

FIQIH VALUES FOR WOMEN IN THE BOOK I'ANATUNNISA BY MUHAMMAD USMAN

Istiyanti Nugraheni¹, Nurul Mubin¹, Ahmad Robihan¹

¹Department of Islamic Education, Faculty of Teaching Education, Universitas Sains Al-Qur'an,
Wonosobo, Indonesia

Email Coressponding Author: nugraheniistiyanti@gmail.com

ARTICLE INFO	ABSTRACT
Article history : Received: 29/10/2025 Accepted: 18/12/2025 Published: 30/12/2025 Keywords : The Book I'anatunnisa by Muhammad Usman The Value of Women's Fiqh Women's Fiqh	This study, entitled "The Values of Women's Fiqh in Muhammad Usman's I'anatunnisa," aims to determine the values of women's fiqh contained in Muhammad Usman's I'anatunnisa and its contents. The research used qualitative (literature) research. The data collection technique employed was literary literature. The data analysis technique employed was content analysis. Based on the results, it can be concluded that Muhammad Usman's I'anatunnisa deals with women's fiqh, discussing menstruation, istihadoh, and postpartum bleeding. The values of women's fiqh contained in Muhammad Usman's I'anatunnisa include the honor of women's bodies and blood, health, the importance of maturity and responsibility, gender justice, the importance of education and knowledge, social and cultural context, and medical value.

1. INTRODUCTION

Indonesia is one of the few countries with a predominantly Muslim population, and Islamic law is essential for regulating daily life. According to Islam, women are like pearls to be protected and jewels to be treasured, as Islam guarantees sharia and good deeds in accordance with feminine nature, as long as they do not violate the text of the Qur'an or the Sunnah of the Prophet, or the guidance of sharia. Like men, women also have obligations, obligations tailored to their physical and biological capacities, such as menstruation, istihadoh, and postpartum bleeding. Therefore, women in these circumstances are granted leniency, or rukhsah, to refrain from performing religious duties. It is natural for every normal woman to experience a monthly menstrual cycle known as menstruation. This cycle occurs in a woman's life, involving the discharge of blood from the genitals and underarms, even in healthy women, not due to illness. The blood that comes from the genitals after childbirth is called nifas, and the blood that comes out of this habit is called istihadoh.

It is obligatory for women to know about menstrual bleeding and istihadhah bleeding. Menstruation, istihadhah, and postpartum bleeding are common issues for every woman to be aware of because they are related to the laws of worship, especially for women who perform prayer, fasting, circumcision, marriage, adulthood, and health issues. Menstrual bleeding is something that cannot be separated from women because it is their nature. This was explained by the Prophet

Muhammad (peace be upon him) to Sayyidah Aisha, as recorded in the book Ash-Salihin, namely: "Indeed, this (menstruation) is something that has been destined by Allah for the daughters of Adam (women)."

Among women generally experience menstruation every month, it is a normal sign but some are irregular, some are normal, some are not normal, the cycle period is more than 15 days as well as the holy period, sometimes with this many women do not understand the difference between the blood that comes out is judged as menstrual blood or istihadhoh blood so this is very worrying because understanding the menstrual cycle is a very important thing to know and to avoid something harmful. In general, women experience a menstrual cycle every month but the blood released by women is sometimes irregular, some are normal, some are not normal menstrual cycles

In today's era, there are still many taboos regarding women's Islamic jurisprudence, especially regarding menstruation, istihad, and postpartum bleeding. Women often say that studying the laws of menstruation and istihad is complicated, which is why many people study them. This book is a women's Islamic jurisprudence book that discusses menstruation, istihad, and postpartum bleeding. This book is inseparable from religious values and standards derived from religious teachings that influence women's knowledge of Islamic jurisprudence in everyday life. This study aims to understand the contents of Muhammad Usman's book *I'anatunnisa* and to identify the values of Islamic jurisprudence for women contained in it. Muhammad Usman's book *I'anatunnisa* has excellent content because it deals with women's Islamic jurisprudence, which is crucial for guiding daily life.

2. METHOD

This research is a library research. The object of this study is the book "*I'anatunnisa*" by Muhammad Usman. Library sources were utilized to obtain data. This indicates that this study did not require fieldwork but instead utilized related books and references. Based on the research object, this study falls into the category of library research. Because the material used is documents, this research is referred to as library research. The data collection technique employed by the researcher was reading and note-taking. This reading and note-taking technique involves reading written texts and then recording them in a prepared notebook.

