

فتاوى في الاعتكاف
الشيخ صالح بن فوزان الفوزان

**Essential Questions & Answers
regarding I'tikaaf**

Shaykh Saalih Ibn Fawzaan Al-Fawzaan

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فَمَنْ كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا

**"So whoever hopes for the Meeting with his Lord,
let him work righteousness and associate none
as a partner in the worship of his Lord."**

The Noble Qur.aan - Soorah al-Kahf, Aayah 110

Arabic Reference

<http://www.alfawzan.af.org.sa/node/14926>

English Reference

<http://www.madeenah.com/essential-questions-answers-regarding-itikaaf/>

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بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

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“

I'tikaaf is a great form of 'Ibaadah (worship). Allah (the Exalted & Majestic) specifically mentioned it in Aayaat in His Noble Book...

”

4

[In the name of Allah, the Most Merciful, the Bestower of Mercy]

Question: What is I'tikaaf? What is its ruling? Is I'tikaaf permitted in the house?

Response: I'tikaaf is a great form of 'Ibaadah (worship). Allah (the Exalted & Majestic) specifically mentioned it in Aayaat in His Noble Book, such as His saying to Prophet Ibraheem al-Khaleel and his son Ismaaeel (may peace be upon them both),

{Purify My house for those who perform Tawaaf around it, those who stand in Prayer and those who bow and prostrate} ¹

Also, His saying

{And do not have sexual relations with them (your wives) while you are in I'tikaaf (i.e. confining oneself to a Masjid for Worship of Allah and abandoning worldly activities...)} ²

It is also the Sunnah of the Prophet (sal Allaahu alayhi wa sallam) which has been authentically proven. He used to perform I'tikaaf in the ten middle nights of Ramadhan, seeking Laylat Al-Qadr (the night of power). However, towards the end of his life he began to perform I'tikaaf during the last ten nights of Ramadhan when it became clear to him that Laylat Al-Qadr should be sought in the last ten nights. His wives would also make I'tikaaf alongside him. So I'tikaaf is a great form of worship.

I'tikaaf is defined as: A person remaining in a Masjid in order to devote himself to the worship of Allah alone, without any partners, through performing Salaah, reciting the Qur'an, making Dhikr of Allah (the Majestic & Exalted); freeing oneself from the materialistic matters of the Dunya (Worldly life) and instead occupying oneself with Allah. This is I'tikaaf.

“

...towards the end of his life he began to perform I'tikaaf during the last ten nights of Ramadhan when it became clear to him that Laylat Al-Qadr should be sought in the last ten nights.

”

¹ The Noble Quraan - 022:026

² The Noble Quraan - 002:186

It is legislated in any time but only in a Masjid in which congregational Salaah is prayed. This is due to the saying of Allah

{...while you are performing I'tikaaf in the Masaajid} ³

As for a person performing I'tikaaf in his house or a masjid which has been abandoned due to the locals leaving [the area], this is not permitted because he will end up missing the congregational prayer. So I'tikaaf is only permitted in a Masjid in which Salaah in congregation is offered. Success and guidance is from Allah.

...

Question: During I'tikaaf in Ramadhan, a person may need to buy food or other than it, so he rings a takeaway on his phone to order food. He does this from inside the Masjid.

Is this considered to be from the impermissible type of buying and selling in the Masjid?

Response: If he says to him: 'bring food for me to the value of 10 Riyaals or 20 Riyaals, and then they exchange [the food and money], this is buying and selling.

However, if he says, bring me some food and then [when delivered] he pays him without initially enquiring how much it costs, there is no problem in this. It is done out of necessity.

...

Question: Is the minimum period of time for I'tikaaf one day and night, as mentioned in the Hadeeth of Umar?⁴

3 The Noble Quraan - 002:187

4 Referring to the Hadeeth of Umar (may Allah be pleased with him): "I asked the Prophet: 'I vowed in the Jaahiliyyah (Pre-Islamic period of ignorance) to stay in I'tikaaf for one night in Al-Masjid al-Haram.' The Prophet said to him, «fulfil your vow». [Al-Bukhaaree]

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As for a person performing I'tikaaf in his house or a masjid which has been abandoned due to the locals leaving [the area], this is not permitted because he will end up missing the congregational prayer.

”

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Response: There is no minimum limit for it, even if it be for one hour. The scholars of Fiqh have mentioned that [I'tikaaf can be observed] even for an hour⁵. Nothing has been narrated in terms of limit in the Sharee'ah.

...

Question: Which is better for a person performing I'tikaaf; to observe it in his own Masjid whilst the congregation only recite half a Juzz⁶ [in Taraweeh], or to go to another Masjid where they finish the whole Qur'an

Response: He has a choice; he can observe I'tikaaf in any Masjid that he considers to be better. A person should choose a Masjid from his own locality which he considers to be better.

