

33 - THE BOOK OF I'TIKĀF

[i.e., to confine oneself in a mosque for *Ṣalāt* (prayers) and invocations leaving the worldly activities for a limited number of days].

٣٣ - كتاب الاعتكاف

(1) CHAPTER. The *I'tikāf* in the last ten days of Ramaḍān. And *I'tikāf* may be practised in any mosque, as is evident in the Statement of Allāh تعالى: "... And do not have sexual relations with them (your wives); while you are in *I'tikāf* [i.e., confining oneself in a mosque for *Ṣalāt* (prayers) and invocations leaving the worldly activities for a limited number of days] in the mosques. These are the limits (set) by Allāh; so approach them not. Thus does Allāh make clear His *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, laws, legal and illegal things Allāh's set limits, orders), to mankind that they may become *Al-Muttaqīn* (the pious).” (V.2:187)

(١) بَابُ الْاِعْتِكَافِ فِي الْعَشْرِ الْاَوَاخِرِ،

والاِعْتِكَافِ فِي الْمَسَاجِدِ كُلِّهَا، لِقَوْلِهِ تَعَالَى: ﴿وَلَا تَبْشُرُوهُنَّ وَاَنْتُمْ عَدُوٌّ فِي الْمَسْجِدِ بِمَا حُدُوهُ اللهُ فَلَا تَقْرُبُوهُنَّ كَذَلِكَ يُبَيِّنُ اللهُ لَكُمْ آيَاتِهِ لِيَتَّقُوا﴾ [البقرة: ١٨٧].

2025. Narrated 'Abdullāh bin 'Umar رضي الله عنهما: Allāh's Messenger ﷺ used to practise *I'tikāf* in the last ten days of the month of Ramaḍān.

٢٠٢٥ - حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَبْدِ اللهِ قَالَ: حَدَّثَنِي ابْنُ وَهْبٍ: عَنْ يُوسُفَ: أَنَّ نَافِعًا أَخْبَرَهُ عَنْ عَبْدِ اللهِ بْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا قَالَ: كَانَ رَسُولُ اللهِ ﷺ يَعْتَكِفُ الْعَشْرَ الْاَوَاخِرَ مِنْ رَمَضَانَ.

2026. Narrated 'Āishah رضي الله عنها The Prophet ﷺ used to practise *I'tikāf* in the last ten days of Ramaḍān till he died and then his wives used to practise *I'tikāf* after him.

٢٠٢٦ - حَدَّثَنَا عَبْدُ اللهِ بْنُ يُوسُفَ: حَدَّثَنَا اللَّيْثُ، عَنْ عَقِيلِ، عَنْ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ بْنِ الرُّبَيْرِ، عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا زَوْجَ النَّبِيِّ ﷺ: أَنَّ النَّبِيَّ ﷺ كَانَ يَعْتَكِفُ الْعَشْرَ الْاَوَاخِرَ مِنْ رَمَضَانَ

2027. Narrated Abū Sa'īd Al-Khudrī رضي الله عنه: Allāh's Messenger ﷺ used to practise *I'tikāf* in the middle ten days of Ramaḍān; and once he stayed in *I'tikāf* till the night of the twenty-first and it was the night in the morning of which he used to come out of his *I'tikāf*. The Prophet ﷺ said, "Whoever was in *I'tikāf* with me should stay in *I'tikāf* for the last ten days, for I was informed (of the date) of the Night (of *Qadr*) but I have been caused to forget it. (In the dream) I saw myself prostrating in mud and water in the morning of that night. So, look for it in the last ten nights and in the odd ones of them." It rained that night (i.e. the 21st of Ramaḍān) and the roof of the mosque dribbled as it was made of leaf stalks of date-palms. I saw with my own eyes the marks of mud and water on the forehead of the Prophet ﷺ, i.e., in the morning of the twenty-first (of Ramaḍān).

(2) CHAPTER. A menstruating woman is permitted to comb the hair of a *Mu'takif* (i.e., a man in *I'tikāf*).

2028. Narrated 'Āishah رضي الله عنها: The Prophet ﷺ used to (put) bend his head (out) to me while he was in *I'tikāf* in the mosque during my monthly periods and I would comb and oil his hair.

حَتَّى تَوْفَاهُ اللَّهُ تَعَالَى، ثُمَّ اغْتَكَفَ
أَزْوَاجَهُ مِنْ بَعْدِهِ.

