

WEEKLY BOOKLET: 344



TEN QUESTIONS REGARDING

# I'TIKAF

ANSWERED BY AMEER AHL AL-SUNNAH

ENGLISH

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Shaykh-e-Tariqat Ameer Ahl-e-Sunnah Founder of Dawat-e-Islami

Hazrat Allama Maulana Abu Bilal

**Muhammad Ilyas**  
**Attar Qadri Rizvi**



امیر اہل سنت سے اعتکاف کے بارے میں 10 سوال جواب

Ameer-e-Ahle Sunnat Say I'tikāf kay Bare Me 10 Suwal jawab

## **Ten Questions Regarding I'tikāf Answered by Ameer Ahl al-Sunnah**

This booklet was composed in Urdu by Madinah-tul-'Ilmiyyah. **Translation Department (Dawat-e-Islami)** has translated it into English. If you find any mistake in the translation or composing, please inform the Translation Department on the following postal or email address with the intention of earning reward (*thawāb*).

### **Translation Department (Dawat-e-Islami)**

Aalami Madani Markaz, Faizan-e-Madinah, Mahallah Saudagran,  
Purani Sabzi Mandi, Bab-ul-Madinah, Karachi, Pakistan

**UAN:** ☎ +92-21-111-25-26-92 – Ext. 7213

**Email:** ✉ [translation@dawateislami.net](mailto:translation@dawateislami.net)

# Ten Questions Regarding I'tikāf Answered by Ameer Ahl al-Sunnah

Ameer-e-Ahle Sunnat Say I'tikāf kay Bare Me 10 Suwal jawab



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Aalami Madani Markaz, Faizan-e-Madinah Mahallah Saudagran,  
Purani Sabzi Mandi, Bab al-Madinah, Karachi, Pakistan

✉ **Email:** maktabaglobal@dawateislami.net – maktaba@dawateislami.net

☎ **Phone:** +92-21-34921389-93

🌐 **Web:** www.dawateislami.net

أَلْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى خَاتَمِ النَّبِيِّينَ  
أَمَّا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

## Du'ā for reading this book

**R**ead the following du'ā before you read a religious book or begin an Islamic lesson; you will remember whatever you study **بِسْمِ اللَّهِ**:

اللَّهُمَّ افْتَحْ عَلَيْنَا حِكْمَتَكَ وَأَنْشُرْ  
عَلَيْنَا رَحْمَتَكَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ

O Allah! Open the doors of knowledge and wisdom for us and have mercy on us! O He Who is the Most Glorious and Honourable! (*Al-Mustaṭraf*, vol. 1, p. 40)

### Note:

Recite ṣalāt upon the Greatest Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ once before and after.

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Ten Questions Regarding I'tikāf Answered by Ameer Ahl al-Sunnah

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى خَاتَمِ النَّبِيِّينَ  
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## Ten Questions Regarding I'tikāf Answered by Ameer Ahl al-Sunnah<sup>1</sup>

**Supplication of the Successor to Attar:** O Lord of al-Muṣṭafā!  
Whoever reads or listens to the 21 page booklet, *Ten Questions  
Regarding I'tikāf Answered by Ameer Ahl al-Sunnah*, grant him  
the ability to perform *i'tikāf* according to the Sunnah, and  
grant him forgiveness without accountability.

أَمِينُ بِجَاهِ خَاتَمِ النَّبِيِّينَ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

### Excellence of *ṣalāt* upon the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Sayyidunā Abū Dardā' رَضِيَ اللَّهُ عَنْهُ relates that the beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said:

أَكْبَرُوا الصَّلَاةَ عَلَيَّ يَوْمَ الْجُمُعَةِ فَإِنَّهُ مَشْهُودٌ تَشْهَدُهُ الْمَلَائِكَةُ وَإِنَّ أَحَدًا لَنْ يُصَلِّيَ عَلَيَّ إِلَّا  
عَرَّضْتُ عَلَيَّ صَلَاتَهُ حَتَّى يَفْرَغَ مِنْهَا

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<sup>1</sup> This booklet comprises of questions posed to Ameer Ahl al-Sunnah  
داهت بزرگائهم العالمیة and his answers.

