
The Implications of Ultrasound (USG) Technology and Pregnancy Tests Kit on the Relevance of the 'Iddah Period from the Perspective of the Maqashid Shariah

Lilia Prasastiningtyas¹, Lely Mahartina Khoiru Ummah², Diyan Putri Ayu³

¹²³ UIN Kiai Ageng Muhammad Besari Ponorogo; Indonesia

Correspondence: lilia.prasastiningtyas@uinponorogo.ac.id

Submitted:

Revised: 2026/02/01;

Accepted: 2026/03/21;

Published: 2026/04/29

Abstract

The technical meaning of 'iddah, according to the majority of scholars, is the waiting period observed by a woman to ascertain the purity of her womb, for the purpose of worship or to observe a period of mourning following the death of her husband. 'Iddah is not an original Islamic custom but a pre-Islamic one. However, Islam has retained it as an obligation whilst modifying certain provisions that were not in accordance with logical principles. With the development of medical equipment (ultrasound) and pregnancy tests, it cannot be denied that the rationale behind the obligation of 'iddah for a woman needs to be re-examined, as the previous rationale no longer aligns with the developments of the modern era. The rationale of 'iddah is no longer merely about ascertaining the purity of the womb from a fetus or child, but there are higher wisdom and reasons beyond that. These include honoring the bond of marriage, as well as serving as an act of worship to Allah and obedience to His commands. The research method chosen for this study is library research. This method aims to gather data, opinions and information regarding the 'iddah and technological advancements with the aid of various materials available in the library, such as books and notes relating to the main issue raised by the author. This study employs both a Sharia-based and a historical approach. The results of the literature review conducted by the author indicate that various medical tools, including ultrasound (ultrasonography) and pregnancy test kits, both of which can detect pregnancy with great accuracy cannot eliminate the obligation of the 'iddah period, as in-depth research has revealed that the obligation of the 'iddah for women is not merely to ascertain the emptiness of the womb which can be determined quickly with the advancement of modern technology but rather there are many other underlying reasons and wisdom contained within it.

Keywords

'Iddah, Advances in Medical Technology (USG), Pregnancy Test Kit



© 2026 by the authors. Submitted for possible open access publication under the terms and conditions of the Creative Commons Attribution 4.0 International (CC BY SA) license, <https://creativecommons.org/licenses/by-sa/4.0/>.

INTRODUCTION

Essentially, the purpose of marriage is to provide a means for humans to have children, reproduce and sustain life, to nurture the paternal and maternal instincts in each partner, and

to foster a sense of peace and longevity, once each partner is ready to fulfil their positive roles.¹ However, maintaining a shared life together is by no means an easy matter; this is evidenced by the many marriages that fail to be properly realised and consequently break down before reaching their intended conclusion. In the event of a marriage breaking down, a wife is obliged to observe the ‘iddah period, whether the marriage ends through divorce or the death of her husband.

The concept of ‘iddah in Islamic law is a normative institution with theological, social, and biological dimensions. Traditionally, the majority of scholars define ‘iddah as a waiting period for women following divorce or the death of a husband to ensure the womb is empty (*bara’ah al-rahim*), as well as a form of worship and respect for the marital bond. However, in modern society, this biological justification has come under question due to advances in medical technology such as ultrasonography (USG) and pregnancy tests capable of detecting pregnancy quickly and accurately.² This has sparked an epistemological debate regarding the relevance of ‘iddah as a biological verification mechanism or as a religious norm with broader wisdom.

This phenomenon becomes increasingly relevant when considered in the context of contemporary social dynamics, particularly the rising divorce rates in Muslim-majority countries, including Indonesia. Data indicates that in 2020, there were approximately 421,200 divorce cases in Indonesia, equivalent to roughly 1,100 cases per day.³ In fact, approximately 93% of divorce cases are filed in Religious Courts, which automatically entails legal consequences related to ‘iddah.⁴ This increase continued during the 2021–2024 period, with divorce rates remaining high across various religious court jurisdictions.⁵ The high divorce rate indicates that ‘iddah is not merely a normative concept but has broad practical

¹ Sayyid Sabiq, *Fikih Sunnah* (PT. Al-Ma’arif, 1980).

² Ali Zainal Abidin, “The relevance of ultrasonography to the concept of iddah from the perspective of maqasid al-shariah,” *International Journal of Multidisciplinary Research*, 2025.

