

## The *Fiqh* Perspective on *Aurat* Boundary towards Dignified Society

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**Abstract.** *Aurat is the minimum parts of the body that must be covered according to Allah's command. Aurat cannot be shown because it is associated with disgrace, shame and must be covered with Islamic clothing. This research discusses the perspective of fiqh regarding the boundaries of the intimate parts towards a dignified society. This research is descriptive qualitative research using a library research approach. This data is a primary data source, namely data which is the main source of library research by searching for various literature (books) and as secondary data are journals related to the research. The data collection technique uses the documentation method, namely studying and searching for data in the form of notes, documents, transcripts, books, magazines, and so on. The data analysis technique uses the Miles and Huberman model of data analysis in the data analysis technique. The results of this research are that according to the science of ushul fiqh, it can lead to obligatory 'ainy ta'abbudy, namely an obligation that must be carried out by every individual who is Muslim without asking why. Whoever carries out this obligation will receive a reward, because he has carried out the worship required by Allah SWT and whoever does not carry it out means denying one of the teachings of the religion. The daughters and wives of the Holy Prophet are model women who serve as role models for all Muslim women. Hijab is considered shari'i-qualified, when it serves to cover jewelry, clothing and the whole body.*

**Keywords:** *Aurat; Boundary; Dignified; Fiqh; Society.*

### 1. INTRODUCTION

Al-Qur'an is the holy book revealed to the Prophet Muhammad SAW as a guide in achieving salvation in the world and the hereafter. In this strand, it needs to be an interpretation that always pays attention to time to time. This AI-Qur'an offers a way to overcome various problems faced by Muslims in every generation, because the Qur'an was revealed for everyone.<sup>1</sup> When humans are born, the whole body is visible and his private parts are not questioned. The Prophet Adam as was created in a naked state, indeed at that time there were no humans other than him (Prophet Adam), so the *aurat* did not have a function and meaningful. When Siti Hawa was created, then

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<sup>1</sup> QS. Al-Qalam (68), Yusuf (12) and Ali Imran (138).

she was Prophet Adam's wife. It means that their life is limited in one soul with two bodies.

*Aurat* is needed to socialize with other people. The privilege contained in Islamic teachings especially when facing Allah to perform prayers, should cover the private parts as well as when dealing with other people, because *aurat* can not show and flaunt and it must be covered. After Adam and Eve were placed by God in heaven, God ordered them to cover their *aurat*, this command shows that heaven is a holy and clean place where humans respect themselves and have morals with God by covering their *aurat*. The devil tempts people to open their *aurat*, so that people fall into the sin. It means that *aurat* is the source of interference from the devil.<sup>2</sup> Allah SWT obliges both women and men to cover the *aurat* inside in order to maintain *iffah* (self-purity) and as a form of obedience to Him<sup>3</sup>.

Regarding issue of hijab, including covering the private parts, there are some Muslims who consider this issue something new, old-fashioned, and so on. There are still many Muslim women who wear hijab but it is not in accordance with the hijab. Sharia guidance<sup>4</sup>. It is also found in some cases that Muslim women wear veils, but wear tight clothes, so that their curves are very visible<sup>5</sup>. This problem is not a remnant of Arab women's customs or habits, nor is it a legacy of ignorance, so that non-Arabs and those in modern times don't need to imitate it, but this problem is one firm and definite law, all Muslim women are obligated by Allah SWT to put it on. Violating or not recognizing means denying one of the essential Islamic laws.

The problem arises in this paper is what are fiqh's opinions regarding the boundaries of a woman's *aurat* against. This problem appears as there are still those who hold on the custom, namely covering their faces with veils and gloves when women are in ihram, as a result they make payments several times according to the number of times they cover their faces and palms. This is not in line with the Prophet Muhammad's explanation that ihram for women does not cover the face and two palms, if this is violated it is subject to dam. The Prophet's stipulation shows that the face and both palms of a woman are not included in the genitalia. However, it cannot be denied that some scholars argue that a woman's face outside of prayer is included as genitalia. Thus, what is not included as *aurat* is the face and palms according to the explanation of the Prophet Muhammad s.aw. This discussion focuses on Surah An-Nur verse 30-31 and Surah al-Ahzab verse 59.