Ten Questions Regarding I'tikāf Answered by Ameer Ahl al-Sunnah

“Recite *ṣalāt* upon me in abundance on the day of Friday, for indeed, it is witnessed; the angels witness it. Indeed, no one recites *ṣalāt* upon me except that it is presented to me until he concludes.”

Sayyidunā Abū Dardā' رضي الله عنه says, “I asked, ‘And after [your] passing away?’”

The Prophet صلى الله عليه وآله وسلم replied, “And after [my] passing away. **إِنَّ اللَّهَ حَرَّمَ عَلَى الْأَرْضِ أَنْ تَأْكُلَ أَجْسَادَ الْأَنْبِيَاءِ**. Indeed, Allah Almighty has forbidden upon the earth that it devours the bodies of the Prophets. **فَنَبِيُّ اللَّهِ حَتَّى يُرْزَقَ**. So, a Prophet of Allah is alive and is given sustenance.”<sup>1</sup>

**صَلُّوا عَلَى الْحَبِيبِ      صَلَّى اللَّهُ عَلَى مُحَمَّدٍ**

**Q:** Was i'tikāf legislated for the previous ummahs, or is it specific to the ummah of the Prophet صلى الله عليه وآله وسلم?

**A:** I'tikāf is an early form of worship. It is mentioned on page 182 of Maktaba-tul-Madinah's book *Blessings of Ramadan*:

I'tikāf is an ancient form of worship, which the earlier ummahs would also perform, as stated in juz' 1, Surah al-Baqarah, verse 125 of the Holy Quran:

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<sup>1</sup> Ibn Mājah, vol. 2, p. 291, Hadith 1,637

وَعَهْدَنَا إِلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ أَنَّ طَهِّرَا بَيْتِيَ لِلطَّائِفِينَ وَ

الْعَاكِفِينَ وَالرُّكَّعِ السُّجُودِ ﴿١٢٥﴾

*and We emphasised to Ibrāhīm and Ismā'īl that (they must) purify My house well for those who perform ṭawāf (circumambulation), and those who perform i'tikāf (i.e. the devotional seclusion in a mosque), and those who bow down and prostrate.<sup>1</sup>*

Allah Almighty has issued a command for cleansing of the holy Kaaba for ṭawāf, salah, and i'tikāf. Mufti Aḥmad Yār Khan Na'imī رَحْمَةُ اللَّهِ عَلَيْهِ states:

We came to learn that masjids should be kept purified, and impure things and that which gives off bad odours should not be brought therein. This is the sunnah of the noble Prophets عَلَيْهِمُ السَّلَامُ وَالسَّلَامَةُ. We also discovered how i'tikāf is a type of worship, and that bowing and prostration were also in the prayers of the previous ummahs. It is also evident from this that a masjid should have a custodian, and that person should be someone pious.

He further states:

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<sup>1</sup> Kanz al-'Irfān (translation of Quran) part 1, Sūrah al-Baqarah, verse 125



Ṭawāf, salah, and i'tikāf are ancient forms of worship which existed in the era of Prophet Ibrāhīm عليه السلام.<sup>1</sup>

**Q:** During Ramadan, many people participate in iftar in the masjid. Please offer some advice about the intention of i'tikāf.

**A:** Do not intend i'tikāf for the purpose of eating and drinking. Rather, make this intention to attain reward. Do not restrict this practice to Ramadan al-Mubāarak. Throughout the year, whenever you enter the masjid, even for a second, make the intention of i'tikāf.

The words for the intention are: **قَوَّيْتُ سُنَّتَ الْإِعْتِكَافِ** "I have made intention for the sunnah of i'tikāf." It is not a condition to make this intention in Arabic. In fact, even when using Arabic words, an intention will only be formed when it exists in the heart and the meaning of the Arabic words are known. If someone merely rolls off the Arabic wordings from their tongue, but pays no attention to the intention of i'tikāf, it will not be accepted as an intention. The intention may be made in English or any other language whilst expressing the same meaning.

