# I'tikaf in Ramadan - Muwatta Malik - Sunnah.com - Sayings and Teachings of Prophet Muhammad (صلى الله عليه و سلم)

Yahya related to me from Malik from Ibn Shihab from Urwa ibn az-  
Zubayr from Amra bint Abd ar-Rahman that A'isha, the wife of the  
Prophet, may Allah bless him and grant him peace, said,"When the  
Messenger of Allah, may Allah bless him and grant him peace, did  
itikaf he would bring his head near to me and I would comb it. He  
would only go into the house to relieve himself."

حَدَّثَنِي يَحْيَى، عَنْ مَالِكٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ عَمْرَةَ بِنْتِ عَبْدِ الرَّحْمَنِ، عَنْ عَائِشَةَ، زَوْجِ النَّبِيِّ صلى الله عليه وسلم أَنَّهَا قَالَتْ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم إِذَا اعْتَكَفَ يُدْنِي إِلَىَّ رَأْسَهُ فَأُرَجِّلُهُ وَكَانَ لاَ يَدْخُلُ الْبَيْتَ إِلاَّ لِحَاجَةِ الإِنْسَانِ ‏.‏

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Yahya related to me from Malik from Ibn Shihab from Amra bint Abd  
ar-Rahman that when A'isha was doing itikaf she would only ask after  
sick people if she was walking and not if she was standing still.  
  
  
Malik said, "A person doing itikaf should not carry out  
obligations of his, nor leave the mosque for them, nor should he help  
anyone. He should only leave the mosque to relieve himself. If he were  
able to go out to do things for people, visiting the sick, praying  
over the dead and following funeral processions would be the things  
with the most claim on his coming out."  
  
  
Malik said, "A person  
doing itikaf is not doing itikaf until he avoids what some one doing  
itikaf should avoid, namely, visiting the sick, praying over the dead,  
and entering houses, except to relieve himself."

وَحَدَّثَنِي عَنْ مَالِكٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عَمْرَةَ بِنْتِ عَبْدِ الرَّحْمَنِ، أَنَّ عَائِشَةَ، كَانَتْ إِذَا اعْتَكَفَتْ لاَ تَسْأَلُ عَنِ الْمَرِيضِ إِلاَّ وَهِيَ تَمْشِي لاَ تَقِفُ ‏.‏

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Yahya related to me from Malik that he had asked Ibn Shihab  
whether someone doing itikaf could go into a house to relieve himself,  
and he said, "Yes, there is no harm in that."  
  
  
Malik said,  
"The situation that we are all agreed upon here is that there is no  
disapproval of anyone doing itikaf in a mosque where jumua is held.  
The only reason I see for disapproving of doing itikaf in a mosque  
where jumua is not held is that the man doing itikaf would have to  
leave the mosque where he was doing itikaf in order to go to jumua, or  
else not go there at all. If, however, he is doing itikaf in a mosque  
where jumua is not held, and he does not have to go to jumua in any  
other mosque, then I see no harm in him doing itikaf there, because  
Allah, the Blessed and Exalted, says, 'While you are doing itikaf in  
mosques,' and refers to all mosques in general, without specifying any  
particular kind."  
  
  
Malik continued, "Accordingly, it is  
permissiblefor a man to do itikaf in a mosque where jumua is not held  
if he does not have to leave it to go to a mosque where jumua is  
held."  
  
  
Malik said, "A person doing itikaf should spend the  
night only in the mosque where he is doing itikaf, except if his tent  
is in one of the courtyards of the mosque. I have never heard that  
someone doing itikaf can put up a shelter anywhere except in the  
mosque itself or in one of the courtyards of the mosque.  
  
  
Part  
of what shows that he must spend the night in the mosque is the saying  
of A'isha, 'When the Messenger of Allah, may Allah bless him and grant  
him peace, was doing itikaf, he would only go into the house to  
relieve himself.' Nor should he do itikaf on the roof of the mosque or  
in the minaret."  
  
