



# DECIPHERING WORDS ON CLOTHING IN AL- ŞAḤĪḤAYN FOR ANSWERING MISCONCEPTION ON FORBIDDEN COLOURS FOR MEN IN “CLOTHING AND COLOURS IN EARLY ISLAM” BY HADAS HIRSCH

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## Abstract

The discourse regarding clothing in Islam regularly emphasizes on divine dress code differentiates between the permissible and the forbidden, as enshrined in Islamic scripture. Possibly, a misconception could prevail within attempts by outsiders of the fraternity of scripture studies. For instance, there is a claim in an English paper “Clothing and Colours in Early Islam: Adornment (Aesthetics), Symbolism and Differentiation” by Hadas Hirsch states that Muslim men are forbidden from wearing yellow, red and colourful clothes. To answer the misconception, this study focuses on hadiths in the chapters on clothing in al-Şaḥīḥayn. This study employs a qualitative methodology through content analysis on the paper and contextual analysis on the culled chapters. Ultimately, this study identifies the argument presented by Hirsch and then finds narrations on the mentioned colours for men in the culled chapters. Based on the narrations, these colours are allowed for men since they are not performing pilgrimage ritual and their red dress are not of safflower-based dye. Indeed, the false claim lies in dependence on insufficient texts besides the hindrance in construing archaic words in text of hadith. Hereby, this study stresses on the conveying of teaching from hadith into other languages, especially English should be made by its scholarly fraternity in hadith which can reveal sufficient array of narrations for each topic. In addition, the text which has its Arabic language root back to over fourteen centuries is understandable in the hands of scholars in the field of hadith and Islamic scripture.

**Keywords:** Men, Misconception, Colours, Clothing, Hadas Hirsch.

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## INTRODUCTION

Clothing is one of the main necessities for human beings alongside food and shelter. Body covering is a sign of modesty and sensibility enshrined in civilized community. Apart from making each male or female modest and acceptable in the circle, clothing can further be made as indication differentiates between nobles and commoners, superiors and subordinates, scholars and novices in the field. Besides culture, religion as well has its share in imposing dress code to its believers of different strata.

In fact, there are many aspects deserve to be explored in terms of clothing in the lifetime of prophet Muhammad through text of hadith and commentaries of Muslim scholars on the text. The community of the prophet were native population of Hijaz which was a trade juncture between the Levant from the north, Yemen from the south, and Egypt and Abyssinia from the west. As for clothing, the then sustained trade activities provided apparels from various cultures and productions, being the foremost was of Yemen. Besides that, the community of Hijaz indeed produced clothes in a small scale. The community was blessed with garments and headwear of many choices yielded from the Mother Native regardless of being from their native land or neighboring lands. The clothes were made of cotton, silk, linen, wool

and camel hair. Textiles of wool and camel hair were left to appear in their natural colours of wool or camel hair.<sup>1</sup> On the contrary with cotton, silk, linen textiles, the industry managed to use dye-stuffs to provide textiles of different colours or create patterns of combined colours. Interestingly, the bygone industry was able to create textiles weaved with silk and another material for instance wool or cotton.<sup>2</sup>

In Islam, the purpose of the guidelines for dress in Islam is not merely to fulfill a basic human need but as a form of obedience performed by worshippers in worldly life to gain rewards reserved by Allah for them in the Hereafter. The discourse on Islamic dress code usually is at great length on descent clothing which covers supposed parts of the human especially hijab for females. In the meantime, for men, there are some exceptions especially involving the color of clothing that are prohibited and required due to a specific reason that will be detailed in this paper. In particular, the discussion on the color aspect of men, the debate has gained the attention of Islamic scholars including non-Muslim researchers. It is appealing that in her paper written in English “Clothing and Colours in Early Islam: Adornment (Aesthetics), Symbolism and Differentiation” focused on the topic of colours mentioned in the founding Islamic texts as she specifically defines as the Quran and jurisprudence.<sup>3</sup> Visibly, the paper as well relies on hadiths which this study hereby believes that the author includes the prophetic traditions in the jurisprudence. She considers these texts were the raw material to create a scale of colours appropriate or inappropriate for clothing. Thereby, the colours according to her opinion were positioned on a hierarchical scale as preferred, permitted or prohibited for clothing based on their symbolic interpretations and perceptions of adornment and aesthetics. Within the permissible and impermissible in Islamic law, the colours are used to create differentiations, being among them is to establish and reinforce gendered differentiation.

In addition, the main discussion in this study is about misconception on forbidden colours for Muslim men. As referring to previous studies, this paper finds several researches on general misinterpretation of Islamic scriptures especially hadith text. One of them is an Arabic article titled “*Asbāb Sū` Fahm al-Sunnat al-Nabawiyyat fī al-‘Aṣr al-Hadīth wa Āthāruh*” by Muḥammad ibn Azhar ibn Ibrāhīm al-Nidāwīy and Zulkifli Yusof.<sup>4</sup> The English translation for the title is “The Factors of Misconception on the Meaning of Prophetic Traditions in The Modern Days and Its Implications. The study defines the modern days as an era from the late 19<sup>th</sup> century CE until current date, as it is distinguished with renewal and reformation movements. The common factors for the misconception as revealed by the study are; nescience of the methodology of Sunni scholars in construing hadith, misconduct in encountering *khbar al-āḥād* (not widely narrated hadiths), nescience of the rules of interpretation, insufficient knowledge on whole texts under the topic and adherence to literal or apparent meaning of the text. Consequently, the misconception results in the birth of deviant, extreme, secular and irreligion groups, the making of accusations point to the companions of the prophet for allegedly poor performance in transmission, and the encroachment of non-Muslims to the blurred or tarnished image of Islam.

Subsequently, as this study narrows its scope to the misconception regarding forbidden colours for men resulted from flaws in English translation for hadith, it finds the research discusses about yellow clothing for men. The Malay research is titled “Realiti Hukum Pemakaian Warna Kuning Bagi Lelaki” by

<sup>1</sup> T. Ahmad (2018). *Gharīb al-Alfaz fī al-Tarjamat al-Injilīziyyat fī Kitāb al-Libās fī Ṣaḥīḥ al-Bukhāriy: Muḥammad Muhsin Khan Unmudhaja*. Unpublished thesis, University of Malaya, Kuala Lumpur, Malaysia, 237-324.

<sup>2</sup> B. A. Muḥammad ‘Iwaḍ Maṣṣūr (2013). *al-Malābis fī al-Yaman al-Qadīm: Dirāsāt min khilāl al-tamāthīl wa al-āthār*. Aden: Aden University Printing and Publishing House, 17-27.

