



# INTERNATIONAL JOURNAL OF ACADEMIC RESEARCH IN BUSINESS & SOCIAL SCIENCES



## Exploring The True Islamic Brand Attire with Special Reference to The Characteristics of Libas Al-Taqwa

Muhammad Saiful Islam Ismail, Noor Syahidah Mohamad Akhir, Siti Aisyah Yusof, Mohd Adib Shujaa' Ahmad, Nor Hanim Elias, Syaimak Ismail, Aemy Aziz, Tengku Wasimah Raja Harun

To Link this Article: <http://dx.doi.org/10.6007/IJARBSS/v13-i5/16904>

DOI:10.6007/IJARBSS/v13-i5/16904

**Received:** 10 March 2023, **Revised:** 12 April 2023, **Accepted:** 29 April 2023

**Published Online:** 15 May 2023

**In-Text Citation:** (Ismail et al., 2023)

**To Cite this Article:** Ismail, M. S. I., Akhir, N. S. M., Yusof, S. A., Ahmad, M. A. S., Elias, N. H., Ismail, S., Aziz, A., & Harun, T. W. R. (2023). Exploring The True Islamic Brand Attire with Special Reference to The Characteristics of Libas Al-Taqwa. *International Journal of Academic Research in Business and Social Sciences*, 13(5), 1553 – 1564.

**Copyright:** © 2023 The Author(s)

Published by Human Resource Management Academic Research Society ([www.hrmars.com](http://www.hrmars.com))

This article is published under the Creative Commons Attribution (CC BY 4.0) license. Anyone may reproduce, distribute, translate and create derivative works of this article (for both commercial and non-commercial purposes), subject to full attribution to the original publication and authors. The full terms of this license may be seen at: <http://creativecommons.org/licenses/by/4.0/legalcode>

**Vol. 13, No. 5, 2023, Pg. 1553 – 1564**

<http://hrmars.com/index.php/pages/detail/IJARBSS>

**JOURNAL HOMEPAGE**

Full Terms & Conditions of access and use can be found at  
<http://hrmars.com/index.php/pages/detail/publication-ethics>



# INTERNATIONAL JOURNAL OF ACADEMIC RESEARCH IN BUSINESS & SOCIAL SCIENCES



[www.hrmars.com](http://www.hrmars.com)

ISSN: 2222-6990

## Exploring The True Islamic Brand Attire with Special Reference to The Characteristics of Libas Al-Taqwa

Muhammad Saiful Islam Ismail<sup>1</sup>, Noor Syahidah Mohamad Akhir<sup>2</sup>, Siti Aisyah Yusof<sup>3</sup>, Mohd Adib Shujaa' Ahmad<sup>4</sup>, Nor Hanim Elias<sup>5</sup>, Syaimak Ismail<sup>6</sup>, Aemy Aziz<sup>7</sup>, Tengku Wasimah Raja Harun<sup>8</sup>

<sup>1</sup>Senior Lecturer, Academy of Contemporary Islamic Studies, Universiti Teknologi Mara (UiTM), Sungai Petani, Kedah, Malaysia, <sup>2</sup>Senior Lecturer, Academy of Contemporary Islamic Studies, Universiti Teknologi Mara (UiTM), Sungai Petani, Kedah, Malaysia, <sup>3</sup>Senior Lecturer, Academy of Contemporary Islamic Studies, Universiti Teknologi Mara (UiTM), Sungai Petani, Kedah, Malaysia, <sup>4</sup>Lecturer, Academy of Contemporary Islamic Studies, Universiti Teknologi Mara (UiTM), Sungai Petani, Kedah, Malaysia, <sup>5</sup>Lecturer, Academy of Contemporary Islamic Studies, Universiti Teknologi Mara (UiTM), Sungai Petani, Kedah, Malaysia, <sup>6</sup>Senior Lecturer, Academy of Contemporary Islamic Studies, Universiti Teknologi Mara (UiTM), Arau, Perlis, Malaysia, <sup>7</sup>Lecturer, Academy of Contemporary Islamic Studies, Universiti Teknologi Mara (UiTM), Segamat, Johor, Malaysia, <sup>8</sup>Phd candidate, Kulliyah Economy, Management and Science, Islamic International University Malaysia (IIUM), Kuala Lumpur, Malaysia

