

## ANALYSIS OF WOMEN'S Fiqh TAHARAH STUDY IN ISLAMIC EDUCATION

**Dina Fauziah**

Faculty of Islamic Religion Dharmawangsa University

---

**Keywords:**

Fiqh; taharah; women; Islamic education

---

**\*Correspondence Address:**

[dinafauzi0590@gmail.com](mailto:dinafauzi0590@gmail.com)

**Abstract:** *Fiqh Taharah has a broad discussion including taharah haqiqiyah, namely taharah rather than najis and taharah hukmiyyah, namely taharah rather than hadas. This research is a qualitative type through literature study with a content analysis process. Then, data or material from various primary and secondary sources is collected to provide accurate data regarding the research theme. In this discussion, there are three special bloods for women, namely menstrual blood, postpartum blood and istihadah.*

---

### INTRODUCTION

The issue of taharah fiqh, especially regarding women's blood, was often discussed by various Islamic scholars in the past and this is a form of misunderstanding and confusion among women that often arises, especially regarding menstruation, postpartum and istihadah. This problem not only involves young women at school and university level but also involves the general public. Various parties need to try to help provide the best understanding to the community.

Fiqh Taharah has a broad discussion including taharah haqiqiyah, namely taharah rather than najis and taharah hukmiyyah, namely taharah rather than hadas (Karim, 1997). We will focus on discussing taharah hukmiyyah, especially regarding women's blood issues, namely menstruation, postpartum and istihadah.

Menstruation, childbirth and istihadah problems are problems that are commonly known to every Muslim woman. Because these problems are related to the prerequisites for worship, especially for women, such as prayer, fasting, thawaf (Umrah and Hajj), marriage, maturity and health problems. The three types of blood that are specific to women each have their own Sharia laws that must be taken into account. Menstrual blood is initially black. Some time later the color changes, namely to red, yellow, and a shade between white and black. There is no evidence that explains the minimum limit for menstruation or the maximum limit for menstruation. This is relative, depending on the abilities of the woman concerned. (Hasan, 2003)

### THEORETICAL STUDY

According to Ustadz Abdul Hamid Hakim, in his book Sulam, Fiqh according to terms or provisions is knowing the laws of the Islamic religion in a way or way in the form of ijthad (Nazar, 2003)

*Fiqh* according to language, it is an understanding or correct understanding of what is meant. According to Hanafiyah scholars, fiqh is a science that explains all the rights and obligations related to the actions of themukallaf. (Saifuddin, 2013)

Thaharah etymologically means clean and holy from various impurities. In terms of sharia, thaharah is clean from all hadas or uncleanness. The legal consequence that arises is that something is not permissible and halal to be done without proper thaharah according to sharia regulations. (Karim, 1997).

## RESEARCH METHODS

This research is a qualitative type through literature study with a content analysis process (Darmalaksana, 2020). Then, data or material from various primary and secondary sources is collected to provide accurate data regarding the research theme. After that, the data was analyzed and categorized to identify themes according to the research question, so that it entered the stage of presenting the core points which were able to conclude the research results descriptively.

## DISCUSSION AND RESEARCH RESULTS

The definition of menstruation from a linguistic perspective means flowing. It also means saylan (flood). Therefore, if a place or valley becomes flooded, the Arabs call it had alwadi (al-Zuhaili, 1997). From the perspective of the Shari'a, menstruation is the name for blood that comes out of the uterus, which is not due to childbirth and then the blood that comes out becomes a habit that takes place at certain times and is 'natural' for a woman (Karim, 1997).

Menstrual blood is also defined as blood that comes out of the vagina of a nine-year-old woman who has migrated until 'ayisah', namely giving up hope of the arrival of menstruation. This blood comes out when you are healthy and not due to giving birth to a child (Said, 2000). Typically, the color of menstrual blood is black, very hot, painful and smells bad (al-Zuhaili, 1997).

The scholars of the As-Syafie School compiled a list of five colors of menstrual blood, namely black, red, brown, yellow and cloudy (al-Zuhaili, 1997). Women who are menstruating are prohibited from praying, fasting, entering the mosque, reading and touching the Koran, making pilgrimages around the Kaabah and having sex (Siti, 2008).

According to the As-Syafie school of thought, the minimum menstrual period is one day and one night. The habit of menstrual blood is 6 days 6 nights or 7 days 7 nights. The maximum menstrual period is 15 days and 15 nights (Said, 2000). Fuqaha' As-Syafie also believes that if a woman has menstruation which violates her customs, that is, she has been menstruating for more than 15 days or less than a day and a night, then the period that is more or less is not considered to be her menstrual period. This is based on the period that has been previously experienced. Blood that is more or less than that period is istihadhah blood (Al-Makki, 2011).

