



Amongst the odd nights in the last seven nights, it is closest to the twenty-seventh night due to the hadeeth of Ubay Bin Ka'ab (radiyallaahu 'anhu) who said: "*By Allaah, I know which night it is. It is on the night that Allaah's Messenger (sallallaahu alayhi wasallam) commanded us to perform the Night Prayer. It is on the twenty-seventh night.*" [Muslim]

The Night of Al-Qadr is not specified to one fixed night throughout all the years. Rather, it constantly changes. So one year it could occur on the twenty-seventh night for example and on another year it could occur on the twenty-fifth night, according to Allaah's Will and Wisdom. What directs us to this is the Prophet's (sallallaahu alayhi wasallam) saying: "*Look for it (i.e. the Night of Al-Qadr) when there remain nine nights, when there remains seven nights, or when there remains five nights (i.e. 21st, 23rd, and 25th respectively without mention of 27th).*"

Al-Haafidh Ibn Hajr said in *Fath-ul-Baaree*: "The most strongest opinion is that it is on an odd night in the last ten nights and that it constantly changes."

Allaah has hidden knowledge of its occurrence from His servants out of mercy for them so that they can increase their actions in the search for it during these honorable nights, by praying, making *dhikr* and supplicating. So they grow and increase in the nearness to Allaah and His reward. And He also kept it hidden from them as a test for them to distinguish who amongst them struggles and makes an effort to find it and who is lazy and negligent. This is since whoever constantly strives for something, he will exert himself in his search for it and trouble himself in finding it and achieving it.

And perhaps Allaah discloses the time of its occurrence to some of His servants through signs and signals, which one is able to see, just as the Prophet (sallallaahu alayhi wasallam) saw its sign that he would be prostrating in mud on its following morning. So it rained on that night and he prayed the (following) morning (Fajr) prayer in mud.

[Imaam Muhammad Ibn Saalih Al-Uthaimen in his book *Majaalis Shahr Ramadaan* (pg. 106-107)]

Footnotes:

[1] Reported by Al-Bukhaaree, Muslim and others from the narration of Abu Hurairah (raa) and by Ahmad (5/318) from the narration of 'Ubaadah Ibn As-Saamit (radiyallaahu 'anhu). The addition to it in [...] belongs to him and to Muslim from Abu Hurairah.

[2] Reported by Muslim and others and it is referenced in Saheeh Abee Dawood (1247)

DONATIONS

Please make any donations to:

HMCC Property Fund

Account Number: 91591827

Sort Code: 40-25-02

HSBC 127 High Street

Hounslow

Middx

TW3 1QP

Masjid As-Sunnah, 654 Bath Rd, Cranford, Middx.TW5 9TN.
www.hmcc-uk.org Reg. Charity No. 1076723



RAMADAAN

ISSUE 3

Performance of the Night Prayer

Author: Shaykh Muhammad Naasir ud-Deen Al-Albaani

The Last Ten Days of Ramadaan

Author: Shaykh Abdullaah Ibn Saalih Al-Fawzaan

Concerning I'tikaaf

Author: Shaykh Muhammad Naasirud-Deen Al-Albaani

The Virtues of the Night of Qadr

Author: Shaykh Abdullaah Ibn Saalih Al-Fawzaan

When is the Night of Al-Qadr?

Authors: Shaykh Muhammad Ibn Saalih Al-'Uthaimeen

And

Shaykh Muhammad Naasirud-Deen Al-Albaani

Web Site: <http://www.hmcc-uk.org>



Performance of the Night Prayer

Author: Shaykh Muhammad Naasirud-Deen Al-Albaani

Source: *Qiyam Ramadaan* (pgs. 28-30) (trans. Masjid Ahl ul-Quran was-Sunnah Association, NY, USA)
(Adapted by Masjid As-Sunnah)

Taken from the book:- The Night Prayers- Qiyam & Tarawih (pg. 93-100) of Shaykh Al-Albaani. In summary what has been authentically established from the actions of the Messenger of Allaah (*sallallaahu alayhi wasallam*), the Night Prayer (Qiyaamul-Layl) can be performed in the following ways:

The First Manner:

- Consists of thirteen rak'aat, which is commenced with two short rak'aat.
- According to the most correct opinion, these are the two rak'aat of Sunnah prayer offered after 'Ishaa, or they are two specific rak'aat by which one begins the Night Prayer.
- Then one prays two very long rak'aat (after that). Then two more rak'aat are prayed, and then another two rak'aat are prayed.
- Then two more rak'aat are prayed and another set of two rak'aat are prayed.
- Then witr is made with one rak'ah.