٢٠٢٧ - حَدَّثَنَا إِسْمَاعِيلُ قَالَ:
حَدَّثَنِي مَالِكٌ، عَنْ يَزِيدَ بْنِ عَبْدِ اللَّهِ
بِْنِ الْهَادِ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ بْنِ
الْحَارِثِ التَّمِيمِيِّ، عَنْ أَبِي سَلَمَةَ بْنِ
عَبْدِ الرَّحْمَنِ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ
رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ
كَانَ يَغْتَكِفُ فِي الْعَشْرِ الْأَوْسَطِ مِنْ
رَمَضَانَ، فَاعْتَكَفَ عَامًا حَتَّى إِذَا كَانَ
لَيْلَةَ إِحْدَى وَعِشْرِينَ وَهِيَ اللَّيْلَةُ الَّتِي
يَخْرُجُ مِنْ صَبِيحَتِهَا مِنْ اغْتِكَافِهِ،
قَالَ: «مَنْ كَانَ اغْتَكَفَ مَعِيَ
فَلْيَغْتَكِفِ الْعَشْرَ الْأَوَّخِرَ، فَقَدْ أُرِيْتُ
هَذِهِ اللَّيْلَةَ ثُمَّ أُنْسِيْتُهَا، وَقَدْ رَأَيْتُنِي
أَسْجُدُ فِي مَاءٍ وَطِينٍ مِنْ صَبِيحَتِهَا،
فَالْتَمِسُوهَا فِي الْعَشْرِ الْأَوَّخِرِ،
وَالْتَمِسُوهَا فِي كُلِّ وَتْرٍ». فَمَطَرَتْ
السَّمَاءُ تِلْكَ اللَّيْلَةَ، وَكَانَ الْمَسْجِدُ
عَلَى عَرِيشٍ فَوْكَفَ الْمَسْجِدُ فَبُصِرَتْ
عَيْنَايَ رَسُولَ اللَّهِ ﷺ عَلَى جَبْهَتِهِ أَثَرُ
الْمَاءِ وَالطِّينِ مِنْ صُبْحِ إِحْدَى
وَعِشْرِينَ. [راجع: ٦٦٩]

(٢) بَابُ الْحَائِضِ تُرْجِلُ رَأْسَ
الْمُتَكِفِ

٢٠٢٨ - حَدَّثَنَا مُحَمَّدُ بْنُ
الْمُثَنَّى: حَدَّثَنَا يَحْيَى، عَنْ هِشَامِ،
قَالَ: أَخْبَرَنِي أَبِي، عَنْ عَائِشَةَ رَضِيَ

الله عنها قالت: كَانَ النَّبِيُّ ﷺ يُصْغِي
إِلَيَّ رَأْسَهُ، وَهُوَ مُجَاوِرٌ فِي الْمَسْجِدِ
فَأَرْجَلُهُ وَأَنَا حَائِضٌ. [راجع: ٢٩٥]

(3) CHAPTER. (A *Mu'takif* is not (allowed) to enter the house except for a need.

2029. Narrated 'Āishah رَضِيَ اللهُ عَنْهَا, the wife of the Prophet ﷺ: Allāh's Messenger ﷺ used to let his head in (the house) while he was in the mosque and I would comb and oil his hair. When in *I'tikāf* he used not to enter the house except for a need.⁽¹⁾

٢٠٢٩ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا
لَيْثٌ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ
وَعَمْرَةَ بِنْتِ عَبْدِ الرَّحْمَنِ: أَنَّ عَائِشَةَ
رَضِيَ اللهُ عَنْهَا زَوْجَ النَّبِيِّ ﷺ قَالَتْ:
وَإِنْ كَانَ رَسُولُ اللهِ ﷺ لَيَدْخُلُ عَلَيَّ
رَأْسَهُ وَهُوَ فِي الْمَسْجِدِ فَأَرْجَلُهُ،
وَكَانَ لَا يَدْخُلُ الْبَيْتَ إِلَّا لِحَاجَةٍ إِذَا
كَانَ مُعْتَكِفًا. [انظر: ٢٠٣٣، ٢٠٣٤،

[٢٠٤١، ٢٠٤٥]

(4) CHAPTER. The taking of a bath by a *Mu'takif*.

2030. Narrated 'Āishah رَضِيَ اللهُ عَنْهَا: The Prophet ﷺ used to embrace me during my menses.

(٤) بَابُ غَسْلِ الْمُعْتَكِفِ

٢٠٣٠ - حَدَّثَنَا مُحَمَّدُ بْنُ
يُوسُفَ: حَدَّثَنَا سُفْيَانُ، عَنْ مَنْصُورٍ،
عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ، عَنْ عَائِشَةَ
رَضِيَ اللهُ عَنْهَا قَالَتْ: كَانَ النَّبِيُّ ﷺ
يُبَاشِرُنِي وَأَنَا حَائِضٌ. [راجع: ٢٩٥]

2031. 'Āishah added: He ﷺ also used to put his head out of the mosque while he was in *I'tikāf*, and I would wash it during my menses.

٢٠٣١ - وَكَانَ يُخْرِجُ رَأْسَهُ مِنَ
الْمَسْجِدِ وَهُوَ مُعْتَكِفٌ فَأَغْسِلُهُ وَأَنَا
حَائِضٌ. [راجع: ٢٩٥]

(5) CHAPTER. The *I'tikāf* at night (only).

2032. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُمَا: 'Umar رَضِيَ اللهُ عَنْهُ asked the Prophet ﷺ, "I vowed in the Pre-Islāmic Period of Ignorance

(٥) بَابُ الْإِعْتِكَافِ لَيْلًا

٢٠٣٢ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنِي
يَحْيَى بْنُ سَعِيدٍ، عَنْ عُبَيْدِ اللهِ:

(1) (H.2029) Such need may be to answer the call of nature and performing ablution. Scholars differ as to whether it is permissible also for a *Mu'takif* to eat or drink outside the mosque. (*Fath Al-Bārī*)

to stay in *I'tikāf* for one night in Al-Masjid-al-Ḥarām." The Prophet ﷺ said to him, "Fulfil your vow."

أَخْبَرَنِي نَافِعٌ، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ عُمَرَ سَأَلَ النَّبِيَّ ﷺ قَالَ: كُنْتُ نَذَرْتُ فِي الْجَاهِلِيَّةِ أَنْ أَعْتَكِفَ لَيْلَةً فِي الْمَسْجِدِ الْحَرَامِ، قَالَ: «أَوْفِ بِنَدْرِكَ». [انظر: ٢٠٤٣، ٣١٤٤، ٤٣٢٠، ٦٦٩٧]

(6) CHAPTER. Women's *I'tikāf*. (A woman cannot practise *I'tikāf* except with the permission of her husband).