...

Question: When does the time for I'tikaaf begin and when does it end?

Response: The time for I'tikaaf begins according to what the person has intended himself.

So, if a person intends to observe I'tikaaf for the last ten days, the time begins at the beginning of the night of the 21st fast⁷ and it ends when the month ends.

...

Question: I want to observe I'tikaaf but with the condition that I

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There is no minimum limit for it, even if it be for one hour. The scholars of Fiqh have mentioned that [I'tikaaf can be observed] even for an hour.

”

⁵ There is no minimum amount of time a person may perform I'tikaaf, however it should be long enough so it is considered to be I'tikaaf i.e. it cannot be a minute or 5 minutes for example.

⁶ The Qur'an is divided into 20 chapters. A chapter is called a Juzz. Each Juzz may consist of a number of Surahs.

⁷ The night of the 21st fast begins at Maghrib of the previous day i.e. the 20th fast. This is because Islamically the night precedes the day. So the night of the 2nd day is actually the evening of the 1st day.

pray Taraweeh in another Masjid, because I desire to pray it with the other Imaam.

Is this permitted for me?

Response: It is permitted, but it is contradictory to that which is more preferred. It is better for you to pray Taraweeh in the Masjid in which you are staying for I'tikaaf. This is better, so you can remain in the Masjid. Your residence should be in the Masjid you are observing I'tikaaf in.

...

Question: What is the difference between an oath of making I'tikaaf and making an oath for other than that? Meaning, if I make an oath to observe I'tikaaf in Masjid an-Nabawi, then is it permitted for me to I'tikaaf in Masjid Al-Haraam [in Makkah] instead?

Can we make an analogy on this and say that if I took an oath to fast a day in Sha'baan, I can instead fast a day in Dhul Hijjah?

Response: No, this is not permitted. If you took an oath to fast a day in Sha'baan, it is not permitted to replace it with a fast in another month. This is because you have specified a day. It is not permitted to leave a day which you have specified and instead fast it in another month.

...

Question: Should the condition of I'tikaaf be stipulated upon one's tongue, or is it sufficient to have an intention in one's heart?

Response: An intention in the heart is sufficient. The Prophet (sal Allaahu alayhi wa sallam) said,

«Indeed, actions are according to their intentions, and for each individual is that which he intended.»⁸

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It is better for you to pray Taraweeh in the Masjid in which you are staying for I'tikaaf. This is better, so you can remain in the Masjid. Your residence should be in the Masjid you are observing I'tikaaf in.

”

⁸ Narrated by Umar; Collected by Bukhaaree & Muslim

8

If you make an intention to observe I'tikaaf and then you make an intention to leave I'tikaaf temporarily for a particular need, this is considered as stipulating a condition - even if you do not say it upon your tongue. Allah knows what is in the hearts, and He knows one's intentions and objectives, even if a person does not say it upon his tongue.

...

Question: Is it permitted for a person who is observing I'tikaaf to change the Masjid he is observing I'tikaaf in, due to a benefit he notices whilst he is making I'tikaaf?

Response: If a person takes an oath to observe I'tikaaf in any Masjid from the ordinary Masaajid in his locality, there is nothing wrong with going to a different Masjid. The Masaajid are all the same, and I'tikaaf is still I'tikaaf, in this Masjid or that Masjid.

...

Question: Is it permitted to intend to observe I'tikaaf at night until Fajr, and then come before the Maghrib Prayer [the following day] and once again intend to observe I'tikaaf again until Fajr?

Response: It is permitted for a person to take an oath to observe I'tikaaf during the nights only; ten nights or twenty nights. It is permitted as has been narrated in the Hadeeth of Umar (may Allah be pleased with him).⁹ The night starts with sunset and finishes with the break of dawn.

...

Question: What is the ruling of a person who observes I'tikaaf because he and his friends all took an oath to observe I'tikaaf for five days in Ramadhan? Is this permitted for him?

Response: Congregational I'tikaaf is not appropriate, and similarly 'congregational fasting' as they say, 'congregational tahajjud'

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If you make an intention to observe I'tikaaf and then you make an intention to leave I'tikaaf temporarily for a particular need, this is considered as stipulating a condition - even if you do not say it upon your tongue.

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⁹ Refer to footnote 4.

outside of Ramadhan etc... all of this is inappropriate. This is like what some of the youth do.

Every person should observe I'tikaaf for himself, pray Tahajjud for himself, fast for himself, make Iftaar for himself etc...

This linking of everything to a congregation is from the innovated matters, and every innovated matter is a Bid'ah. A Muslim should do good and not be attached to others, he should not attach himself to other people. Each person should do good according to what is easy for him, without being attached to others or a congregation.

