

## **'The Waiting Period (Iddah) for a Woman'**

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### Abbreviations:

**saww:** - Sal lal la ho Allay hay Wa Aal lay he Wasallam

**azwj:** - Az Za Wa Jalla

**asws:** - Allay hay Salawat Wass Salam

**AJFJ:** Aja Allah hey wa Fara Jaak

**ra:** - Razi Allah<sup>-azwj</sup>

**La:** - Laan Allah<sup>-azwj</sup>

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، وَ صَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَ آلِهِ الطَّاهِرِينَ، وَسَلَّمْ تَسْلِيمًا.

In the Name of Allah<sup>-azwj</sup> the Beneficent, the Merciful. The Praise is for Allah<sup>-azwj</sup> Lord<sup>-azwj</sup> of the Worlds, and Blessing be upon our Chief Muhammad<sup>-saww</sup> and his<sup>-saww</sup> Purified Progeny<sup>-asws</sup>, and greetings with abundant greetings.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَعَجِّلْ فَرَجَهُمْ وَالْعَنُ أَعْدَاءَهُمْ أَجْمَعِينَ

## The Waiting Period (Iddah) for a Woman

### Summary:

The waiting periods (Iddah) of a divorced women and a widow are three months and four months and ten days, respectively. Some Ahadith are presented here, from Al-Kafi, vol. 6, for further details and issues regarding divorce and waiting period under different situations, one may visit: <https://www.hubeali.com/alkafivol6/>

### Waiting period of the divorced woman, and where she waits

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادٍ عَنِ الْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ لَا يَنْبَغِي لِلْمُطَلَّقَةِ أَنْ تَخْرُجَ إِلَّا بِإِذْنِ زَوْجِهَا حَتَّى تَنْقَضِيَ عِدَّتُهَا ثَلَاثَةَ قُرُوءٍ أَوْ ثَلَاثَةَ أَشْهُرٍ إِنْ لَمْ تَحِضْ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hammad, from Al Halby,

(It has been narrated) from Abu Abdullah<sup>-asws</sup> having said: ‘It is not befitting for the divorced woman that she goes out except by the permission of her husband until she fulfils her waiting period of three *Quroos* (pure periods), or three months if she does not menstruate’.<sup>1</sup>

عَلِيُّ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي نَجْرَانَ عَنْ عَاصِمِ بْنِ مُمَيْدٍ عَنْ مُحَمَّدِ بْنِ قَيْسٍ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ الْمُطَلَّقَةُ تَعْتَدُ فِي بَيْتِهَا وَ لَا يَنْبَغِي لَهَا أَنْ تَخْرُجَ حَتَّى تَنْقَضِيَ عِدَّتُهَا وَ عِدَّتُهَا ثَلَاثَةُ قُرُوءٍ أَوْ ثَلَاثَةُ أَشْهُرٍ إِلَّا أَنْ تَكُونَ تَحِيضٌ .

Ali, from his father, from Ibn Abu Najran, from Aasim Bin Humeyd, from Muhammad Bin Qays,

(It has been narrated) from Abu Ja’far<sup>-asws</sup> having said: ‘The divorced woman waits in her house and it is not befitting for her that she goes out until she has fulfilled her waiting period; and her waiting period is of three *Quroos* (pure periods), or three months, except if she happens to menstruate’.<sup>2</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مَحْبُوبٍ عَنْ سَعْدِ بْنِ أَبِي خَلْفٍ قَالَ سَأَلْتُ أَبَا الْحُسَيْنِ مُوسَى بْنَ جَعْفَرٍ (عليه السلام) عَنْ شَيْءٍ مِنَ الطَّلَاقِ فَقَالَ إِذَا طَلَّقَ الرَّجُلُ امْرَأَتَهُ طَلَاقًا لَا يَمْلِكُ فِيهِ الرَّجْعَةَ فَقَدْ بَانَتْ مِنْهُ سَاعَةٌ طَلَّقَهَا وَ مَلَكَتْ نَفْسَهَا وَ لَا سَبِيلَ لَهُ عَلَيْهَا وَ تَعْتَدُ حَيْثُ شَاءَتْ وَ لَا نَفَقَةَ لَهَا

<sup>1</sup> Al Kafi – V 6 – The Book of Divorce Ch 28 H 1

<sup>2</sup> Al Kafi – V 6 – The Book of Divorce Ch 28 H 4

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Mahboub, from sa’ad Bin Abu Khalaf who said,

‘I asked Abu Al-Hassan Musa<sup>-asws</sup> Bin Ja’far<sup>-asws</sup> about something from the divorce. So he<sup>-asws</sup> said: ‘When the man divorces his wife with a divorce in which he has no control regarding the reversion, so she is irrevocably divorced from him the moment he divorces her, and she is in control of herself, and there is no way for him upon her, and she would wait wherever she so desires to, and there is no expenses for her’.

قَالَ قُلْتُ أَلَيْسَ اللَّهُ عَزَّ وَجَلَّ يَقُولُ لَا تُخْرِجُوهُنَّ مِنْ بُيُوتِهِنَّ وَلَا يُخْرِجَنَّ قَالَ فَقَالَ إِنَّمَا عَنَى بِذَلِكَ الَّذِي تَطْلُقُ تَطْلِيمَةً بَعْدَ تَطْلِيمَةٍ فَبِذَلِكَ الَّذِي لَا تُخْرِجُ وَلَا تُخْرِجُ حَتَّى تَطْلُقَ الثَّالِثَةَ فَإِذَا طَلَّقْتَ الثَّالِثَةَ فَقَدْ بَانَ مِنْهُ وَ لَا نَفَقَةَ لَهَا وَ الْمَرْأَةُ الَّتِي يُطَلِّمُهَا الرَّجُلُ تَطْلِيمَةً ثُمَّ يَدْعُهَا حَتَّى يَخْلُوَ أَجْلَهَا فَهَذِهِ أَيْضًا تَعْمُدُ فِي مَنْزِلِ زَوْجِهَا وَ لَهَا النَّفَقَةُ وَ السُّكْنَى حَتَّى تَنْقَضِيَ عِدَّتُهَا .

