

I'tikâf

Virtues & laws

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THE VIRTUES OF I'TIKÂF

If i'tikâf is done solely for the pleasure of Allâh ﷻ, it is a very high and noble ibâdat. The author of *Nûrul-Îdâh*, Shaikh *Hasan Ibn Alî Shurumbulâî* ﷺ states, "I'tikâf is proven from the Qur'ân and Sunnah. It is amongst the most virtuous of acts when done with *Ikhlas* (sincerity). From amongst its benefits is that the heart becomes free from the matters of the world, the soul is handed to it's *Maulâ* (Allâh), one is continuously in worship in His house, and one is protected in His fort".

Atâ Ibn Abî Ribâh ﷺ has said, "The example of a person in i'tikâf is like a person who continues coming to the door of a great person to fulfil his needs. It is as the *mu'takif* is saying, "I will remain here until Allâh ﷻ forgives me".

AHÂDÎTH

Nabî ﷺ has laid great emphasis on i'tikâf. Hereunder some virtues will be mentioned.

قال رسول الله ﷺ هو يعكف الذنوب ويجري له من الحسنات كعامل الحسنات كلها

1) Nabî ﷺ said regarding the *mu'takif* (the one in i'tikâf): "He stays away from sins and so much reward is written for him like one who is doing all good actions." (*Ibn Mâjah*)

Explanation: Two very important points have been mentioned in this *Hadîth*.

- 1) The first is that a person is protected from committing sin. It is obvious that wherever a person is, he comes into contact with all types of people and becomes engrossed in worldly involvements in which lies, slander, back-biting etc. definitely occur. From amongst those who try to save themselves in this

environment, very few are saved from its effects. By sitting in the Masjid, one is saved from these sins.

- 2) The second point mentioned is that a person receives rewards with no effort at all. In reality, Allâh ﷻ looks for excuses to grant favours to His servants. Thus Allâh ﷻ has decreed to give but intends to give due to some reason. The one in i'tikâf cannot participate in many good actions only due to the fact of his sitting in the Masjid e.g. participating in janâzah, visiting the sick etc. It should not happen that this servant thinks that he has been deprived of so many good actions. Thus Allâh ﷻ has prescribed the reward of all these actions without one even doing it. What a wonderful opportunity this is! It is possible that if one did not perform i'tikâf, he might not have performed so much good actions. Now due to the blessings of i'tikâf he is also attaining this reward.

قال رسول الله ﷺ إعتكافُ عشرٍ في رَمَضَانَ كحجتين وعُمَرتين

(رواه البيهقي - السراج المنير)

- 2) Nabî ﷺ said: “The reward for performing i'tikâf in the (last) ten days of Ramaḍân is equal to the reward of two Hajj and two Umrahs”. (Targhîb vol.2 p.149)

Explanation: There is a need for those who appreciate. If in any worldly endeavour, there was even one tenth of this benefit, we would have definitely sought to attain it in whatever manner possible, expending all our energies. However for actions of Dîn (religion), we do not have so much value. Thus, in spite of listening to such great virtues, our hearts are not affected in the least. The crux of one lengthy Hadîth (Hadîth no. 4) is that the person who performs i'tikâf for Allâh's ﷻ pleasure for one day, Allâh ﷻ will keep him at a distance of three times the distance between the sky and earth, from the fire of Jahannam (hell). Let us create in ourselves the desire and enthusiasm for i'tikâf after listening to these virtues and make intention as quickly as possible to sit for i'tikâf.

The bare minimum one should do to attain these rewards (if one does not sit for the entire ten days) is that whenever one enters the Masjid for Salâh, he should make intention for i'tikâf. As long as he remains in the Masjid, even though he is silent, he will continue getting reward. If he recites Qur'ân Sharîf or makes *zikrullâh* or *tasbîhât*, additional rewards will be received. (Extracted from *Ramādān kiya he p.144*)

عَنْ أَبِي سَعِيدٍ نِ الْحُدْرِيِّ رَضِيَ اللَّهُ تَعَالَى عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ اِعْتَكَفَ الْعَشْرَ الْأَوَّلَ مِنْ رَمَضَانَ ثُمَّ اِعْتَكَفَ الْعَشْرَ الْأَوْسَطَ فِي فُقَّةٍ تُرْكِيَّةٍ ثُمَّ اَطْلَعَ رَأْسَهُ فَقَالَ اِيَّيَّ اِعْتَكَفَ الْعَشْرَ الْأَوَّلَ اَلْتَمِسُ هَذِهِ اللَّيْلَةَ ثُمَّ اِعْتَكَفَ الْعَشْرَ الْأَوْسَطَ ثُمَّ اُتِيَتْ فَقِيلَ لِي اِنَّمَا فِي الْعَشْرِ الْاَوَاخِرِ فَمَنْ كَانَ اِعْتَكَفَ مَعِيَ فَلْيَعْتَكِفِ الْعَشْرَ الْاَوَاخِرَ فَقَدْ اُرِيتُ هَذِهِ اللَّيْلَةَ ثُمَّ اُنْسِيَتْهَا وَقَدْ رَاَيْتُنِي اَسْجُدُ فِي مَاءٍ وَطِينٍ مِنْ صَبِيحَتِهَا فَالْتَمِسُوْهَا فِي الْعَشْرِ الْاَوَاخِرِ وَالتَّمِسُوْا فِي كُلِّ وَتَرٍ قَالَ فَطُمِرَتْ السَّمَاءُ تِلْكَ اللَّيْلَةَ وَكَانَ الْمَسْجِدُ عَلَيَّ عَرِيْشٍ فَوَكَفَ الْمَسْجِدُ فَبَصُرْتُ عَيْنَايَ رَسُولَ اللَّهِ ﷺ وَعَلَى جَبْهَتِهِ اَثَرُ الْمَاءِ وَالتُّيْنِ مِنْ صَبِيْحَةِ اِحْدَى وَعِشْرِيْنَ (مشكوة عن البخاري ومسلم باختلاف اللفظ)

