

اللَّهُ يَتَحَدَّثُ عَنْ

# الاعتكاف

لمحمد بن أحمد العمّاري

***ALLĀH SPEAKS REGARDING***

# ***I‘TIKĀF***

***Muḥammad bin Aḥmad al-‘Ammārī***

**Copyright © Tahir Munir Publishers | All rights reserved.**

No part of this publication may be reproduced for any monetary benefit without prior written permission of the publisher. The contents of this work cannot be attributed to the publisher if they are altered or cherry-picked in any form. Besides these two points, this work and all works of this publisher can be used and spread for all beneficial Islamic purposes.

**Author:** Muḥammad al-‘Ammārī (*may Allah preserve him*)

**Translator:** Tahir Munir (*may Allah forgive him and his parents*)

**Edition:** 1st [2026 CE | 1447 AH]


**Note:** The typing, editing, formatting, designing, finalizing etc. is all done by the translator alone. It is very likely that there are mistakes in my works. Please inform me of these mistakes—of any nature—so I can immediately correct them, may Allāh bless you. May Allāh abundantly reward everyone who contributes to proofreading my works.

**Beneficial links:**

 [tahirmunir.com](http://tahirmunir.com)

 [t.me/tahirmunirbooks](https://t.me/tahirmunirbooks)

 [tahirmunircontact@gmail.com](mailto:tahirmunircontact@gmail.com)

 [amazon.com/author/tahirmunir](https://amazon.com/author/tahirmunir)

# ***ALLĀH SPEAKS REGARDING I'ṬIKĀF***

Authored by:

**Muḥammad bin Aḥmad al-'Ammārī**

Preacher in the Ministry of Islamic Affairs, Da'wah and  
Guidance | KSA

Translated by:

**Tahir Munir**

Student in the Faculty of Hadith | The Islamic University of Lahore

The logo for Tm Publishers, featuring a stylized signature 'Tm' in a cursive font above the word 'PUBLISHERS' in a clean, sans-serif, all-caps font.

# ***Table of Contents***

<b>ALLĀH SPEAKS REGARDING I‘TIKĀF.....</b>	<b>5</b>
First: The Meaning Of <i>I‘tikāf</i> .....	6
Second: The Legal Ruling Of <i>I‘tikāf</i> .....	8
Third: The Time Of <i>I‘tikāf</i> .....	12
Fourth: The Location Of <i>I‘tikāf</i> .....	15
Fifth: The Commencement Of <i>I‘tikāf</i> .....	17
Sixth: The Conclusion Of <i>I‘tikāf</i> .....	20
Seventh: What Is Prohibited For The <i>Mu‘takif</i> .....	21
Eighth: What Is Obligatory Upon The <i>Mu‘takif</i> .....	22
Ninth: Breaking The <i>I‘tikāf</i> .....	25
Tenth: Making Up Missed <i>I‘tikāf</i> .....	26
Eleventh: The Wisdom Of <i>I‘tikāf</i> .....	28
Twelfth: Fasting Is Not A Condition For The Validity Of <i>I‘tikāf</i> .....	30

# ALLĀH SPEAKS REGARDING I'TIKĀF



All praise is due to Allāh, who taught by the pen; who taught man what he knew not. All praise is due to Allāh, who created man and taught him eloquent speech. May blessings and peace be upon the one who does not speak from [his own] desire; it is but a revelation revealed. To proceed:

We shall now lend our ears to Allāh as He speaks to us regarding the meaning of *I'tikāf* (seclusion), its legal ruling, its time and place, its commencement and conclusion, the obligations upon the one in seclusion (*mu'takif*), the prohibitions binding upon him, and the wisdom behind it. Allāh says in Sūrah An-Nisā':

﴿وَمَنْ أَصْدَقُ مِنَ اللَّهِ حَدِيثًا﴾

**{And who is more truthful than Allāh in statement?}**

(Surah An-Nisā' 4:87)

## **FIRST: THE MEANING OF I‘TIKĀF**

---

Linguistically, it is a noun denoting staying or residing in a place.

Allāh says in Sūrah Ṭāhā, quoting the people of Mūsā who worshipped the calf:

﴿قَالُوا لَنْ نَبْرَحَ عَلَيْهِ عَاكِفِينَ حَتَّىٰ يَرْجِعَ إِلَيْنَا مُوسَىٰ﴾

**{They said, "We will never cease being devoted [‘ākiḥīn] to the calf until Mūsā returns to us."}** (Sūrah Ṭāhā 20:91)

In the religion of the polytheists, *I‘tikāf* is the act of residing in the place of idols for the purpose of worshipping them.

Allāh says in Sūrah Ash-Shu‘arā’, quoting the people of Ibrāhīm (peace be upon him):

﴿قَالُوا نَعْبُدُ أَصْنَامًا فَنَنْظِلُّ لَهَا عَاكِفِينَ﴾

**{They said, "We worship idols and remain to them devoted [‘ākiḥīn]."} (Sūrah Ash-Shu‘arā’ 26:71)**

In the religion of the Muslims, *I‘tikāf* is the act of residing in the mosques for the worship of Allāh.

Allāh says in Sūrah Al-Baqarah:

﴿وَعَهَدْنَا إِلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ أَنْ طَهِّرَا بَيْتِيَ لِلطَّائِفِينَ وَالْعَاكِفِينَ﴾

وَالرُّكَّعِ السُّجُودِ ﴿

***{And We charged Ibrāhīm and Ismā'īl, [saying], "Purify My House for those who perform Ṭawāf and those who are staying [there] for worship [al-'ākifīn] and those who bow and prostrate."}*** (Surah Al-Baqarah 2:125)

## SECOND: THE LEGAL RULING OF I‘TIKĀF

---

Allāh legislated *I‘tikāf* for both men and women as a voluntary act of devotion (*taṭawwu‘*).

