

Lafaz Musytarak in Surah Al-Baqarah Verse 228 and Its Effect on Fiqh

Aspahani¹, Fahrurrrazi²

¹State Islamic University of Mataram, Indonesia

²State Islamic University of Sunan Kalijaga Yogyakarta, Indonesia

Article Info

Article history:

Received Feb 1, 2021

Revised May 5, 2021

Accepted Jun 9, 2021

Keywords:

Lafaz Musytarak

Al-Baqarah

Ayat 228

Fiqh

ABSTRACT

Arabic is the richest language in the world with lots of vocabulary, so it cannot be denied that Arabic has a vocabulary with a variety of meanings which is commonly referred to as Lafzul Musytarak. Lafzul musytarak is a word or phrase that has two or more meanings. It is the same with the Qur'an which Allah sent down in Arabic containing various kinds of fiqh laws, but because of the lafaz musytarak in the Qur'an, there are differences of opinion among the scholars in establishing the law. Thus, produced legal products are also different. For example, the word Quru 'is contained in Surah Al-Baqarah verse 228. The pronunciation of Quru' has a double meaning, It can be for the menstrual period or the holy period. Therefore, the opinion about the iddah period for women who are divorced and still have a menstrual cycle is also different. The results of this study indicate the iddah period for divorced women is different based on the inclination of the scholars in interpreting the word Quru'. Regarding this issue, Fuqaha 'ulama are divided into two opinions. Imam Malik and Shafi'i argue that the meaning of Quru' in Surah Al-Baqarah is a holy period, so the iddah period for divorced women is three times of the holy period. On the other hand, Imam Hanafi and Ahmad Bin Hanbal interpret Quru' as the period of menstruation. Therefore, the iddah period for divorced and menstrual women who are not menopausal is three menstrual periods.

This is an open-access article under the CC BY license.



Corresponding Author:

Aspahani,

State Islamic University of Sunan Kalijaga Yogyakarta, Indonesia,

Jl. Laksada Adisucipto, Papringan, Caturtunggal, Kec. Depok, Kabupaten Sleman, Daerah Istimewa

Yogyakarta 55281, Indonesia

Email: fahrurrrazi824@gmail.com

1. INTRODUCTION

Basically, in communication, spoken language and syar'i texts cannot be separated from the use of lafadz which have multiple or more than one meaning. For example, in Indonesian, some words have more than one meaning. Indonesian people will not be able to understand specifically the word homonym if it is not accompanied by a complete description of the sentence. For example, the words "hak, bulan, selang, rapat, kali" have an ambiguous meaning if they are not accompanied by detail information or context indicating the sentence. Similarly, Al-Qur'an is the word of God coming down in the form straightforward Arabic, where Arabic is one of the languages with the richest vocabulary in the world. Certainly, it can't be separated from sentence patterns which its pronunciation and spelling are the same but have different meanings. For example, in the Qur'an emphasized in the discourse of musytaroq lafadz is the word, **أولا** **أولا مستم** sentence **أولا مستم** In Surah An-Nisa verse 43. In that word, whether the meaning is essentially skin-to-skin contact, majazi intercourse, the opposite meaning, or even both are the essence or majazi meaning.

It is very interesting to study the meaning as stated by Asriyah is that the meaning which is a sign of a language field is not always singular, but its existence or form can be varied and cannot be used at the same time. The diversity of meanings contained in a linguistic sign is commonly known as the theory of diverse meanings (Asriyah, 2012).

The relation of lafaz and meaning in language can be divided into three kinds: *first*, the difference between two words because of the difference in two meanings. This is a common thing and we usually encounter it in Arabic lafadz. For example, the words *Ar-rājulu* and *Al-mar"tu*, *Al-yaumu*, and *Al-lailatu*. The difference between the two words is caused by differences in meaning. *Second*, the difference between the two lafadz but the meaning is the same, for example, the words *B'air* and *ħimar* which have the same meaning, that is a donkey. Another example is the words *Ja'a* and *Ataa* which means to come. Third, the pronunciation is the same but the meaning is different, in other words, one pronunciation has two or more meanings. Such a term is called *musytarak lafzi* that is the similarity of pronunciation. For example, the *musytarak lafzi* which causes differences in interpretation: the commentators in interpreting the *An-Najmu* lafaz contained in Surah Ar-Rahman verse 6, **وَالنَّجْمِ وَالشَّجَرِ يَسْجُدَانِ**, differ in two opinions: 1). Some argue that *An-najmu* is something that grows on the earth that does not have a stem. This opinion was expressed by Ibn Abbas, Ibn Jubair, As-Suddiy, Al-Kalbi, and Sufyan Al-Saury. 2). Some people think that the pronunciation of *An-Najmu* is a star in the sky. This is the opinion of Mujahid, Al-Hasan Al-Basri, and Qatadah. Therefore, the mustaroq lafaz contained in the Qur'an causes the emergence of different interpretations and fiqh laws based on the inclination of the ulama' after doing ijtihad in giving meaning to the mustarok lafaz. Hence, the author discusses the mustarok lafaz in the Qur'an and its influence on the legal character of fiqh. However, in this case, the author will focus on the study of Mustaroq's pronunciation in the Al-Quran Surah Al-Baqarah Verse 228.