2033. Narrated 'Amra: 'Āishah رضي الله عنها said, "The Prophet ﷺ used to practise *I'tikāf* in the last ten days of Ramaḍān and I used to pitch a tent for him, and after performing the morning *Ṣalāt* (prayer), he used to enter the tent." Ḥaḥṣa asked the permission of 'Āishah to pitch a tent for her and she allowed her and she pitched her tent. When Zainab bint Jaḥsh saw it, she pitched another tent. In the morning the Prophet ﷺ noticed the tents. He said, "What is this?" He was told of the whole situation. Then the Prophet ﷺ said, "Do you think that they intended to do *Al-Birr* (righteousness) by doing this?" He therefore abandoned the *I'tikāf* in that month and practised *I'tikāf* for ten days in the month of *Shawwāl*."

(٦) بَابُ اِعْتِكَافِ النِّسَاءِ

٢٠٣٣ - حَدَّثَنَا أَبُو النُّعْمَانِ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ: حَدَّثَنَا يَحْيَى، عَنْ عَمْرَةَ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: كَانَ النَّبِيُّ ﷺ يَعْتَكِفُ فِي الْعَشْرِ الْأَوَاخِرِ مِنْ رَمَضَانَ، فَكُنْتُ أَضْرِبُ لَهُ خِباءَ فَيُصَلِّي الصُّبْحَ ثُمَّ يَدْخُلُهُ. فَاسْتَأْذَنْتُ حَفْصَةَ عَائِشَةَ أَنْ تَضْرِبَ خِباءَ فَأَذِنَتْ لَهَا فَضَرَبَتْ خِباءَ. فَلَمَّا رَأَتْهُ زَيْنَبُ بِنْتُ جَحْشٍ ضَرَبَتْ خِباءَ آخَرَ. فَلَمَّا أَصْبَحَ النَّبِيُّ ﷺ رَأَى الْأَخْيَةَ فَقَالَ: «مَا هَذَا؟» فَأَخْبِرَ، فَقَالَ النَّبِيُّ ﷺ: «الْبِرُّ تُرَوَّنَ بِهِنَّ؟» فَتَرَكَ الْاِعْتِكَافَ ذَلِكَ الشَّهْرِ، ثُمَّ اِعْتَكَفَ عَشْرًا مِنْ شَوَّالٍ. [راجع: ٢٠٢٩]

(7) CHAPTER. The tents in the mosque.

2034. Narrated 'Āishah رضي الله عنها: The Prophet ﷺ intended to practise *I'tikāf* and when he reached the place where he intended to perform *I'tikāf*, he saw some tents, the tents of 'Āishah, Ḥaḥṣa and Zainab. So, he said, "Do you consider that they intended to

(٧) بَابُ الْأَخْيَةِ فِي الْمَسْجِدِ

٢٠٣٤ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مَالِكٌ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ عَمْرَةَ بِنْتِ عَبْدِ الرَّحْمَنِ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا: أَنَّ النَّبِيَّ

do *Al-Birr* (righteousness) by doing this?" And then he went away and did not perform *I'tikāf* (in Ramaḍān) but performed it in the month of *Shawwāl* for ten days.

عَلَيْهِ أَزَادَ أَنْ يَعْتَكِفَ فَلَمَّا انصَرَفَ إِلَى الْمَكَانِ الَّذِي أَزَادَ أَنْ يَعْتَكِفَ. إِذَا أَحْيِيَّةً، حِبَاءً عَائِشَةَ وَحِبَاءً حَفْصَةَ، وَحِبَاءً زَيْنَبَ، فَقَالَ: «الْبِرُّ تَقُولُونَ بِهِنَّ؟» ثُمَّ انصَرَفَ فَلَمْ يَعْتَكِفَ حَتَّى اغْتَكَفَ عَشْرًا مِنْ شَوَّالٍ.

[راجع: ٢٠٢٩]

(8) CHAPTER. Can a *Mu'takif* go to the gate of the mosque for a need?

(٨) بَابُ هَلْ يَخْرُجُ الْمُعْتَكِفُ لِحَوَائِجِهِ إِلَى بَابِ الْمَسْجِدِ؟

2035. Narrated 'Ali bin Al-Husain رضي الله عنهم, the wife of the Prophet ﷺ told me that she went to Allāh's Messenger ﷺ to visit him in the mosque while he was in *I'tikāf* in the last ten days of Ramaḍān. She had a talk with him for a while, then she got up in order to return home. The Prophet ﷺ accompanied her. When they reached the gate of the mosque, opposite the door of Umm Salama, two *Anṣārī* men were passing by and they greeted Allāh's Messenger ﷺ. He said to them: "Do not run away!" And said, "She is (my wife) Ṣafīyya bint Ḥuḡayl." Both of them said, "*Subhān Allāh*, (How dare we think of any evil) O Allāh's Messenger." And they felt it. The Prophet ﷺ said (to them), "Satan reaches everywhere in the human body as blood reaches in it (everywhere in one's body). I was afraid lest Satan might insert an evil thought in your minds."