3) Hadrat Abû Sa'îd ؓ reports that Rasûlullâh ﷺ once performed i'tikâf for the first ten days of Ramādān. Thereafter he made i'tikâf in a Turkish tent (inside the Masjid) for the middle ten days. Thereafter he raised his head out of the tent and said: "Verily in search of *Lailatul Qadr* did I perform i'tikâf for the first ten days, then for the middle ten days. Then someone (an angel) came and told me, "It is in the last ten days. Whosoever has made i'tikâf with me should continue for the last ten days". I have indeed been shown that night and then made to forget, which it shall be. And verily did I see myself prostrating to Allâh ﷻ with my forehead on mud on the morning after the night. Seek *Lailatul Qadr* in the last ten nights of Ramādān; seek it among uneven ones". Abu Sa'îd ؓ says: "That same night it rained. The roof on the Masjid leaked and I looked at Rasûlullâh's ﷺ two eyes and on his forehead were remains of water and mud performing sajdah in muddy clay. This was on the morning of the 21st night". (*Mishkât*)

Explanation: From the above Hadîth it can be deduced that the major object behind i'tikâf was to search for *Lailatul Qadr*. What better manner can there be than to be in i'tikâf, because one is considered to be in *ibâdah* all the time, whether one is awake or asleep. Furthermore, one in i'tikâf is free from all daily tasks and thus has all the time to devote to *zikrullâh*, (the remembrance of Allâh ﷻ) and meditation. Throughout Ramadân Rasûlullâh ﷺ exerted himself and increased his *ibâdah* and when the last ten days came along, he had no limit in exerting himself. He himself remained awake throughout the night and awakened his family for the same purpose.

Hadrat Âishah radi'allâhu anhâ reports: "During Ramadân Rasûlullâh ﷺ tied his *lungî* tightly about him, staying awake all night and waking his family (for the purpose of *ibâdah*). 'Tied his *lungî* tightly about him' means either that he knew no limits in exerting himself in *ibâdah*; or that he gave due importance and preference to *ibâdah* and avoided all forms of intimate contact with his wives.

عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ تَعَالَى عَنْهُ أَنَّهُ كَانَ مُعْتَكِفًا فِي مَسْجِدِ رَسُولِ اللَّهِ ﷺ فَأَتَاهُ رَجُلٌ فَسَلَّمَ عَلَيْهِ ثُمَّ جَلَسَ فَقَالَ لَهُ ابْنُ عَبَّاسٍ يَا فُلَانُ أَرَأَيْكَ مُكْتَبِبًا حَزِينًا قَالَ نَعَمْ يَا ابْنَ عَمِّ رَسُولِ اللَّهِ لِفُلَانٍ عَلَيَّ حَقٌّ وَلَا وَخُرْمَةَ صَاحِبِ هَذَا الْقَبْرِ مَا أَقْدِرُ عَلَيْهِ قَالَ ابْنُ عَبَّاسٍ أَفَلَا أَكَلِمُهُ فَيْكَ قَالَ إِنْ أَحْبَبْتَ قَالَ فَانْتَعَلَ ابْنُ عَبَّاسٍ ثُمَّ خَرَجَ مِنَ الْمَسْجِدِ قَالَ لَهُ الرَّجُلُ انْسَيْتَ مَا كُنْتُ فِيهِ قَالَ لَا وَلَكِنِّي سَمِعْتُ صَاحِبَ هَذَا الْقَبْرِ ﷺ وَالْعَهْدُ بِهِ قَرِيبٌ فَدَمِعَتْ عَيْنَاهُ وَهُوَ يَقُولُ مَنْ مَشَى فِي حَاجَةِ أَخِيهِ وَبَلَغَ فِيهَا كَانَ خَيْرًا لَهُ مِنْ إِعْتِكَافٍ عَشْرِ سِنِينَ وَمَنْ إِعْتَكَفَ يَوْمًا إِنْغَاءً وَجْهِ اللَّهِ جَعَلَ اللَّهُ بَيْنَهُ وَبَيْنَ النَّارِ ثَلَاثَ خَنَادِقٍ أَبَدَ بَيْنَ الْحَافِقَيْنِ (رواه الطبراني في الأوسط والبيهقي واللفظ له والحاكم مختصرا وقال صحيح الإسناد وكذا في الترغيب وقال السيوطي في الدار صححه الحاكم وضعفه البيهقي)

4) Ibn Abbâs ؓ reports that while he was once performing i'tikâf in the Masjidun Nabawî (Rasûlullâh's ﷺ Masjid), a certain man came to him, greeted him and sat down. Ibn Abbâs ؓ said to him: "I see that you seem sad and troubled." The man replied: "Yes, O son of the uncle of

Rasûlullâh ﷺ, I am indeed troubled in that I have an obligation to fulfil to someone. I swear by the holiness of the inmate of this honoured resting place (Rasûlullâh's ﷺ grave) that I am not able to fulfil this obligation." Ibn Abbâs ؓ inquired: "Shall I intercede with that person on your behalf?" The man replied: "By all means if you so wish". Ibn Abbâs ؓ put on his shoes and proceeded from the Masjid. The man, seeing this said: "Have you then forgotten that you are in i'tikâf ?" With tears filling his eyes Ibn Abbâs ؓ replied: "No, the time is still fresh in my mind when I heard the esteemed master of this tomb ﷺ say, "Whoever sets forth in the way and makes an effort of settling a necessary affair on behalf of his brother, that service shall be better for him than to perform i'tikâf for ten years, and whomsoever performs i'tikâf for a day, thereby seeking the pleasure of Allâh ﷻ, Allâh ﷻ will open three trenches between him and the fire of hell, the width of each being the distance between heaven and earth." (Reported by Tabrânî in *Al Ausat*)

إِنَّ لِلْمَسْجِدِ أَوْلَادًا الْمَلَائِكَةُ جَلَسَاؤُهُمْ إِنْ غَابُوا يَفْقَدُوهُمْ وَإِنْ مَرَضُوا عَادُوهُمْ وَإِنْ كَانُوا فِي حَاجَةٍ أَعَانُوهُمْ (الفتح الرباني - والحديث صححه الحاكم عن عبد الله بن سلام وفي مسند أحمد بن حنبل)

5) Rasûlullâh ﷺ said: "Verily some people are pegs in the Masjid (i.e. they always remain in the Masjid). The angels are their companions. If those people happen to be absent sometimes, then the angels look for them. If they become sick, then the angles visit them. If they have any need, then the angels assist them."

By performing i'tikâf, one will attain the very great virtues of this Hadîth.

عن عائشة رضي الله تعالى عنها قال قال رسول الله ﷺ : مَنْ اعتكفَ عَشْرًا إِمَانًا وَاحْتِسَابًا غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ (رواه الدليمي)

6) Hadrat Âishah *radjiallâhu anhâ* narrates that Rasûlullâh ﷺ said, "The one who sits for i'tikâf for ten days with îmân and

hoping for rewards from Allâh ﷻ, all his past sins will be forgiven.”