³ Rahmawati Mohd Yusoff dkk., “An Analysis towards Patterns of Violation of Maintenance Rights after Divorce within Islamic Marriage in Indonesia,” *Malaysian Journal of Syariah and Law* 12, no. 3 (2024): 678–88, <https://doi.org/10.33102/mjssl.vol12no3.707>.

⁴ Alex Kusmardani, “The Dynamics of Divorce in Indonesian Muslim Families,” *Daengku: Journal of Humanities and Social Sciences Innovation* 4, no. 5 (2024): 739–52, <https://doi.org/10.35877/454RI.daengku2756>.

⁵ Muhamad Arifin Badri dkk., “Factors Influencing The Increase in Khulu’s Divorce: A Case at The Jember Religious Court (2021-2023),” *Al-’Adalah* 21, no. 1 (2024): 53, <https://doi.org/10.24042/adalah.v21i1.21074>.

implications in the legal life of modern Muslim families.

Furthermore, judicial practices also reveal the complexity of implementing 'iddah. Several rulings by religious courts in Indonesia indicate discrepancies in the fulfilment of women's rights during the 'iddah period, such as 'iddah maintenance and mut'ah. In some cases, women do not receive their right to 'iddah maintenance due to various legal reasons. Moreover, there is the problem of former husbands' non-compliance with court rulings regarding 'iddah obligations.⁶ This demonstrates that 'iddah is not merely a theological issue but also a problem of legal implementation and gender justice in judicial practice.

On the other hand, advances in medical technology have shifted the paradigm in understanding the biological aspects of the 'iddah. Abidin's (2025) research confirms that technologies such as ultrasound can accurately detect pregnancy, rendering the classical justification for the 'iddah as a means of verifying the womb empirically less relevant. Nevertheless, the *maqāshid al-sharī'ah* approach indicates that 'iddah serves broader purposes, such as safeguarding lineage (*hifz al-nasl*), social stability, and respect for the institution of marriage. The study by Taman (2025) even attempts to integrate the *fiqh* approach with astronomy and modern technology in understanding the laws of time in marriage contracts, including the 'iddah, indicating an effort to reinterpret Islamic law contextually.

A number of previous studies have discussed the 'iddah from various perspectives. First, classical normative research still emphasizes the biological and ritual functions of the 'iddah without considering technological advancements. Second, contemporary studies have begun examining the 'iddah within the framework of *maqāshid al-sharī'ah* and the modernization of Islamic family law.⁷ Third, empirical research in religious courts has focused more on the implementation of women's rights during the 'iddah, such as maintenance and legal protection.⁸ Fourth, some studies also link 'iddah to issues of gender and justice within the

⁶ Dede Rohayati dkk., "Legal Enforcement Against Non-Compliance by Ex-Husbands with Court Orders on Iddah and Mut'ah Support," *Nurani: jurnal kajian syari'ah dan masyarakat* 25, no. 1 (2025): 157–70, <https://doi.org/10.19109/nurani.v25i1.26653>.

⁷ Nahdia Nazmi, "Transformation of the Post-Divorce Iddah Period in the Context of Modernization in Indonesia: An Islamic Family Law Reform in the Perspective of Maslahah Mursalah: Transformasi Masa Iddah Pasca Perceraian Dalam Konteks Modernisasi Di Indonesia: Sebuah Reformasi Hukum Keluarga Islam Dalam Perspektif Maslahah Murlah," *Jurnal Transformatif (Islamic Studies)* 9, no. 2 (2025): 139–53, <https://doi.org/10.23971/tf.v9i2.9344>.

⁸ Siti Marlina, *Judicial Treatment of Mut'ah and Retroactive Spousal Support: Jambi Religious Court*

modern Islamic judicial system.⁹

In classical Islamic jurisprudence, the 'iddah serves as a mechanism to ensure that the womb is empty (*barā'at al-raḥim*). However, with the advancement of medical technologies such as ultrasound and pregnancy tests, this condition can now be verified in a much shorter period of time. Based on this background, this study is important for re-examining the concept of 'iddah not only as a normative obligation but as a dynamic and adaptive legal obligation in response to the times. Using a Sharia-based and historical approach, this study seeks to affirm that although modern technology can replace the biological function of 'iddah, this obligation remains relevant because it contains broader wisdom within the framework of *maqāṣid al-sharī'ah*.