٢٠٣٥ - حَدَّثَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي عَلِيُّ بْنُ الْحُسَيْنِ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ صَفِيَّةَ زَوْجَ النَّبِيِّ ﷺ أَخْبَرَتْهُ أَنَّهَا جَاءَتْ إِلَى رَسُولِ اللَّهِ ﷺ تَزُورُهُ فِي اعْتِكَافِهِ فِي الْمَسْجِدِ فِي الْعَشْرِ الْأَوَاخِرِ مِنْ رَمَضَانَ، فَتَحَدَّثَتْ عِنْدَهُ سَاعَةً ثُمَّ قَامَتْ تَنْقَلِبُ، فَقَامَ النَّبِيُّ ﷺ مَعَهَا يَقْلِبُهَا حَتَّى إِذَا بَلَغَتْ بَابَ الْمَسْجِدِ عِنْدَ بَابِ أُمِّ سَلَمَةَ مَرَّ رَجُلَانِ مِنَ الْأَنْصَارِ فَسَلَّمَا عَلَى رَسُولِ اللَّهِ ﷺ، فَقَالَ لَهُمَا النَّبِيُّ ﷺ: «عَلَى رَسُولِكُمَا، إِنَّمَا هِيَ صَفِيَّةُ بِنْتُ حَمِيٍّ»، فَقَالَا: سُبْحَانَ اللَّهِ يَا رَسُولَ اللَّهِ، وَكَبَّرَ عَلَيْهِمَا. فَقَالَ النَّبِيُّ ﷺ: «إِنَّ الشَّيْطَانَ يَبْلُغُ مِنْ ابْنِ آدَمَ مَبْلُغَ الدَّمِ، وَإِنِّي خَشِيتُ أَنْ يَقْدِفَ فِي قُلُوبِكُمَا شَيْئًا». [انظر: ٢٠٣٨،

[See H.2038].

[٢٠٣٩، ٣١٠١، ٣٢٨١، ٦٢١٩، ٧١٧١]

(9) CHAPTER. The *I'tikāf* and the coming of the Prophet ﷺ out of *I'tikāf* in the morning of the twentieth (of Ramaḍān).

2036. Narrated Abū Salama bin 'Abdur-Raḥmān: I asked Abū Sa'īd Al-Khudrī, "Did you hear Allāh's Messenger ﷺ talking about the night of *Qadr*?" He replied in the affirmative and said, "Once we were in *I'tikāf* with Allāh's Messenger ﷺ in the middle ten days of (Ramaḍān) and we came out of it in the morning of the twentieth, and Allāh's Messenger ﷺ delivered a *Khutbā* (religious talk) on the 20th (of Ramaḍān) and said, 'I was informed (of the date) of the night of *Qadr* (in my dream) but had forgotten it. So, look for it in the odd nights of the last ten nights of the month of Ramaḍān. I saw myself prostrating in mud and water on that night (as a sign of the night of *Qadr*). So, whoever had been in *I'tikāf* with Allāh's Messenger ﷺ should return for it.' The people returned to the mosque (for *I'tikāf*). There was no trace of clouds in the sky. But all of a sudden a cloud came and it rained. Then the *Ṣalāt* (prayer) was established (they stood for the *Ṣalāt*) and Allāh's Messenger ﷺ prostrated in mud and water and I saw mud over the forehead and the nose of the Prophet ﷺ."

(10) CHAPTER. The *I'tikāf* of a (*Mustahāḍa*) woman who has bleeding in between her periods.

2037. Narrated 'Āishah رَضِيَ اللهُ عَنْهَا: One of the wives of Allāh's Messenger ﷺ practised *I'tikāf* with him while she had

(٩) بَابُ الْاِعْتِكَافِ وَخُرُوجِ النَّبِيِّ

ﷺ صَبِيحَةَ عِشْرِينَ

٢٠٣٦ - حَدَّثَنِي عَبْدُ اللَّهِ بْنُ

مُنِيرٍ: سَمِعَ هَارُونَ بْنَ إِسْمَاعِيلَ:

حَدَّثَنَا عَلِيُّ بْنُ الْمُبَارَكِ قَالَ: حَدَّثَنِي

يَحْيَى بْنُ أَبِي كَثِيرٍ قَالَ: سَمِعْتُ أَبَا

سَلَمَةَ بْنَ عَبْدِ الرَّحْمَنِ قَالَ: سَأَلْتُ

أَبَا سَعِيدٍ الْخُدْرِيَّ رَضِيَ اللَّهُ عَنْهُ

قُلْتُ: هَلْ سَمِعْتَ رَسُولَ اللَّهِ ﷺ

يَذْكُرُ لَيْلَةَ الْقَدْرِ؟ قَالَ: نَعَمْ، اِعْتَكَفْنَا

مَعَ رَسُولِ اللَّهِ ﷺ الْعَشْرَ الْأَوْسَطَ مِنْ

رَمَضَانَ، قَالَ: فَخَرَجْنَا صَبِيحَةَ

عِشْرِينَ، قَالَ: فَخَطَبَنَا رَسُولُ اللَّهِ ﷺ

صَبِيحَةَ عِشْرِينَ فَقَالَ: «إِنِّي أُرَيْتُ لَيْلَةَ

الْقَدْرِ وَإِنِّي نُسَيْتُهَا، فَالْتَمِسُوهَا فِي

الْعَشْرِ الْأَوَّخِرِ فِي وَتَرٍ فَإِنِّي رَأَيْتُ

أَنِّي أَسْجُدُ فِي مَاءٍ وَطِينٍ. وَمَنْ كَانَ

اِعْتَكَفَ مَعَ رَسُولِ اللَّهِ ﷺ فَلْيَرْجِعْ»،

فَرَجَعَ النَّاسُ إِلَى الْمَسْجِدِ، وَمَا نَرَى

فِي السَّمَاءِ قَرَعَةً، قَالَ: فَجَاءَتْ

سَحَابَةٌ فَمَطَرَتْ وَأُفِيَمَتِ الصَّلَاةُ

فَسَجَدَ رَسُولُ اللَّهِ ﷺ فِي الطِّينِ

وَالْمَاءِ، حَتَّى رَأَيْتُ الطِّينَ فِي أَرْزَنِهِ

وَجَبْهَتِهِ. [راجع: ٦٦٩]