<sup>3</sup> H. Hirsch (2020). Clothing and Colours in Early Islam: Adornment (Aesthetics), Symbolism and Differentiation in *Anthropology of the Middle East*, ed. Soheila Shahshahani and Shahid Beheshti. New York: Berghahn Books, 99-114.

<sup>4</sup> N. Muḥammad Ibn Azhar and Z. Muḥammad Yusof (2015). *Asbāb Sū` Fahm al-Sunnat al-Nabawiyyat fī al-‘Aṣr al-Hadīth wa Āthāruh*. In *Ḍawābiḥ fahm al-sunna: al-Mushkilāt wa al-ḥulūl*, ed. I. Suliaman and F. Deraman. Malaysia: Department of al-Quran & al-Hadith, Academy of Islamic Studies, University of Malaya, 1-23.

Thuraya Ahmad, Monica Abdul Razak and Fauzi Deraman.<sup>5</sup> The English translation for the title is The Real Decree for Wearing Yellow Cloth for Men. The study manages to correct the mistranslation made by Abdul Hamid Siddique specifically on Topic 3 of Chapter of Clothing in *Ṣaḥīḥ Muslim*. The topic of the chapter is titled in Arabic as *al-Nahy ‘an Lubṣ al-Rajul al-Thawb al-Mu’asfar*, which the translator translates it in English as “It Is Not Permissible For A Man To Wear Clothes Of Yellow Colour”. The topic consists of six hadiths on *al-mu’asfar* as the translator defines it as cloth dyed in saffron for the first hadith to fifth hadith. In tandem, he translates the word for the sixth hadith as yellow garments. Therefore, with the reliance on classical Arabic sources of dictionaries of archaic words and commentaries of hadith, the study corrects the distorted translation. Indeed, *al-mu’asfar* is an archaic word in text of hadith means cloth dyed in safflower which was known to provide red dyestuff in the lifetime of prophet Muḥammad.<sup>6</sup>

Other than that, this research has two research question namely the first is how does Hadas Hirsch in her English article “Clothing and Colours in Early Islam: Adornment (Aesthetics), Symbolism and Differentiation” argue to identify that clothes of red, yellow and colourful are forbidden to Muslim men. While the second research question is how the text of hadiths in the chapters of clothing in *al-Ṣaḥīḥayn* is deciphered to answer the misconception on forbidden colours for men in “Clothing and Colours in Early Islam: Adornment (Aesthetics), Symbolism and Differentiation” by Hadas Hirsch.

## METHODOLOGY

This study employs a qualitative methodology through initially a content analysis of the article “Clothing and Colours in Early Islam: Adornment (Aesthetics), Symbolism and Differentiation” by Hadas Hirsch. The analysis is specifically on forbidden colours for men, as this study comes across misconception in the discourse. The method is used to learn the argument presented by the author. Subsequently, for answering the misconception on the meant forbidden colours, this study employs contextual analysis on the culled chapters of the two most authentic books of hadith namely *Ṣaḥīḥ al-Bukhārī* and *Ṣaḥīḥ Muslim*. This study selects *Kitāb al-Libās* or Chapter of Clothing from the compilation of *Ṣaḥīḥ al-Bukhārī*, and *Kitāb al-Libās wa al-Zīna* or Chapter of Clothing and Adornment from the compilation of *Ṣaḥīḥ Muslim*. The contextual analysis on both chapters is done with reliance on references in the field of hadith which are other books of compiled hadith, books on commentaries, dictionaries of archaic word and the pertinent contemporary sources. This analysis of this part is specifically on hadiths which provide information about the assumed forbidden colours. This study relies on the meant hadiths to answer the misconception, regardless of being compiled in both *Ṣaḥīḥ* or in only one of them.

## RESULT AND DISCUSSION

### Hadas Hirsh

The author Hadas Hirsch is a scholar of the Faculty of Social Studies and Humanities at Oranim Academic College of Education in Haifa, Israel. She received her PhD from Haifa University in the field of Middle Eastern History. Among her areas of interest and specialization are Arabic Language, Medieval Islam, Jurisprudence in Islam, Dress and Adornment, and Gender Relations. She has under her belt many articles in referred journals and other publications written in English and Hebrew.<sup>7</sup>

Undeniably, Hadas Hirsch is a reputable scholar, but this study finds her discussion on forbidden colour for men in the paper “Clothing and Colours in Early Islam: Adornment (Aesthetics), Symbolism and

<sup>5</sup> T. Ahmad, M. A. Razzak and F. Deraman (2015). Realiti Hukum Pemakaian Warna Kuning Bagi Lelaki,” in *Salah faham terhadap sunnah: Isu dan penyelesaian*, ed. K. Ahmad, F. A. Shah, M. A. Razzak, S. Ariffin & A. R. Ahmad. Malaysia: Department of al-Quran & al-Hadith, Academy of Islamic Studies, University of Malaya, 2015), 179-188.

<sup>6</sup> S. M. ‘Ali, *Nayl al-awṭār min aḥādīth Saiyid al-Akhyār*. Beirut: Dar Al-Kotob al-Ilmiyah, 1995), 2: 96-97.

<sup>7</sup> “Dr. Hadas Hirsch” (2023). Oranim Academic College of Education. Retrieved from <https://www.oranim.ac.il> and Hirsch, *op.cit.*, 110.

Differentiation” debatable. This paper is published in one of Berghahn Journals which is named Anthropology of the Middle East on 2020.<sup>8</sup> In fact, the paper displays a rich fraction of Islamic heritage. Nonetheless, in terms of certain perceptions for instance regarding forbidden colours for Muslim men, there are parts needed to be clarified. This study is not in the mode of undermining the achievement, for it does strongly believe that scholars should complement each other, instead of unreasonably degrading the contributions of others.