He (the narrator) said: ‘Is not Allah<sup>-azwj</sup> Mighty and Majestic Saying **[65:1] Do not drive them out of their houses, nor should they themselves go forth?**’ So he<sup>-asws</sup> said: ‘But rather it Means by that who is divorced with a divorce after a divorce, so she is the one who should not be driven out nor go out until she is divorced by the third divorce. So when she is divorced with the third, so she is irrevocably divorced from him, and there is no expenses for her, and the woman who the man divorces with a divorce, then leaves her until she is free from her term, so this one as well should sit a house of her husband, and for her is the expenses, and the dwelling until she fulfils her waiting period’.<sup>3</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ ابْنِ أَبِي نَصْرِ عَنْ عَاصِمِ بْنِ مُمَيِّدٍ عَنْ مُحَمَّدِ بْنِ قَيْسٍ عَنْ أَبِي جَعْفَرٍ ( عَلَيْهِ السَّلَام ) قَالَ الْمُطَلَّعَةُ تَشَوَّفَتْ لِزَوْجِهَا مَا كَانَ لَهُ عَلَيْهَا رَجْعَةٌ وَ لَا يَسْتَأْذِنُ عَلَيْهَا .

A number of our companions, from Sahl Bin Ziyad, from Ibn Abu Nasr, from Aasim Bin Humeyd, from Muhammad Bin Qays,

(It has been narrated) from Abu Ja’far<sup>-asws</sup> having said: ‘The divorced woman should yearn (beautify herself) for her husband for as long as there is reversion for him upon her, and he does not need permission to go to her’.<sup>4</sup>

مُحَمَّدُ بْنُ زِيَادٍ عَنِ ابْنِ سَمَاعَةَ عَنِ ابْنِ رَبَاطٍ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ أَبِي الْحَسَنِ ( عَلَيْهِ السَّلَام ) قَالَ سَأَلْتُهُ عَنِ الْمُطَلَّعَةِ أَيَّنَ تَعْتَدُ فَقَالَ فِي بَيْتِ زَوْجِهَا .

Humeyd Bin Ziyad, from Ibn sama’at, from Ibn Rabat, from Is’haq Bin Ammar,

(It has been narrated) from Abu Al-Hassan<sup>-asws</sup>, said, ‘I asked about the divorced woman, where she should wait’. So he<sup>-asws</sup> said: ‘In the house of her husband’.<sup>5</sup>

<sup>3</sup> Al Kafi – V 6 – The Book of Divorce Ch 28 H 5

<sup>4</sup> Al Kafi – V 6 – The Book of Divorce Ch 28 H 7

<sup>5</sup> Al Kafi – V 6 – The Book of Divorce Ch 28 H 8

حُمَيْدُ بْنُ زِيَادٍ عَنِ ابْنِ سَمَاعَةَ عَنْ وَهَيْبِ بْنِ حَفْصٍ عَنْ أَبِي بَصِيرٍ عَنْ أَحَدِهِمَا ( عَلَيْهِمَا السَّلَام ) فِي الْمُطَلَّغَةِ تَعَدُّ فِي بَيْتِهَا وَ تُظَهِّرُ لَهُ زِينَتَهَا لَعَلَّ اللَّهَ يُحْدِثُ بَعْدَ ذَلِكَ أَمْرًا .

Humejd Bin Ziyad, from Ibn Sama’at, from Wuheyb Bin Hafsa, from Abu Baseer,

(It has been narrated) from one of the two (5th or 6th Imam<sup>-asws</sup>): ‘Regarding the divorced woman, she should wait in her house and manifest her adornments for him, **[65:1] Perhaps Allah may after that bring about reunion**’.<sup>6</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ خَالِدٍ وَ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ الْقَاسِمِ بْنِ عُرْوَةَ عَنْ أَبِي الْعَبَّاسِ قَالَ لَا يُبْنَعِي لِلْمُطَلَّغَةِ أَنْ تَخْرُجَ إِلَّا بِإِذْنِ زَوْجِهَا حَتَّى تَنْقَضِيَ عِدَّتُهَا بِثَلَاثَةِ قُرُوءٍ أَوْ ثَلَاثَةِ أَشْهُرٍ إِنْ لَمْ تَحْضُ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Khalid, and al Husayn Bin saeed, from Al Wasim Bin Urwat, from Abu Al Abbas,

He<sup>-asws</sup> said: ‘It is not befitting for the divorced woman that she goes out except by the permission from her husband, until she has fulfilled her waiting period by three *Al-Quroo* (pure periods), or three months if she does not menstruate’.<sup>7</sup>

حُمَيْدُ بْنُ زِيَادٍ عَنِ ابْنِ سَمَاعَةَ عَنْ مُحَمَّدِ بْنِ زِيَادٍ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ سَمِعْتُهُ يَقُولُ الْمُطَلَّغَةُ تَحُجُّ فِي عِدَّتِهَا إِنْ طَابَتْ نَفْسُ زَوْجِهَا .

Humejd Bin Ziyad, from Ibn Sama’at, from Muhammad Bin Ziyad, from Muawiya Bin Ammar,

(It has been narrated) from Abu Abdullah<sup>-asws</sup>, said, ‘I heard him<sup>-asws</sup> saying: ‘The divorced woman can perform Hajj during her waiting period if she appeals herself for her husband’.<sup>8</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ خَالِدٍ عَنِ الْقَاسِمِ بْنِ عُرْوَةَ عَنْ زُرَّارَةَ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ الْمُطَلَّغَةُ تَكْتَجِلُ وَ تَحْتَضِبُ وَ تَطَيَّبُ وَ تَلْبَسُ مَا شَاءَتْ مِنَ الْبِيَابِ لِأَنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ لَعَلَّ اللَّهَ يُحْدِثُ بَعْدَ ذَلِكَ أَمْرًا لَعَلَّهَا أَنْ تَفْعَ فِي نَفْسِهِ فَيُرْاجِعَهَا .