2. RESULTS AND DISCUSSION

2.1. The Definition of Lafaz Mustarok

Ushul scholars define musytarak with one lafadz which indicates two or more different meanings (al-Mustanir, 1984). *Al Musytarak* **لمشترك** is the isim ma'ul form of the word, **شترك يشترك** which contains the mixed meaning that its boundaries are not known. In terms of terminology, the majority of Usul scholars from Hanafiyah, Syafi'iyah, Malikiyah, and Hanabilah provide the same definition although with different editorials. For example, Al Mahalli from the Syafi'iyah scholars defines mustarok as "One word that has several meanings of haqqki". **اللفظ الواحد المتعدد المعنى الحقيقي**. Meanwhile, Muhammad Abu Zahrah in his book Usul Fiqh defines it as:

لَفْظٌ يَتَنَاوَلُ أَفْرَادًا مُخْتَلِفًا أَحْدُودَ عَلَي سَبِيلِ الْبَدَلِ

One *lafadz* that shows more than one meaning with different boundaries by taking turns

The meaning of the change here is that the Musytarak word cannot be interpreted with all the meanings contained in the sentence simultaneously, but must be interpreted with the meaning of one of them. Like the word **قُرْء** which in Arabic use can mean the holy period and can also mean menstruation, lafadz **عَيْن** can mean eyes, springs, essence, price, people who spy and gold, also the word **يَد** Musytarak between the right and left hand, the word **سَنَة** can mean the year for hijriyah, syamsiyah, it can also be the Christian year (Hammam, 2020). This is what distinguishes the meaning of musytaroq lafadz and lafadz *am*. As for when *Am* (general pronunciation) can be interpreted with all the meanings contained simultaneously.

Furthermore, Wafi defines Musytarak lafadz as "One word that contains several meanings, each can be used as a denotative meaning and not a connotative meaning.

لِلْكَلِمَةِ الْوَاحِدَةِ عِدَّةٌ مَعَانٍ تُطْلَقُ عَلَى كُلِّ مِنْهَا عَلَى طَرِيقِ الْحَقِيقَةِ لَا الْمَجَازِ

If we refer to the discussion of linguistics, especially semantics, we will find terms that are almost the same as Musytarak lafaz, they are Homonym and Polysemy. To find out whether the pronunciation of the word *Quru'* contained in Al-Baqarah verse 228 is homonym or polysemy, we first need to discuss what homonym and polysemy are. Al-wasilah as quoted by Aripuddin in his journal argued that homonyms are words which have similar pronunciation. Meanwhile, Abdul Chaer said that the word homonym is a term that comes from the ancient Greek language, "anoma" which basically means "name" and "homo" which basically means "same". The Big Indonesian Dictionary states that homonyms are words that have the same pronunciation and spelling but have different meanings because they come from different sources. If we observe some of the opinions of the experts above that there is no difference between one expert and another regarding homonyms.

