

THE ETHICS OF CLOTHING IN ISLAM

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Thesis submitted in fulfillment for the degree of
BACHELOR OF LEADERSHIP AND ISLAMIC MANAGEMENT

Perpustakaan KUIM



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February 2004

AUTHOR DECLARATION

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

I hereby declare that the work in this thesis is my own except for quotations and summaries which have been duly acknowledged.

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ACKNOWLEDGEMENT

In The Name Of God, The Most Gracious and Most Merciful

“Let there arise out of you a band of people inviting to all that is good, enjoining what is right and forbidding what is wrong: they are the ones to attain felicity”.

(Al- Imran 3:104)

Alhamdulillah our greatest praise and gratitude of Allah, *selawat* and *salam* to our beloved Prophet Muhammad S.A.W, his family, and his companions. First of all I great a lot appreciation to Dr. Hersi Hilole as my adviser and supervisor of this research project for his continues support and guidance.

Also thanks to Mr. Arshad Hamzah and Mrs. Monaliza Laundang, Academic Division of the university for advice and assistance in analyzing student record. Also, thanks due to the following deans of faculties, Prof. Asin Dollah and heads of departments of KUIIM for cooperation in the testing programme: Mr. Syed Ahmad Tarmizi Syed Omar, Dr. Badrul Munir Mohd Nor, Mrs. Adibah Abdul Ghaffar, Mrs. Hazleena Baharun and Ms. Normala Abdullah.

A deep thanks also to all my instructors and lecturers for their best lecture. May Allah bless you all and wishing that its will be rewarded by Allah properly in this life moreover in the Hereafter. Insya Allah.

And thanks are due to all members of my family, especially to my parents for their support. To all my friends, especially to my roommate and classmate, thanks for the support, advice and actuation has given. Our sweet memories will never I forget and it's always in my heart.

ABSTRAK

PROJEK ILMIAH INI ADALAH KEPUNYAAN NOR HAYATI BT CHE AB. GHANI, DIBAWAH TAJUK “ETIKA BERPAKAIAN DALAM ISLAM” UNTUK SESI 2003/2004.

Kajian Ilmiah ini membincangkan tentang adab berpakaian di dalam Islam. Pakaian merupakan satu elemen penting dalam kehidupan manusia. Pakaian dalam perspektif Islam adalah sesuatu yang digunakan untuk menutup seluruh badan serta aurat seseorang manusia. Didalam kajian ini penulis mendedahkan tentang adab berpakaian menurut perspektif Islam dan sekitar mengenainya. Objektif utama kajian ini adalah untuk mendedahkan tentang syarat-syarat dan tuntutan dalam berpakaian sebagaimana yang telah ditetapkan oleh ajaran Islam. Penulis telah menggunakan pelbagai sumber seperti kajian perpustakaan dan juga Internet. Kajian ini mengandungi 5 bab. Di dalam bab pertama, penulis telah memfokuskan tentang proposal dan di dalam bab kedua tentang etika berpakaian dalam Islam. Bab ketiga berkaitan dengan syarat-syarat berpakaian dalam Islam. Bab keempat tentang isu-isu yang berkaitan dengan pakaian orang Islam. Dan bab kelima adalah penutup bagi kajian Ilmiah ini. Hasil kajian Ilmiah ini, sesungguhnya Islam mempunyai adab-adab dan syarat-syarat di dalam berpakaian. Islam mengharuskan setiap Muslim dan Muslimat supaya berpegang teguh kepadanya.

ABSTRACT

THE OWNER OF THIS RESEARCH PROJECT IS NOR HAYATI BT CHE AB. GHANI, UNDER THE TITLE “THE ETHICS OF CLOTHING IN ISLAM” TO SESSION 2003/2004.

This research project discusses about the ethics of clothing in Islam. Clothes is one of the important elements in the human daily life. In Islamic perspective, clothes is something that are used to cover the *aurah* and the part of bodies. In this research, the writer focus on the ethics of wearing accordance to a true teaching of Islam and what related with it. The main objective of this research is to give a detail exposure about the conditions and rules in wearing as its have been fixed and taught by Islam. In this research also, the writer have used several of methods such as library research and Internet. This research consists of 5 chapters. In first chapter, the writer discuss about the proposal and in chapter two, about the ethics or *adab* of clothing in Islam. In chapter three the writer discuss about the conditions of clothing in Islam, in chapter fourth mention about the issues of clothing among Muslims and lastly the conclusion of this research. In conclusion, the writer concludes that Islam has their own *adab* and conditions in clothing that must be follows by Muslim and *Muslimat*.

ملخص البحث

يتناول هذا البحث موضوع أدب اللباس في الإسلام، واللباس عنصر أساسي في حياة الإنسان، وهو في مفهوم الإسلام الشيء الذي يستعمله الإنسان لستر العورة وبدنه، وفي هذا البحث عرضت الباحثة آداب اللباس في مفهوم الإسلام وما يتعلق به، والغاية من هذا البحث هي التعرف علي شروط وآداب اللباس في الإسلام طبقا لتعاليم الإسلام، وقد استخدمت الكاتبة مصادر مختلفة مثل الدراسة المكتبية والانترنت، وتضمن البحث خمسة فصول، عرضت الباحثة في الفصل الأول خطة البحث وفي الثاني آداب اللباس في الإسلام، وفي الثالث شروط اللباس في الإسلام، وفي الرابع القضايا التي تتعلق باللباس المسلمين، وفي الخامس خاتمة البحث، وقد انتهت الباحثة إلي نتيجة هي أن للإسلام آدابا وشروطا في اللباس ينبغي أن يلتزم بها كل مسلم ومسلمة.

