~CORONAVIRUS~

AL-IʿTIKĀF

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All praise is for Allāh. And the most perfect and complete Salāh and Salām be upon the one sent as a mercy for the Ālamīn (mankind, jinns and all that exists), upon his family and upon all his Companions.

To proceed:

O brothers and sisters, As-Salāmu ʿAlaykum wa Rahmatullāhi wa Barakātuh.

And I ask Allāh, the Most High, to bless you in the days of this month and to aid us in its remaining days.
In this part (of the series) we will talk about a noble act of worship from amongst the righteous actions performed in the month of Ramaḍān. Indeed this act of worship is Al-ʿītikāf.

Al-ʿītikāf means to remain in a mosque, in a specific manner, with an intention, for a certain period of time for the purpose of worshipping Allāh the Most High.

According to the stronger opinion from the statements of the people of knowledge is that the least time ʿītikāf can be performed for is a (complete) night or a (complete) day. So if one enters the mosque at Fajr and intends to perform ʿītikāf until Maghrib, then this is considered to be ʿītikāf. And if a person enters the mosque at Maghrib and intends to perform
Iʿtikāf until Fajr, then this is also regarded as Iʿtikāf.

The Prophet (ﷺ) used to perform Iʿtikāf in Ramaḍān seeking Laylatul Qadr (The Night of Decree). The Prophet (ﷺ) performed Iʿtikāf in the first ten days of Ramaḍān. Jibrīl (ʿAlayhi As-Salām) came to him and said to him, “The night you are looking for is ahead of you”. So the Prophet (ﷺ) performed Iʿtikāf in the middle ten days (of Ramaḍān). Again Jibrīl (ʿAlayhi As-Salām) came to him and said, “The night you are looking for is ahead of you”. So the Prophet (ﷺ) performed Iʿtikāf in the last ten days (of Ramaḍān). The Prophet (ﷺ) continued performing Iʿtikāf in the last ten days until he (ﷺ) passed away. The Companions performed
Iʿtikāf after he (ﷺ) passed away and so did his wives.

**Question**

This year we are unable to go to the mosque, so do we perform Iʿtikāf in our homes?

**Answer**

No, we should not because Iʿtikāf is to be performed (only) in the mosques.

**So what should we do?**

O Muslim, I would like to say to you that whoever was accustomed to performing Iʿtikāf (during previous years), then this year – by the permission of Allāh – it will be written for him that which he used to do in the previous years. As for the one who was not accustomed to
performing ʿittikāf in the previous years, and this year he had a firm and truthful intention to do so, but was prevented due to an excuse, then according to the stronger opinion from the statements of the people of knowledge, the reward of that which he intended will be written to his credit. So let him receive the glad tidings of (the reward of) ʿittikāf while he remains in his house. The most important thing is the truthful and firm intention.

I ask Allāh, the Mighty and Majestic, to remove this affliction, to have mercy upon the Ummah, to remove this calamity and to bring delight to the hearts of the believers by allowing them to gather (once again) in the mosques of Allāh, the Mighty and Majestic, sooner rather than later.
And Allāh is the Most High and the All Knowing.
The Salāh and Salām of Allāh be upon our Prophet.

Source: Part 10 of the series “Waqafāt Ramaḍāniyyah
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