

ANALYSIS OF *HADĪTHS* ON RAW MATERIALS FOR CLOTHING IN THE IMPLEMENTATION OF HALAL FASHION



Fasthabiqul Ambiya Harahap^{*1}, Fadhillah Is², Rahmi Syahriza³, Muhammad Ibrahim⁴

*Correspondence:

Email:

fasthabiqul3006243001@uinsu.ac.id

Authors Affiliation:

^{1,2,3} Universitas Islam Negeri Sumatera
Utara, Indonesia

⁴ Université Ibn-Tofail, Morocco

Article History:

Submission: March 28, 2026

Revised: May 30, 2026

Accepted: June 10, 2026

Published: June 30, 2026

Keywords: Halal Fashion,
Prophetic *Hadīths*, Clothing
Materials, *Maqāṣid al-Sharī'ah*,
Textile Halal Standards.

Kata Kunci: Fesyen Halal, Hadis
Nabi, Bahan Baku Pakaian, *Maqāṣid*
al-Syarī'ah, Standar Halal Tekstil.

Abstract

The global halal fashion industry has expanded rapidly, yet existing halal standards remain largely focused on modest design and body coverage, paying limited attention to the Islamic legal status of textile materials, animal-derived fibers, tanning processes, and material purity. Consequently, the normative foundations of halal fashion require further examination from the perspective of Prophetic traditions. This study aims to analyze the *ḥadīths* concerning clothing materials as a normative basis for developing a more comprehensive halal fashion framework. Employing library research with a qualitative descriptive-analytical design, the study applies *takhrij al-ḥadīth*, *isnād* and *matn* criticism, *sharḥ* analysis, and comparative evaluation of juristic opinions within a *maqāṣid al-sharī'ah* framework. The analysis focuses on authentic traditions concerning three themes: the prohibition of silk for men, regulations on animal skins and tanning, and ethical guidance on garment cleanliness, color, and length. The findings demonstrate that the examined traditions provide coherent legal and ethical principles governing the permissibility, purity, and proper use of clothing materials. Interpreted through the objectives of Islamic law, these traditions promote the protection of religion (*ḥifz al-dīn*), human well-being (*ḥifz al-nafs*), and property (*ḥifz al-māl*). This study contributes to contemporary halal fashion scholarship by integrating thematic *ḥadīth* analysis with the *maqāṣid al-sharī'ah* approach, offering a more comprehensive normative framework for halal textile standards.

Abstrak

Industri fesyen halal global berkembang sangat pesat, namun standar halal yang berlaku masih lebih banyak berfokus pada aspek desain busana dan penutupan aurat, sementara status hukum bahan tekstil, serat hewani, proses penyamakan kulit, dan kesucian material belum memperoleh perhatian yang memadai. Oleh karena itu, diperlukan kajian terhadap hadis-hadis Nabi sebagai landasan normatif bagi pengembangan standar fesyen halal yang lebih komprehensif. Penelitian ini bertujuan menganalisis hadis-hadis tentang bahan baku pakaian sebagai dasar normatif dalam pengembangan konsep fesyen halal kontemporer. Penelitian ini merupakan penelitian kepustakaan dengan pendekatan kualitatif dan desain deskriptif-analitis melalui metode *takhrij al-ḥadīth*, kritik sanad dan matan, analisis *syarḥ*, serta kajian komparatif terhadap perbedaan pendapat ulama dalam kerangka *maqāṣid al-syarī'ah*. Analisis difokuskan pada tiga tema utama, yaitu larangan penggunaan sutra bagi laki-laki, ketentuan mengenai kulit hewan dan penyamakannya, serta etika kesucian, warna, dan panjang pakaian. Hasil penelitian menunjukkan bahwa hadis-hadis tersebut membentuk prinsip-prinsip hukum dan etika yang koheren mengenai kehalalan, kesucian, dan penggunaan bahan pakaian. Dalam perspektif *maqāṣid al-syarī'ah*, prinsip-prinsip tersebut berorientasi pada perlindungan agama (*ḥifz al-dīn*), jiwa (*ḥifz al-nafs*), dan harta (*ḥifz al-māl*). Penelitian ini berkontribusi pada pengembangan kajian fesyen halal melalui integrasi analisis hadis tematik dengan pendekatan *maqāṣid al-syarī'ah*, sehingga menawarkan landasan normatif yang lebih komprehensif bagi penyusunan standar halal bahan tekstil.

INTRODUCTION

The halal fashion industry has grown into one of the most dynamic sectors of the Islamic economy globally. According to the State of the Global Islamic Economy Report 2023/2024, the global Muslim fashion market value reached USD 295 billion in 2022 and is projected to reach USD 428 billion by 2027 (DinarStandard, 2023). This exponential growth is driven not only by the increasing global Muslim population, projected to reach 2.2 billion by 2030, but also by the growing awareness among Muslim consumers of the importance of consuming products that meet halal standards comprehensively, not limited to food and beverages (Siddiqui & Rashid, 2022).

In Indonesia, as the country with the world's largest Muslim population, reaching approximately 237 million people or approximately 86.7% of the total population (Ministry of Religious Affairs of the Republic of Indonesia, 2023), the potential for the halal fashion industry is enormous but has not been matched by an adequate regulatory framework. Law Number 33 of 2014 concerning Halal Product Assurance (JPH) and its derivative in Government Regulation Number 39 of 2021 have mandated halal certification for various products, including fashion products, but technical implementation in the field still faces serious challenges. One fundamental problem is the lack of comprehensive standards derived from sharia principles, particularly the *Ḥadīth* of the Prophet, regarding the criteria for halal and *thayyib* clothing raw materials (Hidayah & Muthohar, 2021).

The *Ḥadīth* of the Prophet has a central position in answering this issue because its coverage of the theme of clothing does not stop at the issue of private parts and manners of dressing alone. *Ḥadīth* literature, especially the books of *al-Libas* in the *al-sittah* pole, contains a number of narrations that specifically talk about clothing materials: the prohibition on silk and the status of animal skins that have not been tanned, the recommendation to wear white clothes because they are clean (*aṭṭhar*) and good (*aṭṭyab*), as well as the prohibition on sticking clothes above the ankles (*isbal*) which is related to arrogance (*khuyalā'*). Thus, the *Ḥadīth* places the material, cleanliness and way of wearing clothes as part of sharia issues, not just a matter of taste or fashion. This is what makes *Ḥadīth* studies relevant and necessary as a normative basis for developing halal fashion standards, in addition to the contemporary *fiqh* approach that has been more widely used.

Empirical evidence suggests that the majority of Muslim fashion producers in Indonesia still prioritize design and modesty without considering the halal status of the textile materials used. Research by Wahyuni et al. (2022) found that of 150 Muslim fashion brands registered in Indonesian marketplaces, only 23% included information about the halal status of their raw materials, and none explicitly referenced standards based on the Prophet's *Ḥadīth*. This demonstrates a significant gap between the potential of the halal fashion market and the industry's readiness to implement sharia principles holistically.

Previous scholarship has explored Islamic clothing from a variety of perspectives, including Islamic jurisprudence (Mohamed & Muda, 2016), clothing ethics (Rahmawati, 2020), halal fashion regulation (Azizah & Fachrudin, 2021), consumer behaviour (Hashim et al., 2022), and textile safety (Wahab et al., 2021; Nor'ain et al., 2023). Studies focusing specifically on *ḥadīths* have also examined issues such as the prohibition of silk for men (Abdurrahim, 2019). Although these works have enriched discussions on halal fashion, they generally employ normative, juridical, or marketing approaches and treat *ḥadīths* primarily as

supporting evidence rather than as the primary object of critical investigation. Consequently, the authenticity, transmission, interpretation, and legal implications of the relevant traditions have not been examined through a comprehensive *‘ulūm al-ḥadīth* framework.

Accordingly, an important research gap remains. No previous study has systematically integrated *takhrīj al-ḥadīth*, *isnād* criticism, *matn* criticism, *sharḥ* analysis, juristic disagreement (*ikhtilāf*), and *maqāṣid al-sharī‘ah* within a single analytical framework to evaluate *ḥadīths* concerning clothing materials and their implications for contemporary halal fashion standards. As a result, existing discussions continue to emphasise modesty and fashion design while paying insufficient attention to the normative status of textile materials themselves.

