

HISTORICAL ROOTS AND IMPLICATIONS OF ISLAMIC DRESS IN A GLOBAL CONTEXT

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Abstract. This study examines the historical roots of Islamic dress and its implications in a global context. Tracing the evolution of Islamic dress from its earliest requirements to modern times, the article examines its religious, social and cultural functions. It examines the limits and prohibitions imposed by Islamic law on the clothing of men and women, as well as the manners of veiling based on the Quran and Sunnah. The study highlights the role of historical trade routes and the development of global economic markets, which have led to the spread of Islamic clothing across different geographies and the enrichment of different cultures. Furthermore, the study analyzes the role of Muslim consumers as a key factor influencing the emergence and rapid growth of the modest fashion industry in the 21st century and forecasts that demand will increase at the macrotrend level. Combining historical analysis with economic and cultural perspectives, this article examines how Islamic dress functions today as both a symbol of identity and a significant economic force. Research can be an impetus for cultural development, the enrichment of religious clothing varieties not only as modest styles, but also as Islamic clothing according to Muslim Sharia laws and multidisciplinary discussions on global market dynamics.

Keywords: *Islamic clothing, modern hijab, awrah in Sharia, veiling customs, halal economy, modest style, Muslim consumer.*

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1. Introduction

Before Islam, in ancient civilizations such as Assyria, Babylonia and Egypt, as well as in Judaism and early Christianity, there were written or customary orders and practices for women to cover their heads. These practices were based on the principle of determining the social status of women, distinguishing them from social groups, distinguishing free and slave women from each other and protecting modesty and morality.

If we look at the clothing of the pre-Islamic period, Arab women wore a headscarf, which they would bring down the two ends of this veil over their heads and shoulders, leaving their necks and part of their breasts exposed. Part of their hair was also visible. They wore tight, slit-like clothes that exposed the calves and used cloth to lift their breasts. They wore a bell-shaped device called a hoop on their feet. They would circumambulate the Kaaba naked. Men would come during the day and women at night. They would circumambulate saying, “We will not circumambulate the Kaaba in clothes in which we have committed sins”. Although the practice of veiling was common before Islam, the

religious dimension and regulation of veiling became clear with Islam. Islamic dress is based on the Quran and hadith and veiling is considered to ensure chastity and modesty.

The history of Islam is said to have begun with the first revelation to the Prophet Muhammad (صلى الله عليه وسلم) in the cave of Hira in 610 CE. Islam, as a monotheistic religion, commands the worship of God alone and is the last heavenly religion that states the rulings of the Sharia in the Holy Quran and explains the implementation of these rulings through the Messenger. It is a condition for Muslims who convert to Islam to obey the religious rulings.

It is narrated that the command to cover up in Islam was revealed in the 5th year of the Hijrah (Surah An-Nur, verse 31) in the months of Dhul-Qada or Dhul-Hijjah (Ibn Saad at-Tabaqat, 8/174-176, al-Balathuri, al-Ansab 1/463).

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
رَبَّنْ وَبِحَفِظْ فُرُوجَهُنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا وَلْيَضْحَكُنَّ وَلْيَظْهَرَنَّ مِنْ أَيْصَارِهِنَّ
بُعُولَتَهُنَّ أَوْ آبَائَهُنَّ أَوْ أَبْنَاءَهُنَّ أَوْ إِخْوَانَهُنَّ أَوْ بَنِي إِخْوَانَهُنَّ أَوْ نِسَائَهُنَّ أَوْ مَا مَلَكَتْ أَيْمَانُهُنَّ أَوْ
رَجَالٌ أَوْ تَابِعِينَ غَيْرِ أُولِي الْإِرْبَةِ مِنَ الْإِخْوَانِ أَوْ بَنِي إِخْوَانِهِنَّ أَوْ نِسَائِهِنَّ أَوْ مَا مَلَكَتْ أَيْمَانُهُنَّ أَوْ
إِلَى اللَّهِ جَمِيعًا عَوْرَاتِ النِّسَاءِ وَلَا يَضْرِبْنَ بِأَرْجُلِهِنَّ لِيُعْلَمَ مَا يُخْفِينَ مِنْ زِينَتِهِنَّ وَتُوبُوا إِلَى اللَّهِ ذِينَ لَمْ يَظْهَرُوا عَلَى
أَيِّهِ الْمُؤْمِنُونَ لَعَلَّكُمْ تَفْلَحُونَ

