

## Islamic Dressing & Code of Conduct

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

### THE HOLY PROPHET'S DRESSING

- A. Colour of Dress: The colours of preference of Rasoolullah (*sallal laahu alaihi wasallam*) were first white, and then, green.
- B. Shirts (Kamees) and Robes: Rasoolullah (*sallal laahu alaihi wasallam*) used a single long robe and recommended its use for others; as it covers the major portions of the body.
- C. Trousers: The Holy Prophet (*sallal laahu alaihi wasallam*) recommended the use of trousers to length of half of the lower portion of the leg. It may however be lengthened above the ankle.
- D. Turban and cap: There are a few Traditions (Hadith) discussing the use of the cap and advocating that it should be generally, round and even at the top.

### COLOUR OF DRESS

It is stated in "Sunan ibn Majah", "Tirmizi Shareef", "Nisa'i Shareef" and "Musnad Imam Ahmed" that Samorah reported that the Prophet of Allah (*sallal laahu alaihi wasallam*) said, "Put on white dress because it is most pure and pleasant; and use it as a Kaffan for your dead bodies."

The following Ahadith have been recorded in both "Bukhari Shareef" and "Muslims Shareef":-

- a. Hazrat Anas (*radi Allahu anhu*) reported that the dress most pleasing to the Prophet (*sallal laahu alaihi wasallam*) for use was green coloured robe.
- b. Hazrat Mughirah bin Sha'bah (*radi Allahu anhu*) reported that the Prophet (*sallal laahu alaihi wasallam*) put on a robe with tight sleeves.
- c. Hazrat Abu Burdah (*radi Allahu anhu*) reported, Sayyidah Aisha (*radi Allahu anha*) brought out to us a patched garment and a coarse trouser. She said: "The soul of the Messenger of Allah was taken in this two."
- d. Hazrat Abu Hurairah (*radi Allahu anhu*) reported that the Messenger of Allah (*sallal laahu alaihi wasallam*) said, "Allah will not look, on the Resurrection Day to one who lets loose his trousers out of vanity (pride)."
- e. Bukhari has reported that Abu Hurairah (*radi Allahu anhu*) stated that the Messenger of Allah (*sallal laahu alaihi wasallam*) said, "Whatever flows of the trouser below the ankles will be in the fire."
- f. Abu Dawood and Ibn Majah have recorded a Hadith from Hazrat Abu Sa'eed Al Khudri (*radi Allahu anhu*) who stated that, "I heard the Prophet (*sallal laahu alaihi wasallam*) say, 'The trouser of a believer is up to half his hind legs. There is no sin for what is above the ankles. What is below that is in the fire. (This he said thrice). On the Resurrection Day, Allah shall not look to one who allows his trouser to flow out of vanity.'"
- g. Ibn Omar (*radi Allahu anhu*) reported that the Messenger of Allah (*sallal laahu alaihi wasallam*) said, "Whoever puts on a robe of fame in this world, Allah will dress him with the robe of disgrace on the Resurrection Day."
- h. Tirmizi recorded a Hadith by Ibn-e-Omar (*radi Allahu anhu*) who stated that whenever the Messenger of Allah (*sallal laahu alaihi wasallam*) put on a turban, he allowed his turban to flow between his shoulders.

- i. Tirmizi has also recorded a Hadith by Rukanah (*radi Allahu anhu*) who stated that the Messenger of Allah (*sallal laahu alaihi wasallam*) said, "The distinction between us and the polytheists is turbans over our caps."

### USE OF SOCKS AND SHOES

The Holy Prophet Muhammad (*sallal laahu alaihi wasallam*) used to wear shoes (sandals) that had two straps. He never wore shoes (sandals) that had fur. There has been recorded in the Ahadith that the Holy Prophet (*sallal laahu alaihi wasallam*) had used socks of various types.

The Sunnat method of wearing socks and shoes is that the right foot must be worn first and then the left foot. In removing the socks and shoes the order is reversed; the left foot must be done first and then the right foot.

In the colder climates, Muslims were used to wearing leather type of socks. Muslims using this leather type of socks are granted the concession whilst making Wuzu of making Masah over these socks instead of washing the feet for Wuzu. The concession is that a traveller may make Masah over the leather socks for a period of three nights and three days whilst the resident of a permanent home may do so for only one day and one night.