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GLOSSARY

<i>Adab</i>	Word with a wide variety of meanings ranging from ‘culture’ and ‘good-manners’ to ‘belles-lettres’. The basic Arabic root indicates the possession of refinement or good habits bequeathed down the ages.
<i>Akhlaq</i>	Morals, character of person.
<i>Al-Quran</i>	The Holy Book revealed by Allah S.W.T to Prophet Muhammad SAW.
<i>Ayat</i>	Verse, especially a verse of the Quran.
<i>Hadith</i>	This Arabic word has a large number of meanings including ‘speech’, report and narrative. It also has the very important specialist sense of tradition. ie a record of the sayings and doings of the Prophet Muhammad and his companions, and as such is regarded by Muslims as a source of Islamic Law, dogma and ritual second only in importance to the Quran itself.
<i>Haya’</i>	Shyness.
<i>Ibadah</i>	Worship, devotional action, observance required by the Islamic faith.
<i>Mushrikun</i>	Polytheists
<i>Muslim</i>	Literally, ‘submitter’, one who submits. (ie. To the will of God)
<i>Ulama’</i>	Religious scholars, jurists (loosely), learned men, imams, judges, Ayatullahs and similar people.

ARABIC WORDS TRANSLITERATION SYSTEM
TRANSLITERATION TABLE

1. ALPHABET

<u>Arabic</u>	<u>Latin</u>	<u>Example</u>	<u>Transliteration</u>
ء	,	فأر	fa'r
ب	b	برد	burd
ت	t	تلّ	tall
ث	th	ثوب	thawb
ج	j	جدار	jidār
ح	h	حليب	halīb
خ	kh	خادم	khādim
د	d	ديك	dīk
ذ	dh	ذهب	dhahab
ر	r	رفيق	rafīq
ز	z	زميل	zamīl
س	s	سلام	salām
ش	sh	شعب	sha ^c b
ص	s	صخر	sakhr
ض	d	ضيق	dayq
ط	t	طالب	tālib
ظ	z	ظالم	zālim
ع	°	عقل	°aql
غ	gh	غلام	ghulām
ف	f	فيل	fil
ق	q	قلب	qalb

ك	k	كلام	kalām
ل	l	لبّ	lubb
م	m	مال	māl
ن	n	نجم	najm
ه	h	هول	hawl
و	w	ورق	waraq
ي	y	يّم	yamm

2. Short Vowel

<u>Arabic</u>	<u>Latin</u>	<u>Example</u>	<u>Transliteration</u>
_____	a	كَتَبَ	kataba
_____	i	عَلِمَ	°alima
_____	u	غُلِبَ	ghuliba

3. Long Vowel

<u>Arabic</u>	<u>Latin</u>	<u>Example</u>	<u>Transliteration</u>
ي، ا	ā	عالم، فتى	°ālīm, fatā
ي	ī	عليم، داعي	°alīm, dā°ī
و	ū	علوم، أدعو	°ulūm, Ad°ū

4. Diphthong

<u>Arabic</u>	<u>Latin</u>	<u>Example</u>	<u>Transliteration</u>
و	aw	نوم	nawm
ي	ay	ليل	layl
يّ	iyy	شافعي	shāfi‘iyy (ending)
وّ	uww	علوّ	‘uluww (ending)

5. Exemptions

5.1 Arabic letter ء (hamzah) found at the beginning of a word is transliterated to the letter “a” and not to ‘.

Example: أكبر transliterated to: akbar (not ‘akbar).

5.2 Arabic letter ة (ta’ marbutah) found in a word without ال (al) which is coupled with another word that contains ال (al) at the beginning of it is transliterated to the letter “t”.

Example: مكتبة الإمام transliterated to: maktabat al-imām

However if the Arabic letter ة (ta’ marbutah) found in a word with ال (al), in a single word or in the last word in a sentence, it is transliterated to the letter “h”.

Example: المكتبة الأهلية transliterated to: al-maktabah al-ahliyyah

قلعة qal‘ah

دار وهبة dār wahbah

ABBREVIATIONS

AS	ʿalayh al-salām
comp.	compiler/compiled by
Def.	definition
ed.	editor/edition/edited by
H	hijriyyah
M	milādiyyah
n.a.	no author/no artist
narr.	narrated by
n.d.	no date/no year
n.pl.	no place
n.pb.	no publisher
p.	page
pp.	pages
perf.	performers
trans.	translator/translated by
RA	radiya Allāh ʿanhu/ ʿanhā/ ʿanhum
rev.	review/revision of
SAW	salla Allāh ʿalayh wa sallam
SWT	subhānahu wa taʿālā
vers.	version
vol.	volume
writ.	written by

CHAPTER 1: INTRODUCTION

- 1.1 Problem Statement
- 1.2 The Importance of Research
- 1.3 The Aims of Research
- 1.4 The Objectives of Research
- 1.5 Scope Of the Research
- 1.6 Research Methodology

1.1 PROBLEM STATEMENT

Clothes are one of the important elements in human daily life. Human need clothes to cover and protect their body. Its also is a special favor (*nikmat*) that only gifted for human being and not to the other creations. The main purposes why clothes are needed in human life are to protect themselves from hot climate, cold, sunshine and rain. Besides, it's also used to cover human *aurah*- (a certain part of bodies that must be covers from the other human views), to hide the defects of human, to protect honourable and to look beauty.

The way of wearing clothes can give different perception about the behaviour or manner of human being. Besides, its also shows the level of God-Fearing (*taqwa*) in the human soul. Islam not has a special code in wearing. In Islam, a Muslim can wear any clothes as long as its can cover human *aurah*, show the politeness and it must proper with a Muslim manner.

Nowadays, people wear to show their personalities, relevant to the changing in lifestyle. The types or designs invention of clothing style also move to a step forward. Thus, we can see nowadays, many fashions that invented not stress the moral aspect of human being.

