



Riwayah : Jurnal Studi Hadis

issn 2460-755X eissn 2502-8839

Available online at: journal.iainkudus.ac.id/index.php/riwayah

DOI: <http://dx.doi.org/10.21043/riwayah.v10i1.25268>

HADITH STUDIES ON THE *IDDAH* AND *IHDAD* OF WOMEN PUBLIC OFFICIALS: An Integration of Normative and Empirical Studies

Nur Wakhidah,

Institut Agama Islam Negeri Palangka Raya, Palangka Raya, Indonesia

nurwakhidah@iain-palangkaraya.ac.id

Fahmi Hamdi

Universitas Islam Negeri Antasari, Banjarmasin, Indonesia

fahmihamdi@uin-antasari.ac.id

Mida Mar'atus Sholihah,

Universitas Islam Negeri Antasari, Banjarmasin, Indonesia

midamaratussholihahasag@gmail.com

Ahmad Subakir

Institut Agama Islam Negeri Kediri, Kediri, Indonesia

ahmadsubakir@iainkediri.ac.id

Abstract

Iddah and *ihdad* are sharia commanded by Allah, and they have the value of worship. While female public officials are bound by the rules of employment. This study seeks to normatively and empirically analyze the hadiths about *iddah* and *ihdad*. The study of *iddah* and *ihdad* is dynamic, necessitating collaboration on normative and empirical hadith studies. The research data can be analyzed using various theories, including normative and empirical hadith understanding, public policy theory, justice theory, and masalah theory. We obtained the data through literature, interviews, and observation methods. The study's results demonstrated the integration of normative and empirical hadith studies. The typology of hadith studies is

becoming increasingly complex, necessitating the elaboration of normative and empirical studies while adhering to the principles of hadith studies.

Keywords: Hadith Study, *Iddah*, *Ihdad*, Normative and Empirical

Abstrak

Iddah dan *ihdad* merupakan syari'at yang diperintahkan Allah dan memiliki nilai ibadah. Sementara wanita pejabat publik terikat dengan aturan kepegawaian. Penelitian ini bertujuan untuk menganalisis hadis-hadis tentang *iddah* dan *ihdad* secara normatif dan empiris. Kajian *iddah* dan *ihdad* mengalami sebuah dinamika, sehingga kajian tersebut perlu mengkolaborasi studi hadis normatif dan empiris. Beberapa teori untuk menganalisis data penelitian adalah teori pemahaman hadis normatif dan empiris, teori kebijakan publik, teori keadilan, dan teori masalah. Data diperoleh melalui metode Pustaka, wawancara dan observasi. Hasil penelitian ini menemukan integrasi kajian hadis normatif dan empiris. Tipologi kajian hadis dengan arah kajian semakin kompleks, perlu elaborasi kajian normatif dan empiris dengan tetap memelihara prinsip-prinsip kajian hadis.

Kata kunci: Studi Hadis, *Iddah*, *Ihdad*, Normatif, dan Empiris

Introduction

Contextualizing the current state of society with a sociological approach, particularly in urban communities, recognizes a public position that is not exclusive to men. On the one hand, women at home serve as mothers and wives. In the public domain, women can act as public officials. Women contribute their philosophical abilities to public decision-making, which benefits a multitude of individuals. Empirical examples in which we can see that women perform the role of public decision-makers include Megawati Soekarnoputri, Khofifah Indar

Parawansa, Tri Risma Harini, Sri Muliani, Retno Marsudi, and many other women who take part in the public sphere.

Given the number of women holding public positions, the question of how to balance the obligations of *iddah* and *ihdad* with professional responsibilities emerges. Understanding hadith is crucial in addressing the challenges of a multi-, inter-, and transdisciplinary era. We need to find a compromise between the demands of religion and profession, for the sake of fairness and the advantage of women pursuing careers in the public sector.

In the study of hadith, there are two branches of knowledge, namely the science of *dirayah* and the science of *riwayah*. While the science of *riwayah* concentrates on the *matan*, or material, of the hadith, the science of *dirayah* concentrates more on the *sanad* of the hadith to assess its quality for use as an argument or legal judgment.

Some approaches to understanding the *Ahkam* hadith include linguistic, socio-historical, sociological, and anthropological. The linguistic approach in *Matan's* research is based on the main data, which is interpreted or filtered using language notions and rules. The socio-historical method aims to comprehend the hadith by examining the social history and context during and prior to the hadith's utterance. The sociological approach to understanding hadith is to understand the Prophet's hadith by paying attention to and studying its relationship with the conditions and situation of society at the time of the emergence of the hadith. Understanding hadith through an anthropological approach involves examining the religious practices that grew and developed within the community, as well as the traditions and culture that emerged at the time the hadith was spoken (Ilyas et al., 2019).

Many previous researchers have studied hadith about *iddah* and *ihdad* in detail. Anis Sulalah conducts empirical case studies on hadith

Nur Wakhidah, Fahmi Hamdi, Mida Mar'atus Sholihah, & Ahmad Subakir
research on *iddah* (Sulalah & Halida, 2023). Zamroni studied the hadith about *Ihdad* (Zamroni & Ulum, 2021), Waliko (Waliko, 2015), and Khairiyatin (Khairiyatin, 2023). We conducted some of these studies normatively. Regarding the research on hadith concerning *iddah* and *ihdad*, Muslimin conducted it in a normative manner. The purpose of this study is to fill in the gaps left by previous research. At a macro level, this article aims to contribute considerable literature on the understanding of the hadith on *Iddah* and *Ihdad*, as well as the process and application of these traditions. At the macro level, this study aims to address the gap in the literature regarding the practical application of hadith about *iddah* and *ihdad* among career women. What is the meeting point between the normative and empirical studies of hadith? This study combines the two studies to get a comprehensive understanding of the hadith.