(١٠) بَابُ اِعْتِكَافِ الْمُسْتَحَاضَةِ

٢٠٣٧ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا

يَزِيدُ بْنُ زُرَيْعٍ، عَنْ خَالِدٍ، عَنْ

bleeding in between her periods and she would see red (of blood) or yellowish traces; and sometimes we put a tray beneath her when she offered the *Ṣalāt* (prayer).

[See H.No.309].

عِكْرَمَةَ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا
قَالَتْ: اغْتَكَفْتُ مَعَ رَسُولِ اللَّهِ ﷺ
امْرَأَةً مُسْتَحَاضَةً مِنْ أَزْوَاجِهِ فَكَانَتْ
تَرَى الْحُمْرَةَ وَالصُّفْرَةَ، فَرُبَّمَا وَضَعْنَا
الطَّسْتِ تَحْتَهَا وَهِيَ تُصَلِّي.

[راجع: ٣٠٩]

(11) CHAPTER. The visit of the wife to her husband while he was in *I'tikāf*.

(١١) بَابُ زِيَارَةِ الْمَرْأَةِ زَوْجَهَا فِي
اِغْتِكَافِهِ

2038. Narrated 'Alī bin Al-Ḥusain (on the authority of Ṣafiyya, the Prophet's wife): The wives of the Prophet ﷺ were with him in the mosque (while he was in *I'tikāf*) and then they departed and the Prophet ﷺ said to Ṣafiyya bint Ḥuyāi, "Don't hurry up, for I shall accompany you," (and her dwelling was in the house of Usāma). The Prophet ﷺ went out and in the meantime two *Anṣārī* men met him and they looked at the Prophet ﷺ and passed by. The Prophet ﷺ said to them, "Come here. She is (my wife) Ṣafiyya bint Ḥuyāi." They replied, "*Subhān Allāh*, (how dare we think of evil) O Allāh's Messenger! (We never expect anything bad from you)." The Prophet ﷺ replied, "Satan circulates in the human being as blood circulates in the body, and I was afraid lest Satan might insert an evil thought in your minds."

٢٠٣٨ - حَدَّثَنَا سَعِيدُ بْنُ عُفَيْرٍ
قَالَ: حَدَّثَنِي اللَّيْثُ قَالَ: حَدَّثَنِي عَبْدُ
الرَّحْمَنِ بْنُ خَالِدٍ، عَنْ ابْنِ شِهَابٍ،
عَنْ عَلِيِّ بْنِ الْحُسَيْنِ: أَنَّ صَفِيَّةَ زَوْجَ
النَّبِيِّ ﷺ أَخْبَرَتْهُ ح. وَحَدَّثَنِي عَبْدُ
اللَّهِ بْنُ مُحَمَّدٍ: حَدَّثَنَا هِشَامُ بْنُ
يُوسُفَ: أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ،
عَنْ عَلِيِّ بْنِ حُسَيْنٍ: كَانَ النَّبِيُّ ﷺ
فِي الْمَسْجِدِ وَعِنْدَهُ أَزْوَاجُهُ فَرَحَنَ.
فَقَالَ لَصَفِيَّةَ بِنْتِ حُمَيٍّ: «لَا تَعْجَلِي
حَتَّى أَنْصِرَفَ مَعَكَ»، وَكَانَ بَيْنَهَا فِي
دَارِ أُسَامَةَ. فَخَرَجَ النَّبِيُّ ﷺ مَعَهَا
فَلَقِيَهُ رَجُلَانِ مِنَ الْأَنْصَارِ فَظَرَا إِلَى
النَّبِيِّ ﷺ ثُمَّ أَجَارَا. فَقَالَ لَهُمَا النَّبِيُّ
ﷺ: «تَعَالِيَا، إِنَّهَا صَفِيَّةُ بِنْتُ حُمَيٍّ»
فَقَالَا: سُبْحَانَ اللَّهِ يَا رَسُولَ اللَّهِ.
قَالَ: «إِنَّ الشَّيْطَانَ يَجْرِي مِنَ الْإِنْسَانِ
مَجْرَى الدَّمِّ، وَإِنِّي خَشِيتُ أَنْ يُلْقِي
فِي أَنْفُسِكُمْ شَيْئًا». [راجع: ٢٠٣٥]

(12) CHAPTER. Is it permissible for the *Mu'takif* to defend himself (by speech or action)?

2039. Narrated 'Alī bin Al-Ḥusain on the authority of Ṣafīyya: Ṣafīyya went to the Prophet ﷺ while he was in *I'tikāf*. When she returned, the Prophet ﷺ accompanied her, walking. An *Ansārī* man saw him. When the Prophet ﷺ noticed him, he called him and said, "Come here. She is Ṣafīyya. (Sufyān a subnarrator perhaps said that the Prophet ﷺ had said, "This is Ṣafīyya"). And Satan circulates in the body of Ādam's offspring as his blood circulates in it."

