

THE PHENOMENON OF FREE DATING AFTER ENGAGEMENT: A REVIEW OF THE INTERPRETATION OF THE KHITBAH SHARIA IN THE QUR'AN

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Abstract

The phenomenon of unrestricted dating after engagement has sparked a critical debate within Islamic thought concerning the enforcement of Sharia law. Society perceives dating after engagement as a means to better understand each other to prevent divorce, alongside the assumption that khitbah is considered a permissible form of dating. Based on this issue, the researcher aims to re-examine the interpretation of khitbah in the Qur'an. The method employed is qualitative, categorized under library research, utilizing documentation techniques with historical analysis. The findings of this study indicate that Islam encourages its followers to marry as a means of safeguarding themselves from sinful acts and fulfilling the principles of sunnatullah. Marriage in Islam is regarded as a form of worship aimed at creating a harmonious, loving, and respectful family. The practice of unrestricted dating after khitbah or engagement is seen as deviating from the Islamic purpose of marriage. Commitment to Sharia and adherence to religious boundaries are key in the process of establishing a legitimate relationship. Therefore, preserving honor and following religious guidance in premarital relationships represent a Muslim's responsibility in upholding Islamic values and Sharia law.

Keywords: *Phenomenon; Unrestricted Dating; Interpretation; Syaria Khitbah.*

Abstrak

Fenomena kebebasan berpacaran setelah bertunangan menimbulkan polemik dalam pemikiran Islam terkait penegakan syariat. Masyarakat menganggap pacaran setelah tunangan sebagai upaya saling mengenal untuk mencegah perceraian kemudian adanya sebuah asumsi bahwa *khitbah* adalah pacaran yang halal. Berdasarkan masalah tersebut peneliti merumuskan tujuan penelitian untuk mengkaji kembali interpretasi syariat khitbah dalam Al-Qur'an. Adapun metode yang digunakan adalah kualitatif yang termasuk pada kajian perpustakaan, teknik yang digunakan adalah dokumentasi dengan analisis historis. Pernikahan dalam Islam merupakan bentuk ibadah yang bertujuan untuk menciptakan keluarga yang harmonis, penuh kasih sayang, dan saling menghormati. Hasil daripada penelitian ini bahwa islam mendorong umatnya untuk menikah sebagai upaya menjaga diri dari perbuatan dosa dan memenuhi sunnatullah. Praktik pacaran bebas setelah *khitbah* atau tunangan dianggap menyimpang dari tujuan pernikahan yang islami. Komitmen terhadap syariat dan kepatuhan terhadap batasan agama menjadi kunci dalam proses menuju hubungan yang sah. Dengan demikian, menjaga kehormatan dan mengikuti tuntunan agama dalam hubungan pranikah merupakan wujud tanggung jawab seorang Muslim dalam menegakkan nilai-nilai dan syariat Islam.

Kata kunci: *Fenomena; Kebebasan Pacaran; Interpretasi; Syariat Khitbah*

Introduction

The phenomenon of freedom in relationships after the engagement period (khitbah) has become a crucial issue in the discourse of Islamic thought, especially regarding the application of Sharia values. There is a common view in society that after the khitbah process, couples are allowed to interact freely like dating couples, with the reason being to get to know each other better before marriage (Ramdhani, 2019; Sofia, 2023). This belief is even often positioned as a preventive strategy to minimize the risk of divorce in the future (Muqoffi, 2020). This view is further reinforced by the flow of media and popular shows that emphasize the narrative of pre-marital romance in a permissive manner (Amanda & Sriwartini, 2021). However, in the view of Islam, the concept of dating has never been used as a legitimate instrument in building relationships towards marriage.

On the contrary, dating is considered a form of behavior that contradicts the principles of sharia and has no basis for legal legitimacy in Islam. Various studies have even revealed that dating practices often lead to unhealthy emotional conditions (such as blind love), which in some cases can lead to violence against women (Sholikhah & Masykur, 2020). In addition, this practice also contributes to the increasing number of early marriages that are immature and often end in divorce (Badruzaman, 2021). Furthermore, important aspects such as kafa'ah—that is, equality in terms of knowledge, religion, and spirituality—are often overlooked in the process of getting married (Al Faruq dkk., 2025). As an alternative that is more in line with the principles of sharia, Islam introduces the concept of ta'aruf as a formal mechanism in getting to know potential life partners (Ilhami, 2019). This makes it clear that the community's perception of post-khitbah dating as an anticipatory step towards divorce deserves to be criticized, especially in the context of unlimited freedom of interaction after engagement.

