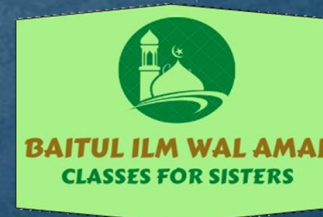


# THE INEVITABLE (DEATH & FUNERAL WORKSHOP)



## RULINGS PERTAINING TO 'IDDAH

Waiting period  
For the Widow



# WHAT IS 'IDDAH?

Linguistic Definition: To count.

Shar'ī Definition:

- The waiting period a woman must observe upon the death of her husband, being divorced or upon the termination of her *nikāḥ* (marriage contract) through any other reason.
- The waiting period she must observe before remarrying to seal the effects of the previous marriage (such as pregnancy).

[*Raddul Muḥtār with Durr Mukhtār* 10/260-264, *Al-Lubāb* 4/198, *Kitābul Masā'il* 5/368]

# OBLIGATION OF 'IDDAH

## Allāh's ﷻ command

﴿ وَالَّذِينَ يَتُوفُونَ مِنْكُمْ وَيَذُرُونَ أَزْوَاجًا يَتَرَبَّصْنَ بِأَنْفُسِهِنَّ أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا ﴾

And those who are taken in death among you and leave wives behind - they, [the wives, shall] wait four months and ten [days]. {*Al-Baqarah:234*}

## WISDOMS FOR OBLIGATION OF 'IDDAH

- ❖ To express grief over the loss of the great blessing of *nikāḥ*. Appreciate its value.
- ❖ To confirm whether she is pregnant or not to protect the child's lineage.

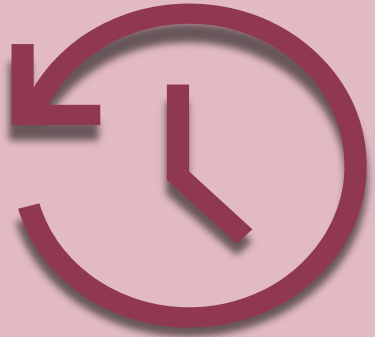
[*Badāi' waṣ Ṣanāi'* 4/494] [*Fatāwā Dārul 'Ulūm Zakariyyā* 4/315]

# OBLIGATION OF 'IDDAH

Upon the husband's death, 'iddah is wājib on the wife in ALL cases.

- ❖ The wife is *bāligh* or non-*bāligh*.
- ❖ They had intercourse or not.
- ❖ She came to live with him or not.
- ❖ She menstruates or not.

# DURATION



Begins immediately after  
the husband's death.

*[Raddul Muḥtār with Durr Mukhtār 10/314]*

# DURATION

**4 lunar  
months  
10 days.**

**If pregnant,  
until the  
child is  
delivered.**

*[Raddul Muḥtār with Durr Mukhtār 10/283-285]*

# DURATION

The husband  
passes away on  
the 1<sup>st</sup> of a lunar  
month.

4 months and 10  
days by moon  
sighting.

*[Raddul Muhtār with Durr Mukhtār 10/280-281]*



## ŞAFR

SUN	MON	TUE	WED	THU	FRI	SAT
1 Husband Died	2	3	4	5	6	7
8	9	10	11	12	13	14
15	16	17	18	19	20	21
22	23	24	25	26	27	28
29	30					

## RABĪ' UL AWWAL

SUN	MON	TUE	WED	THU	FRI	SAT
1	2	3	4	5	6	7
8	9	10	11	12	13	14
15	16	17	18	19	20	21
22	23	24	25	26	27	28
29						

## RABĪ' UTH THĀNĪ

SUN	MON	TUE	WED	THU	FRI	SAT
1	2	3	4	5	6	7
8	9	10	11	12	13	14
15	16	17	18	19	20	21
22	23	24	25	26	27	28
29						

4 months  
10 days

## JUMĀDAL 'ULĀ

SUN	MON	TUE	WED	THU	FRI	SAT
1	2	3	4	5	6	7
8	9	10	11	12	13	14
15	16	17	18	19	20	21
22	23	24	25	26	27	28
29	30					

## JUMĀDAL 'UKHRĀ

SUN	MON	TUE	WED	THU	FRI	SAT
1	2	3	4	5	6	7
8	9	10 IDDAH ENDS	11	12	13	14
15	16	17	18	19	20	21
22	23	24	25	26	27	28
29	30					

# DURATION

The husband passes away on a date other than the 1<sup>st</sup> of a lunar month.