The Second Manner:

- Consists of thirteen rak'aat.
- There are eight rak'aat within them, in which one makes tasleem after every two rak'aat.
- Then witr is made with five rak'aat and one does not sit nor make the tasleem except in the fifth rak'ah.

The Third Manner:

- Consists of eleven rak'aat.
- One makes tasleem after every two rak'aat and then prays witr at the end with one rak'ah.

The Fourth Manner:

- Consists of eleven rak'aat.
- One prays four rak'aat and makes one tasleem after the four.
- Then he prays another four in a similar manner.
- Then he ends it with three rak'aat (for witr).

NOTE:

Question:- Would the Prophet (*sallallaahu alayhi wasallam*) remain in the sitting position after every two rak'aat, when praying a unit of four rak'aat or a unit of three rak'aat?

Answer:- We do not find a clear answer for this, but remaining in the sitting position (for tashahhud) while doing a unit of three rak'aat is not legislated (in the Religion)!



When is the Night of Al-Qadr?

Authors: Shaykh Muhammad Ibn Saalih Al-'Uthaimeen
and
Shaykh Muhammad Naasir-ud-Deen Al-Albaanee

The Night of Al-Qadr occurs in the last ten nights of Ramadaan during an odd night (i.e. 21st, 23rd, 25th, 27th or 29th). However the scholars differ as to if it is fixed to one of these odd nights every year or if it changes every year to a different odd-numbered night. Below are the sayings of two of our great scholars, Muhammad Ibn Saalih Al-'Uthaimeen and Muhammad Naasir-ud-Deen Al-Albaanee (may Allaah have mercy on both of them).

The Night of Al-Qadr has a Fixed Date:

The best night in Ramadaan is the Night of Al-Qadr, based on the Prophet's saying: *"Whoever performs the night prayer on the Night of Al-Qadr with firm faith and while seeking reward, his past sins will be forgiven."* [1]

It is on the twenty-seventh night of Ramadaan according to the strongest opinion. A majority of the ahaadeeth comply with this, including the hadeeth of Zurr Ibn Hubaysh who said: "I heard Ubay Bin Ka'ab (radiyallaahu 'anhu) say when it was said to him that 'Abdullaah Ibn Mas'ood (radiyallaahu 'anhu) said "Whoever performs the night prayer (every night) throughout the year will achieve the Night of Al-Qadr." He (Ubay Bin Ka'ab) said: *"May Allaah have mercy on him, his intention was that the people not (grow lazy) and depend solely (on just one night). By the One of whom there is no deity worthy of worship beside Him, it is indeed in Ramadaan. And by Allaah I know on which night it is. It is on the night that Allaah's Messenger (sallallaahu alayhi wasallam) commanded us to perform the Night Prayer. It is on the twenty-seventh night. Its sign is that the sun rises on its following morning bright with no rays."*

In one report this is raised to being a saying of the Prophet (sallallaahu alayhi wasallam). [2]

[Imaam Al-Albaanee in his book *Qiyaam Ramadaan* (pg. 18-19)]

The Night of Al-Qadr is to be sought:

The Night of Al-Qadr is in the last ten nights of Ramadaan, based on the saying of the Prophet (sallallaahu alayhi wasallam): *"Search for the Night of Al-Qadr in the last ten nights of Ramadaan."* [Al-Bukhaaree and Muslim] And it falls in one of the odd nights more likely than on the even nights, based on the Prophet's (sallallaahu alayhi wasallam) saying: *"Search for the Night of Al-Qadr in the odd nights of the last ten nights of Ramadaan."* [Al-Bukhaaree] And it is closer to the last seven nights, based on the hadeeth of Ibn 'Umar (radiyallaahu 'anhumaa) that: *"Some men from the Companions of Allaah's Messenger (sallallaahu alayhi wasallam) saw the Night of Al-Qadr in a dream during the last seven nights (of Ramadaan). So the Prophet (sallallaahu alayhi wasallam) said: 'I see that all of your dreams agree that it (the Night of Al-Qadr) is in the last seven nights. So whoever wants to search for it, then let him search for it in the last seven nights.'" [Al-Bukhaaree and Muslim] And it is also based on the hadeeth in Muslim from Ibn 'Umar (radiyallaahu 'anhu) that the Prophet (sallallaahu alayhi wasallam) said: "Look for it in the last ten nights. But if one of you becomes weak or is unable, then do not let the remaining (last) seven nights overcome him."*



Allaah's statement: "**The night of Al-Qadr**" is either an indicative of the honor and station of that night, as it is said: "Such and such person has great Qadr". The conjunction of "**the night**" to Al-Qadr is the joining of a descriptive feature to it, thus making it mean "**An honorable night**". The word "**Al-Qadr**" may also be in reference to the ordainment and disposal of affairs. Thus, its being joined to the word "**the night**" would be in order to denote a place or time to it. So it would mean "the night in which all that will occur in the following year will be decreed." This is similar to Allaah's saying: "**Therein (on that night) is decreed every matter of ordainment.**" [7]

Qataadah said of this: "*Therein is decreed every matter of the (upcoming) year*"[8] and Ibn Al-Qayyim said that this is the correct opinion. [9]

What seems most correct is that there is nothing that restricts the possibility of these two understandings and Allaah knows best.

