

Da'wa Department

Apex Mosque

MUTAKIF'S GUIDE

All You Need to Know About Itikaf



Imam Khalid Shahu

Ramadan 1435/2014



In the Name of Allah the Most Gracious, the Most Merciful &
Peace & Blessings Be Upon the Messenger of Allah, his Family, his Progeny & His
Companions to the Day of Judgment

Significance & Purpose of I'tikaf

Ramadan is a month of immense blessings. The concluding ten days of Ramadan reap maximum blessings than the preceding twenty days of it. It encompasses Laylat Al-Qadr (the Night of Great Value). During these ten days, we should observe I'tikaf. "The Messenger of Allah (peace & blessings o Allah be upon him) used to perform I'tikaf for ten days in Ramadan, and in his last year; he performed it for twenty days." [Bukhari]

I'tikaf means seclusion or isolating for worship. It is considered a great Sunnah and a strongly recommended practice – especially during the last ten days of Ramadan. I'tikaf has been designed in a way that a Muslim secludes himself from the entire world and retreats to a masjid in remembrance of Allah the Almighty. It was practiced before advent of Islam. Allah the Almighty says:

"And We charged Abraham and Ishmael to purify My House for those who perform tawaf and those who are staying (there) for worship and those who bow and prostrate (in prayer)." [Al-Baqarah 2:125].

In other words, the purpose of I'tikaf is to attain spiritual purification by developing self-discipline, concentration in worship and mindfulness of Allah. It involves keeping oneself away from worldly distractions as best as possible.

Merits of I'tikaf

“Aisha (May Allah be pleased with her) reported that Allah’s Messenger (peace & blessings of Allah be upon him) used to exert himself in devotion during the last ten nights to a greater extent than at any other time.” [Bukhari]

The Prophet (peace and blessings of Allah be upon him) said, “Whoever stands the nights of Ramadan in prayer out of faith and seeking reward shall have their previous sins forgiven.” [Bukhari & Muslim]

Ali Ibn Al-Hussain (May Allah be pleased with him) narrates from his father that Allah’s Messenger (peace & blessings of Allah be upon him) said: “He who observes the ten days of I’tikaf during Ramadan will obtain the rewards of two journeys of Hajj and two journeys of Umrah.” [Bayhaki]

Abdullah bin Abbas (May Allah be pleased with him) reported that Allah’s Messenger (peace & blessings of Allah be upon him) said: “Whosoever for Allah’s sake did even one day of I’tikaf, Allah would keep him away from Hellfire by trenches.” [Tabarani]

There are many hidden benefits in the acts of worship and much wisdom behind them. The basis of all deeds is the heart, as the Messenger of Allah (peace and blessings of Allah be upon him) said: “In the body there is an organ which if it is sound, the entire body will be sound, and if it is corrupt, the entire body will be corrupt. That organ is the heart.” [Bukhari & Muslim]

What corrupts the heart most is distractions and preoccupations – such as food, drink, sex, talking too much, sleeping too much and socializing too much, and other distractions – which divert people from turning to Allah and cause the heart to be unfocused and unable to concentrate on worshipping Allah. So Allah has prescribed acts of worship, such as fasting, to protect the heart from

the negative effects of these distractions. Fasting deprives a person of food and drink and sex during the day, and this denial of excessive enjoyments is reflected in the heart, which gains more strength for seeking Allah and frees it from the chains of these distractions which distract a person from thinking of the Hereafter by occupying him with worldly concerns.

Just as fasting is a shield, which protects the heart from the influences of physical distractions such as excessive indulgence in food, drink and sex, I'tikaf offers an immense hidden benefit, which is protection from the effects of excessive socializing. For people may take socializing to extremes, until it has a similar effect on a person to the effects of over-eating.

I'tikaf also offers protection from the evil consequences of talking too much, because a person usually does I'tikaf on his own, turning to Allah by praying Qiyam Al-Layl, reading Quran, making Dhikr, reciting du'a (supplication), and so on.

It also offers protection from sleeping too much, because when a person makes I'tikaf in the mosque, he devotes his time to drawing closer to Allah by doing different kinds of acts of worship; he does not stay in the mosque to sleep.

Undoubtedly, a person's success in freeing himself from socializing, talking and sleeping too much will help him to make his heart turn towards Allah, and will protect him from the opposite.

وإِذْبَوْنَا لِيُزْهِمَ مَكَاتِ الْبَيْتِ أَنْ لَا تُشْرِكَ فِي
شَيْءٍ وَطَهَّرَ بَيْتِي لِلطَّائِفِينَ وَالْقَائِمِينَ وَالرُّكَّعِ
السُّجُودِ

Connection Between Fasting & I'tikaf

No doubt, when a person has all the means of purifying his heart, by keeping away from all the things that can distract him from worship, this will be more effective in helping him to turn towards Allah with devotion and humility.

Aisha (May Allah be pleased with her) said: “There is no I’tikaf except with fasting.” [Abu Dawood]. Imam Ibn Al-Qayim (may Allah have mercy on him) said: “It was not reported that the Prophet (peace and blessings of Allah be upon him) ever did I’tikaf when he was not fasting.

Allah did not mention I’tikaf except in conjunction with fasting, and the Messenger of Allah (peace and blessings of Allah be upon him) did not do I’tikaf except in conjunction with fasting.

Place, Time & Starting Point of I'tikaf

The place of I’tikaf is the mosque, as indicated in the ayah, which can be translated as:

“And do not have sexual relations with them (your wives) while you are in I’tikaf (i.e. confining oneself in a mosque for prayers and invocations leaving the worldly activities) in the mosques.” [Al-Baqarah 2:187].