The following are some of the Ahadith that relate to the use of socks and shoes:-

- i. Hazrat Anas (*radi Allahu anhu*) reported that the shoe of the Prophet (*sallal laahu alaihi wasallam*) had two laces. (Bukhari)
- i. Hazrat Abu Hurairah (*radi Allahu anhu*) reported that the Messenger of Allah said: When any of you puts on his shoes, let him begin from right-side; and when he puts off, let him begin from the left-side, so that the right-side will be the first of them for putting on shoe and the last of them for putting it off. (Agreed)
- i. Hazrat Abu Hurairah (*radi Allahu anhu*) reported that the Messenger of Allah said: None of you shall walk with one shoe; let them both be bare, or let them both be shoed. (Agreed)
- i. Hazrat Jaber (*radi Allahu anhu*) reported that the Messenger of Allah forbade a man's putting on shoes standing. (Abu Dawud, Tirmidhi)
- i. Hazrat Ibn Abbas (*radi Allahu anhu*) reported: It is Sunnat for a man to put off his shoes when he sits down, and place them by his side. (Abu Dawud)
- i. Hazrat Ibn Boraidah (*radi Allahu anhu*) reported from her father that Negus had presented the Prophet (*sallal laahu alaihi wasallam*) two plain black socks which he afterwards put on. (Ibn Majah, Tirmidhi)

### THE HAT

The wearing of the hat is the pride, the sign, the light and the honour of a Muslim. It is also the Sunnah of the Prophet (*sallal laahu alaihi wasallam*).

The Prophet (*sallal laahu alaihi wasallam*) said: "The difference between us and the Mushrikeen is that we wear our Turbans on our hats, and they wear it without a hat". The great Jurists have stated that it is Sunnah for men to wear the turban during Salaah, since the reward for this is more. This shows that the hat should be worn, because if the turban is worn, it must be worn on a hat. It is in "Fatawa Alamgeeri", page 291, that the wearing of the hat is a Sunnah. It is in all the famous books of Fiqh that to abstain from wearing the hat without reason is Makrooh-e-Tanzeehi, and if the hat falls in Salaah, then to put it on is better. This should, however, not be Fel-e-Katheer (where it falls continuously).

It is also disliked to read Namaaz or make Tilaawat of the Quran Shareef without the hat. It is also Makrooh to go into the toilet without a hat. Some people say that if the hat was so necessary, then why is it during Hajj one does not use it in the Kaaba. Such persons should know that there are various other things that you are not allowed to do in the

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Kaaba that you could do anywhere else. Some of them are stated below:-

1. To make Raml (walk proudly) during Tawaaf in Hajj is allowed. Will you do this anywhere else, whereas the Quran has stated: *"Do not walk on the Earth with pride"*?
2. To avoid the use of soaps and perfumes in Ihraam is essential. Does this mean that it should not be used at all during other times, even though the Prophet (*sallal laahu alaihi wasallam*) used 'Ittar and commanded it's use on Jummah and Eid?
3. During the days of Hajj, we are not allowed to use sewn clothes. Does this mean that you should always wear unsewn clothes, even though it has been stated that the humans are decorated by their clothes?
4. During Hajj, one is allowed to pass in front of a Namaazi. Will you always do this, even though it is not allowed in another time? Has it not been stated that if one were to know the punishment for passing in front of a Namaazi, then even if he had to wait all his life for the Namaazi to turn Salaam, he would do so?
5. During Hajj, you are allowed to read Zohr and Asr in Arafaat in the time of Asr, and Maghrib and Esha in the time of Esha in Muzdalifa. Will you perform your Namaaz in this way even if you are in your own country?

Muslims! Respect the hat and use it in Ibaadat. May Allah have mercy on us and save us from the ways of others.

## THE BEARD AND THE MOUSTACHE

The beard is the Sunnah of Ambiya, the sign of Islam, the recognition of a Muslim and the beauty to the face of a man. The keeping of the beard keeps one away from various sins. To keep the beard one fist length is Sunnah and to trim it less than this or remove it completely is Haraam and a sin. To allow a person, whose beard is trimmed shorter than the prescribed length, or one who shaves of his beard, to be an Imaam is not allowed and a sin. Hufaaaz, especially those who keep the beard in Ramadaan and shave it off afterwards, should ponder over this. Namaaz of any type behind such a person is not allowed.

To mock the beard can also lead to Kuffar. To shave off the beard and lengthen the moustache is the way of the Kuffaar, Mushrikeen, Majoosi and Christians. It is for the reason that the Prophet (*sallal laahu alaihi wasallam*) commanded us to act against this by lengthening our beards and trimming our moustache. The moustache gives off a certain secretion which is not healthy, and if it were to go into food and water, then it would be unhealthy. Therefore, we should trim the moustache and not shave it off completely. To shave the beard weakens the manhood. To dye the beard and hair with black dye for man is prohibited by authentic Ahadith. Some ladies also get beards or moustache. They are allowed to remove this.

## CODE OF CONDUCT

### SALAAM AND MUSAAFHA (SHAKING HANDS)

#### SALAAM: GREETING

It has been stated in the fifth part of the Holy Quran: *"If someone sends Salaam upon you in good words, then you too must send Salaam upon them in better words or the same"*. This shows the importance of making Salaam in Islam.

