



Fiqh Study on Muslim/Muslimah Clothing and In Relation to the Problem

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Abstract

This study aims to examine the views of Islamic jurisprudence (fiqh) on Muslim and Muslimah clothing and its relationship to the concept of aurat (wārat) in Islamic teachings. This study discusses the boundaries of male and female aurat according to various schools of Islamic jurisprudence, and how these provisions are applied in the form of clothing that complies with Islamic law. This study uses a qualitative approach with a literature study method of primary sources such as the Qur'an, Hadith, and classical and contemporary fiqh books. The results of the study indicate that clothing in Islam is not only a protection for the body, but also a reflection of a Muslim's obedience to the commands of Allah SWT. Clothing that completely covers the aurat, is not transparent, not tight, and does not resemble the opposite sex is the main requirement for clothing according to Islamic jurisprudence. In addition, this study also highlights the modern challenges in understanding the boundaries of aurat amidst the currents of fashion and globalization. This research is expected to provide a deeper understanding for Muslims in implementing Islamic values in clothing wisely and in accordance with the current context.

I. INTRODUCTION

Covering the aurat (body parts) is an important aspect of Islamic teachings, possessing profound and diverse meanings. Aurat, in this context, refers to the parts of the body that every individual, both men and women, is required to cover as a form of obedience to Allah SWT. In Islam, covering the aurat is not only an obligation but also a symbol of respect for oneself and others, as well as an effort to maintain purity and honor. Sharia-compliant clothing is expected to prevent inappropriate behavior and maintain individual morality. Furthermore, clothing that covers the aurat also reflects the identity of a devout Muslim and serves as a means of expressing faith and obedience to Allah.

In a socio-cultural context, the challenges facing Muslim women and men in this era are increasingly complex. Globalization and the development of information technology have significantly influenced the way women dress and society views the intimate parts of the body (awrah). On the one hand, there are efforts to uphold traditional values and Islamic law, but on the other, pressures from outside cultures often

conflict with Islamic principles. Therefore, it is crucial for Muslims to understand and internalize teachings about the intimate parts of the body (awrah) and dress, so they can adapt to changing times without losing their identity and religious values.

II. RESEARCH METHODS

The research method used in the paper "Fiqh Study on Muslim/Muslimah Clothing and Its Relation to the Issue of Aurat" is library research. This research was conducted by reviewing primary literature in the form of fiqh books from the four schools of thought, the Qur'an, hadith, and books and scientific articles relevant to the theme of aurat and Muslim/Muslimah clothing. Data were collected through document studies of primary and secondary sources, then analyzed qualitatively with a descriptive-analytical approach. This approach was chosen because the problem being studied is normative and requires an in-depth understanding of sharia arguments and interpretations by scholars.

The research steps include:

1. Identification of problems based on social phenomena and the development of Muslim fashion in the modern era.
2. Data collection from fiqh books, interpretations of the Qur'an, hadith, and contemporary literature related to the laws of aurat and clothing.
3. Data analysis by comparing the opinions of scholars from the four major schools of thought (Hanafi, Maliki, Syafii, Hambali) and their relevance to contemporary challenges.
4. Drawing conclusions based on the synthesis of data and analysis that has been done

III. RESULTS AND DISCUSSION

Results and Discussion

A. The Limits of Aurat in the Perspective of the Four Schools

Indeed, Islam has governed human life in the best possible way. In this modern era, individuals sometimes tend to impose their will, including in everyday life. There's even a growing perspective that the essence of Islam must be forced to adapt to this modern era.

Similarly, many young people today insist on dressing according to current fashions or trends. However, this may not necessarily be in accordance with Islamic teachings. In Surah al-'Araf: 26, the purpose of clothing is to cover the private parts (awrah) and beautify the human body. A free woman's entire body is private parts, so it is not permissible for her to reveal anything other than her face and hands (Syaikh Hasan, 2001).

Flaunting one's clothing and exposing one's private parts is a dangerous disease. Since ancient times, wise men, both Muslims and non-Muslims, both in the West and the East, have recognized this. Flaunting one's clothing and beauty can spread corruption, affecting both men and women. This moral corruption is also a Jewish program (Abdurrahman al-Syayi, n.d.).