Based on these conditions, researchers identify a gap in understanding in society which is an important starting point for a deeper study of the concept of khithbah sharia in the Qur'an. A number of previous studies have indeed discussed intersecting themes, both through case studies on the practice of free relationships after khithbah in various regions such as Kacok-Pamekasan (Tias, 2020) Bluto-Sumenep (Sa'bana, 2023) Binade-Ponorogo (Citasari, 2022) Losari - Pacitan (Mardany, 2024) Batetangnga-Polewali Mandar (Mirani, 2024) Kesambe Baru village, Curup district (Daryanti, 2022) then in West Bolangitang (Djamada dkk., 2024). as well as through theoretical approaches such as a review of Islamic law on women who propose to men. (Awaliyah & Darmalaksana, 2020) premarital education in the perspective of the Qur'an (Hidayatulloh, 2025) then a dissertation that discusses premarital education from the perspective of the Qur'an (Ubaidilah, 2021) and a comparison of madhhabs regarding the limitations of views on potential partners during khithbah (Umami, 2019). As of these studies have not discussed specifically through a review of the interpretation of the mufasssirs in Al-Qur'an surah Al-Baqarah verse 235, namely about the Khithbah law.

So the purpose of this research is to analyze the interpretation of khithbah sharia in terms of definitions, concepts, and relationship restrictions after khithbah. It can be described as First, examining the terminology of the word khithbah including linguistics and terms. Second, examining the concept of khithbah through a review of the interpretations of the mufasssirs. Third, examining the limits of the relationship after khithbah until the stage of marriage. The three research objectives are the focus of discussion in this study.

Method

This research method is to use a qualitative methodology that interacts more with phenomena or collects reading objects that are not included in numbers (Sugiyono, 2013). So that it is included in the type of library research or Library Research as the main source of

research comes from literature books such as journals, interpretation books, and so on. (Zed, 2008). This research data collection technique uses the documentation method, which collects selected literature sources according to the theme raised (Kaelan, 2010; Kusumastuti & Khoiron, 2019). The selection of Surah al-Baqarah verse 235 is based on the content of the verse, which explicitly discusses the ethics of proposing to a woman who is in iddah due to the death of her husband. However, this verse also contains universal principles of premarital ethics, including the prohibition of proposing openly at an inappropriate time and the suggestion to convey intentions wisely to avoid fitnah. (Haniah, 2024) Then in analyzing these materials, the researcher uses a descriptive-analytical method, which describes and summarizes the data then processed and interpreted in order to provide useful information for decision making (Kaelan, 2010; Surakhmad, 1980).

Then from the collection of these methods, the researcher sequences the research with 3 stages. First, collecting data related to the khitbah law in Surah Al-Baqarah verse 235 from the interpretation of scholars. Second, sorting out the data and then describing in detail about the interpretation of the khitbah law according to the research objectives. Third, summarizing and making a decision on the data that has been presented with short and concise language in a paragraph that is easy to understand.

Results and Discussion Results and Discussion

Terminology of the Word Khitbah

The definition of the word khitbah according to Wahbah Zuhaili is *ṭalaba rajul al-mar'ata lilḡawāj bil was' il al-ma'rufah bainā nās* which can be interpreted as a process of a man asking a woman to marry him in a way that is known by many people. (Al-Zuhaili, 1991, hlm. 376). Sayyid Thantawi argues that khitbatunnisa' is a process of communication between a woman or her guardians regarding marriage. Khitbah, pronounced “*kha*” with a *kasrah*, similar to *jilsah*

(meeting), is derived from the word “*khitab*” which means business, as this is one of the most important matters of marriage (Thantawi, 1998, hlm. 536).

