

## TRAVELLING TO OTHER THAN THE THREE MOSQUES<sup>1</sup> FOR I`TIKAAF:

(1) Shaikh `Abdur-Rahmaan ibn Naasir as-Sa`dee -*rahimahullaah*-(d.1376 H) was asked:

“Question: If a person makes a vow to perform i`tikaaf in other than the three mosques, is it disliked for him to carry out his vow?”

Answer: “If it requires making a journey then it is not permissible, as is authentic in the hadeeth: ((لَا تُشَدُّ الرَّحَالُ إِلَّا إِلَى ثَلَاثَةِ مَسَاجِدَ))

<< **Journey should not be undertaken except to three mosques.** >><sup>2</sup>

So whichever place, whether it is a mosque or another place, he designates for worship: whether for i`tikaaf, or other than it, and he has to travel to it, then this is not permissible. So even though some of the companions<sup>3</sup>, such as al-Muwaffaq<sup>4</sup>, permitted that, then the position of the verifiers is what is indicated by the hadeeth, i.e. that it is prohibited.

However if it does not require a journey, then if the place which he has designated has the Jumu`ah established within it, and there will be a Jumu`ah during his i`tikaaf, then he should not perform i`tikaaf in a mosque where the Jumu`ah is not held, because he will be falling short of what is obligatory upon him. Then if there are two mosques which are the same with regard to establishment of the Jumu`ah or its non-establishment, then he has a choice: if he wishes he can carry out the vow that he made (in one of them), and if he wishes he can carry it out in the other. This is what the companions<sup>5</sup> -*rahimahumullaahu ta`alaa*- mentioned.”

[ref.: ‘al-Fataawas-Sa`diyyah’ (vol.7, p.165, of the complete collection)]

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<sup>1</sup> i.e. al-Masjidul-Haraam in Makkah, al-Masjidun-Nabawee in al-Madeenah, and Masjidul-Aqsa in Jerusalem (transl.)

<sup>2</sup> Reported by al-Bukhaaree (no.1189), and Muslim (no.1397), as a hadeeth of Aboo Hurairah: that the Prophet (صلى الله عليه وسلم) said: << **Journey may not be undertaken except to three mosques: al-Masjidul-Haraam, the Mosque of the Messenger (صلى الله عليه وسلم), and al-Aqsa Mosque.**>> (transl.)

<sup>3</sup> i.e. the scholars of the Hanbalee madhhab. (transl.)

<sup>4</sup> i.e. al-Imaam Muwaffaquddeen ibn Qudaamah al-Maqdisee -*rahimahullaah* (d.620 H). (transl.)

<sup>5</sup> i.e. the scholars of the Hanbalee madhhab. (transl.)

(2) Shaikh Muhammad ibn Saalih al-`Uthaymeen -*rahimhullaah*- was asked:

“Question: May Allaah treat you in a fine manner, and bless you, noble Shaikh. There is a question: A questioner asks, saying: There are some youth who love to perform i`tikaaf in the last ten days of Ramaḍaan, so they go to a particular congregational mosque, because the congregation in it will be large; and their intent is to increase their Eemaan. However the mosques in the town are many, so is their going there counted as being undertaking a journey (*shaddur-rihaal*). Please benefit us, and may Allaah reward you with good.”

Answer: “It is not counted as undertaking a journey, as long as the mosque is within the town. Undertaking a journey (*shaddur-rihaal*) means that a person travels from one town to another, to go to the mosque. So there is no harm if they choose a mosque in the town where they can gather, which has the distinction of having a large congregation, or an imaam who recites in a fine manner, or the like of that.”

[ref.:[http://ibnothaimeen.com/all/noor/article\\_2631.shtml](http://ibnothaimeen.com/all/noor/article_2631.shtml)].

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(3) Answer of Shaikh Yahyaa al-Hajooree -*hafizahullaah*- :

“The ruling on travelling in order to perform i`tikaaf.

Dated: 8/3/2009 C.E.

Question: A man came from San`aa·, or from `Adan, to this mosque, for the purpose of i`tikaaf, not for any other purpose. So is this counted as undertaking a journey (*shaddur-rihaal*)?”

Answer: “It is befitting that he should have the intention of seeking knowledge. So whether he comes from San`aa·, or from `Adan, or from somewhere farther away than that, so in that case he will be rewarded for his journey. So travelling to seek knowledge contains tremendous virtue. So if he comes with the intention of seeking knowledge, then he can then perform i`tikaaf if he wishes, or not perform i`tikaaf if he wishes. As for travelling for no other purpose, just to perform i`tikaaf, without seeking knowledge, then this, firstly, is not acceptable. Everyone who comes, and settles with us, then he should be a student of knowledge, unless he is sick, or unable to do that. Secondly: This journey to a mosque for other than the purpose of seeking knowledge is suspect: it is not correct except to the three mosques. Rather those who come to the mosque should come to study, and to learn, and they will receive reward in accordance with their intentions and for their journey.”

Shaikh Yahyaa al-Hajooree.

[ref.: [http://www.sh-yahia.net/show\\_s\\_fatawa\\_99.html](http://www.sh-yahia.net/show_s_fatawa_99.html) ].

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