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<sup>2</sup> Huzaimah, T. Yanggo. (1998). *Aurat dan Jilbab*, disampaikan pada diskusi Ilmiah Forum Pengkajian Islam IAIN. Syarif Hidayatullah Jakarta, p. 235.

<sup>3</sup> Rahman, M. G. (2020). *Aurat Dan Busana: Analisis Sosiologi Hukum Islam*. *Jurnal Al-Himayah*, 4(1), 269–297.

<sup>4</sup> Zaman, B., & Kusumasari, D. p. (2020). Pendidikan Akhlak Untuk Perempuan (Telaah Qur'an Surat An-Nur Ayat 31). *TADRIB: Jurnal Pendidikan Agama Islam*, 5(2), 234–246.

<sup>5</sup> Shopiani, B. S., Wilodati, & Supriadi, U. (2021). Sosietas Jurnal Pendidikan Sosiologi Fenomena Victim Blaming pada Mahasiswa terhadap Korban Pelecehan Seksual. *Sosietas: Jurnal Pendidikan Sosiologi*, 11(1), 940–955.

## 2. RESEARCH METHODS

This research is qualitative research by using library research approach. The data uses primary data sources, namely data is the main source of library research by searching for various literatures (books) and as secondary data are journals related to this research. The data collection technique uses the documentation method, namely studying and searching for data in the form of notes, documents, transcripts, books, magazines, and so on. The data analysis technique uses data analysis of the Miles and Huberman<sup>6</sup> model in data analysis techniques.

## 3. RESULT AND DISCUSSION

Surat An-Nur verses 30-31

قُلْ لِلْمُؤْمِنِينَ يَغُضُّوا مِنْ أَبْصَارِهِمْ وَيَحْفَظُوا فُرُوجَهُمْ ذَٰلِكَ أَزْكَىٰ لَهُمْ إِنَّ اللَّهَ خَبِيرٌ بِمَا يَصْنَعُونَ ﴿٣٠﴾

*O Prophet! Tell the believing men to lower their gaze and guard their chastity. That is purer for them. Surely Allah is All-Aware of what they do” (QS. An-Nur: 30).*

وَقُلْ لِلْمُؤْمِنَاتِ يَغْضُضْنَ مِنْ أَبْصَارِهِنَّ وَيَحْفَظْنَ فُرُوجَهُنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا وَلْيَضْرِبْنَ خُمُرَهُنَّ عَلَىٰ جُيُوبِهِنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا لِبُعُولَتِهِنَّ أَوْ آبَائِهِنَّ أَوْ أَبْنَائِهِنَّ أَوْ إِخْوَانِهِنَّ أَوْ بَنِي إِخْوَانِهِنَّ أَوْ بَنَاتِ أَخْوَانِهِنَّ أَوْ بَنَاتِ إِخْوَانِهِنَّ أَوْ كَاتِبَاتِهِنَّ أَوْ مَا مَلَكَتْ أَيْمَانُهُنَّ أَوْ التَّالِفَاتِ غَيْرِ أُولَى الْأَرْزَاقِ مِنَ الرِّجَالِ أَوْ الْوَالِدِ الْأَعْيُنِ لَمْ يَضْرِبُوا عَلَىٰ عَوْرَتِ الْنِسَاءِ وَلَا يَضْرِبْنَ بِأَرْجُلِهِنَّ لِيُعْلَمَ مَا يُخْفِينَ مِنْ زِينَتِهِنَّ وَتَوْبُوا إِلَى اللَّهِ جَمِيعًا أَيُّهَا الْمُؤْمِنُونَ لَعَلَّكُمْ تُفْلِحُونَ ﴿٣١﴾