As for polysemy, it is based on language terminology as Shihab said that polysemy is a word that was originally defined by language users to have two or more meanings. In Arabic, polysemy is known as Al-lafzu al-mushtarak. However, experts have their term to refer to the polysemy, that is using the term *Al wujuh*. The two words mean that *Allafzul Mushtarak* and *Al-wujuh* are basically no different, the difference is only in the terms they use. Saida Gani and Berti Arsyad, as quoted from Nuruddin Al Munjid, said in the Ulumul Quran this discussion is known as *Al-Wujuh Wannazair*. What is meant by *Al-Wujuh Wa Nnazair* is that certain vocabulary that is mentioned in various places in the Qur'an with the same words and the same vowel. However, each of these words has a different meaning from the same word in other verses while the meaning of the same words with different meanings is called Annazair. Thus, the term *Al-wujuh* is related to lafaz while *Annazair* is related to meaning (Ali Abdu al-Wahid Wafi, 2004). A more specific definition related to polysemy that occurs in the Qur'an was put forward by Al Munjid, according to him, polysemy is a linguistic unit that has more than one meaning and can occur in a single pronunciation or occurs as a result of a series of word (Aripuddin, 2017).

Based on the opinions above, we can conclude that polysemy is a linguistic unit that contains multiple meanings, and specifically for the phenomena that occur in the Qur'an. It can be in the form of mufrad lafaz that is a series of words, as for the relation to the forms of polysemy found in the Qur'an. In the Qur'an, there are three basic forms, they are isim (noun), fi'il (verb) and letters (pronoun). Then, polysemy refers to the division of sentences in Arabic which consists of three types; isim, fi'il and also letter sentences.

Homonym and polysemy seem to be the same without difference because they are the same word but have two or more different meanings. However, there are actually little differences between homonyms and polysemy. Ulman explains that lexically, the same word with different meanings allows the occurrence of homonyms or polysemy. The same word with different meanings without any real connection refers to homonymy. The same word with different meanings and still related is called polysemy (Wijayanti & Irsyadi Salima, 2018).

Based on the explanation above, we can conclude that Homonym is a word that has the same pronunciation and has two or more different meanings, but between these meanings, there is no relationship because it comes from different sources. Meanwhile, polysemy is a word that has more than one meaning and more than one meaning is different, it's just that the different meanings still have a connection or we can say that the two still have a common thread that can be connected. To be clear, for example Indonesian homonyms such as; "*para siswa bisa mengerjakan soal itu dengan baik*" and "*bisa ular cobra itu mematikan*,"

The word "*bisa*" in the two examples in the sentence above is not the same, because the two words come from different sources. Both have no relationship each other, meaning that there is no common thread that connects them. Therefore, the word can be a homonym, not a polysemy. An example of polysemy is "the *root* of the tree entered the house" and "we have to find the *root* of the problem so that we can solve the case properly."

The "root" word in the first sentence means that part of the plant that is usually in the soil functions as a reinforcement and sucks water and nutrients. While the root word in the second sentence means main or base. This is an example of polysemy because even though the meaning is different but still has a common thread connecting the two, the relationship between the two is the same as the basis or base. The difference is because there are several concepts in the meaning of a word. The difference in polysemy occurs because it comes from different sources.

Moreover, we come to an analysis of the word *Quru'* contained in the Al-Qur'an Surah al Baqarah. We need to observe whether it is Homonym or Polysemy. Based on our analysis of the difference between homonym and polysemy above, we can say that the word *Quru'* contained in the Qur'an Surah al Baqarah verse 228 is polysemy, because the word has a double meaning in the form of menstruation and period.

Even though they are the same and cannot be used at the same time, their meanings still have a connection, which is the same as indicating the time or period.

2.2. Definition of Fiqh Law

Discussing about law, it immediately deals with a rule or set of norms that regulate human behavior in a society, whether the rule or norm is in the form of a reality that grows and develops in society as well as regulations or norms that are made in a certain way. However, this study focuses on the law that referred to Islamic law or what is commonly called Shariah law. Islamic Shariah law is a system of rules based on the revelation of Allah SWT and the Sunnah of the Prophet regarding the behavior of the *mukalaf* (people who can already be burdened with obligations) that are recognized and believed, which are binding on all adherents. This refers to what the Apostle has done to carry it out completely (Iryani, 2017).

Shariah is the decree of Allah and the provisions of His Messenger, both in the form of prohibitions and in the form of orders, covering all aspects of life. (Nurhayati, 2018). It can also be called the laws ordered by Allah SWT for His people brought by a Prophet, both those related to belief (*aqidah*) and those related to *amaliah*. When we talk about sharia law, what comes to our mind is about halal, haram, Sunnah, permissible, obligatory laws, etc. Then come out with this the law of *Aqliyyah* for example knowing that two plus two is four, and also coming out of the *Adah* law (habits) such as knowing that after it is cloudy it will rain, or the *Hissiyyah* law (sensory) such as knowing that fire is hot.