He legislated *I‘tikāf* for men as a voluntary act, saying in Sūrah Al-Baqarah:

﴿وَلَا تَبَاشِرُوهُنَّ وَأَنْتُمْ عَاكِفُونَ فِي الْمَسَاجِدِ﴾

**{And do not have relations<sup>1</sup> with them as long as you are staying for worship in the mosques.}** (*Surah Al-Baqarah 2:187*)

On the authority of ‘Abdullāh ibn ‘Umar (*may Allāh be*

---

<sup>1</sup> ***Al-Mubāsharah***: This refers to the touching of the husband's skin to the wife's skin.

It may be *mubāsharah* that involves sexual intercourse, such as the *mubāsharah* of the wife which Allāh commanded during the nights of Ramaḍān—a command of permissibility, not obligation. He said in Sūrah Al-Baqarah: **{So now, have relations with them [bāshirūhunna].}** (*Surah Al-Baqarah 2:187*)

It may also be the *mubāsharah* of the wife which Allāh prohibited during *I‘tikāf*. He said in Sūrah Al-Baqarah: **{And do not have relations with them [lā tubāshirūhunna] as long as you are staying for worship in the mosques. These are the limits of Allāh, so do not approach them.}** (*Surah Al-Baqarah 2:187*)

Or it may be *mubāsharah* without sexual intercourse, such as contact with a menstruating woman, which Allāh made permissible for the husband. On the authority of ‘Ā’ishah, she said: "The Prophet (*peace be upon him*) used to command me, so I would wrap a waistcloth (*izār*), and he would then be intimate with me [*yubāshirunī*] while I was menstruating." (*Narrated by Al-Bukhārī*)

pleased with him), who said:

«كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَعْتَكِفُ الْعَشْرَ الْأَخِيرَ مِنْ رَمَضَانَ»

**"The Messenger of Allāh (peace be upon him) used to perform I'tikāf during the last ten days of Ramaḍān."** [Narrated by Al-Bukhārī<sup>1</sup> and Muslim<sup>2</sup>]

And He legislated I'tikāf for women as a voluntary act. On the authority of 'Ā'ishah (may Allāh be pleased with her):

«أَنَّهَا اسْتَأْذَنْتَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ «أَنْ تَعْتَكِفَ فَأَذِنَ لَهَا»

**She sought permission from the Messenger of Allāh (peace be upon him) "to perform I'tikāf, and he granted her permission."** [Narrated by Al-Bukhārī<sup>3</sup> and Muslim<sup>4</sup>]

Allāh did not make I'tikāf obligatory.

This is because Allāh permitted its abandonment through the revelation of the Sunnah.

On the authority of 'Ā'ishah (may Allāh be pleased with her):

«أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ «تَرَكَ الْإِعْتِكَافَ فِي شَهْرِ رَمَضَانَ»

**"The Prophet (peace be upon him) abandoned I'tikāf during**

---

<sup>1</sup> Ṣaḥīḥ Al-Bukhārī, Book of I'tikāf.

<sup>2</sup> Ṣaḥīḥ Muslim, Book of I'tikāf.

<sup>3</sup> Ṣaḥīḥ Al-Bukhārī, Chapter: I'tikāf in Shawwāl.

<sup>4</sup> Ṣaḥīḥ Muslim, Chapter: When does one who intends I'tikāf enter his place of seclusion?

***the month of Ramaḍān.*** [Narrated by Al-Bukhārī<sup>1</sup> and Muslim<sup>2</sup>]

Furthermore, Allāh, through the revelation of the Sunnah, gave Muslims the choice regarding *I'tikāf*.

On the authority of Abū Sa'īd al-Khudrī (may Allāh be pleased with him), the Prophet (peace be upon him) said:

«مَنْ أَحَبَّ مِنْكُمْ أَنْ يَعْتَكِفَ فَلْيَعْتَكِفْ»

***"Whoever among you wishes to perform I'tikāf, let him do so."*** [Narrated by Muslim<sup>3</sup>]

However, Allāh mandated *I'tikāf*, through the revelation of the Sunnah, upon anyone who vows to perform it.

On the authority of 'Umar ibn al-Khaṭṭāb (may Allāh be pleased with him), who said:

يَا رَسُولَ اللَّهِ، إِنِّي نَذَرْتُ فِي الْجَاهِلِيَّةِ أَنْ أَعْتَكِفَ لَيْلَةً فِي الْمَسْجِدِ الْحَرَامِ،  
قَالَ: «أَوْفِ بِنَذْرِكَ»

***"O Messenger of Allāh, I vowed during the Jāhiliyyah<sup>4</sup>***

---

<sup>1</sup> Ṣaḥīḥ Al-Bukhārī, Chapter: *I'tikāf* of Women.

<sup>2</sup> Ṣaḥīḥ Muslim, Chapter: When does one who intends *I'tikāf* enter his place of seclusion?

<sup>3</sup> Ṣaḥīḥ Muslim, Chapter: The Virtue of Laylat al-Qadr.