Muhammad Bin yahya, from Ahmad Bin Muhammad, from Muhammad Bin Khalid, from Al Qasim Bin Urwat, from Zurara,

(It has been narrated) from Abu Abdullah<sup>-asws</sup> having said: ‘The divorced woman should apply Kohl, and hair dye, and perfume, and wear whatsoever she so desires to from the clothes, because Allah<sup>-azwj</sup> Mighty and Majestic is Saying **[65:1] Perhaps Allah may after that bring about reunion**. Perhaps she would occur in his self so he would revert back to her’.<sup>9</sup>

<sup>6</sup> Al Kafi – V 6 – The Book of Divorce Ch 28 H 10

<sup>7</sup> Al Kafi – V 6 – The Book of Divorce Ch 28 H 11

<sup>8</sup> Al Kafi – V 6 – The Book of Divorce Ch 28 H 12

<sup>9</sup> Al Kafi – V 6 – The Book of Divorce Ch 28 H 14



divorced; and if she did not memorise from which days, and during which month, so let her observe the waiting period from the day it (news) reached her’.<sup>12</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ مُحَمَّدِ بْنِ الْمُضَيْلِ عَنْ أَبِي الصَّبَّاحِ الْكِنَانِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ أَلِي بَيُوتٍ عَنْهَا زَوْجُهَا وَ هُوَ غَائِبٌ فَعِدَّتُهَا مِنْ يَوْمِ يَبْلُغُهَا إِنْ قَامَتِ الْبَيْتَةُ أَوْ لَمْ تَقُمْ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Ismail, from Muhammad Bin Al Fuzayl, from Abu Al Sabbah Al Kinany,

(It has been narrated) from Abdu Abdullah<sup>-asws</sup> having said: ‘The woman from whom her husband dies and he is absent, so her waiting period is from the day (the news) reaches her, whether the proof is established or not established’.<sup>13</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ مُوسَى بْنِ بَكْرِ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ إِنْ مَاتَ عَنْهَا زَوْجُهَا يَعْنِي وَ هُوَ غَائِبٌ فَقَامَتِ الْبَيْتَةُ عَلَى مَوْتِهِ فَعِدَّتُهَا مِنْ يَوْمِ يَأْتِيهَا الْخَبَرُ أَرْبَعَةَ أَشْهُرٍ وَ عَشْرًا لِأَنَّ عَلَيْهَا أَنْ تُحَدِّدَ عَلَيْهِ فِي الْمَوْتِ أَرْبَعَةَ أَشْهُرٍ وَ عَشْرًا فَتُمْسِكُ مِنَ الْكُحْلِ وَ الطَّيِّبِ وَ الْأَصْبَاغِ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Musa Bin Bakr, from Zurara,

(It has been narrated) from Abu Ja’far<sup>-asws</sup> having said: ‘When her husband dies from her, meaning and he is absent, so the proof is established upon his death, so her waiting period is from the day the news comes to her, four months and ten (days), because upon her is that she would mourn over him with regards to the death, four months and ten days. So she should restrain from the Kohl, and the perfume, and the dyes’.<sup>14</sup>

### Reason for the difference is the waiting period of the divorced woman, and the waiting period of the woman widowed from her husband

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ الْحُسَيْنِ بْنِ سَنِينَ عَنْ مُحَمَّدِ بْنِ سَلِيمَانَ عَنْ أَبِي جَعْفَرِ النَّانِيِّ (عليه السلام) قَالَ قُلْتُ لَهُ جُعِلْتُ فِدَاكَ كَيْفَ صَارَتْ عِدَّةُ الْمُطَلَّاقَةِ ثَلَاثَ حِيضٍ أَوْ ثَلَاثَةَ أَشْهُرٍ وَ صَارَتْ عِدَّةُ الْمُتَوَقَّيِّ عَنْهَا زَوْجُهَا أَرْبَعَةَ أَشْهُرٍ وَ عَشْرًا فَقَالَ أَمَّا عِدَّةُ الْمُطَلَّاقَةِ ثَلَاثَةٌ فَزَوْجُهَا فَلَا سِتْرَاءَ الرَّجْمِ مِنَ الْوَالِدِ وَ أَمَّا عِدَّةُ الْمُتَوَقَّيِّ عَنْهَا زَوْجُهَا فَإِنَّ اللَّهَ عَزَّ وَ جَلَّ شَرَطَ لِلنِّسَاءِ شَرْطًا وَ شَرَطَ عَلَيْهِنَّ شَرْطًا فَلَمْ يَجَأْ بَيْنَ فِيمَا شَرَطَ لَهُنَّ وَ لَمْ يَجَزْ فِيمَا اشْتَرَطَ عَلَيْهِنَّ

Ali Bin Ibrahim, from his father, from Al Husayn Bin Sayf, from Muhammad Bin Suleyman,

(It has been narrated) from Abu Ja’far<sup>-asws</sup> the 2nd, said, ‘I said to him<sup>-asws</sup>, ‘May I be sacrificed for you<sup>-asws</sup>! How come the waiting period of the divorced woman is three menstruations, or three months, and the waiting period of the woman widowed from her husband came to be four months and ten (days)?’ So he<sup>-asws</sup> said: ‘As for the waiting period of the divorced woman

<sup>12</sup> Al Kafi – V 6 – The Book of Divorce Ch 41 H 1

<sup>13</sup> Al Kafi – V 6 – The Book of Divorce Ch 42 H 2

<sup>14</sup> Al Kafi – V 6 – The Book of Divorce Ch 42 H 6

being three *Quroos* (pure periods), so it is for the freeing of the womb from the child, and as for the waiting period of the woman widowed from her husband, so Allah-azwj Mighty and Majestic Stipulated a condition for the women, and Stipulated a condition against them. So He-azwj did not Seize them with regards to what He-azwj stipulated for them, and was not Unjust with regards to what He-azwj Stipulated against them.

