"On the Day of Resurrection, Allah will not look at one who struts in his draping robe out of pride."**

Reported by Ahmad. and Al -Bukhari from Abu Hurairah ؓ.

[See AHYA Dawah Series, no. 4 - Isbaal and the approved length of the lower garment]

And the Messenger ﷺ said; **"When a man says, 'The people are ruined', then he is the most ruined among them"** ' Reported by Muslim, Malik, Ahmad, Al-Bukhari in his book Al-Adab and Abu Dawood from Abu Hurairah.

[According to Imaam Malik, this does not mean that a person cannot verbalize the poor religious practice that his people suffer from. Rather, it censures the person who condemns his people out of pride for himself, or to belittle them. And Allah knows best. See Sharh Sshih Muslim by Al-Nawawi, and Sunan Abu Dawood.]

The Messenger of Allaah ﷺ said, **"Indeed Allah revealed to me: Humble yourselves until none is proud over another and none is oppressive over another."** Reported by Muslim, Abu Dawood and Ibn Majah from Iyaad bin Hamaar

This is the category from which springs forth the others. Each additional thing that one becomes proud of builds his ego or the contentment with his self. This is witnessed in the behavior of Iblis when he was too proud to obey Allah's command and said; **"He said, 'I am better than he is.'**"

Soorah Saad : 76

Its cure is to remember that we are all created from a substance that is discarded, that we were in the beginning a thing not worth mentioning,

Has there not been, over man, a period of time when he was nothing worthy of mention?"

Soorah al-Insan : 1

Did we not create you from a fluid of no value? Soorah al-Mursalaat : 20

So let man see from what he is created. He is created from a fluid poured forth."

Soorah al-Taariq : 5-6

Know that if Iblis was given authority over the earth and the lowest firmament, and the most knowledgeable and beautified among his kind, then look at him now; he is cursed and despised and the enemy of us all due to his pride for these good things. Be mindful of the saying of the Prophet Muhammed ﷺ, **"...And none humbles himself to Allah, but Allah raises him."** Reported by Ahmad, Muslim, and At-Tirmidhi from Abu Hurairah ؓ.

Knowledge

As for he who is proud of his knowledge, then let him look at the Hadeeth which narrates the first people to be judged after the martyrs on the Day of Resurrection:

"...And a person who learned knowledge and taught it, and recited the Qur'aan, so Allah brought this man before Him and pointed out His favor, which the man recognized. He is asked, 'What did you do with it?' He says, 'I learned knowledge and I taught it, and I recited the Qur'aan for you.' So He [Allah] says, 'You lie! In fact, you learned so that it would be said of you, "He is a scholar", and you recited the Qur'aan so that it would be said of you, "He is a Qari", and it was said. Then it will be ordered that he be dragged upon his face into the Fire...."

Reported by Ahmad, Muslim, and An-Nasaai from Abu Hurairah ؓ.

Notice that **"it was said"** that he is a scholar, and one who recites the Qur'aan. A man was praised in the presence of the Messenger of Allah ﷺ, so he said, **"You have destroyed him."** [Reported by al-Bukhari]

On another occasion he ﷺ said, **"If one of you feels that he must praise someone, then let him say, 'I regard him to be such and such' if in fact he thinks that he is such, and Allah will surely reckon him for such statement. None can certify on behalf of Allah."** [Al-Bukhari from Abu Bakarrah from his father]

And the Messenger ﷺ said; **"A man said: 'By Allah, so and so will not be forgiven by Allah.' So Allah Almighty said, Who is deciding for Me that I will not forgive so and so? Indeed I have forgiven him and voided your deeds'.**

Reported by Muslim from Jundub bin Abdullah ؓ.

Deeds

The Messenger of Allah ﷺ said; **Whoever wishes to be heard of, Allah makes him heard of. Whoever wishes to be seen, Allah shows him. Whoever is harsh (in this life), on the Day of Resurrection Allah will be harsh on him.**

Reported by Bukhari from Jundub ؓ and Muslim from Ibn Aabaas ؓ.

And he ﷺ said; **"Indeed the first of people upon whom judgement will be passed on the Day of Reckoning is a man who sought martyrdom. When he appears before Allah, he is made to recognize his favors. It is said, 'What did you do with it?' He says, 'I fought for you until martyrdom.' It is said, 'You lie! You fought so that it would be said, 'He is brave', and so it was said. Then it will be ordered that he be dragged upon his face until he is cast into the Fire...."**

Reported by Ahmed, Muslim, and Al-Nasaa'i from Abu Hurairah ؓ.