This study addresses this gap by undertaking a comprehensive thematic analysis of Prophetic *ḥadīths* relating to clothing materials. Specifically, it examines the authenticity and legal authority of the relevant traditions, analyses classical scholarly interpretations and juristic disagreements, and evaluates their significance through the framework of *maqāṣid al-sharī‘ah*. In doing so, the study develops an integrated methodological model that combines classical *‘ulūm al-ḥadīth* with contemporary *maqāṣid*-based analysis.

Accordingly, this article seeks to answer three questions: (1) How authentic are the *ḥadīths* concerning clothing materials based on *isnād* and *matn* criticism? (2) How have Muslim scholars interpreted these traditions and what legal implications emerge from their differing opinions? (3) How can these *ḥadīths* be contextualised within the framework of *maqāṣid al-sharī‘ah* to support the development of contemporary halal fashion standards? By answering these questions, the study contributes both theoretically to the development of thematic *ḥadīth* methodology (*tafsīr mawḍū‘ī al-ḥadīth*) and practically to the formulation of a more comprehensive normative framework for halal textile standards and certification in Indonesia.

To address these questions, this study employs qualitative library research within an interpretive paradigm, integrating the methodological framework of *‘ulūm al-ḥadīth* with the contextual perspective of *maqāṣid al-sharī‘ah*. The primary sources comprise authentic *ḥadīths* on clothing contained in the *Kutub al-Sittah* and other authoritative collections, including *Musnad Aḥmad*, *al-Muwatta’*, and *al-Mu‘jam al-Kabīr*, while secondary sources include classical *ḥadīth* commentaries, works of Islamic jurisprudence, books on *rijāl al-ḥadīth*, and contemporary scholarship on halal fashion and Islamic consumer ethics. Relevant traditions were identified through thematic *takhrīj* using keywords related to clothing materials, silk, leather, cleanliness, and garment ethics, and were selected according to their thematic relevance, minimum authenticity status (*ḥasan*), and representativeness within the classical exegetical tradition.

The analysis follows an integrated *‘ulūm al-ḥadīth* framework comprising *takhrīj al-ḥadīth*, *isnād* criticism, *matn* criticism, *sharḥ* analysis, and comparative examination of juristic disagreements (*ikhtilāf*) concerning the legal implications of the selected traditions. These findings are subsequently interpreted through the framework of *maqāṣid al-sharī‘ah* to identify the higher objectives underlying the Prophetic guidance and to evaluate its relevance for contemporary halal fashion standards, particularly regarding clothing materials, tanning processes, animal-derived fibers, and material purity. To ensure analytical rigor, the study employs source triangulation by comparing classical and contemporary evaluations of *ḥadīth* authenticity and legal interpretation, complemented by inductive (*istiqrā’*) analysis to identify consistent normative principles across the examined traditions. This integrated

methodological approach enables the study to bridge classical *ḥadīth* scholarship with contemporary discussions on halal textile regulation and certification.

INVENTORY AND INTERPRETATION OF *ḤADĪTHS* REGARDING RAW MATERIALS FOR CLOTHING

The results of the search for the pole of al-sittah and other primary sources using the thematic takhrij method (*maudū'i*) identified three main clusters of *Ḥadīth* on clothing materials: (a) the prohibition of silk for men; (b) animal skins and the law of tanning; and (c) cleanliness, color, and length of clothing, including the prohibition of *isbal*. These three clusters are analyzed equally in the following sections, so that the scope of the results is consistent with the scope stated in the abstract and conclusion.

a. *Ḥadīth* Cluster Prohibiting Silk for Men

The first *Ḥadīth* that is the focus of analysis is the *Ḥadīth* narrated by Imam Abu Dau, An-Nasa'i and Ahmad regarding the prohibition of wearing silk for men.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا اللَّيْثُ، عَنْ زَيْدِ بْنِ أَبِي حَبِيبٍ، عَنْ أَبِي أَفْلَحٍ الْهَمْدَانِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ زُرَيْرٍ، - يَعْنِي الْعَافِقِيَّ - أَنَّهُ سَمِعَ عَلِيَّ بْنَ أَبِي طَالِبٍ، - رَضِيَ اللَّهُ عَنْهُ - يَقُولُ إِنَّ نَبِيَّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَخَذَ حَرِيرًا فَجَعَلَهُ فِي يَمِينِهِ وَأَخَذَ ذَهَبًا فَجَعَلَهُ فِي شِمَالِهِ ثُمَّ قَالَ " إِنَّ هَذَيْنِ حَرَامٌ عَلَى ذُكُورِ أُمَّتِي " .

Translation: "From Ali bin Abi Talib ra, that the Prophet SAW took silk and put it in his right hand, and took gold and put it in his left hand, then said: 'Indeed these two are haram for the men of my people.' (HR. Abu Dawud No.4057).

The second *Ḥadīth* in the same cluster was narrated by al-Bukhārī:

حَدَّثَنَا عَلِيُّ بْنُ حَزْمٍ، حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ، حَدَّثَنَا أَبِي قَالَ، سَمِعْتُ ابْنَ أَبِي نَجِيحٍ، عَنْ مُجَاهِدٍ، عَنْ ابْنِ أَبِي لَيْلَى، عَنْ حُذَيْفَةَ . رَضِيَ اللَّهُ عَنْهُ . قَالَ تَمَانَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ نَشْرَبَ فِي آنِيَةِ الذَّهَبِ وَالْفِضَّةِ، وَأَنْ نَأْكُلَ فِيهَا، وَعَنْ لُبْسِ الْحَرِيرِ وَالذِّيَّاجِ، وَأَنْ نَجْلِسَ عَلَيْهِ .

Translation: "From Hudzaifah ra, he said: 'The Prophet SAW forbade us from drinking from gold and silver vessels, eating from them, and from wearing silk and dibaj (patterned silk).' (HR. al-Bukhārī No. 5839).

b. *Ḥadīth* Cluster on Animal Skins and Tanning

The third *Ḥadīth* relates to tanned animal skins (*dabbagha*). This *Ḥadīth* was narrated by Muslim in his *Sahih*:

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، أَخْبَرَنَا سُلَيْمَانُ بْنُ بِلَالٍ، عَنْ زَيْدِ بْنِ أَسْلَمَ، أَنَّ عَبْدَ الرَّحْمَنِ بْنَ وَعْلَةَ، أَخْبَرَهُ عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ، قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ " إِذَا دُبِغَ الْإِهَابُ فَقَدْ طَهُرَ " .

Translation: "From Ibn Abbas ra that Rasulullah SAW said: 'Every animal skin that has been tanned becomes pure.' (HR. Muslim No. 366).

The fourth *Ḥadīth* relates to the prohibition on wearing untanned animal skins, narrated by Muslims:

وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ، وَعَبْدُ اللَّهِ بْنُ مُحَمَّدٍ الزُّهْرِيُّ، - وَاللَّفْظُ لِابْنِ أَبِي عُمَرَ - قَالَ حَدَّثَنَا سُفْيَانُ، عَنْ عَمْرِو، عَنْ عَطَاءٍ، عَنْ ابْنِ عَبَّاسٍ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَرَّ بِشَاةٍ مَطْرُوحَةٍ أُعْطِيَتْهَا مَوْلَاةٌ لِمَيْمُونَةَ مِنَ الصَّدَقَةِ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " أَلَا أَخَذُوا إِهَابَهَا فَدَبَعُوهُ فَانْتَفَعُوا بِهِ " .

Translation: "From Ibn Abbas ra, he said: 'Someone gave charity to Maimunah's slave girl a goat, then the goat died. Rasulullah SAW passed by and said: Why don't you take the skin and then tan it so that you can use it' (HR. Muslim No. 363).

c. Ḥadīth Cluster on Cleanliness, Color, and Length of Clothing

The fifth Ḥadīth, the recommendation to wear white clothes, was narrated by Abu Dawud and al-Tirmidhi from the path of Ibn Abbas:

الْبَسُوا مِنْ ثِيَابِكُمُ الْبَيَاضَ فَإِنَّهَا مِنْ خَيْرِ ثِيَابِكُمْ وَكَفِّنُوا فِيهَا مَوْتَكُمْ

Translation: "Wear your white clothes, for they are among the best of your clothes, and shroud the dead among you in them." (HR. Abu Dawud No. 4061 and al-Tirmidhi No. 994; al-Tirmidhi considered it authentic).