<sup>4</sup> **Al-Jāhiliyyah:** This refers to the state of the people before Islām in:

(1) **Beliefs:** Allāh says in Sūrah Āl 'Imrān: {Thinking of Allāh other than the truth—the thought of Jāhiliyyah.} (Sūrah Āl 'Imrān 3:154)

(2) **Judgment:** Allāh says in Sūrah Al-Mā'idah: {Is it then the judgment of Jāhiliyyah they seek? And who is better than Allāh in judgment for a peo-

*to perform I'tikāf for a night in Al-Masjid al-Ḥarām." He replied: "Fulfill your vow." [Narrated by Al-Bukhārī<sup>1</sup> and Muslim<sup>2</sup>]*

---

**ple who are certain?}** (Surah Al-Mā'idah 5:50)

**(3) Morals:** Allāh says in Sūrah Al-Fatḥ: **{When those who disbelieved put into their hearts chauvinism—the chauvinism of Jāhiliyyah.}** (Surah Al-Fatḥ 48:26)

**(4) Customs:** Allāh says in Sūrah Al-Aḥzāb: **{And do not display yourselves as was the display of the former Jāhiliyyah.}** (Surah Al-Aḥzāb 33:33)

<sup>1</sup> Ṣaḥīḥ Al-Bukhārī, Chapter: I'tikāf at Night.

<sup>2</sup> Ṣaḥīḥ Muslim, Chapter: The Vow of the Disbeliever and What He Does When He Accepts Islām.

## THIRD: THE TIME OF I‘TIKĀF

---

Allāh legislated *I‘tikāf* at all times.

On the authority of ‘Ā’ishah (may Allāh be pleased with her):

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : «اعْتَكَفَ عَشْرًا مِنْ شَوَّالٍ»

**The Prophet** (peace be upon him): "**Performed *I‘tikāf* for ten days in Shawwāl.**" [Narrated by Al-Bukhārī<sup>1</sup> and Muslim<sup>2</sup>]

Yet, Allāh emphasized *I‘tikāf* during Ramaḍān through the revelation of the Sunnah.

On the authority of ‘Ā’ishah (may Allāh be pleased with her):

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : «كَانَ يَعْتَكِفُ الْعَشْرَ الْأَوَّخِرَ مِنْ رَمَضَانَ حَتَّى تَوَفَّاهُ اللَّهُ عَزَّوَجَلَّ»

**"The Prophet** (peace be upon him) **used to perform *I‘tikāf* during the last ten days of Ramaḍān until Allāh** (the Mighty and Majestic) **took his soul.**" [Narrated by Al-Bukhārī<sup>3</sup> and Muslim<sup>4</sup>]

On the authority of Abū Hurayrah (may Allāh be pleased

---

<sup>1</sup> Ṣaḥīḥ Al-Bukhārī, Chapter: One Who Intends to Perform *I‘tikāf* Then it Appears Best to Him to Leave.

<sup>2</sup> Ṣaḥīḥ Muslim, Chapter: When does one who intends *I‘tikāf* enter his place of seclusion?

<sup>3</sup> Ṣaḥīḥ Al-Bukhārī, Chapter: *I‘tikāf* in the Last Ten Days, and *I‘tikāf* in All Mosques.

<sup>4</sup> Ṣaḥīḥ Muslim, Book: *I‘tikāf*.

with him):

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ «كَانَ يَعْتَكِفُ فِي كُلِّ رَمَضَانَ عَشْرَةَ أَيَّامٍ فَلَمَّا كَانَ  
الْعَامُ الَّذِي قُبِضَ فِيهِ اعْتَكَفَ عِشْرِينَ يَوْمًا»

**"The Prophet (peace be upon him) used to perform I'tikāf for ten days in every Ramaḍān, but in the year in which he was taken [passed away], he performed I'tikāf for twenty days."** [Narrated by Al-Bukhārī<sup>1</sup>]

Allāh accepts I'tikāf of both short and long duration.

On the authority of 'Umar ibn al-Khaṭṭāb (may Allāh be pleased with him), who said:

يَا رَسُولَ اللَّهِ، إِنِّي نَذَرْتُ فِي الْجَاهِلِيَّةِ أَنْ أَعْتَكَفَ لَيْلَةً فِي الْمَسْجِدِ الْحَرَامِ،  
قَالَ: «أَوْفِ بِنَذْرِكَ»

**"O Messenger of Allāh, I vowed during the Jāhiliyyah to perform I'tikāf for a night in Al-Masjid al-Ḥarām." He replied: "Fulfill your vow."** [Narrated by Al-Bukhārī<sup>2</sup> and Muslim<sup>3</sup>]

And in the narration of Muslim<sup>4</sup>, 'Umar ibn al-Khaṭṭāb (may Allāh be pleased with him) said:

«إِنِّي نَذَرْتُ فِي الْجَاهِلِيَّةِ أَنْ أَعْتَكَفَ يَوْمًا فِي الْمَسْجِدِ الْحَرَامِ»، قَالَ: «أَذْهَبْ»

<sup>1</sup> Ṣaḥīḥ Al-Bukhārī, Chapter: I'tikāf in the Middle Ten Days of Ramaḍān.

<sup>2</sup> Ṣaḥīḥ Al-Bukhārī, Chapter: I'tikāf at Night.

<sup>3</sup> Ṣaḥīḥ Muslim, Chapter: The Vow of the Disbeliever and What He Does When He Accepts Islām.

<sup>4</sup> Ṣaḥīḥ Muslim, Chapter: The Vow of the Disbeliever and What He Does When He Accepts Islām.

فَاعْتَكِفْ يَوْمًا»

*"O Messenger of Allāh, I vowed during the Jāhiliyyah to perform I'tikāf for a day in Al-Masjid al-Ḥarām." He replied: "Go and perform I'tikāf for a day."*

## **FOURTH: THE LOCATION OF I‘TIKĀF**

---

Allāh defined the location through the revelation of the Qur‘ān and Sunnah as being the mosque.