...

Question: Is I'tikaaf specific to the last ten days of Ramadhan? Or is it permitted to perform I'tikaaf in any day, like the Day of 'Arafah for example?

Response: I'tikaaf is permitted in any time however it is better in Ramadhan. As for specifying it in a specific day such as the Day of 'Arafah, this requires an evidence. The Day of 'Arafah should not be specified for I'tikaaf, because the Salaf did not observe I'tikaaf on the Day of 'Arafah, they did not specify this.

...

Question: Is there any specific amount of time for I'tikaaf?

Response: I'tikaaf does not have a specific amount of time, there is no limit to how little or how much you observe I'tikaaf. Even if a person took an oath to observe I'tikaaf for a single night, a single day or even for several hours - this is permitted for him.

This is because there is nothing found in the Sharee'ah. The important thing is that [whatever time you are observing I'tikaaf for] must be a period of time which would normally be considered

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Every person should observe I'tikaaf for himself, pray Tahajjud for himself, fast for himself, make Iftaar for himself etc...

”

as I'tikaaf.¹⁰

...

Question: If a person comes to me whilst I am in I'tikaaf in the Masjid, should I speak to him regarding worldly affairs or should I avoid him?

Response: You should avoid speaking about worldly affairs even if you are not in I'tikaaf, it is not correct for the Masaajid to be taken as places of worldly conversations. Rather, they are for affairs that people need; for example, he asks you about a particular matter or need and so you answer him.

As for time being spent in conversing about worldly affairs, a Muslim should avoid it in the Masjid, even more so a person who is in I'tikaaf.

...

Question: If I am afflicted by Janaabah (Major Impurity) while I am observing I'tikaaf, and there are no facilities for Ghusl in the ablution area, what should I do? Should I go to my house or what?

Response: If you are afflicted by Major Impurity and you are observing I'tikaaf, meaning you had a wet dream whilst in I'tikaaf, then you should go to a place where you can comfortably perform Ghusl in the required manner. This can be in the toilets of the Masjid, or at home – no problem.

...

Question: Which I'tikaaf is closer to the Sunnah – in Makkah or Madeenah? Is there any [evidence] restricting I'tikaaf to the three Masaajid (i.e. Masjid Al-Haraam in Makkah, Masjid An-Nabee in Madeenah & Masjid Al-Aqsa in Jerusalem)?

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As for time being spent in conversing about worldly affairs, a Muslim should avoid it in the Masjid, even more so a person who is in I'tikaaf.

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10 i.e. it would not be permitted to intend I'tikaaf for 10 minutes for example, it should be a sufficient amount of time

Response: I'tikaaf in Masjid al-Haraam is better than observing I'tikaaf in Masjid an-Nabawi, however if Masjid al-Haram is congested and Masjid an-Nabawi is less congested and more spacious, then no doubt it is better to observe I'tikaaf therein i.e. it is better in terms of being able to observe I'tikaaf in one of the two Masjid - Masjid al-Haraam or Masjid an-Nabawi.

However, there is no evidence for restricting I'tikaaf to the three Masaajid, rather there is an evidence generalising it [for every Masjid]. Allah said,

**{...whilst you are observing I'tikaaf in the
Masaajid} ¹¹**

Yes, there is a Hadeeth which I recall:

«There is no I'tikaaf except in the three Masaajid»¹²

However, this is not to restrict [the I'tikaaf to these three Masaajid], but rather to explain their virtue; to explain the virtue [of doing it in the three Masaajid] not to restrict it to them.

...

Question: What are the most beloved actions [to Allah] during I'tikaaf?

Response: All the various acts of worship are equal – recitation of the Qur'an, praying Nawaafil (voluntary prayers), occupying one's self with Remembrance [of Allah] - a person observing I'tikaaf should alternate between different types of worship. Sometimes

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...there is no evidence for restricting I'tikaaf to the three Masaajid, rather there is an evidence generalising it [for every Masjid].

”

11 The Noble Quraan - 002:187

12 Narrated by Hudhayfah; Collected by Al-Bayhaqee; Graded Saheeh by Albaani.

12

he should pray in the times where the Prayer is not prohibited¹³, sometimes he should recite Qur'an, sometimes he should remember Allah through saying 'SubhanaAllaah', 'Laa Ilaaha Illa Allah' etc.... To alternate [between different types of worship] is better.

...

Question: If I intended I'tikaaf in the last ten days, however after I completed five days of I'tikaaf I intend to return to my house, is there any [expiation] upon me?

Response: As long as it was not a vow there is no problem. A person observing I'tikaaf on a voluntary basis, there is no problem in him completing it or cutting it short, however completing it is better.