METHOD

This study is a qualitative study of the library research type, which relies on the search for and analysis of written sources relevant to the subject of study. The approaches used are normative and conceptual, examining Islamic legal norms regarding the iddah period and analyzing the concepts of *maqāṣid al-syarī'ah* (*hifz nafs and nasl*) as the primary analytical framework. In addition, this study also employs an interdisciplinary approach by integrating perspectives from Islamic law and advancements in medical science, particularly ultrasound (USG) technology and pregnancy test kits as tools for detecting pregnancy.

RESULTS AND DISCUSSION

THE CONCEPT OF 'IDDAH IN ISLAM

A review of the literature indicates that 'iddah is a fundamental concept in Islamic family law (*fiqh al-usrah*) that is consistently defined as the waiting period for a woman following the dissolution of marriage, whether due to divorce or the death of her husband. Both classical and contemporary literature agree that 'iddah serves three primary functions: (1) ensuring the clarity of lineage (*barā'ah al-raḥim*), (2) providing an opportunity for reconciliation in the case of a revocable divorce (*talak raj'i*), and (3) as a form of respect for the

Decision No. 1015/Pdt.G/2025/PA.Jmb, t.t.

⁹ Asni Asni dan Muhammad Iqbal, "Women Judging Women: Gender Sensitivity in the Decisions of Divorce Cases of Indonesian Religious Courts," *AL-IHKAM: Jurnal Hukum & Pranata Sosial* 20, no. 2 (2026): 588–615, <https://doi.org/10.19105/al-lhkam.v20i2.18999>.

marital bond. Modern studies also link it to the *maqāṣid al-sharī'ah*, such as the protection of lineage (*ḥifẓ al-nasl*) and honor (*ḥifẓ al-'ird*).¹⁰

Abdullah bin Abdirrahman Al-Bassam defines 'iddah as the period during which a wife must abstain from remarriage after separating from her husband (due to his death or divorce).¹¹ According to the Shafi'i of thought, the iddah is defined as a period during which a woman must wait (and is not permitted to remarry) in order to determine whether her womb is pure, to perform acts of worship, or to observe a period of mourning for the loss of her husband.¹² In religious terms, 'iddah refers to the period during which a woman (wife) must wait and is prohibited from remarrying following her husband's death or after divorcing him.¹³ According to the jurists (*fuqaha'*), 'iddah is the mandatory waiting period required of a woman or the guardian of a minor daughter upon the dissolution of her marriage or the termination of her marital status. Some jurists define 'iddah as the name given to a period established to bring an end to the remaining vestiges of the marriage. And according to the majority of scholars, 'iddah is the waiting period a woman undergoes to determine the purity of her womb, for the purpose of worship, or to observe a period of mourning for the passing of her husband.¹⁴

The concept of 'iddah in fiqh is defined as the mandatory waiting period that a woman must observe following the dissolution of her marriage before she is permitted to remarry. In fiqh literature, the classification of 'iddah is based on two main variables: the cause of separation (divorce or death) and the woman's circumstances (both biological and regarding her marital status). This framework serves as the systematic foundation for the study of Islamic family law. The obligation of 'iddah has a strong normative basis in the Qur'an, such as in Surah Al-Baqarah: 228, 234 and Surah At-Talaq: 4. These verses explicitly establish the obligation of the waiting period under various conditions. Furthermore, the Prophet's hadith

¹⁰ Mastura Razali dkk., *ANALYSIS OF ISLAMIC LEGAL RULINGS RELATING TO WOMEN ACTIVITIES DURING WAITING PERIOD (IDDAH) OF REVOCABLE DIVORCE (TALAQ RAJ'IE) ACCORDING TO MUSLIM JURISTS*, t.t.

¹¹ Abdullah bin Abdirrohman Al-bassam, *Taudihul Ahkam min Bulughil Marom Juz 5* (Maktabah An-Nahdhoh Al-Haditsah, 1997).

¹² Abdul Abdul Moqsit Ghozali dkk, *Tubuh, Seksualitas, dan Kedaulatan Perempuan* (Rahima, 2002).

¹³ Slamet Abidin dan Aminuddin, *Fiqh Munakahat 2* (Pustaka Setia, 1999).