The sixth Ḥadīth, with similar substance from the path of Samurah bin Jundub, was narrated by al-Nasa'i:

الْبَسُوا الْبَيَاضَ فَإِنَّهَا أَطْهَرُ وَأَطْيَبُ وَكَفِّنُوا فِيهَا مَوْتَكُمْ

Translation: "Wear white clothes, because they are cleaner and better, and shroud the dead among you in them." (HR. al-Nasa'i; considered valid by al-Hakim in al-Mustadrak).

The seventh Ḥadīth, the prohibition of isbal because of pride, was agreed upon (muttafaq 'alaih) narrated by al-Bukhari and Muslim from the path of Ibn Umar:

مَنْ جَرَّ ثَوْبَهُ خِيَلَاءَ لَمْ يَنْظُرِ اللَّهُ إِلَيْهِ يَوْمَ الْقِيَامَةِ

Translation: "Whoever hangs his garment out of arrogance, Allah will not look at him on the Day of Resurrection." (Narrated by Muslim No. 2085, with a similar wording in Ṣaḥīḥ al-Bukhārī).

The eighth Ḥadīth clarifies the limits of isbal, narrated by Abu Dawud, al-Nasa'i, and Ibn Majah from the path of Ibn Umar:

الْإِسْبَالُ فِي الْإِرَارِ وَالْقَمِيصِ وَالْعِمَامَةِ، مَنْ جَرَّ مِنْهَا شَيْئًا خِيَلَاءَ لَمْ يَنْظُرِ اللَّهُ إِلَيْهِ يَوْمَ الْقِيَامَةِ

Translation: "Isbal applies to sarongs, robes and turbans; whoever extends it even a little because of pride, Allah will not look at him on the Day of Resurrection." (HR. Abu Dawud, al-Nasa'i, and Ibn Majah).

ANALYSIS OF SANAD CRITICISM

a. Analysis of the Sanad of the Ḥadīth Prohibiting Silk

1. HR. Abu Dawud No. 4057

The Ḥadīth regarding the prohibition of sutras narrated by Abu Dawud (No. 4057) has the following chain of sanads: Abu Dawud ← Qutaibah bin Sa'id ← Al-Layth ibn Sa'd ← Yazid ibn Abi Habib ← Abu Aflah al-Hamdani ← Abdullah bin Zurair al-Ghafiqi ← Ali ibn Abi Talib. Analysis of each narrator produces the following assessment:

The first narrator was Qutaibah ibn Sa'id, whose full name was Qutaibah ibn Sa'id ibn Jamil ibn Tarif al-Tsaqafi Abu Raja' al-Baghlani. Al-Mizzi lists him in *Tahzīb al-Kamāl* as one of the great imams of *Ḥadīth* who was the teacher of the compilers of *Kutub al-Sittah*. He narrated *Ḥadīth* from al-Laith ibn Sa'd, Malik ibn Anas, and a number of other great imams. Al-Dhahabi in *Mizān al-I'tidāl* did not give him negative criticism, an indication that he was an accepted narrator. Ibn Hajar in *Taqrīb al-Tahzīb* assessed him with the predicate: ثقة ثبت (tsiqah and very solid in his memorization). Thus, Qutaibah ibn Sa'id was a narrator who had integrity ('adalah) and a very high intellectual capacity (dhabt).

The second narrator is Al-Layth ibn Sa'd, namely al-Laith ibn Sa'd ibn 'Abd al-Rahman al-Fahmi Abu al-Harith, the great imam of Egypt. Al-Mizzi mentions that he was a prominent jurist and muhaddis who received widespread praise from scholars. Al-Dhahabi included him among the group of imams who proved their proof and did not mention any criticism that would affect his credibility. Ibn Hajar gave the assessment: ثقة فقيه إمام مشهور. Therefore, al-Laith has strong authority in both the transmission and understanding of *Ḥadīth*.

The third narrator is Yazid ibn Abi Habib, whose full name is Yazid ibn Abi Habib al-Mishri. According to al-Mizzi, he was a senior scholar of the Tabi'in generation in Egypt and narrated many *Ḥadīth* from prominent figures. Al-Dhahabi called him one of Egypt's most trusted imams. Ibn Hajar assessed him with the predicate: ثقة فقيه وكان يرسل. This assessment indicates that he was generally a tsiqah narrator, although he is known to have narrated mursals. However, in this sanad he narrated clearly from Abu Aflah al-Hamdani, so the potential for irsal does not affect the quality of the sanad.

The fourth narrator is Abu Aflah al-Hamdani, whose full name is Salim bin 'Abd Allah or according to other opinions his exact name is not yet known for certain. Al-Mizzi included it in *Tahzīb al-Kamāl* and said that he narrated the *Ḥadīth* from Abdullah bin Zurair al-Ghafiqli, while Yazid bin Abi Habib was one of his students. Ibn Hajar in *Taqrīb al-Tahzīb* gives the assessment: مقبول. The maqbul predicate shows that the history can be accepted if it is supported by other channels and does not conflict with stronger narrators. Al-Dhahabi does not mention any harsh criticism of him in *Mizān al-I'tidāl*. Thus, Abu Aflah is classified as a narrator who is at an intermediate level and requires reinforcement (mutaba'at or shawahid) to improve the quality of his *Ḥadīth*.

The fifth narrator is Abdullah bin Zurair al-Ghafiqli, a tabi'in who narrated the *Ḥadīth* from Ali ibn Abi Talib. Al-Mizzi mentions him among the narrators who narrated from the Companions. Al-Dhahabi did not criticize him in his *Mizān al-I'tidāl*. Ibn Hajar gave the assessment: مقبول. The status of maqbul indicates that he did not achieve a high degree of tsiqah due to the limited information about him, but his narration is still acceptable if supported by other sanads.

The final narrator was Ali ibn Abi Talib. In the discipline of *Ḥadīth*, all the Companions are considered to have moral integrity ('udul al-shahabah), so no further research is needed into their justice.

Based on the sanad analysis, the three early narrators, namely Qutaibah bin Sa'id, al-Laith bin Sa'd, and Yazid bin Abi Habib, have a very high level of credibility and their credibility is agreed upon by the scholars of jarh wa ta'dil. Meanwhile, Abu Aflah al-Hamdani and Abdullah bin Zurair al-Ghafiqli received the predicate maqbul according to Ibn Hajar, which indicates that both are at the level of narrators who are accepted with the condition of

reinforcement. From the aspect of the continuity of the sanad (*ittishal al-sanad*), this sanad appears to be continuous because there is a clear teacher and student relationship between each narrator.

Conclusion of sanad analysis: all narrators have the status of *tsiqah* or *tsiqah tsabat*, the sanad is continuous (*muttasil*) without *inkita'* (disconnected), free from *'illah* and *syadz*. Therefore, this *Ḥadīth* has the status of *sahih li dzatihi*. This assessment was confirmed by al-Albani who validated this *Ḥadīth* in *Silsilah al-Aḥadīth al-Shahīhah* (No. 2089) and corroborated by Syu'aib al-Arna'uth in *Ta'liq Musnad Ahmad* (Al-Arnauth, 2001).

2. Narrated by al-Bukhārī No. 5837

The chain of transmission of this *Ḥadīth* consists of: Ali bin al-Madini → Wahb bin Jarir → Jarir bin Hazim → Ibn Abi Najih → Mujahid bin Jabr → Abdurrahman bin Abi Layla → Hudzaifah bin al-Yaman. The first narrator was Ali ibn al-Madini, whose full name was Ali ibn Abdullah ibn Ja'far ibn Najih al-Sa'di al-Basri Abu al-Hasan. He was one of the great imams in the science of *Ḥadīth* and a leading expert in the field of *'ilal al-Ḥadīth*. Al-Mizzi in *Tahẓīb al-Kamāl* noted that Ali ibn al-Madini was the teacher of great muhaddis, such as Imam al-Bukhari, Imam Muslim, Abu Dawud, al-Tirmidhi, and al-Nasa'i. His position in *Ḥadīth* criticism was so high that Imam al-Bukhari once said, "I never felt small before anyone as small as I felt before Ali ibn al-Madini." Ibn Hajar in *Taqrīb al-Tahẓīb* assessed him with the predicate *ثقة ثبت إمام أعلم الناس بعلم الحديث*. Meanwhile, al-Dhahabi in *Mizān al-I'tidāl* places him as one of the authoritative imams of *jarḥ wa ta'dīl*. Thus, Ali ibn al-Madini was a narrator who possessed very high integrity and intellectual capacity.