Fakhruddin Ar-Razi agrees and adds that the word *khitbah* belongs to the word *khitab* which means a conversation because a marriage requires a serious conversation “*hataba al-mar’āta hitbatan li’ānahu hātib fi ‘aqdi al-nikāh*”. (Ar-Razi, 2004, hlm. 469). Imam Qurtubi adds that *khitbah* is an act of a suitor that involves speech, intention, and an attempt to attract attention through actions or words. “*Khatabahaa yakhtubuhaa khatban wa khutbatan*” which can mean talk and is specialized in the word *khitbah* in the proposal or engagement process. (Al-Qurṭubī, 1964, hlm. 189).

Mawardi agreed with this opinion, then added the difference between *khitbah* and *khutbah* with the definition “*wa ‘ammā al-hutbah biddāmi fabīa kalāmu yataḍammanu wa ‘dżān aw balāḡan*”, namely the word *khutbah* is speech that contains advice and messages (Al-Mawardi, 1982, hlm. 304).

Khitbah in Indonesian refers to a proposal or proposal. A synonym for proposing is proposing, which in Arabic is known as *khitbah* (Nayla Utami Yasin dkk., 2025). Etymologically, to propose means “*to ask a woman to be one's wife, either for oneself or for someone else*”. (Rahman dkk., 2023).

In terminology, an engagement is defined as an attempt to establish an arranged marriage relationship between a man and a woman. Or it can also be interpreted as a man asking a woman to become his wife, according to the common way in society (Silvia dkk., 2024). In Arabic it is called (الخطبة) The term “*khitbah*” itself means the request of a man to a woman to be his wife, while “proposing” also means asking a woman to be his wife. (Harahap & Chasnun, 2025). This request can be submitted directly by the suitor or through an intermediary who is in contact with him.

In the Islamic perspective, the word *khitbah* itself is written in the Qur'an “*min khitbati an-nisā*” indicating that the word *khitbah* is

a mashdar form (noun derived from a verb (Anis dkk., 1972; Umar, 2002). As with *khutbah* (speech), which indicates a structured activity. This is similar to the Arabic expression “*innahu laḥasanu al-qa'dah wa al-jalsah*”, which means that a person is good at sitting and relaxing, indicating a form of activity, not just a one-off event (Ad-Durrah, 2009; Ahmad, 1998; Al-Jamal, 2003). Therefore, *khitbah* in this verse is understood as a structured proposal process that has a beginning and an end, similar to *risālah* (message or letter).

Amir Syarifuddin explains that a proposal is a sign of intention to marry. For marriages performed before the marriage contract, the marriage becomes an obligation. Al-Hamdani adds that a proposal is a request from a man to a woman who is under the guardianship of another person to marry before the official marriage. (Pirman dkk., 2024). Based on some of these opinions, *khitbah* can be interpreted as a request or statement to marry two people, either directly or through a representative, which is done before marriage.

So *khitbah* as a whole means a man's request to get a woman from his family and establish a life together. It can also be interpreted as an expression of a man's love to marry a woman who is *halal* according to *shara'*. The implementation can vary, it can be done directly by the suitor, through the family, or through a trusted messenger. If the proposal is accepted, it is considered a promise to marry, so the man who proposed is not allowed to do anything intimate with the woman until the marriage contract is done.

The Concept of *Khitbah* According to *Mufasssirs* in the Qur'an

There are various ways that a man can show his seriousness to the woman he loves. Islam has regulated this in a *shar'i* manner, one of which is through the *khitbah* process. The concept of *khitbah* according to the *mufasssirs* refers to the words of Allah Swt in QS. al-Baqarah 235, which reads:

وَلَا جُنَاحَ عَلَيْكُمْ فِيمَا عَرَّضْتُمْ بِهِ مِنْ خِطْبَةِ النِّسَاءِ أَوْ أَكْنَنْتُمْ فِي أَنْفُسِكُمْ ۖ عَلِمَ اللَّهُ أَنَّكُمْ سَتَذْكُرُونَهُنَّ وَلَكِنْ لَا تُؤَاعِدُوهُنَّ سِرًّا إِلَّا أَنْ تَقُولُوا قَوْلًا مَعْرُوفًا ۚ وَلَا تَعْرِضُوا عُقْدَةَ الْبَيْتِ حَتَّىٰ يَبْلُغَ الْكِتَابُ أَجَلَهُ ۚ وَاعْلَمُوا أَنَّ اللَّهَ يَعْلَمُ مَا فِي أَنْفُسِكُمْ فَاحْذَرُوهُ ۚ وَاعْلَمُوا أَنَّ اللَّهَ غَفُورٌ حَلِيمٌ