  
Malik said, "The person who is going to do  
itikaf should enter the place where he wishes to do itikaf before the  
sun sets on the night when he wishes to begin his itikaf, so that he  
is ready to begin the itikaf at the beginning of the night when he is  
going to start his itikaf. A person doing itikaf should be occupied  
with his itikaf, and not turn his attention to other things which  
might occupy him, such as trading or whatever. There is no harm,  
however, if some one doing itikaf tells some one to do something for  
him regarding his estate, or the affairs of his family, or tells  
someone to sell some property of his, or something else that does not  
occupy him directly. There is no harm in him arranging for someone  
else to do that for him if it is a simple matter."  
  
  
Malik  
said, "I have never heard any of the people of knowledge mentioning  
any modification as far as how to do itikaf is concerned. Itikaf is an  
act of ibada like the prayer, fasting, the hajj, and such like acts,  
whether they are obligatory or voluntary. Anyone who begins doing any  
of these acts should do them according to what has come down in the  
sunna. He should not start doing anything in them that the muslims  
have not done, whether it is a modification that he imposes on others,  
or one that he begins doing himself. The Messenger of Allah, may Allah  
bless him and grant him peace, practised itikaf, and the muslims know  
what the sunna of itikaf is."  
  
  
Malik said, "Itikaf and jiwar  
are the same, and Itikaf is the same for a village-dweller as it is  
for a nomad."