7) Allâmah Sha'rânî ﷞ states in *Kashful-Ghummah* that Nabî ﷺ has said, “Whoever makes i'tikâf for ten days of Ramadân will get the reward of two Hajj and two Umrahs.

The person who makes i'tikâf in the Masjid between Maghrib and 'Ishâ, not speaking to anyone while being engaged in Salâh and recitation of Qur'ân, Allâh ﷻ will build for him a palace in Jannah. (*Fadâil Â'mâl*)

قال الزهري عجباً للناس تركوا الاعتكاف وقد كان رسول الله ﷺ يفعل الشيء ويتركه ولم يترك الاعتكاف منذ دخل المدينة إلى أن مات ومواظبة النبي ﷺ دليل كونه سنة في الأصل ولأن الاعتكاف تقرب إلى الله تعالى بمجاورة بيته والاعراض عن الدنيا والقبال على خدمته لطلب الرحمة وطمع المغفرة (بدائع الصنائع ص ١٠٧ ج ١)

8) Imâm Zuhrî ﷞ states, “How astonishing it is that people do not perform i'tikâf whereas there are many actions which Rasûlullâh ﷺ sometimes did and sometimes did not do. But he did not miss i'tikâf from the time he came to Madînah until the end of his life. (If he did not perform it for a certain reason, he would make *qadâ* of it as mentioned in the *Aḥādīth*).

BENEFITS AND WISDOMS OF I'TIKÂF

Since i'tikâf is a command of Sharî'ah, there are great wisdoms and benefits in it, many of which we cannot even comprehend. Hereunder a few benefits and wisdoms will be mentioned:

(1) If one is told to spend ten days in such a place where there are even no birds flying, then it is obvious that one would have greater solitude than anywhere else. However, what benefit is there in this? Instead of becoming *insân* (proper human being), one becomes like a wild animal. By

trying to stay away from evil company, one becomes deprived of good company. Thus Allâh ﷻ, who is All-Wise, has stipulated the place of i'tikâf in the Masjid, since generally evil people, whose companionship is detrimental, do not frequent the Masjid. In the Masjid, one comes across pious people as well as those particular with tahajjud etc. Just by sitting in their company, there is unlimited benefit. Therefore, one has been commanded to sit in such a Masjid wherein five times Ṣalâh is performed. If a person sat in a deserted place, then instead of benefit, there would be more harm. Neither would one be able to perform his Ṣalâh with jamâ'at, nor would he achieve the companionship of the pious.

(2) In i'tikâf, one attains *yaksuit* (he has full attention on one thing). The heart is free of the worries of the world. Those things which turn one's attention to those things besides Allâh ﷻ, gradually come to an end in solitude, whether these things are in him or are found externally. The heart becomes completely free of worldly thoughts and turns its focus towards Allâh ﷻ. By this, the ability to attain the *anwâr* (effulgence) and *barakât* (blessings) of *ibâdat* (worship) are created.

(3) Due to meeting people and being involved in business endeavours, many sins are committed. In i'tikâf one is saved from these evils.

(4) Allâh ﷻ says: "The one who comes close to Me a hand-span, I come close to him by two hands span. He who walks towards Me, I run towards him". The one who is in i'tikâf leaves his house and never mind getting close, he comes to the door of Allâh ﷻ. Thus ponder that how close he comes to Allâh ﷻ and how much Allâh's ﷻ favours will be on him.

(5) A guest to any honourable and generous person is honoured and given great consideration. Will then the Most Honourable and Most Generous not afford honour and respect to His guests?

(6) Shayṭān is man's old enemy. However when man comes into Allāh's ﷻ house, then it is as if he is in a fortified area. Shayṭān cannot destroy him.

(7) The angels are always in the *ibādah* (worship) and *zīkr* remembrance of Allāh ﷻ. The believer, sitting in i'tikāf, is also always engaged in the remembrance and worship of Allāh ﷻ. He thus resembles the angels. Since the angels are very close to Allāh ﷻ, this servant will also begin attaining closeness to Allāh ﷻ.

(8) Nabî ﷺ has said, "As long as a person waits for Ṣalāh, he will continue getting the reward of Ṣalāh. In i'tikāf, one gets this reward.

(9) As long as one remains in i'tikāf, one attains the reward of *ibâdat* (worship), whether he is sleeping, sitting quietly or involved in any other work.

(10) A person in i'tikāf is every minute in *ibâdat*. Thus there is no better way to find *Lailatul Qadr* because whenever it occurs, one will be in *ibâdat*.

SOME IMPORTANT AND SPECIAL DEEDS TO BE PERFORMED DURING I'TIKÂF

A person should regard his time spent in i'tikāf as very valuable since he has turned away from all other work and has come for only this purpose into the Masjid. Instead of seeking relaxation and ease and wasting ones time in futile speech, one should engage in *tilâwat*, *zīkrullāh* (remembrance of Allāh ﷻ), *nafl* (optional) Ṣalāh, *tasbīḥāt* and in the learning and teaching of Dīn.

There is no specified *nafl* worship for i'tikāf. However for easiness, some forms of *ibâdat* will be mentioned hereunder, which one does not usually get *taufīq* (ability) for during general times. During i'tikāf, one has ample

opportunity to fulfil those forms of *ibâdat* and prepare capital for the hereafter.

MUSTAḤAB ṢALÂTS

Some mustahab Ṣalâts carry great virtue and reward. Every Muslim should ensure that he always performs them. However, during i'tikâf, it is easy to perform it with regularity. If one is regular with these Ṣalâts during i'tikâf and make du'â to Allâh ﷻ to give him the ability to remain steadfast on it thereafter, it is quite possible that through the blessings of i'tikâf, Allâh ﷻ will make one habitual in fulfilling all these mustahab practices.

❖ Taḥiyyatul-Wudû

After every wudû, it is mustahab to perform two rak'ât of tahiyyatul-wudû. It is narrated in Sahîh Muslim:

مَا مِنْ أَحَدٍ يَتَوَضَّأُ فَيُحَسِّنُ الْوُضُوءَ وَيُصَلِّي رَكْعَتَيْنِ يَقْبَلُ بِقَلْبِهِ وَوَجْهِهِ عَلَيْهِمَا إِلَّا وَجِبَتْ لَهُ الْجَنَّةُ

“Whoever performs wudû and makes his wudû properly (fulfilling all the Sunan, Mustahabbât, etc) and thereafter performs two rak'ât of Ṣalât in such a way that his internal and external are devoted in Ṣalât, Jannah (paradise) becomes compulsory for him.”