He said in Sūrah Al-Baqarah:

﴿وَلَا تَبَاشِرُوهُنَّ وَأَنْتُمْ عَاكِفُونَ فِي الْمَسَاجِدِ﴾

**{And do not have relations with them as long as you are staying for worship in the mosques.}** (Surah Al-Baqarah 2:187)

On the authority of ‘Ā’ishah (may Allāh be pleased with her), she said:

كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ «يُخْرِجُ إِلَيَّ رَأْسَهُ مِنَ الْمَسْجِدِ وَهُوَ مُجَاوِرٌ، فَأَغْسِلُهُ وَأَنَا حَائِضٌ»

**"The Messenger of Allāh (peace be upon him) used to extend his head to me from the mosque while he was staying in the adjacent apartment, and I would wash it while I was menstruating."** [Narrated by Al-Bukhārī<sup>1</sup> and Muslim<sup>2</sup>]

Allāh used the term "Mosques" absolutely and did not restrict it to those where the *Jumu‘ah* (Friday) prayer

---

<sup>1</sup> Ṣaḥīḥ Al-Bukhārī, Chapter: A Menstruating Woman Combing the Head of the *Mu‘takif*.

<sup>2</sup> Ṣaḥīḥ Muslim, Chapter: The Permissibility of a Menstruating Woman Washing her Husband's Head and Combing it.

is held. Whoever restricts it to such mosques has indeed restricted Revelation by means of Opinion (*Raʿy*).

The term "Mosque" applies to every mosque, whether *Jumuʿah* is established therein or not.

It is not established from the Prophet (*peace be upon him*) that he restricted the mosques to those holding *Jumuʿah* prayer.

All restrictive reports are from other than the Prophet (*peace be upon him*).

And the statement of anyone other than the Prophet (*peace be upon him*) cannot restrict the Book and the Sunnah.

Stipulating the establishment of *Jumuʿah* in the mosque of seclusion is a restriction of Revelation by Opinion; and Revelation is neither specified nor restricted by Opinion<sup>1</sup>.

The Prophet (*peace be upon him*) left the mosque for necessary needs—such as relieving nature or escorting Ṣafiyyah to her home—and his *ʾitikāf* was not broken by exiting for a need.

Leaving for the *Jumuʿah* prayer is simply another need.

---

<sup>1</sup> And restricting Revelation and conditioning it by Opinion: This is a habit from the habits of the People of Opinion (*Aṣḥāb al-Raʿy*).

## **FIFTH: THE COMMENCEMENT OF I‘TIKĀF**

---

For the last ten days of Ramaḍān, it begins after the Fajr prayer of the twentieth day.

On the authority of ‘Ā’ishah (may Allāh be pleased with her):

«كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَعْتَكِفُ فِي الْعَشْرِ الْأَوَاخِرِ مِنْ رَمَضَانَ، فَكُنْتُ أَضْرِبُ لَهُ خِبَاءً فَيَصِلِي الصُّبْحَ ثُمَّ يَدْخُلُهُ»

**"The Prophet (peace be upon him) used to perform I‘tikāf in the last ten days of Ramaḍān. I would pitch a tent for him, and he would pray Ṣubḥ (Fajr) and then enter it."**

[Narrated by Al-Bukhārī<sup>1</sup>]

And on her authority (may Allāh be pleased with her):

«كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا أَرَادَ أَنْ يَعْتَكِفَ صَلَّى الْفَجْرَ ثُمَّ دَخَلَ مُعْتَكِفَهُ»

**"When the Messenger of Allāh (peace be upon him) intended to perform I‘tikāf, he would pray Fajr and then enter his place of seclusion."** [Narrated by Muslim<sup>2</sup>]

The Prophet (peace be upon him) pinpointed the specific

---

<sup>1</sup> Ṣaḥīḥ Al-Bukhārī, Chapter: I‘tikāf of Women.

<sup>2</sup> Ṣaḥīḥ Muslim, Chapter: When does one who intends I‘tikāf enter his place of seclusion?

Fajr prayer after which one enters seclusion as the Fajr of the twentieth day of Ramaḍān.

On the authority of Abū Saʿīd al-Khudrī (may Allāh be pleased with him):

«اَعْتَكَفَ الْعَشْرَ الْأَوْسَطَ، فَاَعْتَكَفْنَا مَعَهُ، فَأَتَاهُ جِبْرِيلُ فَقَالَ: إِنَّ الَّذِي تَطْلُبُ أَمَامَكَ، فَقَامَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَطِيبًا صَبِيحَةَ عِشْرِينَ مِنْ رَمَضَانَ فَقَالَ: «مَنْ كَانَ اعْتَكَفَ مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَلْيَرْجِعْ، فَإِنِّي أَرَيْتُ لَيْلَةَ الْقَدْرِ، وَإِنِّي نُسَيْتُهَا، وَإِنَّهَا فِي الْعَشْرِ الْأَوَّخِرِ، فِي وَثْرٍ»

*"The Prophet (peace be upon him) performed I'tikāf during the middle ten days, and we did so with him. Jibrīl then came to him and said: 'That which you seek is yet ahead of you.' So the Prophet (peace be upon him) stood to deliver a sermon on the morning of the twentieth of Ramaḍān and said: 'Whoever performed I'tikāf with the Prophet (peace be upon him), let him return. For I have been shown Laylat al-Qadr, and I was made to forget it; and verily it is in the last ten nights, in the odd ones.'" [Narrated by Al-Bukhārī<sup>1</sup>]*

He reiterated to his companions on the night of the twenty-first what he had told them on the morning of the twentieth.