وَحَدَّثَنِي عَنْ مَالِكٍ، أَنَّهُ سَأَلَ ابْنَ شِهَابٍ عَنِ الرَّجُلِ، يَعْتَكِفُ هَلْ يَدْخُلُ لِحَاجَتِهِ تَحْتَ سَقْفٍ فَقَالَ نَعَمْ لاَ بَأْسَ بِذَلِكَ ‏.‏ قَالَ مَالِكٌ الأَمْرُ عِنْدَنَا الَّذِي لاَ اخْتِلاَفَ فِيهِ أَنَّهُ لاَ يُكْرَهُ الاِعْتِكَافُ فِي كُلِّ مَسْجِدٍ يُجَمَّعُ فِيهِ وَلاَ أُرَاهُ كُرِهَ الاِعْتِكَافُ فِي الْمَسَاجِدِ الَّتِي لاَ يُجَمَّعُ فِيهَا إِلاَّ كَرَاهِيَةَ أَنْ يَخْرُجَ الْمُعْتَكِفُ مِنْ مَسْجِدِهِ الَّذِي اعْتَكَفَ فِيهِ إِلَى الْجُمُعَةِ أَوْ يَدَعَهَا فَإِنْ كَانَ مَسْجِدًا لاَ يُجَمَّعُ فِيهِ الْجُمُعَةُ وَلاَ يَجِبُ عَلَى صَاحِبِهِ إِتْيَانُ الْجُمُعَةِ فِي مَسْجِدٍ سِوَاهُ فَإِنِّي لاَ أَرَى بَأْسًا بِالاِعْتِكَافِ فِيهِ لأَنَّ اللَّهَ تَبَارَكَ وَتَعَالَى قَالَ ‏{‏وَأَنْتُمْ عَاكِفُونَ فِي الْمَسَاجِدِ‏}‏ فَعَمَّ اللَّهُ الْمَسَاجِدَ كُلَّهَا وَلَمْ يَخُصَّ شَيْئًا مِنْهَا ‏.‏ قَالَ مَالِكٌ فَمِنْ هُنَالِكَ جَازَ لَهُ أَنْ يَعْتَكِفَ فِي الْمَسَاجِدِ الَّتِي لاَ يُجَمَّعُ فِيهَا الْجُمُعَةُ إِذَا كَانَ لاَ يَجِبُ عَلَيْهِ أَنْ يَخْرُجَ مِنْهُ إِلَى الْمَسْجِدِ الَّذِي تُجَمَّعُ فِيهِ الْجُمُعَةُ ‏.‏ قَالَ مَالِكٌ وَلاَ يَبِيتُ الْمُعْتَكِفُ إِلاَّ فِي الْمَسْجِدِ الَّذِي اعْتَكَفَ فِيهِ إِلاَّ أَنْ يَكُونَ خِبَاؤُهُ فِي رَحَبَةٍ مِنْ رِحَابِ الْمَسْجِدِ وَلَمْ أَسْمَعْ أَنَّ الْمُعْتَكِفَ يَضْرِبُ بِنَاءً يَبِيتُ فِيهِ إِلاَّ فِي الْمَسْجِدِ أَوْ فِي رَحَبَةٍ مِنْ رِحَابِ الْمَسْجِدِ وَمِمَّا يَدُلُّ عَلَى أَنَّهُ لاَ يَبِيتُ إِلاَّ فِي الْمَسْجِدِ قَوْلُ عَائِشَةَ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم إِذَا اعْتَكَفَ لاَ يَدْخُلُ الْبَيْتَ إِلاَّ لِحَاجَةِ الإِنْسَانِ ‏.‏ وَلاَ يَعْتَكِفُ فَوْقَ ظَهْرِ الْمَسْجِدِ وَلاَ فِي الْمَنَارِ يَعْنِي الصَّوْمَعَةَ ‏.‏ وَقَالَ مَالِكٌ يَدْخُلُ الْمُعْتَكِفُ الْمَكَانَ الَّذِي يُرِيدُ أَنْ يَعْتَكِفَ فِيهِ قَبْلَ غُرُوبِ الشَّمْسِ مِنَ اللَّيْلَةِ الَّتِي يُرِيدُ أَنْ يَعْتَكِفَ فِيهَا حَتَّى يَسْتَقْبِلَ بِاعْتِكَافِهِ أَوَّلَ اللَّيْلَةِ الَّتِي يُرِيدُ أَنْ يَعْتَكِفَ فِيهَا وَالْمُعْتَكِفُ مُشْتَغِلٌ بِاعْتِكَافِهِ لاَ يَعْرِضُ لِغَيْرِهِ مِمَّا يَشْتَغِلُ بِهِ مِنَ التِّجَارَاتِ أَوْ غَيْرِهَا وَلاَ بَأْسَ بِأَنْ يَأْمُرَ الْمُعْتَكِفُ بِبَعْضِ حَاجَتِهِ بِضَيْعَتِهِ وَمَصْلَحَةِ أَهْلِهِ وَأَنْ يَأْمُرَ بِبَيْعِ مَالِهِ أَوْ بِشَىْءٍ لاَ يَشْغَلُهُ فِي نَفْسِهِ فَلاَ بَأْسَ بِذَلِكَ إِذَا كَانَ خَفِيفًا أَنْ يَأْمُرَ بِذَلِكَ مَنْ يَكْفِيهِ إِيَّاهُ ‏.‏ قَالَ مَالِكٌ لَمْ أَسْمَعْ أَحَدًا مِنْ أَهْلِ الْعِلْمِ يَذْكُرُ فِي الاِعْتِكَافِ شَرْطًا وَإِنَّمَا الاِعْتِكَافُ عَمَلٌ مِنَ الأَعْمَالِ مِثْلُ الصَّلاَةِ وَالصِّيَامِ وَالْحَجِّ وَمَا أَشْبَهَ ذَلِكَ مِنَ الأَعْمَالِ مَا كَانَ مِنْ ذَلِكَ فَرِيضَةً أَوْ نَافِلَةً فَمَنْ دَخَلَ فِي شَىْءٍ مِنْ ذَلِكَ فَإِنَّمَا يَعْمَلُ بِمَا مَضَى مِنَ السُّنَّةِ وَلَيْسَ لَهُ أَنْ يُحْدِثَ فِي ذَلِكَ غَيْرَ مَا مَضَى عَلَيْهِ الْمُسْلِمُونَ لاَ مِنْ شَرْطٍ يَشْتَرِطُهُ وَلاَ يَبْتَدِعُهُ وَقَدِ اعْتَكَفَ رَسُولُ اللَّهِ صلى الله عليه وسلم وَعَرَفَ الْمُسْلِمُونَ سُنَّةَ الاِعْتِكَافِ ‏.‏ قَالَ مَالِكٌ وَالاِعْتِكَافَ وَالْجِوَارُ سَوَاءٌ وَالاِعْتِكَافُ لِلْقَرَوِيِّ وَالْبَدَوِيِّ سَوَاءٌ ‏.‏