Note that eating, drinking and sleeping are not permissible in the masjid. However, if the intention of i'tikāf is made, then eating, drinking, sleeping, having iftar, drinking Zam-zam water, eating niyāz, etc. will all become permissible.

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<sup>1</sup> Tafsīr Nūr al-ʿIrfān, part 1, Sūrah al-Baqarah, verse 125, p. 29

Ten Questions Regarding I'tikāf Answered by Ameer Ahl al-Sunnah

If food is presented and a person has not yet made the intention of i'tikāf, he cannot just make the intention of i'tikāf now merely for eating and drinking.<sup>1</sup> However, a person can still make the intention for seeking reward. Therefore, one should recite some dhikr and ṣalawāt. For example, recite ṣalawāt or the shahadah 12 times. The number '12' has been mentioned out of devotion, otherwise this amount is not necessary; one may recite any amount of dhikr and ṣalawāt. After this, one may partake in iftar, eat and drink.<sup>2</sup>

**Q:** What is the ruling on combing one's hair in the masjid?

**A:** One should avoid combing inside the masjid as this results in hair falling inside the masjid. However, if someone combs his hair with precaution—for example, by spreading out a sheet so that any falling hair land onto it—it is permissible. But overall, one should prevent people from combing their hair in the masjid. Otherwise, if all those performing i'tikāf begin combing their hair, not all of them will be careful, which will result in hair being left everywhere whereas we have been commanded to keep the masjid clean.<sup>3</sup>

**Q:** How should those Islamic brothers that drift away from the religious environment after i'tikāf be brought back?

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<sup>1</sup> Al-Durr al-Mukhtār, vol. 2, p. 525, derived from Bahār-e-Sharī'at, vol. 1, p. 648, juzz 3

<sup>2</sup> Malfūzāt-e-Amīr-e-Ahle Sunnat, vol. 2, p. 368

<sup>3</sup> Malfūzāt-e-Amīr-e-Ahle Sunnat, vol. 2, p. 181

Ten Questions Regarding I'tikāf Answered by Ameer Ahl al-Sunnah

**A:** Not all those who participate in i'tikāf drift away from the religious environment afterwards. If this was happening, we would not be witnessing the amazing occurrences that we do. Many of those who are affiliated with the religious environment of Dawat-e-Islami initially joined due to i'tikāf. Dawat-e-Islami's Mufti Fuzayl Raza **دامت بركاته العالمة** also became affiliated as a result of i'tikāf.

He himself related his account of becoming affiliated. Initially, he would come to study in Madrasa-tul-Madinah for adults. Then, he participated in the collective i'tikāf in Markaz Faizan-e-Madinah, Karachi. This had such an effect on him that he began the Dars-e-Nizāmī (Islamic scholarship) course. Today, **آلحمد لله**, he is an accomplished mufti of Dawat-e-Islami, in fact a mufti of Islam.

Likewise, there will be many other preachers and responsible brothers in Dawat-e-Islami who joined this religious environment due to i'tikāf. It is possible that many members of the consultative body of Dawat-e-Islami are from those who joined Dawat-e-Islami due to the blessings of i'tikāf.

The Head of the Central Executive Committee, Haji Abu Hamid Muhammad Imran, also joined Dawat-e-Islami due to i'tikāf. Prior to i'tikāf, he had begun to frequent this religious environment, which had some effect on him. Then, when he participated in i'tikāf, his whole world changed. He himself mentions:

When I participated in i'tikāf, my friends would come to visit me, and as I was accustomed to joking, they would say, "Leave this charade. Have you participated to annoy these religious people?" However, I became completely serious and did not joke with them.

I'tikāf had such an effect on him that he is now known to people as Nigran-e-Shura, and many people worldwide admire him. Most people are pleased with his speeches and feel a change within themselves upon hearing them. All these amazing occurrences are due to i'tikāf. Despite this, if a person does not come to the path of righteousness after participating in i'tikāf, and there is no change within him, that is his fate.