¹⁴ Wahbah Az-Zuhaily, *Fiqh Islam wa Adillatuhu* (Gema Insani, 2011).

and the consensus of scholars reinforce that 'iddah is a religious obligation that cannot be disregarded.¹⁵

Generally speaking, the 'iddah is divided into two broad categories based on the cause of the dissolution of the marriage: the 'iddah following divorce and the 'iddah following the death of the husband. This classification is the consensus of Islamic scholars and forms the core framework in both classical and contemporary fiqh discussions.¹⁶ The 'iddah of divorce is a waiting period that applies to women who have been divorced by their husbands. The duration of this 'iddah depends on the woman's biological condition, such as whether she is menstruating, not menstruating, or pregnant. Its primary purpose is to ensure there is no pregnancy and to provide an opportunity for reconciliation in the case of a revocable divorce.

The 'iddah of death applies to women whose husbands have passed away. The duration of the 'iddah is four months and ten days, as stated in Surah Al-Baqarah: 234. This rule is fixed, except in the case of pregnant women. The rationale behind the 'iddah of death not only establishes the duration but also contains social and psychological wisdom, such as the mourning period (*ihdad*). The literature states that this provision demonstrates respect for the marital bond and the emotional stability of women.¹⁷ From a biological perspective, women who are still menstruating have an 'iddah period of three (*quru'*) menstrual cycles. Several conditions of women that need to be considered in determining the 'iddah period are whether they are in a state of menstruation or purity. The Qur'an clearly states that a woman who is divorced by her husband while she is menstruating can use her menstrual periods as a measure of time. Meanwhile, her 'iddah is three *quru'*. The word *quru'* itself is a musytarak (polysemous) term. It has two different meanings. According to the Hanafi and Hanbali, the word *quru'* means menstruation, whereas according to the Shafi'i and Maliki, the word *quru'* means purity.

¹⁵ Qiyas, Jurnal. "PENGATURAN TALAK DAN 'IDDAH (STUDI KOMPARATIF PRESPEKTIF FIKIH EMPAT MAZHAB DAN KOMPILASI HUKUM ISLAM (KHI," n.d.)

¹⁶ Achmad Hasan Alfarisi, *Masa Iddah dalam Pernikahan : Perspektif Hukum Fikih dan KHI*, 02, no. 02 (2025).

¹⁷ Nabilah Falah, "Position Of 'Iddah In Divorce Qabla Al-Dukhûl: A Comparative Study Of Islamic Family Law Reform In Indonesia And Brunei Darussalam," *Articles, Sahaja: Journal Sharia and Humanities* 4, no. 1 (2025): 410–21, <https://doi.org/10.61159/sahaja.v4i1.401>.

Furtermore, for women who do not menstruate whether because they have not yet reached puberty or have gone through menopause the 'iddah period is three months. Pregnant women are subject to different 'iddah provisions than other categories. The 'iddah period for a pregnant woman ends when she gives birth. This provision applies in cases of both divorce and the death of the husband. This provision is based on Quranic Surah At-Talaq: 4, which explicitly identifies these categories as biological exceptions.

In addition to biological factors, the marital status at the time of divorce also affects the obligation of 'iddah. In fiqh, the terms *qabla al-dukhul* and *ba'da al-dukhul* are used. *Qabla al-dukhul* refers to a divorce that occurs before the marital relationship (consummation) has begun. In this situation, the woman is not required to observe the 'iddah period. This indicates an exception to the 'iddah law. The provision exempting the 'iddah in cases of *qabla al-dukhul* has a strong basis in the Qur'an. Surah Al-Ahzab: 49 explicitly states that a woman divorced before consummation does not have an 'iddah period. This verse serves as the primary basis for establishing this exception. Furthermore, scholars are in agreement regarding this provision. Thus, the case of *qabla al-dukhul* constitutes an important category within the classification of 'iddah.

Conversely, if the divorce occurs after marital relations have taken place or *ba'da al-dukhul*, then the woman is obligated to observe the 'iddah period. This obligation is based on the possibility of pregnancy that needs to be confirmed. Therefore, the 'iddah in this case serves as a means to ensure the clarity of lineage. Furthermore, this period also provides a space for reflection for both parties. Thus, *ba'da al-dukhul* is a key factor in determining the 'iddah obligation.

All these classifications of 'iddah demonstrate that Islamic law possesses a structured and comprehensive system. Classifications based on the cause of separation, biological conditions, and the status of the relationship complement one another. The combination of these three aspects results in specific provisions for each case.