*"And tell the believing women to lower their gaze and guard their chastity, and not to reveal their adornments except what normally appears. Let them draw their veils over their chests, and not reveal their 'hidden' adornments except to their husbands, their fathers, their fathers-in-law, their sons, their stepsons, their brothers, their brothers' sons or sisters' sons, their fellow women, those 'bondwomen' in their possession, male attendants with no desire, or children who are still unaware of women's nakedness. Let them not stomp their feet, drawing attention to their hidden adornments. Turn to Allah in repentance all together, O believers, so that you may be successful” (QS An-Nur: 31).*

According to Ali al-Sabuni, the revelation of Surah An-Nur verse 30 was due to the time of the Prophet Muhammad, there was a man walking in Medina then he saw a woman and she looked at him, then both of them were tempted by satan so that each of them felt amazed, and when the man was walking on the edge of a wall, his gaze on the woman, suddenly he hit his face until his nose was injured (torn). Then he said: "By Allah, I will not clean up this blood until I come to the Prophet Muhammad and tell him

<sup>6</sup> Miles, MB, Huberman, AM, and Saldana, J. (2014). *Qualitative Data Analysis, A Methods Sourcebook, Edition 3. USA: Sage Publications.* Translation of Tjetjep Rohindi Rohidi, UI-Press

about my situation then he came to the Prophet Muhammad and told what happened to him, then the Prophet said: "that is the punishment for your sin". Then Allah revealed this verse 'say to the believers: Let them lower some of their gaze. And the revelation of surah An-Nur verse 31. It was caused when Asma 'binti Murtsid was in the Bani Haritsah date grove, then she saw women entering the garden too without wearing long cloth, so that their legs, namely the ankles and chests, were visible. -their breasts, Asma' said: How bad is this. Then Allah revealed the verse "and say to the believing women, let them lower some of their gaze and guard their private parts."<sup>7</sup>

This verse commands that women should bow their eyes and not show their eyes except those are (usually) visible from her, the scholars are unanimous in saying that apart from the face, the palms and soles of the feet of the woman's body, should not be opened in front of a person who is not her muhrim.<sup>8</sup> According to Al-Qurthubi ( لا ما ظهر منها ) means except visible like face and palm, because both of them can be seen during prayer and doing hajj.<sup>9</sup> It means that the entire body of a woman is *aurat* except the face and palms. Based on Jumhur ulama's opinion, if women are faced with people who are not their muhrim under normal circumstances but in an emergency it is permissible if the ends of the arms and the ends of the calves are slightly open, for example the working woman takes out her sleeves a little needs to be lifted, or the road is full, muddy, or diagnosis need, etc.

Al-Tsaury Al-Muzani from Hanafiah and Syi'ah Imamiah said that beside face and palms, the soles of the feet also do not include the *aurat*, because if the face can make men tempted, it can be opened because of urgent needs (because of *hajat*), then the soles of the feet can be opened even more as because in general, men are not tempted by looking at the soles of women's feet. Imam Ahmad bin Hambal and Abi Bakar bin Abd Rahman from Tabi'in stated women entire body is *aurat* as mentioned in verse 31 Al-Nur "except what appears" is what appears unintentional. So, women's *aurat* is all their body. It is different from Daud Al-Zhahiry, as a part of syi'ah zaidiyah ulema and Imam Ahmad bin Hambal said that all woman's body is *aurat* except their face. Woman,s palms are also *aurat* because pals are also part of their body. The conclusion from ulema's opinion is dealing with women with non-*mahram* and under normal circumstances, as previously explained.