The goal of this study is to bridge the gap between normative and empirical hadith research. The research findings in the form of the integration of normative and empirical hadith studies are a contribution to the methodology of understanding and, at the same time, applying hadith in life.

The research is written using the library method, which is supported by field observations and employs multidisciplinary, interdisciplinary, and transdisciplinary approaches. These three approaches are necessary to find relevance to the increasingly complex problems of surrounding life. In this case, the author will utilize a multi-, inter-, and transdisciplinary approach to analyze hadith ahkam using thematic methods (*maudhu'iy*). Hadith analysis, by means of textual, intertextual, and contextual.

This is due to the significant changes between Arabic and Indonesian cultures, as well as differences in space and time. Fazlur Rahman described the analysis of the hadith text as utilizing the double

movement method, which involves looking backward to understand the conditions of the Prophet's time and then looking forward to understand the current conditions (Rahman, 1982). Amin Abdullah emphasizes the need for collaboration and integration across diverse disciplines to foster understanding and address the intricacies of Ad hoc understanding of the linearity of science can limit one's perspective when tackling scientific problems that extend beyond their area of expertise field (Abdullah, 2020).

The course covers the Basic Principles of Hadith Studies using Multi-, Inter-, and Transdisciplinary approaches.

To ensure that the study of other disciplines doesn't overshadow hadith studies (Suyadilaga, 2015), We need to familiarize ourselves with the following fundamental principles: First, the definition of hadith science is the study of the rules related to the *sanad* (genealogy) and *matan* (redaction) of a hadith to determine whether it is valid or not. (Ilyas et al., 2019) Second, the science of hadith encompasses the *sanad* (genealogy) and *matan* (redaction) of expressions attributed to the Prophet Muhammad, regardless of their classification as sahih, hasan, dhaif, or others. Thirdly, the science of hadith benefits from its ability to distinguish between hadiths classified as *shahih*, *hasan*, and *dhaif*. Fourth, the relationship (*al-nisbah*) serves as an assistant and clarifier in understanding the Qur'an and Islamic sciences in general. Fifth, the virtue (*al-fadhil*) draws an individual closer to the subject of study, specifically the Prophet Muhammad, and elevates the reviewer to a noble and intimate relationship with Allah. His knowledge encompasses both accepted and rejected concepts. Sixth, sources (*al-istimdad*), the Qur'an, and authentic Prophetic traditions that explain the importance of confirming information that comes from anyone, all parts of the Arabic sciences, biographies of hadith narrators, the history of Muslims,

| Nur Wakhidah, Fahmi Hamdi, Mida Mar'atus Sholihah, & Ahmad Subakir and others. Seventh, the sub-study (*al-masail*), the definition of hadith, its division based on the quality and quantity of its *sanad* (genealogy), the method of hadith transmission, the rules of *jarh* (censure) and *ta'dil* (praise), and so on (Thahan, 1979).

The Concept of Iddah and Ihdad

According to the *Jumhur al-Ulama* (Malibary, 2006), *iddah* is a period during which a woman waits to discover the cleanliness of her womb, engages in worship, grieves over her husband's departure, and refrains from marriage (Zuhaili, 2011). The term *iddah* has been known since the days of ignorance. When Islam arrived, it continued to recognize and implement the pre-Islamic customs, which provided benefits for the family (Sabiq, n.d.). Abdullah bin Abdurrahman Al-Bassam, the commentator on *Bulugh al-Maram*, defines *iddah* as a limited period of waiting for a woman after she separates from her husband. Allah has established this *iddah* period as a waiting period for separation, brimming with numerous profound wisdoms and secrets. These beliefs differ depending on the condition of the separated woman. Among these beliefs is the importance of maintaining the cleanliness of the womb to prevent the sperm of two husbands from meeting in one womb, as this can lead to bloodline mixing, which is dangerous and can cause damage (Bassam, n.d.).

Based on the aforementioned definitions, it can be inferred that *iddah* refers to the waiting period a woman undergoes after her husband's divorce, regardless of whether the divorce occurred while she was alive or not, depending on her specific circumstances. The woman cannot marry anyone else during the waiting period. *Iddah* provides a wealth of wisdom for husbands, wives, and children, but before anything else, there is Allah's right, which is to obey His commands. Only by following His commands can there be a great secret, the secret of Islamic sharia.

The calculation of the *iddah* period depends on the woman's condition. There are five types of *iddah*: Firstly, a woman who is still menstruating has an *iddah* of three *quru'*. Secondly, there is the '*iddah* of women who no longer menstruate (menopause) and those who have not menstruated, which is three months. Thirdly, the '*iddah* of a woman who separates from her husband before he engages in sexual relations carries the same significance. Fourthly, the *iddah* of a pregnant woman extends until the time of her delivery. The *iddah* of a woman who loses her husband spans four months and ten days (Zuhaili, 2011).

Furthermore, *ihdad* (condolence), in the language, means to refrain from dressing up. In other words, it means to abstain from perfume, grooming, kohl, and perfume. The period of mourning for the husband's death, or *ihdad*, is four months and ten days (Zuhaili, 2011) *Ihdad's* wisdom is to protect the community's interests (Al-Bassam, n.d.).

Hadith Studies on Iddah and Ihdad

The study of hadith about *iddah* and *ihdad* is an important and complex topic. To address issues in the field, a deep analysis and harmonization of the hadith with the concept of Islamic sharia is necessary. Ibn Majah narrated this first hadith. The narrators of the hadith consist of: 1) Ali bin Muhammad; 2) Waqi; 3) Sofyan; 4) Mansyur; 5) Ibrahim; 6) Al-Aswad; and 7) Aisha. All seven hadith narrators are *tsiqah*, according to Al-Busyairi, Ibn Abdil Hadi, and Al-Albani, all seven narrators of the hadith are *tsiqah*. Thus, this hadith is of *shahih* quality (Al-Bassam, n.d.).