“In the name of God, the Most Gracious, the Most Merciful. And tell the believing women to lower their gaze and guard their private parts. They should not display their adornment except what is apparent of it. They should draw their veils over their bosoms. They should not display their adornment except to their husbands, their fathers, their husbands’ fathers, their sons, their husbands’ sons, their brothers, their brothers’ sons, their sisters’ sons, their wives (believing women), their slave girls, their male servants or children who are not aware of their private parts. And they should not stamp their feet so that what they hide may be known. O believers, turn to God in repentance, that you may succeed! (Quran, 24/31).

According to one view, the meaning of “adornment” in the verse is jewelry such as earrings, bracelets, rings and necklaces, as well as things like saree and henna. Others According to one view, the word “decoration” refers to a woman's body. The areas that are allowed to be seen are the woman's face, hands below the wrists and feet below the ankles.

The main principles of the history of Islamic clothing are related to the rules of Sharia and the manners and rules of Muslim attire. Just as the Holy Book touches on other issues related to the lifestyle of a Muslim, there are also certain limits and requirements for the methods of dressing and etiquette. For centuries, Muslims have been serious about implementing these rules and have preferred to remain faithful to the requirements of religion. Clothing is not just a covering of the body, but also an expression of a person's spiritual world, culture and religious and social position.

Let's consider some verses and hadiths related to clothing in Islam:

يَا بَنِي آدَمَ قَدْ أَنْزَلْنَا عَلَيْكُمْ لِبَاسًا يُؤَارِي سَوَاتِكُمْ وَرِيشًا وَلِبَاسُ
التَّقْوَىٰ ذَٰلِكَ خَيْرٌ ۚ ذَٰلِكَ مِنْ آيَاتِ اللَّهِ لَعَلَّهُمْ يَذَّكَّرُونَ

“O children of Adam! We have sent down to you garments to cover your shame and adornment, but the garment of piety is better. This is one of the signs of Allah, that you may remember” (Quran, 7/26).

ذَلِّفَا أَيُّهَا النَّبِيُّ قُلْ لَأَزْوَاجِكَ وَبَنَاتِكَ وَنِسَاءَ الْمُؤْمِنِينَ يُدْنِينَ عَلَيْهِنَّ مِنْ جَلَابِيبِهِنَّ ۖ
 نَ يُعْرَفْنَ فَلَا يُؤْذَيْنَ ۗ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا ۚ

“O Prophet! Tell your wives and your daughters and the women of the believers to draw their outer garments over their bodies in the presence of non-mahrams. That is more appropriate for them to be recognized and not to be harassed. And Allah is Oft-Forgiving, Most Merciful” (Quran, 33/59).

Abu al-Ahwas narrated from his father that his father said: I said: O Messenger of Allah! I stayed with a man who did not entertain me and did not show me hospitality. Then he stayed with me; should I return the favor to him? He said: No, entertain him. He said: He saw me wearing torn clothes and said: Do you have any wealth? I said: Allah has given me wealth of various kinds through camels and goats. He said: Then let it be seen on you” (Sunan Tirmidhi, 017-001-10648).

Jundub ibn Maqis (may Allah be pleased with him) narrated: “When a group of people came, the Messenger of Allah would wear his best clothes and would order the senior companions to wear their best clothes. I swear, when the group of people came to Kin, I saw the Messenger of Allah wearing a Yemeni robe. Abu Bakr and Umar also dressed like him” (Ibn Saad, “Tabaqat”, 4/346).

It is the rules of religion that form the basic structure of Muslim attire and Islam attracts attention with its approach to clothing from both a material and spiritual aspect. As is clear from the verses and hadiths, dressing beautifully is one of the manners of Islam. Thus, conservatism is in no way against aesthetics. However, on the condition that it does not allow for colors and details that show off and show off, “attractive” elements, waste, as well as not exceeding the limits of the veil that symbolizes the modesty and morality of a Muslim.

