

Issues Related to the Legislative Rulings of *al-I'tikaaf*

By *Shaykh Badr ibn Muhammad al-Badr al-'Anazy* (حفظه الله)

Translated by Abu Afnaan Muhammad 'Abdullah (حفظه الله)

All praise is due to **Allah** alone, and praise and salutations be upon him whom there is no Prophet after, his family and his Companions.

These are some issues related to the legislative rulings of *al-I'tikaaf* which I have selected from a compilation of my questions to our *Shaykh Saalih Ibn Muhammad al-Luhaydaan* (حفظه الله), and I asked his permission to distribute them, which he granted me to do so on the 15th of *Ramadhāan*.

I ask **Allah** the Most High to benefit through it and reward our *Shaykh* the best of rewards.

1. When does the time for *al-I'tikaaf* start?

The *Shaykh* responded: The time for *al-I'tikaaf* begins the morning of the 21st of *Ramadhāan*.

2. What is the shortest time (duration) of *al-I'tikaaf*?

There is no proof for (specifying) the shortest duration of *al-I'tikaaf*; however it is better for the *Muslim* if he wants to make *I'tikaaf*, he can make the shortest duration for his *I'tikaaf* a total of one day and one night.



The *Shaykh* also mentioned to me once: My opinion is that the shortest duration of *al-I'tikaaf* is one day and night as *al-I'tikaaf* is secluding oneself in the *masjid* for obedience to **Allah**, so if the individual wants such, then he is to increase this seclusion in the *masjid*. (As there are some scholars who say it can be as short as an hour.)

3. What is the ruling of travelling for *al-I'tikaaf* in a *masjid* other than the three *masajid*?

Our *Shaykh* replied: It is not permissible to travel for *al-I'tikaaf* except to the *Masjid al-Haraam* or the Prophet's *Masjid* or *Masjid al-Aqsaa*. And it is not permissible to travel to any *masjid* aside from these three.

4. What is the ruling of making *al-I'tikaaf* in a *masjid* where the *Jumu'ah* prayer is not established?

Our *Shaykh* responded: It is better for the *Muslim* to make *al-I'tikaaf* in a *masjid* where the *Jumu'ah* prayer is established and to not make *al-I'tikaaf* in a *masjid* where the *Jumu'ah* prayer does not take place.

5. What is the validity of *al-I'tikaaf* in a room inside the *masjid*?

The *Shaykh* answered: If this room is in the *masjid* such that if the door of this room is opened, he would be inside the *masjid*, then this is considered as part of the *masjid*. Thus, it is permissible to make *al-I'tikaaf* in it.



However, if the room is outside of the *masjid* and not inside of it, then this is not part of the *masjid* and as such, making *al-I'tikaaf* in it is not permissible.

6. Does *al-I'tikaaf* become nullified by mere intention?

The *Shaykh* replied: Whoever intends to stop *al-I'tikaaf*, then he has nullified his *I'tikaaf* just as the one who intends to cease the prayer, his prayer becomes invalid.

7. Is it permissible to leave from the place where one is making *al-I'tikaaf* for something that is necessary/inevitable?

The *Shaykh* answered: It is permissible for the one making *al-I'tikaaf* to leave the place of his *I'tikaaf* and go to his home for something necessary/inevitable like food or drink or that which is similar to them.

8. Is it permissible to make *al-I'tikaaf* conditional (upon something else)?

The *Shaykh* replied: It is obligatory upon the individual to follow the Prophet (صلى الله عليه و سلم) whilst in *al-I'tikaaf* and in other affairs as well. Thus, he is to make *al-I'tikaaf* just as the Prophet (صلى الله عليه و سلم) made it.

9. Is it permissible to talk to friends while in the place of *al-I'tikaaf*?



The *Shaykh* responded: The individual will be taken to account for all speech and the best of speech is that which contains the remembrance of **Allah** the Most High. It is upon the one making *al-I'tikaaf* to become busy in the remembrance of **Allah** and there is nothing prohibiting permissible speech if he needs to do such. However, minimizing one's speech is better.

10. Is fasting a condition for *al-I'tikaaf*?

The *Shaykh* answered: Fasting is not a condition for *al-I'tikaaf* if it is outside of *Ramadhaan*.

11. What is the authenticity of the *hadeeth*: “There is no *I'tikaaf* except in the three *masajid*.”?

The *Shaykh* answered: The *hadeeth*, “There is no *I'tikaaf* except in the three *masajid*” is not authentic.

I said to him: “If it is assumed to be authentic, how is its meaning understood?”

He replied: If it was authentic, we would look at its meaning.

12. When does the time for *al-I'tikaaf* end?



Our *Shaykh* replied: *Al-I'tikaaf* ends at sunset (*maghrib* time) on the last day of *Ramadhaan*. If the sun has set on the last day of *Ramadhaan*, it is permissible for the one making *al-I'tikaaf* to leave the place of his *I'tikaaf*.

13. Is it permissible to make up *al-I'tikaaf* for the one who didn't make it?

The *Shaykh* answered: *Al-I'tikaaf* is not made up except for the person who made a vow.

14. Can the person making *al-I'tikaaf* go to the courtyard of the *masjid*?

The *Shaykh* answered: If the courtyard is part of the *masjid* and not separate from it, then this is okay for the one making *al-I'tikaaf* to go to it.