One must beware of this pitfall in regard to the deeds which they perform, their life's agenda, and the acquisition and spreading of knowledge. A deed will only benefit its practitioner when it fulfills the proper conditions.

1. Faith in Allah

It requires one to drop his blind allegiances to the false creed of his un-Islaamic people, whether that un-Islaamic creed is philosophical and logical, or nation-party oriented. It requires one to adopt the creed that the Messenger of Allah ﷺ taught his companions. This creed is the accepted faith.

2. Conformity

It requires one to perform the deed as the Prophet ﷺ instructed, for he was in fact the perfect model of a believer. Any deed which involves proudly following someone else, above him ﷺ, it is a rejected deed.

3. Sincerity

It must be intended for Allah alone - it is not bragged about, it is not done to be seen or heard about by others, it is not done to attain title or position.

Possessions

"Surely as for those who disbelieve, neither their wealth nor their children shall avail them in the least from Allah, and these are fuel for the Fire."

Soorah Aal-'Imraan : 10

The truly pious will not be proud of anything, for he realizes that in reality he possesses nothing, and that to Allah is the eventual end of all things. He will behave humbly and be content with little, because possessions often lead to injustices. How often do we find ourselves responsible for more than we are capable of maintaining? In such situations we will certainly be unjust to something. To give each thing its due right, one must content himself with few. As for the believers:

Indeed Allah has purchased from the believers, their selves and their wealth, for which there is Paradise for them.."

Soorah at-Tawbaa : 111

Also the Prophet ﷺ is reported to have said, **"Whoever among you arises in the morning feeling a sense of security, in good health, having his food for the day - then he has gathered what the world has to offer him."** Reported by Al-Bukhari in Al-Adab, Abu Dawud, Ibn Majah from Ubaidullah bin Muhsin al-Ansari.

There was once a camel that the Prophet ﷺ owned, it was undefeated in racing. The Muslims were proud of this camel. One day the camel lost a race, this saddened the Muslims. On this occasion, the Prophet ﷺ informed them; **"Indeed it is a right upon Allah that nothing in this life is raised, but He lowers it."** Reported by Ahmed. Al-Bukhari. Abu Dawud. and Al-Nasaa'i from Anas ؓ. For similar narrations see Silsilat al-Ahaadeeth al-Saheehah # 2318.

The believer knows that his belongings are to be used sincerely for the pleasure of His Lord. Do not think so highly of yourself because of the bounties or blessings which you have been given, rather be thankful of Allah and remember His rights regarding these, and all things. The Messenger of Allah ﷺ said, **"The people who suffer the severest trials are the Prophets, then those nearest to them in character, then the next, etc. People are tried according to the strength of their religious commitment. The more sound one's religious commitment is, the stronger his adversity. The weaker one's religious commitment is, the lesser his adversity. Indeed a man will suffer severe calamities [time after time] until he walks amidst the people being cleansed of his sins."** Reported by Ibn Hibban from S'ad. See Silsilat al-Ahaadeeth as-saheehah # 143 (first Edition).

Again we may quote here the remainder of the Hadeeth mentioned previously, where, on the Day of Resurrection a man who was blessed with wealth in his earthly life is asked what he did with it, and he replies; **"...I neglected no opportunity which You would like this wealth to be spent, but I spent it for Your sake.' Allah says, 'You lie! You spent it only so that it would be said, "He is generous", and so it was said.' Then it will be ordered that he be dragged upon his face until he is cast into the Fire."**

Race, Notable Lineage, Nationalism and Patriotism.

The Messenger of Allah ﷺ said; **Four things are among my followers from the traditions of jahiliyah** (the ignorant state of man before the Messenger ﷺ was sent) **which will not leave - pride of lineage, slandering kinship, use of astrology for rain, and wailing."**

Reported by Muslim from Abu Malik Al-Ash'ari ﷺ

The Messenger of Allah ﷺ said; **Indeed Allah has removed from you the blind loyalties of jahiliyah and the pride for ancestry. Either be a pious believer, or a miserable insolent. [All of] you are children of Adam, and Adam is from dust. Let some men cease to take pride in others who are nothing but burning coal for the Hell-Fire, it will be easier for Allah to handle them than a dung-beetle driving his nose into filth."**

Reported by Ahmed and Abu Dawood from Abu Hurairah ﷺ

The Messenger of Allah ﷺ said; **"...whoever invites to tribalism, or aids in tribalism and is killed, he dies the death of jahiliyah ... he is not of me, and i am not of him."**

Reported by Ahmad, Muslim and An-Nasaai from Abu Hurairah.