As for the person who vowed [to observe I'tikaaf], he is obligated to complete his vow.

...

Question: I intended to observe I'tikaaf last Ramadhan however I was not able to do so due to taking care of my mother and family. Do I therefore attain the reward of I'tikaaf?

Benefit me, may Allah make you to an avenue of benefit.

Response: As long as you did not make a vow to observe I'tikaaf, and it was a mere intention, this is not obligated upon you. It is permitted for you to change your intention, especially if it is due to a correct reason such as working with your father or serving your father. This is better for you than I'tikaaf. Obedience to your father and being good to him is better for you than I'tikaaf. However, if

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As for the person who vowed [to observe I'tikaaf], he is obligated to complete his vow.

”

¹³ There are three times in which it is forbidden for a person to pray general Nawaafil prayers. They are:

- 1) After Fajr Prayer until after sunrise wherein the sun has risen above the horizon to the height of a spear.
- 2) When the sun is directly overhead, until it has passed its zenith.
- 3) After Asr until the sun has set completely (i.e. Maghrib Prayer).

you vowed [to observe I'tikaaf] then you must fulfil your vow.

...

Question: What is the description of stipulating a condition (i.e. intention) during I'tikaaf? Should it be in the heart, or do you have to pronounce it verbally as well?

Response: An intention in the heart is sufficient. If a person intends to observe I'tikaaf or he intends to exit from it and makes an intention in his heart that he wants to observe I'tikaaf or he wants to exit due to a particular need, this is sufficient.

It is sufficient to intend it in one's heart. If he pronounces it, no problem.

...

Question: Is it obligated that the intention should be before starting the I'tikaaf, or is it correct to stipulate a condition during it?

Response: No, it is obligated [to have an intention] from the beginning, the intention must be there in the beginning. If a person intends to observe I'tikaaf in the last ten days of Ramadhan, then his intention should be at the beginning, the beginning of the ten days.

...

Question: When does I'tikaaf begin in the last ten days [of Ramadhan]? Is it on the night of the 21st fast¹⁴, or in the morning?

Response: It is according to his intention. If a person intends to enter into I'tikaaf in the evening, on the night of the twenty first fast after sunset, he should enter then.

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If a person intends to observe I'tikaaf in the last ten days of Ramadhan, then his intention should be at the beginning, the beginning of the ten days.

”

¹⁴ The night of the 21st fast begins at Maghrib of the previous day i.e. the 20th fast. This is because Islamically the night precedes the day. So the night of the 2nd day is actually the evening of the 1st day.

If he intended to begin [I'tikaaf] after Fajr, then he should begin after Fajr.

...

Question: What is the evidence that I'tikaaf is not observed except in the three Masaajid only?

Response: We did not say that it can only be in the three Masaajid. We said I'tikaaf is legislated in all the Masaajid of the Muslims.

This is due to His saying (the Most High),

{...whilst you are observing I'tikaaf in the Masaajid}¹⁵

If you want the evidence for I'tikaaf being restricted to only three Masaajid, then ask the person who says this. The person who says that I'tikaaf is not legislated expect in the three Masaajid, go ask him for his evidence.

...

Question: What is the ruling of I'tikaaf if he intended it for an hour? What is the longest [period of I'tikaaf], and what is the shortest?

Response: There is no shortest period of I'tikaaf nor longest. An hour is permitted, a month is permitted, two months are permitted, and ten days are permitted. It does not have a limit.

...

Question: Is it permitted for a person to stipulate sexual intercourse during I'tikaaf?

Response: The I'tikaaf is invalidated and corrupted; sexual intercourse invalidates a person's I'tikaaf regardless of whether he stipulated it or not.

14

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The person who says that I'tikaaf is not legislated expect in the three Masaajid, go ask him for his evidence.

”

15 The Noble Quraan - 002:187

15

Question: I am a young person, and I work outside of Riyadh. I do not have any holidays except in the last ten days of Ramadhan. The question is - may Allah preserve you - which one is preferred; I'tikaaf or sitting with my parents?

Whilst knowing that they have not permitted me to make I'tikaaf except with great difficulty upon themselves.

Response: Sitting with one's parents, serving one's parents and socialising with them is better for you than I'tikaaf. This is unless you have convinced them, and they permitted you with I'tikaaf, then there is no problem with it.

...

Question: Is it permitted to specify a night for I'tikaaf in the last ten nights i.e. any individual night?

Response: There is no problem with this. Umar (may Allah be pleased with him) made an intention to perform I'tikaaf for one day in Masjid Al-Haraam, the Prophet (sal Allaahu alayhi wa sallam) commanded him to fulfil his vow.

...