Table 1. Types of 'Iddah

Types of Iddah	Waiting Period Criteria	Condition of the Woman (Implied)
No obligation for 'iddah	-	<i>Qabla Dukhul</i>

'Iddah based on menstruation	3 periods of purity or menstruation	Women who still experience menstrual cycles (not pregnant)
'Iddah calculated by months	3 months or 4 months 10 days	Women who are menopausal, not yet reached puberty, or whose husbands have died (not pregnant)
'Iddah until childbirth	Until the delivery process is complete	Women who are pregnant

Fiqh scholars from the Shafi'i side thought are of the opinion that the minimum duration of the 'iddah period for a free woman with *quru'* is thirty-two days and one hour. Abu Hanifah holds that the minimum duration of her 'iddah is sixty days. Meanwhile, according to Abu Yusuf and Muhammad, the 'iddah period is at least thirty-nine days.¹⁸

OVERVIEW OF ULTRASOUND AND IT'S PREGNANCY ACCURACY RATE

Ultrasonography (USG) is a noninvasive diagnostic tool using sound waves with high frequencies above 20,000 hertz (>20 kilohertz) to produce images of organ structures in the body.¹ humans can hear sound waves of 20-20, 000 hertz. Sound waves between 2.5 and 14 kilohertz are used for diagnostics. Sound waves are sent through a device called a transducer or probe. Objects in the body will reflect back the sound waves that will then be captured by a sensor, the reflected waves will be recorded, analyzed and displayed on the screen. The area covered depends on the design of the device. The latest ultrasound can show an object with a three-dimensional, four-dimensional and color images.¹⁹

Medical imaging (MI) is a set of techniques to obtain images of the internal structure of the body in a noninvasive manner, without surgery. The basic principle is the interaction between physical energies (sound waves, X-rays, magnetic fields, etc.) with biological tissue, then the signal from the interaction is detected, processed, and reconstructed into an image (image). Ultrasonography (USG) is one of the main modalities of MI that utilizes the

¹⁸ Sulaiman bin Ahmad bin Yahya, *Kitab Fiqih Sunnah (Sayyid Sabiq)* (Senja Media Utama, tt).

¹⁹ Jonathan Hausman dan Gabriel Pollock, "Basic Science: Principles of Ultrasound: Obtaining an Image, Resolution, Depth, Frequency, Resonance," dalam *Anesthesiology In-Training Exam Review*, ed. oleh Ratan K. Banik (Springer International Publishing, 2022), https://doi.org/10.1007/978-3-030-87266-3_1.

interaction of ultrasonic waves with tissue (reflection, scattering/scattering) to produce images.²⁰

Ultrasound examination initially there is only one type of examination produced but because of the need for better results and also supported by technological advances the type of ultrasound examination can vary. A new type of examination developed from the initial technology of the invention of ultrasound. The development from one type to four types as it exists today is tailored to the needs of the Examiner and the capabilities of the patient. Good technology costs more than ordinary technology.²¹

Some functions of the ultrasound tool is as an early detection of pregnancy. accurately view singleton pregnancies, twins, gestational age, placenta position and condition, baby's gender, and even fetal abnormalities. Obstetric research states that the earliest pregnancy can be recognized by ultrasound when the gestational sac (gestational sac) begins to appear, which generally occurs around 4.5–5 weeks of gestation (especially with transvaginal ultrasound).²²

OVERVIEW AND ACCURACY OF PREGNANCY TEST KIT

The pregnancy test kit works on the principle of an immunoassay (antigen–antibody reaction) to detect the hormone human chorionic gonadotropin (hCG) in the urine. *hCG* (Human Chorionic Gonadotropin) is a hormone produced by placental tissue in early pregnancy, this hormone will be released through urine and is also produced when there is an abnormal proliferation of chorionic epithelial tissue such as *mola hydridosa* (pregnant wine) or *choriocarcinoma*. The presence of *hCG* in the urine can be used for early pregnancy detection. This hormone is produced by the trophoblast after implantation of the embryo and becomes the main biological marker of pregnancy.²³ The technology used in modern test packs is the

²⁰ Xiaofeng Zhang dkk., "Medical Imaging," dalam *Biomedical Information Technology* (Elsevier, 2008), <https://doi.org/10.1016/B978-012373583-6.50005-0>.

²¹ Gayathri Nayak dkk., "Technological Evolution of Ultrasound Devices: A Review," *International Journal of Health Technology and Innovation* 1, no. 03 (2022): 24–32, <https://doi.org/10.60142/ijhti.v1i03.55>.

²² Peter M. Doubilet dkk., "First-Trimester Prognosis When an Early Gestational Sac Is Seen on Ultrasound Imaging: Logistic Regression Prediction Model," *Journal of Ultrasound in Medicine* 40, no. 3 (2021): 541–50, <https://doi.org/10.1002/jum.15430>.