The *Tābi'ī* Sayyidunā Wahb b. Munabbih رحمته اللہ علیہ states, "Some people, despite seeking knowledge, do not improve, rather there is much degeneration in them, which becomes a cause of corruption."<sup>1</sup> Meaning, if the seed of corruption is

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<sup>1</sup> Sayyidunā Wahb b. Munabbih رحمته اللہ علیہ states:

Knowledge is like that rain water which descends pure, clear, sweet, and is absorbed by the tree through its roots. If that tree is bitter, the rainwater increases its bitterness, and if it is sweet, the rainwater increases its sweetness. Likewise, knowledge itself is beneficial, but when a person who is under the sway of his caprice attains it, this knowledge becomes a cause of him becoming embroiled in arrogance. When a respectable person acquires this knowledge, it increases his honour, acts of worship, fear of Allah Almighty, and piety. (al- Ḥadīqah al-Nadiyyah, vol. 2, p. 512)

present, then despite acquiring sacred knowledge, such a person's heart will give rise to corruption. That seed will grow, day by day, and eventually become a sturdy tree, spreading its corruption. This is because the fruit attained is always like the seed. If you sow wheat, you will attain wheat at the harvest. Whatever one sows, they shall reap.

Hence, some people have the seed of misfortune and evil. So, even if they acquire knowledge, the roots of that seed have become so firm in their hearts that they become a cause of corruption. On the other hand, a person whose heart has the seed of honour and felicity—which he irrigates with sacred knowledge and attempts to nurture—becomes a pious individual and rightly acting scholar that rises in society.

### **Value your time**

Many people who attend the i'tikāf in Madani Markaz Faizan-e-Madinah have no mindset of self-rectification. They make a group with their friends and remain engaged in frivolous discussion. If a friend brings a kebab or samosa from outside, they waste their time in eating. Some of them do not even take part in the Madani Muzakarah, whereas it is the most important series during i'tikāf. The words of Madani Muzakarah certainly reach their ears but do not descend into their hearts because they have not sat to listen to it, so they remain deprived of its blessings.

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Those who sit attentively in the masjid and gain the blessings of listening to the Madani Muzakarah, their hearts are certainly affected, and they gain much. Therefore, those that have come to participate in i'tikāf should value their time. Instead of wasting it in trivialities, they should attempt to seek sacred knowledge.

### **Waiting the whole year for Ramadan al-Mubārak**

There is some time left before the arrival of Ramadan al-Mubārak. Whoever can make the intention that **إِنْ شَاءَ اللَّهُ** he will spend the whole month of Ramadan performing i'tikāf in Madani Markaz Faizan-e-Madinah, Karachi, should do so. There is a very beautiful environment in the i'tikāf at Madani Markaz. Therefore, try and perform i'tikāf there. Otherwise, arrange to perform it in your own cities and countries wherever i'tikāf is arranged under Dawat-e-Islami. **إِنْ شَاءَ اللَّهُ** You will receive countless benefits and blessings.

If the entire month is not possible, arrange to perform ten days of i'tikāf. If this too is not possible, then perform i'tikāf as time permits, coming and going. So, for example, if someone has to go to work, he should go, and after work he should return and stay at the place of i'tikāf. Hence, he should not return home, rather he should spend all his time with the people performing i'tikāf and adopt their company. In this way, he will attain a lot.

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اللَّحْمَدُ لِلَّهِ We spend the whole year waiting for Ramadan, in fact, all year we supplicate: **اَللّٰهُمَّ بَلِّغْنَا رَمَضَانَ بِصِحَّةٍ وَعَافِيَةٍ** “O Allah, make us reach Ramadan with health and well-being.” What can be said of the blessings of Ramadan? The atmosphere and joy that manifest in Ramadan are not found in other days. As soon as the crescent moon of Ramadan is sighted, an amazing feeling fills the heart, and as soon as the crescent moon of Eid is seen, the heart is in grief that sadly, the blessed and grand month of Ramadan has left, and with it, everything that we received because of it. May Allah Almighty grant us Ramadan again and again in a state of health and well-being.