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Yahya related to me from Malik that he had heard that al-Qasim  
ibn Muhammad and Nafi, the mawla of Abdullah ibn Umar said, "You  
cannot do itikaf unless you are fasting, because of what Allah, the  
Blessed and Exalted, says in His Book, 'And eat and drink until the  
white thread becomes clear to you from the black thread of dawn, then  
complete the fast until night-time, and do not have intercourse with  
them while you are doing itikaf in mosques,' (Sura 2 ayat 187). Allah  
only mentions itikaf together with fasting."  
  
  
Malik said,  
"That is what we go by here."

حَدَّثَنِي يَحْيَى، عَنْ مَالِكٍ، أَنَّهُ بَلَغَهُ أَنَّ الْقَاسِمَ بْنَ مُحَمَّدٍ، وَنَافِعًا، مَوْلَى عَبْدِ اللَّهِ بْنِ عُمَرَ قَالاَ لاَ اعْتِكَافَ إِلاَّ بِصِيَامٍ بِقَوْلِ اللَّهِ تَبَارَكَ وَتَعَالَى فِي كِتَابِهِ ‏{‏وَكُلُوا وَاشْرَبُوا حَتَّى يَتَبَيَّنَ لَكُمُ الْخَيْطُ الأَبْيَضُ مِنَ الْخَيْطِ الأَسْوَدِ مِنَ الْفَجْرِ ثُمَّ أَتِمُّوا الصِّيَامَ إِلَى اللَّيْلِ وَلاَ تُبَاشِرُوهُنَّ وَأَنْتُمْ عَاكِفُونَ فِي الْمَسَاجِدِ‏}‏ فَإِنَّمَا ذَكَرَ اللَّهُ الاِعْتِكَافَ مَعَ الصِّيَامِ ‏.‏ قَالَ مَالِكٌ وَعَلَى ذَلِكَ الأَمْرُ عِنْدَنَا أَنَّهُ لاَ اعْتِكَافَ إِلاَّ بِصِيَامٍ ‏.‏

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Yahya related to me that Ziyad ibn Abd ar-Rahman said, "Malik  
related to us from Sumayy, the mawla of Abu Bakr ibn Abd ar-Rahman,  
that Abu Bakr ibn Abd ar-Rahman was once doing itikaf and he would go  
out to relieve himself in a closed room under a roofed passage in  
Khalid ibn Walid's house. Otherwise he did not leave his place of  
itikaf until he went to pray at the Id with the muslims."

حَدَّثَنِي يَحْيَى، عَنْ زِيَادِ بْنِ عَبْدِ الرَّحْمَنِ، قَالَ حَدَّثَنَا مَالِكٌ، عَنْ سُمَىٍّ، مَوْلَى أَبِي بَكْرِ بْنِ عَبْدِ الرَّحْمَنِ أَنَّ أَبَا بَكْرِ بْنَ عَبْدِ الرَّحْمَنِ، اعْتَكَفَ فَكَانَ يَذْهَبُ لِحَاجَتِهِ تَحْتَ سَقِيفَةٍ فِي حُجْرَةٍ مُغْلَقَةٍ فِي دَارِ خَالِدِ بْنِ الْوَلِيدِ ثُمَّ لاَ يَرْجِعُ حَتَّى يَشْهَدَ الْعِيدَ مَعَ الْمُسْلِمِينَ ‏.

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Yahya related to me from Ziyad from Malik that he saw some of the  
people of knowledge who, when they did itikaf in the last ten days of  
Ramadan, would not go back to their families until they had attended  
the Id al-Fitr with everybody.  
  