So many problems related with the moral decay among our teenagers today, especially in their clothing. Many of them are Muslim but they follow the western trend in clothing. There are also, among of teenagers who can be considered cover their *aurat* but not perfect as the Islamic rules or Islamic teaching.

Some factors that caused this problem occurred are because of the lack of learning and exposure about religion by related parties mainly from their parents and guardians. On the other hand, it also occurred because of the western influence, which is exposed through many ways. Every day, so many fashion and clothing style have been designed. But all of them are applicable in Islamic teachings.

Because of this critical circumstance, the writer interested to make a deep and detail research about the ethics of wearing according with the true teachings of Islam. Hoping that from this research, it can give the best benefits to the Islamic society generally.

1.2 THE IMPORTANCE OF RESEARCH

The importance of this research is to realize and expose to our Islamic society and to others about the actual of ethics in clothing that have been taught by Islam. From this research, hoping that the virtues of Islam, which become lesser today, will be increased and consequently it can be preserved in the future.

1.3 THE AIMS OF RESEARCH

The aims of this research are:

- To cultivate the Islamic virtues in the society clothing
- To know and learn about the true conditions about the clothing in Islamic perspective.
- To show and expose about the actual ethics of clothing to the society
- Although the changes of our fashion incurred as the world changes but Islamic virtues must be emphasized.

- In order to the society conscious and aware about the important in wearing based on Islamic teaching.
- To know why the ethics of clothing based on Islamic teaching, are less pleased by some of society.
- To expose about the actual ethics of clothing as it's claimed by the Islamic religion.
- To fulfill some of requirement to get the Degree, which it's have required by the Final Year Students.

1.5 SCOPE OF THE RESEARCH

The main problem in this research is it concerns about the ethics of clothing or wearing accordance the true Islamic teaching. This study will be touch and discuss only in aspect of *adab* or ethics of clothing where it's must be consistent with the teaching and requirement of Islamic religion. Me too will be touch about the problems in cover-up of *aurat* among the man and woman.

Besides that, in this study, me too will be touch about the ornament and decoration, which it's allowed by Islamic religion, among the man and woman life.

This study will be focused among the Islamic society. But it's specifically will be focused among the teenagers. This is because majority of the teenagers, especially in our country nowadays, display and show the variety of fashion where it's not consistent with the Islamic teaching.

1.6 RESEARCH METHODOLOGY

Research methodology is the methods which are used in conducting the research. It's the important function in processing to collecting and gets the data or information, then analyzing it. Besides, this is very important because it can help the writer in doing the research and also to avoid from exceeding from the scope of the research.

In effort to complete this research, the writer has used several methods of research, which are;

- Library Research
- Observation
- Survey

CHAPTER 2:

INTRODUCTION ABOUT THE ETHICS OF CLOTHING IN ISLAM

2.1 Introduction

2.2 The Meaning Of Ethics And What Related With It

2.3 The Meaning Of Clothing And What Related With It

2.3.1 The Meaning Of Clothes

2.3.2 The History Of Clothes

2.3.3 Adab in Clothing

2.4 The Meaning And Approaches About Islam

2.4.1 The Meaning Of Islam

2.4.2 The Approaches About Islam

2.5 The Obligation In Covering Of Aurat In Islam

2.5.1 The Meaning Of Aurat

2.5.2 The Boundaries Of Aurat For Males and Females

2.5.3 The Relationship Between Aurat and Clothes

2.1 INTRODUCTION

Clothes are the first important element in the human life. Without consider on all of terms of luxurious and beautiful which is happening in our society life today, clothes is one of human necessity which is not more than something to cover and protect some parts of human body from the others' look. It is comes from shame feeling in their soul, which is one of natural feelings for them. Besides, the necessary to wear clothing also as a protection of human limbs from any threaten from air and its changes.

Since from Stone Age, human have wear clothes according to their thinking and culture. When Islam comes, it has made some rules in clothing to make its more perfection.

When Prophet Adam and Hawa have been exited from paradise to the earth, they were in not wearing. Then Allah s.w.t sent down clothing for them to cover their *aurat* and the beautiful clothing as ornamentation. As Allah said:

{يَا بَنِي آدَمَ قَدْ أَنْزَلْنَا عَلَيْكُمْ لِبَاسًا يُؤَارِي سَوَاتِكُمْ وَرِيشًا وَلِبَاسُ التَّقْوَىٰ ذَٰلِكَ خَيْرٌ ذَٰلِكَ
مِنَ آيَاتِ اللَّهِ لَعَلَّهُمْ يَذَّكَّرُونَ(26) يَا بَنِي آدَمَ لَا يَفْتِنَنَّكُمُ الشَّيْطَانُ كَمَا أَخْرَجَ أَبَوَيْكُم مِّنَ
الْحَنَّةِ يَتَرَعُ عَنْهُمَا لِبَاسَهُمَا لِيُرِيَهُمَا سَوَاتِهِمَا إِنَّهُ يَرَاكُمْ هُوَ وَقَبِيلُهُ مِمَّنْ حَيْثُ لَا تَرَوْنَهُمْ إِنَّا
جَعَلْنَا الشَّيَاطِينَ أَوْلِيَاءَ لِلَّذِينَ لَا يُؤْمِنُونَ(27) }¹

1) Al-Quran. Al-A'raaf 7:26&27

Means: O children of Adam! We have bestowed raiment upon you to cover yourselves (screen your private parts, etc) and as an adornment, and the raiment of righteousness, that is better. Such are among the *Ayat* (proofs, evidences, verses, lessons, signs, revelations, etc) of Allah, that they may remember (i.e. leave falsehood and follow truth). O Children of Adam! Let not *Shaitan* (Satan) deceive you, as he got your parents [Adam and Hawwa (Eve)] out of Paradise, stripping them of their raiments, to show them their private parts. Verily, he and *Qabiluhu* (his soldiers from the jinns or his tribe) see you from where you cannot see them. Verily, We made the *Shayatin* (devils) *Auliya'* (protectors and helpers) for those who believe not².

