

Boys' Traditional Clothes in Makkah - Kingdom of Saudi Arabia

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تاريخ القبول: 2021/2/25

تاريخ الاستلام: 2020/10/6

الأزياء التقليدية للأولاد في مكة المكرمة، المملكة العربية السعودية

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Abstract

The role of cultural heritage is enhancing national identity is an important one (Clopot, 2016), and traditional clothing is considered to be the most important aspect of national heritage. However, many people are abandoning traditional clothes due to the desire of acquiring contemporary fashions. This paper tackles this tendency, on the part of some people, as the Research Problem, issuing from the belief that losing national identity is a threat to society. The research aims to document boy's traditional costumes in Makkah. Its importance lies in preserving our cultural heritage and our national identity by passing it on to future generations. The following are the research questions: Can we enhance national Identity through traditional clothes? What is the possibility of documenting traditional clothes and its complements for boys in makkah al-mukarramah? Is there any resemblance between boys and men's traditional clothes? What where the social activities that children participated in?

This research will approach the problem through a qualitative historical documentary study methodology. Data were collected through a purposive sampling of 112 people from both genders who witnessed the era when the research was conducted. The study has documented traditional boy's clothes in terms of their names, the fabrics they were made of, embellishment used, and events that kids participated in. This study concluded that kids wore miniature version of adult clothing. Furthermore, development of civilization has led to abandonment of many traditional costumes. The researcher recommends the following: A serious effort should take place to preserve traditional heritage, by including traditional celebrations in JANADRIYAH festival, to raise awareness of our cultural heritage and root it in our children's memory. The researcher stresses the importance of creating a database that includes everything related to our cultural heritage, whether it is tangible, artistic, or verbal, to insure presenting and preserving our national identity.

Keywords: Traditional, children costume, clothes, folklore, ceremonies.

الملخص

يعزز التراث الثقافي الهوية الوطنية، وتعد الملابس التقليدية أحد أهم فروعها المادية. وتظهر مشكلة البحث نتيجة تخلي الكثير عن الزي الأساسي للدولة، رغبة في اقتناء الموضات المعاصرة، مما يهدد المجتمع بفقدان هويته الوطنية. ويهدف البحث إلى توثيق الأزياء التقليدية للأولاد في مكة المكرمة، وتبرز أهميته في تعزيز الهوية الوطنية والحفاظ على جزء من تراثنا للأجيال اللاحقة. التساؤلات: كيف يمكننا الحفاظ على هويتنا التقليدية؟ هل يمكن تعزيز الهوية الوطنية من خلال الملابس التقليدية؟ ما إمكانية توثيق الملابس التقليدية ومكملاتها للأولاد في مكة المكرمة؟ ما الأنشطة الاجتماعية التي يشارك الأولاد فيها؟ اتبع في هذا البحث المنهج التاريخي الوصفي. وتم جمع البيانات من خلال عينة قصدية تكونت من 112 من النساء والرجال الذين عاصروا زمن البحث. باستخدام المقابلات الشخصية، وثقت ملابس الأولاد التقليدية، وصفيًا وفوتوغرافيًا، وكذلك خامات تنفيذها وتزيينها. أيضاً تم حصر المناسبات التقليدية. توصلت الدراسة إلى أن الأولاد ارتدوا نسخة مماثلة لملابس الكبار. وأن التطور الحضاري أدى إلى التخلي عن الكثير من الأزياء التقليدية. وتوصي الباحثة بضرورة حماية تراثنا بإنشاء قاعدة بيانات تضم ما يخص تراثنا الثقافي، وتهتم بتعزيزه من خلال تطويعه بوعي لعكس الأصالة العربية على نمط الحياة الحالي.

الكلمات المفتاحية: التقاليد، الهوية، الأزياء التقليدية، التراث الشعبي، المناسبات.

INTRODUCTION AND RESEARCH PROBLEM

To Muslims, Makkah is regarded as one of the most important cities. A Muslim has to perform Hajj at least once in a lifetime to complete one of the five pillars of Islam. Therefore, Muslims, from all over the world, have always found a reason to visit Makkah, making it one of the most diverse cities in the world with cultures brought from a lot of countries. This has produced a very unique and new culture. However, with the rapid growth and development in Saudi Arabia, this culture started to fade away. According to Zagr: “In order to preserve our traditional heritage; it should be presented by those whom they appreciate heritage, and who lived in both the past and present” (Zagr, 1979).

Culture is always precious to its people. Therefore, traditional costume always plays an important role in preserving the identity of any national culture. The Kingdom of Saudi Arabia is seriously striving to achieve this by establishing specialized institutes to teach everything related to cultural heritage and encourage both oral and tangible cultural arts. Not only that, but it also plans for establishing heritage museums (Kingdom's 2030 vision). Thus, new research on local and national culture has become a necessity. Accordingly, the researcher emphasizes the importance of our youth recognizing the authentic traditional heritage, since the children of the past are the youth of the future. The present also must be built on an authentic basis. Hence the importance of preserving the traditional costumes. It distinguishes us from other nations (Viļuma, 2013), (Tamay, & Hannah, 2017)

THE MAIN GOAL OF RESEARCH:

The main goal of this research is to enhance our cultural and national identity, by documenting traditional boy's clothes in Makkah as well as ceremonies attended in the 14th century.