  
Ziyad said that Malik said, "I  
heard this from the people of excellence who have passed away, and it  
is what I like most out of what I have heard about the matter."

حَدَّثَنِي يَحْيَى عَنْ زِيَادٍ عَنْ مَالِكٍ أَنَّهُ رَأَى بَعْضَ أَهْلِ الْعِلْمِ إِذَا اعْتَكَفُوا الْعَشْرَ الأَوَاخِرَ مِنْ رَمَضَانَ لاَ يَرْجِعُونَ إِلَى أَهَالِيهِمْ حَتَّى يَشْهَدُوا الْفِطْرَ مَعَ النَّاسِ ‏.‏ قَالَ زِيَادٌ قَالَ مَالِكٌ وَبَلَغَنِي ذَلِكَ عَنْ أَهْلِ الْفَضْلِ الَّذِينَ مَضَوْا وَهَذَا أَحَبُّ مَا سَمِعْتُ إِلَىَّ فِي ذَلِكَ ‏.

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Ziyad related to me from Malik from Ibn Shihab from Amra bint Abd  
ar-Rahman from A'isha that the Messenger of Allah, may Allah bless him  
and grant him peace, once wanted to do itikaf, and when he went off to  
the place where he wanted to do itikaf he found some tents there,  
which were A'isha's tent, Hafsa's tent, and Zaynab's tent. When he saw  
them he asked about them and someone told him that they were the tents  
of A'isha, Hafsa and Zaynab. The Messenger of Allah, may Allah bless  
him and grant him peace, said, "Do you think them devout?" Then he  
left, and did not do itikaf until Shawwal, when he then did it for ten  
days.

حَدَّثَنِي زِيَادٌ، عَنْ مَالِكٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عَمْرَةَ بِنْتِ عَبْدِ الرَّحْمَنِ، عَنْ عَائِشَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم أَرَادَ أَنْ يَعْتَكِفَ فَلَمَّا انْصَرَفَ إِلَى الْمَكَانِ الَّذِي أَرَادَ أَنْ يَعْتَكِفَ فِيهِ وَجَدَ أَخْبِيَةً خِبَاءَ عَائِشَةَ وَخِبَاءَ حَفْصَةَ وَخِبَاءَ زَيْنَبَ فَلَمَّا رَآهَا سَأَلَ عَنْهَا فَقِيلَ لَهُ هَذَا خِبَاءُ عَائِشَةَ وَحَفْصَةَ وَزَيْنَبَ ‏.‏ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم ‏  
"‏ آلْبِرَّ تَقُولُونَ بِهِنَّ ‏"‏ ‏.‏ ثُمَّ انْصَرَفَ فَلَمْ يَعْتَكِفْ حَتَّى اعْتَكَفَ عَشْرًا مِنْ شَوَّالٍ ‏.‏

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Malik was asked whether someone who went into a mosque to do  
itikaf for the last ten days of Ramadan and stayed there for a day or  
two but then became ill and left the mosque, had to do itikaf for the  
number of days that were left from the ten, or not, and if he did have  
to do so, then what month should he do it in, and he replied, "He  
should make up whatever he has to do of the itikaf when he recovers,  
whether in Ramadan or otherwise. I have heard that the Messenger of  
Allah, may Allah bless him and grant him peace, once wanted to do  
itikaf in Ramadan, but then came back without having done so, and then  
when Ramadan had gone, he did itikaf for ten days in Shawwal.  
  
  
Some one who does itikaf voluntarily in Ramadan and some one who has  
to do itikaf are in the same position regarding what is halal for them  
and what is haram. I have not heard that the Messenger of Allah, may  
Allah bless him and grant him peace, ever did itikaf other than  
voluntarily."  
  
  
Malik said, that if a woman did itikaf and then  
menstruated during her itikaf, she went back to her house, and, when  
she was pure again she returned to the mosque, at whatever time it was  
that she became pure. She then continued her itikaf from where she  
left off. This was the same situation as with a woman who had to fast  
two consecutive months, and who menstruated and then became pure. She  
then continued the fast from where she had left off and did not delay  
doing so.