During i'tikâf, one does not get the opportunity to perform tahiyyatul-masjid as he is in the Masjid. However, whenever one performs wudû, he should diligently perform tahiyyatul-wudû. This is a means of attaining great virtue.

There is no special manner to read this Ṣalâh. This is read just as any other Ṣalâh. However, it is best that one performs it before ones limbs dry completely. (*Durrul Mukhtâr vol.1 p.458*)

If for any reason, one does not get time to perform tahiyyatul-wudû, one should also intend tahiyyatul-wudû

when beginning Sunnah Muakkadah or Fard Salâh. Inshâ Allâh, one will not be deprived of it's virtues.

In Bukhârî and Muslim Sharîf, Hadrat Abû Hurairah ؓ narrates that Rasûlullâh ﷺ said to Hadrat Bilâl Habshî ؓ : “O Bilâl! After accepting Islam, inform me of that act which you have most hope (that by means of it Allâh ﷻ will shower His mercy on you) because I heard the sounds of your shoes in Jannah ahead of me? Hadrat Bilâl ؓ said, “I have not done any action in which I have greater hope than the act of performing Salâh after making wudû according to how much taufîq I get”. (*Mishkât p.116*)

❖ Ishrâq Salâh

Ishrâq Salâh is that Salâh performed after sunrise. It consists of two rak'ât. This Salâh can be performed fifteen minutes after the sun rises. The best is that a person remains seated on his place after Fajr, remaining involved in *tilâwat* and *tasbîhât*. Then, after the sun rises (about fifteen minutes after sunrise) he should perform two rak'ât.

Hadrat Anas Ibn Mâlik ؓ narrates that Rasûlullâh ﷺ said, “That person who performs Fajr Salâh with jamâ'at, thereafter sits (there) until the sun rises making the zikr of Allâh ﷻ and then performs two rak'ât (of Ishrâq), he will get the reward of a complete Hajj and Umrah. (*Tirmidhî, Targhîb vol.1p.164*)

Hadrat Sahl Ibn Muâdh ؓ narrates from his father that Nabî ﷺ said, “The person, who after performing Fajr Salâh, remains in his place and until performing two rak'ât of Ishrâq, does not utter anything but words of goodness, his sins will be forgiven even if they are equal to the foam of the ocean.” (*Musnad Ahmad, Abû Dâwud, Targhîb vol.1 p.165*)

❖ Salâtud-Duhâ

This Salâh is more commonly known as Châst Salâh. Many virtues have been narrated regarding this Salâh. The

mustahab (preferable) time to read this Salâh begins after a quarter of the day has passed {i.e. count the amount of time between *subh-sâdiq* (dawn) and sunset. Divide this time into four parts. After the first portion has passed, it is *mustahab* to perform this at any time thereafter till midday}. However, before this time, but after sunrise if anyone performs it, it will be permissible. (*Shâmî Kabîrî* p.373)

Salâtud-Duhâ is between four to twelve rak'ât. In fact, one can even read more. If one even performs two rak'ât, then too he will attain the minimum virtue, Inshâ Allâh.

Great virtues have been mentioned regarding this Salâh.

مَنْ صَلَّى الضُّحَى رَكَعَتَيْنِ لَمْ يَكُتُبْ مِنَ الْغَافِلِينَ، وَمَنْ صَلَّى أَرْبَعًا كُتِبَ مِنَ الْعَابِدِينَ، وَمَنْ صَلَّى سِتًّا كَفِيَ ذَلِكَ الْيَوْمَ، وَمَنْ صَلَّى ثَمَانِيَةً كَتَبَهُ اللَّهُ مِنَ الْقَائِمِينَ، وَمَنْ صَلَّى ثِنْتِي عَشْرَةَ رَكَعَةً بَنَى اللَّهُ لَهُ بَيْتًا فِي الْجَنَّةِ

Abû Dardâ ؓ narrates: The one who performs two rak'ât at midday will not be regarded amongst the negligent ones. He who reads four rak'ât will be written amongst the worshippers. He who reads six rak'ât, these six rak'ât will be sufficient (for descending of mercy) on him the entire day. He who performs eight rak'ât, Allâh ﷻ will write him amongst the obedient ones. He who performs twelve rak'ât, Allâh ﷻ will build for him a house in Jannah (paradise). (*Targhîb* vol.1 p. 236 from *Tabrânî*)

In a narration of Ibn Mâjah and Tirmidhî, Nabî ﷺ stated, "The sins of the one regular with *Salâtud-Duhâ*, even if they be equal to the foam of the ocean, will be forgiven". (*Targhîb* vol.1 p.235)

❖ Salâtul-Awwâbîn

Generally, *Salâtul-Awwâbîn* is referred to those nafl (optional) Salâh performed after Maghrib Salâh. The minimum is six rak'ât and the maximum is twenty rak'ât. It is best if the six rak'ât are read in addition to the two rak'ât

Sunnah Muakkadah. However, if there is no time, then together with the Sunnah Muakkadah, if six are read, then too the virtue of this Salâh will be attained, Inshâ Allâh.

Many virtues have been mentioned in the Aḥādīth regarding this Salâh.

من صلي بعد المغرب ست ركعات لم يتكلم فيما بينهن بسوء عدلن له بعبادة ثني عشرة سنة

Hadrat Abû Hurairah ؓ narrates that Rasûlullâh ﷺ said: "Whosoever performs six rak'ât after Maghrib, these six rak'ât will be equal to the *ibâdat* (worship) of twelve years. (Tirmidhî)

من صلي بعد المغرب عشرين ركعةً بني الله له بيتًا في الجنة

Hadrat Âishah *radiallâhu anhâ* narrates: "The one who performs twenty rak'ât after Maghrib, Allâh ﷻ will build for him a house in Jannah." (Tirmidhî)

The scholars of Islam and the pious predecessors (*buzurgs*) have laid great emphasis on this Salâh. May Allâh ﷻ grant us the *taufîq* (ability) to perform it. Âmîn.

❖ **Tahajjud Salâh**

Amongst the *nawâfil* (optional payers), tahajjud holds the greatest importance. The most virtuous time to perform it is in the last portion of the night. Nabî ﷺ would generally perform eight rak'ât of tahajjud salâh. It is best if the *qiyâm* (standing posture), *rukû'* and *sajdah* be lengthened. In *qiyâm*, as much Qur'ân as possible should be recited. Those who have not memorized lengthy Sûrahs should take full benefit from this period of i'tikâf and should learn a few Sûrahs like Sûrah Yâsîn, Sûrah Muzzammil, Sûrah Mulk, Sûrah Wâqiyah etc. and then read these Sûrahs in tahajjud.