His statement: "with Eemaan" means with firm conviction in what Allaah has prepared for those who stand in prayer during this magnificent night. And "seeking reward" means looking for reward and the attainment of recompense.

Thus, this is a grand night, which Allaah has chosen for beginning the revelation of the Qur'aan. So the Muslim must acknowledge its weight in worth, by guarding it and spending it in worship whilst having firm conviction and seeking the reward of Allaah, in order that Allaah may forgive all of his previous sins. This is why the Prophet (*sallallaahu alayhi wasallam*) warned us about being heedless of this night and being neglectful of spending it in worship, for the Muslim would be prevented from its good.

Abu Hurairah reported that the Messenger of Allaah (*sallallaahu alayhi wasallam*) said:

"Ramadaan has come to you -- a blessed month. Allaah has made it obligatory upon you to fast in it. During this month, the gates of heaven are open, the gates of the Hellfire are closed and the evil devils are chained. To Allaah belongs a night in it, which is better than a thousand months. Whosoever is prevented from its good, then he has been prevented." [10]

The Muslim should supplicate much on the nights in which the night of Al-Qadr is sought. And he should supplicate with that which the Prophet (*sallallaahu alayhi wasallam*) instructed 'Aa'ishah (*radiyallaahu 'anhaa*) with, when she asked him:

"*What if I know on which night the night of Al-Qadr occurs, what should I say?*" So he (*sallallaahu alayhi wasallam*) said: "*Say: O Allaah, indeed you are All-Pardoning. You love forgiveness, so forgive me.*" [11]

Ibn Katheer said:

"*It is recommended to supplicate a lot at all times and (to supplicate) more than that during the month of Ramadaan, its last ten days and its odd days. And it is highly recommended to increase ones invoking with this supplication: 'O Allaah, indeed you are All-Pardoning. You love forgiveness, so forgive me.'*" [12]

NOTES:

[1] Al-Bukhaaree (4/2550 and Muslim (759)

[2] Surat-ud-Dukhaan: 3-4

[3] Surat-ul-Qadr: 1-5

[4] Tafseer Ibn Katheer: (8/465)

[5] Surat-ul-Qadr: 1

[6] Surat-ul-Baqarah: 185

[7] Surat-ud-Dukhaan: 4

[8] Reported by At-Tabaree in his Tafseer (25/65) as well as Al-Baihaqee in his book *Fadaa'il-ul-Awqaat* (pg. 216). Its chain of narration is saheeh.

[9] See *Shifaa'-ul-Aleel of Ibn Qayyim* (pg. 42)

[10] This hadeeth is reported by Ahmad and An-Nasaa'ee. See Ahmad Shaakir's checking of the Musnad (no. 7148) and Saheeh At-Targheeb wat-Tarheeb of Al-Albaanee (1490) as well as Tamaam-ul-Mannah (395)

[11] Reported by At-tirmidhee and Ibn Maajah with an authentic chain. [Editor's note: The supplication transliterated from Arabic reads: "Allaahumma Innaka 'Afoowwun Tuhibbul-'Ajwa Fa 'affu 'annee."]

[12] Tafsser Ibn Katheer: 8/472



The Fifth Manner:

- Consists of eleven rak'aat.
- One prays eight rak'aat and does not sit in any of them except for the eighth rak'ah.
- While sitting (in the eighth rak'ah), he makes the tashahhud as usual. However he stands up without making the tasleem.
- Then he prays one extra rak'ah(witr) until he makes the tasleem.
- This consists of nine rak'aat.
- Then he prays two rak'aat after that while in the sitting position.
(1st 7 rak'aat without sitting, 8th rak'ah is sitting, 9th rak'ah is sitting till tasleem).

The Sixth Manner:

- One prays nine rak'aat, in which he does not sit except after the sixth rak'ah.
- Then he makes the tashahhud till the end without making the tasleem.
- Then he makes witr with three rak'aat and when finished, he makes the tasleem, etc. (the rest is the same as the previous manner).
Refer to "**NOTE**" for the manner of Witr.