Question: Which matters invalidate I'tikaaf?

Response: Sexual intercourse, this invalidates I'tikaaf because Allah (the Most High) said,

{And do not have relations with them as long as you are staying in I'tikaaf in the mosques} ¹⁶

And even more severe is apostasy from the fold of Islam, this invalidates I'tikaaf as well as all actions – we seek refuge in Allah.

...

“

Umar (may Allah be pleased with him) made an intention to perform I'tikaaf for one day in Masjid Al-Haraam, the Prophet (sal Allaahu alayhi wa sallam) commanded him to fulfil his vow.

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16

Question: Is it permitted for a woman to leave her place of I'tikaaf in the Masjid if her periods have started?

Response: Yes, a woman must not remain in the masjid whilst she [bleeding from] menses; a person in the state of Major Impurity must not remain in the Masjid until Ghusl is performed.

{O you who have believed, do not approach prayer while you are intoxicated until you know what you are saying or in a state of Janaabah (Major Impurity), except those passing through [a place of prayer], until you have performed Ghusl [washed your whole body]}¹⁷

...

Question: If a person performs I'tikaaf in a room within the Masjid, is this considered as I'tikaaf in the Masjid?

Response: If the door of the room is [internal] to the Masjid, the [room] is a part of the Masjid. If the door, and its entrance is to the Masjid, it is part of the Masjid.

However, if the door [of the room] leads to outside the Masjid, it is not part of the Masjid, even if it was next door to the Masjid. As long as it does not have a direct entrance to the Masjid, it is not considered a part of the Masjid.

...

Question: Is sitting in the Masjid between Maghrib and Isha considered to be I'tikaaf?

Response: No, [only] if you sit with the intention to make I'tikaaf - even for a short amount of time - is it considered as being I'tikaaf and you will be rewarded for this.

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If the door of the room is [internal] to the Masjid, the [room] is a part of the Masjid. If the door, and its entrance is to the Masjid, it is part of the Masjid.

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فتاوى في الاعتكاف الشيخ صالح بن فوزان الفوزان

17

السؤال: ما هو الاعتكاف؟ وما حكمه؟ وهل يجوز الاعتكاف في البيت؟

الجواب: الاعتكاف عبادة عظيمة، نص الله جلّ وعلا عليه في كتابه الكريم، وفي آيات من كتابه، منها قوله تعالى لخليله إبراهيم وابنه إسماعيل عليهما السلام:

{وَوَهَّبْنَا بَيْتِي لِلطَّائِفِينَ وَالْقَائِمِينَ وَالرُّكَّعِ السُّجُودِ}
[الحج : ٦٢]

ومنها قوله تعالى:

{وَلَا تُبَاشِرُوهُنَّ وَأَنْتُمْ عَاكِفُونَ فِي الْمَسَاجِدِ}
[البقرة: ٧٨١]

وهو من سنة النبي صلى الله عليه وسلم الثابتة عنه، وقد كان عليه الصلاة والسلام يعتكف في العشر الأوسط من رمضان طلباً لليلة القدر، ثم في آخر حياته صلى الله عليه وسلم صار يعتكف في العشر الأواخر من رمضان لما تبين له أن ليلة القدر تُرجى في العشر الأواخر، واعتكف معه نساؤه عليه الصلاة والسلام، فالاعتكاف عبادة عظيمة، وهو المكث في

مسجد من المساجد لأجل عبادة الله وحده لا شريك له بالصلاة وتلاوة القرآن، وذكر الله عز وجل، والتفرغ لذلك من أعمال الدنيا، والاشتغال بالله سبحانه وتعالى، هذا هو الاعتكاف، وهو مشروع كل وقت ولكنه لا يشرع إلا في مسجد تُصلى فيه صلاة الجماعة، لقوله تعالى:

{ وَأَنْتُمْ عَاكِفُونَ فِي الْمَسَاجِدِ } [البقرة: ٧٨١]

أما أن يعتكف الإنسان في بيته، أو في مسجد مهجو، لانتقال أهله من حوله، ولا يصلى فيه فهذا لا يجوز للمسلم لأنه منقطع بذلك عن صلاة الجماعة فلا يشرع الاعتكاف إلا في مسجد تُصلى فيه صلاة الجماعة وبالله التوفيق.

...

السؤال: في الاعتكاف في رمضان يحتاج الإنسان لشراء طعام وغيره، فيتصل بالجوال ليحضر له المطعم العشاء وذلك من داخل المسجد، فهل هذا من البيع والشراء المحرم في المسجد؟

الجواب: إن كان يقول أحضر لي عشاء بعشرة ريال أو بعشرين ريال ويتفاوض معه هذا من البيع والشراء، أما إذا قال أحضر لي عشاء وبعدين يحاسبه ولا يسأله عن القيمة ما في بأس، هذا من الحاجة.