### Abstract

Muslim consumers' spending on attire and footwear has increased and is expected to reach USD402 billion by 2024. Driven by the tremendous interest in modest clothing, Islamic fashion shows are booming all over the globe. In Southeast Asia, the Malaysia Islamic Fashion Festival is held on a national scale every year. However, the current phenomenon of Muslimah fashion is based on *tabbaruj* and neglecting the Islamic ethical value. Hence, this article aimed to explore characteristics of *libas al taqwa* that comply with true Islamic brand attire practices. A qualitative approach was employed to gather information for the study through textual analysis from Tafseer Quran, and Hadis as references. The results demonstrate that the the finding of *libas al-taqwa* can be categorized into the characteristics of *libas al-taqwa* that align with Islamic teaching. This research complements the conceptual contribution by adding a new knowledge in understanding the characteristics of *libas al-taqwa* as a true Islamic brand attire. Therefore, this contribution will bring benefit for academic literature, create awareness among Muslim brand attire firms, consumers, as well as to the authority in creating the guideline for the firms.

**Keywords:** True Islamic Brand Attire, Libas Al-Taqwa, The Characteristics

## Introduction

The focus on the Muslim market started in the late 2000s because of the growing size of the Muslims' purchasing power and the awareness of Muslims to buy products that are *sharia* compliance (Kearney, 2007; Ogilvy & Mather, 2010). According to the Global Islamic Economy 2019/2020, the Dinar Standard estimates of the global Muslim population expenditure on Islamic economy suggested that 1.8 billion Muslim spending on food and beverages (F&B), modest fashion, media recreation, and Muslim-friendly travel to reach \$2.2 trillion in 2024. This spending is expected to grow to 5.2% of the global expenditure (Reuters, 2020).

The brands are not only limited to the food industry, but also finance, banking, insurance, real estate, attire, pharmaceuticals, cosmetic and logistic. In fashion industry, Muslim consumers' spending on attire and footwear has increased and is expected to reach USD402 billion by 2024. Driven by the tremendous interest in modest clothing, Islamic fashion shows are booming all over the globe. In Southeast Asia, the Malaysia Islamic Fashion Festival is held on a national scale every year (Thomson Reuters, 2020). In fact, with a USD200+ billion consumer market, it is not surprising that the main focus of today's global fashion brand is based on modest clothing. There is an opportunity for developing brands with Islam-inspired modesty and a global appeal. However, several issues have raised where the firms produced Muslim attire which is not comply with Islamic dress code. The attire is focusing on following the current trend and westernize Muslim attire. Hence, the understanding of firms in Islamic brand product is based on conventional pivot, which highly focusing of profit, not educating the consumers the Islamic value, and exploitation of religion that claimed as true Islamic brand attire. Therefore, this article will explain in depth issues regarding with Islamic brand attire industry in Malaysia as follows.

## Issues of Islamic Brand Attire Industry in Malaysia

Malaysia has become the role model to other countries in representing a Muslim attire identity based on the Islamic conjunction (Thomson, 2020). The development of Islamic brand attire in Malaysia is drastically increased and has caught consumers' attention via events such as the BAKASA BAKAT Islamic Fashion Festival 2023 and the Festival Ramadan Putrajaya 2023. These events have promoted about hundred Islamic brand attires and fashion shows. However, there is a limitation in the current Muslim fashion which is not consistent with the Islamic guideline and morality. According to Lee (1985), the use of modern clothing by men and women shows that the transmission of culture from outside is widespread in the society so that a large part of them ignores the Islamic ethical clothing specified in the local culture and Islamic teaching. As indicated in Picture 1;



Picture 1: Dress code of fashion that against Islamic ethical clothing

In fact, Nordin et al (2016) noticed that the current phenomenon of Muslimah fashion is based on *tabbaruj*. *Tabbaruj* means actions that expose body parts, beauties, and ornaments in an

excessive manner to the public which is against the Islamic conjunction. This phenomenon also indicates that firms take this advantage to promote their product attire to fulfil consumer satisfaction by disregarding the Islamic values (Alauji, 2016; Kazim, 2016; Omar, 2009; Rosli & Zamlus, 2016). There are suggestions by The Mufti Pulau Pinang, Dato' Dr Wan Salim Wan Mohd Noor, has indeed reminded designers to produce attire with sharia features (Rosli & Zamlus, 2016). Following by Malaysian laureate, Siti Zainon Ismail also expressed the simplicity is a key principle in Muslim fashion nowadays (Selan, 2021). Due to this statement, this article aims to;

- Explore the characteristics of *libas al taqwa* that comply with true Islamic brand attire practices.

