

## I'tikaaf of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ)

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(Taken from Shaykh Muhammad ibn Saalih Al-'Uthaymeen's Explanation of Umdatul-Ahkaam)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allaah, the Most Merciful, the Bestower of Mercy

عن عائشة رضي الله عنها أن رسول الله صلى الله عليه وسلم كان يعتكف في العشر الأواخر من رمضان ، حتى توفاه الله عز وجل . ثم اعتكف أزواجه بعده

وفي لفظ: كان رسول الله صلى الله عليه وسلم يعتكف في كل رمضان . فإذا صلى الغداة جاء مكانه الذي اعتكف فيه

On the authority of 'Aa'ishah<sup>1</sup>, (رضى الله عنها)<sup>2</sup>, who said: That Allaah's Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ)<sup>3</sup> would perform I'tikaaf within the last ten nights of Ramadhaan until Allaah caused him to die, then his wives performed I'tikaaf after him."<sup>4</sup>

<sup>1</sup> Umm-al-Mumineen 'Aa'ishah, the Mother of The Believers (رضى الله عنها)

<sup>2</sup> (رضى الله عنها) (rad iyallaahu `anhaa) May Allaah the Most High be pleased with her

<sup>3</sup> (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) (sallallaahu `alayhi wa sallam) May the peace and blessings of Allaah the Most High be upon him

<sup>4</sup> Reported by Al-Bukhaaree (no. 1922) within the Chapter: Al-I'tikaaf within the last ten nights and Al-I'tikaaf may be performed in all Masjids. Muslim also reported it (no. 1172) within the Chapter: I'tikaaf within the last ten nights of Ramadhaan. What is correct is that al-I'tikaaf is not to be except along with fasting. This is the guidance of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ). Ibn al-Qayyim al-Jawziyyah, (رَحِمَهُ اللهُ) said that: "It has not been transmitted from the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) that he performed I'tikaaf ever while not fasting, rather 'Aa'ishah, (رضى الله عنها) said: 'There is no I'tikaaf except with fasting.' Aboo Daawood reported it at the end of the book of fasting (no. 2473) within the Chapter (no. 79). The person doing I'tikaaf visiting sick. Al-Albaanee graded it Saheeh within Al-Irwaa (no. 966) as well as Saheeh Abee Daawood (no. 2135)" Aboo Haneefah and Maalik both said: "The majority of the scholars consider it to be a condition of I'tikaaf that one be fasting." So it is not correct for one who is not fasting to do I'tikaaf and they used as evidence that which Aboo Daawood narrated from 'Aa'ishah, (رضى الله عنها), that she said: "That the Sunnah for the one who was perform I'tikaaf is that he does not visit the sick." Up to her statement where she said: "And there is no I'tikaaf unless one is fasting." Also with that which was narrated by Al-Baihaqee on the authority of Ibn 'Umar and Ibn 'Abbaas that the person who is performing I'tikaaf is fasting. Likewise was narrated from 'Abdur-Razzaaq on the authority of Ibn 'Abbas, (رضي الله عنه) that he said: "He who performs I'tikaaf fasting is binding upon him." This is also due to the perseverance of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) upon that. And in general the majority of the Ahadeeth indicate that fasting is a condition for the person performing I'tikaaf. This was the view of Ibn 'Umar, Ibn Abbaas, 'Aa'ishah, 'Urwah, Az-Zuhree, Al-Awzaa'ee, Ath-Thawree, Ahmad and Is'haaq in one narration from them. Imaam al-Khattaabee, (رَحِمَهُ اللهُ) said: "The statement of 'Aa'ishah, (رضى الله عنها) wherein she said: 'There is no I'tikaaf except while fasting' contains evidence that it is not correct to perform I'tikaaf unless one is fasting and that it was considered a condition by Ibn 'Abbaas and Ibn 'Umar, (رضي الله عنهم) from the companions and Maalik, Al-Awzaa'ee, Ath-Thawree and Aboo Haneefah" Refer to Sharh Sunan Ibn Maajah. Therefore the strongest opinion based upon the evidence which the majority of the Salaf were upon is that fasting is a condition for I'tikaaf and it is that which Shaykh al-Islaam Aboo al-'Abbaas Ibn Taymeeyah, (رَحِمَهُ اللهُ) held to be the strongest. As for speech then it is legislated for the Ummah to withhold ones tongue from that which will not benefit him in the hereafter. Imaam Al-Khattaabee, (رَحِمَهُ اللهُ) said: "Her statement wherein she said, 'There is not I'tikaaf

## I'tikaaf of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ)

In another narration it is mentioned that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) would perform I'tikaaf every Ramadhaan and when he prayed the morning prayer he would go to the place wherein he would do I'tikaaf.

Explanation:

The Narrator:

She is 'Aa'ishah, (رَضِيَ اللهُ عَنْهَا). Her biography has preceded under Hadeeth (no. 178)

The Subject of the Hadeeth:

It is the ruling of Al-I'tikaaf and when does the person performing it enter his place of I'tikaaf.

Explanation of the Terminology:

كان The explanation of this has preceded under Hadeeth (no. 178)

يعتكف Meaning: He would reside in the Masjid seeking nearness to Allaah, the Exalted in busying himself with his obedience.

الأواخر العشر (The last ten) Explanation of this has preceded under Hadeeth (no. 202)

توفاه الله Meaning: Allaah ceased him by way of death.

عز Meaning: The one who has control and power

جل Meaning: The one who has greatness.

أزواجه (His wives) Meaning: His womenfolk.

كل رمضان Meaning: In every Ramadhaan which passed from every year after he was informed that Laylatul-Qadar was in the last ten nights.

الغداة صلى Meaning: He prayed the prayer of al-Ghadah which is the Fajr prayer.

مكانه (his place) Meaning: The place wherein he performed I'tikaaf which was a small tent which was casted within the open space of the Masjid.

فيه اعتكف الذي (...in which he would perform I'tikaaf) Meaning: The place wherein he would perform his I'tikaaf.

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except while fasting' contains evidence that it is not correct to perform I'tikaaf except while fasting and that it is considered to be a condition by Ibn 'Abbaas, Ibn 'Umar, (رضي الله عنهم) from the companions. And Maalik, Al-Awzaa'ee, Ath-Thawree and Aboo Haneefah." Refer to Zaad al-Ma'ad.

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## I'tikaaf of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ)

### General Explanation:

'Aa'ishah, (رضى الله عنها), informed that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) would cling to the performance of I'tikaaf in every year within the last ten nights of Ramadhaan; once he was informed that Laylatul-Qadar was within them up until Allaah, (عزوجل)<sup>5</sup>, caused him to die. And she indicated that the ruling of that has not been abrogated and nor is it specific to the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ). For the wives of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) would perform I'tikaaf after his death.

And within the second wording she, (رضى الله عنها), clarified that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) would enter his place of I'tikaaf once he has performed the Fajr prayer in order that he may be alone therein, secluded from the people after he had been with them within the Masjid.

### Benefits of the Hadeeth

- The legislation of performing I'tikaaf within the last ten nights of Ramadhaan.
- That the ruling of it remains and has not been abrogated.
- The legislation of I'tikaaf being performed by the women, however, with the condition that no Fitnah occurs due to it.
- The permissibility of erecting a tent for the person performing I'tikaaf within the Masjid in order that he may seclude himself within it, however, with the condition that it does not restrict the space for the worshipers.
- The legislation of one secluding himself within his place of I'tikaaf unless due to a benefit.

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<sup>5</sup> (عزوجل) (Azza wa Jaal) Mighty and Majestic is He