On the authority of Abū Saʿīd al-Khudrī (may Allāh be pleased with him):

---

<sup>1</sup> Ṣaḥīḥ Al-Bukhārī, Chapter: Prostration on the Nose, and Prostration on Clay.

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : «اعْتَكَفَ الْعَشْرَ الْأَوْسَطَ مِنْ رَمَضَانَ حَتَّى إِذَا كَانَ لَيْلَةَ إِحْدَى وَعِشْرِينَ قَالَ: «مَنْ كَانَ اعْتَكَفَ مَعِي، فَلْيَعْتَكِفِ الْعَشْرَ الْأَوَّخِرَ»

*"The Prophet (peace be upon him) performed I'tikāf during the middle ten days of Ramaḍān until, when it was the night of the twenty-first, he said: 'Whoever performed I'tikāf with me, let him perform I'tikāf for the last ten days.'" [Narrated by Al-Bukhārī<sup>1</sup>]*

The "Last Ten" refers to ten nights starting from the night of the twenty-first, because the night precedes the day.

Allāh says in Sūrah Al-Fajr:

﴿وَلَيَالٍ عَشْرٍ﴾

*{By the ten nights.}* (Surah Al-Fajr 89:2)

---

<sup>1</sup> Ṣaḥīḥ Al-Bukhārī, Chapter: I'tikāf in the Last Ten Days.

## **SIXTH: THE CONCLUSION OF I‘TIKĀF**

---

It concludes with the setting of the sun on the eve of Eid, for the ten nights end with its setting.

On the authority of ‘Abdullāh ibn ‘Umar (*may Allāh be pleased with him*):

«كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَعْتَكِفُ الْعَشْرَ الْأَوَّخِرَ مِنْ رَمَضَانَ»

**"The Messenger of Allāh (*peace be upon him*) used to perform I‘tikāf during the last ten days of Ramaḍān."** [Narrated by Al-Bukhārī<sup>1</sup> and Muslim<sup>2</sup>]

---

<sup>1</sup> Ṣaḥīḥ Al-Bukhārī, Book: I‘tikāf.

<sup>2</sup> Ṣaḥīḥ Muslim, Book: I‘tikāf.

## **SEVENTH: WHAT IS PROHIBITED FOR THE MU‘TAKIF**

---

Allāh defined what is prohibited for the one in seclusion through the revelation of the Qur’ān, specifying sexual intercourse and its preludes.

He said in Sūrah Al-Baqarah:

﴿وَلَا تَبَاشِرُوهُنَّ وَأَنْتُمْ عَاكِفُونَ فِي الْمَسَاجِدِ﴾

*{And do not have relations with them as long as you are staying for worship in the mosques.}* (Surah Al-Baqarah 2:187)

Allāh also defined through the revelation of the Sunnah what is prohibited: leaving the mosque without a valid need. On the authority of ‘Ā’ishah (*may Allāh be pleased with her*):

«كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا اعْتَكَفَ لَا يَدْخُلُ الْبَيْتَ إِلَّا لِلْحَاجَةِ  
الْإِنْسَانِ»

**"When the Prophet** (*peace be upon him*) **was in I’tikāf, he would not enter the house except for a human necessity."** [Narrated by Muslim<sup>1</sup>]

---

<sup>1</sup> Ṣaḥīḥ Muslim, Chapter: The Permissibility of a Menstruating Woman Washing her Husband’s Head.

## **EIGHTH: WHAT IS OBLIGATORY UPON THE MU‘TAKIF**

---

It is obligatory for the one in *I‘tikāf* to adhere to the mosque in which he is secluding himself. He must not leave except for a necessity, such as food, drink, purification, *Jumu‘ah* prayer, or that which is unavoidable.

On the authority of ‘Ā’ishah (*may Allāh be pleased with her*):

«كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا اعْتَكَفَ لَا يَدْخُلُ الْبَيْتَ إِلَّا لِلْحَاجَةِ  
الْإِنْسَانِ»

**"When the Prophet** (*peace be upon him*) **was in I‘tikāf, he would not enter the house except for a human necessity."** [Narrated by Muslim<sup>1</sup>]

On the authority of Ṣafiyyah bint Ḥuyayy (*may Allāh be pleased with her*), who said:

كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مُعْتَكِفًا، فَأَتَيْتُهُ أُرُورُهُ لَيْلًا، فَحَدَّثْتُهُ ثُمَّ قُمْتُ  
لِأَنْقَلِبَ فَقَامَ مَعِيَ لِيُقَلِّبَنِي. وَكَانَ مَسْكُنُهَا فِي دَارِ أُسَامَةَ بْنِ زَيْدٍ، فَمَرَّ  
رَجُلَانِ مِنَ الْأَنْصَارِ، فَلَمَّا رَأَى النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَسْرَعَا، فَقَالَ النَّبِيُّ صَلَّى  
اللَّهُ عَلَيْهِ وَسَلَّمَ «عَلَى رِسْلِكُمَا: إِنَّهَا صَفِيَّةُ بِنْتُ حُيَيٍّ». فَقَالَا: سُبْحَانَ اللَّهِ يَا  
رَسُولَ اللَّهِ. قَالَ: «إِنَّ الشَّيْطَانَ يَجْرِي مِنَ الْإِنْسَانِ مَجْرَى الدَّمِ، وَإِنِّي خَشِيتُ

---

<sup>1</sup> Ṣaḥīḥ Muslim, Chapter: The Permissibility of a Menstruating Woman Washing her Husband's Head.