اٰمِيْنُ بِجَاهِ خَاتَمِ النَّبِيِّنَّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

### **Elderly brothers and i'tikāf in Madani Markaz**

Dear Islamic brothers, make the intention to perform i'tikāf for the whole month of Ramadan, regardless of whether or not you have performed an entire month's i'tikāf prior to this in your life. Start to prepare for this as well. If your intention is sincere, you will start to gain reward for it as soon as you make it. Some fortunate brothers are so devoted to i'tikāf that they do not abandon it despite facing all kinds of difficulties. This is particularly true for our elderly Islamic brothers who have been performing i'tikāf for years. If they are prevented from doing so, they do not accept this and are not prepared to go back to their homes.

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As it is very busy during collective i'tikāf, elderly Islamic brothers and those with disabilities fall into severe difficulties. They face a lot of problems in relation to using the washroom and performing ablution. For this reason, we have now made the rule that Islamic brothers over the age of 50 should not be allowed to sit i'tikāf in Madani Markaz Faizan-e-Madinah, Karachi. However, there are some elderly Islamic brothers aged 70 who have been performing i'tikāf here for a long time. They are quite experienced and aware of the schedule and rules, so they will not cause problems for other Islamic brothers. Therefore, only such elderly brothers have permission to perform i'tikāf here.

As for Islamic brothers over the age of 50 who are new to Faizan-e-Madinah, they are not permitted as they have no experience of the schedule. Their age means they have become weaker, and they will be weakened even more by the schedule. If such brothers were to become ill, it will be difficult to care for them. Furthermore, because of how busy it is at the washrooms and ablution areas, they will become worried. For this reason, such elderly brothers should not come to Madani Markaz Faizan-e-Madinah, Karachi, to perform i'tikāf.<sup>1</sup>

**Q:** Can Islamic sisters perform collective i'tikāf?

**A:** No, they cannot. This is because sisters are only permitted to perform i'tikāf in *masjid al-bayt*, i.e. the part of their home

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<sup>1</sup> Malfūzāt-e-Amīr-e-Ahle Sunnat, vol. 1, p. 231



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which they have specified for salah.<sup>1</sup> Therefore, they cannot perform i'tikāf elsewhere. If there is no place specified by a woman for salah in the home, then prior to performing i'tikāf, a part of the house or a specific room should be specified for praying by her; she should perform i'tikāf there.<sup>2</sup>

**Q:** I wish to perform i'tikāf. Is there any course taught under Dawat-e-Islami in the one-month i'tikāf?

**A:** More than one 'course' is taught during the one-month collective i'tikāf, and there is the opportunity to learn a lot. However, during collective i'tikāf, no official courses are conducted. Rather, in general, a lot of knowledge is conveyed to participants. Two Madani Muzakaraha are convened on a daily basis, which has been the norm for many years. If health permits, there will be two again this year. Apart from these, the method of salah is taught, *du'ā's* are memorised, and much more is offered. Therefore, be sure to make use of the opportunity to attain the blessings of the one-month i'tikāf.<sup>3</sup>

**Q:** Responsible brothers from Multan and surrounding towns have each made an intention to bring a train full of brothers for the collective i'tikāf. If you feel it is appropriate, please mention which standard of brothers should be brought to the i'tikāf.

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<sup>1</sup> Derived from Al-Durr al-Mukhtār, vol. 3, p. 494.

<sup>2</sup> Malfūzāt-e-Amīr-e-Ahle Sunnat, vol. 1, p. 234

<sup>3</sup> Malfūzāt-e-Amīr-e-Ahle Sunnat, vol. 2, p. 244

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**A:** Sensible Islamic brothers should be brought along. Just because a target of a full train has been set, it does not mean that you bring along any person you come across. You should not just collect money and fill the train with elderly Islamic brothers. Some of them may be suffering from paralysis, and others may not be able to understand when spoken to.