It is undeniable that modern developments bring cultural consequences, including fashion. As a predominantly Muslim country, Indonesia should be a leader in providing a platform for

elegant fashion innovation without abandoning Islamic values. The existence of various exhibitions that demonstrate the influence of fashion on society remains a particular concern for fashion designers. There is no prohibition at all on displaying various fashion creations, but most fashion designers prioritize personal gain from what they have created without considering the negative impacts it may have. The public, who are the target of their designs, is also not discerning in choosing which clothing is in accordance with Islamic law. They prefer the latest fashion trends of the era. All they think about is how to stand out from others so as not to appear uncool, uncool, and other expressions (Sutan Bakhtiar, 2009).

In this discussion regarding Muslim women's clothing, the imams of the madzhab provide views regarding the limits of a woman's aurat, as follows:

According to the Hanafi School, a woman's private parts in front of her mahram include the part of the body between the navel and knees, as well as the stomach and back. Thus, other parts of the body are permitted to be seen by the mahram, as long as they are safe from slander and do not cause lust. This provision is based on the words of Allah SWT:

وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا لِبُعُولَتِهِنَّ أَوْ آبَائِهِنَّ أَوْ آبَاءِ بُعُولَتِهِنَّ أَوْ أَبْنَاءِهِنَّ أَوْ أَبْنَاءِ بُعُولَتِهِنَّ

Meaning: "And let them not show their jewellery, except to their husband, their father, their husband's father, their children, or their husband's children..." (QS. An-Nur: 31).

The phrase "do not reveal one's adornment" in the verse is understood to prohibit exposing parts of the body where jewelry is usually worn. This is because viewing jewelry itself is essentially permissible. Therefore, the head may be seen by mahrams because it is where the crown is worn, the neck and chest for necklaces, the ears for earrings, the wrists for bracelets, the ankles for anklets, the fingers for rings, and the soles and insteps for henna. This is different from the stomach, back, and thighs, which are generally not places where jewelry is worn. (Tabyinul

Haqaiq, vol. 6).

According to the scholars of the Maliki School and the opinion that is the basis of the Hambali School, the parts of a woman's body that are permitted to be seen by her mahram are limited to the face, head, hands and feet. Therefore, a woman is not permitted to show her chest, breasts or other body parts in front of her mahram. Likewise, fathers, sons and other mahrams are prohibited from seeing the woman's private parts other than the four parts mentioned, even without sexual urges. (As-Syarh Ash-Shaghir)

Ulama from the Hambali School also emphasized that this provision applies to mahrams, both those who are Muslim and those who are still non-believers. The basis for this opinion is the incident when Abu Sufyan bin Harb once entered the house of his daughter, Umm Habibah—one of the wives of the Prophet Muhammad—while not fully wearing the hijab. At that time, the Prophet did not order Umm Habibah to cover her private parts in front of Abu Sufyan, who at that time was still an infidel. (Ibn Qudamah, *Al-Mughni*, volume 7)

The majority of scholars from the Shafi'i school of thought believe that a woman's aurat (wrath) in front of her mahram is her entire body except for the area between her navel and her knees. However, some other Shafi'i scholars believe that the parts of a woman's body that are permitted to be seen in front of her mahram are the parts that are normally visible when she is doing activities inside the house, such as her head, neck, hands up to the elbows, and feet up to the knees. These body parts are also used as the boundaries of the aurat that a woman may see from her mahram. (Al-Khatib Asy-Syarbini, *Mughnil Muhtaj*, vol. 3)

B. Basic Concepts of Muslim/Muslimah Fashion Ethics

The Quran and Hadith are the sources of Islamic ethics, which explain how to do good. These two principles constitute a guide to life

that every Muslim must follow. In its entirety, Islamic ethics encompasses human relationships with other humans (*hablumminannas*), with His creatures (*hablumminalalam*), and with God (*hablumminallah*).

In his book, *Ethics and Spiritual Growth*, Sayid Mujtaba Musawi Lari emphasizes that spiritual growth is closely linked to ethics. The reason humans differ from animals is that they possess moral rights and obligations, as well as knowledge of morality. If humans are capable of these, they are considered ethical; if not, it is not surprising that humans act like animals. Much evidence suggests that the behavior of animals created by humans has spread across the planet. They prevent spiritualism from flourishing, as they feed the animal desires that kill humanity and spiritualism (Alifuddin et al., 2014).