These are the manners in which it is reported that the Prophet (*sallallaahu alayhi wasallam*) performed the Night Prayer.

It is possible to add other ways to it:

By subtracting what one wishes from each set of rak'aat until he cuts it down to one rak'ah, acting on the previously mentioned hadeeth of Allaah's Messenger (*sallallaahu alayhi wasallam*) said:

"So whoever wishes, then let him pray witr with five rak'aat, and whoever wishes, then let him pray witr with three rak'aat, and whoever wishes, then let him pray witr with one rak'ah."

So if one wants, he can pray these five rak'aat or three rak'aat with one sitting and one tasleem, as is stated in the Second Manner. Or if he wishes, he can make tasleem after every two rak'aat, as is stated in the Third Manner, and this is preferred.

As for praying the set of five rak'aat or three rak'aat by sitting after every two rak'aat and not making the tasleem, then we did not find any authentic report that the Prophet (*sallallaahu alayhi wasallam*) used to do this.

The *asl* (foundation) is that it is permissible, but since the Prophet (*sallallaahu alayhi wasallam*) forbade us from praying witr with three rak'aat by saying:

"And do not liken it to the Maghrib prayer." [1]

So then anyone that prays the witr in three rak'aat must not liken it to the Maghrib prayer. This can be done in two ways:

1. Making the tasleem between the second and the third rak'ah). This is what is more strong and preferred.
2. One does not sit between the second and third rak'aat (i.e. he prays three rak'aat straight with one tasleem), and Allaah knows best.

Footnotes:

[1] Reported by At-Tahawee, Ad-Daraqutnee and others. See At-Taraaweeh (pg. 99 & 110)



The Last Ten Days of Ramadaan

Author: Shaykh 'Abdullaah Ibn Saalih Al-Fawzaan

Source: *Ahaadeeth As-Siyaam* (pg. 133-135) (trans. Masjid Ahl ul-Quran was-Sunnah Association, NY, USA)

(Adapted by Masjid As-Sunnah)

'Aa'ishah (radiyallaahu 'anhaa) said: **"When the last ten days (of Ramadaan) would come, the Prophet (sallallaahu alayhi wasallam) would spend his night in worship, wake his family (at night), exert himself and tighten his Izaar (waistcloth)."** [1]

This hadeeth is proof that the last ten days of Ramadaan have a special virtue over any other (set of days), in which one should increase in obedience and acts of worship, such as prayer, making adhkaar (remembrance) and reciting the Qur'aan.

'Aa'ishah (radiyallaahu 'anhaa) has described our Prophet and role model, Muhammad (sallallaahu alayhi wasallam), with four attributes:

1. He (sallallaahu alayhi wasallam) would **"spend his night in worship"**, meaning he would not sleep during it. Thus, he (sallallaahu alayhi wasallam) would remain awake throughout it in worship and he would liven his soul by spending the night in sleeplessness. This is since sleep is the brother of death. The meaning of **"spend his night"** is that he (sallallaahu alayhi wasallam) would spend all of it in the state of qiyaam (night prayer) and performing acts of worship that are done for the sake of Allaah, Lord of the worlds. We must remember that the last ten days of Ramadaan are fixed and numbered.

As for what has been reported concerning the forbiddance of spending the entire night in prayer, which has been mentioned in the hadeeth of 'Abdullaah Ibn 'Amr (radiyallaahu 'anhu), then it is in regards to someone who does that consistently throughout every night of the year.

2. He (sallallaahu alayhi wasallam) would **"wake up his family"** meaning his (sallallaahu alayhi wasallam) pure wives, the Mothers of the Believers, so that they may take part in the profiting of good, the adhkaar (remembrance) and the acts of worship during these blessed times.

3. He (sallallaahu alayhi wasallam) would **"exert himself"**, meaning he (sallallaahu alayhi wasallam) would persevere and struggle in worship, adding more to his deeds than what he had done in the first twenty days (of Ramadaan). He only did this because the night of Al-Qadr occurs during one of these (last ten) nights.

4. He (sallallaahu alayhi wasallam) would **"tighten his Izaar (waistcloth)"** meaning he would exert himself and struggle intensely in worship. It is also said that it means he (sallallaahu alayhi wasallam) would withdraw from women. This seems to be more correct since it inclines with what was mentioned previously and with the hadeeth of Anas (radiyallaahu 'anhu): **"He (sallallaahu alayhi wasallam) would rollup his bed and withdraw from women (i.e. his wives)."** [2]

Also, he (sallallaahu alayhi wasallam) would observe 'Itikaaf in the last ten days/nights of Ramadaan and the person who is in the state of 'Itikaaf is restricted from interacting (sexually) with women.