It may be that one of them falls asleep during study circles, becomes angry, scolds other Islamic brothers, argues in the crowds waiting for the washroom, or falls ill and ends up in hospital. Such brothers should not be troubled as they face one issue or another. The age of those participating in collective i'tikāf should not be more than 50. Preference should be given to those below 50 who have no illnesses.

Some Islamic brothers bring along those afflicted by cancer. If someone has throat cancer, we are certainly sympathetic towards him. However, if he were to sit with all the others participating in i'tikāf at mealtimes, he would look at everyone's faces whilst they eat. In this way, the other participants will be feeling pity for him, and it will be difficult for them to eat.

Such an ill person should not be brought along who not only feels troubled himself, but also makes matters difficult for others as well. He may even end up reviling the person who brought him along, and stubbornly insist on being taken back home, complaining of not being aware that there would be such a large number of people, etc. Therefore, when bringing

participants, one should focus on quality and not quantity. Sometimes, brothers bring such a patient whose wounds emit a foul smell, whereas it is forbidden in Islam for a person whose mouth, wound or clothes emit a repulsive smell to enter a masjid.<sup>1</sup>

### **Do not bring non-discerning children to the masjid**

Also bear in mind that there is no arrangement for meeting and greeting because the night is short. Madani Muzakarah also begins after *tarāwīḥ*, and a break has to be taken for suhoor. Some Islamic brothers bring their children with them and stubbornly demand to meet and greet. If one shows compassion to children and allows a meeting, their father will go around announcing that they had a meeting. As a result, the following day there will be another 10 children lined up requesting to meet. These children will also cause a commotion in the masjid, running after each other and wrestling. The father will be offering *tarāwīḥ* ahead, and the children will be causing uproar behind.

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<sup>1</sup> The Reviver of Islam, the Imam of Ahl al-Sunnah, Imam Aḥmad Razā Khān رحمته اللوعليه, states:

Children, the insane, lepers, those who have foul smelling wounds, those who have consumed raw garlic and onions, those who cause disorder and those who harm others, have not been given a right to attend the masjid according to Islamic law. In fact, Islamic law states to keep them away from the masjid. (Izhār al-Haqq al-Jalī, p. 64 selective or selected)

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Note that it is not permissible to bring into the masjid any child about whom it is presumed that he will urinate therein, and it is disliked (*makrūh tanzīhī*) to bring any child about whom it is presumed that he will inform about the urge to urinate.<sup>1</sup> It is sinful for a father to bring to the masjid any child who he knows will cause a commotion, run around, disrespect the masjid, and cause annoyance to worshippers, even if he is ten years old.<sup>2</sup> Such children are found in masjids that are built amongst residential dwellings. Many Islamic brothers will have experience of how much disturbance they cause.

### Harms of bringing children to i'tikāf

Some children aged 8 or 9 are discerning, and when alone, sit in a dignified manner and offer salah. However, when there are a few of them, they cause chaos in the masjid. Many will have experienced this. Therefore, if someone says that his child is innocent and will not do anything, and another person thinks the same and brings his child to the masjid as well, these two

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<sup>1</sup> Al-Durr al-Mukhtār Ma'ā Radd al-Muhtār, vol. 2, p. 518

<sup>2</sup> Imam Aḥmad Razā Khān رحمه الله عليه states:

If there is a strong presumption that there is impurity [on children], it is haram to allow them into the masjid. And if there is doubt and a possibility, it is disliked. If children or even elderly people are undisciplined, cause commotion, and disrespect the masjid, they should not be permitted to attend. (Fatāwā Razawiyyah, vol. 16, p. 458 selective or selected)

innocent children will get together and act in a manner contrary to the due respect that must be shown.

It is better not to bring children along. If a child misbehaves in the manner described, it will be necessary to prevent him, and apart from this, other difficulties will arise. For example, a very interesting topic might be discussed in the Madani Muzakarah, when suddenly, a child says, "Dad! I feel hungry," or "I need some water." The father will have to go and take care of his child's needs, so he will miss out on what is being mentioned in the Muzakarah. And in the process, he will end up disturbing a few others.