"And there is no sin on you to propose to these women by innuendo, or to conceal (your desire to marry them) in your hearts. Allah knows that you will speak of them, but do not make marriage vows with them in secret, except by means of a fair speech. And do not intend to enter into a marriage contract before the expiration of their waiting period. And know that Allah knows what is in your hearts; so fear Him. And know that Allah is Oft-Forgiving, Most Merciful."

According to Imam Malik bin Annas in his book Muwatho' al-Imam malik narrated by Abu Mush'ab to the above verse is by reporting to us, he said: "Malik has narrated to us from Abdurrahman bin Al-Qasim, from his father, that he (his father) used to say about the words of Allah Ta'ala: And there is no sin on you to express your desire to marry women (who are in 'iddah) in a manner that implies that a man may say to a woman who is in 'iddah because of the death of her husband: 'You are very honorable in my eyes,' or 'I want you,' or 'May Allah bring you goodness and sustenance,' or other such words (Anas, 1985).

Thus the concept of khitbah in its rules there are two concepts in accordance with the conditions of the khitbah itself, according to Wahbah Az-Zuhaili, khitbah is divided into two types, namely: first, Khitbah Sharih (openly) is a proposal process carried out by stating the desire directly and clearly. For example, when a Khatib says, *"I want to marry fulanah."* Meanwhile, the second Khitbah Ta'rid (innuendo) is a way of proposing that is done by using innuendo to express interest in a woman. For example, the Khatib may say, *"Indeed, you are a woman who deserves to be married."* (Al-Zuhaili, 1991).

The word sarcasm in the pronunciation of khitbah is explained through the opinion of Abu Idris al-Imam Shafi'i in his book al- Um' Allah allows sarcasm (ta'ridh) in a proposal to a woman who is still in

'iddah because of the death of her husband, but prohibits direct statements (tasrih). He emphasized the importance of distinguishing between the causes of a contract (such as intention and innuendo) and the contract itself, where the ruling only applies if the contract is valid, not merely because of the intention or gesture (Al-Khind dkk., 1992). Therefore, an innuendo proposal is permissible, as long as it is not said clearly, and intention does not affect the validity of a contract unless it is accompanied by concrete actions such as in divorce and marriage.

So that a Muslim should pay attention to some aspects and procedures of khitbah which are explained in the hadith of the Prophet. Narrated by Abu Bakr Ibn Abdullah al-Muzni Ibn Shu'bah;

حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ قَالَ: حَدَّثَنَا ابْنُ أَبِي زَائِدَةَ، قَالَ: حَدَّثَنِي عَاصِمٌ بْنُ سُلَيْمَانَ هُوَ الْأَحْوَلُ، عَنْ بَكْرِ بْنِ عَبْدِ اللَّهِ الْمُزَنِيِّ، عَنْ الْمَغِيرَةِ بْنِ شُعْبَةَ، أَنَّهُ خَطَبَ امْرَأَةً، فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «انْظُرْ إِلَيْهَا، فَإِنَّهُ أَوْحَى أَنْ يُؤَدَّمَ بَيْنَكُمَا»

In this discussion, the reports of Muhammad b. Maslamah, Jabir, Abu Humayd, Abu Hurairah, and Anas are also mentioned. The hadith in question falls under the category of hasan hadith. Based on this Hadith, some scholars are of the opinion that it is permissible for a man to look at the woman he wants to marry, as long as it is not the part that is forbidden (Nizar, 2021). What is meant by the Prophet's statement that "it is more likely that a good relationship will be established between the two of you" is that it increases the chances of maintaining affection between the two.