A subnarrator asked Sufyān, "Did Ṣafīyya visit him at night?" He said, "Certainly, at night."

(13) CHAPTER. Whoever went out of his *I'tikāf* in the morning.

2040. Narrated Abū Sa'īd عنه الله رضي: We practised *I'tikāf* with Allāh's Messenger ﷺ in the middle ten days of Ramaḍān. In the morning of the twentieth of Ramaḍān we shifted our baggage, but Allāh's Messenger ﷺ came to us and said, "Whoever was in *I'tikāf* should return to his place of *I'tikāf*, for I saw (i.e., was informed about the date of) this Night (of *Qadr*) and saw myself prostrating in mud and water." When I returned to my place the sky was overcast with clouds and it rained. By Him Who sent

(١٢) **بَابُ**: هَلْ يَدْرَأُ الْمُتَكِفُ عَنْ نَفْسِهِ؟

٢٠٣٩ - حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَبْدِ اللَّهِ قَالَ: أَخْبَرَنِي أَحْيَى عَنْ سُلَيْمَانَ، عَنْ مُحَمَّدِ بْنِ أَبِي عَتِيقٍ، عَنِ الرَّهْرِيِّ، عَنْ عَلِيِّ بْنِ حُسَيْنِ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ صَفِيَّةَ أَخْبَرَتْهُ ح. وَحَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ حَدَّثَنَا سُفْيَانُ قَالَ: سَمِعْتُ الرَّهْرِيَّ يُخْبِرُ عَنْ عَلِيِّ بْنِ حُسَيْنٍ: أَنَّ صَفِيَّةَ رَضِيَ اللَّهُ عَنْهَا أَتَتْ النَّبِيَّ ﷺ وَهُوَ مُعْتَكِفٌ، فَلَمَّا رَجَعَتْ مَشَى مَعَهَا فَأَبْصَرَهُ رَجُلٌ مِنَ الْأَنْصَارِ فَلَمَّا أَبْصَرَهُ دَعَاهُ فَقَالَ: «تَعَالَ، هِيَ صَفِيَّةُ». وَرَبَّمَا قَالَ سُفْيَانُ: «هَذِهِ صَفِيَّةُ فَإِنَّ الشَّيْطَانَ يَجْرِي مِنَ ابْنِ آدَمَ مَجْرَى الدَّمِ». قُلْتُ لِسُفْيَانَ: أَتَيْتَهُ لَيْلًا؟ قَالَ: وَهَلْ هُوَ إِلَّا لَيْلًا؟ [راجع: ٢٠٣٥]

(١٣) **بَابُ** مَنْ خَرَجَ مِنْ اِغْتِكَافِهِ عِنْدَ الصُّبْحِ

٢٠٤٠ - حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ بَشِيرٍ: حَدَّثَنَا سُفْيَانُ، عَنِ ابْنِ جُرَيْجٍ، عَنْ سُلَيْمَانَ الْأَحْوَلِ خَالَ ابْنِ أَبِي نَجِيحٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي سَعِيدٍ ح. قَالَ سُفْيَانُ: وَحَدَّثَنَا مُحَمَّدُ بْنُ عَمْرٍو، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي سَعِيدٍ قَالَ: وَأُظُنُّ أَنَّ ابْنَ أَبِي لَيْبِيدٍ حَدَّثَنَا عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي سَعِيدٍ

Muhammad ﷺ with the Truth, the sky was covered with clouds from the end of that day, and the mosque which was roofed with leafstalks of date-palm trees leaked with rain and I saw the trace of mud and water over the nose and also over the tip of the nose of the Prophet ﷺ.

قَالَ: اعْتَكَفْنَا مَعَ رَسُولِ اللَّهِ ﷺ الْعَشْرَ الْأَوْسَطَ فَلَمَّا كَانَ صَبِيحَةَ عَشْرِينَ نَقَلْنَا مَتَاعَنَا فَأَتَانَا رَسُولُ اللَّهِ ﷺ فَقَالَ: «مَنْ كَانَ اعْتَكَفَ فَلْيَرْجِعْ إِلَى مُعْتَكِفِهِ فَإِنِّي رَأَيْتُ هَذِهِ اللَّيْلَةَ وَرَأَيْتُنِي أَسْجُدُ فِي مَاءٍ وَطِينٍ». فَلَمَّا رَجَعَ إِلَى مُعْتَكِفِهِ قَالَ وَهَاجَتِ السَّمَاءُ فَمُطِرْنَا فَوَالَّذِي بَعْتُهُ بِالْحَقِّ لَقَدْ هَاجَتِ السَّمَاءُ مِنْ آخِرِ ذَلِكَ الْيَوْمِ وَكَانَ الْمَسْجِدُ عَرِيشًا فَلَقَدْ رَأَيْتُ عَلَى أَنْفِهِ وَأُزُنْبِيهِ أَثَرَ الْمَاءِ وَالطِّينِ.

[راجع: ٦٦٩]

(14) CHAPTER. *I'tikāf* in the month of Shawwāl.