To clarify the matter of colours for male dress code, indeed there are an array of related Islamic texts. However, this study opts for certain scope, thus it only relies on related hadiths in the chapters on clothing in *al-Ṣaḥīḥayn*, a nomenclature for the two most authentic books of hadith; *Ṣaḥīḥ al-Bukhārī* and *Ṣaḥīḥ Muslim*.<sup>9</sup> Each hadith on clothing is not necessarily compiled in both *al-Ṣaḥīḥayn*, as it is considered sufficient to be compiled in one of them. It is important to note that a hadith narrated by a particular companion of prophet *Muḥammad* as the first informant in the same chain of transmission (*sanad*) on a particular topic or occasion is deemed one independent hadith. It is worthy to note the definition of hadith, which is text ascribed to prophet *Muḥammad* whether in forms of his saying, doing, silent approval, character or physical appearance.<sup>10</sup>

The *Ṣaḥīḥ al-Bukhārī*, compiled by *Muḥammad ibn Ismā‘īl al-Bukhārī* (d. 256H / 870AD) has achieved the pinnacle of canonical status among the consensus of Hadith scholars. The book was arranged according to topics consisting of 97 chapters as enumerated by a philologist, *Muḥammad Fu‘ād ‘Abd al-Bāqī*. It begins with the chapter; The Advent of Revelation (*Bad‘ al-Waḥy*) and ends with the chapter; Monotheism (*al-Tawḥīd*). Each chapter of the *Ṣaḥīḥ* consists of approximately a dozen of topics or more than that. This study selects *Kitāb al-Libās* or Chapter of Clothing from the compilation of *Ṣaḥīḥ al-Bukhārī* to trace hadiths on the mentioned forbidden colours for Muslim men in the book. *Kitāb al-Libās* is the seventy seventh chapter, arranged after *Kitāb al-Ṭibb* (Chapter of Medicine) and followed by *Kitāb al-Adab* (Chapter of Ethics).<sup>11</sup>

Meanwhile, *Ṣaḥīḥ Muslim* is the second most authentic hadith collection after *Ṣaḥīḥ al-Bukhārī*. *Ṣaḥīḥ Muslim* compiled by *Muslim ibn al-Ḥajjāj al-Naysābūriy* (d. 261H / 875AD) (al-Khaṭīb al-Baghdādiy, n.d., 13/104) is arranged according to topics consists of 54 chapters as enumerated by the philologist, *Muḥammad Fu‘ād ‘Abd al-Bāqī*. It begins with the Chapter: The Belief (*al-Īmān*) and ends with the Chapter: The Exegesis (*al-Tafsīr*). The number of topics under its chapters are varied from several to approximately a dozen or a lot more. This study selects *Kitāb al-Libās wa al-Zīnah* (Chapter of Clothing and Adornment) from the compilation of *Ṣaḥīḥ Muslim* to trace hadith on the mentioned forbidden colours in the book. *Kitāb al-Libās wa al-Zīnah* is the thirty seventh chapter, arranged after *Kitāb al-Ashribah* (Chapter of Drinks) and followed by *Kitāb al-Adab* (Chapter of Ethics).<sup>12</sup>

The both culled chapters contain hadiths on clothing, adornment and body care using textile, herbs, metals, and animal-based products. The chapters as well concern on other textile-based products for instance curtain, carpet, pillow and saddle cushion. However, this paper focuses only on hadiths which provide answers to the misconception by Hirsch on forbidden colours for Muslim men’s clothing. In order to grasp the contain of the hadiths within both chapters and furthermore trace specifically the mentioned ethics for clothing and adornment on male body in terms of colours, other books of compiled hadith, books on commentaries, and the pertinent others are referred to assist the study.

<sup>8</sup> Hirsch, “Clothing,” 99-114.

<sup>9</sup> Ibn al-Ṣalāḥ al-Shahrazūriy. (1981). *Ulūm al-Ḥadīth*. Beirut: al-Maktabat al-‘Ilmiyyah, 1981, 28.

<sup>10</sup> *Ibid.*, 12.

<sup>11</sup> ‘Abd al-Hādī, ‘Abd al-Hādī. (1987). *Turuq Takhrīj Ḥadīth Rasūl SAW*. Beirut: Dār al-‘Itisām. 259-263.

<sup>12</sup> *Ibid.*, 279-281.

## Forbidden Colours for Men In “Clothing and Colours in Early Islam” By Hadas Hirsch

The article “Clothing and Colours in Early Islam: Adornment (Aesthetics), Symbolism and Differentiation” accentuates Hadas Hirsch’s interest in Arabic and Islamic studies. The author manages to introduce her focus on the colour subtext discussion in the founding text of Islam namely the Quran and later jurisprudence. Regarding the point, she described the Quran as the holy Muslim scripture that shaped the basic roles and symbolism of colours. While medieval jurisprudence proposed to explain, develop and expend the Quranic scripture in order to respond to changes and the needs of Muslim communities. She believed that by analyzing the appropriate and inappropriate colours of clothing for differentiated subject populations, a contribution will be made to the understanding of the religious, gender and social structure of medieval Muslim societies.<sup>13</sup> Even though the meant analysis, she ostensibly does hold an opinion that the basic and unwavering assumption of Muslim clothing is the division into the private female sphere and the public male, besides the concealment of certain parts of their bodies. The author refers a statement to Rippin on despite colours appear in the Quranic context with a descriptive and/or metaphoric meaning, only a few of the descriptive meanings refer to clothing and adornment of the human body.<sup>14</sup>

The author delves into many aspects of colours in her chosen Islamic texts. And in terms of forbidden colours for Muslim men clothing within the intricate discourse, the author identified them as red, yellow and colourful.

### a. The Prohibition of Red

Hirsch finds that the prohibition of red is meant for some hues of the colour as there are cases where men were permitted to wear red clothing. The author gave an example to the forbidden red hues, which is *al-mufaddam*, without mentioning the hadith on it. She defined *al-mufaddam* as cloth saturated in red pigment as referred to the definition provided by Lane.<sup>15</sup> In tandem, the author mentioned one of the permissible hues which is narrated in a hadith she referred to *Ibn Sa’d* and translates it into English as below:

“The prophet, peace be upon him, had worn his red [tending towards brown] cloak for the two festivals and for Friday”.

Based on the narration, she construes that some hues of red clothing were perceived as prestigious and luxurious, and hence were considered appropriate for important ritual dates. However, women were not mentioned in the discussion. Hereby, the author raised her gendered perspective as she assumed that women in Islam cannot fulfil all religious demands inasmuch as they were born imperfect. Therefore, the Muslim jurist’s solution was to lessen some of the prohibitions regarding the colour and allow women more freedom of choice regarding colours of their clothing.<sup>16</sup>

### b. A Review on The Referred Text on Red

The author learns the occurrence of permissible and impermissible in the wearing of red for Muslim men, except the understanding is incomplete as she believes that the differentiation lies in the hues of the colour. She attempted to provide a hadith as an example for the permissible, and as well a type of clothing named *al-mufaddam* for the impermissible. The hadith was narrated by a companion of prophet Muhammad named *Jābir ibn ‘Abdillāh*, and the exact English translation for the hadith is as below:

<sup>13</sup> Hirsch. (2020). *op.cit.*, 100-102

<sup>14</sup> Rippin, A. (2001). *Colours’, Encyclopaedia of the Quran*. Leiden: Brill. 361-365 and Hirsch. (2020). *op.cit.*, 100-102.

<sup>15</sup> Lane, E. W. (1980). *Arabic English Lexicon*. Brazil: Librairie du Liban, 201-208 and Hirsch. (2020). *op.cit.*, 105-106.