In Islam, there are teachings regarding the criteria that must be considered in choosing a life partner. One important discussion is about women who are married based on three aspects or certain considerations. In the Prophetic hadith narrated by Ahmad Ibn Muhammad Ibn Musa

حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ بْنِ مَوْسَى، أَخْبَرَنَا إِسْحَاقُ بْنُ يَوْسُفَ الْأَزْرَقِ، أَخْبَرَنَا عَبْدُ الْمَلِكِ بْنُ أَبِي سُلَيْمَانَ، عَنْ عَطَاءٍ عَنْ جَابِرٍ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: "إِنَّ الْمَرْأَةَ تُنْكَحُ عَلَى دِينِهَا وَمَالِهَا وَجَمَالِهَا، فَعَلَيْكَ بِذَاتِ الدِّينِ، تَرَبَّتْ يَدَاكَ."

Thus, the provisions and procedures are in two ways in khitbah first, Directly, that is, by using clear and firm expressions so that there is no other interpretation other than to propose, such as the statement, *"I want to marry you"*. (Al-Zujāj, 1988; Ar-Razi, 2004). Secondly, indirectly, that is, by using expressions that are not clear and unequivocal or by the term kinayah. In this case, the utterance can be understood with other meanings, such as the statement, *"There is no one like you."* (Al-Zuhaili, 1991; Ibn Kaṭṣīr, 1998).

The Limits of Relationship After Khitbah to Marriage

Seeing a prospective wife is basically a recommended thing (*mandub / sunnah*) according to the opinion of the majority of scholars (Imam Ash-Shan'ani, t.th). In terms of time, seeing a prospective wife is permissible (*mubah*) before the khitbah, based on linguistic clues and evidence from the Prophet's hadith. Narrated by Jabbar r.a ;

حَدَّثَنَا يُوسُفُ بْنُ مُحَمَّدٍ، حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ زِيَادٍ، حَدَّثَنَا مُحَمَّدُ بْنُ إِسْحَاقَ، عَنْ دَاوُدَ بْنِ الْحُصَيْنِ، عَنْ وَاقِدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ سَعْدِ بْنِ مُعَاذٍ، عَنْ جَابِرٍ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: " إِذَا خَطَبَ أَحَدُكُمْ الْمَرْأَةَ، فَإِنْ اسْتَطَاعَ أَنْ يَنْظُرَ مِنْهَا إِلَى مَا يَدْعُوهُ إِلَى نِكَاحِهَا فَلْيَفْعَلْ ". قَالَ: فَخَطَبْتُ جَارِيَةً مِنْ بَنِي سَلَمَةَ، فَكُنْتُ أَتَخَبُّ (2) لَهَا تَحْتَ الْكَرْبِ، حَتَّى رَأَيْتُ مِنْهَا بَعْضَ مَا دَعَانِي إِلَى نِكَاحِهَا، فَتَزَوَّجْتُهَا.

It is mentioned in the hadith that Jabir narrated from the Prophet (SAW): "If one of you proposes to a woman and is able to see something that attracts him and encourages him to marry her, then let him do so." Musa bin Abdullah bin Yazid narrated from Abu Humayd, who had seen the Prophet, that the Prophet said: "If one of you proposes to a woman, there is no sin for him to look at her, if he looks at her for the purpose of the proposal." And Sulaiman bin Abu Hathamah narrated from Muhammad bin Salamah about the Prophet SAW with the same thing. And Asim Al-Ahwal narrated from Bukair bin Abdullah from Al-Mughirah bin Shu'bah who said: "We proposed to a woman, then the Prophet SAW asked: 'Have you seen her?' I replied: 'No.' So he said: 'Look at it, for it is more likely to establish a

good relationship between the two of you (At-Thabari, t.t.; Ibn Kaṭṣīr, 1998).

It is also permissible after the khitbah, as the Prophet's hadeeth indicates. Linguistically, the phrase “*idza khataba ahadukum al-mar'ata*” should be translated correctly as “*If one of you wants to propose to a woman,*” not “*If one of you has proposed to a woman*”. (Al-Zuhaili, 1991). Although the phrase uses the *madhi fi'il* (past tense verb) “*khataba*,” not the *mudhari fi'il* (present and future verb) “*yakhthubu*,” this is related to the meaning of khitbah itself, which means a man's request to a woman to become his wife. (Ibn ‘āshūr, 1984).