شَرَطَ لَهُنَّ فِي الْإِيْلَاءِ أَرْبَعَةَ أَشْهُرٍ إِذْ يَقُولُ اللَّهُ عَزَّ وَ جَلَّ لِلَّذِينَ يُؤْلُونَ مِنْ نِسَائِهِمْ تَرْتُبُصُ أَرْبَعَةَ أَشْهُرٍ فَلَمْ يُجَوِّزْ لِأَحَدٍ أَكْثَرَ مِنْ أَرْبَعَةَ أَشْهُرٍ فِي الْإِيْلَاءِ لِعَلِّمِهِ تَبَارَكَ وَ تَعَالَى أَنَّهُ غَايَةُ صَبْرِ الْمَرْأَةِ مِنَ الرَّجُلِ

A condition for them regarding the oath (by the husband not to copulate) is four months as Allah-azwj Mighty and Majestic is Saying [2:226] **Those who swear that they will not go in to their wives should wait four months.** Thus, it is not allowed for anyone, more than four months regarding the oath, for the Blessed and High Knows that it is the limit of the patient of the woman from the man.

وَ أَمَّا مَا شَرَطَ عَلَيْهِنَّ فَإِنَّهُ أَمَرَهَا أَنْ تَعْتَدَ إِذَا مَاتَ عَنْهَا زَوْجُهَا أَرْبَعَةَ أَشْهُرٍ وَ عَشْرًا فَأَخَذَ مِنْهَا لَهُ عِنْدَ مَوْتِهِ مَا أَخَذَ لَهَا مِنْهُ فِي حَيَاتِهِ عِنْدَ إِيْلَائِهِ قَالَ اللَّهُ تَبَارَكَ وَ تَعَالَى يَرْتَبِصُنَّ بِأَنْفُسِهِنَّ أَرْبَعَةَ أَشْهُرٍ وَ عَشْرًا وَ لَمْ يَذْكُرِ الْعَشْرَةَ الْأَيَّامَ فِي الْعِدَّةِ إِلَّا مَعَ الْأَرْبَعَةِ أَشْهُرِ وَ عَلِمَ أَنَّ غَايَةَ صَبْرِ الْمَرْأَةِ الْأَرْبَعَةَ أَشْهُرِ فِي تَرْكِ الْجِمَاعِ فَمِنْ تَمَّ أَوْجَبَهُ عَلَيْهَا وَ لَهَا .

And as for what He-azwj Stipulated against them, so He-azwj Commanded her that she should wait, when her husband dies from her, for four months and ten (days). Thus, He-azwj Took from her for him during his death, what he Took for her from him during his lifetime with the oath. Allah-azwj Says [2:234] **they should keep themselves in waiting for four months and ten**, and did not Mention the ‘ten days’ in the waiting period except with the four months, and Knows that the limit of the patience of the woman is four months regarding the neglect of the copulation, So from then it Obligates against her and for her’.<sup>15</sup>

### Waiting period of the pregnant woman widowed from her husband, and her expenses

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ وَ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ سَمَاعَةَ قَالَ قَالَ الْمُتَوَقَّى عَنْهَا زَوْجُهَا الْحَامِلُ أَجْلُهَا إِخْرُ الْأَجْلَيْنِ إِذَا كَانَتْ حُبْلَى فَتَمَّتْ لَهَا أَرْبَعَةُ أَشْهُرٍ وَ عَشْرٌ وَ لَمْ تَضَعْ فَإِنَّ عِدَّتَهَا إِلَى أَنْ تَضَعْ وَ إِنْ كَانَتْ تَضَعُ حَمْلَهَا قَبْلَ أَنْ يَبِمْ لَهَا أَرْبَعَةَ أَشْهُرٍ وَ عَشْرٌ تَعْتَدُ بَعْدَ مَا تَضَعُ تَمَامَ أَرْبَعَةَ أَشْهُرٍ وَ عَشْرٍ وَ ذَلِكَ أَبْعَدُ الْأَجْلَيْنِ .

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, and Ali Bin Ibrahim, from his father, from Usman Bin Isa, from Sama’at who said,

‘He-asws said: ‘The woman widowed from her husband, the pregnant, her term is the later of the two terms when she was pregnant. So when there would be completed for her four

<sup>15</sup> Al Kafi – V 6 – The Book of Divorce Ch 43 H 1

months and ten (days) and she had not placed (given birth), so her waiting period would be to placing it (giving birth); if it was that she places her load (gives birth) before the completion of her four months and ten (days), she would wait after what she placed (gave birth to), the complete four months and ten (days), and that is the further of the two terms’.<sup>16</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ مُوسَى بْنِ بَكْرِ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) قَالَ عِدَّةُ الْمُتَوَقِّعِ عَنْهَا زَوْجَهَا آخِرُ الْأَجَلَيْنِ لِأَنَّ عَلَيْهَا أَنْ تُحِدَّ أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا وَ لَيْسَ عَلَيْهَا فِي الطَّلَاقِ أَنْ تُحِدَّ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Musa Bin Bakr, from Zurara,

(It has been narrated) from Abu Ja’far<sup>-asws</sup> having said: ‘The waiting period of the woman widowed from her husband is the longer of the two terms (divorced and widow), because upon her is that she would mourn for four months and ten (days), and it is not upon her with the divorce that she should mourn’.<sup>17</sup>