<sup>16</sup> Hirsch. (2020). *op.cit.*, 105-106 and 110-111.

“The messenger of Allah, peace be upon him, had wore his suit of red drapes for the two festivals and for Friday”.<sup>17</sup>

While the forbidden *al-mufaddam* is mentioned in a hadith transmitted by *Yazīd ibn Abī Ziyād*, from *al-Ḥasan ibn Suhayl*, from a companion ‘*Abdullāh ibn ‘Umar*, as he narrated:

“The messenger of Allah, peace be upon him, forbade the wearing of *al-mufaddam* (for men).

(The transmitter) *Yazīd* said: I had asked *al-Ḥasan*: What is *al-mufaddam*? He replied: A kind (of cloth) dyed with safflower in saturate tone.<sup>18</sup>

The hadith is among a compilation of Ibn Majah al-Qazwayniy named *al-Sunan*. He mentions the hadith with the explanation by the transmitter *Yazīd ibn Abī Ziyād* for the archaic word *al-mufaddam*. Apart from this explanation, there is another further description for the hues or tones of red by *Hishām ibn al-Ghāz* as cited by al-Sijistāniy.<sup>19</sup> Interestingly, he introduced the names of three tones of red the textile industry produced in the lifetime of prophet Muhammad. He revealed that through the bygone customary way in textile industry, the tone *al-muḍarraj* is a tone of red between *al-mufaddam* (dark) and *al-muwarrad* (rose). In fact, the prohibition is associated with the herb safflower instead of dark tone of red colour. The fact is proven by another hadith narrated by a companion ‘*Abdullāh ibn ‘Amr ibn al-‘Āṣ*, as he reported:

The messenger of Allah, peace be upon him, had saw me wearing a garment in rose colour (*muwarrad*) of safflower-based dyestuff, then he said: “What is this?” After that, I moved and burned it (the garment). The prophet, peace be upon him, then (in the next event) asked me: “What did you do with your garment?” And I replied to him: “I burned it”. Then he said: “Why did you not clothe your wife with it?”

As Hirsch merely relied on Lane in his Arabic-English Lexicon, she cannot identify an exact definition for *al-mufaddam*, and as well the association of the prohibition with safflower regardless of tones or hues. Therefore, the characteristic of the forbidden clothing for Muslim men described as dyed with safflower-based dye stuff was absent.

### c. The Prohibition of Yellow

The author finds the yellow clothing is prohibited for men upon referring to related Islamic texts. The primary one of them is a hadith she refers to *al-Nasā’iy* which she translates into English as below:

“The prophet, peace be upon him, has prohibited us from wearing yellow clothing”.

In addition, Hirsch claims her reliance on explanations by *Abū Zakariyyā al-Nawawiy* and *Abū al-Faraj Ibn al-Jawziy* who are Sunni medieval scholars.<sup>20</sup> She states that their explanations confirm the prohibition of yellow for men and add that it was the colour of concubines and female dancer’s clothing, without referring to any source. On the other hand, Hirsch refers and cites to al-‘*Adnāniy* that yellow

<sup>17</sup> Ibn Sa’d al-Hāshimiy. (1990). *al-Ṭabaqāt al-Kubrā*. Beirut: Dar Al-Kotob al-Ilmiyah. 1: 348.

<sup>18</sup> Ibn Mājah al-Qazwayniy, M. Y. (2000). *al-Sunan*. In *Mawsū’at al-ḥadīth al-sharīf: al-Kutub al-Sitta*. Riyadh: Darussalam. 2693.

<sup>19</sup> al-Sijistāniy, S. A. (2000). *al-Sunan*. In *Mawsū’at al-ḥadīth al-sharīf: al-Kutub al-Sitta*. Riyadh: Darussalam. 1520.

<sup>20</sup> al-Subkiy, ‘A. W. ‘A. (1992). *Ṭabaqāt al-Shāfi’iyyat al-Kubrā*. al-Ḥulw. Hajr. 8: 396-397 and al-Dhahabiy, M. A. (1985). *Siyar A’lām al-Nubalā’*. Beirut: Mu’assasat al-Risāla. 21: 365-384.

clothing was also synonym with *mukhannathūn*, who she defines as hermaphrodites.<sup>21</sup> *al-Khaṭīb al-‘Adnāniy* is a contemporary Bahraini Shiite scholar and poet.<sup>22</sup>

The author construes the association of yellow clothing with concubines and dancers as a demarcation between respectable and non-respectable women. Then, the inclusion of the *mukhannathūn* in the female sphere preserves the patriarchal and reconfirms the power relationships in which women and hermaphrodites are subordinated to men.<sup>23</sup>

#### d. A Review on The Referred Text on Yellow

In terms of yellow, the author identifies it as among forbidden colours for Muslim men based on the hadith compiled by *al-Nasā’iy* in his *Sunan*. As referring to both *Sunan* by *al-Nasā’iy* namely *al-Sunan* and *al-Sunan al-Kubrā*, this study cannot find the Arabic text which exactly meets the contain of her English translation. This study assumes that the nearest narration in his *Sunan* to the meaning of her translated text is a hadith narrated by the companion, *Anas ibn Mālik*. However, the exact English translation for the hadith is as below:

“The messenger of Allah, peace be upon him, has prohibited men from *al-taza’fur* (applying saffron onto his skin and dress)”.<sup>24</sup>

Besides the mentioning of the hadith in the *Sunan* by *al-Nasā’iy*, it is as well compiled in *Sunan al-Tirmidhiy* and the most importantly in *al-Ṣaḥīḥayn*, the compilation for sound hadith of peak level as declared by the consensus of hadith scholars. As for the archaic word *al-taza’fur*, it means applying the herb saffron onto skin or dress. In fact, the herb saffron is among primary ingredient for female perfume in the lifetime of prophet Muhammad. Therefore, the action of applying saffron-based substance onto male skin and dress in considered inappropriate.<sup>25</sup> In spite saffron is as well a source for yellow dye, the hadith is not a guiding text points to the forbidding of yellow clothing for Muslim men. Saffron was a source for yellow colour in the lifetime of prophet Muhammad, though another herb named *al-wars* was predominantly utilized. Occasionally, the contemporaries of the prophet mixed *al-wars* and saffron together for the purpose of making a yellow dye.<sup>26</sup>

Hirsch makes a claim that a Muslim scholar named *al-‘Adnāniy* associates yellow clothing with women and *mukhannathun*, which the author translates into English as hermaphrodites. In fact, *mukhannathun* are men of gender-boundary-crossers<sup>27</sup> and not genderqueers. In terms of the statement by *Abū Zakariyyā al-Nawawiy* and *Abū al-Faraj Ibn al-Jawziy* on the prohibited yellow as a colour for concubines and dancers, this study does not find source which support her claim. Instead, this study finds that ‘Abd al-Ḥasan confirms that red was a favourite colour for concubines and dancers of Andalus.