Imam Ash-Shan'ani stated that the scholars of the Shafi'i school of thought are of the opinion that it is better to see a woman before the khitbah, so that if the man is not interested, he can leave her without hurting her heart, unlike if it is done after the khitbah. (Hasibuan dkk., 2022). In shar'i terms, it is permissible for a man to see his wife-to-be before khitbah, but it is not permissible to do so in khalwat. (Al-Khind dkk., 1992; Al-Zuhaili, 1991; Anas, 1985). So that in these limitations are mentioned among others:

Relationship Status After Khitbah

Khitbah is a request or invitation to marry conveyed by a man to a woman, either directly or indirectly, through intermediaries or alone, with clear sentences or insinuations. As explained earlier, khitbah is not part of the pillars of marriage, but only an agreement between the two parties to enter into marriage (Bairuha, 2023, p. 35). Therefore, even though the khitbah has been done, the man who proposes is not allowed to do certain things to the woman he proposes until the marriage contract is carried out, because his status is still as someone else. (Devy, 2022). It is possible for the khitbah to be annulled for various reasons that may arise between the two parties.

The woman who has been khitbah is still considered a stranger or not a mahram (Bairuha, 2023). She cannot be invited to live in the same house as a married couple, because that is only allowed after a valid marriage contract according to religious law with certain pillars

and conditions (Khairuddin, 2024). Karena kehalalan belum tercapai, seorang pria atau wanita tidak diperkenankan untuk berduaan tanpa kehadiran orang ketiga (Sinaga dkk., 2021, hlm. 61). Khitbah is not a door to do everything that is halal against the dikhitbah, but only as a first step towards the agreement to become a prospective husband or wife.

It can be concluded that the relationship between men and women who have carried out khitbah is still considered as other people (not mahram), and both are prohibited from doing things that should be done by husband and wife. All their interactions must still be within the limits that are in accordance with Islamic law.

Prohibited relationships after khitbah

Given the previously described relationship status between a man and a woman who have performed khitbah, we can refer to the prohibitions for non-mahram men and women. First, regarding looking at women who are not mahrams. The book Fathul Mu'in explains that for men, looking at parts of a woman's body that can cause lust is haram, even if it is not accompanied by lust (Bairuha, 2023). A woman's 'awrah, according to the Shafi'i madhhab, includes the entire body except for the face and palms. (Firdaus dkk., 2023; Kombih & Salamah, 2024). Therefore, when meeting the bride-to-be, the man is prohibited from looking at any part of the woman's body beyond the face and palms that have been allowed during khitbah.

In this modern era, with the advancement of communication technology, one can have long-distance relationships using smartphones. However, it should also be kept in mind that all the prohibitions for men and women who are not mahrams directly also apply indirectly. For example, excessive viewing of photos of the bride-to-be. The photos viewed should also be in accordance with Islamic law; a woman should not expose her aurat to a man through photos or videos, as that is the same as exposing it directly.

Furthermore, regarding touching the woman. The book Fathul Mu'in also explains that body parts that are forbidden to look at are also forbidden to touch without a barrier (Bairuha, 2023). This applies to mahram women. As for non-mahram women, it is forbidden for a man to touch her face, and if it is still forbidden to touch the face, then it is also forbidden to touch other parts. This also applies to shaking hands, because that includes skin contact. As long as they are not married, this is still haraam.

It is explained that it is recommended to shake hands between two men or two women. Even shaking hands with a child who looks pretty is also haraam, especially if it is accompanied by lust. The author of Takmilah Mukhtar states that it is not permissible to touch the woman's face or palm, even if it does not cause desire, because touching a non-mahram is haraam and there is no urgent reason in this case. Furthermore, it is not permissible to be alone with a woman who has been khutbah. Imam Zarkasyi in his Syarh on Mukhtasharul Khiraqi states that looking at a woman who has been khutbah is permissible as long as there is no khalwat. It is not permissible for a man who has reached puberty to look at anything excessive on a woman who is not his mahram, such as looking at her hair, even if she is a slave, even if it is safe from fitnah. This prohibition exists because looking can lead to fitnah and lust. Hence, it is forbidden for men and women to be alone in a deserted place without supervision.