(*Al-Quran. Al-A'raf* 7:26 & 27)

Allah s.w.t encourage his servants to wear beautiful clothes when to perform *ibadah* (good deeds) in mosques. Allah s.w.t said:

{يَا بَنِي آدَمَ خُذُوا زِينَتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ وَكُلُوا وَاشْرَبُوا وَلَا تُسْرِفُوا إِنَّهُ لَا يُحِبُّ
الْمُسْرِفِينَ} (31)³

Means: O Children of Adam! Take your adornment (by wearing your clean clothes), while praying and going round (the *tawaf* of) the Ka'bah, and eat and drink but waste not by extravagance, certainly He (Allah) likes not *Al-Musrifun* (those who waste by extravagance).

(*Al-Quran. Al-A'raf* 7: 31)

²) *Al-Quran. Al-A'raf* :13. (All Quranic translation in this writing are based on 'Abdullah Yusuf 'Ali. 1994. The Holy Qur'an, Text and Translation. Kuala Lumpur: Islamic Book Trust. Translations from others sources will be cited accordingly.

³) *Al-Quran. Al-A'raf* 7:31

This is one of the greatest giving bestowed by Allah to his servants. Human will feel comfort when they worship Allah and do good deeds to other human. So, a servant of Allah totally must follow all of the rules and regulation in clothing as it was mentioned by Allah.

Islamic religion is the complete system and complete way of life. It's have mentioned and instruct the Muslims about the ethics and the truth teaching about the clothing accordance the Islamic perspective. Certainly, wearing the clothes accordance the Islamic teaching has more of the advantages and *hikmah*.

2.2 THE MEANING OF ETHICS AND WHAT RELATED WITH IT

Ethics mean moral or correct behavior⁴. In Arabic, ethics called as *akhlaq*. The word *akhlaq* is from *khulq* or *khuluq*, where it's mean morals, character of person. In Arabic the phrase *'Ilm al-Akhlaq* indicates ethics or morals. Islam developed its ethics from the *Quran* and the *Hadith*, but its philosophical ethics may be said to have derived from the Greeks and to have been developed initially by the Islamic Philosophers.⁵

Ethics, sometimes called moral philosophy, is a subject generally concerned with questions concerning that which is morally good and bad and that which is right and wrong which can be applied to any system or theory regarding moral values and principles⁶. As used by Aristotle, the word ethics has acquired “the sense of character and disposition”⁷. In other words, ethics is the science of the ideal in aspects of the human character and human conduct⁸.

The word ethics in the modern world is often used to indicate a variety of meanings and purposes. Thus professional ethics comprises an ethical code for professional conduct, constructed by an association of professional workers. Ethics is also used to refer to the religious values prescribed by a religion designated by terms such as Islamic or Christian Ethics⁹.

A few years ago, sociologist Raymond Baumhart asked business people, what does ethics mean. Among their replies that ethics has to do with what their feelings tell what is right and wrong, ethics has to do with their religious beliefs, being ethical

⁴) *The Newbury House Dictionary Of American English*. 2000. “Ethics”. Internet Dictionary. P.280

⁵) *A Popular Dictionary Of Islam*. 1992. “Akhlaq”. First Published. Curzon. p.27

⁶) *The New Encyclopfdia Britannica*. 1991. “Ethics”. 15th Edition. Chicago: Encyclopedia Britannica Inc. p.578

⁷) *Dictionary of Philosophy and Psychology*. 1925. “Ethics”. Vol. 1. New York: Mac Millan Co. p.346

⁸) Ibid.

⁹) *Encyclopedia of Bioethics*. 1978. “Ethics”. Vol. 1. New York: The Free Press. p.400

is doing what the law requires and ethics consists of the standards of behavior our society accepts.

These replies might be typical of our own. The meaning of “ethics” is hard to pin down, and the views many people have about ethics are shaky. Many people tend to equate ethics with their feelings. But being ethical is clearly not a matter of following one’s feelings. A person following his or her feelings may recoil from doing what is right. In fact, feelings frequently deviate from what is ethical.

Nor should one identify ethics with religion. Most religions, of course, advocate high ethical standards. Yet, if ethics were confined to religion, then ethics would apply only to religious people. But ethics applies as much to the behavior of the atheist as to that of the saint. Religion can set high ethical standards and can provide intense motivations for ethical behavior. Ethics, however, cannot be confined to religion nor is it the same as religion.

Being ethical is also not the same as following the law. The law often incorporates ethical standards to which most citizens subscribe. But laws, like feelings, can deviate from what is ethical. Our own pre-Civil War slavery laws and the apartheid laws of present-day South Africa are grotesquely obvious examples of laws that deviate from what is ethical.

Finally, being ethical is not the same as doing “whatever society accepts”. In any society, most people accept standards that are, in fact, ethical. But standards of behavior in society can deviate from what is ethical. An entire society can become ethically corrupt. Nazi Germany is a good example of a morally corrupt society¹¹.

¹¹) Ibid.

Ethics is two things. First, ethics refers to well based standards of right and wrong that prescribe what humans ought to do, usually in terms of rights, obligations, benefits to society, fairness or specific virtues. Ethics, for example, refers to those standards that impose the reasonable obligations to refrain from rape, stealing, murder, assault, slander and fraud. Ethical standards also include those that enjoin virtues of honesty, compassion and loyalty. And, ethical standards include standards relating to rights, such as the right to life, the right to freedom from injury, and the right to privacy. Such standards are adequate standards of ethics because they are supported by consistent and well-founded reasons.