The differences opinion among scholars in setting the limits of *aurat* is due to differences of views in understanding the meaning of verse 31 of Surah Al-Nur in the sentence (الا ما ظهر منها), What is meant by 'except what appears' is what is usually seen according to custom, then it means that the verse is certain members, or what is meant by it is that which is not seen intentionally by women, then the whole body of the woman is *aurat*. Verse 31 Al-Nur is ended with the sentence:

This verse indicates that the command to repent. The end of this verse shows that the act of a man seeing a woman's *aurat* is haram. It means that seeing a woman's *aurat*

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<sup>7</sup> Muhammad Ali al-Shabuni. (1980). *Rawatu al-Bayan Tafsir Ayat al-Ahkam*, Damaskus: Maktabah al-Ghazali, cet. Ke III, p. 148.

<sup>8</sup> Huzaemah, T. Yanggo. (1996). *Kajian Ayat-Ayat Hukum Wanita*, Penelitian, p. 77.

<sup>9</sup> Al-Qurthuby. (1954). *Jami' Al Li Ahkam Al-Qur'an*, Dar al-Kuthub Mishryah, cet. II, Jilid XII, p. 229. Lihat juga (*Asy-Syirazi, Al-Muhazzab, al-Qahirah, Musthafa al-Halaby*), t.t Jilid I, p..63.

is a great sin, likewise a woman who does not cover her *aurat* also commits a great sin, because it is known from the end of the verse that commands repentance.<sup>10</sup>

### 3.1. Fiqh Scholars On The Limits Of The *Aurat*

In the case of female *aurat* when dealing with *mahram*, scholars differ in opinion<sup>11</sup>. Malikiyya scholars argue, that female *aurat* faces *mahram* all over her body except the face, head, neck, both hands and both feet. According to Hanabilah scholars the entire body of a woman is *aurat* except her face, neck, head, both hands, soles of feet and calves. Hanafiyah dan Syafi'iyah said that the woman's *aurat* in front of her *mahram* or in the state of no one else but herself, then her *aurat* between the center and the knees. The meaning of *mahram* as mentioned in verse 31 of Al-Nur above is: Husband, father, husband's father (in-law), son, husband's son (stepson), brother, son of brother, son of sister, woman, slave, man who accompanies him, but the man has no biological needs anymore to woman, little child who does not know about woman's *aurat*, uncle brother father and uncle brother mother.

There is no mention of uncles in the verse, either from the father's brother or from the mother's brother, because they are considered equal in position with the father. Scholars are unanimous in saying that they are classified with the *mahram* mentioned in the verse.<sup>12</sup>

According to Islamic law, *aurat* is the minimum limit of body parts that must be covered by Allah's command because the *aurat* must not be shown, it must be covered with Islamic clothing. If now it is popular with the term Muslim clothing for men and Muslim clothing for women. Muslim clothing is Islamic women's clothing that can cover all *aurat* required by religion to cover it, for the benefit of the woman herself and also the community in which she is. In connection with the woman's self-care, Allah commanded the Holy Prophet (peace be upon him) to instruct his wives, daughters and mu'minat to wear headscarves when outside the house, as Allah says in Surah al-Ahzab verse 59:

يَا أَيُّهَا النَّبِيُّ قُلْ لَأُزْجِيَنَّهُنَّ كَمَا وَعَدَ اللَّهُ الْمُؤْمِنِينَ يُدْرِكُنَّ أَزْوَاجَهُنَّ حُلِيِّهِنَّ ذَلِكَ أَدَّى أَنْ يُعْرَفْنَ فَلَا يُؤْذَنَنَّ  
وَكَانَ اللَّهُ غَفُورًا رَحِيمًا ﴿٥٩﴾

"O Prophet! Ask your wives, daughters, and believing women to draw their cloaks over their bodies. In this way it is more likely that they will be recognized 'as virtuous' and not be harassed and Allah is all-forgiving, most merciful" (QS.Al-Ahzab/ :59).