Conclusion

We hope to have shown through this book, that pride stems from having many good qualities, whether that is practicing many good deeds, or being blessed with beauty or wisdom, or having knowledge of certain subjects.

Iblis was ordered to prostrate to Aadam who was created from mere dirt, Iblis was aware of his own good qualities. This lead him to believe that the command did not make sense, and that it was unjust. One must take lesson from this, because Iblis did have very good qualities, but Allah honored Adam over him anyway, and due to pride for his good qualities, Iblis disobeyed Allah in His very presence.

Pride of what we know, what we have, or what we are, is praise for what we know, what we have, or what we are. Pride is not praise of Allah.

Indeed Allah controls the hearts, we ask him to unite the Muslims upon true faith, and to remove pride from their hearts.

Abu Khaliyl,
Philadelphia,
U.S.A



عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ عَنِ النَّبِيِّ ﷺ قَالَ :

لَا يَدْخُلُ الْجَنَّةَ مَنْ

كَانَ فِي قَلْبِهِ مِثْقَالُ

ذَرَّةٍ مِنْ كِبَرٍ

The Messenger of Allaah ﷺ said,

"He will not enter Paradise who has even a speck of pride in his heart"

Reported by Muslim from Ibn Masood ؓ. Also in Sunan at-Tirmidhi (البر والصلة), Sunan Abu Dawood (اللباس), Sunan Ibn Majah (المقدمة) (مسند الكثيرين من الصحابة) & Musnad Ahmed bin Hambal (الزهد).



We praise Allaah, seek His help and forgiveness. Whosoever Allaah guides none can misguide and whosoever Allaah allows to be misguided none can guide aright. I bear witness that none has the right to be worshipped except Allaah and I bear witness that Muhammed ﷺ is His servant and messenger.

Know the Right Path

Abdullah Ibn Masood ؓ said : The Prophet ﷺ drew a line for us and said, "**This is Allaah's Straight Path**". Then he drew lines to its right and left and then said, "**These are other paths. Upon every one of them, there is a devil calling towards it.**" Then he recited the Qur'aanic verse, "**Indeed this is My Straight Path , so follow it. And do not follow other paths, they will separate you from His Path.**" [Sunan at-Tirmidhi, no. 166 Alim Islaamic Software]

Therefore, it is necessary for Muslims to know this straight path both in *Aqeedah* (belief) and *Manhaj* (methodology), while being aware of the innovations and evils which-cause one to separate from the Straight path.

The wisdom in learning about these evils, is taken from the Hadeeth of Hudhayfah ibn al-Yamaan where he said "**The people used to ask the Messenger of Allaah about the good, but I used to ask him about the evil for fear that it would overtake me.**" Saheeh al-Bukhari (english trans.) vol. 4, no. 803.

This pamphlet highlights the prevailing evil of the belief in fortune telling in our society Taking a look around will show that Muslim youth, especially in their post-school and pre-university years, are exposed to a lot of literature on palmistry and horoscopes. This along with a general ignorance on the Islaamic teachings against fortune telling has led many to believe that apart from Allaah, the Almighty and the All-Knowing, there are others sharing such information.....a concept which is against the very basics of Islaam..

The Islaamic Ruling on Fortune Telling

There are among mankind, people who claim knowledge of the unseen and the future. They are known by various names, among them: fortune-teller, soothsayer, foreseer, augur, magician, oracle, astrologer, palmist, etc. Fortune-tellers use various methods and mediums from which they claim to extract their information, among them: reading tea-leaves, drawing lines, writing numbers, palm-reading, casting horoscopes, crystal ball gazing, rattling bones, throwing sticks, etc. Even during the lifetime of the Last Prophet of Allaah, Muhammed ﷺ fortune-telling was practised by the pagan Arabs, as Imam Ahmed bin Hambal reported that the Prophet said : **“The augury by flying birds and drawing a line on the earth fall under the category of sorcery (fortune-telling).”**

The Two Types of Fortune Tellers

Practitioners of occult arts who claim to reveal the unseen and predict the future, can be divided into two main categories :