حدثنا علي بن محمد حدثنا وكيع عن سفيا ن عن منصور عن إبراهيم عن الأسود عن عائشة قالت:
أمرت بريرة أن تعتد بثلاث حيض. (رواه ابن ماجه)

Meaning: Ali ibn Muhammad, reporting to us from Waki', Sufyan, Mansur, Ibrahim, Aswad, and 'Aishah, stated: Barirah received

an order to wait for 'iddah until she had three menstrual cycles.

Imam Muhammad narrated the second hadith. Thus, the quality of this hadith is *shahih*.

حدثنا يحيى بن يحيى التميمي قال قرأت على مالك بن أنس عن نافع عن ابن عمر انه طلق امرأته وهي حائض في عهد رسول الله صلى الله عليه وسلم فسأل عمر بن الخطاب رسول الله صلى الله عليه وسلم عن ذلك فقال له رسول الله صلى الله عليه وسلم مره فلبرا جعها ثم ليتركها حتى تطهر ثم تحيض ثم تطهر ثم إن شاء أمسك بعد وإن شاء طلق قبل أن يمس فتلك العدة التي امرالله عزوجل أن يطلق لها النساء. (رواه مسلم)

Meaning: Yahya bin Yahya al-Tamimy reported, "I heard from Malik bin Anas from Nafi' from Ibn 'Umar that he divorced his wife while she was menstruating." This happened during the time of Prophet Muhammad. Umar bin Khattab brought this to the Prophet's attention, and the Prophet responded by instructing Umar to return her, allow her to regain her purity, let her menstruate once more, and then regain her purity again. After that, he has the option to retain her if he so desires, or he can choose to divorce her before making any physical contact. This is the 'iddah period that Allah, the Glorious, the Exalted, has commanded for divorced women.

Al-Imam al-Syafii from Malik recounted the third hadith, citing Ibn Syihab al-Zuhri from Urwah and Ibn Zubayr from Aisyah as his aunt. It is considered a *shahih* tradition (Bassam, n.d.).

وعن عائشة رضي الله عنها قالت: انما الأقرأ الأطهار.

Meaning: According to Aisyah, al-Qar'u refers to purity.

The Muslims narrated the fourth hadith. Abu Dawud and al-Nasa'i also narrated this hadith. The narrator is Umm 'Athiyyah, who is considered *tsiqah*. As a result, this hadith is of *shahih* quality and *marfu'* (Bassam, n.d.).

عن ام عطية قالت كنا ننهي ان نحد على ميت فوق ثلاث الا على زوج أربعة اشهر وعشرا ولا نكتحل ولا نطيب ولا نلبس ثوبا مصبوغا الا ثوب عصب وقد رخص لنا عند الطهر اذا اغتسلت احدانا من محيضها في نبذة من كست اظفارا وكنا ننهي كن اتباع الجنا ئز.

Meaning: Umm 'Athiyyah reported: We do not wear kohl, nor do we wear dyed clothes except work clothes, nor do we use perfume. Indeed, God has shown us mercy when we remain chaste, when one of us bathes from menses on a small portion of the nail tip, and when we refrain from accompanying a corpse (Muslim, 2009).

Abu Dawud and al-Nasa'i narrated the fifth hadith (Nasa'i, n.d.) This hadith has a beneficial sanad. The narrator, Umm Salamah, was a companion of the Prophet and is considered *tsiqah*. According to Abdul Haq and al-Mundziri, one of the narrators, al-Mughirah ibn al-Dhahak, is considered defective because he is unknown. However, according to Ibn Hajar Al-Asqalani, the author of *Bulugh al-Maram*, this tradition has a beneficial *sanad*. Thus, the quality of the hadith is *shahih* (Bassam, n.d.).

وعن أم سلمة رضي الله عنها قالت جعلت على عيني صبرا بعد أن توفي أبو سلمة فقال رسول الله صلى الله عليه وسلم إنه يشب الوجه فلا تجعليه إلا بالليل وتنزعينه بالليل، ولا تمتطي بالطيب، ولا بالحناء، فإنه خضاب قلت : بأي شيء أمتشط؟ قال بالسدر. (رواه ابو داود والنسائي)

Meaning: Umm Salamah reported: I put the essence of a bitter tree on my eyes after Abu Salamah died, and the Messenger of Allah said, "It will beautify the face. Therefore, use it at night and leave it during the day. "Do not style my hair with perfume and henna, as this is considered polishing," I inquired. He replied, "With lotus and henna. He replied, "With a lotus".

Muttafaq alaih narrated the sixth hadith. As a result, the quality of this hadith is *shahih*.

وعن ام سلمة رضي الله عنها أن امرأة قالت : يا رسول الله إن ابنتي مات عنها زوجها، وقد اشتكت
عينها، أفتكحلها؟ قال: لا. (متفق عليه)

Meaning: Umm Salamah reported: A woman said, "O Messenger of Allah, my daughter has lost her husband, and she complains of pain in her eyes. Is it permissible for her to use eye shadow? The Prophet replied, No. (Muttafaq 'alaih).

Imam Muhammad narrated the seventh hadith. The narrator is Jabir, who was a companion. He is considered a *tsiqah*. In conclusion, the quality of the hadith is *shahih*.

وعن جابر رضي الله عنه قال: طلقت خالتي، فأرادت أن تجد نخلها، فزجرها رجل أن تخرج، فأتت
النبي صلى الله عليه وسلم فقال: بلى فجدى نخلك؟ فإنك عسى أن تصدقي، أو تفعلي معروفا. (رواه
مسلم)

Meaning: Jabir reported that he said: My aunt was divorced, and she wanted to pick dates, so a man stopped her from going out. Then she went to the Prophet, and the Prophet said, "Pick your dates, because you might give in charity or do a good deed (Muslim).