Then, after some time, the child will say, "Dad! I need to use the washroom." If the father does not oblige, the child may urinate there and then. Children do such things. At some point a child may say, "I want to go to sleep", because sleep normally overcomes children when they are not able to understand the speech. Now, something will have to be done to arrange for the child to sleep. In this way, neither does the child listen or understand, nor does he allow his father to. So, please do not bring your children with you. This request is not specific to Ramadan, rather it should be adhered to all year round.

Always look at quality instead of quantity, even if that means only bringing a few carriages or even one bus as opposed to a full train. However, the Islamic brothers you bring should be sensible and pious, such that one remembers Allah Almighty when seeing them, and not such that an outsider comes, sees

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them, and leaves having formed bad assumptions, saying, “I heard such good things, whereas there are arguments taking place here.”<sup>1</sup>

**Q:** What age Islamic brothers should be made to sit i'tikāf?<sup>2</sup>

**A:** Wherever the collective Sunnah i'tikāf is being convened or a one-month i'tikāf, and in particular, for International Madani Markaz, Faizan-e-Madinah, it should be kept in mind that participants should not be under 20 years old or more than 50 years old. This is because it will not be possible to take care of elderly Islamic brothers. When they are overcome by sleep in study circles or during Madani Muzakarah, they will spread out their legs and go to sleep right in the middle of the room, and no one will be able to stop them as elderly people can become angry quickly when they are corrected.

Elderly people may have disabilities; ail; and their memory, digestion and every limb become weak. Only their tongue remains strong, which results in them snapping at people. In this way, at times, elderly people place themselves in difficulties and become a cause of annoyance for others as well. For this reason, elderly people and those with disabilities should not be brought to i'tikāf.

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<sup>1</sup> Malfūzāt-e-Amīr-e-Ahle Sunnat, vol. 2, p. 245

<sup>2</sup> This question is from the Department for Malfūzāt Amir Ahl al-Sunnah, whilst the answer is from Ameer Ahl al-Sunnah **داعية تيركاٲهمو**  
**العالية**.

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Students studying at college, Jamia-tul-Madinah and other Sunni seminaries can show their cards and participate in i'tikāf. If someone from these categories is below the age of 20, consideration can be given to allowing them to participate. All this is to prevent students haplessly spending time here and there during their holidays, and instead provide them with the opportunity to sit in the house of Allah Almighty to learn about Islam and benefit.<sup>1</sup>

**Q:** What should be done about those who wish to perform i'tikāf, but do not wish to participate in the study circles?<sup>2</sup>

**A:** Our majlis and responsible brothers should not give i'tikāf cards to such people. There are such people who come to perform i'tikāf who do not have any desire to participate in the study circles of Madrasa-tul-Madinah for adults that are convened for teaching du'ā's, salah, etc. They only eat, drink, and build up their strength in i'tikāf. These people convene meetings in the open (in the masjid courtyard) and gossip away. Those that come to meet them bring various dishes, which they all eat collectively. I implore these people not to cause us any inconvenience by attending the i'tikāf.

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<sup>1</sup> Malfūzāt-e-Amīr-e-Ahle Sunnat, vol. 2, p. 323

<sup>2</sup> This question is from the Department for Malfūzāt Amīr Ahl al-Sunnah, whilst the answer is from Ameer Ahl al-Sunnah [دہشت بر کائے هو](#)  
العالية.

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We need those Islamic brothers to participate in i'tikāf who recite the noble Quran and engage in worship, offer salah in congregation, and fully participate in the study circles and Madani Muzakarahs. We are not looking for a large quantity in i'tikāf; it is quality we are after. Those Islamic brothers that bring a train full of participants should bring just two carriages instead of 12, but they should be quality Islamic brothers who will leave having learnt properly.

However, usually they are not of a high standard, rather just high in quantity. Such participants arrive that are not interested in learning. They disturb others, devour kebabs and samosas, subsequently become ill, and then take medicines from our clinic. There is not a clinic arrangement in every location where i'tikāf takes place under Dawat-e-Islami, but there is a small clinic set up in the International Madani Markaz, Faizan-e-Madinah. Limited medicines are available, and some doctors attend on a voluntary basis. Now, it cannot be said that everyone who resorts to the clinic does so because of careless eating. It is busy in i'tikāf, and some people are sensitive in nature, so they find it difficult to sleep. Due to insufficient rest, they become ill.