SIGNIFICANCE OF STUDY:

In fulfillment of the Kingdom's 2030 vision of the importance in preserving our cultural heritage and our national identity and passing it on to future generations, the importance of research can be summarized in the following:

1. Traditional clothes reflect the identity for individuals and communities.
2. We need to consolidate the national identity of the Saudi society through traditional clothing.
3. We need to explore the possibility of simulating traditional clothes for use in performing arts.
4. This research could also be used in the education field, in both applied and theoretical sectors.

RESEARCH QUESTIONS:

1. Can we enhance national identity through traditional clothes?
2. What is the possibility of documenting traditional clothes and their complements for boys in Makkah Al-Mukarramah?
3. Is there any resemblance between boys and men's traditional clothes?
4. What are the social activities that children participate in?

RESEARCH TERMINOLOGY

Traditions:

Tradition includes the knowledge, customs and traditions that are transmitted through generations (PLP Disele, DJ Tyler, EJ Power, 2011). Also it's an inherited, or established, action, thought or behavior, also handing down beliefs, and customs, from one generation to another without written instruction (Webster. M, 1974).

Traditional costumes:

In this research it refers to boy's traditional clothes that have been preserved or

carried out in the same designs similar to our previous generation.

Traditional culture:

Community culture that consists of tangible culture (food, drink, clothing...), intellectual culture (art, language, science, religion...), and social culture (structure of society) (Musaideya, 2017).

LITERATURE REVIEW

Cultural heritage value

Cultural heritage is defined as knowledge, manners, arts, customs, traditions, beliefs and values that the ancestors left behind, reflecting their cognitive activity and their way of thinking. As such, it remains hereditary or connected generation after generation, and thus remains alive in the consciences and minds of every people or human group (Mustafa, 2014). It is considered as a part of human activity responsible for values, beliefs, traditions and ways of life, which constitute the heritage from ancient times to the present era (Feather, 2006). It was confirmed by Buckley, C, & McAssy, J. (2011) that clothes are a language that enables the wearer to communicate socially because it has an effective role in defining the identity of the wearer. While Botswana policy states the necessity of preserving and developing heritage in order to enhance the sense of national identity, pride and unity. as indicated by PLP Disele, DJ Tyler, EJ Power (2011) and Al-Bassam, L. S. (1992), the prevailing belief that “wearing fashion dress is one of the manifestations of civilization” has led to the abandonment of traditional clothing. Therefore, there is a strong need for documenting traditional clothing from various regions of Saudi Kingdom before losing it.

The importance of cultural events lies in strengthening identity and enabling people to express their point of view on cultural and social issues (Crespi-Vallbona. M, Richards. R, 2007). Clothing is essential for expressing hidden cultural value and social relations (PLP Disele, DJ Tyler, EJ Power, 2011).

Traditional studies

In a study by Al-Bassam (1992) entitled, “Traditional children's clothing in Najd”, the research goal was to document traditional clothes of children In Najd Region. The research registered various types of clothes for both genders which consist including head cover and out- wear. it concluded that most of the traditional clothing for children in Najd region has become extinct, except for few including thobe. According to this study, children in Najd wear shirts and pants in their childhood until they start school; they wear “megtah” thobe and cover their head with “taggeia” hat. At the age of fourteen they put on “ghutra”. Also, on festive occasions, boys dress like their parents.

In a paper by Feda (2007) entitled, “Traditional Clothes Of men in the Hijaz Region, Kingdom of Saudi Arabia, the research goal was to document traditional clothes of men In the Hijaz Region. The research documents various types of men's clothes, which consist of head cover, out-wear, underwear, and shoes. Researcher stated that most of the traditional clothes were abandoned. However “Jubba”, “Omama”, are still used by “holly mosques’ ambulatory”, and other clothes are worn in festival occasions.

A PhD thesis by Al- AGL (2011) entitled, "The Effectiveness of the Museum Bag in Enriching the Primary School Students' Knowledge of Traditional Costumes in Kingdom of Saudi Arabia", The research aimed to measure the effect of designing a museum bag on enhancing children’s knowledge about traditional costumes. The pretest resulted in the student’s inability to identify the traditional clothes that were shown to them. After implementing the program, results were positive for “T” test, which indicates the effectiveness of the bag in enriching the student’s knowledge.

A study by Al-Alajaji. T. (2012) entitled, “Children’s Traditional Costumes in Najd Bedouin Settlement Areas in the Kingdom of Saudi Arabia” aimed at documenting

children's traditional costumes in Najd Bedouin settlement areas. It concluded that traditional children's costumes in Najd Bedouin settlement areas are a miniature of adults' costumes, especially "Mirwaden" and "Maqtaa". The research recommended supporting traditional craftsmen, protecting and encouraging their creativity and utilizing it to develop society.

Those researches stated the importance of cultural heritage. The researcher will benefit from those researches in identifying the clothes that were worn in different regions and compare them with the results of this paper.