<sup>10</sup> Ibrahim Hosen. (1997). *Filsafat Hukum Islam*, Kediri: Dallas, p.55-57. Lihat juga Huzaemah, T. Yanggo. (1996). *Kajian Ayat-Ayat Hukum Wanita*, Penelitian. p. 78-79.

<sup>11</sup> Abd. Rahman Al-Jaziry. (1997). *Al-Fiqh 'Ala Al-Mazahib Al-Arba'ah*, Beirut Libanon Al-Turats Al-Araby, cet. III, Jilid I, t.t. p. 192. Lihat juga. Huzaemah, T. Yanggo. (1996). *Kajian Ayat-Ayat Hukum Wanita*, Penelitian, 1996, p. 79. Lihat juga Hayy binti Mubarak. (1998). *Ensiklopedi Wanita Muslimah*, Jakarta: Darul Falah,1418, cet. I, p. 148.

<sup>12</sup> Huzaemah, T. Yanggo. (1996). *Kajian Ayat-Ayat Hukum Wanita*, Penelitian, p. 80.

The descent of Surah al-Ahzab verse 59 caused by the habit of women after maqrib time out of the house to shop at the market. At that time men, especially young people, also came out taking the opportunity to look while disturbing these women. If the harasser is a free woman, the family of the male side defends her and advises the harassing man, the annoying man asks for sorry while saying that they thought the harassed woman was a slave woman, came down this verse of the hijab, which is God's command to His Prophet to command his wisti, daughters, and free women from among Muslim women to wear hijab, so wearing hijab is compulsory<sup>13</sup>.

What is meant by hijab, scholars differ in their opinion. According to al-Qurthuby hijab is a garment larger than a veil that can cover the entire body<sup>14</sup>. And according to the Qur'an and its translation by Depag RI, Jilbab is a kind of airy bracket that can cover the head, face and chest.<sup>15</sup> If we examine nash-nash as a legal basis for covering the *aurat*, whether it has been stated or not in the description above, it will find that all of them are in the form of *Amar* (commandment) and *Nahi* (prohibition), which according to the science of ushul fiqh will be able to give birth to the mandatory law *'ainy ta'abbudy* which is an obligation that must be carried out by every individual person of the Muslim faith without asking why. Whoever carries out this obligation will be rewarded, because he has carried out the worship required by Allah Almighty. and whoever does not do it will sin<sup>16</sup>. In addition to covering the *aurat* as an obligation for every muslim person, it also is:

- a. The supporting factor of the obligation to withhold the view commanded by Allah swt in Surah al-Nur verse 30.

Covering *aurat* as a preventive factor of adultery has been said by Allah in Sura Al-Isra' Verse

وَلَا تَقْرَبُوا الزِّنَىٰ إِنَّهُ كَانَ فَحِشَةً وَسَاءَ سَبِيلًا ﴿٣٢﴾

*Do not go near adultery. It is truly a shameful deed and an evil way* (QS. Al-Isra': 32).

- b. Covering the *aurat* becomes obligatory because Sadd az-Zari'ah is closing the door (path) that leads to destruction or evil.

Therefore, the scholars said that covering the *aurat* is mandatory for every muslim woman and man especially for women, this obligation will be carried out by wearing muslim clothing is mandatory for every muslim person, for the benefit and safety of the woman herself and towards a dignified society.

<sup>13</sup> Muhammad Ali al-Shabuni. (1980). *Rawatu al-Bayan Tafsir Ayat al-Ahkam*, Damaskus: Maktabah al-Ghazali, p. 377. Lihat juga Ibrahim Hosen. (1997). *Filsafat Hukum Islam*, Kediri: Dallas, p. 78.

<sup>14</sup> Al-Qurthuby. (1954). *Jami' Al Li Ahkam Al-Qur'an*, Dar al-Kuthub Mishryah, Jilid XIV, p. 234.

<sup>15</sup> Depag. RI. (2019). *Al-Qur'an dan Terjemahnya*, Jakarta, Yayasan Penyelenggara penterjemahan/penafsir Al-Qur'an.

