

Adab of *'itikāf*

The day before the last 10 days of Ramaḍān at 'Asr time make niyyat for *'itikāf* on behalf of themselves, their ancestors, and their children asking Support from Prophet ﷺ, Grand Shaykh Abdullah Daghestani (ق), Mawlana Shaykh Nazim al Haqqani (ق), from Shaykh Hisham (ق), and from Awliya. Gift the reward to Prophet , to Ahl al-Bayt, to Awliya, Grand Shaykh, Mawlana Shaykh Nazim and Shaykh Hisham, and then to anyone you wish.

Introduction

'itikāf in the time of the Prophet (s) was the last 10 days, the most important was to separate yourself from your husband or wife. that is the main thing from *'itikāf* is that you dont have a relationship when you are in *'itikāf*. and that is why they used to go to the mosque as there is no other place to do that in presence of Prophet (s). people today how like to do *'itikāf*, usually, can do in their home even, you can be in a separate room from your husband. that is *'itikāf*. you decide to enter into a heavy training that you want to be always in the divine presence, not to be in the dunya.

this is *'itikāf* is a step before khalwah. so it trains us to be able to be in khalwah for 40 days so you want to be in the divine presence that is your goal: It is Allah, swt and his Prophet (s).

so your shaykh will assign for you some *awrād* to do in order that you can achieve some kind of polishing yourself to enable you in the future, if you keep *'itikāf* it enables you to reach a real understanding of khalwah. *'itikāf* is very important because it will put you on that journey.

'akafa in Arabic means 'akafa ala shay is to turn towards that thing and kept it without changing , constantly doing it.

When you say 'aakiftu ākul ath-thamr, It means I turned to the decision of always eating dates. 'Akafa is to do something constantly, non-stop.

So that ten days *'itikāf* is to decide to turn towards my Lord in these ten days and be away from any disturbance or any connection with other than this Divine Presence.

So the sahaba used to stay in the mosque, but if there is something important that they had to go to their houses and do something they would do that. In other words, it is not full-time seclusion.

If they need to go take shower, they go take the shower and come back. Most important is not to have contact with wife or wife with husband, the relationship with the spouse. They can eat anything in *'itikāf*, not restricted. In khalwah you have to eat only one thing – lentils.

The person in *'itikāf* will have to be busy in these last 10 days in excessive worship day and night.

They have to be very knowing how to protect themselves from all negative whispering of Shaytaan in the ears.

First as much as possible, they don't need to talk to anyone. Although they can talk about anything Islamic, it is ok, and they can listen to talks on Islam, ask questions, listen to hadith. But it must be dedicated to non-worldly, non-*dunya*, no need to talk about going to Wal-mart and talking about what toy I will buy my son. All the focus is Allah and His Prophet (s).

So you being the day before by Maghrib, the 24 hours begins at Maghrib for *awliyāullah*. So if you decide to go you go before Maghrib by two hours and make ablution on the *niyyah* of *'itikāf*,

Then you go in and sit there and begin the *awrād* assigned to you the normal *awrād* assigned to everyone is to read one *juz* to 3 a day if they know how to read Quran. If they don't know to read they can read the meaning in English. Then *Dalail al-khayrat* every day one *juz*. If they don't know Arabic, then they can do 100 salawat on Prophet (s) in place of *Dalail al-khayrat*. and if they don't know to read Quran they can do 100 times *Qul hūw allāhu āḥad* and 3 *juz* will be 300 times *Qul hūw allāhu āḥad*.

Instructions

Beginning with first day take ablution in the *Zāwīyah*, and perform the *Adab*, and pray Ṣalātu 'l-Maghrib in *Jama'ah*, continue with *Awrād* up to Ṣalātu' l-'Ishā in *Jama'ah*.

Niyyah:

Nawaytu 'l- <i>arbā'in</i> , nawaytu 'l- <i>'itikāf</i> , nawaytu 'l- <i>khalwah</i> , nawaytu 'l- <i>'uzlah</i> , nawaytu 'r- <i>riyāda</i> , nawaytu 's- <i>sulūk</i> nawaytu 'ṣ- <i>ṣiyām</i> lillāhi ta'ālā al- <i>'Adhīm</i> fī hādhal- <i>jāmi'i</i> .	نَوَيْتُ الْأَرْبَعِينَ، نَوَيْتُ الْإِعْتِكَافَ نَوَيْتُ الْخَلْوَةَ نَوَيْتُ الْعَزْلَةَ، نَوَيْتُ الرِّيَاضَةَ نَوَيْتُ السُّلُوكَ، اللَّهُ تَعَالَى فِي هَذَا الْجَامِعِ .
For the sake of blessings (barakah) I intend the forty (days of seclusion); I intend isolation; I intend discipline (of the ego); I intend to travel in God's Path; I intend fasting, for the sake of God the Almighty, in this mosque.	