This article explained as accordance in order to answer the objective of study through; methodology approach, the characteristics of *libas al-taqwa* that clarified a study in relation with Islamic brand attire, summary and the contribution of study.

### Research Methodology

This article applied the qualitative method in the form of understand the nature of the study inductively and deductively as employed by (Ritchie et al., 2003). The main source for this research is using textual analysis based on;

- The verses from Quran are from Holy Quran KSU (King Saudi University) ([www.http://quran.ksu.edu.sa](http://quran.ksu.edu.sa)). The translation from Arabic to English verse from Sahih International translation.
- All the tafseer on Quran versus in this research derive from books of turath (old Islamic books) such as all tafseer (interpretations) kitab Tafseer Ibn Kathir, Tafseer Jarir at-Tobari, Tafseer and Tafseer al-Qurtubi.
- For hadith sources, Syarah Sahih al-Bukhari, and Muslim (Imam An-Nawawi), Syarah Bulugh al-Maram, Sunan Abu Daud, an-Nasai,' and Musnad ibn Hanbal, were referred.
- Additional sources such as article online journals sources, books, and newspaper in order to understand Islamic brand attire issues.

### Definition of *Libas al-Taqwa* in Islamic Brand Attire

This section elaborate the finding of *libas al-taqwa* through the definition and its characteristics as accordance to Quran and Hadith. This analysis is complied with ethical value of Islamic brand attire. As indicated, *Libas al-taqwa* is conceptually derived from the Quran (Al-A'raf: 26). The Quran offers several definitions: clothes to cover *awrah* (private part), clothes of *riyash* (adornment), and *libas al-taqwa* (dress of piety). This article focused on *libas al-taqwa* since it is the best attire to attain the blessing of Allah.

*O Children of Adam! Indeed, We have sent down to you a garment which covers your shame and provides protection and adornment. But the finest of all is the garment of piety. That is one of the signs of Allah so that they may take heed.*

(Al-A'raaf: 26)

Ibn Kathir (2003) and at-Tobari (1997) wrote about the dispute among *al-mufasirun* on the meaning of *libas al-taqwa* as mentioned in Table 1

- Said Zayd ibn Ali, al-Saddi, Qatadah, and ibn Jarir defined *libas al-taqwa* as faith.
- Awfi and ibn Abbas described *libas al-taqwa* as *amal as-soleh* (good deeds).
- Erwa ibn al-Zubayr defined it as fear of God.
- Ibn Zaid defined *libas al-taqwa* as covering the *awrah*.



e. Ma'bad al-Juhaini defined *libas al-taqwa* as shame.

The article concludes that the definitions of *libas al-taqwa* proposed by the above Islamic scholars are similar to one another in that the definitions talk about faith, *amal as-soleh* (good deeds), fear of Allah, covering the private parts (*awrah*), and shame. Indeed, Abu Jaafar concluded that all of the definitions could be summarized as the true manifestation of faith and piety to the Creator with the intention of leaving what is prohibited by God and carrying out what is ordered (At-Tobari, 1997).

Hence, the present study defines *libas al-taqwa* as a manifestation of true faith (*iman*) in fear of Allah, resulting in the covering of his private parts (*awrah*) and avoiding shame, an act of a good deed (*amal as-soleh*).

Table 1

*Definition and characteristics of libas al-taqwa*

<b>Definition of libas al-taqwa</b>	<b>Characteristics of libas al-taqwa</b>
a. Faith b. Amal as-soleh (good deeds) c. Fear of Allah d. Cover the private parts ( <i>awrah</i> ) e. Shame	a. Dress brings devotion to Allah SWT b. Dress covers the <i>awrah</i> . c. Should differentiate the attire of men from women. d. The cloth from permissible sources e. Dress of modesty f. Should not resemble the clothes of the infidels ( <i>kuffar</i> )

### **The Characteristics of Libas al-Taqwa as a True Islamic Brand Attire**

The article outlined several characteristics of *libas al-taqwa* as proposed by Islamic scholars as indicated in Table 1. All these characteristics are derived from the Islamic books that describe the dressing etiquette based on Quran and *Sunnah*. To facilitate the understanding of *libas al-taqwa*, the present research identifies six characteristics namely (a) devotion to Allah SWT, (b) covering of the *awrah*, (c) does not resemble the attire of men or women, (d) cloth from permissible sources, (e) dress of modesty, and (f) dissemble the *kuffar*.

