

Ruling concerning praying in red garment

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

Question: What is the ruling concerning praying in a red garment?

Shaykh Aboo `Abd-al-Mu`iz `Alee Farkous al-Qoobee (*May Allaah the Most High preserve him*):

All praise is due to Allaah, the Lord of the Worlds. Peace and blessing be upon whom Allaah sent as a mercy to the Worlds, upon his Family, his Companions and his Brothers till the Day of Resurrection.

Concerning your question about wearing a red garment during a prayer, this question depends first on the ruling regarding wearing a red garment. The Maalikee and Shaafi'ee schools and some scholars consider it absolutely permissible to wear a red garment, in accordance with the hadeeth of Al-Baraa' Ibn `Aazib who said: "The Prophet (*May the peace and blessings of Allaah be upon him*) was of moderate height, having broad shoulders, and (long) hair reaching his earlobes. Once I saw him, wearing a red cloak, and I had never seen anyone more handsome than him"¹. And according to the hadeeth of Aboo Juhayfa in Saheeh al-Bukhaaree and others, he said that "He saw the Prophet (*May the peace and blessings of Allaah be upon him*) coming out tucking up his red cloak and led the people in a prayer of two Rak`as"². In Sunan Aboo Daawood, the hadeeth of `Aamir al-Muzanee with a chain of narrators upon which there is difference (among scholars of hadeeth) he said: "I saw the Prophet (*May the peace and blessings of Allaah be upon him*) at Mina giving sermon on a mule and wearing a red garment"³.

This been said, there are arguments which forbid to wear a red garment. They only indicate, if they are correct, that it is detestable but not forbidden, so what to say that they are not valid to be taken as arguments because their chains of narration are uncertain? In addition,

¹ Reported by Al-Bukhaaree, chapter of "Virtues" (hadeeth 3551), Muslim, chapter of "The merits" (hadeeth 6210), An-Nasaa'ee, chapter of "Adornment" (hadeeth 5249), Ibn Hibbaan, chapter of "History" concerning the description of the Prophet (*May the peace and blessings of Allaah be upon him*) and information about him, and Ahmad (hadeeth 18971) from the hadeeth of Al-Baraa' Ibn `Aazib (*May Allaah the Most High be pleased with him*).

² Reported by Al-Bukhaaree, chapter of "Prayer" (hadeeth 376), Muslim, chapter of "Prayer" (hadeeth 503) and Aboo Daawood, chapter of "Prayer" (hadeeth 520), from the hadeeth of Aboo Juhayfa (*May Allaah the Most High be pleased with him*).

³ Reported by Aboo Daawood, chapter of "Clothes" concerning the permissibility of wearing a red garment (hadeeth 4073) from the hadeeth of `Aamir Al-Muzanee (*May Allaah the Most High be pleased with him*). Al-Albaanee said in "Saheeh Aboo Daawood" about the (hadeeth 4073): that it is an "Authentic hadeeth".

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they are opposed by authentic and evident hadeeths. Besides, the hadeeths which are authentic are capable of being interpreted differently.

Hereupon, we can explain the prohibition from wearing a red garment by these arguments which are all questionable:

- If we explain the prohibition by the fact that the red is the colour liked by Satan and by which he beautifies himself, by using as arguments reported hadeeths in this subject; these hadeeths, if they were authentic, (are opposed by the fact that) the Prophet (*May the peace and blessings of Allaah be upon him*) wore a red cloak several times. Thus, it will be improbable that the Prophet (*May the peace and blessings of Allaah be upon him*) wears something he forbade us to wear. Moreover, we cannot take as argument the fact that there is no contradiction between the speech and act of the Prophet (*May the peace and blessings of Allaah be upon him*), as the mentioned reason indicates that there is no specificity, on the contrary, the Prophet (*May the peace and blessings of Allaah be upon him*) is the one who is the most entitled to avoid what Satan wears, taking into consideration the rule that : “What is established for the Prophet’s (*May the peace and blessings of Allaah be upon him*) nation is also applied for him, until there is something that indicates its specificity to him (*May the peace and blessings of Allaah be upon him*)” and in this case there is no specificity.
- If we explain the prohibition by the fact that it is forbidden to copy the disbelievers in accordance with what is reported by Muslim from the hadeeth of `Abdallaah Ibn `Aamr who said: the Prophet (*May the peace and blessings of Allaah be upon him*) saw me wearing two garments dyed with safflower. Upon this, he (*May the peace and blessings of Allaah be upon him*) said: **“Those are the garments (worn by) the unbelievers, so do not wear them”**⁴. The interdiction concerns a specific kind of red which is the red resulted from the dye of safflower, as it is established by Ibn Al-Qayyim who reconciled between this and what was reported in the two Saheeh (Al-Bukhaaree and Muslim), “that the Prophet (*May the peace and blessings of Allaah be upon him*) used to wear a red cloak”⁵.