1. Those who have no real knowledge or secrets but depend on telling their customers about general incidences which happen to most people. They often go through a series of meaningless rituals, then make calculated general guesses. Some of their guesses, due to their generality, usually come true. Most people tend to remember the few predictions that come true and quickly forget the many which do not. This tendency is a result of the fact that after some time all the predictions tend to become half-forgotten thoughts in the subconscious until something happens to trigger their recall. For example, it has become a common practice in North America to publish, at the beginning of each year the various predictions of famous fortune-tellers. When a survey was taken of the various predictions for the year 1980, it was found that the most accurate fortune-teller among them was only 24% accurate in predictions!
2. The second group are those who have made contact with the Jinn. This group is of most importance because it usually involves the grave sin of Shirk, and those involved often tend to be highly accurate in their information and thus present a real Fitnah (temptation) for both Muslims and non-Muslims alike.

The World of the Jinn

Some people have attempted to deny the reality of the Jinn about whom the Qur'aan has devoted a whole chapter, Soorah al-Jinn (72). The reality is that the Jinn represent another creation of Allaah which co-exists with man on earth. Allaah created the Jinn before He created mankind, and He also used a different set of elements than those used for man.

"Verily we created man from dried clay of black smooth mud. And we created the Jinn before that from smokeless flame of fire."

Soorah al-Hijr (15): 26-27

They were named Jinn because they are hidden from the eyes of mankind. Iblees (Satan) is from the world of the Jinn, even though he had the honour of being among the angels when they were commanded by Allaah to prostrate to Adam. When he refused to prostrate and was asked why, ***"He said, I am better than him (Adam). You (Allaah) created me from fire and You created him from clay."***

Soorah Saad (38):76

The Jinn may be further divided into two categories in relationship to their faith : Muslims (believers) and Kaafirs (disbelievers).

Allaah refers to the believing Jinn in Soorah al Jinn as follows :

"Say (O Muhammed ﷺ): It has been revealed to me that a group of Jinn listened (to this Qur'aan) and said: Verily! We have heard a marvellous Recital (this Qur'aan). It guides to the Right Path and we have believed in it. And, we will never join in worship partners with our Lord (Allaah). And exalted be the Majesty of our Lord, He has taken neither a wife, nor a son. And that the foolish ones amongst us (i.e. Iblis or other kaafir Jinn) used to say against Allaah is a horrible lie."

Soorah al-Jinn(72)1-5

"There are among us Muslims; and others, who are Al-Qasitun (unjust disbelievers) ¹. Whoever accepts Islaam has sought out the

¹ This is because, the Qur'aan says : ***"Join not in worship others with Allaah. Verily! Joining others in worship with Allaah is the greatest injustice."*** [Soorah Luqman (31): 13], and in an authentic Hadeeth narrated by Abdullah: I asked Allaah's Messenger ﷺ,

Right Path. As for the Qasitun (those who are unjust). They will be fuel for the Hell-fire."

Soorah al-Jinn (72):14-15

The disbelievers among the Jinn are referred to by various names in both Arabic and English: Ifreet, Shaytaan, Qareen, demons, devils, sprits, ghosts, etc. They try to misguide man in various ways. Whoever listens to them and acts accordingly is then referred to as a human Shaytaan, and Allaah says: **"Likewise, we have made for every Prophet an enemy, Shhyytaan from among mankind and Jinn"**

Soorah al-An'aam (6): 112

"Certainly, the Shaytaan do inspire their friends (from mankind) to dispute with you, and if you obey them, then you would indeed be among the Mushrikun (disbelievers/polytheists)." Soorah al-An'aam (6): 121²

Every human has an individual Jinn accompanying him, referred to as a Qareen (companion). This is part of man's test in his life. The Qareen encourage man's lower desires and constantly try to divert him from righteousness. The Prophet Muhammed ﷺ said: **"Everyone of you has been assigned a companion from the Jinn."** The Sahaabah (Companions) asked, "Even you, O Messenger of Allaah?" The-Prophet ﷺ replied, **"Even me, except that Allaah has helped me against him, and he (the Qareen) has submitted. Now he only tells me to do good."** Saheeh Muslim, vol.4, no.6757.