Malik, Abu Dawud, al-Tirmidzi, al-Dhahuli, al-Darimi, Al-Syafi'i, Ibn Hiban, and al-Hakim reported the eighth hadith. The hadith's transmitters are: 1) Sa'd b. Ishaq b. Ka'ab b. Ajrah; 2) His aunt Zainab bint Ka'b bin Ajrah; and 3) Furai'ah bint Malik bint Sinan. All the narrators of this hadith are *tsiqah*. Adh-Dzahabi and Ibn Al-Qaththan considered this tradition to be *shahih*. At-Tirmidhi considered it a *hasan* tradition. Ibn Abdil Barr considered it a *masyhur* tradition. Al-Albani and Ibn Hazm rated it as *dhaif* because of Zainab's uncertainty, even though she was *tsiqah*. Some scholars have suggested that Zainab was a companion of

the Prophet.

وعن فريعة بنت مالك رضي الله عنها أن زوجها خرج في طلب أعبد له، فقتلوه، قالت: فسألت رسول الله صلى الله عليه وسلم أن أرجع إلى اهلي فإن زوجي لم يترك لي مسكنا يملكه ، ولا نفقة، فقال: نعم، فلما كنت في الحجرة، ناداني، فقال: امكثي في بيتك حتى يبلغ الكتاب اجله، قالت: فاعتددت فيه أربعة اشهر وعشرا، قالت: وقضى به بعد ذلك عثمان. (أخرجه أحمد والاربعة ، وصححه الترمذي، والذهلي، وابن حبان، والحاكم، وغيرهم)

Meaning: Furai'ah bint Malik reported: Her husband went out to look for some of his slaves, and they killed him. Furai'ah said, "I ask the Messenger of Allah that I may return to my family. My husband has left me with no dwelling that belongs to him and no maintenance. The Prophet then stated, "Yes, I was in my room when the Messenger of Allah called me, and then he said, 'Stay in your house until the iddah period is over.'" Furai'ah said, "Then I observed 'iddah in it for four months and ten days." Furai'ah said, After that, 'Uthmān enacted this ruling." (As reported by Ahmad and the four Imams who compiled the book of As-Sunan, this Hadīth is considered saheeh by At-Tirmidhi, Adhuhli, Ibn Hibban, Al-Hakim, and other scholars) (Asqalani, 1995).

Imam Bukhari narrated the ninth hadith (Suyadilaga, 2015).

Thus, the quality of the hadith is *shahih*.

عن المسور بن مخرمة رضي الله عنه، أن سبيعة الأسلمية رضي الله عنها ، نفست بعد وفاة زوجها بليال، فجاءت إلى النبي صلى الله عليه وسلم ، فاستأذنته أن تنكح، فأذن لها ، فنكحت. (رواه البخاري) وفي لفظ: انها وضعت بعد وفاة زوجها بأربعين ليلة وفي لفظ لمسلم : قال الزهري: ولا أرى بأسا ان تتزوج وهي في دمها، غيرانه لايقربها زوجها حتى تطهر.

Meaning: Al-Miswar bin Makhramah reported that Subaiyah Al-Aslamiyah RA gave birth a few nights after her husband's death, at which point she approached the Prophet and requested permission to marry. The Prophet gave her permission, and she got married.

Another redaction states, "Indeed, Subai'ah Al-Aslamiyah gave birth after forty nights of her husband's death." In the redaction of Imam Muslim, al-Zuhri stated, "I do not see any sin in Subai'ah getting married while in *puerperium*, where her husband should not come near her until she is pure" (Asqalani, 1995).

According to Ubaidillah bin Abdullah in *Al Jami' al-Kabir*, he sent Marwan 'Abdullah ibn 'Utbah to Suba'iah bint Harith to inquire about what the Messenger of Allah had decreed for her. She told him that she was married to Sa'd b. Khaulah, who died during the Farewell pilgrimage and was a participant in the battle of Badr. Then Subai'ah gave birth to her baby four months and ten days after her husband's death. Sanabik met her after that, asking, "Maybe you wish to remarry now that your husband's death was four months and ten days ago?" So she went to the Prophet and told him what Abu Sanabik had asked her. The Prophet said, "Indeed, you were lawful when...". (Damsyiqi, 2007).

The study of hadith broadly divides into two disciplines: the science of *riwayah* hadith and the science of *dirayah* hadith. Hadith is the science of discussing all of the Prophet's words, actions, decrees, and attributes. The science of hadith covers methods for knowing the *matan* and *sanad* of the hadith, how scholars narrate it, how to communicate it, the narrators' traits, and more (Ampel, 2014). After discussing the *sanads* of the hadith, the author analyzes the hadith's *matan* in the science of *riwayah*, which serves as evidence for the interpretation of Islamic law. The author concludes that the majority of traditions possess saheeh quality, thereby serving as evidence for establishing rulings.

Ignas Golzhiher asserts that the application of this method does not instill fear or anxiety in Islam when it comes to modern science. Researchers who use Western methods to produce science still explicitly teach religious values as an accompaniment (balancing). Dr.

Muhammad Taufiq Shidqi, a doctor in Turra, provides an example in his study *Astronomy and the Qur'an*. He uses modern astronomy to show the compatibility between the verses of the Qur'an that talk about the heavens, the earth, and the stars with modern science (Goldziher, 2010).

In line with the above, the author wants to find the intersection between the prophetic traditions and modern science. The author begins by analyzing the first hadith, which deals with the 'iddah of a menstruating woman. The second and third hadith continue to address the *iddah* of a menstruating woman, specifically the three *quru'*. Understanding *quru'* in the hadith requires tracing it to the Qur'an, the first source of law. You can find *iddah* in QS al-Baqarah: 228 of the Qur'an.