During i'tikâf especially, one should take care to perform tahajjud. At this time, is the descent of Allâh's ﷻ special mercies. One should try to take as much benefit as possible.

One should ensure that one completes his tahajjud before subh-sâdiq (dawn), because after subh-sâdiq besides the Sunnats of Fajr, no other nafl salâh is permitted. However, if one began before subh-sâdiq and thereafter dawn enters, it is permissible to complete these two rak'ât.

افضل الصلوة بعد الفريضة صلوة الليل

Nabî ﷺ has said, "The best Salâh after the farâid is the Salâh of the night (i.e. tahajjud) ". (Sahîh Muslim)

Nabî ﷺ has also said, "Two rak'ât in the late hours of the night are more valuable than all the riches of this world. But for fear of hardship to my followers, I would have made these obligatory".

Nabî ﷺ has said, "Keep offering tahajjud, for it is the path of the righteous and the means of approach to Allâh ﷻ. Tahajjud keeps one away from sins, causes forgiveness of sins and improves the health of the body." (Fadâil Salâh)

❖ Salâtut-Tasbîh

Salâtut-Tasbîh is one special method of performing Salâh which Nabî ﷺ taught his uncle, Hadrat Abbâs ؓ with great care. Nabî ﷺ also informed him to recite this Salâh daily. If he did not have the ability, then he should perform it at least once a week. If he did not have the ability to do this also, then at least perform it once a month, and if not, then at least once a year, and if not, then at least once in his lifetime. While mentioning the virtues, Nabî ﷺ said, "If your sins are equal to the sand particles of Âlij, then (by virtue of this Salâh) Allâh ﷻ will forgive you. (Tirmidhî)

Âlij is the name of a rocky area where there is an abundance of sand.

In another narration, Nabî ﷺ said, "O Abbâs, my uncle! I want to make a special gift to you i.e. to tell you something special so that if you act upon it Allâh ﷻ will forgive all your

sins, whether old or new, intentional or unintentional, minor or major, open or secret”.

For this reason our pious elders have given special importance to this Salâh.

Hadrat Abdullâh Ibn Mubâarak ؓ would read this Salâh daily between the azân and iqâmah of Zuhr Salâh.

Hadrat Abdul Azîz Ibn Abî Dâwud ؓ said, “The person who wants to go to Jannah, should give importance to this Salâh”.

Hadrat Abû ‘Uthmân Hairî ؓ said, “I have not seen any action more effective in saving one from difficulties and anxieties.” (*Ma’ârif-us-Sunan vol.4 p.922*)

Allâmah Taqî Subkî ؓ stated, “This Salâh is very important, and one should not get misled if some people happen to deny it’s importance. One, who ignores it after learning about its reward, is negligent in religious matters, fails to act like virtuous people and should not be considered as a reliable person”.

It is stated that Hadrat Abdullâh Ibn Abbâs ؓ used to offer this Salâh every Friday. (*Faḍâil Zikr p.243*)

Some scholars do not accept this Hadîth to be authentic, because they cannot reconcile that there could be so much reward, especially forgiveness of major sins, for offering only four rak’ât. But since it has been narrated by many Sahâbah ؓ, its authenticity cannot be denied. However, according to many Âyât and other Aḥādîth, taubah is an essential condition for the forgiveness of major sins.

Thus, during i’tikâf one should daily perform this Salâh, or else as much as one gets *taufiq* (ability) to do so.

The manner of performing this Salâh is as follows. One should make intention of four rak'ât nafl salâhut-tasbîh. All the postures are the same as that of a normal Salâh. However, during each rak'ât

سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ

will be read seventy-five times (making it a total of three hundred times) as mentioned hereunder. If one adds:

وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ

also, it will be better.

After making intention, *takbîr tahrîmah*, *thanâ*, Sûrah Fâtîhah and a Sûrah, one should recite this *tasbîh* fifteen times while standing before going into *rukû'*.

After going into *rukû'*, recite سُبْحَانَ رَبِّيَ الْعَظِيمِ thrice as normal and then recite the *tasbîh* ten times. Thereafter, rise from *rukû'*.

After reciting سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ رَبَّنَا وَلَكَ الْحَمْدُ as normal, recite the *tasbîh* ten times. Then go into *sajdah*.

In *sajdah*, recite سُبْحَانَ رَبِّيَ الْأَعْلِيِّ thrice. Then read the *tasbîh* ten times. Rise from *sajdah*.

While sitting in *jalsah* (posture between the two *sajdahs*) recite the *tasbîh* ten times. Then go into *sajdah*.

After reciting سُبْحَانَ رَبِّيَ الْأَعْلِيِّ thrice in *sajdah*, recite the *tasbîh* ten times. After the *sajdah*, instead of standing up, sit down a second time (as one sits during *jalsah*). Read the *tasbîh* ten times. Then stand up for the second rak'ât.

Thus, in one rak'ât, the *tasbîh* has been recited seventy-five times. In four rak'ât, it will be three hundred recited

altogether. In the 2nd and 4th rak'ât, the *tasbîh* will be recited after *at-tahjiyyât*.

Another method which is also permissible and established from Hadrat Abdullâh Ibn Mubârak ﷺ is that after *thanâ* and before *Sûrah Fâtihah*, recite this *tasbîh* fifteen times. Then after the *Sûrah*, before *rukû'*, recite it ten times, in *rukû'* ten times, after rising from *rukû'* 10 times, in each *sajdah* ten times and in *jalsah* (between the two *sajdahs*) ten times. Thus the *tasbîh* does not have to be recited in the sitting posture after the two *sajdahs* (after the 1st and 3rd rak'ât) nor after *at-tahjiyyât* (in the 2nd and 4th rak'ât). Thus in the 1st and 3rd rak'ât after the *sajdah*, one should not sit but stand up for the next rak'ât as is the normal practise.

Allâmah Shâmî ﷺ has mentioned that this *Salâh* should be performed in any one of these two ways. Sometimes one should recite the first way and sometimes the second way.