...

السؤال: هل أقل الاعتكاف ليلة أم يوم كما في حديث عمر؟

الجواب: ليس له حد، حتى ولو ساعة، يقول الفقهاء ولو ساعة، لأنه ما جاء تحديده في الشرع.

...

19

السؤال: أيهما أفضل للمعتكف أن يعتكف في مسجده ومسجده
يقرؤون نصف جزء من كتاب الله، أو أن يخرج إلى مسجد يفتح القرآن؟

الجواب: مخير، هو مخير إنه يعتكف في أي مسجد يرى أنه أحسن له،
يختار المسجد الذي يرى أنه أحسن له من البلد.

...

السؤال: متى يبدأ وقت الاعتكاف ومتى ينتهي؟

الجواب: وقت الاعتكاف يتدئ بالمدة التي عينها، المدة التي عينها،
فإذا نوى أن يعتكف العشر الأواخر فإنه يبدأ الاعتكاف من بداية الليلة
الحادية والعشرين، من بداية الليلة الحادية والعشرين وينتهي بنهاية الشهر.

...

السؤال: أريد أن أعتكف مع اشتراط أن أصلي التراويح في مسجد آخر
رغبة في قراءة ذلك الإمام، هل يجوز ذلك لي؟

الجواب: يجوز ذلك، لكنه خلاف الأفضل، الأفضل أن تصلي التراويح
في المسجد الذي أنت مُعتكف فيه، هذا هو الأفضل، لتبقى في المسجد،
ويكون بقاؤك في المسجد الذي أنت مُعتكف فيه.

...

السؤال: ما الفرق بين النذر في الاعتكاف وغيره من النذور، بمعنى أنه إذا
نذر أن يعتكف في المسجد النبوي جاز له أن يعتكف في الحرم، يقول:
هل يقاس على هذا إذا نذرت أن أصوم يوماً من شعبان يجوز أن أصوم
يوماً بدله من ذي الحجة؟

الجواب: لا، ما يجوز، إذا نذرت أن تصوم يوماً من شعبان ما يجوز أن

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تصوم بدله من شهرٍ آخر، لأنك عينت اليوم، فلا يجوز أن تترك اليوم الذي عينته وتصوم من شهرٍ آخر.

...

السؤال: هل يتلفظ بالاشتراط عند الاعتكاف أم تكفي النية بالقلب؟

الجواب: تكفي النية في القلب، قال صلى الله عليه وسلم: ((إنما الأعمال بالنيات وإنما لكل امرئ ما نوى))، فإذا نوى أن يعتكف ونوى أن يخرج لبعض الأمور فهذا هو الاشتراط، هذا هو الاشتراط ولو لم يتلفظ، والله يعلم ما في القلوب، ويعلم النيات والمقاصد، ولو لم تتلفظ.

...

السؤال: هل يجوز للمعتكف أن يغير المسجد الذي اعتكف فيه لمصلحة يراها هو في أثناء الاعتكاف؟

الجواب: إذا نذر مسجداً من المساجد العادية في البلدان فلا مانع أن يتحول من مسجد إلى مسجد لأنها متساوية، والاعتكاف هو هو في هذا أو ذاك.

...

السؤال: هل يجوز نية الاعتكاف ليلاً حتى صلاة الفجر، ثم المجيء قبل صلاة المغرب وتحديد نية الاعتكاف إلى الفجر وهكذا؟

الجواب: يجوز أن ينذر الاعتكاف في الليالي فقط، عشر ليالي أو عشرين ليلة، يجوز هذا كما في حديث عمر رضي الله عنه، ويبدأ الليل من غروب الشمس وينتهي بطلوع الفجر.

...

السؤال: ما الحكم فيمن يعتكف لأنه اشترط هو وأصحابه على أن من يعتكف خمسة أيام من رمضان فله كذا؟

الجواب: ما يصلح هذا الاعتكاف الجماعي، والصيام الجماعي اللي يقولون، والتهجد الجماعي غير تهجد رمضان، ما يصلح هذا، مثل ما يفعل بعض الشباب، كل يعتكف في نفسه، أو يتهجد في نفسه، أو يصوم في نفسه، أو يفطر في نفسه، هذا الارتباط مع جماعة هذا كله من الأمور المحدثه، من الأمور المحدثه، كل محدثه بدعه، المسلم يفعل الخير ولا يرتبط بالآخرين، ما يرتبط بالآخرين، يفعل الخير هو في نفسه حسب ما يتيسر له ولا يرتبط مع آخرين ومع جماعة.

...