Secondly, ethics refers to the study and development of one's ethical standards. As mentioned above, feelings, laws and social norms can deviate from what is ethical. So it is necessary to constantly examine one's standards to ensure that they are reasonable and well founded. Ethics also means, then, the continuous effort of studying our own moral beliefs and our moral conduct, and striving to ensure that we, and the institutions we help to shape, live up to standards that are reasonable and solidly-based¹². Ethics also mean moral principles that govern a person's behaviour or the conducting of an activity¹³.

The first task of Islamic ethics is to understand and expound the ethos of Islam as conceived in the Quran and elaborated in the Sunnah of the Prophet. Although these are the two primary sources of Islamic ethics, one more source should also be taken into account. It's the practice of Prophet's companion. They were trained by the Prophet himself, and their lives, as individual and as a society are the best embodiment of Islamic values.

¹²) Ibid.

¹³) *The New Oxford Dictionary Of English*. 1998. "Ethics". First Published. Oxford University Press. p.631

Actions and decisions are judged to be ethical depending on the intention of the individual. Allah is Omniscient, and knows our intention completely and perfectly. Good intentions followed by good deeds are considered as acts of worship. Five key axioms govern Islamic ethics. There are unity, equilibrium, free will, responsibility and benevolence.¹⁴

¹⁴) Puan Sapora Sipon. 2003. *Islamic Work Ethics: Series 5*. (Slide). Kuala Lumpur: KUIM

2.3 THE MEANING OF CLOTHING AND WHAT RELATED WITH IT

2.3.1 The Meaning of Clothes

Clothes are covering for a person's body¹⁵. Meanwhile, clothing is a clothes considered as a group, especially the clothes someone is wearing or a particular type of clothes¹⁶. In Arabic word, clothes are called as *al-libas* or *al-thiyab*. According to *al-Qurtubi*, the meaning of *al-thiyab* is clothes where it's include in the meaning of *al-zinah* (ornament). It's also supported by *al-Razi* and his said *al-thiyab* is the clothes where its aims to cover the *aurat*¹⁷.

Clothes are the first important element in the human life. Without consider on all of terms of luxurious and beautiful which is happening in our society life today, clothes is one of human necessity which is not more than something to cover and protect some parts of human body from the others' look. It is comes from shame or *Haya'* feeling in their soul, which is one of natural feelings for them.

Literally, *Haya'* is means shyness. As an Islamic term, *Haya'* implies that shyness which a wrongdoer feels before his own nature and before his God. This shyness is the force which prevents man from indulging in indecency and obscenity. If, however, he commits a sin under the impulse of his animal nature, the same shyness makes him feel the pangs of conscience. The moral teachings of Islam aim at awakening this dormant feeling of shyness in human nature and try to develop it as a part of man's mental make-up, so that it may serve as a strong moral deterrent against all evil inclinations¹⁸.

¹⁵) Ibid. "Clothes". (Def.). p.141

¹⁶) Longman Dictionary Of Contemporary English. 1995. "Clothing". Third Edition. Longman Corpus Network. p.243

¹⁷) Prof. Madya Dr. Jawiah Dakir. 2000. *Pakaian dan Perhiasan Wanita Mengikut Perspektif Islam*. First Edition. Siri Penerbitan Yayasan Islam Terengganu. p.29

¹⁸) S. Abul A'la Maududi. 1998. *Al-Hijab Purdah and The Status Of Woman In Islam*. Al-Ash'ari (trans.). 16 Edition. Pakistan: Islamic Publications. p.164&165

This exactly is the explanation of the *Hadith* which says: “ Every religion has a morality, and the morality of Islam is *Haya*”. Another *Hadith* touches on the same subject, the Holy Prophet said: “ When you do not have *Haya*’ you may do whatever you please”¹⁹.

2.3.2 The History of Clothes

The Muslims are obligated to wear clothes to cover their *aurat* based on Islamic teaching. Clothes are necessities to whole of people in this world without consider their religion or races. Even the ethiese or free-thinker have their certain clothes. Also, the people who live in jungle and in the foreign place have their clothes. Hence, the clothes are required to all people in this world. About the important of clothing, Allah S.W.T. have said:

{يَا بَنِي آدَمَ قَدْ أَنْزَلْنَا عَلَيْكُمْ لِبَاسًا يُؤَارِي سَوْآتِكُمْ وَرِيشًا وَلِبَاسُ التَّقْوَىٰ ذَٰلِكَ خَيْرٌ ذَٰلِكَ
مِنْ آيَاتِ اللَّهِ لَعَلَّهُمْ يَذَّكَّرُونَ(26)}

Means: O Children of Adam! We have bestowed raiment upon you to cover yourselves (screen your private parts, etc) and as an adornment, and the raiment of righteousness, that is better. Such are among the *Ayat* (proofs, evidences, verses, lessons, signs, revelations, etc) of Allah, that they may remember (i.e. leave falsehood and follow truth)²¹.

(*Al-Quran. Al-A'raaf 7:26*)

¹⁹) Ibid. p.165.

²⁰) Al-Quran. Al-A'raaf 7:26

²¹) Al-Qur'an. Al-A'raaf 7:26. (All Quranic translations in this writing are based on Dr. Muhammad Taqi-ud Din Al-Hilali & Dr. Muhammad Muhsin Khan.1996. *Interpretation Of The Meanings Of The Noble Quran*. Al-Madinah: Islamic University. Translations from other sources will be cited accordingly).