**130 days**  
( $30 \times 4 = 120 + 10 = 130$ )

*[Raddul Muhtār with Durr Mukhtār 10/280-281]*

# ŞAFR

SUN	MON	TUE	WED	THU	FRI	SAT
1	2	3	4	5	6	7
8  Husband Died	9	10	11	12	13	14
15	16	17	18	19	20	21
22	23	24	25	26	27	28
29	30 DAY 22					

# RABĪ' UL AWWAL

SUN	MON	TUE	WED	THU	FRI	SAT
1	2	3	4	5	6	7
8	9	10	11	12	13	14
15	16	17	18	19	20	21
22	23	24	25	26	27	28
29 DAY 51						

# RABĪ' UTH THĀNĪ

SUN	MON	TUE	WED	THU	FRI	SAT
1	2	3	4	5	6	7
8	9	10	11	12	13	14
15	16	17	18	19	20	21
22	23	24	25	26	27	28
29 DAY 80						

# 130 DAYS

# JUMĀDAL 'ULĀ


SUN	MON	TUE	WED	THU	FRI	SAT
1	2	3	4	5	6	7
8	9	10	11	12	13	14
15	16	17	18	19	20	21
22	23	24	25	26	27	28
29	30 DAY 110					

# JUMĀDAL 'UKHRĀ

SUN	MON	TUE	WED	THU	FRI	SAT
1	2	3	4	5	6	7
8	9	10	11	12	13	14
15	16	17	18	19	20	21
22	23	24	25	26	27	28
29	30					

4 months

4 months  
10 days

  
**'IDDAH ENDS**  
DAY 130

# DURATION

## NOTE

- Once the period ends, the *‘iddah* terminates.
- **NO** specific ritual to signal the end of *‘iddah*.
- **NOT** necessary to specially leave the house to confirm the completion.
- **NOT** necessary to specifically wear new clothes, take a bath etc.

[Maḥmūdul Fatāwā 4/510, Kitābul Masā’il 5/385, Fatāwā Qāsmiyyah 16/594]

# WHAT IS IḤDĀD?

Refraining from adornment and beautification as part of mourning during the *‘iddah*.

[*Raddul Muḥtār with Durr Mukhtār* 10/346]

# ON WHOM IS IḤDĀD WĀJIB?

It is *wājib* on a widow or irrevocably divorced woman who is:

1

**A  
Muslim**

2

Married through a  
*ṣaḥīḥ nikāḥ*  
(a *nikāḥ* considered  
valid in the *Sharī'ah*)

3

**Sane**

4

Has reached  
the age of  
puberty

[*Raddul Muḥtār with Durr Mukhtār 10/347*]

# ON WHOM IS IḤDĀD WĀJIB

It is *wājib* for the following to observe *iḥdād* for the remainder of the *ʿiddah* period:

- A non-Muslim who accepts Islām within the *ʿiddah* period.
- An immature girl who becomes mature during the *ʿiddah* period.
- An insane woman who regains sanity during the *ʿiddah*.

[*Raddul Muḥtār with Durr Mukhtār 10/353*]

# REASON FOR IḤDĀD

- ❖ It is a *Sharīʿah* right.
- ❖ It serves as a means to express remorse over the loss of the blessing of the *nikāḥ*.
- ❖ Beautification are causes for men being inclined towards her. She should stay away from it since she has been prohibited from remarrying during the *ʿiddah*.