In any case, take care of your health, and only bring those people with you to i'tikāf who have a passion for Islam and want to participate to seek the pleasure of Allah Almighty. Do not bring others, nor give them i'tikāf cards. There are perhaps even some whom the Majlis I'tikāf becomes aware of that only



attend to eat and drink and spread their evil. Thus, it is necessary to protect the genuine participants from such people.

### **People obsessed with outings and entertainment should not be brought to i'tikāf**

As there is no seaside in Punjab, some people also come from there and other places for i'tikāf here. Then, they go to view the sea, sit on camels and have their pictures taken. Sometimes they share these on social media as well. Such people should not be attributed to Dawat-e-Islami.

Dawat-e-Islami is like the sea. When a net is cast into the sea, fish are caught, crabs too, and perhaps, a sea snake. Such people also come to i'tikāf and mar the name of Dawat-e-Islami. Therefore, people that are accustomed to outings and enjoyment should not be brought to i'tikāf.

The sea here in Karachi is known as the Arabian Sea; if anyone wishes to see it, he should come and visit it outside of the days of i'tikāf with the intention that it touches the shores of the holy land of al-Hijaz. In the past, ships would take caravans of hajj pilgrims from the sea in Karachi to Jeddah. Note that it is not a sin to go and view the sea. However, when someone has come for i'tikāf, all of their time should be spent here. So, do not turn towards the sea and shopping centres.

Also, note that it is not permissible to beg for the purpose of i'tikāf. Hence, when you come for i'tikāf, do not ask people for money, saying, "I need to go to Dawat-e-Islami's International

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Madani Markaz, Faizan-e-Madinah for i'tikāf, but I do not have money for the fare or other expenses, so please help me.”<sup>1</sup>

**Q:** Is it necessary to make an intention of i'tikāf to drink Zam-zam water in al-Masjid al-Nabawi and al-Masjid al-Haram?

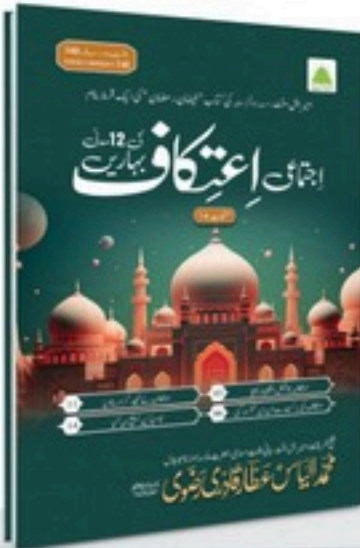
**A:** An intention of i'tikāf cannot be made for drinking Zam-zam water or eating, and if it is, it will not be of any importance. An intention of i'tikāf may only be made for seeking reward. Drinking Zam-zam water in al-Masjid al-Nabawi and al-Masjid al-Haram for a person who has not made an intention of i'tikāf is impermissible. If he has not made an intention beforehand and now wishes to drink Zam-zam water, he cannot make an intention for it. Rather, he should make an intention for earning reward and then recite dhikr and ṣalawāt upon the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ (e.g. by reciting ṣalawāt upon the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ 12 times. Subsequently, drinking Zam-zam water will be permissible.<sup>2</sup>

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<sup>1</sup> Malfūzāt-e-Ameer-e-Ahle Sunnat, vol. 2, p. 324

<sup>2</sup> Malfūzāt-e-Ameer-e-Ahle Sunnat, vol. 2, p. 451

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فیضانِ مدینہ، محلہ سوداگران، پرانی سبزی منڈی کراچی

UAN +92 21 111 25 26 92 0313-1139278

www.maktabatulmadinah.com / www.dawateislami.net

feedback@maktabatulmadinah.com / ilmia@dawateislami.net