والمطلقات يتربصن بأنفسهن ثلاثة قروء ولا يحل لهن أن يكتمن ما خلق الله في أرحامهن إن كن يؤمن بالله واليوم الآخر وبعولتهن أحق بردهن في ذلك إن أرادوا إصلاحا ولهن مثل الذي عليهن بالمعروف وللرجال عليهن درجة والله عزيز حكيم

Meaning: And the divorced wives must restrain themselves (waiting) three times, quru'. They should not conceal what Allah has created in their wombs if they believe in Allah and the Last Day. Their husbands have the right to return to them during this period if they wish to make amends. They (women) have rights that are proportionate to their duties and should be handled appropriately. But their husbands have an advantage over them. Allah is the Mighty, the Wise.

According to Qudamah, the breakup of the marriage took place while both were still alive and after marital sexual intercourse. Therefore, Qudamah defines 'iddah' as three *quru'*, referring to situations other than *khul'* (Qudamah, n.d.).

Understanding the three *quru'* differs depending on whether one is referring to three pure periods or three menstrual cycles. The *fuqaha* have two opinions regarding the interpretation of the word

quru'. The Hanafi and Hanbali schools hold the view that *quru'* refers to menstruation, as it is believed to purify the womb. This is reviewed by *Iddah*. The Maliki and Syafi'i schools of thought are of the opinion that *quru'* refers to purity because Allah has put the letter *ta'* in the number "three," which indicates that it is the *mudzakkar, al-thuhr* (purity), that counts rather than menstruation (Zuhaili, 2011).

In Indonesian law, three times *quru'* means three times pure. KHI article 153, paragraph 2b, illustrates this. "If a divorce breaks the marriage, the waiting period for those who are still menstruating is 3 (three) times pure and at least 90 (ninety) days, and for those who are not, it is 90 (ninety) days" (Kompilasi Hukum Islam, 2007).

If we examine Islamic legal philosophy through the lens of *asrar al-ahkam*, which emphasizes the importance of ensuring the uterus remains empty to prevent the *nasab* of the previous husband from influencing the *nasab* of the subsequent husband, In addition, *iddah* is a moment of mutual self-reflection and rethinking whether to continue the household or not.

Biology provides a review of the uterus's empty state. The female reproductive organs, in the form of the uterus, serve as a container for the development of the fetus until nine months and ten days, at which point the fetus finally becomes a baby. Before all that, sperm fertilizes a process known as oogenesis. Unlike the uterus, where there is no fertilization process, menstruation will occur, indicating that there is no pregnancy or the uterus is empty. According to the author, this biological science enables us to interpret 'three times *quru'* more accurately as 'three times menstruation'. Because menstruation indicates the emptying of a woman's womb, This is the view of the Hanafi and Hambali schools. This school uses a more Islamic legal methodology, namely the argumentative method. Meanwhile, the Syafi'i and Maliki schools use

the linguistic method.

The theory of *maqashid al-shari'ah* aligns with the objectives of Islamic law, including the protection of offspring, known as *hifdl al-nasab*. *Iddah* for three menstrual periods can ensure the uterus's emptiness in order to protect the *nasab*, or offspring. This ensures that the *nasab* remains separate from both the previous and subsequent husbands. In addition to ensuring the emptiness of the uterus, *iddah* also aims to respect both the husband and wife. In psychology, the method of introspection is known. With the *iddah* period, there is a time or grace period for the husband and wife to think and be neutral toward anger (Saleh, 2018).

It is impossible to separate the science of *tawhid* or *tashawwuf* from the exposure to *iddah* for women who are still menstruating. Allah created humans solely for worship, without any other purpose. Allah creates humans in pairs (men and women) and endows them with love and affection to sustain life in the world until the hereafter, including marriage.

Next, the author will analyze the fourth to ninth hadith. These hadiths discuss the *iddah* and *ihdad* of women whose husbands have died. According to the hadith text, the *iddah* of a woman whose husband dies is four months and ten days. We can review this waiting period, also known as *iddah*, in verse 234 of QS. Al-Baqarah:

والذين يتوفون منكم ويذرون أزواجا يتربصن بأنفسهن أربعة أشهر وعشرا فإذا بلغن أجلهن فلا جناح عليكم فيما فعلن في أنفسهن بالمعروف والله بما تعملون خبير

Meaning: Those who die among you and leave wives behind should wait for four months and ten days. Then, when they have reached the end of their iddah, there is no sin for you regarding what they do to themselves, so there is no sin for you regarding what they do to themselves in an appropriate way. And Allah is

all-knowing of what you do (Zuhaili, 2011).

The *iddah* period for a woman who loses her non-pregnant husband is clearly four months and ten days (Bassam, 2013). The argument suggests that the numbers selected here are month and day numbers, not menstruation or holy numbers. Sociologically, everyone can understand numbers based on the moon's cycle, unlike menstruation or holy numbers. Therefore, the community, acting as a social control mechanism, can participate in determining the *iddah* period.

The interpretation of the waiting period, or *iddah* period, for death is four months and ten days, in accordance with KHI Article 153, Paragraph 3a, the following formula determines a widow's waiting period: a. "We set the waiting period at 130 (one hundred and thirty) days if the marriage dissolves due to death, even though *qabla al-dukhul* applies" (Kompilasi Hukum Islam, 2007).

Ihdad is a time for joining a woman who has lost her husband during the *iddah* period; she is not allowed to dress up or decorate herself by wearing jewelry, excessively scented clothing, eyeshadow, and other things, and she cannot leave the house without need, as a form of condolence for passing the husband (Khairiyatin, 2023). So it can be concluded that the *iddah* and *ihdad* of a woman whose husband dies for four months and ten days are not permitted to leave the house except for urgent reasons. For example, the purpose of working is to fulfill life's needs, and women who observe *iddah* and *ihdad* are not allowed to dress up.

According to KHI article 170 paragraph 1, a widow whose husband dies is required to perform *ihdad*, "during the *iddah* period, a wife whose husband has died is required to observe a period of mourning as a sign of condolence and at the same time to guard against the emergence of slander" (Kompilasi Hukum Islam, 2007). This approach emphasizes

psychological aspects more than the technical implementation of *ihdad*.