The second narrator is Wahb ibn Jarir, whose full name is Wahb bin Jarir bin Hazim al-Azdi. In *Tahẓīb al-Kamāl*, Yusuf al-Mizzi lists him as a narrator who narrated much from his father, Jarir bin Hazim. The *jarḥ wa ta'dīl* scholars gave a positive assessment of it. According to Ibn Hajar al-Asqalani in *Taqrīb al-Tahẓīb*, his status is *ثقة*. Meanwhile, Shams al-Din al-Dhahabi in *Mizān al-I'tidāl* does not mention the criticism that affected his credibility. Thus, Wahb bin Jarir is a narrator who is strong in memorizing and can be used as evidence.

The third narrator is Jarir ibn Hazim, Wahb's father. According to Ibn Hajar, he was a narrator of the Prophet Muhammad (peace be upon him) who was a narrator of the Prophet Muhammad (peace be upon him). This assessment indicates that Jarir was essentially *tsiqah*, although he experienced changes in his memorization towards the end of his life. However, scholars explain that the narration conveyed by his son, Wahb ibn Jarir, was a narration heard before the *ikhtilāf* period and is therefore still acceptable.

The fourth narrator is Ibn Abi Najih, whose full name is 'Abd Allah ibn Abi Najih al-Makki. Scholars agree on his authenticity. Ibn Hajar considers him to be a good narrator. Therefore, his potential weakness lies not in his integrity or memorization, but in his practice of *tadlis*. In this sanad, he narrates from Mujahid using the wording *'an'anah* ("عن مجاهد"), so it is necessary to determine the possibility of a break in the sanad. However, *Ḥadīth* scholars explain that Ibn Abi Najih was Mujahid's main disciple and narrated many directly from him. Nevertheless, the element of *tadlis* remains a critical note in this sanad.

The fifth narrator is Mujahid ibn Jabr. He was one of the great imams of the *Tabi'in* generation and a key disciple of Ibn 'Abbas. Ibn Hajar considered him to be the best and the

most respected. Al-Dhahabi also ranked him among the most respected imams in tafsir and *Ḥadīth*. His authenticity is not disputed.

The sixth narrator is Ibn Abi Layla, namely Abd al-Rahman ibn Abi Layla. He was a senior *tabi'in* who narrated many *Ḥadīth* from his companions, including Hudhayfah. Ibn Hajar gave him the rating "ثقة فقيه، كثير الإرسال". This rating indicates his high credibility, despite being known for frequently narrating *Ḥadīth* in *mursal* form. However, in this *sanad*, he explicitly attributes his narration to Hudhayfah, thus eliminating the issue of *irsal*.

The final narrator was Hudhayfah ibn al-Yaman, a companion of the Prophet. All the companions were considered just (*'udūl al-ṣaḥābah*), so no further investigation into their integrity was necessary.

From the aspect of *sanad* continuity (*ittiṣāl al-sanad*), the teacher and student relationship between Wahb bin Jarir and his father, Jarir bin Hazim, as well as between Mujahid and Ibn Abi Layla can be proven. Likewise, Ibn Abi Layla met and narrated the *Ḥadīth* from Hudzaifah. The main critical point of study of this *sanad* lies in the history of Ibn Abi Najih from Mujahid who used the editorial *'an'anah*, while Ibn Abi Najih was known as *mudallis*.

Based on the principles of *Ḥadīth* science, if no other narration confirms the existence of *simā'* (direct hearing) between Ibn Abi Najih and Mujahid in this *Ḥadīth*, then the *sanad* has the potential for minor weaknesses due to *tadlīs*. However, if there is another channel that uses wording such as "سمعت مجاهدًا" or "حدثنا مجاهد" then the weakness is dropped and the *sanad* can be considered *sahih* or *hasan* according to the strength of the supporting channel. Thus, in general, all the narrators in this *sanad* have the status of *tsiqah*. The only methodological caveat that needs to be considered is Ibn Abi Najih's *tadlis* element.

b. *Sanad* Analysis of Tanned Leather *Ḥadīth*

1. HR. Muslim No. 366

The chain of transmission of the *Ḥadīth* studied is: Yahya bin Yahya → Sulaiman bin Bilal → Zaid bin Aslam → Abdurrahman bin Wa'lah → Abdullah bin Abbas. The first narrator was Yahya ibn Yahya al-Tamimi al-Naisaburi Abu Zakariyya. He was one of the great imams of *Ḥadīth* in Khurasan and the main teacher of Imam Muslim. Al-Mizzi in *Tahzīb al-Kamāl* mentions that Yahya ibn Yahya narrated *Ḥadīth* from a number of prominent scholars, including Malik ibn Anas, al-Layth ibn Sa'd, and Sulayman ibn Bilal. The scholars of *jarḥ wa ta'dīl* gave him a very high assessment. Ibn Hajar in *Taqrīb al-Tahzīb* rated him with the predicate *ثقة ثبت*. Al-Dhahabi also placed him as a trusted imam and a reference in the transmission of *Ḥadīth*. Thus, Yahya ibn Yahya had integrity and a very strong memorization capacity.

The second narrator is Sulaiman ibn Bilal ibn Abi al-Darda' al-Taimi al-Madani Abu Muhammad. He is one of the Medinan narrators who narrated many *Ḥadīth* from Zaid ibn Aslam, Hisham ibn 'Urwah, and Rabi'ah al-Ra'yi. According to al-Mizzi, the *Ḥadīth* scholars Ahmad ibn Hanbal, Yahya ibn Ma'in, and al-Nasa'i considered him a trustworthy narrator. Ibn Hajar, in his *Taqrib al-Tahzīb*, gave him the title of *ثقة*. Meanwhile, al-Dhahabi did not record any criticism that could affect his credibility. Therefore, Sulaiman ibn Bilal is among the narrators whose narrations are accepted.

The third narrator is Zaid ibn Aslam al-'Adawi Abu Usamah al-Madani, a prominent *tabi'in* and jurist of Medina. He was a disciple of Umar ibn al-Khattab and was known as an

interpreter and narrator of *Ḥadīth*, widely used as a reference by later generations. Al-Mizzi mentions that Zaid ibn Aslam narrated *Ḥadīth* from several companions, such as Abdullah ibn Umar, Jabir ibn Abdullah, and Abdullah ibn Abbas. Ibn Hajar considered him to be the best of the best. Al-Dhahabi also included him among the ranks of Medina scholars with high scholarly authority. Thus, Zaid ibn Aslam is a narrator whose authenticity is agreed upon.

The fourth narrator is Abdurrahman bin Wa'lah al-Saba'i al-Mishri. He was among the *tabi'in* who narrated the *Ḥadīth* from Abdullah bin Abbas and Abdullah bin Amr bin al-'Ash. According to al-Mizzi, a number of *tsiqah* narrators such as Zaid bin Aslam narrated *Ḥadīth* from him. Ibn Hajar in *Taqrīb al-Tahzīb* assesses it with the predicate ثقة. Al-Dzahabi also does not mention any significant criticism of him in *Mizān al-I'tidāl*. Therefore, Abdurrahman bin Wa'lah is one of the narrators who can be used as an argument.

The final narrator was Abdullah ibn Abbas, a companion of the Prophet Muhammad (peace be upon him), known as the companion of the Ummah (people) and the companion of the Qur'an. He was one of the companions who narrated the most *Ḥadīth* and is a primary reference in the fields of *tafsir* and *fiqh* (jurisprudence). In the science of *Ḥadīth*, all companions are considered to have moral integrity (*'udūl al-ṣaḥābah*), so further research into their justice is unnecessary.

Based on the sanad analysis, all narrators in this line of transmission have the status of *tsiqah* and no criticism was found that could affect their credibility. From the aspect of the continuity of the sanad (*ittiṣāl al-sanad*), the teacher-student relationship between Yahya bin Yahya and Sulaiman bin Bilal, Sulaiman bin Bilal with Zaid bin Aslam, and Zaid bin Aslam with Abdurrahman bin Wa'lah can be proven. Similarly, Abdurrahman bin Wa'lah is known to have met and narrated the *Ḥadīth* directly from Abdullah bin Abbas.

The use of wordings such as "أخبرنا" and "أخبره" further strengthens the indication of direct transmission between the narrators. Therefore, this sanad fulfills the criteria for a continuous sanad (*muttashil*), and its narrators fulfill the requirements of fairness and accuracy of memorization. Therefore, this sanad can be considered a valid sanad.