أَنْ يَقْذِفَ فِي قُلُوبِكُمْ شَرًّا».

*"The Prophet (peace be upon him) was in I'tikāf, so I came to visit him at night. I spoke to him, then stood to return home, and he stood with me to escort me back." Her dwelling was in the house of Usāmah ibn Zayd. Two men from the Anṣār passed by, and when they saw the Prophet (peace be upon him), they quickened their pace. The Prophet (peace be upon him) said: "Slow down! She is Ṣafiyyah bint Ḥuyayy." They exclaimed: "Glory be to Allāh, O Messenger of Allāh!" He replied: "Indeed, Satan flows through the son of Adam like the flow of blood, and I feared he might cast some evil"—or he said "something"—"into your hearts." [Narrated by Al-Bukhārī<sup>1</sup> and Muslim<sup>2</sup>]*

And on the authority of ʿĀ'ishah (may Allāh be pleased with her), who said:

«السُّنَّةُ عَلَى الْمُعْتَكِفِ أَنْ لَا يَخْرُجَ لِحَاجَةٍ إِلَّا لِمَا لَا بُدَّ مِنْهُ»

*"The Sunnah for the one in I'tikāf is not to leave for any need except for that which is unavoidable." [Narrated by Abū Dāwūd<sup>3</sup>]*

As for actions that are not obligatory—such as visiting the sick or attending a funeral—these are not necessities. One does not abandon the obligatory I'tikāf

---

<sup>1</sup> Ṣaḥīḥ Muslim, Book: I'tikāf.

<sup>2</sup> Ṣaḥīḥ Al-Bukhārī, Chapter: Description of *Iblīs* and his Soldiers.

<sup>3</sup> Sunan Abī Dāwūd, Chapter: The *Mu'takif* Visiting the Sick.

to engage in that which is not obligatory. If he leaves, his *I'tikāf* is broken.

On the authority of 'Ā'ishah (may Allāh be pleased with her), who said:

«السُّنَّةُ عَلَى الْمُعْتَكِفِ أَنْ لَا يَعُودَ مَرِيضًا، وَلَا يَشْهَدَ جَنَازَةً، وَلَا يَمَسَّ  
امْرَأَةً وَلَا يُبَاشِرَهَا، وَلَا يَخْرُجَ لِحَاجَةٍ إِلَّا لِمَا لَا بُدَّ مِنْهُ»

*"The Sunnah for the one in I'tikāf is that he should not visit a sick person, nor attend a funeral, nor touch a woman, nor be intimate with her, nor leave for any need except for that which is unavoidable." [Narrated by Abū Dāwūd<sup>1</sup>]*

---

<sup>1</sup> Sunan Abī Dāwūd, Chapter: I'tikāf.

## ***NINTH: BREAKING THE I‘TIKĀF***

---

Allāh, through the revelation of the Sunnah, permitted the *mu‘takif* to cut short his *I‘tikāf*.

On the authority of ‘Ā’ishah (*may Allāh be pleased with her*):

لَمَّا ضَرَبَ زَوْجَاتُهُ الْأَبْنِيَّةَ فِي مَسْجِدِهِ لِلْإِعْتِكَافِ قَالَ: «أَلَيْرَّ أَرَدْنَ بِهَذَا؟! مَا أَنَا بِمُعْتَكِفٍ» فَرَجَعَ.

*When his (peace be upon him) wives pitched tents in his mosque for I‘tikāf, he said: "Is it righteousness that they intend by this?! I will not perform I‘tikāf." So he returned [home].* [Narrated by Al-Bukhārī<sup>1</sup>]

---

<sup>1</sup> Ṣaḥīḥ Al-Bukhārī, Chapter: One Who Intends to Perform I‘tikāf Then it Appears Best to Him to Leave.

## TENTH: MAKING UP MISSED I‘TIKĀF

---

Allāh legislated through the revelation of the Sunnah that whoever misses *I‘tikāf* in Ramaḍān may make it up in Shawwāl.

On the authority of ‘Ā’ishah (*may Allāh be pleased with her*) regarding the Prophet (*peace be upon him*) saying "I will not perform *I‘tikāf*" and returning home:

فَلَمَّا أَفْطَرَ اعْتَكَفَ عَشْرًا مِنْ شَوَّالٍ.

*"When he broke his fast [after Ramaḍān], he performed I‘tikāf for ten days in Shawwāl."* [Narrated by Al-Bukhārī<sup>1</sup> and Muslim<sup>2</sup>]

Allāh did not make the making up of *I‘tikāf* obligatory.

This is because the Prophet (*peace be upon him*) did not command his wives to make it up when they cut short their *I‘tikāf*.

On the authority of ‘Ā’ishah (*may Allāh be pleased with her*), who said:

«اسْتَأْذَنْتُ رَسُولَ اللَّهِ أَنْ أَعْتَكِفَ فَأَذِنَ، فَضَرَبْتُ قُبَّةً فَسَمِعْتُ بِهَا حَفْصَةَ

---

<sup>1</sup> Ṣaḥīḥ Al-Bukhārī, Chapter: One Who Intends to Perform *I‘tikāf* Then it Appears Best to Him to Leave.

<sup>2</sup> Ṣaḥīḥ Muslim, Chapter: When does one who intends *I‘tikāf* enter his place of seclusion?