Clothing, or clothing, is a cultural product that meets religious and moral requirements. Before the arrival of Islam, Arabs did not only wear closed clothing; ancient nations and were more attached to the Sassanid people of Iran compared to people around the world (Murtopo, n.d.).

In Islam, the concept of clothing or attire is discussed through two elements: morality and fiqh. The moral aspect broadens or develops the understanding of clothing through the theme of morality, namely morality towards other individuals. Part of Islamic teachings is morality or ethics towards fellow human beings, which consists of the principle of mutual respect and appreciation for one another. To show mutual respect and appreciation for one another, you must wear modest and ethical clothing or attire. However, when clothing is studied from a fiqh perspective, efforts to cover the aurat are prioritized. Islamic teachings also stipulate the boundaries of aurat that must be met by both Muslim men and Muslim women. In other words, every Muslim, both men and women, will be rewarded or punished if they dress or dress according to the teachings of sharia. If

they violate them, they will be punished (Education & Counseling, n.d.).

The Qur'an and Sunnah discuss clothing after the arrival of Islam. After Adam disobeyed God's command to approach a tree and was tempted by Satan to taste it, the Qur'an relates:

فَدَلَّيْنَاهُمَا بِغُرُورٍ ۖ فَلَمَّا ذَاقَا الشَّجَرَةَ بَدَتْ لَهُمَا سَوْءُهُمَا وَطَفِقَا يَخْصِفَانِ عَلَيْهِمَا مِنْ وَرَقِ الْجَنَّةِ ۚ وَنَادَاهُمَا رَبُّمَا أَلَمْ أَنْهَكُمَا عَنْ تِلْكَ الشَّجَرَةِ وَأَقُلْتُ لَكُمَا إِنَّ الشَّيْطَانَ لَكُمَا عَدُوٌّ مُبِينٌ

It means: So Satan persuaded both of them (to eat the fruit) with deception. When both of them had tasted the fruit of the tree, its nakedness appeared to both of them, and they began to cover it with the leaves of heaven. Then their Lord called to them: "Didn't I forbid you both from that tree and I said to you: "Indeed, the devil is a real enemy for both of you?" (QS. Al-A'raf: 22).

According to the word (yakhshifani) used in the verse of al-A'raf above, the verse indicates that Adam (peace be upon him) and his wife did not simply cover their private parts with a leaf. They had to ensure that their private parts were completely covered and that the clothing they wore was not skimpy, transparent, or see-through. Furthermore, this indicates that covering the private parts is a human nature actualized by Adam and his wife when their consciousness arose, while also indicating that people who do not yet have consciousness, such as children, do not hesitate to reveal and show their private parts. Our ancestors did what is considered the beginning of human efforts to cover their shortcomings, avoid things that are considered bad or disliked, and try to improve their appearance and condition. In accordance with their fantasies. That was the beginning of human civilization. Allah instilled this idea in the first humans, and it will be passed on to the next generation. Thus, dressing or covering the private parts is an early sign of human civilization (Murtopo, n.d.).

The ever-evolving world of fashion has significantly impacted our society, to a greater or lesser extent, by changing values, ethics, and lifestyles. Various forms, classifications, and even clothing styles have been discussed and

debated within society regarding morality and decency. One negative effect of this growing industry today is the shift in meaning we have experienced (Education & Counseling, n.d.).

Muslim women's clothing must be in accordance with Islamic law, such as not being thin or transparent except in front of their husbands. One basis for this requirement is the hadith narrated by Aisha that her sister, Asma' bint Abu Bakr, visited the Prophet Muhammad wearing transparent clothing, then turned away and said: "O Asma', when a woman has entered her period, nothing should be seen of her, except this and this." She indicated her face and both palms. The chain of this hadith is found in Sa'id bin Bashir, and he is one of the narrators whose chain of transmission is disputed. Abu Dawud said afterward, "This is a mursals hadith (without a connected chain of transmission) because Khalid bin Duraik did not meet Aisha."