<sup>21</sup> al-‘Adnāniy, K. (1999). *al-Malābis wa al-zīnat fī al-Islām*. Beirut: al-Intishār al-‘Arabiy. 199.

<sup>22</sup> “*Brufayl al-Khaṭīb al-‘Adnāniy*. (2022). *al-mu’ammim al-istithnā’iy al-munfatih ‘alā al-qulūb wa al-‘uqūl*,” Bahrain Interfaith, Retrieved from <https://bahraininterfaith.org/?p=2829&lang=ar>, 20<sup>th</sup> January, 2023.

<sup>23</sup> Hirsch. (2020). *op.cit.*, 106-107 and 111.

<sup>24</sup> al-Bukhāriy, M. I. (2000). *al-Ṣaḥīḥ*. In *Mawsū’at al-ḥadīth al-sharīf: al-Kutub al-Sitta*. Riyadh. Darussalam. 498; al-Naysābūriy, M. H. (2000). “*al-Ṣaḥīḥ*,” In *Mawsū’at al-ḥadīth al-sharīf: al-Kutub al-Sitta*. Riyadh. Darussalam. 1054; al-Tirmidhiy, M. ‘I. (2000). “*al-Sunan*”. In *Mawsū’at al-ḥadīth al-sharīf: al-Kutub al-Sitta*, ed. Ṣāliḥ ibn ‘Abd al-‘Azīz ‘Al al-Shaykh. Riyadh. Darussalam. 1828; al-Nasā’iy. A. S. (2000). *al-Sunan*. In *Mawsū’at al-ḥadīth al-sharīf: al-Kutub al-Sitta*. Riyadh. Darussalam. 2427.

<sup>25</sup> Ibn Ḥajar al-‘Asqālaniy, A. ‘A. (2005). *Fath al-Bārī bi Sharḥ Ṣaḥīḥ al-Bukhāriy*. Beirut: Dār Ṭaybah. 10: 317 dan al-Zamakhshariy, M. ‘A., *al-Fā’iq*. Kaherah: Dār al-Ma’rifā. 2: 110.

<sup>26</sup> al-‘Azim Abādiy, A. A. (1995). *‘Awn al-Ma’būd Sharḥ Sunan Abī Dāwūd*. Beirut: Dar Al-Kotob al-Ilmiyah. 11: 77.

<sup>27</sup> al-‘Ayniy, M. A. (2018). *‘Umdat al-Qārī sharḥ Ṣaḥīḥ al-Bukhāriy*. Beirut: Dar Al-Kotob al-Ilmiyah. 24:20.

### e. The Prohibition of colourful

In terms of colourful clothing, unlike the colours; red and yellow, Hirsch brings up the prohibition under the sub-topic White, instead of providing a separate one for the discourse. She mentions a point regarding the kind, as it is to be avoided by Muslim male since his earlier age as it is synonymous with female and *mukhannathun*, which she defines as hermaphrodites. She merely relies on guidance by al-Ghazāliy, instead of text of Quran or hadith.<sup>28</sup>

### f. A Review on The Referred Text on Colourful

The author includes colourful clothing in a list of prohibition in Islamic dress code for men based on a statement made by a Persian Muslim scholar, al-Ghazāliy in his master piece, *Ihyā' 'Ulūm al-Dīn*. She provided text neither from the Quran nor hadith to support the claim.<sup>29</sup> Actually, this study finds no text in Islamic scripture which forbade Muslim men from wearing colourful clothing for it is synonym with women and so-called hermaphrodites. Presumably, any aversion to such clothing for men is most probably has its root in local culture and up-bringing. For instance, colourful turban is ubiquitous in Omani<sup>30</sup> and Bahraini cultures.<sup>31</sup> Priorly in bygone days, colourful kilts were common among Berber men.<sup>32</sup>

## Answering The Misconception on Forbidden Colours for Men Based on Deciphered Hadiths on Clothing in *Al-Ṣaḥīḥayn*

### a. Deciphering Hadith on Red Clothing

The prohibition of red clothing is a fact based on four acceptable hadiths being among them are two in Ṣaḥīḥ Muslim on *al-mu'asfar*. The word "*al-mu'asfar*" is considered an archaic word defined as garment dyed with safflower-based dyestuff.<sup>33</sup> The first hadith is narrated by a companion '*Abdullāh ibn 'Amr*', as he reported in a narration:

The messenger of Allah – peace be upon him – had saw me donning a suit of garment dyed in safflower, then he said: "This is a garment of non-believer type. So, do not wear it".<sup>34</sup>

And in another narration, he reported:

The prophet – peace be upon him – had saw me donning a suit of garment dyed in safflower, then he said: "Did your mother ask you to wear it?" I replied to him: "Should I washed out (the dye of) the suit?" He said: "You better burn them".<sup>35</sup>

While the second is narrated by a companion '*Aliy ibn Abī Ṭālib*', as he said:

<sup>28</sup> Hirsch. (2020). *op.cit.*, 102.

<sup>29</sup> al-Ghazāliy, M. (2016). *Ihyā' 'Ulūm al-Dīn*. n.p: Dar al-Arkam ibn Abi Alarkam. 1:94.

<sup>30</sup> "Sulṭanat 'Umān". (2022) Omaninfo Sultanate of Oman. Retrieved from <https://www.omaninfo.om/mainsections/112>, 20<sup>th</sup> January 2023.

<sup>31</sup> 'Imrān, 'Abd Allah. *Malābis al-rijāl fī al-Baḥrayn*. Retrieved from <https://folkculturebh.org/ar/index.php?issue=2&page=article&id=237>, 20<sup>th</sup> January, 2023.

<sup>32</sup> Ḥammūdah, 'A. Ḥ. (2007). *Tārīkh al-Maghrib fī al-'Aṣr al-Islāmiy*. Kaherah: al-Dār al-Thaqāfiyyah. 307.

<sup>33</sup> al-Nawawiy, Y. S. (1995). *al-Minhāj Sharḥ Ṣaḥīḥ Muslim ibn Ḥajjāj*. Beirut: Dār al-Ma'rifah. 14: 279-280.