The linguistic fiqh as said by Imam Al Jauhary quoted by Sheikh Muhammad Abdullah Bin Solih Al Fauzan is *Al Fahmu* or understanding the intent of the speaker's utterance. Then the term Fiqh is devoted to certain Shari'a disciplines (Abdullah Bin Solih Al Fauzan, 1417). It is knowledge of practical 'amali' laws as a product of the ijtiha activities of the scholars (Iqbal, 2017).

العلم بالأحكام الشرعية العملية المكتسب من أدلتها التفصيلية

In other words, the science of fiqh is a science that seeks to understand the laws contained in the Qur'an and the Sunnah of the Prophet Sollallahu Alaihi Wasallam to be applied in daily. The results of the understanding Islamic law are systematically arranged in fiqh books and are called fiqh laws. Fiqh law is a practical legal law aimed at a mukallaf obtained through detailed arguments from the Qur'an, Assunnah, Ijma', and Qiyas with the ijtiha method and fiqh law is Zonnyah, not Qot'iyyah (Kholaf, 1999).

2.3. Lafaz Mustarok Dalam Surat Al Baqoroh Ayat 228

وَالْمُطَلَّاتُ يَتَرَبَّصْنَ بِأَنْفُسِهِنَّ ثَلَاثَةَ قُرُوءٍ ۚ وَلَا يَحِلُّ لَهُنَّ أَنْ يَكْتُمْنَ مَا خَلَقَ اللَّهُ فِي أَرْحَامِهِنَّ إِنْ كُنَّ يُؤْمِنُنَّ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ۚ وَبِعُولَتْنَهُنَّ أَحَقُّ بِرَدِّهِنَّ فِي ذَلِكَ إِنْ أَرَادُوا إِصْلَاحًا وَلَهُنَّ مِثْلُ الَّذِي عَلَيْهِنَّ بِالْمَعْرُوفِ ۚ وَلِلرِّجَالِ عَلَيْهِنَّ دَرَجَةٌ ۗ وَاللَّهُ عَزِيزٌ حَكِيمٌ

Women who are divorced should refrain (wait) three times quru'. They should not hide what Allah has created in their wombs if they believe in Allah and the hereafter. And her husbands have the right to refer to her in the waiting period if they (husbands) want *ishlah* and women have rights that are balanced with their obligations in a ma'ruf way. Husbands, however, have one degree of advantage over their wives. And Allah is Mighty, Most Wise.

This verse was revealed in connection with Asma' Bin Yasid Assakanil Ansoriyyah when she was divorced by her husband while at that time there was no iddah period for divorced women, she said: I was divorced during the time of the Prophet, while at that time there was no iddah period for divorced women, Thus, Allah Subhanahu Wata'ala sent down a verse about Iddah Talak when I was divorced. ﴿وَالْمُطَلَّاتُ يَتَرَبَّصْنَ بِأَنْفُسِهِنَّ ثَلَاثَةَ قُرُوءٍ﴾. Based on the hadith narrated by Abu Daud, Abu Hatim, and Baihaqi in a sunnah:

طَلَّقْتُ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ، وَلَمْ يَكُنْ لِلْمُطَلَّاقَةِ عِدَّةٌ، فَأَنْزَلَ اللَّهُ جِبِينَ طَلَّقْتُ الْعِدَّةَ لِلطَّلَاقِ: «عَنْ أَسْمَاءَ بِنْتِ زَيْدِ بْنِ السَّكَنِ الْأَنْصَارِيِّ قَالَتْ ﴿وَالْمُطَلَّاتُ يَتَرَبَّصْنَ بِأَنْفُسِهِنَّ ثَلَاثَةَ قُرُوءٍ﴾»

Lafaz Mustarok in the verse above is found in the word قُرُوءٍ whose mufrod form is (Quru') because the word has two meanings. Arabic linguists and Fiqh experts give meaning to this word as the holy period and can also be the period of menstruation. Abu Amr Bin Abdil Bar quoted by Ibn Cashier in his Tafsir said that Arabic linguists and the Fuqoha 'do not differ in opinion, that the word Quru' means the holy period and the menstrual period (Asy-Suyuti, 1432). They have different opinions regarding the meaning of the Qur'an in the verse, whether it means the holy period or the menstrual period. In this case, the meanings are divided into two opinions. Because the word Quru 'has a double meaning, we can assure that the word is part of the Mustaroq Lafaz.