The steps taken by the author in collecting data were as follows:

- a) Carefully and thoroughly reading "*I'anatunnisa*" repeatedly, grouping symbols that provide information about the meanings of women's fiqh values contained in Muhammad Usman's book "*I'anatunnisa*." 2) After grouping, the researcher interpreted the text according to their understanding, using an approach adapted from the book "*I'anatunnisa*" by Muhammad Usman.
- b) They recorded the aspects to be studied and then summarized the contents of "*I'anatunnisa*" by creating a synopsis.
- c) They recorded matters related to the values of women's jurisprudence in the book that align with the research concept.
- d) The collected data was used to answer the questions from the research formulation.

3. RESULT AND DISCUSSIONS

3.1. Description of the book I' anatunnisa by Muhammad Usman

- a. Menstruation literally means "flow" and, according to the term, is blood that comes out of the vagina of a woman who has reached the age of 9 (calendar) not due to childbirth.
- b. Names of Animals That Can Excrete Menstrual Blood
 - 1) Women
 - 2) Bats
 - 3) Rabbits
 - 4) Dob'
 - 5) Camels
 - 6) Geckos
 - 7) Horses
 - 8) DogsBesides a woman's menstruation, her period is not fixed.
- a. Signs of Puberty:
 - 1) Reaching the age of 15 (calendar)
 - 2) Ejaculating semen after the age of 9 (calendar)
 - 3) Menstruation after the age of 9 (taqriban)
- b. Signs of Puberty in Men:
 - 1) Reaching the age of 15 (calendar)
 - 2) Ejaculating semen after the age of 9 (taqriban)
- c. Chapter: The Beginning of Menstruation

The minimum age for a woman to menstruate is 9 years (approximately 90 days).
If a woman bleeds for several days, some of which comes before the usual or normal time, or perhaps, and some after the usual or normal time, then the first bleeding is called istihadhah, and the second bleeding is considered menstruation.
- d. Chapter: The Duration of Menstruation Until Purity
 - 1) The minimum duration of menstrual bleeding is one day and one night or 24 hours.
 - 2) The maximum duration of menstruation is 15 days and 15 nights.
 - 3) The menstrual period generally lasts 6-7 days.
 - 4) The separation between the first and second menstruation is 15 days.
- e. Chapter: Postpartum Nifas

Nifas (nifas) is linguistically defined as giving birth, while the term refers to the blood that comes from a woman's vagina after giving birth. The minimum duration of nifas is one drop, generally lasting 40 days and 40 nights, and the maximum duration is 60 days and 60 nights (according to Imam Syafii in his research on Arab women).
- f. Types of Menstrual Blood
 - 1) Black (the strongest blood)
 - 2) Red
 - 3) Yellowish-red
 - 4) Yellow
 - 5) Cloudy
- g. Istihadhoh

Istihadhoh is linguistically defined as flowing blood, while the term "Istihadhoh" refers to blood that comes out of a woman's vagina other than during menstruation. A woman who experiences menstrual blood is called Mustahdhoh.

There are 7 types of Mustahdhoh:

- 1) Mubtaadi'ahh Mumayyizah
- 2) Mubtaadii'ah Ghoiru Mumayyizah
- 3) Mu'tadaah Mumayyizah
- 4) Mu'tadaah Ghoiru Mumayyizah
- 5) Mu'tadaah Ghoiru Mumayyizah Nasyiah li'adatiha Qodron wa Waqthan
- 6) Muu'tadaah Ghoiiru Mumaayyizah Dzakiroh lii Qodri dunawaqthi
- 7) Muu'tadaah Ghoiiru Mumaayyizah Dzaakiroh li waqthi dunaqodri

h. Chapter Procedures for Istihadhoh people's prayers

The law of Istihadhoh is not the same as for people who shsif stsu nifsd, Istihadhoh is a minor hadas, people who experience istihadhoh still have the obligation to perform prayers, fast during Ramadan and are not prohibited from reading the Koran, jimak etc. If someone who is experiencing istihadhoh is going to perform the prayer, it is obligatory for him to cleanse his blood first, after that, plug it with cotton so that the blood does not come out during the prayer.

i. Things that are not allowed during menstruation or postpartum:

- 1) Prayer
- 2) Thoowaf
- 3) Touching the Al-Qur'an
- 4) Bring the Koran
- 5) Reading the Koran
- 6) Fasting
- 7) Divorce
- 8) Itikaf
- 9) Passing the mosque until the blood drips
- 10) Jimak

j. Things that require bathing

- 1) Entry of the cervix (vagina) into the vagina, either the anus or the anus
- 2) Emission of semen
- 3) Death
- 4) Menstruation
- 5) Nifaas
- 6) Childbirth

k. Chapter 'Iddah'

'Iddah' linguistically means a number, while in terms of terminology, it is the period during which a woman is permitted to marry, indicating that her womb is still clean.