### The woman widowed from her husband who has been slept with, where should she wait from and what is Obligated upon her

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ أَوْ غَيْرِهِ عَنْ أَبِي بَانَ بْنِ عُثْمَانَ عَنْ عَبْدِ اللَّهِ بْنِ سُلَيْمَانَ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) عَنِ الْمُتَوَقِّعِ عَنْهَا زَوْجَهَا أَ تَخْرُجُ إِلَى بَيْتِ أَبِيهَا وَ أُمِّهَا مِنْ بَيْتِهَا إِنْ شَاءَتْ فَتَعْتَدُ فَقَالَ إِنْ شَاءَتْ أَنْ تَعْتَدَ فِي بَيْتِ زَوْجِهَا اعْتَدَتْ وَ إِنْ شَاءَتْ اعْتَدَتْ فِي أَهْلِهَا وَ لَا تَكْتَجِلُ وَ لَا تَلْبَسُ حُلِيًّا .

Al Husayn Bin Muhammad, from Moala Bin Muhammad, from Al Hassan Bin Ali, or someone else from Aban Bin Usman, from Abdullah Bin Suleyman who said,

‘I asked Abu Abdullah<sup>-asws</sup> about the woman widowed from her husband, should she go out to the house of her father and her mother from her house if she so desires to, so she observes the waiting period?’ So, he<sup>-asws</sup> said: ‘If she so desires to she observes the waiting period in the house of her husband, and if she so desires to she observes the waiting period among her family, and she should not apply Kohl nor wear jewellery’.<sup>18</sup>

حُمَيْدٌ عَنِ ابْنِ سَمَاعَةَ عَنْ عَبْدِ اللَّهِ بْنِ جَبَلَةَ عَنِ ابْنِ بَكْرِ عَنْ عُبَيْدِ بْنِ زُرَّارَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ سَأَلْتُهُ عَنِ الْمُتَوَقِّعِ عَنْهَا زَوْجَهَا أَ تَخْرُجُ مِنْ بَيْتِ زَوْجِهَا قَالَ تَخْرُجُ مِنْ بَيْتِ زَوْجِهَا وَ تَخْرُجُ مِنْ مَنْزِلِ مَنْزِلِ إِلَى مَنْزِلِ .

Humeyd, from Ibn Sama’at, from Abdullah Bin Jabala, from Ibn Bukeyr, from Ubeyd Bin Zurara,

(It has been narrated) from Abu Abdullah<sup>-asws</sup>, said, I asked him<sup>-asws</sup> about the woman widowed from her husband, can she go out from the house of her husband?’ He<sup>-asws</sup> said: ‘She

<sup>16</sup> Al Kafi – V 6 – The Book of Divorce Ch 44 H 1

<sup>17</sup> Al Kafi – V 6 – The Book of Divorce Ch 44 H 4

<sup>18</sup> Al Kafi – V 6 – The Book of Divorce Ch 45 H 3

can go out from the house of her husband, and perform Hajj, and transfer from a house to a house’.<sup>19</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنِ الْعَلَاءِ بْنِ رَزِينٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَحَدِهِمَا (عَلَيْهِمَا السَّلَامُ) قَالَ سَأَلْتُهُ عَنِ الْمُنْتَوِيِّ عَنْهَا زَوْجُهَا أَيُّنَ تَعْتَدُ قَالَ حَيْثُ شَاءَتْ وَ لَا تَبِثُ عَنْ بَيْتِهَا .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Al A’ala Bin Razeyn, from Muhammad Bin Muslim,

(It has been narrated) from one of the two (5th or 6th Imam<sup>-asws</sup>), said, ‘I asked him<sup>-asws</sup> about the woman widowed from her husband, where should she observe her waiting period?’ He<sup>-asws</sup> said: ‘Wherever she so desires to, and she should not spend a night away from her house’.<sup>20</sup>

### The woman widowed from her husband and not having been slept with, and what is for her from the dower, and the waiting period

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنِ الْعَلَاءِ بْنِ رَزِينٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَحَدِهِمَا (عَلَيْهِمَا السَّلَامُ) فِي الرَّجُلِ بَمُوتِ وَ تَحْتَهُ امْرَأَةٌ لَمْ يَدْخُلْ بِهَا قَالَ لَهَا نِصْفُ الْمَهْرِ وَ لَهَا الْمِيرَاثُ كَامِلًا وَ عَلَيْهَا الْعِدَّةُ كَامِلَةً .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Al A’ala Bin Razeyn, from Muhammad Bin Muslim,

(It has been narrated) from one of the two (5th or 6th Imam<sup>-asws</sup>) regarding the man who dies and under him was a woman he had not slept with. He<sup>-asws</sup> said: ‘For her is half the dower, and for her is the complete inheritance, and upon her is the waiting period, complete’.<sup>21</sup>

حُمَيْدُ بْنُ زِيَادٍ عَنِ ابْنِ سَمَاعَةَ عَنْ مُحَمَّدِ بْنِ زِيَادٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ فَضَى أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَامُ) فِي الْمُنْتَوِيِّ عَنْهَا زَوْجُهَا وَ لَمْ يَمَسَّهَا قَالَ لَا تَنْكِحُ حَتَّى تَعْتَدَ أَرْبَعَةَ أَشْهُرٍ وَ عَشْرًا عِدَّةَ الْمُنْتَوِيِّ عَنْهَا زَوْجُهَا .