Western Children's costumes

Foreign sources are replete with costume illustrations for all ages. In Clipper's Illustrations Book, historical costumes through the ages are reviewed in detail, starting from the first century AD until the twentieth century, through 1,400 illustrations, starting from the nobility of the Romans to the Victorian era, and from the era of Queen Elizabeth to the era of Jazz in a sequential manner (Klepper, 1990).

The illustrations drawn in the book will be utilized in the present research in identifying what clothes looked alike in the era corresponding to the same time period of this research.

Similarity between kids and parent's costumes in different regions

Throughout the ages, children costumes were similar to adult's costumes (Shafii, 2003: 15). In Syria, children wore scaled-down versions of adult clothing (Hamamie, 1971: 99). In the Gulf, children wore similar clothes to their parents not only in pattern but also in embellishment (Al-Ezzi, 1985: 27). In the past, children of the Arabian Peninsula wore scaled-down versions of adult clothing (Ross, 1985: 59) & (Al-Bassam, 1992: 28, 22). During the Middle Ages, dress-up clothes for children were for occasions, entertainment or social gatherings and they were similar to adults' clothes, made of velvet, satin fabric embellished with metallic threads (Wilcox, 2004:184).

Traditional ceremonies in Makkah

"Surafa" ceremony

A "Surafa" ceremony is held when a child reads or memorize a part of the "Holy Qur'an". In this ceremony, the child holds the adorned board in which the last "Sora" they read is written. The child would be wearing clothes that are beautifully made. They would then walk down the lanes until they reach home, while intoning what they had learned. Later, a special kind of sweet named "Batasa" is served. However, if the child reads the whole "Holy Qur'an" a much larger ceremony is held for them (Rafi 1981:135). Another source has reported that "Surafa" ceremony is held when a child reaches "Sura Al - Dhuhaa" while "Eqlaba" is held when they finish the "Ammah-Chapter". (Bagfar, 1987: 67) and (Ashmoni, 2010: 140) both agreed that "Surafa" ceremony is held when they memorize a Chapter of the "Holy Qur'an", while the "Eqlaba" ceremony is held when they memorize the whole "Holy Qur'an".

"Surara" ceremony

"Surara" ceremony is held when a child performs "Hajj" for the first time. It is held at the 10th of the month of "Thu-l Hijjah" The family would gather in the middle of the tent while four of them hold the corners of a white linen sheet filled with nuts mixed with coins and placed over the sitting child. They would intone certain words before the items in the linen is distributed among the family. A fair share would also be given to the attending neighbors (Bagfar, 1987:67; Ashmoni, 2010:141).

"Eid" ceremony

Eid is considered one of the special events in which costly clothes are worn. It was important that children be as richly-dressed as their parents. Boys are dressed in "Thobe", "Jubba", "Shaia", "Omama", which were adorned with golden threads. Recently, boys have come to dress only "Thobe", coat, "Mishlah", "Ihram", and "Egaal gassab".

(Maghrabie, 1982: 55- 98). Some of "Eid" clothes were made of navy-blue velvet fabric, while others were made of silk. Both were embroidered with golden metallic threads. Some people were keen on preparing "Eid" clothing during August or July, (Rafi 1981:37).

Commentary on previous studies

The researcher was unable to find any references regarding traditional clothing for boys in Saudi Arabia, with the exception of a few books focused only on the traditional habits, ceremonies and memories from the past about clothes, without explaining how they look like, what they are made of, etc... e.g. (Baghaffar, 1987), (Maghrabie, 1982), (Rafi, 1981). These studies also lacked photos and illustrations, not only because of habits and traditions, but also due to the lack of photographers. Merza & Shawosh were able to confirm only two individuals who practiced the profession of photography (Merza & Shawosh, 2011:154). All these reasons led to the lack of images and photographs that illustrate traditional clothing.

RESEARCH APPROACH

This research will approach the problem through a qualitative historical documentary study methodology, to provide a framework based primarily on studying the folkloric costumes used in the past. It also involves finding the links between past and present traditional clothes and ceremonies. Qualitative curriculum is one of the most important approaches, as it provides an accurate description of the study situation and all its aspects. A descriptive approach was used to describe each piece of clothing in terms of shape, type of material, and suitability for wearing. This was documented with illustrations. As for the historical approach, it is a method that helps to identify and understand the social events that occurred in the past in terms of documenting the existing social events in a certain era and documenting the type of clothing that was worn in that era, as well as documenting the time of creation of some clothes, the time of their disappearance, or the continuation of some of them. Aljuhari (1988) emphasized the importance of the historical trend as an essential pillar of the study of folklore.

RESEARCH LIMITATIONS

Objective Limitations:

All traditional clothes for boys that the researcher was able to find within the temporal limits of the research.

Geographical Limitations:

The research covers the city of Makkah. The Holy capital in the Kingdom of Saudi Arabia since 1317 – 1425 AH/ 1900 – 2005 M.

RESEARCH SAMPLE

A purposive sample has been chosen to serve the purpose of the research. Samples were chosen based on age and whether they have first-hand knowledge about traditional clothes (112 participants). Another prime source was through studying traditional clothes that were found and captured photographically. A secondary source of information was from previous studies that covered a similar problem.