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Ziyad related to me from Malik from Ibn Shihab that the Messenger  
of Allah, may Allah bless him and grant him peace, used to go to  
relieve himself in houses.  
  
  
Malik said, "Someone doing itikaf  
should not leave for his parents' funeral or for anything else."

وَحَدَّثَنِي زِيَادٌ، عَنْ مَالِكٍ، عَنِ ابْنِ شِهَابٍ، ‏.‏ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم كَانَ يَذْهَبُ لِحَاجَةِ الإِنْسَانِ فِي الْبُيُوتِ ‏.‏ قَالَ مَالِكٌ لاَ يَخْرُجُ الْمُعْتَكِفُ مَعَ جَنَازَةِ أَبَوَيْهِ وَلاَ مَعَ غَيْرِهَا ‏.‏

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Malik said, "There is no harm in someone who is in itikaf  
entering into a marriage contract as long as there is no physical  
relationship. A woman in itikaf may also be betrothed as long as there  
is no physical relationship. What is haram for someone in itikaf in  
relation to his womenfolk during the day is haram for him during the  
night."  
  
  
Yahya said that Ziyad said that Malik said, "It is  
not halal for a man to have intercourse with his wife while he is in  
itikaf, nor for him to take pleasure in her by kissing her, or  
whatever. However, I have not heard anyone disapproving of a man, or  
woman, in itikaf getting married as long as there is no physical  
relationship. Marriage is not disapproved of for someone fasting."  
  
  
"There is, however, a distinction between the marriage of  
someone in itikaf and that of someone who is muhrim, in that some one  
who is muhrim can eat, drink, visit the sick and attend funerals, but  
cannot put on perfume, whilst a man or woman in itikaf can put on oil  
and perfume and groom their hair, but cannot attend funerals or pray  
over the dead or visit the sick. Thus their situations with regard to  
marriage are different."  
  
  
"This is the sunna as it has come  
down to us regarding marriage for those who are muhrim, doing itikaf,  
or fasting.

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Yahya related to me from Malik from Yazid ibn Abdullah ibn al-  
Hadi from Muhammad ibn Ibrahim al-Harith at-Taymi from Abu Salama ibn  
Abd ar-Rahman that Abu Said al-Khudri said, "The Messenger of Allah,  
may Allah bless him and grant him peace, used to do itikaf in the  
middle ten days of Ramadan. One year he was doing itikaf and then,  
when it came to the night of the twenty-first, which was the night  
before the morning when he would normally have finished his itikaf, he  
said, 'Whoever has done i'tikaf with me should continue doing itikaf  
for the last ten days. I saw a certain night and then I was made to  
forget it. I saw myself prostrating the following morning in water and  
clay. Look for it in the last ten days, and look for it on the odd  
days.' "  
  
  
Abu Said continued, "The sky poured with rain that  
night and the mosque had a roof (made of palm fronds) and the mosque  
was soaked. With my own eyes I saw the Messenger of Allah, may Allah  
bless him and grant him peace, leave with traces of water and clay on  
his forehead and nose, in the morning after the night of the twenty-  
first."