<sup>34</sup> *Ibid.*

<sup>35</sup> *Ibid.*



“The messenger of Allah – peace be upon him – dissuaded me from wearing ring of gold, *al-qassiy* silk, and (as well) from reciting (the Quranic verses) while in the state of bowing and prostrating (in prayer), and wearing clothes dyed in safflower”.<sup>36</sup>

On the other hand, there are two other hadith proves that red garments were worn by prophet *Muhammad*, thus indicates to acceptable doing. The first hadith clearly mentions the colour of the suit as red in a narration by a companion, *al-Barā' ibn 'Azib*, as he said:

“The prophet, peace be upon him, was of a modest heigh. I saw him wearing a red suit and did not see anything better than him”.<sup>37</sup>

While the second hadith is a narration of a companion *Abū Juḥayfah*, as he said:

“I saw *Bilāl* bringing an *'anazah* (a short spear) and fixing it in the ground, and then he proclaimed the *iqāmah* and *ṣalāh* (prayer). And I saw the messenger of Allah – peace be upon him – coming out wearing a suit of Yemeni drapes with its sleeves rolled up. He then performed a two-unit of bowing and prostrating prayer facing the *'anazah*. And I saw people and pack animals passing in front of him beyond the *'anazah*'.<sup>38</sup>

Regarding the report for the narration by *Abū Juḥayfah* in Chapter of Clothing in *Ṣaḥīḥ al-Bukhāriy*, it mentioned the garment worn by prophet Muhammad in Arabic as merely “*ḥulla*” which is a suit of Yemeni drapes. The report did not point to the colour of the “*ḥulla*”. However, another corroborating report for the narration mentioned in the Chapter of Prayer in the *Ṣaḥīḥ* precisely mentions and testifies it as “a suit of red drapes” worn in the same event.<sup>39</sup>

In the lifetime of prophet Muhammad, the herb safflower was known to has many benefits, being among them was a source for red colour.<sup>40</sup>The Royal Botanic Gardens Kew introduces a binomial nomenclature for safflower plant as *Carthamus tinctorius L.*<sup>41</sup> In the matter of wearing clothing dyed with safflower-based dyestuff, there is a difference among Islamic school of jurisprudence in the issuance of decree. *al-Nawawiy* explains the question raised by the prophet “Did your mother ask you to wear it?” in the narration of *'Abdullāh ibn 'Amr* as a sign that the clothing is permissible for female. *al-Nawawiy* made a recognition that the best scholar presented the issuance of decree for wearing the safflower-based for men is *al-Bayhaqiy*, as he deemed it forbidden for men based on sufficient narrations.<sup>42</sup> Some jurists issued the same decree, whereas others considered it permissible, being one of them is *al-Shāfi'iy* as he happened to hear only the narration of *'Aliy ibn Abī Ṭālib* in terms of the prohibition. Thereby, he construed from the hadith that the prohibition is meant exclusively for *'Aliy* as manifestly mentioned in the text “The messenger of Allah – peace be upon him – dissuaded me .....”, instead of “dissuaded us”.

The forbidding for men instead of women lies in safflower as a source of the dye, and not the red colour itself. The wearing of red attire is permissible for men as long as the dyestuff is not of safflower-based.<sup>43</sup> Not surprisingly, there are hadiths depict the wearing of red clothing for men. Apart from safflower, the contemporaries of the prophet used to dye clothes with other red dyestuffs which were ochre<sup>44</sup> and a

<sup>36</sup> al-Naysābūriy, *op.cit.*, 1050.

<sup>37</sup> al-Bukhāriy, *op.cit.*, 499.

<sup>38</sup> *Ibid.*, 494.

<sup>39</sup> *Ibid.*, 33.

<sup>40</sup> al-Shawkāniy, *op.cit.*, 2: 96-97.

<sup>41</sup> “*Carthamus tinctorius L.*”, Royal Botanic Gardens Kew. Retrieved from <https://powo.science.kew.org/taxon/urn:lsid:ipni.org:names:324467-2>, 20<sup>th</sup> January, 2023,

<sup>42</sup> al-Nawawiy, *op.cit.*, 14: 54.

<sup>43</sup> al-Shawkāniy, *op.cit.*, 2: 96-97.

<sup>44</sup> al-Sijistāniy, *op.cit.*, 1520.

plant-based type made of Malay world origin sappanwood.<sup>45</sup> In these modern days, plant of sappanwood is known to bear a binomial nomenclature *Biancaea sappan (L.) Tod.*<sup>46</sup>

It is important to clarify that the prophet's saying regarding clothing dyed in safflower "This is a garment of non-believer type. So, do not wear it", is not necessarily a term likens Muslim women to non-believers. There is no text of Islamic scripture points to the colour function made to accentuate the disparity between men and women of the faith. As it is a common fact in Islamic jurisprudence that there is a preference for Muslim to be different from people of other faiths at certain extent. Presumably, at the time of pre-Islamic period of ignorance (*al-jāhiliyyah*), there was no strict differentiation in pagan Arab tradition set in their dressing and adornment code as a demarcation between male and female. Not surprisingly, the companion 'Abdullāh ibn 'Amr as mentioned previously in his hadith, conveniently wore the garments dyed with the herb safflower as they were accustomed to. Thus, the prophet suppressed such contentment and guided Muslims to obey and respect certain appearances which can suitably differentiate between two genders. The prohibiting of applying saffron onto Muslim men's body is as well enshrined in such guidance, as it is deemed aromatic herb for women.<sup>47</sup> The prohibition of saffron will be discussed in the very next sub-topic.

## b. Deciphering Hadiths on Yellow Clothing

There are three hadiths in the chapters of clothing in *al-Ṣaḥīḥayn* which can provide facts regarding yellow colour for Muslim men's clothing. The first hadith was narrated by a companion 'Abdullāh ibn 'Umar, as he said:

A man said: "Oh messenger of Allah, what type of clothes should a *muhrim* (pilgrim in a holy land) wear?" The messenger of Allah, peace be upon him, replied: "Do not wear shirts, turbans, trousers, hooded garments, and leather boots. But, if someone cannot get sandals, then he can wear leather boots after cutting them short below the ankles. Do not wear clothes touched by (aromatic item like the herbs) saffron and *wars*".<sup>48</sup>

The hadith is meant for pilgrim who is performing pilgrimage in the holy land. Among clothes they are supposed to avoid is cloth even touched by simple aromatic items like saffron and *wars*, not to mention the one dyed partly or fully in such items or other sweeter smell substances. In tandem, the second hadith assures the prohibition as narrated by 'Abdullāh ibn 'Umar in another report, as he said:

"The prophet, peace be upon him, forbade *muhrim* to wear clothes dyed with *wars* and saffron".<sup>49</sup>

The prohibition in these hadiths manifestly denotes to the fact that male pilgrims are not allowed to wear dyed clothing, whether the dye stuff is of yellow source like the herbs; saffron and *wars* or of other colours.<sup>50</sup> While for the female pilgrims, they are not prohibited to wear yellow garments, unless some jurists who issued a decree that clothing dyed in saffron is prohibited for them.<sup>51</sup> The hadith mentions the herbs saffron and *wars* as examples for aromatic tinctorial substances. As referred to Royal Botanic Gardens Kew saffron bears its binominal nomenclature *Crocus sativus L.*<sup>52</sup> While *wars* is identified in

<sup>45</sup> Bā' Alyān, *op.cit.*, 33 and Ibn Khurdādhbih, 'U. 'A. (2014). *al-Masālik wa al-mamālik*. Beirut: Dar Al-Kotob al-Ilmiyah. 40-43.