This *Ḥadīth* has reinforcement (*syawahid*) from other sources, namely the narration in Sunan Abu Dawud (No. 4126) and the narration of Sauda' binti Zam'ah in al-Nasa'i (No. 4252). With these reinforcements, al-Nawawi in al-Majmu' considered this *Ḥadīth* as authentic and became one of the basic principles of *fiqh*: "*al-dibāgh yuṭahhiru*" (tanning purifies) (al-Nawawi, 2010).

2. HR.Muslim No. 363

The *Ḥadīth* verses studied are: Muhammad bin Yahya bin Abi Umar al-'Adani and Abdullah bin Muhammad al-Zuhri → Sufyan bin 'Uyainah → 'Amr bin Dinar → 'Aṭa' bin Abi Rabah → Abdullah bin Abbas. The first narrator was Muhammad ibn Yahya ibn Abi Umar al-'Adani, who is referred to in this sanad as "Ibn Abi Umar." Al-Mizzi, in his *Tahzīb al-Kamāl*, notes that he was one of Imam Muslim's teachers and narrated many *Ḥadīth* from Sufyan ibn 'Uyainah. Scholars of *jarḥ wa ta'dīl* (religious teaching) gave him a positive assessment. Ibn Hajar, in his *Taqrīb al-Tahzīb*, rated him as صدوق (good). Al-Dhahabi also did not mention any criticism that could affect his credibility. Thus, Ibn Abi Umar is considered an honest narrator and his narration is accepted.

The next narrator is Abdullah bin Muhammad al-Zuhri. Al-Mizzi stated that he was a teacher of Imam Muslim and narrated *Ḥadīth* from a number of Hijaz scholars, including Sufyan bin 'Uyainah. Ibn Hajar gave an assessment of ثقة. There is no significant criticism of him in the jarḥ wa ta'dīl literature so he is one of the narrators who can be used as an argument.

The third narrator is Sufyan ibn 'Uyainah al-Hilali al-Makki, a great imam of *Ḥadīth* whose credibility is agreed upon. According to Ibn Hajar, he was of the status of ثقة حافظ فقيه إمام حجة. Al-Dhahabi ranked him as one of the leading *Ḥadīth* hafiz of his time. Although at the end of his life his memorization experienced slight changes and he was known to have practiced tadlis, the narration in this sanad uses the wording "حدثنا", so the potential for tadlis does not affect the quality of the sanad.

The fourth narrator is 'Amr ibn Dinar al-Makki, a senior tabi'in and *Ḥadīth* scholar from Mecca. Al-Mizzi notes that he was one of the main students of Abdullah ibn 'Abbas and the teacher of several great imams, including Sufyan ibn 'Uyainah. Ibn Hajar gave him the title of ثقة ثبت. His authenticity is unanimously agreed upon by *Ḥadīth* scholars.

The fifth narrator is 'Aṭa' ibn Abi Rabah al-Makki, a prominent tabi'in, mufti of Mecca, and the foremost disciple of Abdullah ibn Abbas. Ibn Hajar in Taqrīb al-Tahzīb rated him with the predicate ثقة فقيه فاضل، لكنه كثير الإرسال. Although known for often narrating *Ḥadīth* in mursal, in this sanad he explicitly narrates from Ibn Abbas with the wording "عن". The teacher-student relationship between 'Aṭa' and Ibn Abbas has been historically proven and accepted by scholars.

The final narrator was Abdullah ibn Abbas, a companion of the Prophet Muhammad (peace be upon him), known as the companion of the Ummah and the companion of the Qur'an. In the discipline of *Ḥadīth*, all companions are considered to be just (udūl al-ṣaḥābah), so no further research is needed into their integrity.

Based on sanad analysis, all narrators in this line have maqbul status, in fact the majority are at the tsiqah and hujah level. The relationship between teachers and students between practitioners can also be proven so that this sanad fulfills the element of continuity (ittiṣāl al-sanad). Apart from that, the use of the editorial narration "حدثنا" at the initial level of the sanad strengthens the indication of direct transmission.

Thus, this sanad meets the criteria for authenticity, namely a continuous sanad, all narrators are just and reliable, and it is free from elements of syudzudz and apparent 'illah. Therefore, this sanad can be considered a valid sanad.

c. Sanad *Ḥadīth* on Cleanliness, Color and Length of Clothes

1. *Ḥadīth* recommends wearing white clothes (HR. Abu Dawud No. 4061, al-Tirmidhi No. 994).

Al-Tirmidhi's chain of transmission: Qutaibah bin Sa'id → Bisyr bin al-Mufadhdhal → Abdullah bin Uthman Ibn Khutsaim → Sa'id bin Jubair → Ibn Abbas. Qutaibah bin Sa'id, as has been explained, has the status of tsiqah tsabat. Bisyr bin al-Mufadhdhal and Abdullah bin Uthman Ibn Khutsaim are considered tsiqah by the majority of jarḥ wa ta'dīl scholars, while Sa'id bin Jubair is a great tabi'in of Ibn Abbas's students whose tsiqah is agreed upon. Al-Tirmidhi himself considered this *Ḥadīth* hasan sahih, and this assessment is strengthened by the contemporary takhrij of Syu'aib al-Arna'uth who considered it hasan (as quoted in various books of takhrij mu'ashir). Conclusion: hasan sahih, worthy of being used as evidence.

2. *Ḥadīth* prohibits isbal because of pride (Muslim No. 2085, muttafaq 'alaih).

Because it has the status of muttafaq 'alaih narrated by al-Bukhari and Muslim simultaneously from the line of Salim bin Abdullah bin Umar from his father, Abdullah bin Umar, this *Ḥadīth* has the highest degree of authenticity without requiring additional rijal analysis, because all narrators on both lines have gone through the strict selection of the two imams. Conclusion: authentic.

With a population of eight *Ḥadīths* analyzed, the final status summary is: six *Ḥadīths* have sahih status (Bukhari's prohibition of silk; Muslim No. 366 and No. 363 concerning skin; isbal muttafaq 'alaih *Ḥadīth*; white clothes *Ḥadīth* narrated by al-Nasa'i), one hasan sahih *Ḥadīth* (white clothes *Ḥadīth* narrated by Abu Dawud/al-Tirmidhi), and one hadan li ghairihi status (Abu Dawud No. 4057 about silk, after obtaining reinforcement)

MATAN'S CRITICAL ANALYSIS

Matan criticism aims to assess the validity of the content of the *Ḥadīth* from various points of view. Based on the criteria for matan criticism proposed by al-Khathib al-Baghdadi, al-Hakim al-Naisaburi, and al-Suyuthi, and strengthened in methodology by Shalah al-Din al-Adlabi in *Manhaj Naqd al-Matn* (1983), the following is an analysis of the matan criticism of the *Ḥadīths* studied:

a. Conformity with the Koran

The prohibition of silk for men is in line with the principles of the Koran in QS. al-A'raf verses 31-32 about wearing beautiful clothes without being excessive (*zīnah*), as well as the principle of prohibiting *isrāf* (waste) in the QS. al-Isra' verses 26-27 (al-Qurthubi, 2014). The recommendation for white clothes and the prohibition on isbal are also in line with the spirit of simplicity and the prohibition on *isrāf* and *mukhtāl fakhūr* (arrogance and pride) which are repeatedly emphasized in the Al-Qur'an (for example QS. Luqman: 18). No contradictions were found between the *Ḥadīths* studied and the Qur'an.

b. Consistency with Other Sahih *Ḥadīth*

The *Ḥadīth* on the prohibition of Sutra has many martyrdoms and *mutabi'* which reinforce each other, including the history of Umar ibn al-Khattab in *Ṣaḥīḥ al-Bukhari* and the history of Abu Musa al-Ash'ari in *Ṣaḥīḥ Muslim* (al-Tirmidhi, n.d.). The white clothing *Ḥadīth* and the isbal *Ḥadīth* are also consistent with a number of other transmission lines that have the same content (for example, the history of Samurah bin Jundub for the theme of white clothes, and the history of Abu Hurairah for the theme of isbal), so that consistency across channels strengthens the validity of the matan.

c. Conformity with Rationality and Empirical Facts

The prohibition of silk for men can be rationally understood primarily through two dimensions directly rooted in the texts and texts of the scholars: the normative-shari'a dimension (the prohibition is *ta'abbudi* and related to *tasyabbuh*/imitation of certain groups' clothing styles, as will be explained in the text section) and the socio-economic dimension (the production of expensive and exclusive silk has the potential to cause *isrāf* and consumption inequality if it is used as a general standard for men's clothing). Health arguments (for example, the claim that silk is "less absorbent") are deliberately not made the main argument

in this study because they are not 'illah mentioned by classical scholars and require the support of independent and credible material science literature so as not to reduce the sharia prohibition to merely a hygienic argument. The absence of conflict between the text and common sense in the sharia and socio-economic dimensions is sufficient to declare the text of the *Ḥadīth* not rationally valid.