RESEARCH TOOLS

In qualitative inquiry the researcher is the instrument. The credibility of qualitative methods depends to a great extent on skill, competence, and accuracy of the person dealing with the fieldwork (Patton, 2002). Therefore, the researcher utilized a series of detailed personal interviews as a main method to collect requisite data. Participants were selected according to research requirements.

Questionnaires were developed, and their reliability were validated by faculty

members. The objective was to provide organized data, structure, consistency, and uniformity throughout interviews. It was used as a general guide for interviewing participants.

If interviewing was not possible, questionnaires have been distributed by adjutants. A sum of (80) questionnaires was filled by the researcher, (60) by an assistant and (28) were excluded for not fulfilling the required standard.

The researcher has also captured photos to document clothes. Finally, the researcher has used illustrative drawings to visualize how traditional costumes were sewn.

RESEARCH PROCEDURE

For this study, the researcher had the principal responsibility to record diligently all responses to the various interview questions. Questionnaires were sorted. Data, such as ceremonies and special events, were collected from the interviews and the questionnaires. When possible, costumes have been collected from the persons who were interviewed. Furthermore, photos were taken. The researcher documented these items by studying the collected clothes in terms of materials, techniques of sewing and embellishment.

RESULTS

Components of clothes from five to 12 years

At this age, the impact of parents and their habits are evident in children’s fashion. Children wore whatever their parents chose for them to wear, people who were able to travel brought along with them fashion from foreign countries (such as India and Syria...). Children's clothes were different depending on occasion (whether they were going to “Dokkan”, “Haram” or “Kottab...”). The following is a list of the components for male children's costumes.

Male clothing

Males out-wear consisted of multiple types of items worn on top of each other. It varied depending on the desire or occasion.

1. Head cover: “Omaamah”, “Kofeia”, “Ehram”, “Egaal”, and “Tarbush”.
2. Out-wear clothing: “Thobe”, “Shaia”, “Jubba”, “Cote”, “Dagla”, “Sedeiry”, “Mishlah”,
Shirt and pants: “Kanteel” costume.
3. Under-wear clothing: “Kamiece”, and “Syrwaal”.
4. Clothes’ complement.

Head covers

“Kufiyah”:

“Kufiyah” is a skullcap made of cotton and embroidered with white silk. it is available with different ornament as well, if gold and silver metallic threads are used in decorating, the name changes to “mogassab” accordingly Figure (1).



Figures (1) shows different kinds of Kufivah (DARAT SAFEYA

“Mogass Kufiyah”:

It is a cylindrical shaped hat made from straws and covered with small pieces of “Garamsud” batched together and lined with satin fabric. Then a few meters of white Muslin is wrapped around it to form “Alfee Omama”. “Mogass Kufiyah” was imported from Pakistan. Figure (2, 3).

“Alfee Omama”:

It is a kind of turban made up from a few meters of white Muslin “Yashmac”. As for length, it ranges from two to three meters, used by wrapping it around the “Mogass



Figure (2, 3) 1350AH show “Mogass Kufiyah”& “Alfee Omama”

Kufiyah”. Figure (2)

“Tarbush”:

It is a hat made of black velvet and lined with satin fabric. Tarbush is only used for attending certain schools. Figure (4)



Figure (4) 1337AH.
“Tarbush”

“Ihram”:

Ihram is a large square of cloth made of Silk or Kashmir wool, usually embroidered with floral motifs, made in different colors, and covers a large part of the forehead. When wearing Ihram, its fold diagonally to form a triangle, which is worn on top of “Kufiyah”, Figure (5).



Figure (5) 1340 AH “Ihram”:

“Egaal”:

“Egaal” is a double pentagon coil made of black wool. Each coil ends with a knot called “Gassab” figure (6). Sometimes it’s made only of black wool. The “Egaal” serves to hold the “Ihram” in place.



Figure (6) 1933 “Egaal”

Out-door clothes

“Thobe”:

“Thobe” is made of white cotton fabric named “Crepe-Dechen” or “Faker Al-mawjood”. It consists of a rectangular piece, which mediates the dressess front and back and extends without stitching on the shoulders. The neckline cut is generally banded with a collar and it extends until the middle of the chest forming a place for the buttons. As for sleeves, it extends to form a long sleeve that ends with cufflinks (known as Kabak). A rectangular under-arm gusset is attached to the side panels to give sufficient fullness for movement, as they spread to the hemline. These side gores have an inside pocket with a vertical slit opening at each side. An internal pocket is attached inside the pocket. Figure (7)

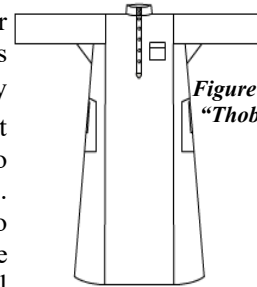


Figure (7)
“Thobe”

“Shaia”:

“Shaia” is worn over the “Thobe” and under the “Jubba”. It was worn only during ceremonies and special occasions. It was made of Indian silk fabric or “Striped-Halabi” or plain fabric. It was made from light colors, plain or patterned fabric. It is a cross-over garment, which is fastened with twin ties just below the waistline – with one tie is inside and the other is outside, forming the necklines. The two sides are slit deeply to the hem. “Shaia” has a rectangular or bell-shaped sleeve. Figure (8^a, 8^b)