[*Raddul Muḥtār with Durr Mukhtār 10/348*]



# IḤDĀD

❖ It is permissible (**not wājib**) to observe *iḥdād* for relatives other than the husband for **ONLY** 3 days. [Raddul Muḥtār with Durr Mukhtār 10/354-355]

Zaynab bint Abī Salamah said: “I entered upon Umm Ḥabībah, the wife of the Prophet when her father Sufyān ibn Ḥarb died. So she asked for some perfume that had something yellow saffron or something else, so a girl applied it to her and put some on her cheeks. Then she said: ‘By Allah! I have no need for perfume except that I heard the Messenger of Allāh saying: ‘It is not lawful for a woman who believes in Allāh and the Last Day to mourn for the dead more than three days, except for her husband (in which case it is) four months and ten days.’” [Ṣaḥīḥ al-Bukhārī #5334]

# IHDĀD- ❌ THE DON'TS ❌

All types of jewellery (gold, silver, jewels, gems, etc.)

Applying *kuhl* (*surmah*/antimony)

Applying perfume, cream, powder or any other scented cosmetics to the body and clothes

Combing hair with a fine-tooth comb

Applying oil to the hair whether the oil is fragrant or not

Wearing attractive, fancy and flashy clothing for beautification purposes.

Silk clothing (all types and colours including black)

New clothing specially dyed and fragrant

Applying *mehndhi* (henna)

Applying makeup

Participating in any joyous or sad occasion

# IḤDĀD-ALLOWANCES DUE TO NEED

Applying *kuḥl* (*surmah*/antimony) as a balm to relieve eye-pain

- a) If it can suffice to apply it once (either in the day or night), then it must be applied at night and removed in the morning.
- b) If it cannot suffice to apply it only once at night, it is permissible to apply the amount necessary.

Applying oil or *mehndhi* to the hair and combing it with a thick wide-tooth comb for medical reasons.

E.g. a headache or lice

Wearing silken clothes if she suffers from itchy skin

Wearing dyed or flashy clothes if she has no other clothing to cover her *‘awrah*  
N.B. This would only be allowed until she is able to acquire other clothing, even if it entails selling these ones to purchase other simple clothing.

# IHDĀD- THINGS PERMITTED

Black clothing

**N.B. Not specifically dyed nor bought for mourning.**

Dyed clothing which has become old and worn out.

Bathing with soap and washing hair with shampoo.

Beautifying the house, sitting on silken cushions

Moving around the house. Not restricted to a specific room

Doing housework

# MARRIAGE DURING 'IDDAH

- ❖ It is not permissible to marry a woman during her *'iddah*.
- ❖ It is not permissible to send a marriage proposal to a woman during her *'iddah*.
- ❖ It is permitted to hint the proposal.

[*Badāi' waṣ Ṣanāi'* 5/523, *Raddul Muḥtār with Durr Mukhtār* 10/358]

# PARDAH DURING 'IDDAH

- ❖ The ruling is the same as the ruling for general circumstances.
- ❖ **NOT** specific to 'iddah.
- ❖ It is necessary to observe *pardah* from all non-*maḥrams*.
- ❖ It is permitted to speak to non-*maḥrams* **ONLY** if necessary while observing *pardah*.

[*Kitābul Masā'il* 5/400, *Fatāwā Raḥīmiyyah* 8/435]

## WHERE TO SPEND THE 'IDDAH?

- ❖ It is *wājib* to spend the *‘iddah* in the home they were living in when the death occurred.
- ❖ If she was visiting relatives in the vicinity when the husband died, she must immediately return to spend the *‘iddah* in his home.

[*Raddul Muḥtār with Durr Mukhtār 10/366*]

# WHERE TO SPEND THE 'IDDAH?

It is permissible to spend the *'iddah* in another house if:

1

**The landlord expelled her since she could not pay rent.**

2

**The house or part of it collapses or she fears it will collapse.**

3

**She fears her wealth will be stolen or destroyed.**

4

**Extremely afraid to spend the night alone.**

**[Raddul Muhtār with Durr Mukhtār 10/366-367]**



# WHERE TO SPEND THE 'IDDAH?

It is permissible to spend the *'iddah* in another house if:

5

The inheritors demand that the house be divided and the widow's share is not sufficient after division.

OR They agree to take turns to use the house.

**If she can afford it, she should buy the remainder shares or rent it from the other heirs and remain in that house.**

[*Raddul Muhtār with Durr Mukhtār* 10/366-367]

# WHERE TO SPEND THE 'IDDAH?

In these cases, where will she move?