<sup>46</sup> "*Biancaea sappan L.*", Royal Botanic Gardens Kew, Retrieved from <https://powo.science.kew.org/taxon/urn:lsid:ipni.org:names:481889-1>, 20<sup>th</sup> January, 2023,

<sup>47</sup> Ibn Hajar al-'Asqālanīy, A. 'A. (2017). *Fath al-Bārī Sharḥ Ṣaḥīḥ al-Bukhāriy*. Beirut: Dar Al-Kotob al-Ilmiyah. 11: 259.

<sup>48</sup> al-Bukhāriy. (2000). *op.cit.*, 447, 483, 495, 499, 524-525 and al-Naysābūriy, *op.cit.*, 1047.

<sup>49</sup> al-Bukhāriy. (2000). *op.cit.*, 498.

<sup>50</sup> Ibn Hajar. (2017). *op.cit.*, 4: 348 dan 5: 47.

<sup>51</sup> al-'Ayniy. (2018). *op.cit.*, 22: 34.

<sup>52</sup> "*Crocus sativus L.*", Royal Botanic Gardens Kew. Retrieved from <https://powo.science.kew.org/taxon/urn:lsid:ipni.org:names:436688-1> at 20<sup>th</sup> January 2023.

the fraternity of science as *Flemingia grahamiana*.<sup>53</sup> *Wars* is not known to have English name as the botanist Burkill even introduces it in the Arabic name.<sup>54</sup>

The claim that yellow is totally forbidden for men is incorrect. Even in case that certain Muslim group had issue with clothing dyed in saffron, the herb is not a sole source for yellow dye in textile industry as early as in the lifetime of prophet *Muhammad*. The contemporaries of the prophet as well used *wars* as a yellow dyestuff. Regarding the two herbs, Ahmad states that in this modern day saffron is a wide known herb, whereas *wars* is a lesser known even among Arabs unless Yemeni people and particular Arab communities in Arabian Peninsula and North Africa. While in the bygone days, the contemporaries of the prophet included their well-known *wars* as among dye stuffs as mentioned previously.<sup>55</sup> Not surprisingly the third hadith revealed the wearing of yellow clothing as a transmitter *Sulaymān ibn Tarkhān al-Taymiy* reported:

“I saw *Anas* wearing a yellow hooded garment of *khazz* (a textile of wool and *ibraysam* silk).<sup>56</sup>

*Anas* is among the foremost companions who were close to the prophet, as he was a dutiful servant for him for ten years. Within that period, he learned a lot about prophetic teaching and witnessed practices which are in accordance with the guidance. Not surprisingly, *Anas* has been considered a knowledgeable figure in Islamic scripture and jurisprudence.<sup>57</sup> His wearing of the yellow garment could be a proof that the doing is permissible.

### c. Deciphering Hadiths on Colourful Clothing

There are two hadith regarding colourful garments for Muslim men in the culled chapters. The first hadith was narrated by a successor (*tābi'iy*) of the companions named *Qatāda*, as he reported:

I asked *Anas*: “What kind of clothes were most beloved to the prophet?” He replied: “The *hibara*”.<sup>58</sup>

And the second is narrated by the companion *Abū Burda* as he reported:

*Ā'isha* brought out to us a *kisā'* and an *izār* (a kilt), and said: “The prophet, peace be upon him, died while wearing these two”.<sup>59</sup>

The first hadith mentions the garment *hibara*, while the second hadith mentions another type named *kisā'*. Both names of the garments are deemed archaic. The *hibara* is an opulent green garment with stripes of another colour whether red or blue to create a kind of tonal variation across surface of the fabric.<sup>60</sup> While the *kisā'* is a tunic of patchwork made of different fabrics, which was also named *al-*

<sup>53</sup> “*Flemingia grahamiana*”, Royal Botanic Gardens Kew. Retrieved from <https://powo.science.kew.org/taxon/urn:lsid:ipni.org:names:495259-1>, 20<sup>th</sup> January 2023.

<sup>54</sup> Burkill, I. H. (1996). *A dictionary of the economic products of the Malay Peninsula*. Malaysia: Ministry of Agriculture and Co-operatives. 2: 1420).

<sup>55</sup> Ahmad. (2018). *op.cit.*, 177.

<sup>56</sup> al-Bukhāriy. (2000). *op.cit.*, 495.

<sup>57</sup> Ibn Ḥajar al-‘Asqālāniy, A. ‘A. (1994). *al-Iṣābat fī Tamayiz al-Sahāba*. Beirut: Dar Al-Kotob al-Ilmiyah. 1: 276-278 and Ibn Ḥajar al-‘Asqālāniy. (2014), *op.cit.*, 70.

<sup>58</sup> al-Bukhāriy. (2000). *op.cit.*, 496 and al-Naysābūriy. (2000). *op.cit.*, 1050.

<sup>59</sup> *Ibid.*

<sup>60</sup> al-Mubārakfūriy, ‘A. R. ‘A. R. (1990). *Tuḥfat al-Aḥwadhī bi Sharḥ Jāmi’ al-Tirmidhiy*. Beirut: Dar Al-Kotob al-Ilmiyah. 5: 396 and Ibn Ḥajar al-‘Asqālāniy. (2005). *op.cit.*, 10: 288.

*mulabbada*.<sup>61</sup> Credibly, the two types of clothing worn by prophet Muḥammad himself were considered colourful. Such kind of clothing is permissible as construed from the doing shown by the prophet.

### The Consideration for Archaic Words of Hadith in Construing the Text

The act of deciphering archaic words correctly is essential, for the understanding of hadith text will remain inexact or incomprehensible unless taking the meant element into consideration. For that matter, the realm of hadith scholars showed insistence on defining all words deemed as archaic. Their endeavors were attained as efforts in bridging the past with the present. Translators and interpreters of hadith text are supposedly not apart from the concern as the onus is on them to convey the sayings as exact as it could be.