Reviewing the interpretation that prohibits women from dressing up during mourning is necessary. We also need to use intertextual methods to analyze the texts of the Qur'an and hadith, which prohibit women from dressing up during the *iddah* of death. Kristeva introduced the term "intertextuality" as a key to analyzing a text (Kristeva, 1997). The creation of a text takes place in specific time and space (Ilyas et al., 2019). As a result, there must be relations between one text and another text in a space, as well as between one text and the previous text in a time line (Kristeva, 1997).

It is crucial to consider the historicity factor and the socio-cultural, political, economic, and structural background that contribute to a text's decline. At the time of the hadith text's revelation, a society with a basic socio-cultural background forbade women from dressing up. Women only need to do *iddah* at home for four months and ten days and not wear makeup. However, in modern society, women play many roles in the public sphere and cannot possibly stay at home for four months and ten days. He has dedicated himself to society. The author believes that the issue of dressing up or decorating oneself is a subjective matter, primarily influenced by the customs or culture of each region. The bottom line is: do not dress as if you are the size you want to go to a party. If it's just dressed according to cultural customs, it doesn't seem to attract the admiration of other men.

Then, the author reviews the ninth hadith about the story of Subai'ah Al-Aslamiyah, whose husband died while she was pregnant. Before the mourning period was over (four months and ten days), she gave birth. This hadith states that she gave birth just a few days after her husband's death. Biologically speaking, it is certain that the uterus is clean. However, this does not fulfill the psychological conditions that

require wives to mourn their husbands' deaths. This is two *iddahs* combined into one: the *iddah* of pregnancy and the *iddah* of death. At that time, the Prophet advised that Subaiah Al-Aslamiyah could marry after giving birth a few days later. Umar bin Khattab and Jumhur Ulama adhere to this view. However, Ali bin Abi Talib's opinion suggests choosing the longer of the two *iddahs* when combining them into one, such as in Subai'ah Al-Aslamiyah. According to the author, Ali bin Abi Talib's opinion can fulfill the criteria for a period of mourning (*ihdad*). In psychology, there is a mental condition called situational trauma, namely trauma that occurs unexpectedly. For instance, the unexpected death of a loved one can cause emotional distress. Therefore, we require time for mourning, or *ihdad*, to stabilize our emotions.

Then, the author reviews the ninth hadith about the story of Subaiah Al-Aslamiyah, whose husband died while she was pregnant. Death, before the mourning period concluded, embodied the essence of *iddah* and *ihdad*. It encompassed feelings of mourning or sadness over the loss of a husband, safeguarding oneself from other men to prevent marriage during *iddah*, and refraining from accepting proposals from other men during *iddah* itself. In addition, the rituals of *iddah* and *ihdad* guarantee the cleanliness of the womb, safeguarding the lineage or offspring.

From a psychological perspective, the *iddah* for death contains a feeling of mourning for the death of a partner. So, with an approach to equality between men and women, a husband also grieves when his wife dies. In Indonesia, the legal rules represent equality between men and women before the law. We can see this in KHI article 170 paragraph 2, which reads; "Husbands whose wives die must carry out a period of mourning according to propriety." (KHI, 2007) This implies that the husband also practices *ihdad* in accordance with the customs of the local community. In Indonesian culture, the husband will carry out a period

of mourning for the death of his wife, and it is not good if the husband immediately marries.

The author conducted empirical observations on SN, who are officials in government agencies. Following the death of his wife, SN chose not to marry immediately. This is proof of SN's love for his late wife, who had accompanied him for decades. After his wife's death, SN performed *iddah* and *ihdad* in accordance with Indonesian society's customs. Additionally, SN only remarried after a year. The author understands that what SN does is a form of *iddah* and *ihdad* for a husband (*Observation*, 2021).

Iddah and Ihdad of Women Public Officials: Multidisciplinary, Interdisciplinary, and Transdisciplinary Approaches

The issue of "emancipation," raised by R.A. Kartini, inspired many Indonesian women and even the world (Sholehudin, 2010). One of them is the fact that women can now hold positions in all walks of life. Women, as public officials, have a responsibility for society's welfare. Public officials wield authority over public policy and represent the community. This public policy is closely related to public ethics. Women embrace public office with utmost awareness and dedication, striving to comprehend its essence. Every day, state officials make decisions that serve the public interest. Office holders should draw a line between public interests and personal, family, and group interests.

According to John Rawls's theory of justice regarding the public conception, organizing society is not only necessary to improve the welfare of its members, but it is also necessary for public officials to improve justice. This may seem like an idealistic concept that is challenging to put into practice. However, a public official needs to demonstrate commitment to this idea in addition to fulfilling their household responsibilities.

Iddah is a realm of worship, and a woman who holds public office must also carry this out. However, regarding the technicalities and procedures, the author will explain the problem of *iddah* for women public officials. Given that this is a study based on hadith, the author will specifically refer to the seventh hadith in her explanation. The substance of this hadith is that a woman who is in mourning should not leave her house during the *iddah* and mourning period. It is permissible for divorced women to leave the house when they have a need. Among these needs is getting benefits from agricultural products, namely picking fruit, paying for crops, receiving a salary, and so on (Al-Bassam, n.d.).

A woman whose husband dies must perform *ihdad* as an integral part of her *iddah*. Regarding *ihdad*, we can refer to the fourth, fifth, and sixth hadiths. According to the thematic study of the hadiths regarding *ihdad*, women who are left behind by their husbands' deaths are not allowed to adorn themselves. What is the case with female public officials who, in fact, work in the public sphere and must have a perfect appearance? The author will study this in more depth using inter-, trans-, and multidisciplinary methods.