#### **a) Devotion to Allah SWT**

Firstly, the attire is worn as a form of devotion to Allah SWT and piety. Piety to Allah means obeying His order and leaving the prohibited (Ibn Kathir, 2003).

*O you who have believed, obey Allah, and obey the Messenger and do not invalidate your deeds.*

(Muhammad: 33)

Moreover, the dress of piety means that the attire increases faith and piety, hence dressing out of humility to Allah SWT. As promised, Allah SWT will give the believer the dress of faith as a reward on the day of judgement. As indicated;

*Sahl bin Mu'adh bin Anas al-Juhani narrated from his father, that the Messenger of Allah (SAW) said: "Whoever leaves (valuable) dress out of humility to Allah while he can (afford it), Allah will call him before the heads of creation on the Day of Judgement so that he can choose whichever Hulal of faith he wishes to wear.*

(Hadith, Tirmidhi, 2481; Hasan)

**b) Dress covering the *awrah***

Dress is worn to conceal nudity. The Quran (Al-A'raf: 26) says;

*O children of Adam, We have bestowed upon you clothing to conceal your private parts and as adornment.*

(Al-A'raf: 26)

According to al-Qurtubi (2009), this verse is the basis of the law that requires the covering of nudity. According to al-Syaukani, in this verse, God has created clothes for mankind to cover the private parts that have been exposed by the Satan on Adam and Hawa. Another verse that mentions about the strict requirements of covering oneself is al-Quran, (A'raf: 31).

*O children of Adam, take your adornment at every masjid, and eat and drink, but be not excessive. Indeed, He likes not those who commit excess.*

(Al-A'raf:31)

According to al-Qurtubi (2009), Ibn 'Abbas narrated that once a female companion was naked while performing her *tawaf*. According to al-Qadi, the woman was 'Dhuba'ah Ibn Amir binti Qurt. In *Sahih* Muslim also Ibn Hisyam Urwah narrated from his father that the practice of doing *tawaf* while naked was a habit of all Arabs, except the *Quraysh* tribe. This verse was revealed to counter the former practice.

Al-Qurtubi (2009) again described that this verse was the basis of the law to cover *awrah*. Scholars agree that covering the *awrah* during prayers is obligatory. According to al-Abhad, covering of the *awrah* it is not specifically for prayer, but in all circumstances, be it in or outside of prayer. The same view was also given by Ibn al-'Arabi and al-Syaukani. In the Hadith of Abu Sa'id al-Khudri said:

*The Messenger of Allah SWT said, "A man must not look at a man's private parts nor must a woman look at a woman's private parts; neither should two men lie naked under one cover, nor should two women lie naked under the same cover."*

(Hadith, *Sahih* Muslim, 1627; *Sahih*)

According to Imam an-Nawawi when commenting on the above Hadith, it is prohibited for a man to see the *awrah* of another woman, and it is prohibited for a woman to see other man being naked through *ijma'*. Also, there are many other Hadiths where the Prophet mentioned about the need to cover the *awrah* in general, whether among men or women. The hadiths are proof that nudity is a very important aspect of Islam, not only related to worship, such as prayer, but also in daily life. The present research outlines the limitations of men and women's *awrah* in front of *ajnabi* as described below.

**i) *Awrah* of Woman**

Al Qurtubi (2009) mentioned a verse in Quran (Al- A'raf: 26) explaining that a woman's *awrah* is her whole body except the face and both palms. Most scholars such as Abu Bakr Raqqan, Ibn Hisham, and Ahmad Ibn Hanbal shared the same view. Al-Qurtubi (2009) mentioned a *hadith* of Prophet SAW that says, "Anyone who wanted to marry any woman he should look at the face of the tread and two hands". Al-Qurtubi further stated that it is compulsory for a woman to unveil her face and two hands while in *ihram*.

*Asma, daughter of Abu Bakr, entered upon the Messenger of Allah wearing thin clothes. The Messenger of Allah turned his attention from her. He said: O Asma', when a woman reaches the age of menstruation, it does not suit her that she displays her parts of body except this and this, and he pointed to his face and hands.*

(Hadith, Abu Daud, 4104: *Sahih*)

Al-Qurtubi (2009) also stressed the need for a woman to cover her *awrah* so that she is not exposed to current circumstances involving defamatory. Hence, it is necessary for women not to show anything except their face and two palms only.