Ibn Qudamah in Al-Mughni states that it is not permissible to be in seclusion with such a woman because it is haraam. Shar'i rules do not allow seclusion in contexts other than nadhar, so seclusion during nadhar is still prohibited. Moreover, being in seclusion does not guarantee that one will not do things that are forbidden by Allah SWT. The view that the two can engage in seclusion to get to know each other before marriage is wrong and cannot achieve the desired goal. Each will tend to show their best side which may not reflect genuine habits. In addition, the man who proposes is often in a hurry to make a decision and may not be able to resist the impulse of lust

when alone with the woman, which may result in bad consequences and damage to the woman's reputation if the khitbah is not continued. If the two go together on a motorcycle or in a car, it can be considered khalwat, even if they are not going to a deserted place. Riding on a motorcycle can lead to physical contact, and if in a car, the situation is similar to being in a closed room without supervision. Even if done carefully, there is no guarantee that the behavior of both will be good. It is not just about the ability to take care of oneself, but the law forbids it because it is feared that it will lead to the woman losing her glory, chastity and self-respect, especially if there is an annulment of the khitbah, which is very detrimental to the woman.

Permissible Relationships After Khitbah

First, it's about seeing. When someone wants to get married, both of them need to get to know the prospective partner in person to ensure physical compatibility. The ruling on seeing the woman being khitbah has been explained previously and remains in effect until the marriage contract is carried out. In the book Fathul Qorib, it is explained that men are allowed to see their prospective partners for the purpose of khitbah. After the khitbah, the two can still see each other, but only limited to the face and palms.

The Hanafi and Shafi'i scholars are of the opinion that looking at the woman is permissible because of a pressing need, and this ruling is tied to that need. If the man who is proposing does not see enough of the woman's beauty with just one glance, he may look at her again until he has seen enough. However, beyond that, looking at a woman who has been betrothed is haraam.

Regarding chatting with the woman being khitbah, although khitbah is not a contract that legalizes a relationship like husband and wife, both are still considered as other people and must maintain their respective honor. However, sometimes there is a pressing need to interact or get to know a potential partner better. If it's just looking, it can show beauty and a bit about the woman's personality, but if that's not enough, men may want to talk to get to know more.

It is explained in a hadith narrated by Bukhari and Muslim from Ibn Abbas ra. In the book Fathul Mu'in there is also an explanation of the female voice. From these two statements, we can understand that men and women who have khitbah may talk or meet, but there must be restrictions, such as sitting distance, and there must be a mahram from the woman. They should not be alone without a mahram, as this may lead to fitnah or impermissible behavior, such as touching.

A couple should also not go out alone, especially if they come home late at night or stay at each other's houses, especially if they stay in the same room. This is clearly forbidden because they are not yet husband and wife, and can be detrimental to the woman if the khitbah is canceled. Therefore, both must protect the honor of themselves and their respective partners.

Conclusion

One of the principles of social life is marriage, which is a sunnatullah for all nature, including plants and animals that mate. In the Islamic view, the purpose of marriage is to follow religious guidance in building a harmonious, loving and respectful family. Therefore, marriage is an encouragement for every Muslim who is able, in order to avoid sin. So in practice, every procession towards the legality of a relationship needs to be considered properly. The phenomenon of freedom of dating after being engaged or khitbah needs to be limited, because to hold a halal relationship requires a strong commitment, especially avoiding all religious prohibitions.

In the midst of modern society that is full of moral and social challenges, every Muslim is required to re-evaluate and internalize Islamic values in every aspect of life, including in the process of building relationships towards marriage. Khitbah should not be seen

as an endorsement of a relationship like marriage, but rather an initial stage that must be undertaken with great care, adhering to the ethics and rules of Sharia. Awareness of this teaches that marriage is not just an external and emotional bond, but an act of worship that contains a great mandate and a deep spiritual dimension. Therefore, Muslims must continue to develop a culture that instills the values of commitment, responsibility, and maintaining honor in relationships, so that marriage is truly a means of achieving happiness and tranquility, both in this world and in the hereafter.

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