(١٤) بَابُ الْاِعْتِكَافِ فِي شَوَّالٍ

2041. Narrated 'Amra bint 'Abdur-Rahmān on the authority of 'Āishah رضي الله عنها: Allāh's Messenger ﷺ used to practise *I'tikāf* every year in the month of Ramaḍān. And after offering the morning *Ṣalāt* (prayer), he used to enter the place of his *I'tikāf*. 'Āishah asked his permission to let her practise *I'tikāf* and he allowed her, and so she pitched a tent in the mosque. When Ḥaḥṣa heard of that, she also pitched a tent (for herself), and when Zainab heard of that, she too pitched another tent. When, in the morning, Allāh's Messenger ﷺ had finished the morning *Ṣalāt* (prayer), he saw four tents and asked, "What is this?" He was informed about it. He then said, "What made them do this? Is it *Al-Birr* (righteousness)? Remove the tents, for I do not want to see them." So, the tents were removed. The Prophet ﷺ did not perform *I'tikāf* that year in the month of Ramaḍān, but did it in the last ten days of Shawwāl.

٢٠٤١ - حَدَّثَنَا مُحَمَّدٌ: أَخْبَرَنَا مُحَمَّدُ بْنُ فُضَيْلٍ بْنِ عَزْوَانَ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ عُمَرَ بِنْتِ عَبْدِ الرَّحْمَنِ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يَعْتَكِفُ فِي كُلِّ رَمَضَانَ إِذَا صَلَّى الْعِدَّةَ دَخَلَ مَكَانَهُ الَّذِي اعْتَكَفَ فِيهِ. قَالَ: فَاسْتَأْذَنَتْهُ عَائِشَةُ أَنْ تَعْتَكِفَ فَأِذِنَ لَهَا، فَضَرَبَتْ فِيهِ قُبَّةً. فَسَمِعَتْ بِهَا حَفْصَةَ فَضَرَبَتْ فِيهِ قُبَّةً، وَسَمِعَتْ زَيْنَبُ بِهَا فَضَرَبَتْ قُبَّةً أُخْرَى. فَلَمَّا انْصَرَفَ رَسُولُ اللَّهِ ﷺ مِنَ الْعِدِّ أَبْصَرَ أَرْبَعَ قِيَابٍ فَقَالَ: «مَا هَذَا؟» فَأُخْبِرَ خَبْرَهُمْ فَقَالَ: «مَا حَمَلَهُنَّ عَلَى هَذَا؟ أَلْبِرُّ؟»

انزِعُوهَا فَلَا أَرَاهَا»، فَتَزَعَتْ. فَلَمْ
يَعْتَكِفْ فِي رَمَضَانَ حَتَّى اعْتَكَفَ فِي
آخِرِ الْعَشْرِ مِنْ شَوَّالٍ. [راجع: ٢٠٣٩]

(١٥) **بَابُ مَنْ لَمْ يَرِ عَلَيْهِ إِذَا
اعْتَكَفَ صَوْمًا**

(15) CHAPTER. Whoever thinks that *I'tikāf* can be practised without fasting.

2042. Narrated 'Abdullāh bin 'Umar: 'Umar bin Al-Khattāb عنه الله رضي said, "O Allāh's Messenger, I vowed in the Pre-Islāmic Period of Ignorance to perform *I'tikāf* in Al-Masjid-al-Harām for one night." The Prophet ﷺ said, "Fulfil your vow." So, he performed *I'tikāf* for one night.

٢٠٤٢ - حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَبْدِ
اللهِ، عَنْ أُخِيهِ، عَنْ سُلَيْمَانَ، عَنْ
عُبَيْدِ اللهِ بْنِ عُمَرَ، عَنْ نَافِعٍ، عَنْ
عَبْدِ اللهِ بْنِ عُمَرَ، عَنْ عُمَرَ بْنِ
الْحَطَّابِ رَضِيَ اللهُ عَنْهُ أَنَّهُ قَالَ: يَا
رَسُولَ اللهِ إِنِّي نَذَرْتُ فِي الْجَاهِلِيَّةِ أَنْ
أَعْتَكِفَ لَيْلَةً فِي الْمَسْجِدِ الْحَرَامِ،
فَقَالَ لَهُ النَّبِيُّ ﷺ: «أَوْفِ نَذْرَكَ»،
فَاعْتَكَفَ لَيْلَةً.

(16) CHAPTER. Whoever made a vow in the Pre-Islāmic Period of Ignorance to perform *I'tikāf* and then embraced Islām.

2043. Narrated Ibn 'Umar that 'Umar رضي had vowed in the Pre-Islāmic Period of Ignorance to perform *I'tikāf* in Al-Masjid-al-Harām. (A sub-narrator thinks that 'Umar vowed to perform *I'tikāf* for one night.) Allāh's Messenger ﷺ said to 'Umar, "Fulfil your vow."

(١٦) **بَابُ: إِذَا نَذَرَ فِي الْجَاهِلِيَّةِ أَنْ
يَعْتَكِفَ ثُمَّ أَسْلَمَ**

٢٠٤٣ - حَدَّثَنَا عُبَيْدُ بْنُ
إِسْمَاعِيلَ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ
عُبَيْدِ اللهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ:
أَنَّ عُمَرَ رَضِيَ اللهُ عَنْهُ نَذَرَ فِي
الْجَاهِلِيَّةِ أَنْ يَعْتَكِفَ فِي الْمَسْجِدِ
الْحَرَامِ، قَالَ: أَرَاهُ لَيْلَةً. فَقَالَ لَهُ
رَسُولُ اللهِ ﷺ: «أَوْفِ بِنَذْرِكَ».

