



## Official Organizational Statement/Definition of Islamic (Modest) Wear Guidelines

*Modesty Defined Islamic Fashion Council of America (MDIFC)*, holds to the understanding that references and guidelines in the Qur'an and the Sunnah apply to standards for garments, both for men and women, that may be displayed in the presence of mahram and non-mahram men and women. With this understanding, *MDIFC* has constructed its organization's working definition of the term 'Islamic/modest' fashion based on points from these references and guidelines as to what is permissible for (at current only) Muslimahs in the presence of other Believing women outside one's home. This applies to any category of garment. Further, the Council will use the term Islamic fashions to refer to the work of any Believing fashion artist whose designs fall within the scope of these guidelines, despite ethnical or cultural influence in design.

*Modesty Defined Islamic Fashion Council of America (MDIFC)*, for the purpose of sustaining and applying a cohesive working definition of the term 'Islamic/modest' shall consider the following points in accepting the work of Designers in *MDIFC* hosted, sponsored, or endorsed fashion display events:

1. The garment ensemble shall include, whether attached or detachable, a head covering that completely covers the wearer's hair.
2. The model/wearer (including mannequins) shall have their neck and bosom completely covered, either by the fabric of the garment in its natural construction or the addition of a scarf or other material
3. The entire length of the outfit, either in single piece or multiple garments combined, must extend to completely cover the wearer's torso, arms to not less than a  $\frac{3}{4}$  length, and legs to the ankle.<sup>1</sup>
4. Garment must be constructed of material, either as a single layer or in multiple layers, that is opaque and ample enough to conceal the wearer's shape as much as possible.
5. Any garment meeting the agreed upon terms outlined by the Council will be termed Islamic if presented by a professing Muslim designer, despite ethnical or cultural influence.

Hadith - Narrated Aisha (ra), Ummul Mu'minin: Asma, daughter of AbuBakr, entered upon the Apostle of Allah wearing thin clothes. The Apostle 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 her face and hands. (Narrated by [Abu Dawood # 4092](#)).

***This Hadith has three authentic narrations and was correct by all Major Hadith scholars such as Albani.***

Sa'id ibn Jubayr, 'Ata and al-Awzai have stated explicitly that the showing of the face and hands is permissible. ***Aishah (ra), Qatadah, and others have added bracelets to what may be shown of the adornments; this interpretation implies that a part of the arm may also be shown.*** Various scholars (such as Abu Yusuf) have allowed the exposure of the lower part of the arm up to a length varying between about four inches to one-half of the arm.

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<sup>1</sup> [http://www.islamicweb.com/beliefs/women/Niqab\\_not\\_required.htm](http://www.islamicweb.com/beliefs/women/Niqab_not_required.htm) Some said a woman should cover all of her body except the face and the hands. This is the saying of Imam Malik, Al-Hadi, Al-Qasim (in one of his narrations), and Imam Abu Hanifa (in one of his two narrations). Some said she should cover all her body except the face, the hands, and the foot. This is the saying of Imam Abu Hanifa (in another narration), Al-Qasim, and Ath-thouri. Some said she should cover all her body except the face. This is the saying of Ibn Hanbal and Dawood. No one said the face of a woman is loins ('Aura) except a weak narration from Ibn Hanbal and some Shafi'i scholars!