السؤال: هل الاعتكاف خاص في العشر الأواخر من رمضان، أم يجوز في أي وقت كيوم عرفة مثلاً؟

الجواب: الاعتكاف يجوز في أي وقت، ولكنه في رمضان أفضل، وأما تخصيص يوم من الأيام كيوم عرفة هذا يحتاج إلى دليل، لا يخصص يوم عرفة بالاعتكاف، لأنه ما كان السلف يعتكفون يوم عرفة، ما كانوا يخصصون هذا.

...

السؤال: هل الاعتكاف له مدة محددة؟

الجواب: الاعتكاف ليس له مدة محددة، لا حد لأقله ولا حد لأكثره، حتى لو نذر اعتكاف ليلة أو اعتكاف يوم أو اعتكاف ساعات فله ذلك، لأنه لم يرد تحديده عن الشارع، المهم أنه يسمى اعتكافاً عادةً.

...

السؤال: إذا أتاني شخص وأنا معتكف في المسجد فهل أتحدث معه في أمور الدنيا أم أعرض عنه؟

الجواب: التحدث في أمور الدنيا تجنبه حتى ولو لم تكن معتكفاً، ما ينبغي أن تتخذ المساجد لأحاديث الدنيا، لكن الأمور التي يحتاجها الناس، كأن يسألك عن شيء أو عن حاجة فتُجيبه عن ذلك، أما إذهاب الوقت في الكلام الذي من أمور الدنيا فهذا يتجنبه المسلم في المسجد، والمعتكف أولى بذلك.

...

السؤال: إذا أصابني جنابة وأنا معتكف، ولا توجد في دورات المياه أماكن للاغتسال، فماذا أفعل هل أخرج إلى البيت أم ماذا؟

الجواب: إذا أصابتك جنابة وأنت معتكف، يعني احتملت وأنت معتكف، تذهب إلى المكان الذي ترتاح فيه وتؤدي الاغتسال على الوجه المطلوب، سواءً في دورات المياه التابعة للمسجد أو في البيت، لا بأس.

...

السؤال: أي الاعتكاف أقرب للسنة في مكة أم في المدينة، وهل ورد ما يقصر الاعتكاف على المساجد الثلاثة؟

الجواب: الاعتكاف في المسجد الحرام أفضل من الاعتكاف في المسجد النبوي، ولكن إذا كان المسجد الحرام مزدحم والمسجد النبوي أفسح وأوسع وكونه يعتكف في مكان واسع وفسيح لا شك أنه أفضل، أفضل حسب الإمكان في أحد المسجدين المسجد الحرام أو المسجد النبوي، ولم يرد ما يخص الاعتكاف في المساجد الثلاثة بل ورد ما يُعمم، قال تعالى:

{ وَأَنْتُمْ عَاكِفُونَ فِي الْمَسَاجِدِ } [البقرة: ٧٨١]

نعم ورد على ما أذكر حديث ”لا اعتكاف إلا في المساجد الثلاثة“، لكن هذا ليس للحصر وإنما هو لبيان الأفضلية، لبيان الأفضلية لا للحصر.

...

السؤال: ما أحب الأعمال في الاعتكاف؟

الجواب: العبادات كلها متساوية، تلاوة القرآن، وصلاة النافلة، الاشتغال بالذكر، وكونه ينوع، كون المعتكف ينوع العبادات تارة يصلي في غير أوقات النهي، وتارة يتلو القرآن، وتارة يذكر الله بالتسبيح والتهليل، كونه ينوع أحسن.

...

السؤال: إذا نويت الاعتكاف في العشر الأواخر، ثم بعد أن اعتكفت خمسة أيام نويت أن أرجع إلى البيت، فهل علي من شيء؟

الجواب: إذا لم يكن هذا نذراً فلا بأس، اعتكاف التطوع لا بأس أن تكمله أو تقطعه، وإكماله أفضل، أما إذا نذرت فيلزمك إتمام النذر.

...

السؤال: نويت أن أعتكف في رمضان الماضي ولكن لم أستطع الاعتكاف وذلك لاهتمامي بشئون والدي وأهلي، فهل لي أجر بذلك أفيدونا أفادكم الله؟

الجواب: إذا لم تنذر وإنما مجرد نية فلا يلزمك هذا، يجوز لك أن تعدل عن النية، لا سيما إذا كان هذا لغرض صحيح كالعمل مع والدك، أو خدمة والدك فهذا أفضل لك من الاعتكاف، طاعة والدك والبر به أفضل

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لك من الاعتكاف، أما إذا نذرت فلا بد من الوفاء بالندر.

...