[راجع: ٢٠٣٢]

(17) CHAPTER. *I'tikāf* in the middle ten days of Ramaḍān.

2044. Narrated Abū Hurairah عنه الله رضي: The Prophet ﷺ used to perform *I'tikāf* every year in the month of Ramaḍān for ten days,

(١٧) **بَابُ الْاِغْتِكَافِ فِي الْعَشْرِ
الْأَوْسَطِ مِنْ رَمَضَانَ**

٢٠٤٤ - حَدَّثَنَا عَبْدُ اللهِ بْنُ أَبِي
سَيِّبَةَ قَالَ: حَدَّثَنَا أَبُو بَكْرِ، عَنْ أَبِي

and when it was the year of his death, he stayed in *I'tikāf* for twenty days.

(18) CHAPTER. Whoever intended to practise *I'tikāf* and then changed his mind.

2045. Narrated 'Amra bint 'Abdur-Raḥmān on the authority of 'Āishah رَضِيَ اللهُ عَنْهَا mentioned that he would practise *I'tikāf* in the last ten days of Ramaḍān. 'Āishah asked his permission to perform *I'tikāf* and he permitted her. Ḥaḥṣa asked 'Āishah to take his permission for her, and she did so. When Zainab bint Jahsh saw that, she ordered a tent to be pitched for her and it was pitched for her. Allāh's Messenger ﷺ used to proceed to his tent after the *Ṣalāt* (prayer). So, he saw the tents and asked, "What is this?" He was told that those were the tents of 'Āishah, Ḥaḥṣa and Zainab. Allāh's Messenger ﷺ said, "Is it *Al-Birr* (righteousness) which they intended by doing so? I am not going to perform *I'tikāf*." So, he returned home. When the fasting month was over, he performed *I'tikāf* for ten days in the month of *Shawwāl*.

(19) CHAPTER. A *Mu'takif* can let his head in the house for washing.

2046. Narrated 'Urwa: 'Āishah رَضِيَ اللهُ عَنْهَا during her menses used to comb and oil the

حَصِينٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: كَانَ النَّبِيُّ ﷺ يَعْتَكِفُ فِي كُلِّ رَمَضَانَ عَشْرَةَ أَيَّامٍ، فَلَمَّا كَانَ الْعَامَ الَّذِي قُبِضَ فِيهِ اعْتَكَفَ عَشْرِينَ يَوْمًا.

(١٨) بَابٌ مَنْ أَرَادَ أَنْ يَعْتَكِفَ ثُمَّ بَدَأَ لَهُ أَنْ يَخْرُجَ

٢٠٤٥ - حَدَّثَنَا مُحَمَّدُ بْنُ مُقَاتِلٍ أَبُو الْحَسَنِ: أَخْبَرَنَا عَبْدُ اللَّهِ: أَخْبَرَنَا الْأَوْزَاعِيُّ قَالَ: حَدَّثَنِي يَحْيَى بْنُ سَعِيدٍ قَالَ: حَدَّثَنِي عَمْرَةُ بِنْتُ عَبْدِ الرَّحْمَنِ؛ عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا: أَنَّ رَسُولَ اللهِ ﷺ ذَكَرَ أَنْ يَعْتَكِفَ الْعَشْرَ الْأَوَّلَ مِنْ رَمَضَانَ، فَاسْتَأْذَنَتْهُ عَائِشَةُ فَأَذِنَ لَهَا. وَسَأَلَتْ حَفْصَةَ عَائِشَةَ أَنْ تَسْتَأْذِنَ لَهَا فَفَعَلَتْ، فَلَمَّا رَأَتْ ذَلِكَ زَيْنَبُ بِنْتُ جَحْشٍ أَمَرَتْ بِنَاءَ قُبْنِي لَهَا. قَالَتْ: وَكَانَ رَسُولُ اللهِ ﷺ إِذَا صَلَّى انْصَرَفَ إِلَى بِنَائِهِ فَأَبْصَرَ الْأَبْنَةَ فَقَالَ: «مَا هَذَا؟» قَالُوا: بِنَاءُ عَائِشَةَ وَحَفْصَةَ وَزَيْنَبَ، فَقَالَ رَسُولُ اللهِ ﷺ: «الْبِرُّ أَرَدْنَا بِهِذَا؟ مَا أَنَا بِمُعْتَكِفٍ»، فَرَجَعَ. فَلَمَّا أَفْطَرَ اعْتَكَفَ عَشْرًا مِنْ شَوَّالٍ.

[راجع: ٢٠٢٩]

(١٩) بَابُ الْمُعْتَكِفِ يُدْخِلُ رَأْسَهُ الْبَيْتَ لِلغُسْلِ

٢٠٤٦ - حَدَّثَنَا عَبْدُ اللهِ بْنُ

hair of the Prophet ﷺ while he used to be in *I'tikāf* in the mosque. He would stretch out his head towards her while she was in her chamber.

مُحَمَّدٍ: حَدَّثَنَا هِشَامُ بْنُ يُوسُفَ
أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ عَنْ
عُرْوَةَ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا:
أَنَّهَا كَانَتْ تُرْجِلُ النَّبِيَّ ﷺ وَهِيَ
حَائِضٌ وَهُوَ مُعْتَكِفٌ فِي الْمَسْجِدِ
وَهِيَ فِي حُجْرَتِهَا يُنَاوِلُهَا رَأْسَهُ.

[راجع: ٢٩٥]