The Virtues of the Night of Qadr

Author: Shaykh 'Abdullaah Ibn Saalih Al-Fawzaan

Source: *Ahaadeeth As-Siyaam* (pg. 141-143)

(Adapted by Masjid As-Sunnah)

Abu Hurairah (radiyallaahu ‘anhu) reported that the Messenger of Allaah (*sallallaahu alayhi wasallam*) said:

"Whosoever performs the night prayer on the night of Al-Qadr with Eemaan (firm belief) and seeking reward will have all his past sins forgiven." [1]

This hadeeth is evidence for the virtue of the night of Al-Qadr as well as performing qiyaam during it. And it indicates that it is a grand night, which Allaah has honored and made better than a thousand months in regards to its blessing and the blessings found in the righteous deeds that are performed in it.

Thus it is better than the worship of a thousand months and that is equivalent to eighty-three years and four months. Due to this, whoever performs qiyaam (night prayer) with true faith and while seeking reward in it, will be forgiven his past sins. There were certain verses concerning this virtue:

Allaah says:

"We sent it (the Qur'aan) down on a blessed night. Verily We are Ever-Warning. Therein (on that night) is decreed every matter of ordainment ." [2]

Therefore, it is a "blessed night" meaning it possesses much good and blessing due to its merit and the great reward that awaits the one who does good deeds in it. Among its blessings, is that Allaah revealed the Qur'aan in it. Allaah says:

"Verily, We have sent it (the Qur'aan) down in the night of Al-Qadr. And what will make you know what the night of Al-Qadr is? The night of Al-Qadr is better than a thousand months. Therein descend the angels and the Rooh (Jibreel) by their Lord's permission with all decrees. (All that night) there is peace, until the appearance of dawn ." [3]

Ibn Katheer said concerning Allaah's saying: **"Therein descend the Angels and the Rooh":**

"This means that the descending of the Angels increases during this night due to the vast amount of its blessings. And the Angels descend along with the descent of blessing and mercy, just as they descend during the time when the Qur'aan is recited and encompass the gatherings in which Allaah is remembered and spread their wings for the true seeker of knowledge, showing respect for him." [4]

This night occurs only in Ramadaan, since Allaah revealed the Qur'aan in it. He informs us that its revelation occurred during the month of Ramadaan in His saying:

"Verily, We have sent it (the Qur'aan) down in the night of Al-Qadr." [5]

And His saying: **"The month of Ramadaan in which was revealed the Qur'aan "** [6]

This means that its revelation from Allaah to His Prophet Muhammad (*sallallaahu alayhi wasallam*) began in it.



5. Having intimate relations with your spouse nullifies one's 'Itikaaf, based on Allaah's saying: **"And do not have relations with them (your wives) while you are making 'Itikaaf in the masaajid."**

And Ibn 'Abbaas (radiyallaahu 'anhu) said: **"If the person making 'Itikaaf has relations then he nullifies his 'Itikaaf and must start it over again."** [17]

There is no recompense (kaffaarah) that is binding upon him due to a lack of anything being mentioned about that by the Prophet (sallallaahu alayhi wasallam) and his Companions (radiyallaahu 'anhum).

Footnotes:

- [1] This is a portion of a hadeeth from 'Aa'ishah reported by Al-Bukhaaree, Muslim and Ibn Khuzaimah in their Saheeh collections. I have referenced it in Saheeh Sunan Abee Dawood (2127)
- [2] Reported by Al-Bukhaaree, Muslim and Ibn Khuzaimah. The extra addition is from Al-Bukhaaree in one narration as is stated in my abridgment to it (995). And it is referenced in Saheeh Sunan Abee Dawood (2136-2137) also.
- [3] Reported by Al-Bukhaaree and Ibn Khuzaimah in their Saheeh collections and it is referenced in the previously mentioned source (2126-2130)
- [4] Reported by Al-Bukhaaree and Muslim and Ibn Khuzaimah (2223) and it is referenced in Al-Irwaa (966) and Saheeh Abee Dawood (2125)
- [5] Surat-ul-Baqarah: 187. Imaam Al-Bukhaaree used this ayah as evidence for what we have stated above. Al-Haafidh Ibn Hajr said: "The point of evidence found in this ayah is that if it were correct to do 'Itikaaf in someplace other than a masjid, the forbiddance of having sexual relations would not be specifically mentioned, because sexual intercourse is forbidden during 'Itikaaf according to the consensus of the scholars. So it is understood through the mentioning of "masaajid" that the meaning is that 'Itikaaf is not correct except in it the masaajid.
- [6] Reported by Al-Baihaqee with an authentic chain, and Abu Dawood with a sound chain. The following narration from 'Aa'ishah (radiyallaahu 'anhaa) is also from Abu Dawood, and it is referenced in Saheeh Abee Dawood (2135) and Al-Irwaa (966)
- [7] Al-Baihaqee reported on Ibn 'Abbaas that he said: **"Verily, the most hated of things to Allaah are the innovations. And verily from the innovations is making 'Itikaaf in the masaajid that are located in the houses."**
- [8] Reported by At-Tahaawee and Al-Isma'eelee and Al-Baihaqee with an authentic chain of narration on Hudhaifah Ibn Al-Yamaan RAA. And it is referenced in As-Saheehah (no. 2786) along with the narrations from the Sahaabah that comply with it, and all of them are authentic.
- [9] Reported by Al-Baihaqee with an authentic chain of narration and Abu Dawood with a sound chain of narration. Imaam Ibn Al-Qayyim said in Zaad Al-Ma'aad: "It is not reported on the Prophet (sallallaahu alayhi wasallam) that he made 'Itikaaf while not fasting. Rather, 'Aa'ishah (radiyallaahu 'anhu) said: 'There is no 'Itikaaf except with fasting.' And furthermore, Allaah did not mention 'Itikaaf except with the fast. And the Prophet (sallallaahu alayhi wasallam) did not do it unless he was fasting. So the correct opinion is in the evidence, which the majority of the scholars adhere to: that fasting is a condition for 'Itikaaf. And this is the opinion that Shaikh-ul-Islam Abul-'Abbaas Ibn Tamiyyah favored." And he adds to this that it is not legislated in the Religion that one who goes out to the masjid for prayer or other than that is supposed to make an intention for the amount of time he will spend in 'Itikaaf. This is what Shaikh-ul-Islam clarified in his Ikhtiyaaraat.
- [10] Reported by Al-Bukhaaree, Muslim, Ibn Abee Shaibah, and Ahmad, and the first addition belongs to these last two (mentioned). It is referenced in Saheeh Abee Dawood (2131-2132)
- [11] Reported by Al-Baihaqee with a good chain and Ahmad (5/364) in abridged form with an authentic chain of narration.
- [12] A khibaa is one type of house of the Arabs made from fur or wool, and it is not from hair. And it is set up on two or three props. See An-Nihaayah..
- [13] Reported by Al-Bukhaaree and Muslim from the hadeeth of 'Aa'ishah. Her doing it is stated in the report of Al-Bukhaaree and his commanding it is stated in the report of Muslim.
- [14] It is part of a hadeeth narrated by Abu Sa'eed Al-Khudree, reported by Muslim and Ibn Khuzaimah in their Saheehs. It is referenced in Saheeh Abee Dawood (1251)
- [15] Reported by Al-Bukhaaree and Muslim and also Abu Dawood, and the last part of it is from him (Abu Dawood). And I referenced it in Saheeh Sunan Abee Dawood (2133 & 2134).
- [16] Reported by Al-Bukhaaree, Muslim and others.
- [17] Reported by Ibn Abee Shaibah (3/92) and 'Abdur-Razaq (4/363) with an authentic chain of narration. and what is meant by his saying: **"must start it over"** is that he must redo his 'Itikaaf.



So, you should strive to characterize yourself with these attributes. And guard the prayer you make in the depths of the night (tahajjud) with the Imaam in addition to the Taraaweeh prayer (which is prayed in the early parts of the night), so that your exertion in these last ten nights may go beyond that of the first twenty. And so that you may achieve the attribute of **"spending the night in worship"** by praying.

And you must be patient in your obedience to Allaah, for indeed, the tahajjud (night) prayer is difficult, but its reward is great. By Allaah, it is a great opportunity in ones life and a profitable thing to take advantage of, for the one whom Allaah grants it to. A person does not know if perhaps he will encounter one of Allaah's many rewards during the night prayer, thus serving as assistance for him in this world and in the Hereafter.