Al-Arabi (1953) also discussed the views of Islamic scholars such as Ibn Maslid, Ibn 'Abbas and others. Like al-Qurtubi (2009), he concluded that a woman's *awrah* is the rest of his body, except the face and two palms. He also gave the same reason as (Al-Qurtubi 2,009). Al-Kayaharrasi (n.d.) contended that what should be seen physically in a woman is her cloth, bracelets, and rings. His opinion was somewhat similar to al-Qurtubi's (2009) and ibn al-Arabi (1953). Hence, a woman should also wear loose clothes that are not too tight and do not reveal their body shape. As indicated by Usama bin Zaid said,

*The Prophet received a gift of a fabric Qibtiah that less dense by Dahiyah al-Albi. The Prophet also gave the garment to him (Osama bin Zaid), to make clothes but Usamah gave to his wife. One day Usamah Mohammed asked: "Why are you not wearing cloth Qibtiah?" Usamah said: "I gave it to my wife." Then Prophet said to Usamah "Have your wives, placing the fabric with another fabric underneath, because I fear if it does not shoulder Qibtiah fabric, it will appear in the small bones of thy body (body shape).*

(Hadith, Ahmad and Baihaqi, 135; Hasan)

A woman's apparel should be made from fabric that is not too smooth and soft that it sticks to the body. Clothes made from those fabrics may reveal the shape of their limb that would entice men to look at them (Al-Qurtubi, 2009). Hence, a woman who covers her *awrah* and adheres to the Islamic teaching will acquire the blessing of Allah SWT. When a woman dresses according to the Islamic teaching, men will look at them with full respect and honour.

### **ii) Awrah of Men**

Majority of Islamic scholars agreed about men covering his private parts specifically from his navel till his knee (Tawilah, 2012). Initially, the thigh is considered *awrah* because it is a part of a man's private parts.

*The Prophet SAW passed by Jarhad in the Masjid, and his thigh was exposed, so he said: 'Indeed the thigh is 'awrah.'*

(Hadith, Jami' at-Tirmidhi, 2795, Hasan)

*Narrated Ibn 'Abbas: that the Prophet SAW said: 'The thigh is 'awrah.'*

(Hadith, Jami' at-Tirmidhi, 2797, Hasan)

*Narrated Abu Az-Zinad: 'Ibn Jarhad informed me from his father that the Prophet SAW passed by him while his thigh was exposed, so the Prophet SAW said: 'Cover your thigh, for indeed it is 'awrah.'*

(Hadith, Jami' at-Tirmidhi, 2798, Hasan)

The opinion that "a man's *awrah* is from the navel up to the knee is an attitude of caution" as commented by Jarhad al-Aslami on the considerations of morality (Tawilah, 2012).

### **c) Does not Resemble the Attire of Men or Women**

It is also prohibited for Muslims to wear clothes that resemble the clothing of the opposing gender. That is, it is prohibited for a man who wears clothes similar to a woman's clothing or a woman wearing like a man. In addition to attire, carrying oneself to resemble the opposite gender in the manner of speaking, walking or movement is also prohibited. As stated;

*The Messenger of Allah SWT cursed a man who dressed like a woman and a woman who dressed like a man.*

(Hadith, Sunan Abu Daud, 4098; *Sahih*)

The meaning of "cursed" is being expelled from and distanced from Allah's grace. Islam wants men to remain discrete and possess special characters that are different from women. In relation with *libas al-taqwa*, Islam wants women to be as womanly as possible to be harmonious with the nature (*fitrah*) in enabling them to attain His blessings.

#### **d) The Cloth from the Permissible Sources**

Indeed, men are not allowed to wear silk, as narrated by Anas bin Malik,

*The Prophet SAW said, whoever wears silk in this world shall not wear it in the Hereafter.*

(Hadith, Sahih Bukhari, 5832; *Sahih*)

However, it is permissible for women to wear silk as indicated in a hadith as narrated by Ali;

*The Prophet SAW gave me a silk suit, and I wore it, but when I noticed anger on his face, I cut it and distributed it among my women-folk.*

(Hadith, Sahih Bukhari, 5366; *Sahih*)

In precise, wearing silk is considered as the cloth of paradise which has been promised by Allah SWT as a reward to the believers. As indicated in Quran (Al-Kahf: 31), and al-Quran (al-Hajj: 23);

*Those will have gardens of perpetual residence; beneath them, rivers will flow. They will be adorned therein with bracelets of gold and will wear green garments of fine silk and brocade, reclining therein on adorned couches. Excellent is the reward, and good is the resting place.*