(*Faḍâil Zikr* p.243, *Shâmî* vol.1 p.461)

❖ *Salâtul-Hâjat*

Nabî ﷺ has prescribed *salâtul-hâjat* for any person to whom any needs arises, whether it pertains to this world or the hereafter. There are different manners narrated from the Mashâikh in performing this *Salâh*. However the Sunnah method shown in the narrations of *Hadîth* is that one should perform two rak'ât of Nafl *Salâh* with the intention of *salâtul-hâjat*. The manner of performing it is the same as other nafl (optional) *Salâh*. There is no difference. However after *Salâh*, one should read *alḥamdu lillâh*, *durûd sharîf* and then the following du'â:

لَا إِلَهَ إِلَّا اللَّهُ الْحَلِيمُ الْكَرِيمُ سُبْحَانَ اللَّهِ رَبِّ الْعَرْشِ الْعَظِيمِ أَعُوذُ بِاللَّهِ رَبِّ الْعَالَمِينَ اَللّهُمَّ اِنِّي
اَسْئَلُكَ مُوجِبَاتِ رَحْمَتِكَ وَعَزَائِمَ مَغْفِرَتِكَ وَالْغَنِيْمَةَ مِنْ كُلِّ بَرٍّ وَالسَّلَامَةَ مِنْ كُلِّ اِثْمٍ اَسْئَلُكَ اَنْ لَا
تَدْعَ لِي ذَنْبًا اِلَّا غَفَرْتَهُ وَ لَا هَمًّا اِلَّا فَرَّجْتَهُ وَ لَا حَاجَةً لِي اِلَّا قَضَيْتَهَا لِي

(*Tirmidhî*)

Thereafter, one should ask Allâh ﷻ to fulfil whatever need he has.

Salâtul-hâjat can be read for any worldly and religious necessity. However if read with this du'â, there will be great benefits, Inshâ Allâh.

O Allâh! Grant my family and I the ability to act on Dîn to follow the Sunnats of Nabî ﷺ. Forgive our sins and grant us Jannah. Âmîn

❖ ***Tilâwat of Qur'ân***

Hadrat Abdullâh Ibn Mas'ûd ؓ narrates that Rasûlullâh ﷺ said: "Whosoever reads one letter of the book of Allâh is credited with one reward, and one reward is multiplied ten-fold. I do not say that الم is one letter, but الف is one letter, لام is one letter and ميم is one letter".

Nabî ﷺ told Hadrat Abû Dhar ؓ: "Hold firmly onto *tilâwat* of the Qur'ân, because it is a *nûr* (light) for you in this world and a provision in the hereafter".

The author of *Ihyâ* reports on the authority of Hadrat Alî ؓ that for every letter recited there are hundred rewards for one who reads the Qur'ân while standing in Salâh, fifty rewards for one who reads while sitting in Salâh, twenty-five rewards for one who reads in the state of wuḍû outside Salâh, ten rewards for one who reads without wuḍû and one reward for him who does not read himself but listens eagerly to the reader. (*Faḍâil Qur'ân*)

❖ **Zikrullâh**

Rasûlullâh ﷺ said: “No action of a person can surpass zikr of Allâh ﷻ in saving him from the punishment of the grave”.

A Sahâbî once said: “O Rasûlullâh ﷺ! Verily the commandments of the Sharî’ah are many, inform me of one which I may practice assiduously throughout my life”. Rasûlullâh ﷺ said: “Let your tongue remain moist with the zikr of Allâh ﷻ”.

Rasûlullâh ﷺ said once to the Sahâbah: “Should I not inform you of something which is of the best of deeds, constitutes the best act of piety in the eyes of your Lord, will elevate your status in the hereafter and is better for you than the spending of gold and silver, and is better for you than taking part in jihâd and slaying or being slain in the path of Allâh ﷻ”. The Sahâbah said: “Why not?” Rasûlullâh ﷺ said: “The zikr of Allâh”.

(A) لَا إِلَهَ إِلَّا اللَّهُ

Rasûlullâh ﷺ said: “Keep renewing your î mân”. The Sahâbah enquired: “How should we renew our î mân?” Rasûlullâh said: “Recite لَا إِلَهَ إِلَّا اللَّهُ in abundance”.

Rasûlullâh ﷺ said: “Recite لَا إِلَهَ إِلَّا اللَّهُ very often, before the time of death comes when you will not be able to say it”.

Îsâ عليه السلام said: “The deeds of the Ummah of Muhammad ﷺ will be reckoned weightiest, on the day of Qiyâmah, because their tongues are accustomed to the recitation of the kalimah, which was found too hard by the past Ummahs and this kalimah is لَا إِلَهَ إِلَّا اللَّهُ .

Rasûlullâh ﷺ said: “Whoever recites لَا إِلَهَ إِلَّا اللَّهُ one hundred times daily, Allâh ﷻ will resurrect him on the day of Qiyâmah with his face shining like the full moon. None can

surpass him in excellence on that day, except one who recites the kalimah more than he”.

(B) سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ

Rasûlullâh ﷺ said: “The words most liked by Allâh ﷻ are four phrases سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ, which may be recited in any sequence”.

Rasûlullâh ﷺ said: “I met Ibrâhîm عليه السلام on the night of *mi'râj*. He said: “O Muhammad ﷺ! Convey my *salâms* to your Ummah and inform them that the soil of Jannah is very fertile, and the water is very sweet (good for irrigation), but the land is a virgin plain and it's plants are

سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ

Rasûlullâh ﷺ said to Hadrat Abû Dhar رضي الله عنه: “Should I inform you of the most beloved speech in the sight of Allâh?” He said: “O Rasûlullâh ﷺ! Inform me regarding the most beloved speech in the sight of Allâh ﷻ”. Rasûlullâh ﷺ said: The most beloved speech in the sight of Allâh ﷻ is

سُبْحَانَ اللَّهِ وَيَحْمَدُهُ

Rasûlullâh ﷺ said: “There are two phrases, light on the tongue, but heavy on the scales and beloved to Rahmân (Allâh ﷻ). These are:

سُبْحَانَ اللَّهِ وَيَحْمَدُهُ سُبْحَانَ اللَّهِ الْعَظِيمِ

(*Fadâil Zikr*)

❖ **Durûd Sharîf**

Rasûlullâh ﷺ said: “Allâh ﷻ bestows ten measures of mercy to the one who recites *durûd* on me once; ten of his sins are forgiven; he is elevated ten ranks, and ten virtuous deeds are written in his book of deeds”.

Rasûlullâh ﷺ said: "My intercession will be for him who recites ten times durûd daily on me during the morning and ten times during the evening".

