

amongst them. It is also Makrooh Tanzihi to put a Sinner/Transgressor as an Imam because he is accused in the matter of his Deen. (*Al Lubaab Fi Sharhil Kitaab, Vol.1, Pg.90 Chapter on Salaah in Jamaah*).

The same (above mentioned) ruling is mentioned in Al Hidayah, Vol.1, Pg.122- Chapter of Imamah).

The reputed jurist, Allama Shami has also mentioned that it is Makrooh Tanzihi to put as an Imam, a slave, a desert Arab, a fasiq (sinner transgressor), a blind man and an innovator. He further mentions that a fasiq (sinner) is one who transgresses, and he comes out of that which is right (correct). It refers to one who commits major sins like consuming intoxicants, committing adultery or fornication, consuming Riba (interest/usury) and other similar sins.

Allama Shami has also explained that the word 'Makrooh Tanzihi' which has been used for a Fasiq Imam means that performing Salaah behind another person (besides the Fasiq Imam) is preferred and more virtuous, however, performing salaah behind him will be better than performing it individually. (*Raddul Muhtar, Vol.1 Pg.559,560*).

The above ruling was also clearly given by the great Hanafi Jurist Ash Shaikh Mufti Al Azam Azizur Rahman of India.

In response to a question asked, regarding the Imamah (leading) of an Imam who wears his trousers below the ankles (and leads Salaah), the great Mufti wrote, 'The Imam should not do this. Wearing the trousers below the ankles outside Salaah is haram and prohibited. (For Salaah it will be worse). This act of the Imam brings about transgression (Fisq) on the part of the Imam, and performing Salaah behind a Fasiq Imam is Makrooh, and to make a Fasiq person an Imam when he did not make Taubah (repentance) is (also) Makrooh. (*Fatawa Darul Uloom, Vol.3, Pg.117, Darul Ishaat*)

The great Hanafi jurist of the 10th century, Al Halabi has also made a general principle in his book, indicating to the acts and practices that bring about dislike/reprehensibility in one's Salaah. In this regard, he wrote, 'And it is Makrooh for one performing Salaah to do such things which are from the habits and practices of the proud/arrogant/tyrant people. It is so because Salaah is a place for humility, submissiveness and surrendering to Allah, and this negates the conduct of pride, arrogance and haughtiness'. (*Ghunyat Al Mutamalli, Pg.348, Suhayl Academy Lahore*)

It is clearly known/understood that wearing one's trousers below the ankles is the act of the proud and arrogant ones, and it is the custom of the tyrants and unbelievers. Hence, based on the above mentioned principle, this practice will definitely fall into the category of Makrooh acts in Salaah.

The great Hanafi Jurist, Allama Khalid Saifullah, a well known contemporary scholar has also answered a question in this manner. While responding to the question, he wrote, 'Wearing one's trousers beneath the ankles is reprehensible (Makrooh) in general conditions (in all states). He quoted the hadith of Abu Dawood at this point and then wrote, 'Salaah is a place of expressing one's humility and submission to Allah, hence, wearing one's trousers below the ankles is Makrooh, reprehensible and detestable'. (*Kitabul Fatawa, Vol.2 Pg.214-216, Zam Zam Publishers*)

The same rule will be applicable to the Muqtadi (follower), except that the act of the Imam is more grave/serious than that of the Muqtadi since he (the Imam) is in charge and is responsible for the entire congregation.

Trousers below the ankles

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In the matter of dress and attire, Muslim males are not allowed to wear their trousers below their ankles. This has been totally prohibited in the tradition of the Prophet (S.A). In this regard, a hadith recorded by Abu Dawood states that the Prophet (S.A) said, 'There are three people to whom Allah will not speak on the day of Judgement. He will not look to them with mercy and will not forgive their sins, and for them will be a severe punishment'. While speaking about the three people, the Prophet (S.A) said, 'and he who wears his garment (trousers) below the ankles'. (*Abu Dawood, Hadith No.4087, Pg.210, Vol.2, Maktaba Rahmania*)

In another tradition, the Prophet (S.A) said to a person, 'Beware of wearing the trousers below the ankles, for this is from the boastful and arrogant people'. (*Abu Dawood, Hadith No.4084, Pg.210, Vol.2, Maktaba Rahmania*)

Males must also ensure that while performing salah, their trousers do not cover their ankles. These must always be worn above the ankles, not below. In this regard, Abu Hurairah (R.A) narrated that once a person was performing salah while his trousers was covering his ankles. Upon this the Prophet (S.A) called him and said, 'Go and perform wudhu.' He then went to perform wudhu and return to begin his salah again. The Prophet (S.A) again called him and said, 'Go and perform wudhu.' When this happened, a man from among those who were present said, 'O Prophet of Allah what is the reason that you have ordered him to repeat his wudhu? The Prophet (S.A) remained silent, and then said, 'This man was performing salah while his trousers covered his ankles, and Allah does not accept the salah of one who does this act. (*Abu Dawood, Hadith No.4086, Pg.210, Vol.2, Maktaba Rahmania*)

From this tradition, one can see how grave it is to wear one's trousers below the ankles while performing Salah.