²³ T. Chard, "REVIEW: Pregnancy Tests: A Review," *Human Reproduction* 7, no. 5 (1992): 701–10, <https://doi.org/10.1093/oxfordjournals.humrep.a137722>.

lateral flow immunochromatographic assay, which allows quick, simple, and noninvasive detection.²⁴

When pregnancy occurs, *hCG* levels will increase in urine and blood, a week after conception. The hormone is released into the mother's blood that flows around the ovum, then carried to the ovaries. This results in an increase in the hormone progesterone which functions to hold the next menstruation.²⁵ Urine-based pregnancy tests (test packs) work by detecting the hormone human chorionic gonadotropin (*hCG*), which begins to be produced after embryo implantation. *hCG* can be detected in the blood and urine about 6-12 days after fertilization, so pregnancy tests can generally be done about 7-14 days after conception. Regarding accuracy, numerous studies and clinical evaluations show that modern pregnancy tests have an accuracy close to 97-99% if used correctly, especially after a delay in menstruation. In addition, some studies indicate that the use of the first morning urine is not always mandatory, although it can increase sensitivity in the very early stages.²⁶

MAQASHID SYARIAH ANALYSIS OF THE IMPLICATIONS OF THE DEVELOPMENT OF ULTRASOUND TECHNOLOGY AND PREGNANCY TEST KIT ON THE RELEVANCE OF THE 'IDDAH PERIOD

Maqāshid al-sharī'ah literally refers to the goals, objectives, principles, intentions, or end results of Islamic law.²⁷ Technically, *Maqāshid al-sharī'ah* is the goals or intentions behind the rules of Islam. This concept includes the wisdom behind religious orders (such as promoting social welfare or awareness of God) as well as a collection of divine intentions and basic moral concepts such as justice, human dignity, freedom of will, generosity, and social cooperation.

The importance of *Maqāshid al-sharī'ah* for Islamic law can be summarized in several points, namely the core and philosophy of Islamic law, the criteria for the validity of *Ijtihad*, the correct foundation of fatwas, the means of reform and modernization, overcoming textual

²⁴ Ulf-Håkan Stenman dan Henrik Alftan, "Determination of Human Chorionic Gonadotropin," *Best Practice & Research Clinical Endocrinology & Metabolism* 27, no. 6 (2013): 783–93, <https://doi.org/10.1016/j.beem.2013.10.005>.

²⁵ Laurence A. Cole, "New discoveries on the biology and detection of human chorionic gonadotropin," *Reproductive Biology and Endocrinology* 7, no. 1 (2009): 8, <https://doi.org/10.1186/1477-7827-7-8>.

²⁶ Valéry Brunel dkk., "Chronically Hypocalcemic Patient with Hypercalcemia," *Clinical Chemistry* 62, no. 5 (2016): 783–84, <https://doi.org/10.1373/clinchem.2015.247023>.

²⁷ Jasser Auda, *Maqasid Al-Shariah as Philosophy of Islamic Law (A Systems Approach)* (the international institute of islamic thought, 2008). 34

contradictions, ensuring universality and distinguishing between rituals and worldly transactions.²⁸

In the traditional classification of *Maqāṣid al-sharī'ah*, there are five main levels of protection known as the inevitability of *dharuriyat*. These levels are considered essential to human life. The five main safeguards, as systematically laid out by Imam Al-Ghazali, are *hifdzu din*, preservation of the Soul (*hifdzu nafs*), preservation of reason (*hifdzul 'aql*), preservation of offspring (*hifdzu nasl*) and preservation of property (*hifdzul mal*).

In the case of 'iddah obligatory if analysed using the theory of *maqashid* Sharia which has 5 main levels of protection or also called *dharuriyyat khoms*, it was found that there are several lessons contained in the obligation of worship for a woman as follows the first to know the emptiness of the uterus so as not to mix two or more semen from men who interfere with the woman so that there is no mixing of lineage or offspring. Research conducted by Robert Guilhem in the field of science that studies the detrimental effects of chemicals on living organisms based on the results of his research the immune system of the female body revealed the existence of special immune faith cells that have a genetic memory of foreign objects that enter the woman's body and maintain or store the genetic characteristics of these objects that need to be considered is that these cells live for 120 days in the female reproductive system. He also added that this study also confirms that if there are changes in foreign bodies that enter the woman's body such as *spermatomy* before the period or period of 120 days,²⁹ there will be a disruption in her immune system which can lead to the risk of malignant tumors. It can be concluded from the study that the scientific increase in uterine or breast cancer that asks the women who have sexual relations more than one man. From the study of the literature above, the two theories of *hifzu nafs* and also *hifzu nasl* are one of the lessons of the obligation of this iddah period. Which although there is technology in the field of medicine that is ultrasound or test pack that can accurately determine or ascertain the emptiness of the uterus of the fetus but it turns out there is more than that there is still a genetic memory stored in the womb of a woman.