Rasûlullâh ﷺ said: "Whoever recites a hundred times durûd on me daily, hundred of his needs will be fulfilled, thirty worldly needs and seventy needs pertaining to the *âkhirah* (hereafter) ".

Ka'b Aḥbâr ؓ narrates that Allâh ﷻ said to Ḥaḍrat Mûsâ ؑ: "Do you desire protection against thirst on the day of Qiyâmah?" Ḥaḍrat Mûsâ ؑ said: "Yes". Allâh ﷻ replied: "Recite durûd abundantly on Muhammad ﷺ."

(Zâdus-Sa'îd)

MASÂIL OF I'TIKÂF

Types of I'tikâf

There are 3 types of i'tikâf

- (1) Wâjib I'tikâf: This is due to a vow. Similarly when one has broken his Sunnah I'tikâf, it becomes wâjib to make qadâ of it.
- (2) Sunnah I'tikâf: This is that i'tikâf which takes place only in the last ten days of Ramaḍân until the sighting of the 'Îd moon. It is Sunnah because Nabî ﷺ performed it every year. It is also *kifâyah* i.e. if one person from a locality fulfils it, the obligation will be lifted from the whole area. If no one does it, all will be sinful.
- (3) Nafl I'tikâf: This can be done at any time even for a few moments. On entering the Masjid, one should make intention of i'tikâf. As long as he remains in the Masjid, he will be rewarded.

Laws Pertaining to I'tikâf

The most important fundamental of i'tikâf is that one remains in the Masjid beginning from the time of sunset on the 21st Ramadân (i.e. the evening after the 20th fast) until the sunset of 'Îd night and one should not leave the boundaries of the Masjid for even one second except for one's necessities (which will be explained later).

If without a Shar'î excuse, one leaves the Masjid for even one moment, the i'tikâf is nullified.

Note: It is necessary for the one sitting for i'tikâf to ascertain the boundaries of the Masjid from those in charge of the Masjid, before sitting for i'tikâf. Generally the wudû area, courtyard of the Masjid, staircase, Imâm's room etc, are not part of the Masjid. By not knowing, one may go there mistakenly, thus nullifying his i'tikâf.

Necessities which make leaving the Masjid Permissible

- (1) To pass urine or stool.
- (2) To perform fard ghusl (ghusl of janâbat).
- (3) To make wudû.
- (4) To give azân.
- (5) To get food and drink if not possible in the Masjid.
- (6) To go to another Masjid for Jumu'ah, if Jumu'ah is not performed there.
- (7) To go to another Masjid if one is forced to due to necessity (e.g. destruction of the Masjid).

Nullifiers of I'tikâf

- (1) Besides the above-mentioned necessities, if one leaves the boundaries of the Masjid for even one moment, his i'tikâf will be rendered void.

(2) After completing a necessity, if one remains or waits outside the Masjid even for one moment, the i'tikâf will be rendered void.

(3) Without a valid Shar'î reason or need, one leaves the Masjid whether intentionally, in forgetfulness or by mistake, then in all such situations the i'tikâf will be void.

(4) If mistakenly one enters an area thinking it to be within the boundaries of the Masjid, whereas it is not, then too his i'tikâf will be nullified. Therefore it is of utmost importance to ascertain the boundaries of the Masjid before commencing i'tikâf.

(5) Since fasting is a condition for i'tikâf, if the fast breaks, i'tikâf will be rendered void.

(6) By kissing and cuddling which results in emission and by sexual intercourse, i'tikâf will be rendered void.

The Consequences of breaking i'tikâf: Rule of Qadâ

(1) If the Sunnah I'tikâf is rendered void for any of the reasons set forth above then it is wâjib to make *qadâ* only of that day in which the i'tikâf was rendered void. It is not wâjib to make *qadâ* of the full ten days. (*Shâmi*)

The procedure of making *qadâ* of this one day is as follows: If there is time remaining in that Ramadân, one must perform i'tikâf with the niyyah of *qadâ* in that Ramadân, commencing from the setting of the sun of one day until the setting of the sun of the following day. If there is no time in that particular Ramadân or if it is not possible for any reason to perform i'tikâf therein, then apart from Ramadân, one can keep fast on any day and perform i'tikâf for one day. On the other hand, if one makes *qadâ* the following Ramadân, this also will be valid. However, there is no guarantee of life and therefore one should make *qadâ* as quickly as possible.

(2) If the Sunnah I'tikâf is rendered void, it is not necessary to leave the Masjid. One can continue the i'tikâf for the remainder of the last ten days with the intention of nafl i'tikâf. In this way, the Sunnah Muakkadah will not be fulfilled but reward will be obtained for the nafl i'tikâf. On the other hand, if the i'tikâf was rendered void due to some involuntary mistake, it is not inconceivable that Allâh ﷻ may bestow, through His infinite mercy, the reward of the Sunnah I'tikâf of the last ten days. Hence, it is preferable in the case of the breaking of the i'tikâf to continue the i'tikâf until the termination of the last ten days. However, it is permissible if a person does not continue with the i'tikâf after the breaking thereof. It is also permissible to leave on the day that the i'tikâf is broken and to commence a nafl i'tikâf the following day.

(3) Although the jurists have not written with precise clarity the procedure for the *qadâ* of one days i'tikâf, the following appears to be the procedure according to general principles: If the i'tikâf was rendered void during the day, only a days *qadâ* is required. One must enter before *subh sâdiq* for the purpose of *qadâ*, keep fast and leave the same day at the time of setting of the sun in the evening. On the other hand, if the i'tikâf was rendered void in the night, then *qadâ* must be done of both the night and day. One must enter the Masjid before the setting of the sun in the evening, stay the night in the Masjid, keep fast, and leave the next day after the setting of the sun.

Permissible Acts during I'tikâf

- (1) To eat and drink.
- (2) To sleep.
- (3) To do necessary business for one's **necessities** of life on condition that the goods are not brought into the Masjid.
- (4) To speak (however one must abstain from vain talk).
- (5) To change one's clothing, apply itr or scent and to put oil in the head.

- (6) To make Nikâh.
- (7) To teach Qur'ân or any other religious knowledge.
- (8) To wash or sew clothing. However at the time of washing the person should be in the Masjid and the water must fall out. The same law applies to utensils.
- (9) Passing wind in the Masjid when one is compelled to do so.

Thus whatever does not render the i'tikâf null and void, nor is it makrûh in i'tikâf and is itself permissible is also permissible during the state of i'tikâf.