Allah (ﷻ) commands His believing servants to dress appropriately. Thus, they should not be satisfied with just covering their private parts, they should cover themselves and present a dignified appearance. What is commanded is not to deprive themselves of the blessings of worldly life in general, but rather to appear in beautiful, decent clothing and to choose what is pure and lawful that Allah has given them. There is no sin in this. However, sin consists in transgressing the boundaries set by Allah. Halal and haram are general expressions that apply to all areas of life. Islamic law regulates what is permissible (halal) and what is forbidden (haram) for Muslims. The main requirement for both male and female clothing is that it should cover the parts of the body prescribed by Sharia (awrah). For men, the part of the body from the navel to the knees is considered awrah and for women, the entire body except for the oval of the face and hands. Women's clothing should not be in accordance with men's clothing, but with the traditional style of women's clothing. Similarly, men's clothing should be in accordance with men's style. Men's and women's clothing should not be tight or too thin to show off the body. Although there is no strict rule or prohibition in the choice of material and color, the use of flashy colors, silk fabric and gold for men is not approved. Islam requires Muslims to wear beautiful clothes without going beyond what is permitted and without going to extremes. The meaning of the word “hijab” is to cover. Clothing with a hijab must have the property of covering. It must be specific to Islam, as it is related to the belief that a Muslim chooses a style of clothing that is in accordance with Islam, following the rules of Sharia.

In fact, we can also note that the requirements for clothing in Islam act as both an aesthetic and psychological factor to ensure the material and spiritual comfort of a person,

both individually and as a society. In the Quran, in verse 53 of Surah “Ahzab”, the main purpose of the veil is stated more clearly: “This will bring more purity to your hearts and their hearts (in terms of protecting the forbidden between a man and a woman)”.

Islamic dress is intended to prevent fitnah, which in this context refers to any action that could lead to sedition, temptation or inappropriate behavior. Both men and women are encouraged to dress in a way that does not attract unnecessary attention, maintains social harmony and prevents moral corruption. In Islam, the intention behind every action is important and clothing is no exception. The purpose of wearing modest, clean clothing is not only to adhere to social norms, but also as a way of worship and pleasing God.

2. The historical development of Islamic clothing, its impact on the distinctive enrichment of Islam

The factors that influenced the spread of Islam - from religious, social, political, economic and cultural factors to geopolitical and military factors - consist of various complementary dynamics. The companions and Muslim scholars traveled extensively to various regions to propagate Islam. Islam also spread along trade routes through trade and diplomacy.

In the early days of Islam, the style of dress consisted mainly of religious rules combined with local customs of the regions. For example, in the Arabian Peninsula, veils were widespread, in accordance with Bedouin traditions. During the Abbasid period, the hijab became more normative among court and urban women, while clothing was more practical among rural and nomadic women.

In Arabia, during the early Caliphate, long dresses were worn in accordance with climate (hot weather), simple, religious rules, kandura for men, sawb (ثوب: thawb) for women, abaya and niqab, mainly cotton and linen fabrics were used.

9th-13th centuries During the Abbasid period, there was partial Byzantine and Iranian cultural influence, gilded fabric art, caftan, gilded edges, women wore silk clothes and face coverings, fabrics: silk, satin, cotton were used.

11th-13th centuries Seljuk period, Central Asia, influences of Turkish nomadic culture, long caftans, wide trousers, fur-collared clothes, hats were worn due to the cold climate, fabrics were wool, silk, cotton.

14th-19th centuries Ottoman Empire period: Turkish-Islamic synthesis, palace culture, women wore ferace and yasmak, men wore caftans, trousers, sarongs, fabrics were mainly made of silk, brocade and satin.

16th-19th centuries Safavid and Qajar periods: Influences of Persian aesthetics, women wore fully covered field clothes, colorful home clothes, men wore long caftans made of silk, wool and cotton.

The Islamic clothing style of the peoples of the Caucasus was formed under the influence of religious, ethnic, climatic and historical factors. Although Islamic clothing in this region preserves general religious principles, it has been enriched with the national styles and traditions of local peoples (Azerbaijanis, Chechens, Highlanders, Lezgins, Avars, Karapapags, etc.).