Humejd Bin Ziyad, from Ibn Sama’at, from Muhammad Bin Ziyad, from Abdullah Bin Sinan,

(It has been narrated) from Abu Abdullah<sup>-asws</sup> having said: ‘Amir Al-Momineen<sup>-asws</sup> judged regarding the woman widowed from her husband and he had not touched her. He<sup>-asws</sup> said: ‘She cannot get married until she observes the waiting period of four months and ten (days), a waiting period of the woman widowed from her husband’.<sup>22</sup>

<sup>19</sup> Al Kafi – V 6 – The Book of Divorce Ch 45 H 7

<sup>20</sup> Al Kafi – V 6 – The Book of Divorce Ch 45 H 8

<sup>21</sup> Al Kafi – V 6 – The Book of Divorce Ch 46 H 1

<sup>22</sup> Al Kafi – V 6 – The Book of Divorce Ch 46 H 8

## Appendix: Additional Ahadith on waiting Period

مُحَمَّدُ بْنُ يَحْيَى عَنْ بَعْضِ أَصْحَابِنَا عَنْ عُمَانَ بْنِ عَيْسَى عَنْ إِسْحَاقَ بْنِ جَرِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قُلْتُ لَهُ الرَّجُلُ يَفْجُرُ بِالْمَرْأَةِ ثُمَّ يَبْدُو لَهُ فِي تَزْوِجِهَا هَلْ يَحِلُّ لَهُ ذَلِكَ قَالَ نَعَمْ إِذَا هُوَ اجْتَنَبَهَا حَتَّى تَنْقُضِيَ عِدَّتَهَا بِاسْتِزْرَاءِ رَجْمِهَا مِنْ مَاءِ الْفُجُورِ فَلَهُ أَنْ يَتَزَوَّجَهَا وَ إِنَّمَا يَجُوزُ لَهُ أَنْ يَتَزَوَّجَهَا بَعْدَ أَنْ يَقِفَ عَلَى تَوْبَتِهَا .

Muhammad Bin Yahya, from one of our companions, from Usman Bin Isa, from Is’haq Bin Jareer,

(It has been narrated) from Abu Abdullah<sup>-asws</sup>, said, ‘I said to him<sup>-asws</sup>, ‘The man is immoral with the woman, then it becomes inevitable for him to marry her. Is that Permissible for him?’ He<sup>-asws</sup> said: ‘Yes, when he keeps aside from her until the expiry of her waiting period by the freeing of her womb from the water of the private part, so for him would be that he marries her, and rather it is Permissible for him that he marries her after ascertaining her repentance’.<sup>23</sup>

## Reverting to Islam and issues of waiting Period:

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ بَعْضِ أَصْحَابِهِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ إِنَّ أَهْلَ الْكِتَابِ وَ جَمِيعَ مَنْ لَهُ ذِمَّةٌ إِذَا أَسْلَمَ أَحَدُ الزَّوْجَيْنِ فَهُمَا عَلَى نِكَاحِهِمَا وَ لَيْسَ لَهُ أَنْ يُخْرِجَهَا مِنْ دَارِ الْإِسْلَامِ إِلَى غَيْرِهَا وَ لَا يَبِيتَ مَعَهَا وَ لَكِنَّهُ يَأْتِيهَا بِالنَّهَارِ

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from one of his companions, from Muhammad Bin Muslim,

(It has been narrated) from Abu Ja’far<sup>-asws</sup> having said: ‘The People of the Book and the entirety of the ones for whom is responsibility, when one of the two spouses becomes a Muslim, so both of them would be upon their marriage, and it is not for him that he throws her out from a House of Al-Islam to something else, and he would not spend the night with her either, but he would come to her by the day.

فَأَمَّا الْمُشْرِكُونَ مِثْلَ مُشْرِكِي الْعَرَبِ وَ غَيْرِهِمْ فَهُمْ عَلَى نِكَاحِهِمْ إِلَى انْقِضَاءِ الْعِدَّةِ فَإِنْ أَسْلَمَتِ الْمَرْأَةُ ثُمَّ أَسْلَمَ الرَّجُلُ قَبْلَ انْقِضَاءِ عِدَّتِهَا فَهِيَ امْرَأَتُهُ وَ إِنْ لَمْ يُسْلَمْ إِلَّا بَعْدَ انْقِضَاءِ الْعِدَّةِ فَقَدْ بَانَتْ مِنْهُ وَ لَا سَبِيلَ لَهُ عَلَيْهَا وَ كَذَلِكَ جَمِيعٌ مَنْ لَا ذِمَّةَ لَهُ وَ لَا يَتَّبِعِي لِلْمُسْلِمِ أَنْ يَتَزَوَّجَ يَهُودِيَّةً وَ لَا نَصْرَانِيَّةً وَ هُوَ يَجِدُ مُسْلِمَةً حُرَّةً أَوْ أَمَةً .

So as for the Polytheists of the Arabs and others, so they would be upon their marriages up to the expiry of the waiting period. So if the woman becomes a Muslim, then the man becomes a Muslim before the expiry of her term, so she is his wife, but if he does not become a Muslim except after the expiry of the term, so she has been irrevocably divorced from him, and there is no way for him to her; and similar to that is the entirety of the ones for whom there is no responsibility, nor is it befitting for the Muslim man that he marries a Jewish

<sup>23</sup> Al Kafi – V 5 – The Book of Marriage Ch 31 H 4

woman or a Christian woman when he can find a Muslim woman, whether she is free or a slave girl’.<sup>24</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ مَحْبُوبٍ عَنِ ابْنِ رَيْابٍ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي جَعْفَرٍ ( عَلَيْهِ السَّلَام ) قَالَ سَأَلْتُ عَنْ رَجُلٍ لَهُ امْرَأَةٌ نَصْرَانِيَّةٌ لَهُ أَنْ يَتَزَوَّجَ عَلَيْهَا يَهُودِيَّةً فَقَالَ إِنَّ أَهْلَ الْكِتَابِ مَمَالِكُ لِلْإِمَامِ وَ ذَلِكَ مُوسَعٌ مِنَّا عَلَيْكُمْ خَاصَّةً فَلَا بَأْسَ أَنْ يَتَزَوَّجَ

Ali Bin Ibrahim, from his father, from Ibn Mahboub, from Ibn Raib, from Abu Baseer,

(It has been narrated) from Abu Ja’far<sup>-asws</sup>, said, ‘I asked about a man for whom is a Christian woman, is it for him that he marries a Jewish woman upon her (as an additional wife)?’ So he<sup>-asws</sup> said: ‘The People of the Book are in the domain of the Imam<sup>-asws</sup>, and that is a leeway from us<sup>-asws</sup> upon you (Shiah) in particular. So, there is no problem if you were to marry’.