Makrûh and Prohibited Actions

(1) To adopt complete silence since this is not an act of worship in the Sharî'ah. Thus, if done with the intention of worship, one will get the sin of *bid'ah* (innovation). However, if one does not regard it as an act of worship (*ibâdat*) but rather keeps quiet as far as possible so as to save himself from sin, then there is no harm. (*Durrul Mukhtâr*) Whenever there is necessity, then one should not abstain from speaking.

(2) To indulge in vain and useless talk is also makrûh. One should be very careful in the usage of his tongue at all times, more so during i'tikâf. Nabî ﷺ has said:

مَنْ صَمَتَ نَجَا

“He who keeps quiet is saved (from tribulations in both worlds).”

There are many evils that can arise by improper usage of the tongue. Today, backbiting, slandering, lies, insults, etc. have become so common and widespread that very few gatherings are devoid of them.

Sometimes people discussing matters fall easily into backbiting, unaware that they are sinning. This is very

harmful since one who does not acknowledge his sin, when will he ever make *taubah* (seek repentance).

Nabî ﷺ asked the Sahâbah ؓ: “Do you know what is backbiting ?” . They replied: “Allâh ﷻ and His Rasûl ﷺ know best”. Rasûlullâh ﷺ said: “Making mention of your brother regarding that which he dislikes”. The Sahâbah ؓ asked: “Even if this is in him (in reality)”. Nabî ﷺ replied: “If this is truly in him, then you have backbited. If not, then you have slandered him (which is a greater sin)”.

Thus the meaning of *ghîbat* (backbiting) is to mention any such thing behind your Muslim brother's back that if he has to hear it, he will be displeased e.g. to call someone, ‘foolish or stupid’, or to find fault in the lineage of someone, or to mention any such fault which is related to him in anyway, be it regarding his movements, house, animals, clothing etc. This is whether one makes apparent this fault by means of his tongue, by allusion, by hand or eye signs or by imitation. All these are included in backbiting.

Rasûlullâh ﷺ said regarding backbiting:

الْغِيْبَةُ أَشَدُّ مِنَ الزَّانَا

“Backbiting is more severe than fornication.”

By backbiting, darkness is created in the heart. Backbiting is a means for breaking up of relationships and for the commencement of arguments, fights, etc. By backbiting the splendour of the face is taken away and such a person's face is pale. People look at such a person with disgrace. On the day of Judgement, the good actions of the one who backbited will be given to the one regarding whom he backbited about. If he does not have enough good deeds, the sins of this person will be loaded onto him due to which he will enter Jahannam (Hell). This person has been called a ‘destitute’ in the Hadîth Sharîf. Allâh ﷻ will not forgive the one who backbited until the one regarding whom the backbiting was done, does not forgive since these are *huqûqul-ibâd* (rights of men).

The greatest harm is that Allâh ﷻ will become angry, and the anger of Allâh ﷻ will be manifested in the form of entry into Jahannam (Hell).

Many people, even though not indulging in backbiting themselves, continue sitting in the gathering where it takes place.

Maulânâ Abrârul-Haq Sâhib ؒ says: "If one backbites and you have the ability to prevent him, then prevent him. Otherwise, it is necessary to stand up and go away. Do not care about breaking his heart because causing harm to one's Dîn (religion) is graver than breaking another's heart. If you cannot stand up, make an excuse and go away or begin some other permissible speech (thereby changing the topic).

(3) Do not think evil or low of others. During i'tikâf, one gets the ability of making more *ibâdat* than usual. On seeing others not making so much *ibâdat* or not even sitting for i'tikâf, one can easily get pride and have a sense of superiority. However, one should always remember that he has no guarantee that his *ibâdat* is accepted. Therefore, he has no right to feel proud.

A story is written of a *buzurg* (pious person) that his son made *ibâdat* the entire night. One man was sleeping close to him. This *buzurg's* son passed some improper comments due to this person's continuous sleeping saying, "What is with this person that he continues to sleep the entire night?" The *buzurg* said: "O son! If you also continued sleeping and did not make *ibâdat* the entire night, it would have been better than making this statement".

General Laws

- Just as i'tikâf is Sunnah for man during the last ten days of Ramadân so too is it for women. After the demise of Rasûlullâh ﷺ, the noble wives of Rasûlullâh ﷺ would sit for i'tikâf in their homes. Thus, these virtues which have been mentioned are not confined to men only.
- If there is a specified place in the house for Salâh and ibâdat, then she may perform i'tikâf there. If there is no place, then she may specify a place for these few days. If a married woman wants to sit for i'tikâf, she needs the consent of her husband. Also, since fasting is a condition for i'tikâf, she should not sit if her haïd (menses) coincides with this period. She can sit for nafl i'tikâf until it commences. If she sat for sunnah i'tikâf, then as soon as her haïd commences, she should break the i'tikâf and make one day qadâ after her haïd ends. She must fast on this day. The place where the woman sits has the same law as the Masjid. Without necessity, she cannot leave this place.
(Abridged from *Aḥkâm-e-I'tikâf* p.58,59)
- Those sitting in the Masjid should ensure that they uphold the respect and sanctity of the Masjid. Noise should not be made in the Masjid. The floor of the Masjid should be kept clean and special care should be taken at mealtimes that the Masjid is not made dirty. Similarly, if one has to cut one's nails or hair in the Masjid, he should ensure that this is not strewn about.
- If one has a nocturnal emission, then as soon as the eyes upon, one should make tayammum and go out of the Masjid to have a ghusl. It is not permissible to stay or walk around in this impure state in the Masjid.
- If one's clothing or blanket, etc. becomes impure, they should also be taken out since it is not permissible to keep impure things in the Masjid.

May Allâh ﷻ grant us the ability to act on this beloved Sunnah of Nabî ﷺ.

Please remember all those who have assisted in the preparation and publication of this booklet in your du'âs.



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مَشَقَّاتُ

BENEFITS OF FASTING

- ✧ Fasting helps in decreasing one's carnal desires.
- ✧ A fasting person acquires more relish and enjoyment in his *'ibâdah* (worship).
- ✧ A fasting person's spiritual strength and inclination towards good increases.
- ✧ A fasting person resembles the angels who do not eat or drink.
- ✧ A fasting person generally develops disinclination from sin.
- ✧ A fasting person understands the plight of the poor and needy and develops love for them.
- ✧ Fasting has been proven beneficial for many types of illnesses, especially those related to the stomach.
- ✧ Fasting, in its true sense, creates *nûr* (effulgence) in the heart. This generates the desire and fervour to do other forms of *'ibâdah*.