Some of the other wisdom contained in the obligation of iddah is to respect the majesty

²⁸ Jasser Auda, *Maqasid Al-Shariah as Philosophy of Islamic Law*

²⁹ Muhammad Yusuf bin Abdurrahman, *Keajaiban Sains* (Diva Press, 2013). 87

of marriage to elevate its status and show its position. Or explicitly a form of manifestation of hifzu din. The third wisdom of 'iddah is to extend the period of reference for divorced women so that the husband feels sorry or refers to his wife during the iddah and fulfills the rights of the husband and shows the effects of the loss by not dressing up and also decorating in the case of women who are left to die by their husbands because of the obligation to clean.

CONCLUSION

The progress of modern science and technology in the field of medicine when juxtaposed with the Sharia of this iddah will raise many questions about its relevance. But instead of the Sharia iddah has been there well before the modern technology is found. So looking at all the wisdom contained in the obligation of iddah can be drawn when the essence that the obligation of iddah is not just to know the emptiness of the womb of the fetus but many other wisdom contained in it therefore the fulfilment of one lightning with the existence of a modern technological progress does not eliminate the obligation to run it for a woman. It needs to be considered and improved in response to the problems of jurisprudence that always arise due to the development of human and technological tax for all researchers and also Muslims to review and establish a deep discussion so that the development of Islamic thought does not stagnate and experience *ghumud* so that contemporary problems that always arise due to changes in time and place conditions can be answered quickly and the meeting of Islam and Science go in rhythm and support each other.

REFERENCES

- Abdul Moqsit Ghozali dkk. *Tubuh, Seksualitas, dan Kedaulatan Perempuan*. Rahima, 2002.
- Abidin, Ali Zainal. "The relevance of ultrasonography to the concept of iddah from the perspective of maqasid al-shariah." *International Journal of Multidisciplinary Research*, 2025.
- Abidin, Slamet, dan Aminuddin. *Fiqh Munakahat 2*. Pustaka Setia, 1999.
- Ahmad bin Yahya, Sulaiman bin. *Kitab Fiqih Sunnah (Sayyid Sabiq)*. Senja Media Utama, tt.
- Alfarisi, Achmad Hasan. *Masa Iddah dalam Pernikahan : Perspektif Hukum Fikih dan KHI*. 02, no. 02 (2025).
- Asni, Asni dan Muhammad Iqbal. "Women Judging Women: Gender Sensitivity in the Decisions of Divorce Cases of Indonesian Religious Courts." *AL-IHKAM: Jurnal Hukum & Pranata Sosial* 20, no. 2 (2026): 588–615. <https://doi.org/10.19105/al-lhkam.v20i2.18999>.
- Auda, Jasser. *Maqasid Al-Shariah as Philosophy of Islamic Law (A Systems Approach)*. The

international institute of islamic thought, 2008.