From this *ayat*, it's mentioned that the whole of human without consider their races and religion need and have the clothes, to cover their shameful. Arabian people before the coming of Islam have their own civilization²². Hence, they have their own clothes which it's suitable with their live in desert and applicable with the weather at there. Besides, it's fix with what they have received from the people before them. Before the coming of Islam, they have wearing *jubah*, *serban*, *jilbab* and so on.

The Prophet Muhammad (peace be upon him) is Arabian people, who live with them since he was child. Thereby, the clothes of Prophet Muhammad (peace be upon him) certainly according to clothes Arabian characteristics either in form of types or from the making of this clothes. But it excepting from the matters which its contrary with the Islamic teaching. Therefore, the clothes of Muhammad (S.A.W) are same with the clothes of Arabian society either in form of types or from the making of this clothes, for example, *jubah*, *serban* and so on.

The Muslims are ordered to wear clothes. This commandment are contained in the Holy Book, al-Quran²³. As Allah said:

{يَا بَنِي آدَمَ خُذُوا زِينَتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ وَكُلُوا وَاشْرَبُوا وَلَا تُسْرِفُوا إِنَّهُ لَا يُحِبُّ

المُسْرِفِينَ} (31)²⁴

Means: O Children of Adam! Take your adornment (by wearing your clean clothes), while praying and going round (the *tawaf* of) the *Ka'bah*, and eat and drink but waste not by extravagance, certainly He (Allah) likes not *Al-Musrifun* (those who waste by extravagance).

(*Al-Quran. Al-A'raaf* 7: 31)

²²) Ciri Pakaian Menurut Islam. <<http://members.tripod.com>>.

²³) Ibid

²⁴) Al-Quran. Al-A'raaf 7:31

According to this verse, Allah SWT ordered the human to wear the clothes whenever they enter the mosque to perform the good deed (*ibadah*) either to perform *solat* or *tawaf*. It is because *Musyrikin* peoples performed the *tawaf* nakedly. Further, Allah SWT not prohibit and forbid the people to use the ornaments which it's bestowed by Allah to His servants. From this verse also, we can understand that Allah SWT encourage his servants to wear the beautiful garments and not prohibit it. Also, Allah said:

{وَقُلْ لِلْمُؤْمِنَاتِ يَغْضُضْنَ مِنْ أَبْصَارِهِنَّ وَيَحْفَظْنَ فُرُوجَهُنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا} ²⁵

Means: And tell the believing women to lower their gaze (from looking at forbidden things), and protect their private parts (from illegal sexual acts, etc.) and not to show off their adornment except only that which is apparent.

(*Al-Quran. An-Nur 24:31*)

From this verse, clearly that Allah SWT ordered the women to wear clothes which it's covering their aurat. Also, the Prophet Muhammad (peace be upon him) have said:

كلوا واشربوا والبسوا وتصدقوا في غير إسراف ولا مخيلة (رواه البخاري)

This *hadith* clearly ordered the Muslim to wear clothes either in *solat* or not²⁶.

Besides, the necessary to wear clothes also as protections of human limbs from any threaten from air and its changes.

²⁵) Al-Quran. An-Nur 24:31

²⁶) Ibid

Since from Stone Age, human have wear clothes according to their thinking and culture. When Islam comes, it has made some rules in clothing to make its more perfection²⁷.

When prophet Adam and Hawa have been exited from paradise to the earth, they were in not wearing. Then Allah s.w.t sent down clothing for them to cover their *aurat* and the beautiful clothing as ornamentation. As Allah said in *surah Al-A'raaf* verse 26&27, means: “O Children of Adam! We have bestowed raiment upon you to cover yourselves (screen your private parts, etc) and as an adornment, and the raiment of righteousness, that is better. Such are among the *Ayat* (proofs, evidences, verses, lessons, signs, revelations, etc) of Allah, that they may remember (i.e. leave falsehood and follow truth). O Children of Adam! Let not *Shaitan* (Satan) deceive you, as he got your parents [Adam and *Hawwa* (Eve)] out of Paradise, stripping them of their raiments, to show them their private parts. Verily, ha and *Qabiluhu* (his soldiers from the *jimms* or his tribe) see you from where you cannot see them. Verily, We made the *Shayatin* (devils) *Auliya'* (protectors and helpers) for those who believe not”.

(*Al-Quran. Al-A'raf* 7:26 & 27)

2.3.3 Adab In Clothing

a) The form and fashions of garment

- Cover the *aurah*
- The man's clothes are not look like the women's clothes and the women's clothes not look like the man's clothes
- The garment that follow the *summah* or same the Prophet's garment are better
- It is forbidden for men to wear clothes that made of silk. But it is allowed for the women.

²⁷)Ibid. p.3

- The clothes must loose and not shows the body shape. Also it is must fat and not so thin, till it's shows the skin.
- For men, it is forbidden to wear clothes that colorful and flowered. It should light colored and have a colors, such as white, green or black. Meanwhile, for women, their external clothes should with dark colored such as black.
- Buy the clothes not through the money or income that earn from the wrong ways.

b) The ways of clothing

- Wear the clean garment. '*makruh*' wear the dirty clothes.
- '*sunat*' for human to wear perfume. But, for women, have a certain time that not encourage them to wear the perfume except when together each them, at home and when with her husband. Also, '*wajib*' for them to wear perfume when together with their husband.
- Whenever put on a garment, began from the right side and put off the garment from the left side.
- When put on the garment, said:

(الحمد لله الذي كساني ما أوارى به عورتى وأتجمل به فى حياتى)

Means: All praise is due to Allah who has given this garment to cover the private parts and to express adornment.

- When wish to put off his garment, began from the left side.

(بسم الله الذي لا اله إلا هو)

- When put on a new garment, give the old cloth in charity to a poor man²⁸.