<sup>16</sup> Purhasanah, S., Sofyan Abdullah, D., Al Ayyubi, I. I., & Rohmatulloh, R. (2023). Kewajiban Menutup *Aurat* dalam Perspektif Al-Quran. *Al-Fahmu: Jurnal Ilmu Al-Qur'an Dan Tafsir*, 2(1), 53–61.

### 3.2. Towards a Dignified Society

God created man endowed with a mind that distinguishes him from animal creatures, in the title as God's creation who is honorable and dignified, able to create in addition to having a potential intellect, having considerations of what is good and bad, so that good deeds appear. For muslim clothing commanded by Allah with this advice must be carried out in accordance with its rules by carrying out Allah's commands is one of the ways towards a dignified and respectful society. There are some advantageous in wearing muslim dress, they are:

a. Muslim women who are wearing muslim dress, they will be rewarded. Because he has carried out the commandments required by Allah (swt.), he even gets a double reward, because by covering the *aurat*, he has saved others from adultery in the eyes. And his honor is preserved.

b. Muslim clothing is the identity of Muslim women, who believe in having revealed their birth identity, which at the same time distinguishes firmly between believing women and other women, between women who cover jewelry or body parts that should not be just anyone sees it with other women who deliberately show off their body to attract men because instinctively, men are more quickly seduced by women who dress openly than by closed ones. Women dressed in Muslim clothes will look more polite, more feminine, but elegant and flexible, simple and dignified, to make people immediately respectable, reluctant and her authority is maintained and dignified.

c. Muslim clothing has relation with health science / chemistry, because an expert doctor who analyzes hair chemically concludes, that although hair requires little oxygen (O<sub>2</sub>), but basically it contains phaspor, calcium, magnesium, pigment and clolostaryl with palmitate forming kholesteryl palmitate (C<sub>27</sub> H<sub>45</sub> O CD C<sub>15</sub> H<sub>31</sub>) which is very unstable due to irradiation or radiation, so it requires a protector that can provide a safe period for the hair itself. In this case, the veil as part of muslim clothing would be quite qualified.<sup>17</sup>

d. Wearing muslim clothing, economical can save budget and time. If we study in detail the difference in the cost of living between women who wear muslim clothing and women who do not wear muslim clothing and like to dress up, it will be clear to us, that women who wear muslim clothing will be more efficient in living costs because it does not require money to buy various cosmetic tools and does not need models of clothes in accordance with changing times and changing models. For people who like *tabarujj* (dress up) how many kinds of crem they need. Another for her nails and hair pulley tools. So women who like to dress up need about 20% of family income every year. Unlike women who wear Muslim clothes, they need relatively little time to beautify themselves, because they are not much to dress up every day. The hair is sufficiently combed as necessary, as their hair is covered

DR. Husaen Sahatah in his research about difference cost between women who wear Muslim clothing, and women who like to dress up (*tabarrujj*)

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<sup>17</sup> Panji Masyarakat, No, 387, p. 9. Lihat juga Huzaemah, T. Yanggo. (1996). *Kajian Ayat-Ayat Hukum Wanita, Penelitian*, p. 84.

a. Women who are wearing muslim clothing need 4 pieces of muslim clothing per year, the price is 100 dirhams. While women who like to dress up per year need 8 pieces of clothes with different fashions, the price of pieces is 150 dirhams.

b. Women who dress in muslim clothes need 2 kinds of shoes and 2 hand bags every year. While women who like to dress up need 4 kinds of shoes and 4 kinds of hand bags, which match the color of their clothes.

c. Women who like to dress up need farfum and beauty tools on average per month 100 dirhams while women who do not like to dress up need to smell good only for their husbands.

d. Women who like to dress up need magazines that contain the latest fashion clothing, while muslim women who dress in muslim clothing are relatively unnecessary.<sup>18</sup>

Believers are obliged to believe that every command or prohibition of Allah SWT to do something, there must be a silver lining, it's just that sometimes we don't know the wisdom, due to our limited knowledge. This is in accordance with the word of Allah SWT in surah al-Isra' verse 85.