قُلْتُ فَإِنَّهُ يَتَزَوَّجُ أُمَّةً قَالَ لَا لَا يَصْلُحُ أَنْ يَتَزَوَّجَ ثَلَاثَ إِمَاءٍ فَإِنْ تَزَوَّجَ عَلَيْهِنَّ حُرَّةً مُسْلِمَةً وَ لَمْ تَعْلَمْ أَنَّ لَهُ امْرَأَةً نَصْرَانِيَّةً وَ يَهُودِيَّةً ثُمَّ دَخَلَ بِهَا فَإِنَّ لَهَا مَا أَخَذَتْ مِنَ الْمَهْرِ فَإِنْ شَاءَتْ أَنْ تُقِيمَ بَعْدَ مَعَهُ أَقَامَتْ وَ إِنْ شَاءَتْ تَذْهَبُ إِلَى أَهْلِهَا ذَهَبَتْ وَ إِذَا حَاصَتْ ثَلَاثَةَ حِيضٍ أَوْ مَرَّتْ لَهَا ثَلَاثَةُ أَشْهُرٍ حَلَّتْ لِلزَّوْجِ

I said, ‘Supposing he marries a slave girl (as an additional wife)?’ He<sup>-asws</sup> said: ‘No. It is not correct to marry three slave girls. So if you were to marry a free Muslim woman upon them both, and she does not know that there is a Christian woman and a Jewish woman, then he copulates with her, so for her would be what is taken from the dowry. So if she so desires to she stays afterwards with him with a staying, and if she so desires to she goes back to her family with a going. And when she menstruates with three menstruations, or three months pass by for her, she is free for the marriage (to someone else)’.

قُلْتُ فَإِنْ طَلَّقَ عَلَيْهَا الْيَهُودِيَّةَ وَ النَّصْرَانِيَّةَ قَبْلَ أَنْ تَنْقَضِيَ عِدَّةُ الْمُسْلِمَةِ لَهُ عَلَيْهَا سَبِيلٌ أَنْ يَرْدَّهَا إِلَى مَنْزِلِهِ قَالَ نَعَمْ .

I said, ‘Supposing he divorces the Jewish woman and the Christian woman upon it before the expiry of the waiting period of the Muslim woman, would there be a way for him to return her to his house?’ He<sup>-asws</sup> said: ‘Yes’.<sup>25</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مَحْبُوبٍ عَنْ يَحْيَى اللَّحَّامِ عَنْ سَمَاعَةَ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) فِي رَجُلٍ تَزَوَّجَ امْرَأَةً حُرَّةً وَ لَهُ امْرَأَةٌ أُمَّةٌ وَ لَمْ تَعْلَمْ الْحُرَّةُ أَنَّ لَهُ امْرَأَةً أُمَّةً قَالَ إِنْ شَاءَتْ الْحُرَّةُ أَنْ تُقِيمَ مَعَ الْأُمَّةِ أَقَامَتْ وَ إِنْ شَاءَتْ ذَهَبَتْ إِلَى أَهْلِهَا

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Mahboub, from Yahya Al Lahaam, from Sama’at,

<sup>24</sup> Al Kafi – V 5 – The Book of Marriage Ch 32 H 9

<sup>25</sup> Al Kafi – V 5 – The Book of Marriage Ch 32 H 11

(It has been narrated) from Abu Abdullah<sup>-asws</sup> regarding a man who marries a free woman and for him is a slave wife, and the free woman does not know that for him is a slave wife. He<sup>-asws</sup> said: ‘If she so desires to, she can stay with the slave girl with a staying, and if she so desires to she goes back to her family’.

قَالَ قُلْتُ لَهُ فَإِنْ لَمْ تَرْضَ بِذَلِكَ وَ دَهَبْتَ إِلَى أَهْلِهَا أ فَلَهُ عَلَيْهَا سَبِيلٌ إِذَا لَمْ تَرْضَ بِالْمَقَامِ قَالَ لَا سَبِيلَ لَهُ عَلَيْهَا إِذَا لَمْ تَرْضَ حِينَ تَعْلَمُ قُلْتُ فَذَهَابُهَا إِلَى أَهْلِهَا هُوَ طَلَاقُهَا قَالَ نَعَمْ إِذَا خَرَجْتَ مِنْ مَنْزِلِهِ اغْتَدَّتْ ثَلَاثَةَ أَشْهُرٍ أَوْ ثَلَاثَةَ قُرُوءٍ ثُمَّ تَزَوَّجَ إِنْ شَاءَتْ .