"Which is the biggest sin in the Sight of Allaah?, He said: **"That you set up rivals with Him, though He alone created you."** Saheeh al-Bukhari, vol.6, no.284

² Aboo Dharr reported that once he went to the mosque and sat with he Prophet ﷺ, "He ﷺ asked me, 'Did you pray?' When I said, 'No', he ﷺ said, 'Offer two rak'ab'. When I again sat after finishing the prayer, he said, 'Aboo Dharr, Seek refuge against the devils among men and Jinn.' I asked, 'Are there devils among men also?' He ﷺ said, 'Yes', I asked him O Messenger of Allaah, which is the greatest verse in the Qur'aan? He said, 'Allaah! None has the right to be worshipped but He'" - (the verse of the Throne 2/255.) Reported by Musnad Ahmed bin Hambal and also by Sunan an-Nasaai, Abu Hatim, . See Tafseer Ibn Katheer (english trans.) the Tafseer of Soorah an-Nas (114)

A Common Misconception

It is a very common belief among Muslims today, that some pious individuals have control over the Jinn; and can force the Jinn to get any services done. Further more the so-called control over the Jinn is seen as hidden knowledge which the ignorant masses assume to be among the miracles given only to the pious God-fearing saints.

But is it possible for any Man to have control over the Jinn ???

Let's analyse in light of the noble Qur'aan and the Sunnah

Prophet Sulaymaan عليه السلام was given miraculous control over the Jinn, as a sign of Prophethood, as Allaah said : ***"We gathered for Sulaymaan his army from the Jinn, mankind and birds"*** Soorah an-Naml (27): 17

But this power was not given to anyone else. It becomes very clear from the following verse from the Qur'aan, where the Prophet Sulaymaan prays: ***"O my Lord, forgive me and bestow on me a kingdom not allowed to anyone after me"*** Soorah Saad (38) : 35

Contacts with the Jinn in most cases are often made by the performance of acts, which are despised and forbidden in Islaam. The evil Jinn summoned in this fashion may aid their partners in sin and disbelief in Allaah. They co-operate with (and are not controlled by) the disbelievers among men; those mentioned in Soorah al-An'aam [verses - 112,121]. The common goal of both being to draw as many others as they can into the gravest of sins, ***Shirk*** ...(to ascribe partners/equals to Allaah, Almighty)

How do the Evil Jinn co-operate with Fortune-Tellers ?

Once contact with the Jinn is made by the fortune-tellers, the Jinn may inform them of certain events in the future.

The Prophet explained that the Jinn would journey up to the lower skies and eavesdrop on the angels as they discussed among themselves various events which were to happen in the world. The Jinn would later give this

information to those on earth, involved in predicting the future. The Prophet ﷺ also explained that Allaah uses the falling stars (meteorites) as a means of driving away the Jinn and preventing them from eavesdropping, except on rare occasions.

Eavesdropping by the Jinn used to happen a lot prior to the Prophethood of Muhammed ﷺ and fortune-tellers were very accurate in their information. They were able to gain positions in the royal courts and enjoyed much popularity, but after the Prophet Muhammed ﷺ began his mission the situation changed. As made clear from the following Qur'aanic verse :

"We (the Jinn) had sought out the heavens but found it filled with strong guards and flaming fires. We used to sit on high places in order to listen, but whoever tries to listen now finds a flaming fire watching him in ambush."

Soorah al-Jinn(72): 8-9

Further more there is little truth in what the fortune-tellers say; as the Prophet Muhammed ﷺ said, **"There is a bit of truth which the Jinn steals and earkles in the ear of his friends but he mixes along with it a hundred lies."**

Sahih Muslim (english trans.) vol.4,no.5535

Similarly as stated before, every human is accompanied by a Qareen; and a fortune-teller's contacts with the Qareen can give him intimate information about total strangers. This method is used generally by palmists, witch-doctors (known as tantriks and Sufi babas in the Indian sub-continent) and those involved in crystal ball gazing. So, if someone you never met before knows your name, or something about your childhood or something which you did but never disclosed it to anyone, ***Don't be Cheated*** - They are neither SAINTS nor are they PIOUS, but they are those LIARS who claim knowledge of the unseen, and are disbelievers in the Qur'aanic verses: ***"Say! None in the heavens nor the earth knows the unseen except Allaah."***

Soorah al-Nahl (27):65

"Verily the knowledge of the Hour (the day of Judgement) is with Allaah alone. It is He who sends down the rain and knows the contents of the wombs. No one knows what he will earn tomorrow nor in which land he will die, but Allaah is all-knowing and aware."