ANALYSIS OF *ḤADĪTH* TEXT

a. Explanation of the *Ḥadīth* on the Prohibition of Silk

Imam al-Nawawi in his *Syarah Ṣaḥīḥ Muslim* (Juz 14) explains that this prohibition is absolute for men, including pure silk and blends dominated by silk, with exceptions for medical purposes as permitted by the Prophet to Abdurrahman bin Auf and al-Zubair bin al-'Awwam due to skin diseases (al-Nawawi, 2010). Ibn Hajar al-'Asqalani in *Fath al-Bari* (Juz 10) added that the 'illat of this prohibition is *tasyabbuh* (resembling clothing commonly worn by women in pre-Islamic Arab and Persian traditions) and *isrāf* (wastefulness) (Ibn Hajar, 2003). Al-'Aini in *Umdat al-Qari* (Juz 21) expanded the scope of the word *ḥarīr* to all textile products based on silkworm thread (*Bombyx mori*), including raw silk, *dupioni* silk, and *charmeuse* in the modern era (al-'Aini, 2013).

b. Explanation of the *Ḥadīth* on Leather Tanning

Al-Syafi'i in *al-Umm* interprets the *Ḥadīth* "*kullu ihāb dubigha faqad ṭahura*" as the proposition that tanning is a transformative process (*istihalah*) that changes the unclean status of carrion skin to become holy (al-Syafi'i, 2001). Al-Khattabi in *Ma'alim al-Sunan* (Juz 1) explains the *dabbagha* process technically, including the use of tannic ingredients such as *qardh* and *shab* (alum) which remove moisture and odor from raw hides (al-Khattabi, tt). Ibnu Qudamah in *al-Mughni* (Juz 1) analyzes the *ikhtilaf* regarding animal skins being haram to eat, as described in the ulama's *ikhtilaf* section (Ibnu Qudamah, 2013).

c. *Syarah Ḥadīth* on Cleanliness, Color and Length of Clothes

Sharia scholars place the *Ḥadīth* recommending white clothing in the chapter on *sunnah* (*istihbāb*), not an obligation. Ibn Qayyim al-Jauziyyah in *Zad al-Ma'ad* notes that the Prophet SAW also wore red striped clothes (*hullah hamra'*) and green, so the recommendation to wear white is a priority (*afdhaliyyah*), not an absolute prohibition against other colors (Ibnu Qayyim, as quoted in contemporary *sharah* studies). The substance "*aṭhar wa aṭyab*" (cleaner and better) in this *Ḥadīth* emphasizes the dimension of material cleanliness as part of a wider value of *tahārah* than just purity from uncleanness, including the appearance and physical cleanliness of clothing materials.

Regarding the *isbal Ḥadīth*, Ibn Hajar in *Fath al-Bari* explains that the dialogue of the Prophet SAW with Abu Bakr (whose clothes slipped down unintentionally) shows that the 'illat of the prohibition is arrogance, not just the physical length of the cloth; someone who hangs down clothes because of need or accidentally is not included in the threat of this *Ḥadīth*, while intentional *isbal* remains reprehensible as an expression of arrogance in clothing (Ibn Hajar, 2003). In the context of halal fashion, this explanation is relevant for determining the standard cut (cut) of men's clothing that is not excessively long and does not express luxury that leads to arrogance.

3. Identification of Scholars' Differences

a. Misunderstandings about Silk Content Limits in Fabric Blends

The Hanafi School believes that mixed fabrics whose silk content exceeds 50% are haram for men, while those with the same or less content are permissible, based on *atsar saḥāḥ* and *'urf* considerations (Ibnu 'Abidin, 2013). The Maliki school of thought is more strict: a mixture of silk remains haram if the silk appears visually dominant, regardless of its weight, based on *sadd al-dzari'ah* considerations (al-Qarafi, 2010). The Shafi'i and Hanbali schools take a middle position: the law follows the more dominant component, both in terms of weight and appearance (al-Nawawi, 2010; Ibnu Qudamah, 2013). In the context of modern halal fashion, this debate is relevant for determining the threshold for silk content in blended fabrics and synthetic silk.

b. Misunderstandings about the Law on Haram Animal Skins

The Hanafi school (the majority) allows the use of the skin of all animals that are forbidden to eat after being tanned, except for pigs, based on the general pronouncement of "kullu" (Ibnu Nujaim, n.d.). The Syafi'i school of thought differentiates: the skin of animals which are not impure in their essence, even though they are haram for eating, can be purified by tanning, but the skin of animals which are impure in their essence (such as dogs) cannot be purified even if they are tanned (al-Nawawi, 2010). The Maliki school of thought believes that tanning only purifies the skin of halal animals that have died without being slaughtered according to Sharia law. The implications are real for the premium fashion industry which uses reptile skin (crocodiles, snakes): acceptable in the Hanafiyah opinion after perfect tanning, but completely rejected in the Malikiyah opinion.

c. Ikhtilaf regarding the Limits of the Isbal Prohibition

The majority of Shafi'iyah scholars understand that the prohibition on isbal is related to the 'god of pride (*khuyālā'*) as stated explicitly in the *Ḥadīth* of Ibn Umar, so that isbal without arrogant intentions is considered *makruh*, not haram. Some Hanabilah scholars, referring to the absolute *Ḥadīth* of Abu Dzar ("*mā asfala min al-ka'baini min al-izār fa fī al-nār*"), argue that isbal is absolutely forbidden, regardless of intention, while the element of pride only makes the sin worse (Ibnu Hajar, 2003; al-Nawawi, 2010). This recommendation is relevant to men's clothing length standards in contemporary Muslim fashion products, especially trousers and gamis designs.

MAQĀṢID AL-SYARĪ'AH ANALYSIS OF ḤADĪTHS ON CLOTHING RAW MATERIALS

Analysis of *maqāṣid al-syarī'ah* was carried out using the theoretical framework of al-Ghazali in *al-Mustasfa*, al-Syatibi in *al-Muwafaqat*, and developed by Ibn 'Assyur in *Maqāṣid al-Syarī'ah al-Islāmiyyah* (Ibn Ashur, 2012) and 'Allal al-Fasi in *Maqāṣid al-Syarī'ah wa Makārimuhā* (1993).

a. Dimensions of Hifz al-Nafs

The *Ḥadīths* on clothing materials serve to maintain the dimension of *hifz al-nafs* in a broad sense, encompassing physical health, dignity (*karamah*), and self-identity (*huwiyyah*). The prohibition of silk for men, from a *maqāṣid* perspective, is understood through several

dimensions, not solely on the issue of gender identity, namely: adherence to the ta'abbudi text; prevention of tasyabbuh in clothing styles historically associated with certain groups; prohibition of *isrāf* or excessive luxury; and the establishment of an ethic of simplicity and disciplined consumption (Ibn Ashur, 2012). Narrowing the entire *maqāṣid* of this prohibition solely to "gender identity" risks reducing the complexity of the text and ignoring the explanations of Islamic scholars who emphasize tasyabbuh and *isrāf* as the main 'illat.

The *Ḥadīth* on tanning also contributes to *hifẓ al-nafs* through its hygienic dimension: Wahab et al.'s (2021) study on the microbiological safety of animal hides from an Islamic perspective demonstrates a convergence between the tanning recommendations in the *Ḥadīth* and the finding that modern tanning processes effectively eliminate pathogens in raw hides. Similarly, the recommendation to wear white clothing and the prohibition of *isbal* contribute to *hifẓ al-nafs* through the dimensions of cleanliness of appearance and the prevention of arrogance that damages social relations.

b. Dimensions of *Hifẓ al-Māl*

The prohibition on *isrāf* which is implicitly stated in clothing *Ḥadīths* is directly related to *hifẓ al-māl*. Al-Syatibi in *al-Muwafaqat* emphasized that the Shari'a sets consumption standards based on the levels of *daruriyyat*, *hajiyyat*, and *tahsiniyyat*; The use of silk for men is included in the category of *tahsiniyyat* which can be sacrificed for the greater good (al-Syatibi, 2005). Applying this principle to the context of contemporary halal fashion implies that raw material standards do not need to encourage the use of exclusive luxury materials, but rather materials that are *thayyib* and affordable for various levels of Muslim society.

c. Dimensions of *Hifẓ al-Dīn*

The recommendation to wear clean white clothing reflects the value of purity (*tahārah*) as the core of Islamic teachings. Al-Ghazali in *Ihya' 'Ulum al-Din* states that external purity (clean clothing) is a manifestation of inner purity which is a requirement for the suitability of worship (al-Ghazali, 2011). In the context of halal fashion, the dimension of *hifẓ al-dīn* demands that clothing materials are not only free from haram elements, but also reflect the values of *thayyib*: clean, healthy, and not excessive in line with the findings of Nor'ain et al. (2023) that Malaysian halal fashion consumers prioritize material cleanliness (material purity) as the main criterion for product selection, exceeding design and brand aspects.