The general features of Islamic clothing in the peoples of the Caucasus (Azerbaijan, Dagestan, Chechens and Ingush) are that it was made of thick, warm materials due to the mountainous climate (wool, fur, turban, silk), national motifs (patterns, embroidery, belts, headdresses) added aesthetic value to religious clothing.

The Azerbaijani Islamic clothing style has been a symbol of both religious modesty and national refinement. If we consider the historical, religious and cultural aspects of this clothing style, we can note that Islam began to spread to the territory of Azerbaijan around the 7th century (639 AD) and then the principle of covering and modesty came to the fore in the culture of women's clothing. However, local traditions, climate and aesthetic taste, combined with religious rules, created a unique Azerbaijani style. Traditional clothing completely covered the body, but was multilayered, elegant and tasteful in terms of color, pattern (various embroidered or printed complex national, characteristic ornaments, various motifs) and fabric. Among the rich varieties of clothing: orpek, kelagayi, jar, chershaf, chepan, chukha, labbade, aba, kuleja, ruband, teskullah, arkhalig, telma, chadra, nimtane; hat, aragchin, tesək, emammama, etc. clothing types were ganovuz, darayi, mov, zarbaft, khara, atlas, velvet, taffeta, fay, tirma, mahud and other fabrics.

7th-10th centuries, fully covered clothing with Arab influence, 11th-16th centuries, chukha and belt with Seljuk and Turkish elements, 16th-19th centuries, the clothing variety was further enriched with silk and atlas fabrics, headscarves and tsar fashion during the Safavid and Qajar periods.]

If we generalize the visual and cultural description of Islamic clothing style by region until the 19th century, we will see that each region created its own unique form of clothing in terms of both climate and culture, but the common feature of all of them was covering the body and maintaining modesty.

Starting from the 19th century, European empires occupied part of the Islamic world. During this period, clothing became a symbol of political struggle. For example, French colonialism in Algeria presented the “visibility” of women as an important step of cultural assimilation. In response, the chador was preserved as a symbol of resistance.

At the same time, attempts at modernization in some Muslim countries have led to policies that force women not to wear the hijab, rather than freedom of dress. Shah Reza Pahlavi of Iran banned women from wearing it in 1936, which led to some women not leaving their homes. Similar pressures were observed in Turkey during the Ataturk era.

After the Islamic Revolution in Iran in 1979, a large-scale process of conversion to religion began in the Islamic world. This manifested itself in both politics and personal lives. The hijab was perceived not only as a religious obligation, but also as a tool of anti-Western identification and resistance.

During this phase, various models of “Islamic clothing” emerged: the chador in Iran, the abaya in the Arab Gulf countries and simpler forms of the hijab in Egypt. During this period, clothing became both an ideological expression and an indicator of social status.

Among these factors, religious and cultural motives, political and economic initiatives, military conquests and trade relations, rich resources and lands play the most important roles. Trade relations helped Islam spread to Asia, North Africa and Europe. Muslim traders brought Islam to large areas through product exchange and market relations.

The spread of Islam to large geographies was related to both the political and social conditions of the time and the cultural and social innovations brought by Islam. For example, the concept of “zakat” (This is one of the five pillars of Islam and is a religious tax mandated in the Quran, which is the distribution of a certain part of the wealth (usually 2.5%) to the poor. Zakat is obligatory for able-bodied Muslims and is carried out within a certain period of time every year) in the Islamic economy, the adoption of tax systems

(especially jizya and khums) by the population ensured economic development, which was beneficial to trade.

Religious clothing in Islamic society is also related to identity and lifestyle. This ensured that religious teachings influenced all aspects of life in society.

Thus, the factors that influenced the spread of Islam were enriched with various shapes, designs and new varieties under the influence of different cultures, geographical locations and clothing styles, while maintaining the appropriate requirements for clothing under the conditions of Islam.