Furthermore, we can refer to authoritative sources, including Lisanul Arob. In the Lisanul Arob Dictionary, it is explained that الطهر الحيض (holy period and menstruation) with the letter القراء with Dommah and القراء with Fathah the meaning is (time) الوقت with the letter القراء (Manzur, 1119).

In Fathul Qodir, it is also explained that Abu Amr Bin Ala 'as quoted by Imam Syaukani said that among Arabs there are those who call menstruation with _____ and some call the holy period with قُرْأً, and there are those who combine the two, then the holy period and Menstruation is written in the Qur'an قُرْأً (As-saukani, 1428).

2.4. The Influence of Lafaz Mustarok on Product of Islamic Legal Law

To draw the law of Fiqh from the Nash Al-Qur'an and Hadith, the fuqoha' carry out a legal istinbat process with broad and deep knowledge of the Qur'an and Hadith, as well as the provisions needed in practicing law, such as Usul Fiqh, grammatical linguistics, etc. The provisions needed to be able to explore the law from the Qur'an and As-Sunnah. The word "istinbat" when associated with law. As explained by Muhammad bin Ali al-Fayyumi (d. 770 H) an Arabic linguist and fiqh means "an effort to draw law from the Qur'an and sunnah" (Zein, 2017). To explore the law of Mustarok's lafaz contained in the Qur'an requires an in-depth linguistic analysis in terms of its grammar, use among earlier Arabs, use in daily communication, and in their poetry.

Mustarok lafadz is created from the differences of opinion among the Experts of Science so that the product of Islamic legal law were different. For example, قُرْوٍ the lafadz in the Surah Al Baqoroh verse 228.

وَالْمُطَلَّقَاتُ يَتَرَبَّصْنَ بِأَنْفُسِهِنَّ ثَلَاثَةَ قُرُوءٍ

Lafadz quru 'in that verse is the plural form of qur'un. This lafadz includes musyarak because it means the holy period and the menstrual period. Abu Amr Bin Ala 'said: among the Arabs there are those who refer it as menstruation while others argued that it was the holy period, and some combine them, then the holy period and the menstrual period are called Qor'an قُرْأً. Furthermore, Imam Syaukani explained that we have to notice that the true meaning of *Al Qor'u* is *Al Waqtu* (period) (As-saukani, 1428).

In the Lisanul Arob Dictionary, it is explained that القُرء with Dommah and القُرء with Fathah means (الطهر الحيض) holy period and menstrual period. It is because الوقت سِ القُرء (Manzur, 1119). Therefore, a mujtahid must exert all his abilities to find out the meaning intended by the shari'a in the verse. To be able to issue appropriate laws based on the results of their efforts in understanding this meaning. Ulama' among the Fuqoha' have different opinions towards the meaning of the word which results in different laws regarding the Iddah period of divorced women who are still in the menstrual cycle (not menopause).

Regarding the difference of opinion in interpreting the meaning of القُرء in the Surah Al Baqoroh 1228, they are divided into two opinions (Goffar, n.d.).

The first is the Syafiyyah and Malikiyyah Zaid Bin Sabit, Abdullah Bin Umar, Aisyah, Al Fuqoha 'Assab'ah. They argue that القُرء means الطهر (holy period) they postulate with the Qur'an, Hadith and the theory/rules of language.

First, the evidence from the Qur'an and hadith, [1:الطلاق] يَا أَيُّهَا النَّبِيُّ إِذَا طَلَّقْتُمُ النِّسَاءَ لَوْ هُنَّ لِعَدَّتِهِنَّ الْعِدَّةُ, they say that the meaning of the letter Lam in the sentence لِعَدَّتِهِنَّ is Fi (فى), as for Al Alusi in his interpretation says that Lam there is للتخصيص and للثناقيت (Al-alusi, 1995), Thus, Al Qor'u here means *Attuhruru* (holy period) because the scholars agree that it is not permissible to divorce the wife during menstruation. This is further strengthened by the hadith of the prophet *Ailihissolatu Wassalam*, when Umar Bin Khattab reported to the prophet about Ibn Umar *Rodiyallahu Anhuma* who mentally abused his wife during menstruation, the prophet said, tell him to refer back and hold it until woman is clean then menstruate then clean again, then if she wants him to be able to mentally in a state of purity and has not been hooked up.