Soorah Luqman(31):34

Know O Muslims, that the quality of being ***Aalim al-Ghayb*** (Knower of the unseen) is that, which sets Allaah apart from His creation. In other

words to consider that anyone knows the matters of the unseen is to consider them an equal with Allaah; which is without a doubt *Disbelief (Kufr)*! The Messenger of Allaah ﷺ explained that, just to approach a fortune-teller is a grave sin [as in the Hadeeths 1 & 2] and to believe in them is *Kufr* (disbelief) [as in Hadeeths 3, 4 & 5]

Hadeeth 1. : The Messenger of Allaah ﷺ said, **"He who visits a fortune-teller (Arraf) and asks him about anything, his prayers extending to forty nights will not be accepted.**

Sahih Muslim, vol.4, no.5540

Hadeeth 2. : **"What I fear the most for my nation, after my time is: the injustice of their leaders, the belief in the stars, and the denial of Divine Destiny (Qadr)"**

Collected by Ibn Asaakir and authenticated by as-Suyootee

Hadeeth 3. : **"Whosoever approaches a fortune-teller and believes what he says, has disbelieved in what was revealed to Muhammed (ﷺ)."**

Sunan Abu Dawood vol.3, no.3895

Hadeeth 4. : **"Three men would not enter paradise: the habitual drunkard, the one who testifies fortune-telling as true and the one who breaks blood relations."**

[Musnad Imam Ahmed and Ibn Hibban]

Hadeeth 5. : **"One who has acquired the knowledge of astronomy has acquired a portion of sorcery"**

Sunan Abu Dawood, no.3896

One who ties a knot in a thread and then blows on it practises sorcery and the one who practises sorcery commits Kufr (Polytheism). One who hangs an amulet will be entrusted to it.

Sunan an-Nasaai

Belief in astrology, fortune-telling, palm reading, bio-rhythm computer programmes, etc. are all in clear opposition to the letter and spirit of Islaam. It is really the empty soul, which has not tasted real Eeman (belief), that seeks out these paths. Essentially these paths represent a vain attempt to escape Qadar (fate). The ignorant believe that if they know what is in store for them tomorrow, they can prepare from today. In that way they may avoid the bad and ensure the good. Yet Allaah's messenger ﷺ was told by Allaah to say : **"If I knew the unseen, I would surely have only sought the good and no evil should have touched me. I am only a Warner and a bearer of glad tidings for those who believe."**

Soorah al-A'raaf (7):188

Further more, the belief in fortune-telling may be part of our culture and age-old traditions, but now that we have testified that **"None has the right to be worshipped but Allaah"**, we must hate these un-Islamic practices from the bottom of our hearts, otherwise we shall never taste the sweetness of faith (Eeman). The Messenger of Allaah ﷺ said, **"Whoever possesses the following three qualities will have the sweetness (delight) of faith:**

- 1. The one to whom Allaah and His Apostle becomes dearer than anything else.**
- 2. Who loves a person and he loves him only for Allaah's sake.**
- 3. Who hates to revert to Kufr (disbelief) as he hates to be thrown into the fire."**

Saheeh al-Bukhari (english trans.) vol.1, no.15

The Prophet ﷺ also said, **"He who slaps his cheeks, tears his clothes and follows the ways and traditions of the Days of Ignorance is not one of us."**

Saheeh al-Bukhari, vol.2, no.382

He ﷺ said, **"The most hated persons to Allaah are three: (1) A person who deviates from the right conduct, i.e., an evil doer, in the Haram (sanctuaries of Mecca and Medina); (2) a person who seeks that the traditions of the Pre-Islamic Period of Ignorance, should remain in Islaam (3) and a person who seeks to shed somebody's blood without any right."** Saheeh al-Bukhari, vol.9, no.21

Therefore, Muslims must take utmost care in dealing with newspapers, magazines or books on palmistry and astrology. Rings or chains, which have the signs of the Zodiac on them should not be worn, even if one does not believe in them. They are part of a fabricated system which propagates *Kufr* and should be done away with entirely. No believing Muslim should ask another what his sign is, or attempt to guess his sign. Nor should he or she read horoscope columns in the newspapers or listen to them read. Any Muslim who allows astrological predictions to determine his actions, should seek Allaah's forgiveness and renew his Islaam.

May Allaah have Mercy upon us Allaah and May He guide us and keep us steadfast upon the great blessings he has bestowed upon us .. Islaam.



مطبعة النرجس التجارية
NARJIS PRINTING PRESS

تلفون : ٢٣١٦٦٥٤ / ٢٣١٦٦٥٣

فاكس : ٢٣١٦٨٦٦ الرياض