Figure (8^a, 8^b) 2005 “Shaia”

“Jubba”:

“Jubba” is worn on top of the “Shaia” only in ceremonies and special occasions. It is made of Indian silk and has light colors such as sky blue, Pale yellow, and beach color. “Jubba” has a front-opening that reaches the ankle. It is a shirt-like, long-rectangular or bell-shaped sleeves garment. The neckline is rounded, with banded collar, and without any fastening. The two sides are slit deeply to the hem. Figure (9^a, 9^b)

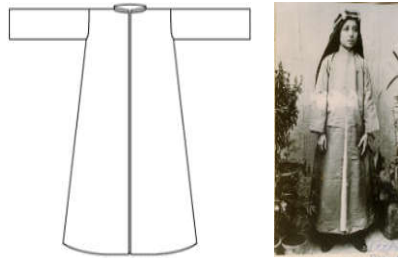


Figure (9a, 9b) photo was taken 1917. “Jubba is worn over “Thobe”. “Kufiyah”, “Ehram”, and “Egaal” on top of head.

“Cote”:

The word “Cote” is a loan word from English. The coat resembles a Western jacket. It was worn in school only .

“Dagla”:

The “Dagla” refers to a garment imported from India. It is made of wool and used only in winter. It is similar to the jacket but longer as it reaches the middle of the leg or the ankle. It has a front-opening and can be fastened with buttons. Figure (10, 11)



Figure (10) 1933 “Dagla” is worn on top of “Shaia” while “Thobe” is underneath.



Figure (11) 1920 “Daglah”, and “Alfee Omama”. Photo was taken.

The vest “Sedeiry”:

“Sedeiry” is worn on top of “Thobe”. It is made of satin fabric in many different colors. The front consists of two separate parts closed with shell buttons. The neckline ends with collar. An external pocket is placed at the left side of the “Sedeiry”. Figure (12)

Figure (12) photo was taken (1915). “Sedeiry” is worn over the “Thobe”, and “Kufiyah”, “Ehram”, and “Egaal” on top of head.



“Mishlah”:

“Mishlah” is a cloak that is put on the shoulders. It is embroidered with gold and silver threads. It also has gold trimming along the shoulder line and around the hand openings. The neckline ends in two small, decorative, tasseled tie-cords. It is made from the wool of goats and camels and its colors vary from brown, beige, cream to black. Figure (13^a, 13^b).

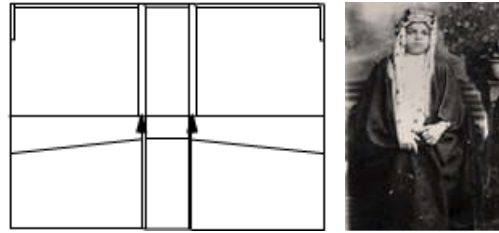


Figure (13a, 13b).photo was taken (1933 AH).“Mishlah” worn over “Thobe”. “Kufiyah”, “Ehram”, and “Egal”on top of head.

Other costume

Some parents may ask traders who traveled to countries such as India, Lebanon, and Egypt to get them specific clothes for their children. The following is a list of these clothes:

The “Kanteel” costume

The suit and coat were worn only in ceremonies and special occasions and were imported from India. They were made from velvet which is embellished not only with metallic threads (known as “Kanteel and Tally”), but also with golden sequences. The suit was adorned with floral motifs and lined with muslin. These two costumes were specially made for boys. Figure (15, 16, 17)



Figure (15) photo was taken 1937



Figure (16, 17) The “Kanteel” costume were bought around 1928 owned by Mansoojat

Shirt and pants:

Shirts and pants were worn when children attend school “Kotab ”. They were widely available in that period of time. Figure (18).

Figure (18)
1337AH.
School
Costume



Underwear garment:

“Kamiece”:

Known as “Fanela” nowadays, Kamiece was one of the underwear garments that looked like a typical “Thobe”; however, its length only reached the hip. While sleeves were usually short. It is mainly sewn. Figure (19^a, 19^b) “Kamiece”.

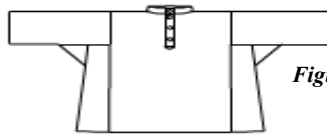


Figure (19a, 19b) “Kamiece”

“Syrwaal”:

It is a piece of cloths which covers the lower part of the body. It is sewn from white cotton fabric called “Baftah” or “Poplin”. It consists of two basic parts which are “the

leg” and the “Korsi”. The leg starts with a wide-open waist that gets gradually tighter from the middle of the thigh until the ankle. As for the “Korsi”, it is a diamond shaped gusset that is stitched to the inside leg to make movement easier. Sirwaal ankle bands were usually embroidered for males. The waistline is drawn in by an attached sash known as “dikka” made from Muslin. Figure (20)

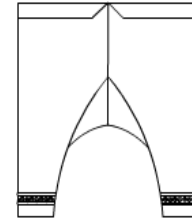


Figure (20) “Sirwaal”.

Occasional costume

Events that boys are engaged in are listed below:

Family visiting clothes

Boys accompanied their fathers to visit relatives or go to mosques or shops. They dressed in “Thobe” and covered their heads with “Kofeia”.