When it comes to *iddah* and *ihdad*, women can work outside the home when it's necessary, but they can't dress up. However, *ihdad* doesn't compel women to deteriorate their appearance. The author quotes Imam Syafi'i's opinion in the book *Al-Muhalla* from a classical fiqh perspective, as follows:

She cannot adorn himself or apply any type of oil, be it olive or otherwise, to his head or other body parts. She is also prohibited from wearing eyeliner for decorative purposes, but if she chooses not to do so, it's acceptable. If she must wear eyeliner for decoration, he can only do so at night, and must remove it during the day. She also cannot wear colored clothes to decorate himself, but she can wear white clothes,

black clothes, slightly blackish green clothes, or anything that does not decorate himself. She also cannot wear perfume (Hazm, 2016).

The opinions of Imam Malik and Imam Abu Hanifah are also in line with Imam Syafi'i's. In essence, fiqh scholars do not allow women to dress up when carrying out the *iddah* of death and *ihdat*. Before looking at the hadith about the *iddah* and *ihdad* of women public officials, the author looks at the ontology of those hadith. Ontology includes being (what exists), metaphysics (what exists behind what exists), and the essence of nature.

Saying *iddah* and *ihdad* is a period of mourning for a mental condition in the form of deep sadness. During this mourning period, it's forbidden to wear clothing, except for ensuring the uterus remains empty. *Asrar al-ahkam* is a psychological condition characterized by sadness and emptiness in the womb. This is the essence of *iddah* and *ihdad*, which underlie their enactments. *Ihdad* also helps men forget about a woman's grooming while performing *iddah*.

In the next step, the author reviews the epistemology of the *iddah* and the *ihdad* hadith. Above, the author has presented the opinions of classical *fiqh mufasssirs* and scholars. In essence, the *Bulugh al-Maram* lecturer's perspective permits women who are performing their *iddah* to work due to urgent needs. However, regarding *ihdad*, classical *fiqh* scholars including Syafi'i, Malik, and Hanafi do not allow women to dress up while they are still *iddah* to die.

Epistemology is a method of understanding hadith in an effort to understand and explain the meaning of hadith content, also known as *syarh* (Ilyas et al., 2019). Here, the author uses a sociological approach that understands the Prophet's hadith by paying attention to and studying its relationship to the conditions and situation of society at the time the hadith appeared (Ilyas et al., 2019).

Using a sociological approach, we can interpret the hadiths of *Iddah* and *Ihdad* to mean that a woman whose husband has died cannot leave the house and must not dress up for four months and ten days. If the woman is pregnant, her *iddah* continues until she gives birth. This is because, sociologically speaking, Arab women do not work outside the home.

Role theory posits that an individual's role in social life is determined by their unique talents and the circumstances set by the director. The director here can be the husband or the community. During that era, women assumed the roles of wives and housewives, bearing the weight of their husbands. Meanwhile, modern women, specifically female public officials, have multiple roles. When at home, she plays the roles of mother and wife. Meanwhile, in social life, he must act as a policymaker.

In the theory of *ushul al-fiqh*, one can also apply the theory of legal change proposed by Ibnu Qayyim al-Jauziyyah, which involves applying the principles of Islamic law to the specific situations and conditions within Muslim society. This line of reasoning aligns with the rules of *ushul fiqh*, which stipulate:

تغير الاحكام بتغير الازمنة والامكنه.

Meaning: A law should adapt to the situation, conditions, time, and place (Usman, 2002).

The theory of legal change in *ushul al-fiqh* aligns with Roscoe Pound's theoretical framework. That law can be a tool for social change, or the law can be social engineering. *Ushul al-fiqh* theory does not conflict with modern theory; in fact, they reinforce each other.

Through feminist theory, women can play a role in the public sphere to carry out public activities by fighting for their political rights

from time to time. From fighting for the right to vote to the right to be elected, so that she can sit on an equal footing with men in political matters, To produce public policies that prioritise society, not individuals. To see the success of this policy, there needs to be an evaluation of public policy.

If policy is viewed as a pattern of sequential activities, then policy evaluation is the final stage in the policy process. However, there are several experts who say that evaluation should not be the final stage of the public policy process. Basically, public policy is carried out with a specific purpose: to achieve certain goals that depart from problems that have been previously formulated. Evaluation is an activity aimed at assessing the benefits of “a policy” (Akbar & Mohi, 2018).

If we look at it from a sociological perspective, a female public official who is undergoing *iddah* when her husband dies requests leave for her husband’s death, which is less than four months and ten days. As was done by SB as a public official at the Ministry of Religion. These are the results of the interview with SB:

The meaning of *iddah* is 4 months and 10 days. I took my husband’s death leave until December 31, after which I went back to normal work. The important thing is that we take care of ourselves. Sorry, please understand the meaning of *iddah* so that you don’t misinterpret it (Interview SB, 2021).

Apart from SB, there are also observers, including BD and HD, both of whom are public officials too. BD is a public official at the Central Kalimantan Regional Police, and HD is a public official at the Ministry of Religious Affairs. BD and HD, after their husband died, did not observe *iddah* for four months and ten days. When it comes to *ihdad*, they both still wear thin decorations that do not attract the attention of the opposite sex. This is a form of protection for those who perform *iddah* and *ihdad*.

Looking at the phenomenon of *iddah* and *ihdad* among female public officials above, they are more likely to carry out the essence of *iddah* and *ihdad*. Look more at the essence of *iddah* and *ihdad*. This can be seen in KHI article 170, paragraph 1; "A wife whose husband has died is obliged to observe a period of mourning during the *iddah* period as a sign of condolences and at the same time to guard against the emergence of slander" (Kompilasi Hukum Islam, 2007).

From the perspective of Islamic legal philosophy, to obtain *asrar al-ahkam*, as the author has explained above, it is necessary to look at the legal *illat*. In terms of *iddah* and *ihdad*, the legal *illat* is that women are not allowed to marry during the *iddah* and mourning periods. Apart from looking at the cleanliness of the uterus.

