



## Recognizing the Concept of Islamic Clothing Fashion and Designing in Women's Dress

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### Abstract

The purpose of this study was to recognize the concept of fashion and design of the Islamic clothing in women's dresses. The research statistical universe included all clothing design collections. The research sample was the Islamic women's clothing and dresses. The research design was descriptive-analytical. Data collection was done by using library references. The results of data analysis showed that four different clothing terms, namely hijab, virtuous fashion, ethnic-local clothing and non-Islamic clothing with Islamic motifs, were identified among the designs related to Islamic fashion. Current clothing designers had not yet succeeded in creating a "global Islamic fashion" that was distinct from Western fashion and had not even been directly opposed to it. Designers' mental image of Islamic fashion was based more on the aesthetic features of fashion than the religious adherence to hijab, also, Islamic fashion was still considered as a subordinate of the Western system and has not been able to find its independent identity. Islamic fashion has a real nature and in order to be effective, it needs to redefine and formulate specific design frameworks. It could be analyzed that the existing Islamic fashion style had not yet found a completely independent identity as a global fashion. Muslim consumers themselves could not be grouped into a single category. Specific clothing styles were shaped by cultural aesthetics, economics, business patterns, ideals, and how faith was represented or expressed. As a result, it could be said that according to the number of hijab styles, there were different covers of Islamic clothing design. Islamic fashion had a special design style and had a real nature, but it is necessary to make changes in the design and other processes of this industry and its definitions should be updated and implemented.



## Extended abstract

**Introduction:** In the late twentieth and early twenty-first centuries, the production and commercial distribution of Islamic fashionable clothing became popular, and after its popularity in the mid-2000s, it established its position in the fashion industry. Obviously, any confrontation and orientation with the phenomenon of fashion requires sufficient research in this regard, which itself requires a clear and consistent definition of the term "Islamic fashion". The meaning of chastity from mere obedience to the scriptures is extended to taste, personal style, and physical attractiveness, in such a way that people are understood and even admired through fashion. The hijab has become a pervasive symbol, but its perception changes with the culture and context of its use over time; It is even used as a useful marketing tool for some foreign companies. Simultaneously with the growth of social media network in the world, Islamic fashion digital and online communications made it possible to create a new trend and have a great impact on the fashion industry by sharing educational designs and clips. Gradually, other young people, inspired by this trend, began to create their own personal styles, and the term "Islamic fashion" gradually came to the fore. At first, Islamic fashions were often run by creative women designers and entrepreneurs who could not find the products they and their daughters needed in stores, and as a result set up small businesses to meet their needs. Chaste fashion, as a research term has been used both to refer to the dress and forms of body management and behavior of women who consider themselves to be religious and for religious and ethno-religious reasons, as well as in cases related to behaviors and practices. Used to dress. Another term used was "pious fashion", which is used to describe diverse fashions in Istanbul, Tehran and Malaysia. Islamic fashion has sometimes been discussed as the general clothing of Muslims and sometimes as a market trend, so that in addition to chaste collections in some world brands, celebrities wear Islamic headscarves, hijabs and ancestors. Muslims sought a cover that was both fashionable and chaste. Islamic fashion is an example of a non-Western fashion system different from ethnic clothing. This framework makes it possible to better analyze and identify the different systems of global fashion that are associated with different cultures of the world. According to the mentioned statements, the purpose of this study was to recognize the concept of fashion and Islamic clothing design in women's dresses.

**Method:** The research statistical universe included all clothing design collections. The research sample was the Islamic women's clothing and dresses. The research design was descriptive-analytical. Data collection was done by using library references.

**Results:** In order to study the details of design in Islamic fashion, four types of categories of tightness-openness, open-closeness, fabric quality and color had been proposed, which were also studied in details. According to the obtained data based on the similarities between the samples, four approaches to the subject of Islamic fashion and clothing design were identified and explained in elaborating the concept of Islamic fashion. These four categories included: 1) Hijab; 2) Virtuous fashion; 3) Ethnic style in fashion; 4) Non-Islamic costumes inspired by a part of Islamic aesthetics (style / patterns)

**Conclusions:** The results of data analysis showed that current clothing designers had not yet succeeded in creating a "global Islamic fashion" that was distinct from Western



fashion and had not even been directly opposed to it. Designers' mental image of Islamic fashion was based more on the aesthetic features of fashion than the religious adherence to hijab, also, Islamic fashion was still considered as a subordinate of the Western system and has not been able to find its independent identity. Islamic fashion has a real nature and in order to be effective, it needs to redefine and formulate specific design frameworks. It could be analyzed that the existing Islamic fashion style had not yet found a completely independent identity as a global fashion. Muslim consumers themselves could not be grouped into a single category. Specific clothing styles were shaped by cultural aesthetics, economics, business patterns, ideals, and how faith was represented or expressed. As a result, it could be said that according to the number of hijab styles, there were different covers of Islamic clothing design. Islamic fashion had a special design style and had a real nature, but it is necessary to make changes in the design and other processes of this industry and its definitions should be updated and implemented.

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