THE RELEVANCE OF *ḤADĪTH* TO THE CONTEXT OF CONTEMPORARY HALAL FASHION

Based on the above analysis, an initial framework for halal fashion raw material standards can be formulated, based on the Prophet's *Ḥadīth*. First, animal fibers: pure silk is prohibited for men but permitted for women; the skin of halal animals that died naturally can be used after perfect tanning; the skin and fur of animals slaughtered according to Islamic law are permitted without additional conditions; wool, cashmere, and alpaca from the shearing of live animals are halal. Second, plant fibers: cotton, linen, hemp, and bamboo are halal in principle, unless contaminated with impure materials during the production process. Third, synthetic materials: polyester, nylon, and acrylic can be categorized as halal in principle (*al-ashlu fi al-asyya' al-ibāḥah*) as long as they do not contain haram basic ingredients, with caution

regarding the content of non-halal animal gelatin in the fiber coating process (Othman et al., 2022). Fourth, the aspect of cleanliness and clothing cuts: the *Ḥadīth* about white clothing and the prohibition of *isbal* provide additional basis for standards of material cleanliness and simplicity of cutting, which have not been widely discussed in the discourse on halal fashion, which focuses more on designs that cover the genitals.

Fatwas and regulations on halal certification of fashion products in Indonesia are currently general in nature and do not specifically refer to *Ḥadīth* evidence regarding clothing raw materials (Halal Research & Education Center, 2022). The *Ḥadīth* findings in this study can serve as an initial normative basis for developing standards for halal fashion raw materials, for example: (a) determining silk content limits in blended fabrics based on established school of thought (*mazhab*) differences; (b) requirements for verifying the leather tanning process; and (c) monitoring the production chain to ensure there is no contamination by haram materials. In comparison, Malaysia, through the Department of Standards Malaysia, has issued several standards for Islamic consumer goods, including MS 2200-2:2013 concerning the use of animal bones, skin, and fur in Islamic consumer goods, although these standards do not specifically regulate fashion textiles (Siddiqui & Rashid, 2022). This comparison shows that a similar framework can still be developed further in Indonesia, with the note that this study has not comprehensively examined all aspects of textile regulation (production processes, dyes, chemicals, supply chains), so that the formulation above needs to be understood as an initial normative basis, not as a draft regulation that is ready to be implemented comprehensively.

The significant Indonesian Muslim fashion industry (Ministry of Trade, 2023) needs to transition from a merely visual model of Sharia compliance (covering the *aurat*) to a halal model that comprehensively encompasses the halalness of raw materials. Research by Wahyuni et al. (2022) shows that millennial and Gen-Z Indonesian Muslim fashion consumers are increasingly critical of the halal aspects of raw materials, with the majority of respondents expressing a willingness to pay a premium for products with clear halal raw material certification. This transformation requires gradual support from textile producers (halal management systems), fashion designers (understanding of raw material regulations), educational institutions (*Ḥadīth*-based halal fashion curricula), and e-commerce platforms (transparent raw material verification systems).

This research supports Abdurrahim's (2019) findings regarding the prohibition of silk for men, but expands them through explicit sanad criticism (including correction of the status of Abu Dawud No. 4057 from *sahih li dzatihi* to *hasan li ghairihi*) and a more multidimensional analysis of *maqāṣid*. This study complements Rahmawati (2020) by shifting the focus from general clothing ethics to specific clothing materials, an area that has not been touched upon in that study. This study strengthens the methodology of Azizah and Fachrudin (2021) by including *takhrij*, sanad criticism, *matan* criticism, and *maqāṣid* analysis in one integrated framework, something that is absent in the aforementioned juridical-normative studies. Compared with Hashim et al. (2022) who focused on consumer behavior, this study provides a normative foundation based on *Ḥadīth* that has the potential to serve as a foundation for further empirical research on producer and consumer perceptions of halal fashion raw materials—an unfilled research area. Regarding studies of halal fashion regulations that tend to be administrative (e.g., Hidayah & Muthohar, 2021), this research shows that the basis of

Ḥadīth evidence can still be further strengthened before the regulation can be claimed to be comprehensive according to sharia.

Theoretically, this research contributes to the development of a methodology for studying *mauḍū'ī Ḥadīth* combined with the *maqāṣid al-syarī'ah* framework to address contemporary issues. This approach demonstrates that the classical method of *'ulūm al-Ḥadīth* remains relevant and operational when systematically applied to modern industrial issues such as halal fashion. This finding is also in line with al-Qaradawi's (2009) thesis in *Kaifa Nata'amal ma'a al-Sunnah al-Nabawiyah* that the Prophet's *Ḥadīth* has universal dimensions (*kulliyyat*) that can be extracted for contexts beyond its historical-particular rules, including the principles of protecting life (*hifẓ al-nafs*), protecting property (*hifẓ al-māl*), maintaining religious identity (*hifẓ al-dīn*), and being careful about doubtful matters..

In practical terms, this research provides an initial normative basis that can be considered in the development of halal fashion raw material standards, with the emphasis that this contribution is preliminary and has not yet involved consultation with BPJPH, MUI, textile producers, or empirical consumer data, so that further research is needed before it can be adopted as a binding regulatory basis.

CONCLUSION

This research answers three established problem formulations. First, regarding the quality and validity of the *Ḥadīth*: of the eight main *Ḥadīth* analyzed, the status of each is as follows: (1) the prohibition of the sutra narrated by al-Bukhari (No. 5837 according to the al-Bugha print): *sahih*, with methodological notes on the element of Ibn Abi Najih's *tadlis* which does not reduce its validity; (2) the prohibition of the sutra narrated by Abu Dawud (No. 4057): *hasan li ghairihi*, because the two middle sanad narrators have the status of *maqbul* and require reinforcement from other lines; (3) tanning of leather narrated by Muslim (No. 366 and No. 363): *sahih*; (4) the recommendation of white clothing narrated by Abu Dawud/al-Tirmidhi (No. 4061/No. 994): *hasan sahih*; (5) the recommendation of white clothing narrated by al-Nasa'i: *sahih*; (6-7) prohibition of *isbal* narrated by al-Bukhari Muslim (Muslim No. 2085) and narrated by Abu Dawud/al-Nasa'i/Ibnu Majah: *sahih*. Matan criticism shows that there is no conflict between these *Ḥadīths* and the Qur'an, other authentic *Ḥadīths*, or *syar'i-social* rationality.

Second, regarding the ulama's *ikhtilaf*: differences of opinion occur on three technical issues regarding the limit of silk content in mixed fabrics (Hanafiyah: 50% threshold; Malikiyah: dominant appearance; Syafi'iyah and Hanabilah: dominant component in terms of weight/appearance); the status of haram animal skins after being tanned (Hanafiyah allows it except for pork; Syafi'iyah differentiates based on the unclean substance; Malikiyah prohibits it in general); and the limits of the prohibition on *isbal* (the majority of Shafi'is associate it with arrogant intentions; some Hanabilah understand it as an absolute prohibition). This initiative provides flexibility that can be utilized in preparing halal fashion standards that are inclusive but still adhere to Sharia precautions.

Third, regarding the relevance of *maqāṣid* and the contemporary context: the *Ḥadīths* on clothing raw materials collectively maintain the three dimensions of *maqāṣid* *hifẓ al-nafs* (protection of health, dignity, and identity), *hifẓ al-māl* (prevention of waste and excessive consumption), and *hifẓ al-dīn* (maintaining religious expression through cleanliness and

modesty of dress). Its contemporary relevance includes: (a) the initial framework for halal fashion material composition standards; (b) considerations for the development of halal textile raw material certification protocols in Indonesia; and (c) the impetus for the transformation of the Indonesian Muslim fashion industry towards a more comprehensive halal *thayyib* model.

