

ἲTIKAAF IN THE THREE MOSQUES:

‘SILSILATUL-HUDAA WAN-NOOR’ TAPE SERIES OF

SHAIKH MUHAMMAD NAASIRUDDEEN AL-ALBAANEE -*rahimahullaah*-

(Tape no. 342, 00:53:55):

Questioner: “*Ṭtikaaf*: Its connection to the hadeeth of the Prophet (صلى الله عليه و سلم):

((لا تُشَدُّ الرَّحَالُ إِلَّا إِلَى ثَلَاثَةِ مَسَاجِدَ))

<< **Journey should not be undertaken except to three mosques** >>¹, to the end of the hadeeth.

Shaikh al-Albaanee: “Which hadeeth of the Messenger ?”

Questioner: “<< **Journey should not be undertaken except to three mosques.** >>...”

Shaikh al-Albaanee: “ The connection to this hadeeth is not direct, however there is a hadeeth which is clear with regard to the topic, and it is his saying -`alaihiS-Salaatu was-Salaam-: <<**There is no i`tikaaf except in the three mosques...>> ‘There is no i`tikaaf except in three mosques’. Therefore we say: concerning the three mosques there are two authentic hadeeth : one of them is that which you mentioned, and you asked about its connection to i`tikaaf; and it is his saying -`alaihiS-Salaam:<<**Journey should not be undertaken except to three mosques**>>, and the other hadeeth is:**

((لا اِغْتِكَافَ إِلَّا فِي الْمَسَاجِدِ الثَّلَاثَةِ))

<<**There is no i`tikaaf except in the three mosques...>>²**

So therefore we say: just as journeys are not to be undertaken except to the three mosques, then likewise there is no i`tikaaf except in the three mosques.”

Questioner: “Is i`tikaaf in other than the three mosques an innovation?”

¹ Reported by al-Bukhaaree (no.1189), and Muslim (no.1397), as a hadeeth of Aboo Hurairah: that the Prophet (صلى الله عليه و سلم) said: << **Journey may not be undertaken except to three mosques: al-Masjidul-Haraam, the Mosque of the Messenger (صلى الله عليه و سلم), and al-Aqsaa Mosque.>>**

² Shaikh al-Albaanee said in ‘Qiyaamu Ramaḡaḡaan’(p.36): “Reported by at-Tahaawee, al-Ismaa`eelee, and al-Bayhaqee, with a *saḡheeh* chain of narration from Hudhayfah ibn al-Yamaan -*raḡiyallaahu`anhu*; and it is referenced and checked in ‘as-Saḡheehah’ (no.2786); along with the reports (*aathaar*) which agree with what we have mentioned above, and all of them are authentic.” (transl.)

Shaikh al-Albaanee: “For one whom the proof has reached, that is the case. As for one whom the proof has not reached; and he has a doubt, concerning, for example, the generality of: ﴿وَأَنْتُمْ عَلَيْكُمْ فِي الْمَسْجِدِ﴾ [Sooratul-Baqarah (2): 187]

[[Meaning: And do not have sexual relations with your wives whilst you are performing i`tikaaf in the mosques.]]

Such that he understands *al-Masaajid* (the mosques) to have the meaning of being all-inclusive and comprehensive³, then in this case he will have excuse; however, after the authentic Sunnah from Allaah’s Messenger (صلى الله عليه و سلم) has reached him, then it is not befitting that he halts at the Aayah, and does not take the assistance, in order to understand it, of the authentic Sunnah.

And here I must remind of the fact that the generality of the Aayah is not held onto by the great majority of the scholars of the Muslims, those known for their knowledge and understanding of the Religion. I mean: ﴿وَأَنْتُمْ عَلَيْكُمْ فِي الْمَسْجِدِ﴾

[[Meaning: whilst you are performing i`tikaaf in the mosques]] :

al-Masaajid (the mosques), *al* (the) here is to show definiteness. In the language it either indicates generality, all-inclusiveness, and comprehensiveness; or it is used to refer to something known⁴.

So, upon the first meaning the meaning would be: ‘in any mosque’, and this would then refer to any *masjid* (mosque/place of Prayer), no matter what, even if it be a small mosque next to your house. Indeed even a small place of Prayer within your house, which you set aside for Prayer: for yourself, your wife, your children, and so on. So this is called a *masjid*. So is it permissible to perform i`tikaaf in it?

If we were to take the Aayah with the first meaning, that of all-inclusiveness and comprehensiveness, then the answer would be that it is permissible because the Aayah includes it.

However if we understand that the ‘*al*’, indicating definiteness of the mosques, is to refer to something specific: something known in the minds, in accordance with the Legislation, then in that case we say: what are these mosques, where i`tikaaf is legislated. So since we say that there are mosques where i`tikaaf **is not** legislated, and there are mosques where i`tikaaf **is** legislated. So the great majority of the scholars are with us with regard to this general distinction, meaning: there are some mosques where i`tikaaf is legislated, and there are some mosques where i`tikaaf is not legislated.

³ *al-istighraaq* (all-inclusiveness), and *ash-shumool* (comprehensiveness), i.e. ‘all mosques’ (transl.)

⁴ *al-`ahd* (the...), referring to something specific. (transl.)

There is, though, a lengthy disagreement about, for example, where some scholars say: there is a congregational mosque, meaning that the Five Daily Prayers are established in it, however the Jumu`ah Prayer is not established in it. So i`tikaaf is not correct in it. Why? Because the man will have to go out from this mosque where he is performing i`tikaaf, to go to the mosque where the Jumu`ah is prayed, in order to pray the Jumu`ah Prayer. So this is a restriction. So its meaning is that *al-Masajid* (the mosques) in the Aayah does not have the meaning of all-inclusiveness and comprehensiveness. Therefore this means that because the great majority of the scholars agree that the meaning of *al-Masajid* (the mosques) is not all-inclusiveness and comprehensiveness, then here the importance of the Sunnah becomes apparent.

So what are these mosques where i`tikaaf is legislated; and those meant in His Saying- He the Most High: ﴿وَأَنْتُمْ عَلَيْكُمْ فِي الْمَسْجِدِ﴾ [[Meaning: whilst you are performing i`tikaaf in the mosques]] ?

His saying -`alaihissalaam- comes: << **There is no i`tikaaf except in the three mosques.** >>