Archaic words of hadith or ‘*gharīb al-ḥadīth*’ is one of many aspects taught and discussed in intricate Science of Hadith which relates to ‘*matn*’. Actually, each hadith is comprised of ‘*sanad*’ (a chain of transmission) and ‘*matn*’ (a content or text of hadith).<sup>62</sup> *Gharīb al-ḥadīth* is a knowledge regarding unfamiliar vocabularies in text of hadith which are obsolete, unknown, rarely used or no longer points to certain meaning, for the post Prophethood generations (al-Suyūṭīy, 1972, 2: 185). For the text of hadith has its Arabic language root back to over fourteen centuries, one can imagine between the duration the language has been gradually evolved, and thus some words have become obsolete and represent ethos of the past. Thereby, in this day one cannot claim that he has full understanding upon reading hadith text merely because he or she is a native Arab.

However, these texts which are regarded as Muslim divine legacy do not remain something of conundrum. Notably, references for the area *gharīb al-ḥadīth* are available in many types of classical Arabic books, primarily dictionaries for archaic words of hadith (*kutub Gharīb al-Ḥadīth*) being the foremost is *al-Nihāyat fī Gharīb al-Ḥadīth wa al-Athar* by Ibn al-‘Athīr al-Jazariy and *al-Fā’iq* by Maḥmūd ibn ‘Amr al-Zamakhshariy.<sup>63</sup> Other types of reference contributing to the knowledge are commentaries on hadith; for instance ‘*Umdat al-Qārī Sharḥ Ṣaḥīḥ al-Bukhārīy*’ by Maḥmūd ibn Aḥmad al-‘Ayniy and conventional classical dictionaries like *Lisān al-‘Arab* by Muḥammad ibn Mukarram Ibn Manzūr. Even some compilers of hadith occasionally did define the meaning of archaic words directly after mentioning hadith in their compilations.

As noticed in the discussion on the forbidden colours for Muslim men, the flaws in understanding hadith text lie in the hindrance to understand Arabic language used in the lifetime of prophet Muhammad. Indeed, a fraction of archaic words in text of hadith is names of garments known to be produced in certain colours. The word *al-mu‘aṣfar* create a gap for the author Hadas Hirsch which prevent her from grasping the real meaning. Furthermore, in order to answer the misconception on forbidden colours for men, this study manages to define the meanings of the archaic word *al-mu‘aṣfar*. In addition, to further describing the facts about yellow and colourful garments for Muslim men, this study decipheres the other words namely *al-muza‘far* and *kisā’* which are mentioned in chapters of Clothing in *al-Ṣaḥīḥayn*. By construing each of the words, one can get clear understanding about the red, yellow and colourful clothing within the dress code for Muslim men.

Prior to the discussion, this study learns that Hadas Hirsch, the author of the article “Clothing and Colours in Early Islam: Adornment (Aesthetics), Symbolism and Differentiation” in terms of forbidden colours for Muslim men’s clothing, identifies that red, yellow and colourful are the meant. Upon delving into her discussion, this study identifies that her argument is based on her understanding on chosen Islamic texts and jurisprudence. Specifically on the meant concern in her article, she relied on hadiths, statements by medieval and contemporary Muslim scholars and Lane Arabic-English dictionary. The author learnt that the three types of clothing are prohibited for men unless some hues of red. Upon delving into the deep of Hirsch’s reliance on the hadiths, this study finds that the texts are insufficient to support the

<sup>61</sup> Ibn Ḥajar al-‘Asqālaniy. (2005). *op.cit.*, 10: 289 and al-Naysābūriy. (2000). *op.cit.*, 1050.

<sup>62</sup> Ibn al-Ṣalāḥ. (1981). *op.cit.*, 10: 245.

<sup>63</sup> al-Khaṭīb, M. ‘A. (1989). *Uṣūl al-Ḥadīth ‘Ulūmuh wa Muṣṭalahuh*. Kaherah: Dar El Fikr. 282.

discussion, besides her understanding for her chosen texts is not fully correct. The flaw lies in the obscurity of archaic words in the texts namely *al-mu'asfar* (العصفر), *al-mufaddam* (المقدم) and *al-muza'far* (المزعرفر); which halts her from further grasping exact meaning. In addition, her claim on the forbidding of colourful clothing for men is based on a statement by al-Ghazāli, instead of any text of Islamic scripture. While her claim on the forbidding of yellow colour is as well based on statements by al-Nawawiy and Ibn al-Jawziy without citation to their sources. This study endeavours to search for sources of the statements to no avail.

As this study believes that the discourse on the so-called forbidden colours for men is supposed to rely on more texts, this study manages to opt for *al-Ṣaḥīḥayn* as its scope, precisely in chapters of clothing. Hereby, this study figures out hadiths for argumentation from the culled chapters as; 4 hadiths for red clothing, 3 hadiths for yellow clothing and 2 hadiths for colourful clothing respectively. This study manages to write down the English translation in the discussion to answer the misconception. Furthermore, it explains the meaning of archaic words in the hadiths and discuss their contents which provide the reality of the colour within permissible and impermissible of Muslim men's clothing. The meant archaic words are *al-mu'asfar* and *al-ḥulla* which point to red clothing, *al-wars* which points to yellow clothing, and *al-ḥibara* and *al-kisā`* which alludes to colourful clothing. This study finds the explanation for these archaic words from books of hadith, predominantly from the books on commentaries. Surprisingly, in terms of these words, the books on commentaries contain detailed information which is not provided in the dictionaries of archaic words.

Evidently, the red clothing is permissible for men unless one dyed in safflower-based dyestuff. And as well as the yellow clothing, it is permissible unless for pilgrims in the holy land. While for the colourful clothing, it is clearly permissible.

## CONCLUSION

There is no permanent forbidden colour for men's clothing but one dyed with safflower-based dyestuff, regardless of tones or hues. As for occasionally forbidden colours other than white, it is meant for male pilgrims in the holy land. The false claim from Hirsch lies in dependence on insufficient narrations plus the hindrance in construing the Arabic language spoken in the lifetime of prophet Muhammad. Therefore, this study stresses on the importance of delving into the meaning of archaic words in Islamic scriptures, being among them are texts of hadith. Any attempt to understand Islam correctly requires sufficient preparation to construe its scriptures and authentic books.

This paper actually concerns on certain ground of clothing with primary reliance on the chapters of clothing in *al-Ṣaḥīḥayn*. Absolutely, there are more to be explored pertaining to the jurisprudence stand for dress code in Islam. This paper also strongly believes that the heritage of clothing which is depicted spontaneously by the text of hadith is worthy of the concern. This study also stresses on the conveying of teaching from Islamic scripture in general and hadith in particular into other languages, quintessentially English should be made under the auspices of scholarly fraternity which can reveal sufficient array of narrations for each topic. The emphasis on providing true facts about Islam in English is relevant, for it is widely spoken around the world.

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