أن ابن عمر طلق امرأته وهي حائض، فقال النبي صلى الله عليه وسلم لـ عمر: (مره فليراجعها ثم يمسكها حتى تطهر، ثم تحيض ثم تطهر، فإن شاء أمسكها وإن شاء طلقها في طهر لم يجامعها فيه

Their opinion is also reinforced by the words of Sayyidah Aisyah Rodiyallahu Anha, as narrated by Ima Malik, Syafi', Abdurrozzak, Abdubnu Humaid, Ibn Jarir, Ibn Abi Hatim, and Nahhas In his *Nasikh*, Daru Qutny and Baihaqi in his *Sunan* that Ayesha's mother said that the Qur'u is a holy period.

وأخرج مالك، والشافعي، وعبدُ الرَّزَّاق، وعبدُ بنُ حُمَيْدٍ، وابنُ جرير، وابنُ المُذَرِّج، وابنُ أبي حاتم، والنَّخَّاسُ في ((ناسخه))، والدارقطني، والبيهقي في ((السنن)) عَنْ عَائِشَةَ قَالَتْ: إِنَّمَا الْأَقْرَاءُ الْأَطْهَارُ

The second argument from the language, that the word ثلاثة is Muannas, then the ma'dud must be in the form of muzakkar الطهر (holy). And in the language القُرء the meaning is *Al Jam'u* (gathering) for example, it is said: كذا، قرأت كذا، جمعت كذا، أي: then they think that the relationship with women is the accumulation of blood. The second opinion is from the Hanafiyyah and Hanabilah, Abu Bakr, Umar, Usman, Ali, Ibn Mas'ud, Hasan, Mujahid, Al Auza'I, Assaury, and Ahlurro'yi. they argue that القُرء means الحيض (menstruation) they also postulate with the Qur'an, Hadith, and theory.

The first proof قُرْوٍ and الْمُطَلَّقَاتُ يَتَرَبَّصْنَ بِأَنْفُسِهِنَّ ثَلَاثَةَ قُرُوءٍ they say if we follow the jumhur opinion by saying القُرء the meaning is the holy period then what if there is a case of a man divorcing his wife in the middle of the

holy period, whether half the holy period will be counted or not?, that is, if a wife is divorced in the middle of the holy period and then her menstruation is pure there have been two holy periods here, her menstruation is again and then she is pure again, then are we going to say she (wife) has gone through three perfectly holy periods or two and a half holy periods?, then it is certain that two and a half holy times are not three holy times.

Meanwhile, Allah azza Wajalla said وَأَلْمَطَلَقَاتُ يَتَرَبَّصْنَ بِأَنْفُسِهِنَّ ثَلَاثَةَ قُرُوءٍ three times the pure period perfectly, not two and a half pure period. Because the meaning of the verse is based on the zohir verse. So when the prophet says three Quru', it is impossible for the meaning to be a holy period, but the meaning must be brought to the meaning of menstruation. So from this argument, they argue that the iddah period for a divorced woman is still three times the menstrual cycle, not three times the holy period.

The second argument: the evidence from the hadith in Sunan Abu Daud and Nasa'i with a valid sanad, the Prophet صلى الله عليه وسلم said (فإذا جاء فداء الصلاة) if your Quru' period comes then leave prayer (don't pray). In another editorial it says (دعي الصلاة ام انك). The meaning of Quru' in the two editorials of the hadith is Menstruation and it is impossible to bring it to the meaning of the holy period because the Prophet صلى الله عليه وسلم can't order to pray except during menstruation.

There are two more supporting arguments that support their opinion as follows:

وَأَخْرَجَ ابْنُ جَرِيرٍ، وَالتَّبَيْهِيُّ، عَنْ ابْنِ عَبَّاسٍ فِي قَوْلِهِ: (ثَلَاثَةُ قُرُوءٍ) قَالَ: ثَلَاثَ حَيْضٍ وَأَخْرَجَ عَبْدُ بَنٍ حُمَيْدٍ، عَنْ مُجَاهِدٍ فِي قَوْلِهِ: (وَالْمَطَلَقَاتُ يَتَرَبَّصْنَ بِأَنْفُسِهِنَّ ثَلَاثَةَ قُرُوءٍ) قَالَ: حَيْضٌ

So it can be said that the iddah period of a woman who is divorced by her husband who still has a menstrual cycle and has had intercourse with her husband based on the two opinions above is: based on the first opinion, the women's iddah period ends when it has entered the third menstrual period. As for the second opinion, the women's iddah period has not ended if it has not been completed or has not been pure from the third menstrual period.