2.1. Types of modern Muslim clothing

In the Holy Quran and hadiths, there are words related to clothing; siyab, sawb, libas, zinet, rish, bezani, humur, himar, jilbab, hijab, sarabil, sirbal, tazammul, tadassur and their opposites such as tabarruj. One meaning of this difference in expression is of course that clothing has many types and functions.

We can characterize the types of traditional conservative Muslim women's clothing as follows: abaya (aba) - a long-skirted, wide-cut waist - beltless, long-sleeved clothing. A veil that covers the entire face is called "burqa", a veil that does not cover the entire face but leaves both eyes open - "niqab", a veil that leaves both eyes open and the veil is over the nose - "lifam", if the nose is open and the veil is over the mouth - "lisam", if the face is not covered at all, it is "himar". Himar is a garment that covers the neck and head. A veil that is slightly larger than a himar is called a "nasif". A veil that is slightly larger than a nasif is called a "miknea". If it is covered from head to toe and the face is exposed, it is called a "jilbab". It is divided into classes (hajj attire, prayer attire, wedding attire, everyday, business, party, sports), styles (classical, safari, folklore, eclectic, etc.) according to its purpose, groups and subgroups according to age and season, appearance and use (head covering, clothing, shoes), upper (abaya, khimar, niqab, shawl, scarf, etc.) lower (bone) types, etc.

2.2. The Hajj ceremony is one of the five pillars of Islam

It is an obligatory act of worship for every Muslim who has the financial means. The way pilgrims dress and cover themselves according to Islamic laws during the Hajj and Umrah pilgrimages is also included in these orders and is one of the conditions of the pilgrimage. Therefore, the range of Muslim clothing for the pilgrimage to Mecca and Medina, where Muslims around the world flock, includes "Hajj pilgrimage attire" for men and women and this range of Muslim clothing is also in great demand. (Note that in 2021, the main textile and clothing importers for Hajj and Umrah, including Saudi Arabia, are China, India, Bangladesh, Hong Kong and the United Arab Emirates, Turkey, Vietnam and Pakistan, etc.). The so-called prayer clothes are a type of everyday, comfortable clothing during worship. There are wedding dresses with a hijab, party dresses and even hijab and closed swimsuits. Inspired by this variety, fashion brands work on certain images, new styles and combinations and offer consumers clothing products designed to meet their needs.

2.3. The reconciliation of conservative approach with aesthetic and social factors in modern Muslim clothing

Tastes are constantly changing due to socio-cultural development and moral values and therefore fashion itself is a constant change. The fact that clothing consumers from

different cultures, customs, lifestyles, geographical locations, different tastes and approaches have a common mindset in Islamic beliefs has created both a demand for and a variety of Muslim-specific clothing and has brought to the fore an interest in the aesthetics and tastefulness of clothing. A conservative approach to clothing - with a simple and aesthetic approach, a dignified and serious form - has been reconciled with an unattractive beautiful and pretty form. As a result, a new style of clothing - the hijab, distinguished by its unique conservative style - has emerged. With the rise of the Islamic religion, the increase in demand for a corresponding style of clothing has become an interest of the fashion industry. The number of fashion houses competing to attract buyers of conservative clothing styles to their consumer base is also increasing. However, customers are buying more products that meet their needs and desires and this is a factor that leads to an increase in sales volume and company income. Understanding the essence of the newly emerging trend in the fashion industry - concepts such as “modest fashion”, “hijab fashion” - and analyzing the market more accurately is, of course, possible by looking at the Sharia rules in Islamic clothing and the etiquette and rules of Muslim attire.

Previously, women wearing hijabs were not often seen in official places and state institutions, including among close society. Modern Muslims are people who base their lives on the Holy Book and the Sunnah of the Prophet, are educated, have developed in many areas, have mastered social media, work in various organizations and at the same time try to remain faithful to their religious beliefs. They want to wear beautiful clothes that meet the requirements of both their faith and their modern lifestyle and do not want to stand out too much from society. Therefore, the new trend that has emerged is not the changeable style dictated by other global fashion networks, but a closed and at the same time tasteful, aesthetic style of clothing, since it stems from a conservative style of clothing.