With the same arguments, we can answer what is authentically reported in “Saheeh al-Bukhaaree” and other books about the prohibition to use the red silken cushion (put on the saddles)⁶. These hadeeths indicate only that it is forbidden to use the red silken cushion, and

⁴ Reported by Muslim, chapter of “Clothes and adornment” (hadeeth 2077), from the hadeeth of `Abdallaah Ibn `Umar (*May Allaah the Most High be pleased with him*).

⁵ Previously mentioned from the hadeeth of Al-Baraa' Ibn `Aazib and the hadeeth of Aboo Juhayfa (*May Allaah the Most High be pleased with him*).

⁶ Reported by Al-Bukhaaree from the hadeeth of Al-Baraa' Ibn `Aazib (*May Allaah the Most High be pleased with him*): chapter of “Clothes” concerning wearing Al-Qassiy (hadeeth 5500) and An-Nasaa'ee from the hadeeth of `Alee (*May Allaah the Most High be pleased with him*): chapter of “Adornment” concerning gold ring (hadeeth 5182).

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there is nothing indicating the prohibition of other things, taking into consideration the fact that the Prophet (*May the peace and blessings of Allaah be upon him*) used to wear a red cloak several times, as it is established.

- If we explain the prohibition from wearing red because it is an imitation of women as it is of their adornments, or because it is a garment for gaining fame and because it indicates lack of virility, the prohibition –as it is evident- is not because of the redness itself, but for other reasons, and this is opposed by the Prophet’s (*May the peace and blessings of Allaah be upon him*) wearing red.
- As for what is established by Ibn Al-Qayyim – by reconciling the hadeeths that the red cloak is from two Yemeni garments woven with red and black strips, this reconciliation lacks proof, as the Sahaabee (companion of the Prophet (*May the peace and blessings of Allaah be upon him*)) is one who knows perfectly the Arabic language, and he described it as being red, so it should be understood as described (pure red) only, because it is the real meaning of this word, and explaining the speech of the Sahaabee by what it means in the language of his people is sounder and more correct, and “we should not interpret figuratively unless there is a proof that makes us do so”, as it is established in books dealing with such issues.

For this reason, we should take into consideration the fact that, in principle it is permissible to wear red. This is supported by the established deeds of the Prophet (*May the peace and blessings of Allaah be upon him*) that indicate the permissibility of wearing red, especially if we know that it is established that the Prophet (*May the peace and blessings of Allaah be upon him*) wore red after Hajjat al-Wadaa’⁷ (The Farewell Hajj) after which he did not live but only few days.

This opinion is the choice of a group of Companions and Taabioon (Successors), it is also the opinion of the Malikees and Shaafi’ees as we mentioned before, it is also the view of Ash-Shawkanee. So, if this ruling is established, praying in a red garment is valid without any undesirability.

The perfect knowledge belongs to Allaah (*Mighty and Majestic is He*). Our last prayer is all praise is due to Allaah, the Lord of the Worlds. Peace and blessing be upon our Prophet (*May the peace and blessings of Allaah be upon him*), his Family, his Companions and Brothers till the Day of Resurrection.

⁷ The last Hajj of the Prophet (*May the peace and blessings of Allaah be upon him*) the year before he died.
Translator’s note.