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# MUSLIM FASHION

CONTEMPORARY STYLE CULTURES  
REINA LEWIS

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Reina Lewis

## Muslim Fashion: Contemporary Style Cultures



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In the shops of London' Participating in the world of popular mainstream style—these youthful Muslim women are part of an emergent cross-faith transnational youth subculture of modest fashion.s Oxford Road, girls use patterned scarves over their hair as they cluster around make-up counters.often regarded as the domain of the West— Together with them, hip twenty-somethings design their head-wraps in high dark topknots to match their black boot-trim trousers. In dealing with hijab and other forms of modest clothing as style, Reina Lewis counters the overuse of pictures of veiled women as "proof" in the prevalent suggestion that Muslims and Islam are incompatible with Western modernity. Muslim Style contextualizes modest wardrobe design within Islamic and global customer cultures, interviewing essential players including designers, bloggers, shoppers, shop clerks, and shop owners. Focusing on Britain, North America, and Turkey, Lewis provides insights into the ways young Muslim females use multiple fashion systems to negotiate religious beliefs, identity, and ethnicity.



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Letter to a Muslim Fashionista So you've found this publication because you think Muslim fashion may be the next new point. Today's veiling-fashion manufacturers market colorful and constantly changing designs, from bold and close-fitting to more conservative types. The representation of female bodies raise a lot more controversies online, where visitors and commentators are prompt expressing their views in reaction to blog posts or social media pictures. Don't anticipate tips on what to wear and how exactly to use it, though: this you will need to choose for yourself. If who you are is definitely what you wear, then you cannot delegate this to a third party. But reading Muslim Style can help you make your own options and dress by yourself terms. Maybe you won't feel the same after reading it. Maybe your image will look different into the mirror. In this context, knowledge of modest or pious style can be an asset, especially in neighborhoods populated by Muslim family members. Two pics. Exposed nudity, promiscuity between versions and their admirers, rumors of drug consumption and tales of anorexia make the catwalk appear to be a freak show. Except for Islam: in cases like this many people—Muslim and non-Muslim—have an opinion on what Islamic women should and shouldn't wear. In a reserve called *La Distinction*, Bourdieu explained the rise of a fresh class of cultural intermediaries employed in service activities: product sales, marketing, advertising, pr, style, decoration, and so forth. They will be the brand's ambassadors, and their style and guidance can help match the product and the buyer. But relax: this reserve review is here to assist you through the reading. It'll give you ideas that may make understand things easier. for instance. The interviews were executed between 2005 and 2010, and I am sure many things have changed since then. Style is also a component of habitus, a interpersonal property of people that orients human behavior without strictly identifying it. But think again: *tesettür* businesses have gained market talk about in the home and abroad, and are today competing on brand image and seasonal selections. But make sure you understand: I am not a professional in Muslim or modest style, or in virtually any women's style for that respect. As a complete disclosure, I don't work in the style sector, and I am not really involved in in any manner with Muslim fashion. I just prefer to read difficult books and make an effort to make them simpler to read by composing book reviews. The essential point to make is usually that modest style is not only about *To Veil* or *NEVER TO Veil*. and this may be the story that the writer Reina Lewis recollects in her publication. Or at least I'll try. So take my composing with a pinch of salt: if you disagree with what you browse, blame the author of the book, not really me. I am starting from the premise that you are already familiar with simple vocabulary. Take the case of *Y.S.* I am also assuming that you know what pious style, or modest style, is about. So you may be interested to learn where it originated from, or how it varies with time and place. I wrote this one specifically for you. And even though you do, there are various styles to veiling. Indeed, you may wish to design your very own style, based on good examples and references glimpsed in mags or on the road. There are also a lot of tutorials on Youtube. This is not 100 % pure exhibition: people choose what things to show and what to hide. Everyone do. Some islamic clothing are clearly beyond your purview of fashion. These discussions are not necessarily faith-based and inspired by Islam: they could be inter-faith—as some Christian groups or Jewish believers possess similar modesty needs—or predicated on no faith at all. Indeed, some individuals challenge the idea that you can be both pious and fashionable simultaneously. Istanbul is now developing itself as a style city with a critical mass of consumers and fashion experts, and Muslim fashion is definitely area of the show. *Emel*, another way of life magazine, takes straight-up photos of true people wearing street fashion but avoids professional models. So if this reserve helps you dress smarter, so be it. No question some customers and clothing designers want to liberate from this model. But that's finished . about fashion: no fashion is still fashion, especially when it becomes trendy. This is what is happening with Muslim fashion; If you find it helpful, you may provide feedback by simply clicking the 'helpful' switch or by writing a comment. On a first look, simply no industry could possibly be farther from fashion than the *tesettür* makers in Turkey, This is a country that brands itself secular and where the wearing of headscarves is frowned upon by the