²⁸) Jaafar Salleh. 1998. *Etika dan Agenda Seorang Muslim*. Penerbitan Berbudi. P.52-54

2.4 THE MEANING AND APPROACHES ABOUT ISLAM

2.4.1 The Meaning of Islam

Islam is a word meaning literally 'submission' (to the will of God). Islam is the name of one of the world's great monotheistic religions: it was founded by the Prophet Muhammad in the 7th century AD as a result of the revelation of the Quran which he received via the angel *Jibril* (q.v.) from God.²⁹

Islam is resignation to the will of God. The word generally used by Muhammadans themselves for their religion. '*Abdul Haqq* says it implies submission to the divine will; and Muhammad explained it to mean the observance of the five duties:

- (1) Bearing witness that there is but one God
- (2) Reciting the daily prayers
- (3) Giving the legal alms
- (4) Observing the *Ramadhan* or month's fast
- (5) Making the pilgrimage to *Makkah* once in a lifetime

In the Qur'an the word is used for doing homage to God. Islam is said to be religion of all the prophets from the time of Abraham, as will appear from the following verses:

²⁹) Ibid. p.126

{قُلْ آمَنَّا بِاللَّهِ وَمَا أُنزِلَ عَلَيْنَا وَمَا أُنزِلَ عَلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ
وَالْأَسْبَاطِ وَمَا أُوتِيَ مُوسَىٰ وَعِيسَىٰ وَالنَّبِيُّونَ مِنْ رَبِّهِمْ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْهُمْ وَنَحْنُ لَهُ
مُسْلِمُونَ(84) وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ
الْخَاسِرِينَ(85)}

Means: Say: “We believe in God, and in what has been revealed to us and what was revealed to Abraham, Isma’il, Isaac, Jacob, and the Tribes, and in (the Books) given to Moses, Jesus and the Prophets, from their Lord: We make no distinction between one and another among them, and to God do we bow our will (in Islam). If anyone desires a religion other than Islam (submission to God), never will it be accepted of him; and in the Hereafter he will be in the ranks of those who have lost (all spiritual good) ”.

(*Al-Qur'an. Al-Imran 3: 84 & 85*)

There are three words used by Muhammadan writers for religion, namely *Din*, *Millah* and *Mazhab* and in the *Kitabu At-Ta'rifat*, the difference implied in these words is said to be as follows:

- *Din* : as it stands in its relation to God. Examples: *Dimullah*, the religion of God.
- *Millah*: as it stands in relation to a Prophet or lawgiver. Examples: *Millatu Ibrahim*, the religion of Abraham, and
- *Mazhab*: as it stands in relation to the divines of Islam. Examples: *Mazhab Hanafi*, the religion or religious teaching of *Abu Hanifah*.

³⁰⁾ Al-Quran. Al-Imran 3:84&85

The expression *Din*, however, is of general application. Those who profess the religion of Islam are called Musalmans, Muslims or Mu'mins. *Ahlu'l-Kitab*, "the people of the Book" is used for Muhammadans, Jews and Christians.³¹

Islam is an Arabic word. It means the act of resignation to God. The root word is SLM, pronounced '*salm*' which means peace from which comes the word '*aslama*' which means to be submitted, him resignation himself.³²

Islam is an Arabic word and denotes submission, surrender and obedience. As a religion, Islam stands for complete submission and obedience to Allah that is why it is called *Islam*. The other literal meaning of the word Islam is 'peace' and this signifies that one can achieve real peace of body and of mind only through submission and obedience to Allah. Such a life of obedience brings peace of the heart and establishes real peace in society at large.³³

2.4.2 The Approaches about Islam

Al-Islam or Islam is the religion, which brings peace to mankind when man commits himself to God and submits himself to His will. According to the Holy Book revealed to Muhammad (peace and blessings of God on him), this is only true religion professed by all Prophets from Adam to Muhammad, the Last Prophet. A Muslim is one who resigns himself to God and thereby professes the faith of Islam. A Muslim therefore believes in all the Prophets and makes no distinction between one to other. He also believes that God has sent His prophets to all corners of the earth to preach the same religion, that His message stopped coming after the last revelations received by the Last Prophet Muhammad (peace and blessings of God be him), and that the

³¹) Ibid. p.220

³²) Khurshid Ahmad. 1999. *Islam Its Meaning and Message*. Salem Azzam (foreword). The Islamic Foundation. P.21

³³) Ibid. p.28

message received by the Last Prophet is the most comprehensive and the final form of God's message to Man.³⁴

{الَّذِينَ آمَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ(28)الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ طُوبَى لَهُمْ وَحُسْنُ مَآبٍ(29)}

Means: “Those who believe and whose hearts find rest in the remembrance of Allah- indeed it is in the thought of Allah alone that the heart of man really finds rest-those who believe and act righteously, joy is for them and a blissful home to return to”.

(*Al-Qur'an. Ar-ra'd 13: 28-29*).

This message was preached by all the prophets of God, who guided man, the right path. But man not only veered away from the right path again and again, but also lost or distorted the code of guidance, which the prophets had bequeathed. That was why other prophets were sent to re-state the original message and guide man to the right path. The last of these prophets was Muhammad (peace be upon him), who presented God's guidelines in its final form and arranged to preserve it for all time. It is this guidance, which is known as *al-Islam* and is enshrined in the *Quran* and the life example of the Prophet.

The basic Islamic concept is that the entire universe was created by God, whom Islam calls Allah and who is the Lord and the Sovereign of the Universe. He is the Lord of the universe which He alone sustains. He created man and appointed each human being a fixed period of life which he is to spend upon the earth. Allah has prescribed a certain code of life as the correct one for him, but has at the same time conferred on man freedom of choice as to whether or not he adopts this code as the

³⁴) Ibid. p.3

³⁵) Al-Quran. Ar-Ra'd 13:28&29

actual basis of his life. One who chooses to follow the code revealed by God as a *Muslim* (believer) and one who refuses to follow it becomes a *Kafir* (non-believer).