The media can also be cited as the reason for the emergence of such a trend. Influencers and hijab bloggers who are active on social media and can influence a wide audience have played a significant role in shaping Islamic clothing as a fashionable style. Clothing trends that were previously only seen in fashion magazines now reach hundreds of people through social media platforms and also serve as advertising.

As a fashion trend of recent years, “Modest Fashion” refers to simple, comfortable, modern and mostly closed clothing. Consumers of various religious beliefs, who prefer conservative clothing styles, use modest styles today. However, modest designs are used today not only in the relevant field of this segment, but also by a wide audience of non-hijab and fashionable people. It should be noted that although this trend is fashionable among women who prefer to cover their bodies in accordance with the moral and stylistic requirements of their faith, religion or personal beliefs, it can not be attributed to Muslim clothing as a whole. It is more appropriate for Islamic clothing - all its varieties - to meet the above-mentioned requirements.

3. Investigating the integration of traditional Islamic clothing into the fashion industry and its transformation into a global commercial product

Factors such as globalization and social media have created a dynamic dialogue between different cultures and combined with the demands of modern consumers, have also raised issues of “social responsibility” and “ethical production”. Therefore, the demands of Islamic clothing can be expressed in different interpretations, both from conservative and more Western approaches. Islamic clothing has historically been formed

as a religious and cultural norm, but over time, due to economic, gender and globalization influences, it has become commercialized and transformed into a new cultural industry - the “Islamic clothing” style or “Muslim clothing” style. The historical roots, stages and contemporary effects of this transformation have not yet been deeply explored in the scientific literature.

In connection with the development of industry, economy, technology and society, the clothing industry is expressed alongside a term such as the Fashion Industry, covering wider areas. Today, the concept of fashion is characterized not only as a changing fashion, but as a concept that follows the interests of various tasteful consumer demands and as a social norm, determines the external image and appearance of an individual.

The emergence of a new trend in the fashion industry, known as “modest fashion” and the demand for this style of clothing by a large consumer group, has attracted the interest of world fashion companies. Although this style, which has become a macrotrend, is not limited to Muslim customers, the vast majority of buyers are Muslims and are distinguished by their fashionable hijab style and closed clothing collections. In general, in recent years, this direction has led to significant changes not only on a social and cultural, but also on an economic scale.

The rise of conservative fashion has revealed the need for more fashionable clothing choices, especially among young people. According to a study conducted by the American Hijab Design organization, the purchasing power of Muslim women is billions of dollars. World fashion industry professionals are aware of the potential of Muslim women's purchasing power and clothing needs. Especially in recent years, even in non-Muslim countries, it has been observed that some mannequins in shop windows are wearing hijabs.

Founded in 1982 in Turkey, Tekbir Clothing Company organized the first “hijab fashion show” in Turkey and the world in 1992, attracting the attention of Turkish and European media. Among the stores implementing this trend are fast fashion stores such as Zara and Forever 21, as well as luxury store chains such as Bergdorf Goodman, Macy's, Nordstrom, Barneys New York, Lu'an Jiaodian Clothing Co., Ltd (China), Uniqlo Co. Ltd. (Japan), H&M Mango (Spain), Tommy Hilfiger Licensing, llc. (USA), H&M (Sweden). Celebrities such as Victoria Beckham, Jill Sanders, Oscar de La Renta, Givenchy, Thom Browne, Dolce & Gabbana and Moschino can be counted among the designers who have designed hijab combinations in their fashion shows or presented with hijab models. Rick Owens has been presenting clothes that match or resemble hijab in his fashion shows since 2011. The designer commented on the “burqa” still used in Afghanistan in the winter collection of 2012 and presented all the presentations in the fashion show with a combination of burqa. It is also noteworthy that Owens' creation coincided with the period when the burqa ban was on the agenda in France. On the third day of Ramadan in 2014, the world-famous DKNY Donna Karan brand became the first brand to present a special Ramadan collection to Muslim female customers. With this marketing strategy, the DKNY brand made a great innovation and at the same time opened a new era in the fashion industry. This also confirmed that the fashion world also takes women in hijab into account.

This growing phenomenon has been studied by scholars such as British professor Reina Lewis from the London College of Fashion. Russia is also one of the top 10 countries in terms of demand and production of Muslim clothing and the halal industry is one of the best destinations for halal consumption.