(Al-Kahf: 31)

*Indeed, Allah will admit those who believe and do righteous deeds to gardens beneath which rivers flow. They will be adorned therein with bracelets of gold and pearl, and their garments therein will be silk.*

(Al-Hajj: 23)

In certain case, The Prophet allowed men to wear silks if they suffered skin disease as narrated by Anas;

*(Wearing of silk) was allowed to them (i.e. `Abdul Rahman and Az-Zubair) because of the itching they suffered from.*

(Hadith, Sahih Bukhari, 5839; *Sahih*)

#### **e) Dress of Modesty (not pretentious and vanity)**

The concept of modesty is addressed in Islamic teachings in many aspects of life. Modesty is connected with the concept of '*wasatiyah*' (moderation) (Guindi, 1999). Islam teaches the lesson of moderation in almost every aspect of life. In Islam, moderation or *wasatiyah* is indicated in the Quran (Al-Baqarah: 143);

*Thus We have made you [Muslims] a Wasat nation, that you be witnesses over mankind and the Messenger Muhammad be a witness over you.*

(Al-Baqarah: 143)

Islam promotes modesty as part of faith as indicated by the Prophet.

*Modesty (Al-Haya') is a branch of Faith.*

(Hadith, Sunan Nasai', 5006; *Sahih*)

In the context of *libas al-taqwa*, Islam promotes modesty in dressing to be rewarded with hual of faith by Allah SWT. As described from Sahl bin Mu'adh bin Anas al-Juhani who narrated from his father, that the Messenger of Allah SWT said:



*Whoever leaves (valuable) dress out of humility to Allah while he can (afford it), Allah will call him before the heads of creation on the Day of Judgement so that he can choose whichever Hual of faith he wishes to wear.*

(Hadith, at-Tirmidhi, 2669, *Hasan Sahih*)

A dress of piety means the attire that increases faith and piety and dressing out of humility to Allah SWT. As promised, Allah SWT will give the believer the dress of faith as a reward in the Day of Judgment (An-Nawawi, 1981).

Hence, over dressing as in design and vanity are prohibited in Islam. To dress in arrogance and pride is incompatible with *libas al-taqwa* because to dress in the former has the flair of a snob. As explained below;

*Ibn Umar narrated that the Messenger of Allah SWT said: "Allah will not look on the Day of Judgment at him who lets his garment drag on the ground out of pride and arrogance.*

(Hadith, Sahih al-Bukhari, 5783; *Sahih*)

*Abu Hurairah narrated that the Allah's Messenger SAW said, 'Allah will not look, on the Day of Resurrection, at a person who drags his Izar (behind him) out of pride and arrogance.*

(Hadith, Sahih al-Bukhari, 5788; *Sahih*)

Another Hadith reminds the believers not to lengthen their robe and other clothes to be dragged on the ground with the intention of being arrogant. The word "*tsaub*" (the clothes) in the Hadith above means "*oomishon*" (the clothes) or "*izaron*" (cloth/Holster).

*Abu Hurairah (May Allah be pleased with him) reported: Messenger of Allah said, "On the Day of Resurrection, Allah will not look at him who trails his lower garment out of pride.*

(Hadith, Bukhari, and Muslim, 801; *Sahih*)

Islam also reminds the believers not to wear garments of greatness and pride which is condemned by the Creator. If they do so, then they will be punished in Hell.

*I will turn away from My signs those who are arrogant upon the earth without right; and if they should see every sign, they will not believe in it. And if they see the way of consciousness, they will not adopt it as a way; but if they see the way of error, they will adopt it as a way. That is because they have denied Our signs and they were heedless of them.*

(Al-A'raaf: 146)

*Whoever has a mustard seed's weight of pride (arrogance) in his heart, shall not be admitted into Paradise. And whoever has a mustard seed's weight of faith in his heart, shall not be admitted into the Fire.*

(Hadith, at-Tirmidhi, 104, *Hasan Sahih*)

As a conclusion, Allah strongly condemns arrogance in all forms because it will bring harm to the mankind in this world and the hereafter. Thus, dressed in modesty is one of the *libas al-taqwa* that will protect mankind from the punishment in the hereafter.

#### **f) Dissembles Clothes with the Infidels (*Kuffar*)**

Certain clothes are considered *kuffar* (infidels) because it is typically worn by the infidels such as the clothing of a pastor (padre) or adorned with crosses or other religious identities or symbols. Wearing a specific symbol or cloth that belongs to a certain religion is prohibited in Islam. It is a sign of religious timidity.