- Badri, Muhamad Arifin, Anas Burhanuddin, dan Ghufran Jauhar. "Factors Influencing The Increase in Khulu's Divorce: A Case at The Jember Religious Court (2021-2023)." *Al-'Adalah* 21, no. 1 (2024): 53. <https://doi.org/10.24042/adalah.v21i1.21074>.
- Brunel, Valéry, Julien Wils, dan Christian Thuillez. "Chronically Hypocalcemic Patient with Hypercalcemia." *Clinical Chemistry* 62, no. 5 (2016): 783–84. <https://doi.org/10.1373/clinchem.2015.247023>.
- Chard, T. "REVIEW: Pregnancy Tests: A Review." *Human Reproduction* 7, no. 5 (1992): 701–10. <https://doi.org/10.1093/oxfordjournals.humrep.a137722>.
- Cole, Laurence A. "New discoveries on the biology and detection of human chorionic gonadotropin." *Reproductive Biology and Endocrinology* 7, no. 1 (2009): 8. <https://doi.org/10.1186/1477-7827-7-8>.
- Doubilet, Peter M., Catherine H. Phillips, Sara M. Durfee, dan Carol B. Benson. "First-Trimester Prognosis When an Early Gestational Sac Is Seen on Ultrasound Imaging: Logistic Regression Prediction Model." *Journal of Ultrasound in Medicine* 40, no. 3 (2021): 541–50. <https://doi.org/10.1002/jum.15430>.
- Hausman, Jonathan, dan Gabriel Pollock. "Basic Science: Principles of Ultrasound: Obtaining an Image, Resolution, Depth, Frequency, Resonance." Dalam *Anesthesiology In-Training Exam Review*, disunting oleh Ratan K. Banik. Springer International Publishing, 2022. https://doi.org/10.1007/978-3-030-87266-3_1.
- Kusmardani, Alex. "The Dynamics of Divorce in Indonesian Muslim Families." *Daengku: Journal of Humanities and Social Sciences Innovation* 4, no. 5 (2024): 739–52. <https://doi.org/10.35877/454RI.daengku2756>.
- Marlina, Siti. *Judicial Treatment of Mut'ah and Retroactive Spousal Support: Jambi Religious Court Decision No. 1015/Pdt.G/2025/PA.Jmb. t.t.*
- Mohd Yusoff, Rahmawati, Evi Eliyanah, dan Ahmad Munjin Nasih. "An Analysis towards Patterns of Violation of Maintenance Rights after Divorce within Islamic Marriage in Indonesia." *Malaysian Journal of Syariah and Law* 12, no. 3 (2024): 678–88. <https://doi.org/10.33102/mjssl.vol12no3.707>.
- Nabilah Falah. "Position Of 'Iddah In Divorce Qabla Al-Dukhûl: A Comparative Study Of Islamic Family Law Reform In Indonesia And Brunei Darussalam." *Articles. Sahaja: Journal Sharia and Humanities* 4, no. 1 (2025): 410–21. <https://doi.org/10.61159/sahaja.v4i1.401>.
- Nayak, Gayathri, Vallidevi Bolla, Santosh K. Balivada, dan Prabhudev P. "Technological Evolution of Ultrasound Devices: A Review." *International Journal of Health Technology and Innovation* 1, no. 03 (2022): 24–32. <https://doi.org/10.60142/ijhti.v1i03.55>.
- Nazmi, Nahdia. "Transformation of the Post-Divorce Iddah Period in the Context of Modernization in Indonesia: An Islamic Family Law Reform in the Perspective of Maslahah Mursalah: Transformasi Masa Iddah Pasca Perceraian Dalam Konteks Modernisasi Di Indonesia: Sebuah Reformasi Hukum Keluarga Islam Dalam Perspektif Maslahah Murlah." *Jurnal Transformatif (Islamic Studies)* 9, no. 2 (2025): 139–53. <https://doi.org/10.23971/tf.v9i2.9344>.
- Razali, Mastura, Nurhanisah Hadigunawan, dan Atiratun Nabilah Jamil. *ANALYSIS OF ISLAMIC LEGAL RULINGS RELATING TO WOMEN ACTIVITES DURING*

WAITING PERIOD (IDDAH) OF REVOCABLE DIVORCE (TALAQ RAJ'IE)
ACCORDING TO MUSLIM JURISTS. t.t.

- Rohayati, Dede, Mohammad Ridwan, Tajul Arifin, dkk. "Legal Enforcement Against Non-Compliance by Ex-Husbands with Court Orders on Iddah and Mut'ah Support." *Nurani: jurnal kajian syari'ah dan masyarakat* 25, no. 1 (2025): 157–70. <https://doi.org/10.19109/nurani.v25i1.26653>.
- Sabiq, Sayyid. *Fikih Sunnah*. PT. Al-Ma'arif, 1980.
- Stenman, Ulf-Håkan, dan Henrik Alfthan. "Determination of Human Chorionic Gonadotropin." *Best Practice & Research Clinical Endocrinology & Metabolism* 27, no. 6 (2013): 783–93. <https://doi.org/10.1016/j.beem.2013.10.005>.
- Yusuf bin Abdurrahman, Muhammad. *Keajaiban Sains*. Diva Press, 2013.
- Zhang, Xiaofeng, Nadine Smith, dan Andrew Webb. "Medical Imaging." Dalam *Biomedical Information Technology*. Elsevier, 2008. <https://doi.org/10.1016/B978-012373583-6.50005-0>.