فَصَرَبْتُ قُبَّةً، وَسَمِعْتُ زَيْنَبَ بِهَا فَصَرَبْتُ قُبَّةً أُخْرَى، فَلَمَّا انْصَرَفَ رَسُولُ  
 اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنَ الْغَدَاةِ أَبْصَرَ أَرْبَعَ قِبَابٍ فَقَالَ: «مَا هَذَا؟» فَأُخِيرَ  
 خَبْرَهُنَّ فَقَالَ: «مَا حَمَلَهُنَّ عَلَى هَذَا الْبِرِّ؟! انْزِعُوهَا فَلَا أَرَاهَا» فَزَعَتْ.

*"I sought permission from the Messenger of Allāh to perform I'tikāf and he permitted me. I pitched a dome [tent]. Ḥafṣah heard of this and pitched a dome; then Zaynab heard of it and pitched another dome. When the Messenger of Allāh (peace be upon him) finished his morning prayer, he saw four domes and asked: 'What is this?' He was informed of their situation, so he said: 'What drove them to this? Is it righteousness?! Remove them; let me not see them.' So they were removed."*

[Narrated by Al-Bukhārī<sup>1</sup> and Muslim<sup>2</sup>]

<sup>1</sup> Ṣaḥīḥ Al-Bukhārī, Chapter: I'tikāf in Shawwāl.

<sup>2</sup> Ṣaḥīḥ Muslim, Chapter: When does one who intends I'tikāf enter his place of seclusion?

## **ELEVENTH: THE WISDOM OF I‘TIKĀF**

---

Allāh defined it through the revelation of the Sunnah as the seeking of *Laylat al-Qadr* (*The Night of Decree*).

On the authority of Abū Sa‘īd al-Khudrī (*may Allāh be pleased with him*):

اعْتَكَفَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَشْرَ الْأَوَّلِ مِنْ رَمَضَانَ وَاعْتَكَفْنَا مَعَهُ، فَأَتَاهُ جِبْرِيلُ فَقَالَ: إِنَّ الَّذِي تَطْلُبُ أَمَامَكَ، فَاعْتَكَفِ الْعَشْرَ الْأَوْسَطَ فَاعْتَكَفْنَا مَعَهُ، فَأَتَاهُ جِبْرِيلُ فَقَالَ: إِنَّ الَّذِي تَطْلُبُ أَمَامَكَ، فَقَامَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَاطِبِيًّا صَبِيحَةَ عِشْرِينَ مِنْ رَمَضَانَ فَقَالَ: «مَنْ كَانَ اعْتَكَفَ مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَلْيَرْجِعْ، فَإِنِّي أُرِيتُ لَيْلَةَ الْقَدْرِ، وَإِنِّي نُسِيتُهَا، وَإِنَّهَا فِي الْعَشْرِ الْأَوَّخِرِ فِي وَثْرٍ»

*"The Messenger of Allāh (peace be upon him) performed I'tikāf during the first ten days of Ramaḍān, and we did so with him. Jibrīl came to him and said: 'That which you seek is yet ahead of you.' So he performed I'tikāf during the middle ten days, and we did so with him. Jibrīl came to him and said: 'That which you seek is yet ahead of you.' So the Prophet (peace be upon him) stood to deliver a sermon on the morning of the twentieth of Ramaḍān and said: 'Whoever performed I'tikāf with the Prophet (peace be upon him), let him return. For I have been shown Laylat al-Qadr, and I was made to forget it; and verily it is in the last ten nights, in the*

**odd ones."** [Narrated by Al-Bukhārī<sup>1</sup> and Muslim<sup>2</sup>].

It is also to free oneself for exertion in prayer, remembrance (*dhikr*), and recitation, hoping for a reward greater than that of a thousand months.

On the authority of ‘Ā’ishah (*may Allāh be pleased with her*):

«إِذَا دَخَلَ الْعَشْرُ، أَحْيَا اللَّيْلَ، وَأَيْقَظَ أَهْلَهُ، وَجَدَّ وَشَدَّ الْمِئْزَرَ»

**"When the [last] ten days began, the Messenger of Al-lāh (*peace be upon him*) would enliven the night [in worship], wake his family, strive hard, and tighten his waist-wrapper."** [Narrated by Muslim<sup>3</sup>]

---

<sup>1</sup> Ṣaḥīḥ Al-Bukhārī, Chapter: Prostration on the Nose, and Prostration on Clay.

<sup>2</sup> Ṣaḥīḥ Muslim, Chapter: The Virtue of Laylat al-Qadr.

<sup>3</sup> Ṣaḥīḥ Muslim, Chapter: Exertion in the Last Ten Days of the Month of Ramaḍān.

## **TWELFTH: FASTING IS NOT A CONDITION FOR THE VALIDITY OF I‘TIKĀF**

---

This is because *I‘tikāf* takes place at night, and there is no fasting at night.

On the authority of Ibn ‘Umar (*may Allāh be pleased with him*):

أَنَّ عُمَرَ رَضِيَ اللَّهُ عَنْهُ قَالَ: يَا رَسُولَ اللَّهِ، إِنِّي نَذَرْتُ فِي الْجَاهِلِيَّةِ أَنْ  
أَعْتَكِفَ لَيْلَةً فِي الْمَسْجِدِ الْحَرَامِ، قَالَ: «أَوْفِ بِنَذْرِكَ»

*"Umar (may Allāh be pleased with him) said: 'O Messenger of Allāh, I vowed during the Jāhiliyyah to perform I‘tikāf for a night in Al-Masjid al-Ḥarām.' He replied: 'Fulfill your vow.'"* [Narrated by Al-Bukhārī<sup>1</sup> and Muslim<sup>2</sup>]

Furthermore, the Prophet (*peace be upon him*) did not command those who performed *I‘tikāf* to fast.