- ❖ To the closest available home.
- ❖ If two available homes are equal in proximity, she can choose.

*[Raddul Muḥtār with Durr Mukhtār 10/367]*

# LEAVING THE HOME

- ❖ It is generally not permissible.
- ❖ It is **ONLY** permitted for a valid need.

*[Raddul Muḥtār with Durr Mukhtār 10/358]*

# LEAVING THE HOME-VALID NEEDS

1. To earn a living if she does not have sufficient money to fulfil her needs.
2. To attend to such matters which require immediate attention if she has no representative who can manage the matter on her behalf.
3. To go to buy essentials, groceries etc. if she has no one to do it on her behalf.
4. To go to the Dr. if she is very ill and the Dr. cannot house visit.
5. To be hospitalized if extremely ill.
6. To go to the court to give testimony or sign important documents.
7. To exit if there is an emergency such as an earthquake warning.

# LEAVING THE HOME

## NOTE

- Once her need is fulfilled, she must return.
- She must return home by night.
- Spend most of the night in the home.
- If she has enough funds to fulfil her basic needs or a family member to maintain her expenses, it is **NOT** permissible to leave to earn a living.

*[Raddul Muhtār with Durr Mukhtār 10/364-366]*

# LEAVING THE HOME

## NOTE

- Not permitted to visit sick relatives or to go to see the parents if they passed away.
- However, if it will have a severe mental effect on her if she does not go, leeway has been given in such dire cases.

*[Kitābul Masā'il 5/405-407, Fatāwā Dārul 'Ulūm Zakariyyā 4/320, 323]*

# LEAVING THE HOME

- ❖ If she exited the home without a valid need, there is no *kaffārah* (compensation).
- ❖ She must repent and seek forgiveness.

# TRAVELLING DURING 'IDDAH?

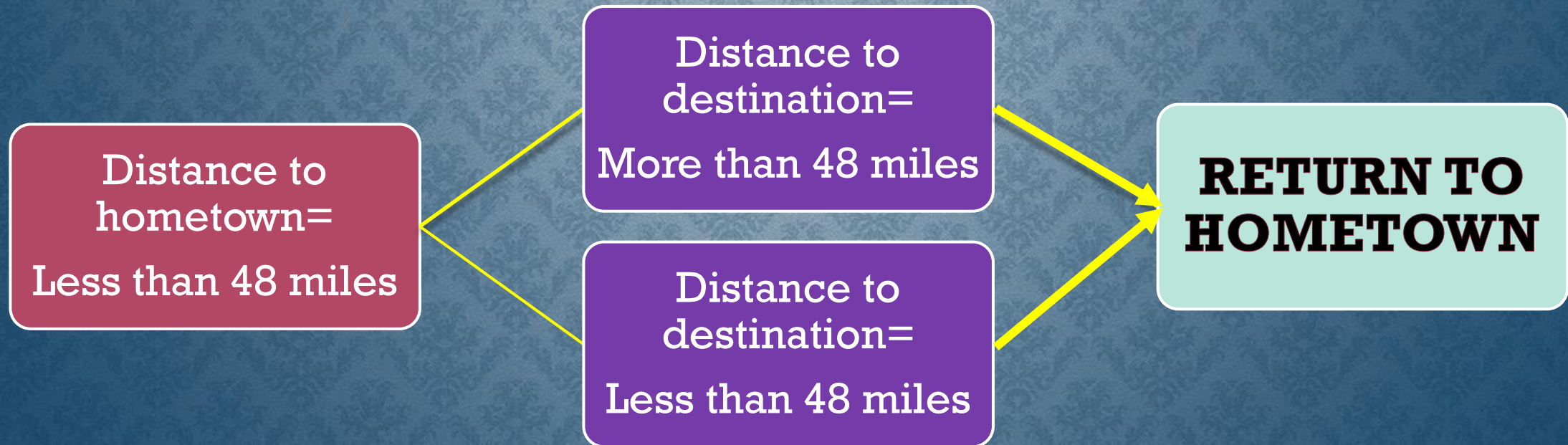
- ❖ It is **NOT** permitted to travel during *'iddah*.
- ❖ It is **NOT** permitted to travel to perform *'Umrah* or a *fard Hajj* either.