In New York, the Islamic Fashion and Design Council decided to draw attention to the features of Islamic style in the fashion industry. "There is a huge demand in the industry from women who want to dress modestly by following the latest trends and from Muslim women who adhere to conservative Islamic principles and want to follow these innovations. We are needed for this," the council representatives said in an interview.

26 countries participated in the "Modest Fashion Week" fashion week held in Dubai. Our country was also represented in the fashion week, which also included famous brands such as "Gucci" and "Prada". Our country's brands "Anara Zakirli", "Abayas by Lyaman Hajiyeve", "Zahra", "Hijab Queen" and "Nargiz Shakhbazi" were presented at the fashion show held at the "Emirald Palace" hotel in Dubai. It should be noted that Azerbaijani designers have always emphasized the richness of our culture by using national ornaments and details in their works and the motifs in these works have been met with appreciation, despite being exhibited in different cultures. Thomson Reuters, a media and information company, in its 2018 report on the state of the economy, identifies one possible reason for the increased interest in modest clothing: "Muslims spent \$243 billion on clothing this year, compared to \$44 billion in sales in 2015. Muslim spending on clothing and footwear is projected to reach \$484 billion by 2021, accounting for 14.4 percent of global spending and international brands are looking to capitalize on their purchasing power".

4. Conclusion

Considering the fact that the Prophet of Islam was the last prophet and the basic principles of religious dress requirements remain constant, it can be predicted that the demands for this style of clothing will increase due to the possibility of the wider spread of Islam in the future (Al Wazni, 2015). "Modest Fashion" is one of the fastest growing segments of the fashion business. Considering that by 2030, every third inhabitant of the Earth will be Muslim, one can imagine how great its prospects are", said Romanna Bint-Abubaker, the organizer of the Muslim fashion show. It should be noted that Romanna Bint-Abubaker is the founder of LMFV (London Modest Fashion Week) and the owner of the modest fashion boutique Haute Elan. The global market for modest fashion is said to be worth billions and this figure is growing. Now this direction is being studied, studied and implemented in leading design schools around the world. Determining the products that customers will need and buy is also necessary for the development of this sector of the industry. In this regard, marketing and design allow you to use the creative field in the best way for the benefit and development of the business. In order to meet the demands of consumers who are tourists, it is also necessary for marketing specialists to study the halal fashion market. Thus, getting to know their customers, understanding their expectations and increasing trust, inclusiveness, loyalty with customers In terms of their trust, it is important to predict their needs in order to gain their trust.

The global market, social changes, technological and material innovations will further strengthen the economic and cultural impact of religious clothing. We can say that these requirements, as both a religious and cultural phenomenon, will create great opportunities for the fashion industry and the economic market in the future.

The younger generation has begun to adapt the concept of "modest fashion" to themselves in a "more modern and stylish way". Although religious clothing was sometimes perceived as conservative in previous periods, the new generation interprets these clothes in a way that is both "in accordance with religious requirements" and

“aesthetically attractive”. This may lead to an increase in the proposals in the fashion industry and create new opportunities to be presented to the economic market.

The adoption of the Muslim clothing style in accordance with their beliefs by society and the transformation of these clothes into a means of self-expression is relevant both in society and in international law. This approach also includes social and cultural acceptance. “Modest fashion”, “ethical production”, “halal economy”, “eco-friendly”, “technological development” and “social responsibility” principles, it can develop in accordance with the requirements of the modern era as the “Islamic clothing market”. On the other hand, by applying new production approaches in the Islamic Clothing and Fashion Industry, it can have a significant impact on solving the global ecological problem by adhering to the principles of Sustainable Fashion, which is produced without harming the environment. This is important both in terms of adapting “religious clothing requirements” to the modern era and increasing their economic and social impact. These requirements also create economic potential for the fashion industry and turn the Islamic clothing market into a large commercial area. Manufacturers can also be more attractive to the global market by presenting their products in a broader social context.

Through Islamic clothing, Muslims not only keep alive the values they believe in, but also restore these values in a modern context.

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