*Ibn 'Umar narrated that the Messenger of Allah SAW said: He who imitates any people (in their actions) is considereid to be one of them.*

(Hadith, Sunan Abu Daud, 1514, *Sahih*)

For example, men are not allowed to wear clothes categorized as *mu'ashfar*. *Mu'ashfar* means that the clothes are dyed with vegetable ingredients, which are called *ushfur* because

it produces yellowish and orangish colour. Abdullah bin ' Amr narrated that the Prophet rebuked him wearing two *mu'ashfar* garments.

*This is the clothing of disbelievers; do not wear it.*

(Hadith, Sunan an-Nasa'i, 5316, *Sahih*)

Islam is a religion that has its own identity. Hence, there must be a difference between a Muslim and an infidel's clothing consistent with *libas al-taqwa* to get the blessing of Allah SWT.

### Summary and Contribution of Study

It can be summarized, the understanding of characteristics *libas al-taqwa* must parallel with Islamic brand attire. The modest fashion nowadays does not fulfil all the characteristics as instructed in Quran and Sunnah. The aim of Muslim firm based on the practices, is to attain the consumers desire and satisfaction due the current trend, fashion, and design which against the Islamic teaching. The concept of *libas al-taqwa* is a milestone and pioneer indicator for the firm to achieve all the characteristics which are dress brings devotion to Allah SWT, dress covers the awrah, should differentiate the attire of men from women, the cloth from permissible sources, dress of modesty, should not resemble the clothes of the infidels (kuffar). Therefore, the true Islamic brand attire will achieve in line with Islamic conjunction. For contribution of study, this article offers practical implication for Islamic brand attire firm, and the authorities. For firms' practice, this findings can be used by Muslim and non-Muslim firms in designing their product. For example, if a firm wants to establish an Islamic brand, they can refer to this study since it can guide them to create products which are in-line with the characteristics of Islamic brand. In this sense, they cannot focus on current trend, but also need to comply with the characteristics of *libas al-taqwa*.

The findings, especially on the characteristics of Islamic brand attire, can be used by authorities such as JAKIM, Islamic State Council, and the National Fatwa Council to set a guideline of Islamic brand attire to educate Muslim or non-Muslim firms about Islamic brand products that have Islamic brand core principles. Islamic brand attire firms may also need to hire a sharia advisor to guide fashion designers and etc. This enforcement can assist firms to design attires that comply with *libas al-taqwa* requirements, hence shaping consumers' behaviour.

As a true Muslim, we should fully utilize the *nikmah* that Allah SWT has given during our temporary life as much as possible with performing worship to the Creator. The words of Allah SWT are true where *libas al-taqwa* is the best outfit that Allah SWT bring *nikmah* to us as mentioned in Quran (Al-A'raf:26);

*O Children of Adam! Indeed, We have sent down to you a garment which covers your shame and provides protection and adornment. But the finest of all is the garment of piety. That is one of the signs of Allah so that they may take heed.*

(Al-A'raf:26)

To get a blessing from Allah SWT, Muslim firms should educate consumers about the value of Islamic brand attire that led to piety to Allah SWT. Meanwhile, Muslim consumers will benefit greatly because the attire that reaches the level of *libas al-taqwa* can help to prevent the elements of haram which lead to the wrath of Allah SWT. In addition, the authorities could set a proper guideline to the Muslim attire firms in order to avoid the defamation of faith which may destroy Islamic values and the identity. It is hoped article able to contributes to the academic circles and the current industry of Islamic brand attire toward the betterment of the ummah in achieving *mardahtillah* in the world and hereafter. Wallah a'lam.