On the authority of ‘Abdullāh ibn ‘Umar (*may Allāh be pleased with them both*):

أَنَّ عُمَرَ بْنَ الْخَطَّابِ قَالَ بِالْجِعْرَانَةِ: يَا رَسُولَ اللَّهِ! إِنِّي نَذَرْتُ فِي الْجَاهِلِيَّةِ  
أَنْ أَعْتَكِفَ يَوْمًا فِي الْمَسْجِدِ الْحَرَامِ، فَكَيْفَ تَرَى؟ قَالَ: «أَذْهَبَ فَأَعْتَكِفَ  
يَوْمًا»

---

<sup>1</sup> Ṣaḥīḥ Al-Bukhārī, Chapter: I‘tikāf at Night.

<sup>2</sup> Ṣaḥīḥ Muslim, Chapter: The Vow of the Disbeliever and What He Does When He Accepts Islām.

"*Umar ibn al-Khaṭṭāb said at al-Ji'rānah: 'O Messenger of Allāh! I vowed during the Jāhiliyyah to perform I'tikāf for a day in Al-Masjid al-Ḥarām; what is your view?' He said: 'Go and perform I'tikāf for a day.'*" [Narrated by Muslim<sup>1</sup>]

Even if he had commanded the *mu'takif* to fast, it would have been for voluntary fasting, not obligatory. For no fasting has been made obligatory other than the fasting of Ramaḍān.

On the authority of Ṭalḥah ibn 'Ubaydillāh (*may Allāh be pleased with him*), the Prophet (*peace be upon him*) said to a man who asked him about Islām:

«وَصِيَامُ رَمَضَانَ» قَالَ: هَلْ عَلَيَّ غَيْرُهُ؟ قَالَ: «لَا، إِلَّا أَنْ تَطَوَّعَ»

"[The obligation is] the fasting of Ramaḍān." He asked: "Is there anything else upon me?" He replied: "No, unless you do so voluntarily." [Narrated by Al-Bukhārī<sup>2</sup> and Muslim<sup>3</sup>]

What has been narrated stating that the Prophet (*peace be upon him*) commanded the *mu'takif* to fast is weak and not authentic.

On the authority of Ibn 'Umar:

---

<sup>1</sup> Ṣaḥīḥ Muslim, Chapter: The Vow of the Disbeliever and What He Does When He Accepts Islām.

<sup>2</sup> Ṣaḥīḥ Al-Bukhārī, Chapter: Zakāh is from Islām.

<sup>3</sup> Ṣaḥīḥ Muslim, Chapter: Explanation of Prayers.

أَنَّ عُمَرَ رَضِيَ اللَّهُ عَنْهُ جَعَلَ عَلَيْهِ أَنْ يَعْتَكِفَ فِي الْجَاهِلِيَّةِ لَيْلَةً أَوْ يَوْمًا عِنْدَ الْكُعْبَةِ، فَسَأَلَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «اعْتَكِفْ وَصُمْ»

"Umar (may Allāh be pleased with him) had made it binding upon himself in the Jāhiliyyah to perform I'tikāf for a night or a day at the Ka'bah, so he asked the Prophet (peace be upon him), who said: 'Perform I'tikāf and fast.'" [Narrated by Abū Dāwūd<sup>1</sup>]

The addition of "fasting" was uniquely reported by 'Abdullāh ibn Budayl, and he is weak<sup>2</sup>.

Similarly, what is narrated suggesting the Prophet (peace be upon him) negated the validity or perfection of I'tikāf for one who does not fast is not established from the Prophet (peace be upon him).

On the authority of 'Ā'ishah (may Allāh be pleased with her) that the Prophet (peace be upon him) said:

«لَا اعْتِكَافَ إِلَّا بِصِيَامٍ»

"There is no I'tikāf except with fasting." [Narrated by Al-Dāraquṭnī<sup>3</sup>]

<sup>1</sup> Sunan Abī Dāwūd, Chapter: The Mu'takif Visiting the Sick.

<sup>2</sup> Al-Dāraquṭnī said: "Ibn Budayl is alone in reporting it, and he is weak in Ḥadīth. Nāfi' narrated it from Ibn 'Umar and did not mention fasting, and that is more authentic." He said: "I heard Abū Bakr al-Naysābūrī say: 'This ḥadīth is *munkar* (denounced); because the trustworthy narrators (*thiqāt*) from the companions of 'Amr ibn Dīnār did not mention it; among them are Ibn Jurayj, Ibn 'Uyaynah, Ḥammād ibn Salamah, Ḥammād ibn Zayd, and others.'"

<sup>3</sup> Sunan Al-Dāraquṭnī, Chapter: I'tikāf.

He [Al-Dāraquṭnī] said: "Suwayd was alone in reporting this from Sufyān, and Suwayd is *matrūk* (*abandoned/rejected*) in Ḥadīth."<sup>4</sup>

And Allāh knows best. May the blessings and peace of Allāh be upon our Prophet Muḥammad, his family, and his companions.

---

<sup>4</sup> Aḥmad said: "Suwayd is *matrūk al-ḥadīth* (*abandoned in Ḥadīth*)."  
Yaḥyā ibn Maʿīn said of him: "He is nothing." The chain contains Sufyān ibn Ḥusayn, regarding whom Yaḥyā said: "He was not strong." Ibn Ḥibbān said: "He narrates reversed reports (*maqlūbāt*) from Al-Zuhrī."