[*Baḥr Rā'iq, Badāi' waṣ Ṣanāi'*]



# ON A JOURNEY AT TIME OF DEATH

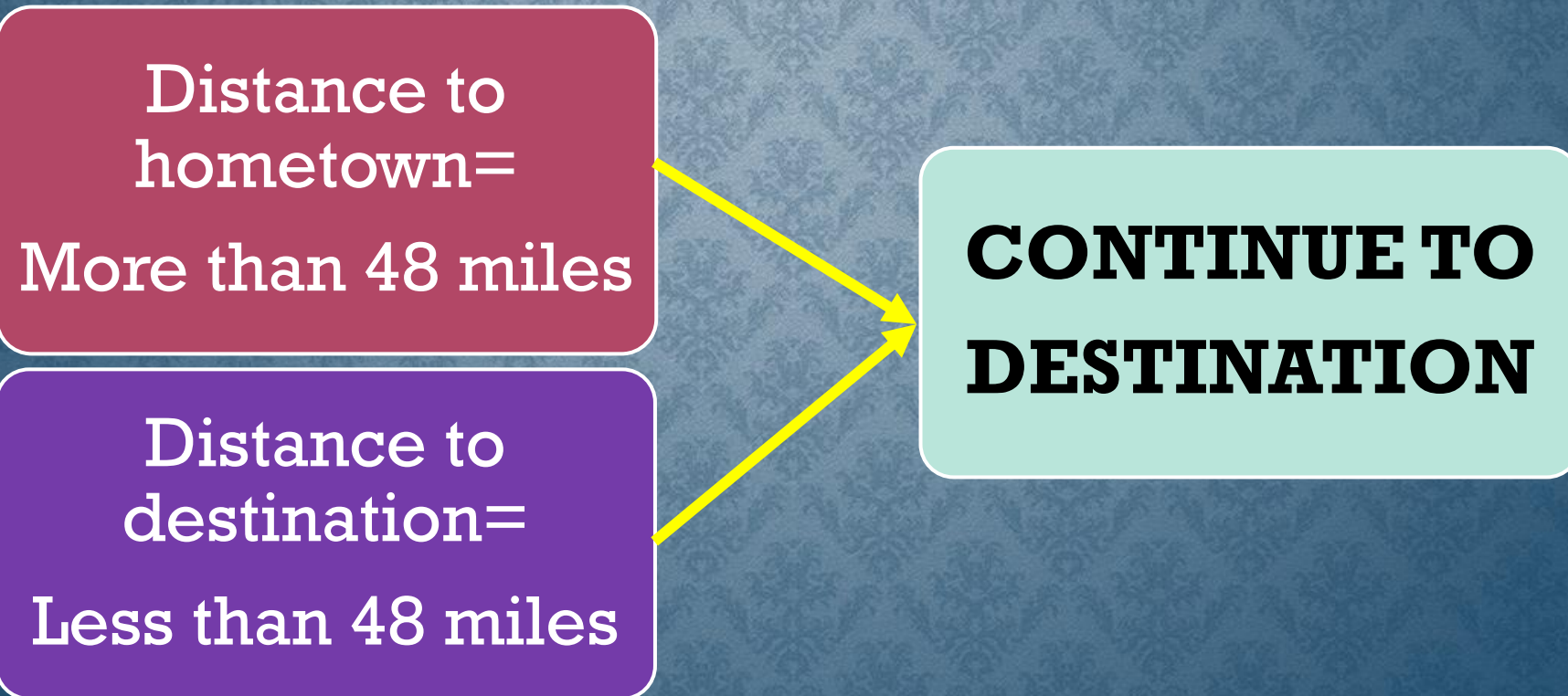
## SCENARIO 1



*[Raddul Muḥtār with Durr Mukhtār 10/371-372]*

# ON A JOURNEY AT TIME OF DEATH

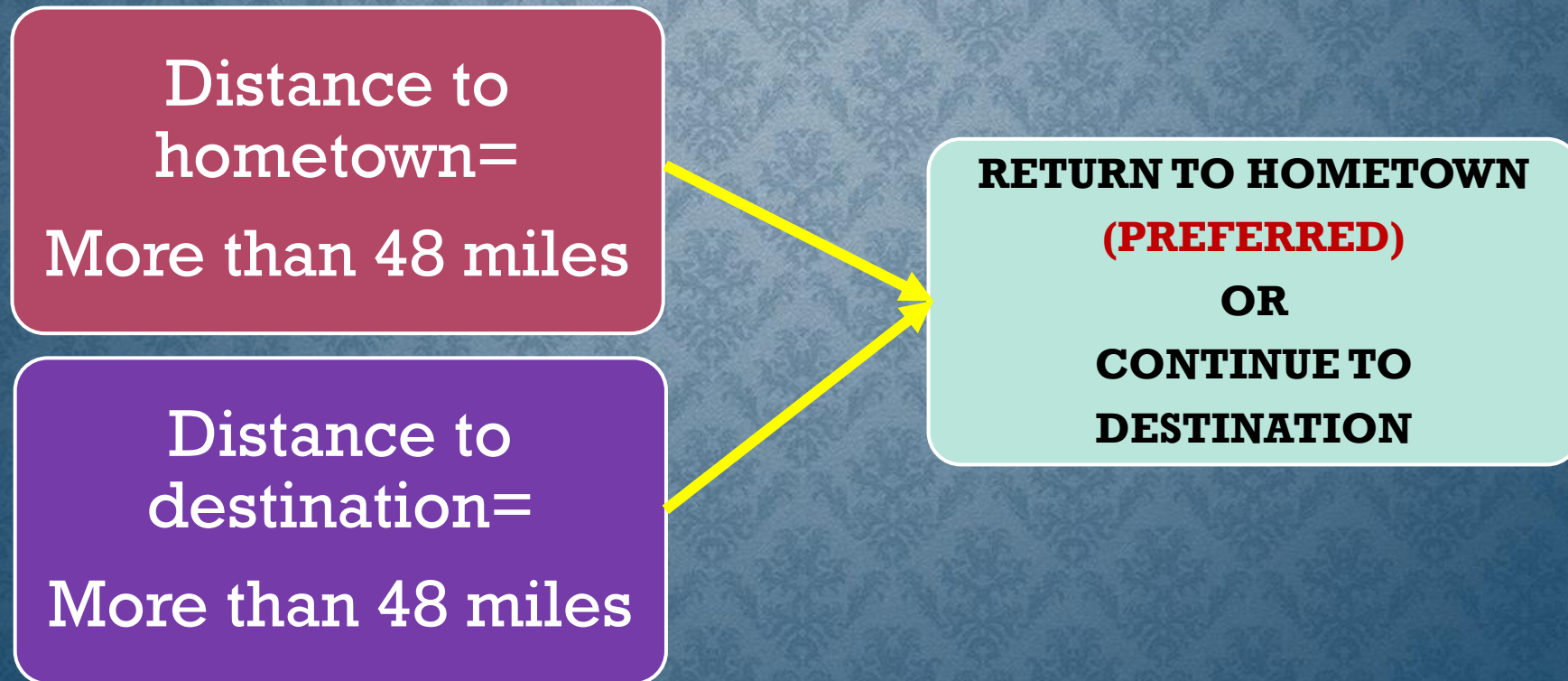
## SCENARIO 2



*[Raddul Muḥtār with Durr Mukhtār 10/372]*

# ON A JOURNEY AT TIME OF DEATH

## SCENARIO 3



*[Raddul Muhtār with Durr Mukhtār 10/372]*