He (the narrator) said, ‘I said to him<sup>-asws</sup>, ‘Supposing she is not happy with that and she goes back to her family, is there a way for him upon her when she is not happy with the staying?’ He<sup>-asws</sup> said: ‘There is no way for him upon her when she is not happy when she comes to know’. I said, ‘So she goes back to her family, he has (been deemed to have) divorced her?’ He<sup>-asws</sup> said: ‘Yes. When she goes out from his house, she would observe the waiting period of three months, or three menses-free periods, then she can marry (someone else) if she so desires to’.<sup>26</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ وَ مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ جَمِيعاً عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ عَلِيِّ بْنِ رَبَائٍ عَنْ أَبِي عُبَيْدَةَ عَنْ أَبِي جَعْفَرٍ ( عليه السلام ) قَالَ فِي رَجُلٍ تَزَوَّجَ امْرَأَةً مِنْ وَلِيِّهَا فَوَجَدَ بِهَا عَيْباً بَعْدَ مَا دَخَلَ بِهَا قَالَ فَقَالَ إِذَا دَلِسَتْ الْعَفْلَاءُ وَ الْبَرِصَاءُ وَ الْمَجْنُونَةُ وَ الْمُفْضَاةُ وَ مَنْ كَانَ بِهَا زَمَانَةٌ ظَاهِرَةً فَإِنَّهَا تُرَدُّ عَلَى أَهْلِهَا مِنْ غَيْرِ طَلَاقٍ وَ يَأْخُذُ الرَّوْحُ الْمَهْرَ مِنْ وَلِيِّهَا الَّذِي كَانَ دَلَسَهَا فَإِنْ لَمْ يَكُنْ وَلِيُّهَا عَلِمَ بِشَيْءٍ مِنْ ذَلِكَ فَلَا شَيْءَ عَلَيْهِ وَ تُرَدُّ إِلَى أَهْلِهَا

A number of our companions, from Sahl Bin Ziyad and Muhammad Bin Yahya, from Ahmad Bin Muhammad altogether, from Al Hassan Bin Mahboub, from Ali Bin Raib, from Abu Ubeyda,

(It has been narrated) from Abu Ja’far<sup>-asws</sup> having said regarding a man who married a woman from her guardian, and he found a fault with her after he had copulated with her. So he<sup>-asws</sup> said: ‘When it is cheated with a woman with *Al Afl* (inability to copulate due to uterine horns), and the one with vitiligo, and the insanity, and the deflowering, and the one with whom is an apparent disability, so she would be returned back to her family without a divorce, and the husband would take back the dower from her guardian who had cheated him. So, if it so happened that her guardian did not know of anything from that, so there is nothing upon him, and she would be returned to her family’.

قَالَ وَ إِنْ أَصَابَ الرَّوْحُ شَيْئاً مِمَّا أَحَدَتْ مِنْهُ فَهُوَ لَهُ وَ إِنْ لَمْ يُصِبْ شَيْئاً فَلَا شَيْءَ لَهُ قَالَ وَ تَعْتَدُ مِنْهُ عِدَّةَ الْمُطَلَّقةِ إِنْ كَانَ دَخَلَ بِهَا وَ إِنْ لَمْ يَكُنْ دَخَلَ بِهَا فَلَا عِدَّةَ لَهَا وَ لَا مَهْرَ لَهَا .

He<sup>-asws</sup> said: ‘And anything that the husband gets from what was taken from him, so it is for him, and if he does not get anything, so there is nothing for him, and she would observe the

<sup>26</sup> Al Kafi – V 5 – The Book of Marriage Ch 33 H 4

waiting period of the divorced woman from him, if he had copulated with her, and if he had not copulated with her, so there is no waiting period for her, and there would be no dower for her’.<sup>27</sup>

### Waiting Period of *Mut’a*:

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ عُمَرَ بْنِ أُذَيْنَةَ عَنْ زُرَّارَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) أَنَّهُ قَالَ إِنْ كَانَتْ تَحِيضُ فَحِيضَةٌ وَإِنْ كَانَتْ لَا تَحِيضُ فَشَهْرٌ وَنِصْفٌ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umyer, from Umar Bin Azina, from Zurara,

(It has been narrated) from Abu Abdullah<sup>-asws</sup> having said: ‘If she was menstruating, so one menstruation, and if she was not menstruating, so a month and a half (as a waiting period)’.<sup>28</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ أَبِي نَصْرٍ عَنْ أَبِي الْحَسَنِ الرِّضَا (عليه السلام) قَالَ قَالَ أَبُو جَعْفَرٍ (عليه السلام) عِدَّةُ الْمُتَنَعَةِ حَمْسَةٌ وَأَرْبَعُونَ يَوْمًا وَالْإِحْتِيَاظُ حَمْسَةٌ وَأَرْبَعُونَ لَيْلَةً .

A number of our companions, from Sahl Bin Ziyad, from Ahmad Bin Muhammad Bin Nasr,

(It has been narrated) from Abu Al-Hassan Al-Reza<sup>-asws</sup> having said: ‘Abu Ja’far<sup>-asws</sup> said: ‘The waiting period of *Mut’a* is of forty-five days, and the precaution is of forty-five nights (i.e. one extra)’.<sup>29</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ فَضَّالٍ عَنِ ابْنِ بُكَيْرٍ عَنْ زُرَّارَةَ قَالَ عِدَّةُ الْمُتَنَعَةِ حَمْسَةٌ وَأَرْبَعُونَ يَوْمًا كَأَنِّي أَنْظُرُ إِلَى أَبِي جَعْفَرٍ (عليه السلام) يَغْقِدُ بِيَدِهِ حَمْسَةً وَأَرْبَعِينَ فَإِذَا جَارَ الْأَجَلَ كَانَتْ فُرْقَةً بَعِيرٍ طَلَاقٍ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Fazzal, from Ibn Bukeyr, from Zurara,

He<sup>-asws</sup> said: ‘The waiting period of *Mut’a* is of forty-five days. It is as if I<sup>-asws</sup> am looking at my<sup>asws</sup> father<sup>-asws</sup> Abu Ja’far<sup>-asws</sup> determining by his hand (counting) forty-five. So when the term passes, there would be separation without a divorce’.<sup>30</sup>

<sup>27</sup> Al Kafi – V 5 – The Book of Marriage Ch 66 H 14

<sup>28</sup> Al Kafi – V 5 – The Book of Marriage Ch 100 H 1

<sup>29</sup> Al Kafi – V 5 – The Book of Marriage Ch 100 H 2

<sup>30</sup> Al Kafi – V 5 – The Book of Marriage Ch 100 H 3