state, with an outright ban in institutions and colleges or in the national parliament. Ladies wearing the neighborhood headscarf or tesettür have other concerns than fashion. Since Atatürk promoted western clothes and western mores, wearing the veil has always been coded as old-fashioned, rural or excessively spiritual in secular Turkey. Trust me: I'll use short sentences to spell it out long hijabs and ample robes. You've made a good choice: this publication is totally designed for you. For them, a modest outlook may be the antithesis of style: modesty is to liberate from the tyranny of appearance, to contest the idolatry of your body. Only this field is not much cultural as it is religious. That is precisely the stage: who want to look exactly like her mother? And as style catalogues and lifestyle mags will show you, there are many ways to wear the tesettür. Performing research for her book, Reina Lewis interviewed many shop workers putting on the hijab popular stores or malls located in many British towns. This is how people functioning as university professors make a living. Yawn So boring. UK laws promotes employment equality irrespective of religion or belief, and so sales people have the right to put on the hijab if they choose to take action. Shop guidelines may define how employees dress and promote themselves, but just up to a stage. Discrimination on grounds of religious beliefs can bring an employer to court. Of course, how sales assistants outfit is important for their boss and for his or her clients. To be frank with you, you might find Muslim Fashion a bit really difficult to read. This is what they call a transformative book: it'll cause you to see things differently. So you can inform a niqab from an abaya, a jilbab from a hijab, or a shayla from a turban. You may also know about ethnic clothes: burqa cover from Afghanistan, kebaya outfit from South-East Asia, chador cloak from Iran, tesettür veil from Turkey, salwar kameez outfit from South Asia. Therefore don't freak out in the event that you see lengthy sentences and difficult phrases. She didn't need to apply for a job: she was recruited while purchasing in a branch of Dorothy Perkins as the store supervisor thought she looked cool. She wore her hijab with style and personality, and being modest and trendy was the image the store wished to project. Here I might introduce a few ideas proposed simply by Pierre Bourdieu, a French sociologist. For Bourdieu, style is a form of symbolic capital: it is something that you can cultivate and that can be converted into types of financial capital, like finding employment in a way of life magazine or a style store. Sentences are like skirts: you can wear them long or short according to your needs and wants. If your style of dress makes a statement, be sure it includes the term style in it. As Reina Lewis describes it in another chapter, Muslim life-style magazines and fashion catalogues are confronted with a conundrum. The young fashionistas referred to in Muslim Fashion are the heirs of the trendsetters. They don't act in isolation, however in a field (another essential concept from Bourdieu) composed of many players and sources of authority. For many young Islamic females, putting on a headscarf marks them off as not the same as their mothers who are going out bareheaded. Talking about France, if I have a quibble with Reina Lewis' book, it is when she alludes to a supposedly outright ban of Islamic dress in France, whereas the limitations introduced by French laws are only limited by certain types of outfit—the face-veil—or even to certain locations, such as for example schools. Fashion is normally regarded outside of the mainstream of religious concerns. Nonetheless it may also help you see what you wear and why you wear it. Upwardly cellular, these middle class people utilized their symbolic capital and were powered by their habitus to provide legitimacy to new types of cultural activities: minimal arts such as for example photography or jazz music, self-presentation through style and lifestyle, and mass intake of goods and appliances designed to make life less difficult. How to represent females's bodies? Some journals such as for example Azizah have an insurance plan of always putting a model with a headscarf on their cover. Others, like the American quarterly Muslim Young lady, do exactly the opposing: their idea is normally to represent as many different girls as possible and all their different approaches to faith. Still others prevent photos of the human form, or take images of ladies viewed from behind in order never to show their encounter. And indeed, the fashion world offers accustomed us with practices that are far from restrained or modest. It is a book which will teach you things, give you ideas,

and cause you to think. Paris is definitely the capital of fashion: my own wish is certainly that it will become a magnet for the creation and expression of Muslim style. A new category of “modest fashion” offers therefore emerged and become legitimized on the Internet. Women can now find products designed with modesty in mind, consult style guides and join in style discussions about how to style modesty. This is obviously the case with burqa, niqab, or abaya—even if you be interested to learn that some embroidered abaya sell for thousands in Gulf claims. They are increasingly cosmopolitan: see for example the new fashion collection created by Hana Tajima, an English girl based in Malaysia, which was released in Singapore by Uniqlo, a Japanese outfits company. I have to confess I learned more from browsing the net using the “modest fashion” keyword than from reading long content articles about secularity and attitudes regarded as ostentatiously spiritual in my own country—which is usually France. As surprising as it might seem, women taking part in Muslim style are also religious intermediaries. And also these laws and regulations may evolve, combined with the changing attitudes among the French general public. Reina Lewis describes how the rise of online brands selling modest clothing was accompanied by the development of a lively blogosphere and sociable media specialized in modest style. But probably some things haven’t. This is actually the good thing about reading books generally: you can turn them to your personal use.



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