From the analysis of the *ahkam* hadiths regarding *iddah* and *ihdad*, which the author then relates to women who hold public office, a code of ethics for the *iddah* and *ihdad* of women in public offices can be drawn. The results of the analysis implemented on the behavior of women undergoing *iddah* and *ihdad* are the axiology of the *ahkam* hadith. Relating to the code of ethics for *iddah* and *ihdad* for women public officials. The code of ethics that the author can formulate is as follows: first, female public officials can take time off work in accordance with existing regulations to carry out *iddah* and *ihdad*; second, female public officials, after leave, work as usual because it is related to public policies that must be decided; third, female public officials guard themselves so that other men are not attracted to them; and fourth, female public officials do not marry during the *iddah* and *ihdad* periods.

Conclusion

With the help of biology, three *quru'* times are three menstruation times. Second, the *iddah* of women who no longer menstruate

(menopause) and who have not menstruated, namely for three months. Third, there is no *iddah* for a woman who separates before having sex. With the help of biology, there is no mixing between sperm and egg cells, so there is no pregnancy. In this way, there is no mixing of lineages with the next husband. Fourth, the *iddah* of pregnant women, namely until giving birth. With the help of biology, when the fetus is born, the woman's uterus is clean. There will be no sperm left. In this way, lineage is maintained. Fifth, the *iddah* of a woman whose husband has died is for 4 (four) months and 10 (ten) days. With the help of biology and psychology, to ensure that it is empty, with the arrival of menstruation, there needs to be a period of mourning, namely a deep feeling of sadness due to the loss of a loved one.

Furthermore, the author uses public policy reviews with multi-, inter-, and transdisciplinary methods. From the axiological analysis of the *ahkam* hadiths, a relationship between the code of ethics implemented in the behavior of women undergoing *iddah* and *ihdad* can be drawn. From normative and empirical studies, the following code of ethics can be formulated: first, female public officials can take time off work in accordance with existing regulations to carry out *iddah* and *ihdad*; second, female public officials after leave work as usual because it is related to public policies that must be decided; thirdly, female public officials guard themselves so that other men are not attracted to them; and fourth, female public officials do not marry during the *iddah* and *ihdad* periods.

References

- Abdullah, M. A. (2020). *Multidisiplin, Interdisiplin, & Transdisiplin: Metode Studi Agama & Studi Islam di Era Kontemporer*. IB Pustaka.
- Akbar, M. F., & Mohi, W. K. (2018). *Studi Evaluasi Kebijakan (Evaluasi Beberapa Kebijakan di Indonesia)*. Ideas Publishing.

Ampel, T. P. M. U. S. (2014). *Studi Hadis*. UIN Sunan Ampel Press.

Asqalani, A.-H. I. H. al-. (1995). *Bulugh al-Maram*. Mutiara Ilmu.

Bassam, A. bin A. (n.d.). al-. *Syarah Bulugh al-Maram Jilid 5*. Pustaka Azzam.

Goldziher, I. (2010). *Mazhab Tafsir dari Klasik hingga Modern*. elSAQ Press.

Hazm, A. M. A. bin S. I. (2016). *Al-Muhalla jilid 15*. Pustaka Azzam.

Ilyas, A., & Et.al. (2019). *Studi Hadis: Ontologi, Epistemologi, dan Aksiologi*. Rajawali Pers.

Interview SB. (2021). Palangka Raya: 03 Mei 2021.

Khairiyatin. (2023). *Ihdad Perspektif Hadis dan Eksistensinya di Era Society 4.0 (Kajian Hadis Tematik)*. *El-Nubuwwah*, 1(1), 88–104.

Kompilasi Hukum Islam. (2007). Indonesia.

Kristeva, J. (1997). *Revolution in Poetic Language*.

Malibary, S. Z. ibn A. A. (2006). *Fath al-Mu'in*. Al-Haramain.

Observasi. (2021). Palangka Raya: 22 April.

Qudamah, I. (n.d.). *Al Mughni*. Pustaka Azzam.

Rahman, F. (1982). *Islam And Modernity: Transformation of an Intellectual Tradition*. Chicago University Press.

RI, K. A. (2012). *Al-Qur'an dan Terjemahnya*. Jakarta: Dirjen Bimas Islam.

Sabiq, S. (n.d.). *Fikih Sunnah 4*. Tinta Abadi Gemilang.

Saleh, A. A. (2018). *Pengantar Psikologi*. Akasara Timur.

Sulalah, A., & Halida, P. A. (2023). *Nafkah Iddah Pasca Perceraian Perspektif Hadis (Studi Kasus di Desa Panaguan Kecamatan Larangan Kabupaten Pamekasan)*. *El-Nubuwwah: Jurnal Studi Hadis*, 1(1), 60–87.

Suyadilaga, M. A. F. (2015). *Ulumul Hadis*. Kalimedia.

Thahan, M. al-. (1979). *Taysir Musthalah al-Hadis*. Dar al-Qur'an.

Usman, M. (2002). *Kaidah-Kaidah Ushuliyah dan Fiqhiyah: Pedoman Dasar dalam Istinbath Hukum Islam*. PT Raja Grafindo Persada.

Waliko. (2015). Konsep *Iddah* dan *Ihdad* bagi Wanita Karier yang Ditinggal Mati Suaminya (Tinjauan Ma'anil Hadis). *Yinyang: Jurnal Studi Islam, Gender Dan Anak*, 10(1), 1-14.

Zamroni, M., & Ulum, H. (2021). Analisis Komparatif Perspektif KHI dan Fiqih Imam Syafi'i tentang Hukum *Ihdad* bagi Perempuan. *Qolamuna*, 7(3), 33-52.

Zuhaili, W. al-. (2011). *Fiqh Islam wa Adillatuhu Jilid 9*. Gema Insani.

This page is intentionally left blank