A man joins the fold of Islam by honestly believing in and professing faith in the unity of God and the Prophet hood of Muhammad (peace be upon him). Both this beliefs are epitomized in the *kalima*:

La ilaha illallahu Muhammad ur-Rasulullah.

(‘There is no God except Allah, Muhammad is His Prophet’)

The first part of this *kalima* present the concept of *Tauhid* (unity of God) and its second part affirms the Prophet hood of Muhammad (peace be upon Him)³⁶

Islam is the complete system of life. Familial, socio-political and economic right of women and gender relations in Islam cannot be fully comprehended and appreciated unless is perceived as complete system of life revealed by Allah for both men and women. Islam, which implies willing and complete submission to Allah, addresses all humanity, which includes women, men and children, and presents its system for all aspects of life for all the times. Hence, there is no such thing as Male Islam or Female Islam since Islam transcends male- female discrimination.

Since Islam embraces all aspects of life, it is an integrated and holistic system based on *Tawhid*, unity of Allah, and unity of the purpose of creation. The *Tawhidic* message of Islam is that there is only one God, Allah and that all human beings are obliged to follow the guidance of Allah as presented in His revealed text (the last and most authentic being the *Qur'an*) and as practiced by the Last Prophet Muhammad. This belief is blessed to both man and women. In addition, both men and women are created for the same purpose to serve as vicegerents (*khalifah*) of Allah (SWT).

³⁶) Ibid. p.28 & 29

Based on the *Tawhidic* message of the Oneness of Allah (SWT) and the universal mission of Allah's vicegerency on earth, Islam present a comprehensive programme for the development of human beings. Its programme of development is neither based on the centeredness (concentrating on the development of man alone at the cost of the underdevelopment of woman), nor on women centeredness (focusing only the development of woman at the cost of the underdevelopment of man). Allah (SWT) is the best programmer and possesses the absolute knowledge for the development of all human beings.³⁷

In order to be a true Muslim three things are necessary: Faith, Action according to that faith and the realization of one's revelation to God as a result of action and obedience.

Faith, which is described in the *Quran*, the Holy Book of Islam, as *Iman* consists in believing that God (Allah) alone is worthy of worship and that Muhammad (peace be on him) is the Messenger of Allah, and in bearing witness to the above statement. This implies:

- a) True existence is that of Allah alone; Man and the entire creation exist only because of Allah wills them to exist.
- b) As there cannot be two sources of creation, as Allah alone is The Creator, everything comes from Him and goes back to Him; hence the entire creation including Man is the manifestation of Allah's power and glory and hence of His qualities or attributers.
- c) The relation between Man and Allah is that of a servant and the Master. As Man owes his very existence to Allah, to worship anything else is to commit the gravest of sins.
- d) The above three aspects of Faith in Allah are realized by Man only when he responds to the Message of Allah and this is

³⁷ Zeenath Kausar, 2002. *Woman's Empowerment and Islam: The UN Beijing Document Platform For Action*. Ilmiah Publishers. P.204&205

possible when Man believes in Muhammad (peace be on him) as the messenger of Allah.

- e) As a messenger he is the last and the greatest, about whom all the early messengers have predicted and who thus completes the process of revelation.
- f) He is therefore the Perfect Ideal for Mankind, the perfect servant of Allah and hence the most complete and the ideally balanced manifestation of the attributes of Allah.
- g) To believe in him is to believe in all the other prophets of Allah³⁸.
- h) To believe in him is also to believe that the *Qur'an* contains all the revelations sent to mankind through him, that these revelations provide guidance to us and that we should worship Allah by following these revelations according to the method prescribed for us by Muhammad (peace be on him) and hence in accordance with his sayings and practice, known as *Hadith* or *Sunnah*.
- i) To believe in him is also to believe in the carriers of this message, the angels, who are described in the *Qur'an* as functionaries.

Action, described in Arabic by the word '*amal*', is the manifestation in actuality how far we are true servants of God. As action needs rules and regulations according to which we organize our individual and social behaviour, the revelations and the actual physical embodiment of these revelations in the action of the Prophet (peace be on him) provide both the basis and the structure of the Law of human conduct, known as *shari'ah*. Besides *Iman* (faith) which provides the central pillar that sustains the whole structure, the four other pillars in the four corners are: *Prayer (salat)*, *Fasting (sawm)*, *Charity (zakat)*, *Pilgrimage (Hajj)*.³⁹

³⁸) Ibid. p.21&22

³⁹) Ibid. p.22

Islamic guidance permeates all aspects of human life and divides all human behaviour into five moral categories, obligatory, merely desirable, forbidden, merely undesirable, and neutral. The judgment depends on how the activity bears on religion, human life, mind, descent, and property.

A careful analysis of the Islamic guidance reveals the following principles:

- Islam's goal is to guide man in his quest for salvation in the hereafter through fulfillment of the purpose of human existence on earth.
- The purpose of human existence is to serve God both inwardly and outwardly- by internal acknowledgement of God's magnificence and supremacy and by awareness of His presence, his munificence, and His call for human progress and righteousness, and by external compliance with God's teachings pertaining to ritual and non-ritual activities.
- The divine ritual guidance is to be accepted as given; it does not leave room for human choice or modification because it is the prescribed method in which the Creator wishes His human creatures to express their devotion to Him.
- The non-ritual divine guidance covers the domestic, social, aesthetic, political, judicial and economic areas of human activities.⁴⁰

⁴⁰) Muhammad Abd. Rauf. 1991. *Ummah The Muslim Nation*. Dewan Bahasa Dan Pustaka. p.91 & 92