The contribution of this research is two-dimensional: theoretically, it develops a thematic-integrative *Ḥadīth* analysis model that combines classical 'ulūm al-*Ḥadīth* with contemporary *maqāṣid al-syarī'ah*; practically, it provides an initial normative basis that can be considered in the formulation of halal fashion standards in Indonesia, not a regulatory basis that is complete and ready to be applied.

The limitations of this study lie in the scope of the *Ḥadīth* studied: the study only analyzes eight representative *Ḥadīths* from the pole of *al-sittah* and several additional primary sources, without comprehensively covering the narrations in the books of *gharib* such as *al-Bazzar*, *al-Thabarani* (outside *Mu'jam al-Kabir*), and *Ibn Abi Syaibah*. In addition, this analysis has not integrated empirical data on consumer and producer perceptions of the formulated *Ḥadīth* standards, and has not reached the technical aspects of the production process, dyes, and textile chemicals.

Based on these limitations, recommendations for further research are compiled based on priorities: (1) field research on the implementation of *Ḥadīth*-based halal raw material standards by Muslim fashion producers in Indonesia; (2) comparative study of halal textile standards between Indonesia, Malaysia, and Turkey; (3) development of *Ḥadīth*-based halal fashion raw material assessment instruments that can be used by BPJPH and MUI; (4) expansion of *Ḥadīth* studies on clothing raw materials to sources outside the pole of *al-sittah*; and (5) multidisciplinary studies that connect *Ḥadīth* analysis with textile and health studies.

REFERENCES

- Abdurrahim, A. (2019). The law on the use of silk for men from a contemporary *fiqh* perspective. *Al-Ahwal: Jurnal Hukum Keluarga Islam*, 12(1), 45–62. <https://doi.org/10.14421/al-ahwal.2019.12105>
- Al-'Ayni, B. (2013). *'Umdat al-qari sharh sahih al-Bukhari* (Vol. 21). Dar al-Kutub al-'Ilmiyyah.
- Al-Albani, M. N. (2002). *Silsilah al-ahadith al-sahihah wa shay'un min fiqhiha wa fawa'iduha* (Vol. 5). Maktabah al-Ma'arif li al-Nashr wa al-Tawzi'.
- Al-Arna'ut, S. (2001). *Ta'liq 'ala musnad al-Imam Ahmad ibn Hanbal* (Vol. 2). Mu'assasah al-Risalah.
- Al-Fasi, A. (1993). *Maqasid al-shari'ah al-islamiyyah wa makarimuha*. Dar al-Gharb al-Islami.
- Al-Ghazali, A. H. (2011). *Ihya' 'ulum al-din* (Vol. 1). Dar al-Ma'rifah.
- Al-Khattabi, A. S. (n.d.). *Ma'alim al-sunan* (Vol. 1). Al-Maktabah al-'Ilmiyyah.
- Al-Nawawi, Y. S. (2010). *Sharh sahih Muslim* (Vol. 14). Dar al-Hadith.
- Al-Qarafi, S. I. (2010). *Al-dhakhirah* (Vol. 3). Dar al-Gharb al-Islami.
- Al-Qaradawi, Y. (2009). *Kayfa nata'amal ma'a al-sunnah al-nabawiyyah*. Dar al-Shuruq.
- Al-Qurtubi, M. A. (2014). *Al-jami' li ahkam al-Qur'an* (Vol. 7). Mu'assasah al-Risalah.
- Al-Shafi'i, M. I. (2001). *Al-umm* (Vol. 1). Dar al-Wafa'.
- Al-Shatibi, I. M. (2005). *Al-muwafaqat fi usul al-shari'ah* (Vol. 2). Dar Ibn 'Affan.

- Azizah, N., & Fachrudin, A. R. (2021). The relevance of clothing *hadith* to halal fashion regulations in Indonesia. *Journal of Islamic Theology*, 9(2), 112–130. <https://doi.org/10.15548/juiu.v9i2.243>
- Center for Halal Research & Education. (2022). *Standards for raw materials for halal textile products: A review of sharia and its implementation in Indonesia*. Islamic University of Indonesia Press.
- DinarStandard. (2023). *State of the global Islamic economy report 2023/2024*. DinarStandard & Salaam Gateway.
- Al-Dhahabi, M. A. (2013). *Mizan al-i'tidal fi naqd al-rijal* (Vol. 3). Dar al-Kutub al-'Ilmiyyah.
- Hashim, A. J. C. M., Musa, N., & Othman, M. A. (2022). Consumer behavior and halal fashion industry in Malaysia: A systematic review. *Journal of Islamic Marketing*, 13(8), 1765–1790. <https://doi.org/10.1108/JIMA-02-2020-0053>
- Hidayah, N., & Muthohar, A. R. (2021). Problems of standardizing halal fashion raw materials within the framework of the Halal Product Guarantee Law in Indonesia. *Li Falah: Journal of Islamic Economics and Business Studies*, 6(1), 89–107. <https://doi.org/10.31332/lifalah.v6i1.2487>
- Ibn 'Abidin, M. A. (2013). *Radd al-muhtar 'ala al-durr al-mukhtar* (Vol. 6). Dar al-Kutub al-'Ilmiyyah.
- Ibn 'Ashur, M. T. (2012). *Ibn Ashur: Treatise on maqasid al-shari'ah* (M. El-Tahir El-Mesawi, Trans.). International Institute of Islamic Thought.
- Ibn Hajar al-'Asqalani, A. A. (2003). *Fath al-bari sharh sahih al-Bukhari* (Vol. 10). Dar al-Ma'rifah.
- Ibn Hajar al-'Asqalani, A. A. (2013). *Taqrib al-tahdhib*. Dar al-'Asimah.
- Ibn Nujaym, Z. I. (n.d.). *Al-bahr al-ra'iq sharh kanz al-daqa'iq* (Vol. 1). Dar al-Kutub al-'Ilmiyyah.
- Ibn Qudamah, A. M. (2013). *Al-mughni* (Vol. 1). Dar 'Alam al-Kutub.
- Ministry of Religious Affairs of the Republic of Indonesia. (2023). *Demographic data of Indonesian Muslims 2023*. Directorate General of Islamic Community Guidance.
- Ministry of Trade of the Republic of Indonesia. (2023). *Report on the development of the Indonesian Muslim fashion industry in 2023*. Directorate General of National Export Development.
- Mohamed, Z. M., & Young, M. (2016). Halal fashion industry: A conceptual framework for Islamic clothing standards. *Journal of Islamic Marketing*, 7(4), 516–535. <https://doi.org/10.1108/JIMA-07-2015-0053>
- Nor'ain, O., Suraini, M., & Faridah, H. (2023). Halal textile perception among millennial Muslim consumers: Evidence from Malaysia. *International Journal of Islamic and Middle Eastern Finance and Management*, 16(2), 345–368. <https://doi.org/10.1108/IMEFM-04-2022-0156>
- Othman, N., Abdullah, R., & Jusoh, A. (2022). Halal certification for synthetic textiles: Challenges and opportunities in the context of Islamic jurisprudence. *Journal of Halal Industry & Services*, 5(1), 1–18. <https://doi.org/10.36877/jhis.a0000238>
- Rahmawati, D. (2020). Dress ethics in the Prophet's *hadith* and its relevance to Islamic character building. *Jurnal Ilmiah Syar'i*, 19(2), 78–95. <https://doi.org/10.30983/jis.v19i2.2862>
- Siddiqui, S. A., & Rashid, A. G. (2022). Halal fashion: Global market trends and regulatory frameworks in Muslim-majority countries. *Journal of Islamic Business and Management*, 12(2), 287–308. <https://doi.org/10.26501/jibm/2022.1202-004>

- Wahab, S. N., Nordin, N., & Hassan, M. A. (2021). Microbiological safety of animal leather in Islamic perspective: A convergence of hadith and modern science. *Journal of Religion and Health*, 60(4), 2943–2957. <https://doi.org/10.1007/s10943-021-01271-2>
- Wahyuni, E., Susanti, R., & Noviani, A. (2022). Analysis of the level of compliance of Muslim fashion brands with halal standards for raw materials in the Indonesian marketplace. *Journal of Islamic Economics and Business*, 8(1), 55–74. <https://doi.org/10.20473/jebis.v8i1.33891>
- Zed, M. (2014). *Library research methods* (3rd ed.). Yayasan Pustaka Obor Indonesia.