The righteous predecessors of this ummah would lengthen the prayer at night, exerting themselves. As-Saa'ib Ibn Yazeed said: **"Umar Ibn Al-Khattaab ordered Ubay Bin Ka'ab and Tameem Ad-Daaree to lead the people in prayer with eleven raka'at. The reciter would recite one hundred verses, to the point that we had to lean upon wooden staffs due to the long standing. And we would not stop until the early parts of Fajr."** [3]

'Abdullaah Ibn Abee Bakr reported: **"I heard my father (i.e. Abu Bakr) say: 'During Ramadaan, we would finish (the night prayer) late and we would hurry the servants to present the food (of suhoor) for fear that Fajr (morning) would come upon us.'"** [4]

There are two struggles of the soul that the believer faces during Ramadaan: the struggle by day with fasting and the struggle by night with qiyaam (night prayer). So whosoever combines these two and fulfills their rights, then he is amongst the patient -- those who will **"be given their reward in full without any reckoning."** [5]

These ten nights are the last part of the month and a person's actions are based on his last ones. So perhaps, he will encounter the night of Al-Qadr, while standing in prayer for Allaah and thus have all his past sins forgiven.

And one must incite, animate and persuade his family to perform acts of worship, especially in these great times in which no one neglects it except that he has been deprived. What is more incredible than this is that while the people are performing prayer and making tahajjud, some individuals spend their time in forbidden gatherings and sinful events. This is indeed the greatest loss. We ask Allaah for his protection.

Therefore, embarking on these last nights means entering into the profiting from righteous deeds in what remains of the month. From the unfortunate matters is to see that some people excel in righteous actions, such as prayer and recitation of the Qur'aan, in the first part of the month, but then signs of fatigue and weariness begin to show on them afterwards, especially when the last ten nights of Ramadaan come in. And this is in spite of these last ten nights possessing a greater standing than the first ones. Thus, one must persevere in striving and struggling and increase his worship when the end of the month draws near. And we must keep in mind that a person's actions are based on his last ones.

Footnotes:

[1] *Al-Bukhaaree (4/269) and Muslim (1174)*

[2] *See Lataa'if-ul-Ma'aarif: pg. 219*

[3] *See Al-Muwatta (Eng. Dar El-Fiker): vol. 1, pg 154*

[4] *Also in the Muwatta of Imaam Maalik: vol. 1, pg. 156*

[5] *Surat-uz-Zumar: 15*



Concerning I'tikaaf

Author: Shaykh Muhammad Naasirud-Deen Al-Albaani

Source: *Qiyaam Ramadaan* (pg. 34-41) (trans. Masjid Ahl ul-Qur'an was-Sunnah Association of NY, USA)
(Adapted by Masjid As-Sunnah)

It's Prescription:

1. *'Itikaaf* (secluding oneself in the masjid) is a recommended act in Ramadaan as well as any other day in the year. The source for that is found in Allaah's saying:

"...while you are making *'Itikaaf* in the masaajid."

And there are also many authentic ahaadeeth concerning the Prophet's (sallallaahu alayhi wasallam) *'Itikaaf* and narrations from the Salaf concerning that also. They are mentioned in the *Musnafa's* of Ibn Abee Shaibah and 'Abdur-Razzaq.

It is authentically established that the Prophet (sallallaahu alayhi wasallam) made *'Itikaaf* in the last ten days of Shawaal,[1] and that 'Umar (radiyallaahu 'anhu) said to the Prophet (sallallaahu alayhi wasallam): "*I made an oath (to Allaah) in the Days of Ignorance that I would make 'Itikaaf for one night in the Masjid Al-Haraam?*" So the Prophet (sallallaahu alayhi wasallam) said: "*Fulfill your oath.*" So he made *'Itikaaf* one night. [2]

2. Observing it in Ramadaan is established in the hadeeth of Abu Hurairah (radiyallaahu 'anhu): "**Allaah's Messenger (sallallaahu alayhi wasallam) would make *'Itikaaf* for ten days in every Ramadaan. But when it was the year in which he died, he made *'Itikaaf* for twenty days.**" [3]

3. The best time to do it is in the last part of Ramadaan because the Prophet (sallallaahu alayhi wasallam) would make *'Itikaaf* during the last ten days of Ramadaan until Allaah took his soul (in death). [4]

It's Conditions:

1. It's observance is not legislated except in the masaajid, based on Allaah's saying:

"And do not have intercourse with them (your wives) while you are making *'Itikaaf* in the masaajid." [5]

And 'Aa'ishah (radiyallaahu 'anhaa) said: "**The Sunnah for the one doing *'Itikaaf* is that he should not go out (of the masjid) except for some need that he must fulfill. He should not witness a funeral, nor should he touch his wife, or have intercourse with her. And there is no *'Itikaaf* except in a masjid that establishes the Jamaa'ah (congregational prayer). And the Sunnah for the one doing *'Itikaaf* is that he should be fasting (on the day he makes *'Itikaaf*."** [6]