حَدَّثَنِي زِيَادٌ، عَنْ مَالِكٍ، عَنْ يَزِيدَ بْنِ عَبْدِ اللَّهِ بْنِ الْهَادِ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ بْنِ الْحَارِثِ التَّيْمِيِّ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، أَنَّهُ قَالَ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَعْتَكِفُ الْعَشْرَ الْوُسُطَ مِنْ رَمَضَانَ فَاعْتَكَفَ عَامًا حَتَّى إِذَا كَانَ لَيْلَةَ إِحْدَى وَعِشْرِينَ وَهِيَ اللَّيْلَةُ الَّتِي يَخْرُجُ فِيهَا مِنْ صُبْحِهَا مِنَ اعْتِكَافِهِ قَالَ ‏  
"‏ مَنِ اعْتَكَفَ مَعِي فَلْيَعْتَكِفِ الْعَشْرَ الأَوَاخِرَ وَقَدْ رَأَيْتُ هَذِهِ اللَّيْلَةَ ثُمَّ أُنْسِيتُهَا وَقَدْ رَأَيْتُنِي أَسْجُدُ مِنْ صُبْحِهَا فِي مَاءٍ وَطِينٍ فَالْتَمِسُوهَا فِي الْعَشْرِ الأَوَاخِرِ وَالْتَمِسُوهَا فِي كُلِّ وِتْرٍ ‏"‏ ‏.‏ قَالَ أَبُو سَعِيدٍ فَأُمْطِرَتِ السَّمَاءُ تِلْكَ اللَّيْلَةَ وَكَانَ الْمَسْجِدُ عَلَى عَرِيشٍ فَوَكَفَ الْمَسْجِدُ - قَالَ أَبُو سَعِيدٍ - فَأَبْصَرَتْ عَيْنَاىَ رَسُولَ اللَّهِ صلى الله عليه وسلم انْصَرَفَ وَعَلَى جَبْهَتِهِ وَأَنْفِهِ أَثَرُ الْمَاءِ وَالطِّينِ مِنْ صُبْحِ لَيْلَةِ إِحْدَى وَعِشْرِينَ ‏.‏

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Ziyad related to me from Malik from Hisham ibn Urwa from his  
father that the Messenger of Allah, may Allah bless him and grant him  
peace, said, "Search for Laylat al-Qadr in the last ten days of  
Ramadan."

وَحَدَّثَنِي زِيَادٌ، عَنْ مَالِكٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ ‏  
"‏ تَحَرَّوْا لَيْلَةَ الْقَدْرِ فِي الْعَشْرِ الأَوَاخِرِ مِنْ رَمَضَانَ ‏"‏ ‏.‏

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Ziyad related to me from Malik from Abdullah ibn Dinar from  
Abdullah ibn Umar that the Messenger of Allah, may Allah bless him and  
grant him peace, said. "Search for Laylat al-Qadr in the last seven  
days."

وَحَدَّثَنِي زِيَادٌ، عَنْ مَالِكٍ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ ‏  
"‏ تَحَرَّوْا لَيْلَةَ الْقَدْرِ فِي السَّبْعِ الأَوَاخِرِ ‏"‏ ‏.‏

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Ziyad related to me from Malik from Abu'n Nadr, the mawla of Umar  
ibn Ubaydullah, that Abdullah ibn Unays al-Juhani said to the  
Messenger of Allah, may Allah bless him and grant him peace,  
"Messenger of Allah, I am a man whose house is a long way away. Tell  
me one night so that I can stop my journey for it." The Messenger of  
Allah, may Allah bless him and grant him peace, said, "Stop on the  
twenty-third night of Ramadan."

وَحَدَّثَنِي زِيَادٌ، عَنْ مَالِكٍ، عَنْ أَبِي النَّضْرِ، مَوْلَى عُمَرَ بْنِ عُبَيْدِ اللَّهِ أَنَّ عَبْدَ اللَّهِ بْنَ أُنَيْسٍ الْجُهَنِيَّ، قَالَ لِرَسُولِ اللَّهِ صلى الله عليه وسلم يَا رَسُولَ اللَّهِ إِنِّي رَجُلٌ شَاسِعُ الدَّارِ فَمُرْنِي لَيْلَةً أَنْزِلُ لَهَا ‏.‏ فَقَالَ لَهُ رَسُولُ اللَّهِ صلى الله عليه وسلم ‏  
"‏ انْزِلْ لَيْلَةَ ثَلاَثٍ وَعِشْرِينَ مِنْ رَمَضَانَ ‏"‏ ‏.‏

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Ziyad related to me from Malik from Humayd at-Tawil that 'Anas  
ibn Malik said, "The Messenger of Allah, may Allah bless him and grant  
him peace, came out to us in Ramadan and said, 'I was shown a certain  
night in Ramadan and then two men abused each other and it was taken  
away. Look for it on the ninth and the seventh and the fifth.' "