3.2. The Values of Women's Fiqh in the Book Ianatunnisa by Muhammad Usman

Women's jurisprudence (fiqh) is crucial for human life, especially for women. It serves as the foundation for women to live their lives in accordance with religious teachings. The book

"I'anatunnisa" (I'anatunnisa) explains various laws concerning women. However, over time, many people are reluctant to study the book. Yet, readings like this book can provide education about women's jurisprudence. From the author's analysis, it can be concluded that the existence of the book "I'anatunnisa" (I'anatunnisa) represents a way for early scholars to raise awareness among women that every aspect of life, such as istihadhah (postpartum bleeding), nifas (postpartum bleeding), and other matters, has a definite law and is obligatory for women to learn.

The book "I'anatunnisa" is excellent and worthy of reading and study, as it provides numerous lessons on the laws of women's jurisprudence. The following are the values of women's jurisprudence contained in the book.

- a. The values of Islamic jurisprudence (fiqh) for women demonstrate the dignity of women's bodies and blood by explaining the rules and procedures related to menstruation, postpartum bleeding, and istihadhah. These regulations emphasize the importance of maintaining self-respect and provide guidance on how to deal with exclusive situations related to the use of a woman's body.
- b. Health Values: Menstruation is a reproductive cycle that determines the health and function of a woman's reproductive organs. Menstruation is not only a physiological problem that women can face but also has important theological significance. From a biological perspective, women who experience menstruation indicate that they are capable of producing offspring, namely experiencing pregnancy and childbirth.
- c. The concept of baligh (adulthood) in Islam emphasizes the importance of maturity and responsibility for both women and men. The signs of baligh are clearly defined as part of religious duties.
- d. Despite the fact that there are differences in standards regarding the menstrual cycle and labor between communities, Islamic jurisprudence values also emphasize equality in treating society with respect to Islamic and sharia regulations. The Quran places tremendous emphasis on human dignity, equality, and correspondence. The standards of justice oriented in the Quran, among other things, regulate the position of humans as workers. The Quran seeks to eliminate past cultural fantasies that placed a heavy burden on women, such as regarding the origin of women's blood and the view that women were discharged from hospitals because they were treated as if they were not human.
- e. The Importance of Education and Knowledge. In handling certain situations, such as istihadhah, there is an emphasis on the importance of education and knowledge of Islamic law.
- f. Social and Cultural Context. The explanation of 'iddah highlights the importance of understanding the social and cultural context in applying religious rules, as well as maintaining justice and protection for women in marriage and interpersonal relationships.
- g. Medical Value, namely the accuracy of calculating the length of menstrual periods to determine whether a woman is fertile.

4. CONCLUSION

Women's jurisprudence is a fundamental principle that women must know and learn because it is related to Sharia law. The book I'anatunnisa (Islamic jurisprudence) is a book that can help us learn from those who are unfamiliar to those who are knowledgeable. It discusses the laws of women's jurisprudence, specifically the chapters on menstruation, postpartum bleeding, and istihadhah,

which are often overlooked by those experiencing these periods. The book contains many values, including: the honor of a woman's body and blood, mental and physical health, the importance of maturity and responsibility, gender justice, the importance of education and knowledge, the social and cultural context, and medical value.

REFERENCES

- Ahmad, Muhammad Ardani bin, "*Risalah haid, nifas, istihadhoh*", Al-Miftah :Surabaya
- Assegaf Sayyid Abdurrohman bin Abdullah bin Abdul Qodir, 2022, *Kitab Haid Nifas dan Istihadhoh*
- Azzam, Ummu, 2012, *La Tah Zan Wanita Haid*, Jakarta : Qultum Media
- Bafaadhili, Jalil Muhammad Abdul Qodir, *I'anatunnisa* Kediri
- Bunga, Tandi, 2017, *Analisis Kitab risaltul Mahid*
- Faruk, *Metode penelitian Sastra: Sebuah Penjelajahan Awal*. 2020.
- Margono, 2013, *Metodologi Penelitian Pendidikan*, Jakarta : Rinekaa Ciptaa
- Prastoowo, Andi. *Memahaami Metodee Metode Penelitian*. 2011. Yogyakarta: Ar-Ruzz Media.
- Saputra, Agus Romdlon, 2015, "*Pemahaman tentang taharah haid dan istihadhoh*" *Justitia Islamica* 12, No.1
- Usman, Muhammad. 2013, *Ianatunnisa, Petok 1/5 Kediri*.
- Zed, Mestikaa. *Metode Penelitian Kepustakaan*. 2008. Jakarta: Yayasan Obor Indonesia