According to the language, nifas means childbirth. Meanwhile, according to the term, postpartum is the blood that comes out of a woman's genitals during childbirth or afterwards if the baby is born prematurely. (Hasan, 2003) There is also an understanding that Nifas is the blood that comes out of a woman's womb after giving birth, even though the child at birth has not yet taken human form or is still in the form of 'alaqah (thick blood) or mudghah or a lump of flesh. (saifuddin, 2010)

The Hanafi madzab believes that menstruation is sacred between postpartum and menstruation. Likewise, the purity between childbirth and menstruation during the postpartum period, according to Abu Hanifah, is considered parturition. A popular opinion among the Shafi'i school of thought also states that the purity that occurs between parturition and menstruation is considered parturition. Meanwhile, the Maliki

and Hambali Madzab ulama declare it to be a holy condition, and women who experience it are obliged to bathe on the day when the blood stops, as well as fasting, praying and being allowed to have sexual intercourse.

The definition of istihadhah is blood that flows out of time which is usually caused by pain at the base of the uterus (al-Zuhaili, 1997).

Istihadhah blood is a hadas that does not prevent a woman from carrying out acts of worship such as fasting, prayer and so on. This blood comes out of a woman's vagina not on menstruation and postpartum days (Said, 2000). The laws regarding the religious rights of women who are istihadhah are the same as those who are pure and are allowed to have sexual intercourse. Women who are istihadhah are obliged to perform ablution when the time comes. The ablution is valid for one fardhu prayer and several circumcision services (Anisah Bint Abdul Ghani, n.d.). Mustahadah women are also obliged to renew their ties and immediately pray as soon as they have finished ablution, except for reasons such as covering their intimate parts, calling to prayer, iqamah, waiting for the arrival of the congregation, making ijihad to determine the direction of the Qibla, going to the mosque and encountering obstacles (al-Zuhaili, 1997).

## **CONCLUSION**

An understanding of the three special bloods for women, namely menstrual, postpartum and istihadaha blood, is very important for all women to know. Women who have many differences with men must pay more attention and be careful. The purity of the great hadas is emphasized so that they can purify themselves according to the rules and regulations recommended by Allah SWT, before facing Allah SWT. It is very important for women to know how to purify themselves properly and correctly, remembering that when they face Allah SWT they must be truly pure and have carried out the procedures for washing themselves properly and correctly, so that their deeds of worship can be accepted by Allah SWT and Allah SWT really likes people. people who purify (repent)

## **SUGGESTION**

From the results of studies and research, it is highly recommended that women understand this discussion as a reference and understanding of thaharah. Moreover, women are the first madrassas for their future children. It is appropriate for every woman to know this study. And it can be applied to children even before they reach puberty.

## **BIBLIOGRAPHY**

- Abd Karim Zaidan, D. (1997). *Ensaielopedia of Women's Fiqh: Thaharah and Prayer*. Selangor: As-Syabab Media.
- Al-Makki, MN-B. (2011). *Menstrual Blood, Postpartum and Istihadhah*. Kuala Lumpur: Telaga Biru Sdn Bhd.
- al-Zuhaili, W. (1997). *Islamic Fiqh and Law*. Kuala Lumpur: Language and Library Council.
- Anisah Bint Abdul Ghani, PM (nd). *Guidebook for Women's Hajj*. Kuala Lumpur: Tabung Haji Institution.
- Ayyub, Shaykh Hasan. *Fiqh of Worship*. Jakarta: Pustaka Al-Kautsar. 2003.
- Azzam, Abdul Aziz Muhammad. *Hawwaz*, Abdul Wahhab Sayyed. *Fiqh of Worship*. Jakarta: Amzah. 2009.
- Bakry, Nazar. 2003. *Fiqh and Ushul Fiqh*. Jakarta: PT Raja Grafindo Persada.
- Mujtaba, Saifuddin. 2013. *Fiqh Science An Introduction*. Jember: STAIN Press

- Said Haji Ibrahim, H. (2000). *Al-Fiqh Al-Wadhih 'Ala Madhab Al-Imam Ash-Shafi'i*. Kuala Lumpur: Darul Ma'rifah.
- Siti Hajar Ibrahim, SS (2008). *Treatise on Women's Fiqh*. Johor Bahru: Jayabersa Business.
- Zuhri, Saifuddin. *Smart Book on Women's Problematic Menstruation*.tk: Al Maya 2010