2. The masjid should also hold the Jumu'ah prayers so that he is not forced to leave the masjid to pray the Jumu'ah prayer. This is because going out for it is an obligation, based on 'Aa'ishah's saying in one report from her of the previous hadeeth: "**...and there is no *'Itikaaf* except in a masjid that holds the Jumu'ah prayer.**" [7]

Furthermore (the shaykh says) I came upon an authentic hadeeth that clearly specifies the "**masaajid**" mentioned in the previous ayah to mean the three masaajid: Masjid Al-Haraam, Masjid An-Nabawee and Masjid Al-Aqsa. The hadeeth is: "**There is no *'Itikaaf* except in the three masaajid.**" [8]

According to what I came across, those among the Salaf who held this opinion were Hudhaifah Ibn Al-Yamaan, Sa'eed Ibn Al-Musayyib and 'Ataa (radiyallaahu 'anhum). However, he ('Ataa) did not mention Masjid Al-Aqsa. Others held the opinion that it was any congregating masjid (in which the Jumu'ah prayer is held), without restriction. And yet others disagreed saying it can even be done in the masjid of ones home.



And there is no doubt that adhering to what complies with the hadeeth about it is what deserves to be followed. And Allaah, Glorified and Exalted, knows best.

3. It is from the Sunnah for the one making *'Itikaaf* to observe fasting, as has been stated by 'Aa'ishah (radiyallaahu 'anhaa). [9]

What is permissible for the person making 'Itikaaf:

1. It is permissible for him to leave the masjid in order to fulfill a need. And it is permissible for him to stick his head out of the masjid to have it washed and combed. 'Aa'ishah (radiyallaahu 'anhaa) said: **“And the Messenger of Allaah (sallallaahu alayhi wasallam) would enter his head in my presence while he was making 'Itikaaf in the masjid, and I was in my apartment. So I would comb his hair, [and in one narration: I would wash it, even though there was the threshold between me and him, and I would be menstruating]. And he (sallallaahu alayhi wasallam) would not enter the house unless he had a [human] need, while making 'Itikaaf.”** [10]

2. It is permissible for the one making *'Itikaaf* and others to make wudoo (ablution) in the masjid, based on the saying of a man who would serve the Prophet (sallallaahu alayhi wasallam): **“The Prophet (sallallaahu alayhi wasallam) would make a light wudoo (ablution) in the masjid.”** [11]

3. He may set up a small tent in the back of the masjid in which to make *'Itikaaf*. This is since 'Aa'ishah RAA would set up a *khibaa*[12] (tent) for the Prophet (sallallaahu alayhi wasallam) when he would make *'Itikaaf*. And this was from his (sallallaahu alayhi wasallam) command. [13]

And one time he made *'Itikaaf* in a small tent that had a mat covering its doorway. [14]

The Allowance of a woman to make 'Itikaaf and visit her husband (who is making 'Itikaaf) in the masjid:

4. It is permissible for a woman to visit her husband while he is making *'Itikaaf*. And he may walk with her to bid her farewell up to the door of the masjid, based on the saying of Safiyyah (radiyallaahu 'anhaa):

“The Prophet (sallallaahu alayhi wasallam) was making 'Itikaaf in the masjid during the last ten days of Ramadaan, so I went to visit him one night, and his wives were with him. So I spoke to him for an hour, then I got up to leave and he said: 'Don't rush, I'll go out with you.' So he got up with me to escort me out.” And her dwelling used to be in the home of Usaamah Ibn Zaid. Then they walked until they reached the door of the masjid, which was by the door of Umm Salamah. Then two men from the Ansaar passed by and when they saw the Prophet (sallallaahu alayhi wasallam), they rushed away. So the Prophet (sallallaahu alayhi wasallam) said: **“Slow down! This is (my wife)Safiyyah Bint Huyai”** So they said: **“SubhaanAllaah, O Messenger of Allaah.”** He (sallallaahu alayhi wasallam) said: **“Verily, the Devil flows through the human like the flowing of blood. And I feared lest he put some evil into your hearts.”** [Or he (sallallaahu alayhi wasallam) said: **“something into your hearts.”**] [15]

And she also said: **“The Prophet (sallallaahu alayhi wasallam) would observe 'Itikaaf during the last ten days of Ramadaan, until he died. Then his wives observed 'Itikaaf after him.”** [16]

There is proof in this that it is permissible for the women to make *'Itikaaf* also. And there is no doubt that this is on the condition that their guardians grant them permission to do that. And it is also on the condition that the place is free from any fitnah and intermingling with men, based on the many evidences for that and also on the Fiqh principle: **“Preventing an evil takes precedence over bringing about a good.”**