وَحَدَّثَنِي زِيَادٌ، عَنْ مَالِكٍ، عَنْ حُمَيْدٍ الطَّوِيلِ، عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّهُ قَالَ خَرَجَ عَلَيْنَا رَسُولُ اللَّهِ صلى الله عليه وسلم فِي رَمَضَانَ فَقَالَ ‏  
"‏ إِنِّي أُرِيتُ هَذِهِ اللَّيْلَةَ فِي رَمَضَانَ حَتَّى تَلاَحَى رَجُلاَنِ فَرُفِعَتْ فَالْتَمِسُوهَا فِي التَّاسِعَةِ وَالسَّابِعَةِ وَالْخَامِسَةِ ‏"‏ ‏.‏

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Ziyad related to me from Malik from Nafi from Ibn 'Umar that  
some of the companions of the Messenger of Allah, may Allah bless him  
and grant him peace, were shown Laylat al-Qadr in their sleep during  
the last seven days. The Messenger of Allah, may Allah bless him and  
grant him peace, said, "I see that your visions agree about the last  
seven days, so whoever is searching for it should do so in the last  
seven days."

وَحَدَّثَنِي زِيَادٌ، عَنْ مَالِكٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، أَنَّ رِجَالاً، مِنْ أَصْحَابِ رَسُولِ اللَّهِ صلى الله عليه وسلم أُرُوا لَيْلَةَ الْقَدْرِ فِي الْمَنَامِ فِي السَّبْعِ الأَوَاخِرِ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم ‏  
"‏ إِنِّي أَرَى رُؤْيَاكُمْ قَدْ تَوَاطَأَتْ فِي السَّبْعِ الأَوَاخِرِ فَمَنْ كَانَ مُتَحَرِّيَهَا فَلْيَتَحَرَّهَا فِي السَّبْعِ الأَوَاخِرِ ‏"‏ ‏.‏

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Ziyad related to me from Malik that he had heard a man he trusted  
of the people of knowledge say, "The Messenger of Allah, may Allah  
bless him and grant him peace, was shown the lifespans of the people  
(who had gone) before him, or what Allah willed of that, and it was as  
if the lives of the people of his community had become too short for  
them to be able to do as many good actions as others before them had  
been able to do with their long lives, so Allah gave him Laylat al-  
Qadr, which is better than a thousand months."

وَحَدَّثَنِي زِيَادٌ، عَنْ مَالِكٍ، أَنَّهُ سَمِعَ مَنْ، يَثِقُ بِهِ مِنْ أَهْلِ الْعِلْمِ يَقُولُ إِنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم أُرِيَ أَعْمَارَ النَّاسِ قَبْلَهُ أَوْ مَا شَاءَ اللَّهُ مِنْ ذَلِكَ فَكَأَنَّهُ تَقَاصَرَ أَعْمَارَ أُمَّتِهِ أَنْ لاَ يَبْلُغُوا مِنَ الْعَمَلِ مِثْلَ الَّذِي بَلَغَ غَيْرُهُمْ فِي طُولِ الْعُمْرِ فَأَعْطَاهُ اللَّهُ لَيْلَةَ الْقَدْرِ خَيْرٌ مِنْ أَلْفِ شَهْرٍ ‏.‏

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Ziyad related to me from Malik that he had heard that Said ibn  
al-Musayyab used to say, "Whoever is present at isha on Laylat al-Qadr  
has taken his portion from it."

وَحَدَّثَنِي زِيَادٌ، عَنْ مَالِكٍ، أَنَّهُ بَلَغَهُ أَنَّ سَعِيدَ بْنَ الْمُسَيَّبِ، كَانَ يَقُولُ مَنْ شَهِدَ الْعِشَاءَ مِنْ لَيْلَةِ الْقَدْرِ فَقَدْ أَخَذَ بِحَظِّهِ مِنْهَا ‏.‏

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