Salaam is a way of respect. It is a beautiful greeting, a means of showing love and gentleness, and a means of creating a bond of brotherhood. Salaam takes away jealousy, hatred and enmity. To be the first to make Salaam to a person is a means of great mercy and reward. Who better to explain the excellence of Salaam than the Holy Prophet Muhammad (*sallal laahu alaihi wasallam*)? He said: *"When two Muslims meet one another, then they should first make Salaam. If they are then separated by a tree, pillar or wall, on seeing one another again, they should make Salaam"*.

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The first Salaam was made by Hazrat Adam (*alaihis salaam*) to the Angels showing that Salaam is a Sunnat of the Nabis. The beauty of Salaam is that when one person makes Salaam to the next, he says, "As Salaamu Alaikum" (May all kinds of peace be upon you). In this way he is making Du'a for the person's health, welfare, prosperity and all good things. The person who returns the Salaam, says, "Wa Alaikumus Salaam" (And the same upon You), meaning that he returns the same Du'a and more to you.

Salaam is also a means of promise and bondship. When one Muslim makes Salaam to the other, then he is assuring him that he is now safe from him and he will not be the cause of any pain or loss to him in any way. The person who replies to the Salaam also now makes the pledge of assurity.

The answer to Salaam must be given immediately as it is Waajib to do so and a sin to delay. To make Salaam during Azaan, Iqaamat Namaaz, Khutba, when a person is in the Istinja, or if he or she is having a meal, is not allowed. To make Salaam by lifting the fingers of the palm is not allowed as this is the manner of the Christians and Jews. It is also Haraam to make Salaam to a Kaafir, Mushrik, Bud- Mazhab or Gustakh-e-Rasool (one who insults the station of Prophethood).

One should make Salaam when entering another persons home. When entering one's own home, one should make Salaam to one's parents, wife, brothers, sisters and children. When entering an empty house, one should say: "As Salaamu Alaika Ayuhan Nabiyyu wa Rahmatullahi Wa Barakaatuhu, Was Salaamu Alaina Wa Alaa Ibaadallahis Saaliheen".

When entering the Masjid, one should say: "Bismillahi Was Salaamu ala Rasoolullahi".

When going to the grave of a Muslim, say at least this: "As Salaamu Alaikum Ya Ahlil Quboor Yaghfirullah lana wa lakum Wa Inna Insha Allahi Bikum Laahiqoon".

When visiting the Roza-e-Anwar of Rasoolullah (*sallal laahu alaihi wasallam*) one should say: "As Salaatu Was Salaamu Alaika Ya Rasoolallah, As Salaatu Was Salaamu Alaika Ya Habeeballah, As Salaatu Was Salaamu Alaika Ya Rahmatal Lil Alameen Wa Alaa aalika wa Ashaabika Ya Shafi al Muznibeen".

## MUSAAFHA: SHAKING HANDS -

Like Salaam, there are many beauties of Musaafa that have been quoted in the Ahadith. It is proven to be a continuous Sunnah of the Prophet (*sallal laahu alaihi wasallam*).

It has been stated in the Hadith that when a Muslim makes Musaafa with another Muslim, then by the mere motion of the hands, all the sins fall thereof. The Prophet (*sallal laahu alaihi wasallam*) has stated that when two Muslims make Musaafa with one another, then even before separating, they are forgiven. The Prophet (*sallal laahu alaihi wasallam*) has stated that when two Muslims make Musaafa by the shaking of the hands, their sins fall off in such a manner as the leaves of a tree fall off during a hurricane, even though they are equivalent to the foam on the sea.

When making Musaafa, it is Sunnah to do so with both hands. It is permissible to make Salaam and Musaafa after every Namaaz as it is a means of Barakah.

For males to shake hands with na-Mahram ladies is not permissible.

## MUAANIQA: TO MEET SHOULDER TO SHOULDER

To meet one another, chest to chest, heart to heart, neck to neck and shoulder to shoulder is called "Muaaniqa". This is a sign of love and friendship. On many occasions, the Holy Prophet (*sallal laahu alaihi wasallam*) held the Sahaba to his blessed chest and on various occasions, the Sahaaba made Muaaniqa with the Prophet (*sallal laahu alaihi wasallam*).

## BOSA-E-MUHABAT: TO KISS OUT OF LOVE

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To kiss the mother, father, Peer, Ustaad, brothers, sisters, wife or children, hand, feet, forehead or cheek out of love and affection is totally permissible and a way of showing love and reverence.

Dear Muslims, make Salaam in the manner prescribed to you when meeting one another, rather than saying, "Howzit", "Namaste", "Good Morning", "Good-bye" or "Good night", etc. The Muslim method of greeting is the best and most kind way of greeting. May Allah protect us from following the ways of non-Muslims. Ameen.

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