“Kotab” clothes

When children went to “kotab”, boys wore shirts, pants and “cotes”.

Hajj clothes

It consists of two towels, and their dimension varies depending on the appropriate size, which is sufficient enough to wrap them around both lower, and upper parts of the body, in a unique way. Figure (21).



Figure (21)
photo was
taken (1970)

CLOTHES WORN IN TRADITIONAL CEREMONIES IN MAKKAH

“EID” CEREMONY’S CLOTHES

People used to buy or sew Eid’s fancy clothes during the months of Shaba’an and Ramadan. Usually parents decide to dress their children with one or more of the following options:

1. “Thobe”, “Jubba”, “Kufiyah”, “Ehram”, and “Egaal”. Figure (9^b)
2. “Thobe”, “Daglah”, and “Alfee Omama”. Figure (11)
3. “Thobe”, “Sedeiry”, “Ehram”, and “Egaal”. Figure (12)
4. “Thobe”, “Mishlah”, “Kufiyah”, “Ehram”, and “Egaal”. Figure (13^b)
5. “Kanteel” costume. Figure (15, 16, 17)

“SURAFSA” CEREMONY’S CLOTHES

“Surafa” ceremony is held to encourage children at the age between five and ten to read or memorize either a part or the whole “Holy Qur’an”. The Surafa” ceremony is held depending on the tradition of each family. Some families celebrate when the child memorizes all Soras until “Sora al Duha”, some celebrate when the child memorizes all Soras until the “Ammah-Chapter”, and others celebrate it when the child has finished reading the whole “Holy Qur’an”, in which case the ceremony will be named “Eglaba”.

The celebration starts from the “Kuttab” and ends at the home of the child. The child starts to read what he or she memorized in front of his friends, then they start walking towards the child’s home. The child holds the embellished board in which the last sora he reads is written, on top of his head. When they arrive home; the child once again reads what he or she memorized in front of their family. Everybody then has lunch. Sweet “Batasa” is served for attendees. On this occasion boys wear “Thobe”, “Jubba”, and “Alfee-Omama”. Figure (11).

“SURARA” CEREMONY’S CLOTHES

To perform Hajj, children accompany their parents while wearing Hajj costumes. If it happened to be the child’s first Hajj, a special ceremony called “Surara” is held for them. The ceremony involves sitting the child in a linen sheet. Another white sheet (1×1m) filled with coins and nuts (almonds, hazelnuts, Homs) is then held from each corner, by four people, over the child’s head. The sheet is then shaken up and the contents are

distributed around the child. This ceremony is held for boys from the age of two to the age of seven. Note that there is no special costume for the occasion.

COMPLEMENT ACCOMPANYING CHILDREN'S CLOTHES STRAP CHILDREN'S PANT

Straps are made of leather. They are imported items, sold in shops. They are used when pants waist is wide. The single part is attached from the back, and the double part is fastened to front Figure (22).

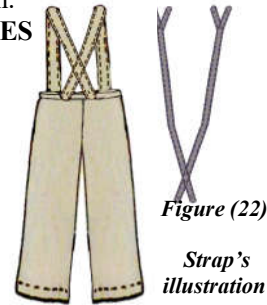


Figure (22)

Strap's
illustration

HOSIERY

The socks were available in shops when the research was conducted. Some were Knee-length while others are calf-length. They were available in different sizes and colors Figure (23).



Figure (23) socks

SHOES

In the past, footwear was called “Kondara” that have a slender shape, lace-up shoes, with a very low heel and a round front. They were made by some community members. Later, shoes and sandals were imported, but of few quantities Figure (24).



Figure (24) different shoes 1965 - 1937

DISCUSSION

Discussing changes in clothing

By comparing photos and information received through interviews; also matching children's photos with previous research (Feda, 2007), the researcher was able to note the following:

Information found by the researcher's personal interviews corresponds with information from previous studies. With slight differences observed as noted below:

1. Most outerwear is worn by boys and men alike. With the exception of "kottab" clothing (A shirt is worn with knee-length pants), and “Kanteel” costume which were exclusive only to boys.
2. Majority of head covers were used for both men and boys, such as “Kofeia”, “Ehram”, “Egaal”. Also “Mogass Kufiyah” and “Alfee Omama”: As for the “Tarbush”, its use was restricted to children, under the influence of the Turks who ruled Hijaz and settled in Mecca in an earlier stage.
3. Thobe's braid closures in 1912, were replaced with buttons made of shells and later by metal buttons. It is noted that this tradition has been brought back in 2008 when braid buttons started to be used again.
4. Clothes since 1915 were mostly sewn by women (Al-Nuaimi. B, 2015, Al-Ruwaished. S, 2017, Feda.L, 1993). Later, however, a gradual change took place when clothes were imported to be sold in shops. In 1921 read-y-made under-wear replaced “Kames”. In 1941 straps and elasticized band came to be used instead of “dekka”.
5. Using “Shaia”, “jubba”, and “Alfee Omama” came to an end as people started to reject multi-layer clothing. Therefore, these clothes became exclusive to special events, such as weddings. Nowadays, some young boys in the wedding party walk down the aisle with a Quran in his hand, while wearing “Omama”, “Thobe”, and “jubba”, or other

traditional options as desired.