On account of this, as well as other traditions, it is generally prohibited to wear one's trousers below the ankles. It is for this reason, the scholars have mentioned that it is Makrooh (reprehensible). If this is done out of pride and arrogance, then the ruling will be a Makrooh Tahreemi (reprehensible to a grave extent).

With respect to wearing the trousers below the ankles while leading Salaah, this is also reprehensible (Makrooh) and must not be done. The Fuqaha (Jurist) have written at length on this subject, and have considered matters lighter than this as being reprehensible. For example, in the famous book Ghunyat Al Mutamalli-Commentary of Munyat Al Musalli (known as Ash Sharhul Kabir), the author Ash Shaikh Ibraheem Al Halabi Al Hanafi (d. 956 A.H) has written, 'It is Makrooh to do 'Sadl', that is, to throw one's clothing loosely on himself for Salaah without wearing it properly. 'Sadl' also refers to throwing a cloth on the head or shoulders and leaving its ends to fall loosely. These acts are known to be Makrooh in Salaat. (*Ghunyat Al Mutamalli, Pg.347, Suhayl Academy Lahore / Raddul Mukhtar (Shami), Vol.1, Pg.639, Darul Fikr*)

'It is also mentioned that it is Makrooh to perform Salaah with one's head uncovered out of laziness. It is also Makrooh to perform Salaah with clothing which people normally wear to do their daily work and chores (since these are normally dirty). (*Ghunyat Al Mutamalli, Pg.348/9, Suhayl Academy Lahore / Raddul Mukhtar (Shami), Vol.1, Pg.649, Darul Fikr*)

There are many more Mas'alas (laws) recorded in these authentic books of Hanafi Fiqh which shows the different things which are Makrooh in Salaah. When we look at some of these, we will see that they are lighter than the act of wearing one's trousers below the ankles. In fact, this act brings about severe punishment from Allah. It is for this reason the great Hanafi Scholar, Al Imam Al Muhadith Ash Shaikh Khaleel Ahmad (d.1346 A.H) has written, 'The

scholars have stated, 'it is Mustahab to wear one's trousers or clothing to half of the shin. And it is permissible without dislike, to wear it beneath the shin, but above the ankles. Whatever is below the ankles, is prohibited. As such, if one wears it out of pride and arrogance, then it is prohibited with the prohibition of unlawfulness, and if it is not for this reason, then the prohibition is lighter'. (*Bazhul Majhood Vol.12, Pg.113, Darul Bashaer Islamia*)

Due to the severity of wearing one's trousers below the ankles, the scholars have written that one who violates the ruling of the Prophet (S.A) and wears the trousers below the ankles, then he is guilty of committing an act of transgression/sin, and will thus be termed as a Fasiq. As such, when an Imam does this act while leading Salaah, it means that a Fasiq Imam is leading Salaah, and in the books of Hanafi Fiqh, his Imamah (leadership) will be deemed as Makrooh Tanzihi (reprehensible to a light degree).

In the famous book on the Fiqh of Abu Hanifa (RA) known as Al Muktasar Al Qudoori, written by the great Jurist As Shaikh Abul Hasan Ahmad bin Muhammad Al Baghdadi (Died 428 A.H), it is recorded, 'It is Makrooh (reprehensible) to put as the Imam (one to lead the Salaah), a slave, a desert Arab, a Fasiq (sinner, transgressor), a blind man and one born out of adultery/fornication. However, if any of them lead the Salaah, then it will be valid, (*Al Muktasar Al Qudoori, Pg.22, Qademi Kutub Khana*).

While commenting on this statement, the great scholar and jurist, As Shaikh Abdul Ghani Al Ghunaimi Al Maidani (Died 1298 A.H) writes in his famous and renowned commentary of Al Muktasar Al Qudoori: - (It is Makrooh), that is, Tanzihi (reprehensible to a light degree) (*to put a slave as an Imam*) because of the dominance of ignorance, that is, the lack of knowledge since he has no time to seek knowledge. It is Makrooh Tanzihi to put (a desert Arab as an Imam) because of the fact that ignorance is dominant