Daily Dhikr:

Allāh, Allāh	الله الله	5,000 aloud, 5,000 silent, up to 74,000.
Ṣalawāt: Allāhumma ṣalli 'alā Muḥammadin wa 'alā āli Muḥammadin wa sallim	اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ وَسَلَّمَ	2,500 up to 24,000
lā ilāha ill-Allāh	أَنَّ لَا إِلَهَ إِلَّا اللَّهُ	1000
Subḥānallāh wa bi ḥamdhihi subḥānallāh il- <i>'Azīm</i> Astaghfirullāh	سُبْحَانَ اللَّهِ وَبِحَمْدِهِ . سُبْحَانَ اللَّهِ الْعَظِيمِ أَسْتَغْفِرُ اللَّهَ	100
Astaghfirullāhu 'l- <i>'Azīm</i> , wa atūbu ilayh	أَسْتَغْفِرُ اللَّهَ الْعَظِيمَ وَأَتُوبُ إِلَيْهِ	100

Subūḥun quddūsun rabbunā wa rabbu 'l-malā'ikati wa 'r-Rūḥ	سُبْحُ قُدُوسِ رَبِّنَا وَرَبِّ الْمَلَائِكَةِ وَالرُّوحِ	100
Bismillāhi 'r-Raḥmāni 'r-Raḥīm dhālika taqdīru 'l-'azīzi 'l-alīm	بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ذَلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ	100
alḥamdulillāh	الْحَمْدُ لِلَّهِ	100
Shukran lillāh	شُكْرًا لِلَّهِ	100
subḥānallāh	سُبْحَانَ اللَّهِ	100
Allāhū akbar	: اللَّهُ أَكْبَرُ	100
Ḥasbun-Allāh wa ni'm al-wakīl	حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ	100
lā ḥawla wa lā quwwata illa billāh il-'Alīyy il-'Azīm.	لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ	100
juz Qurān	جزء من القرآن	1 or 100 Sūrat al-Ikhlāṣ
Dalā'il al-Khayrāt	دلائل الخيرات	1 Hizb (chapter) or 100 Ṣalawāt

In all the *awrād*, try to meditate on the heart remembering the meaning.

Daily Procedure:

Day begins at Maghrib. Take ablution 1 hour before Maghrib and then perform the Adab before sunset. Continue with daily devotions until after Isha.

Wake up before Ṣalātu 'l-Fajr around 2 am and pray Ṣalātu'l-Wuḍu and pray Ṣalātu't-Tahajjud.

and then wait for the others. In the meantime recite up to 1000 lā ilāha ill-Allāh, 1000 Sūrat al-Ikhlāṣ, and the other additional recitation above. Break them into sets of 100. When you finish one set, then do the next.

For example: Do 100 lā ilāha ill-Allāh, 100 Sūrat al-Ikhlāṣ, 100 Subḥānallāh wa bi ḥamdhihi subḥānallāh il-'Azīm Astaghfirullāh, 100 Astaghfirullāhu 'l-'Azīm, wa atūbu ilayh, 100 Subūḥun quddūsun rabbunā wa rabbu 'l-malā'ikati wa 'r-Rūḥ, 100 hasbunAllah wa ni'amal wakeel, 100 subhanAllah wa bihamdihi subhanalla il-'adheem istaghfirullah, 100 bismillah ir-rahmanir-raheem dhaalik taqdeer ul-'azeem il-'aleem, 100 alḥamdulillāh, 100 Shukran lillāh, 100 subḥānallāh, , 100 Allāhū akbar, 100 Ḥasbun-Allāh wa ni'm al-wakīl, lā ḥawla wa lā quwwata illa billāh il-'Alīyy il-'Azīm.

Then if time remains, do 500 yā Ṣamad then 500 astaghfirullāh on the intention above, and then another 500 on the intention above, and then 500 alḥamdulillāh on the intention above, and then 500 alḥamdulillāh on the intention above.

Then if you have time do the awrad that I mentioned, always connecting heart with Mawlana Shaykh Nazim, which we call rābiṭa and murāqabah to Mawlana Shaykh

Nazim. *Rābiṭa* and *murāqabah* have to be to Mawlana Shaykh Nazim. Day after day you will see a big struggle with your self trying to let you to run away as it will be very difficult to sit.

You can sit in the *maqām* and do these practices there.

Who wants to do partial *itikāf* can do part of it.

Who wants to do the ten days they must do it 24 hours, they can sleep 5-6 hrs.

who is doing partial will do in the time from ‘Asr to Maghrib, from Maghrib to ‘Isha and from early morning to Fajr.

Wait for the *Jama‘at* to perform:

2 rak‘ats Ṣalātu ‘n-Najāt,

2 rak‘at Ṣalātu ‘sh-Shukr,

4 rak‘at Ṣalātu ‘t-Tasbīḥ,

Then pray Fajr with the *Jama‘at*, and Fajr devotions, then continue with their *awrād* in private until Ṣalātu ‘l-Ishrāq.

After Ṣalātu ‘l-Ishrāq they can rest up to 10 am or whenever. Then wake and pray Duḥā prayer 8 rak‘ats.

Then continue with main *awrād* of 5000, 5000 Allah, Allah up to optional from 48,000 or 74,000 and 2500 Ṣalawāt.

Rules:

Any food is alright. You eat with us and where we go for dinner you go. Eat *sahūr* with the group.

All daily prayers are to be done in *Jama‘ah*. The only thing done in private is when they finish the whole prayer, then they make all the above *Adab* of *dhikr*, Qurān and *Dalā‘il al-Khayrāt* recitations by themselves. ‘After completing daily devotions, they may perform any *awrād* that is in our Guidebook as they like.

Most important is no relationship with husband and wife.