السؤال: صفة الاشتراط في الاعتكاف، هل تكون بالقلب أم لا بد من التلفظ بها؟

الجواب: يكفي النية في القلب، إذا نوى أن يعتكف ونوى أن يخرج لكذا، إذا نوى بقلبه أن يعتكف ويخرج لحاجة كذا وكذا فيكفي النية في القلب، وإن تلفظ فلا بأس.

...

السؤال: هل يجب أن تكون النية قبل الشروع في الاعتكاف أو يصح الاشتراط في أثناءه؟

الجواب: لا، لا بد من البداية، لا بد أن تكون النية من البداية، فإذا نوى العشر الأواخر من رمضان فتكون النية في البداية، في بداية العشر.

...

السؤال: متى يبدأ الاعتكاف في العشر الأواخر هل في ليلة الواحد والعشرين أم في صباحها؟

الجواب: حسب نيته، فإذا نوى أن يدخل في المساء ليلة واحد وعشرين بعد غروب الشمس من ليلة واحد وعشرين فيدخل، وإذا نوى أن يبدأ من الفجر فيبدأ من الفجر.

...

السؤال: ما هو الدليل على أن الاعتكاف لا يكون إلا في المساجد الثلاثة فقط؟

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الجواب: ما قلنا إنه ما يكون إلا في المساجد الثلاثة، قلنا يشرع الاعتكاف في جميع مساجد المسلمين، لقوله تعالى:

{وَأَنْتُمْ عَاكِفُونَ فِي الْمَسَاجِدِ} [البقرة: ٧٨١]

والمساجد الثلاثة إذا أردت الدليل على حصر الاعتكاف فيها فاسأل الذي يقول الكلام هذا، الذي يقول إنه ما يشرع الاعتكاف إلا في المساجد الثلاثة أسأله عن الدليل.

...

السؤال: ما حكم الاعتكاف إذا نوى ساعة، وكم أكثره وكم أقله؟

الجواب: ما له أقل ولا أكثر، يجوز ساعة، يجوز شهر، يجوز شهرين، يجوز عشرة أيام، ما له حد.

...

السؤال: هل للمعتكف أن يشترط الجماع أثناء الاعتكاف؟

الجواب: يفسد ويبطل الاعتكاف، الجماع يبطل الاعتكاف سواء شرطه أو لم يشترطه.

...

السؤال: أنا شاب أعمل خارج مدينة الرياض وليست لي إجازة إلا في العشر الأواخر من رمضان، والسؤال حفظكم الله أيهما أقدم الاعتكاف أم الجلوس مع الوالدين، علما بأنهما لم يأذنا لي بالاعتكاف إلا بشق الأنفس؟

الجواب: الجلوس مع الوالدين، وخدمة الوالدين، وتأنيسهما أفضل لك

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من الاعتكاف إلا إذا أقنعتهما وسمح لك بذلك فلا بأس.

...

السؤال: هل يجوز تخصيص ليلة من رمضان بالاعتكاف في العشر الأواخر كليلة مفردة مثلاً؟

الجواب: لا بأس، عمر رضي الله عنه نوى أن يعتكف ليلة في المسجد الحرام وأمره النبي صلى الله عليه وسلم أن يفى بندره.

...

السؤال: ما هي نواقض الاعتكاف؟

الجواب: الجماع، نواقض الاعتكاف الجماع، لقوله تعالى:

{وَلَا تَبَاشِرُوهُنَّ وَأَنْتُمْ عَاكِفُونَ فِي الْمَسَاجِدِ}
[البقرة: ٧٨١]

ونواقض الاعتكاف أشد، الردة عن دين الإسلام، هذا ينقض الاعتكاف والعياذ بالله ويبطل جميع الأعمال.

...

السؤال: هل تخرج المرأة إذا جاءها الحيض وهي معتكفة في المسجد؟

الجواب: نعم، المرأة لا تلبث في المسجد وهي حائض، والجنب لا يلبث في المسجد وهو جنب حتى يغتسل:

{إِلَّا عَابِرِي سَبِيلٍ حَتَّى تَغْتَسِلُوا}

...

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السؤال: لو اعتكف في غرفة تقع في المسجد فهل يعد معتكفاً في المسجد؟

الجواب: إذا كان باهما على المسجد فهي من المسجد، إذا كان باهما ومدخلها على المسجد فهي من المسجد، أما إذا كان باهما خارج المسجد فهي ليست من المسجد، ولو كانت في محيط المسجد إذا كان باهما ومدخلها خارج المسجد وليس لها مدخل على المسجد فهي ليست من المسجد.

...

السؤال: هل الجلوس في المسجد من صلاة المغرب إلى صلاة العشاء يعتبر اعتكافاً؟

الجواب: لا، إذا جلست بنية الاعتكاف ولو كان قليلاً يعتبر اعتكافاً ولك فيه الأجر.