# ON A JOURNEY AT TIME OF DEATH

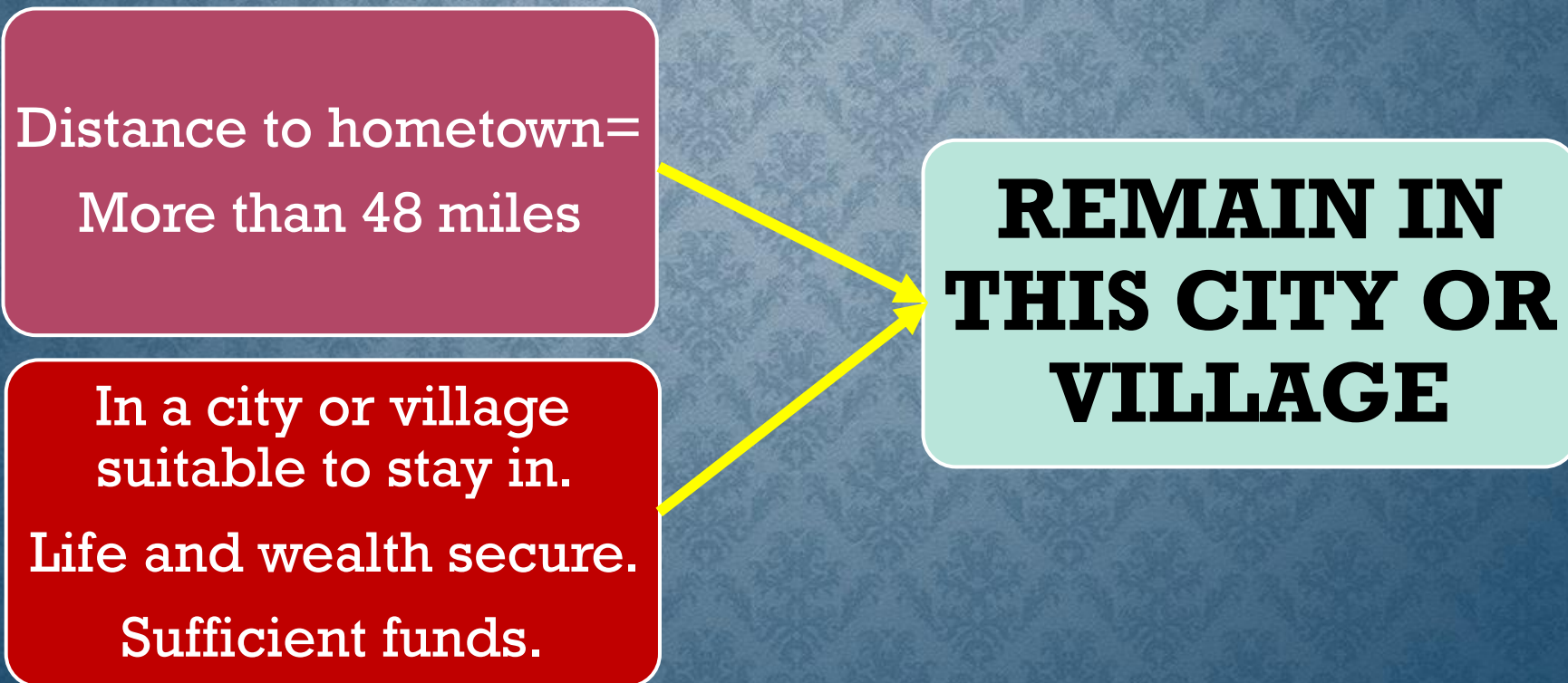
## SCENARIO 3 (b)



[*Raddul Muhtār with Durr Mukhtār 10/371-372*]

# ON A JOURNEY AT TIME OF DEATH

## SCENARIO 4



*[Raddul Muhtār with Durr Mukhtār 10/373-374]*

# ON A JOURNEY AT TIME OF DEATH

## NOTE

- ❖ It is permitted to travel back to one's hometown if one cannot stay in that city due to visa issues, governmental regulations etc.
- ❖ After the *ʿiddah*, when returning home or continuing to her intended destination, she must travel with a *maḥram*.
- ❖ If a *maḥram* is not present, it is **NOT** permissible for her to leave this place and travel the distance of a *sharʿī* travel.

[Maḥmūdul Fatāwā 5/409, Ṭawāliʿul Anwār]

**MAY ALLĀH ﷻ  
GRANT US THE  
TRUE  
UNDERSTANDING  
AND ABILITY TO  
FOLLOW HIS  
COMMANDS.  
ĀMĪN.**