3. CONCLUSION

Al-Quran came down in the form of fluent and straightforward Arabic, where Arabic is one of the languages with the richest vocabulary in the world, and certainly cannot be separated from words or phrases that have similarities in pronunciation and meaning. For example, the word *Quru'* in the Surah Al Baqoroh Verse 228 has a double meaning, *mustarok lafaz*.

Al-Musytarak is a form of isim maf'ul from *إشترك يشترك* which contains the meaning of mixed that boundaries are not known. The term according to Abu Zahroh is a word that deals with different individuals as a substitute.

Meanwhile, fiqh law is practical 'amali' laws as a product of the ijthihad activities of the scholars through detailed arguments from the Qur'an and Hadith. Lafaz quru' contained in Surah Al-Baqarah verse 228 causes differences of opinion among scholars in determining the iddah period for women who are divorced and have menstrual cycles. Regarding this, the scholars of Fuqaha' are divided into two opinions. Imam Malik and Shafi'i argue that the meaning of quru' in Surah Al-Baqarah is a holy period, so the iddah period for divorced women is three times of the holy period. As for Imam Hanafi and Ahmad Bin Habal, the meaning of quru' there is the period of menstruation, therefore the iddah period for women who are divorced and still have menstrual cycles or who are not menopausal is three times the menstrual period.

ACKNOWLEDGEMENTS

As writers, we would like to thank all those who contributed to this paper. To Allah SWT who has given strength and His Messenger as a guide to the path of salvation. Parents who never stop providing prayers and support in studying. To the lecturers who have guided and advised their students to become active writers. Our beloved friends who have time to exchange ideas. Thus, with contributions from various parties, this paper can be completed.

REFERENCES

- Al-alusi, S. A. (1995). *Ruhul Ma'ani Fi Tafsiri Quranil Azim Wa Sab'il Masani*. Dar El Qutub Al Ilmiyyah.
- al-Mustanir, A. A. M. (1984). *Al-Addaḍ*. Dar al-Ulum.
- Aripuddin. (2017). Bentuk Dan Penggunaan Homonim Dalam Bahasa Kerinci Di Pulau Tengah. *Jurnal Pendidikan Sastra Arab*, Vol. 7(1).
- Asriyah. (2012). *Lafaz Mustarak Dalam Surah Al-Waqiah*. Alauddin University Press.
- As-saukani, M. B. A. B. M. (1428). *Fatuhul Qodir*. Darul Ma'rifat.
- Asy-Suyuti, J. (1432). *Addurrul Mansur Fi Tafsiril Ma'sur*. Darul Fikr.
- Goffar, M. H. A. (n.d.). *Al Istiroq Fillafzi Waasaruhu Fikhtilafil Ulama'*.

- Hamman. (2020). Analisis Musytaroq lafadz Dalam Al Quran Dan Pengaruhnya Dalam Tafsir Ahkam. *Hamman. (2020). Analisis Musytaroq lafadz Dalam Al Quran Dan Pengaruhnya Dalam Tafsir Ahkam. Prosiding Konferensi Bahasa Arab, 6(6), 841–855.*
- Iqbal, M. M. (2017). Merumuskan Konsep Fiqh Islam Perspektif Indonesia. *Al-Ahkam, Vol. 2(1).*
- Iryani, E. (2017). Hukum Islam, Demokrasi dan Hak Asasi Manusia. *Jurnal Ilmiah Universitas Batanghari Jambi, Vol. 17(2).*
- Kholaf, M. (1999). *Ilmu Usulil Fiqhi*. Maktabah Da'wah Islaiyah.
- Manzur, I. (1119). *Lisanul Arob*. Darul Ma'arif.
- Nurhayati. (2018). Memahami Konsep Syariah, Fikih, Hukum, dan Ushul Fikih. *J-HES, Vol. 2(2).*
- Wijayanti, A., & Irsyadi Salima. (2018). Homonimi dan Polisemi pada Unggahan Jenaka di Instagram. *Jurnal Transformatika: Jurnal Bahasa, Sastra, Dan Pengajarannya, Vol. 2(2).*
- Zein, S. E. M. (2017). *Ushul Fiqih*. Kencana.