وَمَا أُوتِيتُمْ مِنَ الْعِلْمِ إِلَّا قَلِيلًا ﴿٨٥﴾

*'and you 'O humanity' have been given but little knowledge'*

Islam does not determine the model of muslim dress. Islam as a religion that is suitable for every time and can develop in every place, giving the widest freedom to women to design clothing fashion according to their individual tastes, as long as it does not come out of the following criteria like:

a. Muslim dress can cover all *aurat* that must be covered

b. Muslim dress is not a form of beauty jewelry as stated in surah al-Nur ayat 31 with the meaning "*and let them not show their jewels*".

c. Muslim dress is not thin so that the skin is not shown from outside, the Prophet said: "It means that there will be in my people in the future, women who are naked, but naked, on their heads like camel humps (raising their hair like camel's humps), curse them, for they are cursed people (H.R. Al-Thabarany in Mu'jam al-Shagir).<sup>19</sup>

d. Muslim dress is not loose and narrow (tight) so that it appears part of the body shape. Osama bin Zayd said that the Prophet (peace be upon him) gave me ancient

<sup>18</sup> Husaen Sahatah. (1998). *Majalah Al-Isthisad Islamy*. Lihat juga Huzaemah Tahido. (1996). *Kajian Ayat-Ayat Hukum Wanita Dalam Kepemimpinan Dan Kemasyarakatan*, p. 86.

<sup>19</sup> Al-Syaukani. (1998). *Nail al-Authar*, al-Halaby, t.h, jilid 2, Al-Thabarany, Al-Mu'jam al-Shagir, Delhi al-Anshari, th.

Egyptian garments of fine cloth, which were presented to him by Dahiyyah Al-Kalby, and I put them on my wife, then the Prophet (peace be upon him) said: "Why don't you wear those ancient Egyptian clothes? I said: I have given it to my wife to wear. The Prophet said: "Tell your wife to wear double clothes underneath (thick dakam clothes underneath), because I am afraid that if she wears her body shape will be visible (H.R. Ahmad dan Baihaqy).<sup>20</sup>

e. Muslim dress does not smell of fragrances because many hadiths prohibit women from using fragrances, if they leave the house. The formation of this culture of adultery<sup>21</sup>. This is due to the very weak awareness of Shari'a in Muslim teenagers. From Abu Musa Al-Ash'ari narrated that the Prophet Muhammad (peace be upon him) said: "Anyone from a woman who wears fragrances to women then walks in the midst of the crowd with the intention of knowing its good smell including adultery<sup>22</sup> (H.R. Al-Nasai dan Al-Hakim).

f. Women's fashion does not resemble men's fashion. Because in the hadiths of shahih it is said that there is a curse of a woman who likens herself to a man in another way of dressing and way of life.

g. Muslim dress is not a garment to be boasted of, nor is it a garment that is conspicuous to the eye, or strange and attention-grabbing, the Prophet said that from Ibn Umar (may it have the pleasure of Allah) "whoever wears a garment that is striking (splendor) in the world of Allah will clothe the garment of humiliation in the Hereafter (doomsday), then will be devoured by hellfire along with the garment.

#### 4. CONCLUSION

Muslims are obliged to bow their eyes and maintain honor in order for man to be holy from abomination and humility. The daughters and wives of the Holy Prophet are model women who serve as role models for all Muslim women. A Muslim woman should not display her jewelry in front of other men except for her husband or *mahram*. Hijab is considered shari'i-qualified, when it serves to cover jewelry, clothing and the whole body. Muslim women are required to cover their *aurat* in accordance with the limits of the Shari'ah for the purpose of not only obedience to Allah but also to make themselves dignified.

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