## References

- Adnan, A. A. (2013). Theoretical framework for Islamic marketing: Do we need a new paradigm? *International Journal of Business and Social Science*, Vol. 4 No. 7, pp. 157-165.
- Ibn al-Arabi. (1953). *Tafsir ahkamul Qur'an*. Beirut: Dar al-Fikr.
- Alaui, S. A. (2016). Pilih jenama atau kualiti? Kegilaan wanita berhijab memiliki tudung mahal. *Utusan Online*. Retrieved from <http://www.utusan.com.my>.
- Alihodzic, V. (2012). *Developing a successful Islamic brand*. Hamburg, Germany: Anchor Academic Publishing.
- Al-'Asqalani, I. H. (2000). *Fath al-bari syarah Sahih al-Bukhari*. Riyadh: Dar as-Salam.
- Al-Khattab, N. (2008). *Sunan Abu Daud*. Riyadh, Saudi: Dar as-Salam.
- Al-Kayaharrasi. (n.d.). *Ahkam al-Quran*. Beirut: Dar al-Kutub al-'Ilmiyah.
- An-Nasa'i, A. A. R. A. (n.d.). *Sunan al-Nasa'i bi sharh al-hafiz Jalal al-Din as-Suyuti wa hasiah al-Imam al-Sundi*. Beirut: Dar Ihya' al-Turath al-'Arabiyy.
- Alserhan, B. A. (2010). On Islamic branding: brands as good deeds. *Journal of Islamic Marketing* Vol. 1, No. 2, pp. 101-106.
- Al-Quran. (2015). *Ayat-holy Quran: KSU Electronic Moshaf Project*. Riyadh, Saudi Arabia: King Saudi University.
- Al-Qurtubi. (2009). *Jami' li ahkami al-Qur'an*. Beirut: Dar at-Taqwa.
- An-Nawawi. (1981). *Sahih Muslim bi syarh an-Nawawi*. Qaherah: Dar al-Fikr.
- Guindi, F. E. (1999). *Body and culture series modesty, privacy and resistance dress*. New York: Oxford Publisher.
- Ibn Kathir. (2003). *Tafsir Ibn Kathir*. Riyadh: Darussalam.
- Jumani, Z. A., & Siddiqui, K. (2012). Bases of Islamic branding in Pakistan: Perceptions of believes. *Interdisciplinary Journal of Contemporary Research in Business*, Vol. 3, No.9, pp. 840-847.
- Kazim, M. (2016). Kes rebut tudung, keselesaan pengguna mesti diutamakan. *Persatuan engguna Islam Malaysia (PPIM)*. Retrieved from <http://ppim.org.my>.
- Lee, N. (2014). Transformasi fesyen pakaian Muslim di semenanjung Tanah Melayu, 1930-1940. *Jurnal Perspektif*, Vol. 6, No.3, pp. 68-80.
- McKenna, D. M. (2007). The pursuit of Halal: progressive grocer. Vol. 86, No. 17, pp. 42.
- Nordin, S., Noor, S. S. M., & Ghazali, M. A. (2016). *Fenomena tabarruj masa kini dalam kalangan wanita Muslimah: Proceedings of the International Conference on Education towards Global Peace*. Kuala Lumpur, Kulliyah of Education, International Islamic Education Malaysia.
- Ogilvy, N., & Mather. (2010). *Brands and Muslim consumers: Oxford Global Islamic Branding and Marketing Forum*. Oxford: Miles Young.
- Ozgen, D. O., & Kurt, S. (2013). Purchasing behaviour of Islamic brands: Experimental research. Annual Conference. Istanbul, Turkey: European Marketing Academy.
- Power, C., & Abdullah, S. (2009). Buying Muslim time. *Time South Pacific (Australia/New Zealand edition)*, Vol. 173, No. 20, pp. 31-34.
- Ritchie, J., Spencer, L., & O'Connor, W. (2003). *Qualitative research practice: A guide for social science students and researchers*. London: Sage Publications.
- Rosli, S. M., & Zamlus, S. N. A. (2016, April 4). Pereka tudung perlu ikut syariat Islam. *Sinar Online*. Retrieved from <http://www.sinarharian.com.my>.
- Sandikci, O. (2011). Researching Islamic marketing: past and future. *Journal of Islamic Marketing*, Vol.2, No.3, pp. 246-258.

- Selam S. (2021). Don't go over the top, designers urged in fashioning traditional outfits. *Malaysia Now*. Retrieved from <https://www.malaysianow.com/news/2021/05/13/dont-go-over-the-top-designers-urged-in-fashioning-traditional-outfits>.
- Tawilah, A. W. (2012). *Fiqh al-bisah wa az-zinah*. Kaherah: Dar al-Islam.
- Temporal, P. (2011). *Islamic branding and marketing*. Solaris South Tower, Singapore: John Wiley & Sons (Asia).
- At-Tirmidhi. (2007). *Jami' at-Tirmidhi*. Damsyik: Maktabah Syamilah.
- Reuters, T. (2020). *State of the global Islamic economy: 2019 - 2020 Report*. Dubai, UAE: Dubai the Capital of Islamic Economic.