Based on the hadith above, it is clear that the Prophet Muhammad (peace be upon him) set the limits of a woman's aurat (wrath) for puberty, which is her entire body except for the palms of her hands and face. Wearing a hijab, while maintaining this hijab style, is inappropriate because it highlights the exclusions. This clothing should not be so tight that it reveals the curves of the body, but it also reveals skin. Tight and transparent clothing will certainly attract attention. The Prophet Muhammad (peace be upon him) said:

"There are two groups of the people of Hell who are among my followers, whom I have not seen: women who are clothed but naked, walking with an enticing gait, with things like camel humps on their heads. They will not enter Paradise, nor will they smell its fragrance. And (the second are) men who have whips like the tails of cattle, with which they torment the servants of Allah." (Narrated by Muslim, narrated by Abu Hurairah).

Research has found that the main principles of Muslim clothing that comply with Islamic law are:

1. Covering all intimate parts (apart from the

face and palms for women in the presence of non-mahram).

2. Not tight so it doesn't show your curves.
3. Not see-through
4. Polite, proper and simple, and not excessive in design or decoration.

These criteria are not only normative but also adaptive to social and cultural contexts. For example, adjustments in clothing styles between older women and teenagers, or between activities in the rice fields and at home, must still adhere to sharia principles.

C. Social Dynamics and Contemporary Challenges

The research identified the main challenges in implementing sharia fashion, including:

1. The influence of globalization and mass media that promote Western standards of beauty and fashion, often contradicts Islamic values.
2. Social pressure makes some Muslim women feel that sharia clothing is considered old-fashioned or not modern.
3. The phenomenon of pornography and porno-action, which is becoming increasingly easy to access, has the potential to reduce public sensitivity to the importance of covering the genitals as part of maintaining morals.
4. Research highlights that clothing serves not only as physical protection but also as a safeguard of morals and religious identity. Therefore, Muslim attire is an integral part of efforts to maintain the dignity and honor of individuals and society.

D. Relation to Law and Regulation

From a legal perspective, this research emphasizes the crucial role of the state and educational institutions in providing education and regulations regarding Muslim attire. Enforcing regulations regarding attire in public spaces, schools, and government institutions

can serve as a tool to uphold Islamic values while providing legal protection for individuals who choose to dress in accordance with Islamic teachings.

Research also found that the implementation of sharia dress contributes to efforts to prevent immoral acts, pornography, and pornographic action. By properly covering the aurat (awrah), the potential for sexual harassment and deviant behavior can be minimized. This aligns with the goal of Islamic law (maqasid sharia) to maintain honor (hifzh al-irdh).

IV. CONCLUSION AND SUGGESTIONS

A. Conclusion

Clothing is a blessing from Allah SWT which is useful for two things, the first is to cover the private parts and the second is to decorate and improve one's appearance. The greatest clothing that maintains the glory of humans as children of Adam and elevates their status as religious people, is devotion to Allah swt. 51 as in the Word of Allah swt QS al-'Araf: 26. In this verse His words: libas at-taqwa indicates spiritual clothing. Rasulullah saw. describes faith as something without clothing, and its clothing is piety.

If pious clothing adorns a person's soul, his identity will be preserved and his appearance will be more graceful. Humans will find that the perpetrator is always clean even though he is poor, lives simply even though he is rich, has open hands and heart. Don't walk around carrying slander, don't waste time playing games, don't demand things that aren't your rights and don't withhold other people's rights. If he is lucky he is grateful, if he is tested he is patient, if he sins he forgives, if he is guilty he regrets it, and if he is cursed at he smiles and says: if the curse is wrong, then I ask that God will forgive you and if the curse is true, then I ask that God will forgive me. These are the

characteristics of those who wear piety clothing (M. Quraish Shihab).

Islam regulates the ethics of dress by covering the aurat (awrah). A Muslim woman will find Islamic law to be a perfect protector, guaranteeing (iffah) her purity, placing her in an honorable position and holding a high status. The rules imposed on her regarding dress and adornment are nothing more than preventive measures (Quraish Shihab). From this, we can understand the wisdom of Muslim women's dress. First, it serves to cover parts of the body that are valued by religion and judged by individuals

(society) for their good or bad behavior when viewed. And second, it serves as decoration that enhances the wearer's beauty. This suggests that religion provides ample opportunity for beautifying oneself and expressing beauty (Ibn Ismail, 2008).

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