6. Results were analyzed, and the study came to the conclusion that boys wore scale-down versions of what adults used to wear.

Discussing changes in ceremonies

Hajj ceremonies

In Hajj, boys always wore similar versions of adult clothes, because Hajj is a religious ceremony; no matter whether in the past or nowadays, it will still be the same.

“Eid” ceremonies

Feasts “Eid” are an extension of religious practices. Islam urged us to be groomed and wear new clothes. Thus, parents are interested in elegant appearance for their children; so, clothes are chosen according to desire. They may match or differ from those of the father, depending on the options available to the boy. These practices are still carried in the same way until now.

“Surafa” ceremonies

The researcher noticed that the name given to the occasion is different from one family to another because there is no minimum amount for reading or memorizing “Qur’an”, due to age and individual differences. Accordingly, each family gives a different name to the ceremony, these names range between (“Surafa”, “Eglaba”). However, “Surafa” ceremony came to an end, as well as the clothes worn at that ceremony. Moreover, the emergence of Quran’s schools was accompanied by an official celebration at the end of the year for students who finished memorizing the entire Quran. In the presence of their parents, boys wore Thobe, Ehram “ghutra”, and sometimes Egaal.

“Surara” ceremonies

This ceremony is held for those who perform Hajj for the first time, and up to the age of seven. Many families nowadays still celebrate their sons who perform Hajj for the first time, in the presence of family members, for the sake of bringing back memories from the past.

CONCLUSIONS

By closely observing the preserved clothes, it was clear that the sewed costumes were heavily influenced by the Indian and Turkish immigrants living in Makkah. It was also obvious that the aspects of civilization have influenced not only the way life looks but also the traditional clothes resulting in a great deal of change.

Thobe is the only traditional dress that has been preserved to the present day in most regions of the Kingdom of Saudi Arabia.

Head covers used throughout the kingdom were similar, despite minor differences in names or fabric they were made of, for example: the “Kufiyah and “Ehram“.

Children in Makkah wear shirts and pant at school till the age of fourteen, while children in Najd wear them till the age of six.

The influence of Turkish community on head covers for children such as Tarbush.

The influence of the Indian community is apparent in importing cantillas as Eid wear.

The “Dagla” was worn due to the influence of the Indian colony and was used for children accompanying the bride's wedding.

The researcher noticed that the shoes used during the research time for boys are not only similar to their parents' shoes, but also similar to the shoes made in European countries.

Finally, some of the ceremony costumes and clothes are still made in the same old way but they are being used on new occasions. These changes happened gradually during the past hundred years; this corresponds to the study of Koç, A. (2012). As KUTAHYA'S traditional clothing culture changed in order to adapt to new conditions or changing perceptions of existing conditions.

Recommendation

The researcher emphasizes the importance of studying folklore, not only for scientific purposes; but to preserve our society's culture from wild revolution which might affect our identity. However, it is still important to reflect the aesthetics of our heritage wisely in our contemporary life.

1. A serious effort should take place to preserve traditional heritage by including traditional celebrations in JANADRIYAH festival, to raise awareness of our cultural heritage and root it in our children's memory. This was also recommended by (Kļaviņš. T, 2013)
2. Simulating traditional costumes and using them to participate in international cultural festivals.
3. The researcher also stresses the importance of creating a database that includes everything related to our cultural heritage, whether it is tangible, artistic, or verbal, to insure presenting and preserving our national identity.
4. Storing traditional costumes as much as possible in the National Museum under specialized supervision.

ملحق:

استبانة بحث بعنوان: الملابس التقليدية للأولاد في مكة المكرمة
أهالي مكة الكرام:

تهدف هذه الاستبانة إلى التعرف على القطع الملبسية التقليدية المختلفة للأولاد في مكة المكرمة، أيضاً التعرف على العادات والتقاليد المصاحبة لها. لذا ترحو الباحثة تقديم العون بالإجابة على الأسئلة مع تحري الدقة في تقديم المعلومات للمساهمة في توثيق جزء من تراثنا التليد. وتفضلوا خالص الشكر..

العمر: < 30 إلى 50 < 50 إلى 70 < 70 و أعلى

الاسم أو اسم العائلة: تبعاً للرجية:

رقم الهاتف أو الجوال تبعاً للرجية:

محاو استبانة المقابلة الشخصية:
أولاً: مكونات الملابس التقليدية للأطفال الذكور:

أغطية رأس		ملابس خارجية				ملابس داخلية				
أخرى	كوفية	أخرى	بنطلون طويل	قميص خارجي	ثوب	أخرى	قميص داخلي	سروال	نوع الملابس	
									حددي النوع	
									عمر الطفل	
									المسمى التقليدي	
									العدد المستخدم	
									جاهز	
									مفصل	
									نوع القماش	
									لون القماش	
									المقاس	
									داخل المنزل	مناسبة الارتداء
									خارج المنزل	
									الموضع	التزيين
									الخامة	
									رسم القطعة	

فدا

ثانياً: كيفية تنفيذ القميص والثوب:

الثوب	القميص	كيفية التنفيذ
		طول الكم
		قصير
		طويل
		بدون
		شكل الكم
		سادة
		بزم
		باسورة
		بدون إسورة
		حردة الرقبة
		دائرية
		مربعة
		أخرى
		مكان الفتحة
		من الأمام
		من الخلف
		شكل الفتحة
		صغيرة
		كاملة بمرد
		بمرد كروازيه
الثوب	القميص	كيفية التنفيذ
		الإغلاق
		بأزرار
		طقطق
		بشريط واحد
		شريطين
		أخرى
		يوجد خياطة بالكثف
		نعم / لا
		يوجد سفرة
		نعم / لا
		طول القميص
		بداية الفخذ
		أخرى يحدد
		إنهاء الطرف السفلي
		لقطة يدوية
		خياطة بالمكثنة
		أخرى
		الجيوب / يوجد
		نعم / لا
		عدها
		أعلى منطقة البدن
		في الجنب
		معلومات إضافية
		إنهاء الفتحات
		البنيه
		السجاف
		أخرى
		يزين القميص /الثوب
		بالتطريز
		غير ذلك
		غير ذلك
		التزيين
		الموضع
		النوع
		الشكل
		خامات الزخرفة
		كثثيل ,تلي
		قصب
		معلومات إضافية..

ثالثاً: مكملات الزي:

الجورب: جوارب الأولاد/ ما شكلها؟ ما المسمى التقليدي؟ تشتري تخاط غير ذلك
الأحذية: أحذية الأولاد/ ما شكلها؟ ما المسمى التقليدي؟ تشتري تفصل غير ذلك
حددي العمر...

هل لديك أية صور لملابس الأطفال نكورا أو إناثا؟.....

رابعاً: المناسبات المتعلقة بالأطفال والعادات والتقاليد المصاحبة لها:

ما المناسبات المتعلقة بالأطفال: عيد الأضحى عيد الفطر حفظ جزء من القرآن التمكن من قراءة القرآن
 الحج لأول مرة الزيارة لأول مرة أخرى تذكر

ما المسمى التقليدي لتلك المناسبات.....

هل هناك مناسبات خاصة بالذكر فقط؟ وضح ذلك... -

العادات والتقاليد المتبعة في الاحتفال بالأعياد

هل يحتفل ب:

عيد الأضحى عيد رمضان كليهما.

يطلق على العيد لفظ "المشهد" نعم لا لفظ آخر يذكر.....

إذا كان الاحتفال فقط بعيد رمضان؛ وضح السبب. -

أعطية الرأس للذكور/ ترتدى القطع الملبسية التالية:

الكوفية العمامة الإحرام العقال الجبة الشاية الثوب السروال أخرى تذكر.....

صفي كل من القطع السابقة بالتفصيل من حيث:

الشكل/ من أي الأقمشة يصنع/ ما لونه/ ما مقاسه/ كيف يخاط/ كيف يتم ارتدائه/ هل تختلف باختلاف المناسبة" من حيث نوع القماش واللون والزخرفة"؟

العادات والتقاليد المتبعة في الاحتفال بمناسبة "الصرافة" و"الإقلاية"

ما الذي تعرفه عن هذا الحفل؟ ما سبب التسمية؟ وما سبب إقامة الحفل؟

التمكن من قراءة جزء "عم" كل من الفاتحة و الضحى فقط غير ذلك
 التمكن من حفظ جزء "عم" كل من الفاتحة و الضحى فقط غير ذلك
 التمكن من قراءة القرآن كاملاً التمكن من حفظ القرآن كاملاً غير ذلك

- أين يقام الحفل؟ متى يقام الحفل؟ في يوم معين؟ في ساعة محددة؟ ما العادات والتقاليد المتبعة في الاحتفال؟

المناسبة خاصة: الأولاد غير ذلك؟

هل ترتدي نفس الملابس كما في العيد بالنسبة للبنين؟ نعم لا

إذا كان هناك اختلاف وضحيه.....

العادات والتقاليد المتبعة في الاحتفال بالحج لأول مرة وزيارة المدينة المنورة لأول مرة

هل هناك احتفال بمناسبة؟ الحج لأول مرة زيارة المدينة المنورة لأول مرة

هل ترتدي نفس الملابس كما في العيد؟ نعم لا

إذا كان هناك اختلاف وضحيه.....

ما الذي تعرفه عن الحفل المقام للطفل بعد الحج؟ ما المسمى التقليدي؟

- أين يقام الحفل؟ متى يقام الحفل؟ في يوم معين؟ في ساعة محددة؟ ما العادات والتقاليد المتبعة في الاحتفال؟

.....

إذا وجد اختلاف بين الحفل المقام للطفل بعد الحج وبين زيارة المدينة المنورة؛ وضح ذلك بالتفصيل. -

المرحلة الانتقالية من ملابس الأطفال إلى ملابس الكبار

يبدأ الفتيان بارتداء ملابس مماثلة للرجال

9 سنوات 11 سنة أكثر أو أقل من ذلك يحدد..

الملابس الجاهزة

في أي سنة بدأ استيراد الملابس الجاهزة؟ 1346هـ عام آخر يحدد.....

في حال توفر الملابس الجاهزة.. من أين يتم شراؤها؟.....

ما مكونات الملابس الجاهزة للذكور.-

ملاحظات أخرى...

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