The Prophet (peace and blessings of Allah be upon him) and his wives and companions (may Allah be pleased with them all) used to do I’tikaf in the mosques, and it is not reported that any of them did I’tikaf in any place other than the mosque.

The timing of I’tikaf is during Ramadan and it is best to be done during the last ten days of the month. But it is permissible at any time during Ramadan

and at other times. It is not restricted to a specific time; indeed it is highly welcomed (mustahab) at all times, and it is obligatory if a person makes a vow committing himself to it. Abdulah Ibn Omar (may Allah be pleased with them both) reported that ‘Omar asked the Prophet (peace and blessings of Allah be upon him): “I made a vow during the Jahiliya (before Islam) that I would spend a night in I’tikaf in Al-Masjid Al-Haram.” He said, “Fulfill your vow.” [Bukhari].

Abu Said Al-Khudri (may Allah be pleased with him) said: “The Messenger of Allah (peace and blessings of Allah be upon him) used to do I’tikaf during the middle ten days of the month, and when the night of the twentieth had passed and the twenty-first had begun, he would go back to his home, and those who were doing I’tikaf with him also went home. Then one month he made I’tikaf on that night when he used to go home. Then he addressed the people, commanding them as Allah willed, then he said: ‘I used to spend these ten days in I’tikaf, but now I want to spend these last ten days in I’tikaf, so whoever used to do I’tikaf with me, let him stay in his place of I’tikaf. I was shown that night (Laylat Al-Qadr) then I was made to forget it, so seek it during the last ten nights, in the odd-numbered nights. And I saw myself prostrating in water and mud.’

He who wishes to perform I’tikaf in the last ten days of Ramadan has to enter his place in masjid after the Maghreb prayer of the 20th of Ramadan and his I’tikaf ends with the end of Ramadan after Maghreb.



With Allah's Messenger in His I'tikaf

The Prophet (peace and blessings of Allah be upon him) did I'tikaf during the first ten days of Ramadan, then in the middle ten days, seeking Laylat Al-Qadr, then it became clear to him that it was in the last ten days, after which he always spent them (the last ten days) in I'tikaf.

The Prophet (peace and blessings of Allah be upon him) continued to do I'tikaf during the last ten days of Ramadan. Aisha (May Allah be pleased with her) said that "the Prophet (peace and blessings of Allah be upon him) used to spend the last ten days of Ramadan in I'tikaf until he died, then his wives continued to do I'tikaf after he died." [Bukhari & Muslim]

During the year in which he (peace and blessings of Allah be upon him) died, he spent twenty days in I'tikaf [Bukhari] (i.e., the middle ten days and the last ten days). This was for a number of reasons:

- In that year, Jibreel (peace be upon him) reviewed the Quran with him twice [Bukhari]. It was appropriate for him to spend twenty days in I'tikaf, so that he could review the entire Quran twice.

- He (peace and blessings of Allah be upon him) wanted to increase his righteous deeds and do more acts of worship, because he (peace and blessings of Allah be upon him) felt that his time (of death) was near, as we may understand from the words of Allah, which can be translated as:

"When there comes the Help of Allah (to you, O Muhammad against your enemies) and the Conquest (of Makkah) and you see that the people enter Allah's religion (Islam) in crowds, so glorify the Praises of your Lord, and ask His forgiveness. Verily, He is the One Who accepts the repentance and Who forgives." [Al-Nasr]

- So Allah commanded His Prophet (peace and blessings of Allah be upon him) to increase his Tasbeeh (“Subhaan Allah – Glory be to Allah”) and his Istighfaar (seeking the forgiveness of Allah”) towards the end of his life, and this is what he (peace and blessings of Allah be upon him) did. Often when he did Rukoo’ and Sujood, he would say, “Subhanaka Allahumma wa bi hamdik, Allahumma ighfir li (Glory and praise be to You, O Allah. O Allah, forgive me)” – in obedience to the commands of the Quran [Bukhari & Muslim]

- He (peace and blessings of Allah be upon him) did that in gratitude to Allah for the blessings that He had bestowed upon him of righteous deeds such as teaching, fasting and qiyam (praying at night), and for the blessings of the revelation of the Quran to him, raising high his fame, and other favors that Allah had bestowed upon him.

The Prophet (peace and blessings of Allah be upon him) used to enter his place of I’tikaf before the sun set. If he wanted, for example, to spend the middle ten days of the month in I’tikaf, he would enter his place of I’tikaf before Maghrib of the 10th Day. If he wanted to spend the last ten days in I’tikaf, he would enter his place of I’tikaf before the Maghrib of the 20th day.

“He (peace and blessings of Allah be upon him) used to do I’tikaf in a place reserved especially for that, as it was reported in Sahih Muslim, that he used to do I’tikaf in a Turkish tent.” [Muslim]

“The Prophet (peace and blessings of Allah be upon him) used to put his head into Aisha’s apartment whilst he was in I’tikaf in the mosque, and she should wash his hair and comb it, and she was menstruating [Bukhari & Muslim].”

In Musnad Ahmad it was reported that, “He would lean in the doorway of her room, then he would put his head out, and she would comb his hair.” [Ahmad]

This indicates that if a person in I'tikaf puts part of his body - such as his foot or his head - outside of the place where he is doing I'tikaf, there is nothing wrong with that, and if a woman who is menstruating puts her hand or foot into the mosque, there is nothing wrong with it, because this is not counted as entering the mosque.

Another thing that we learn from this Hadith is that there is nothing wrong with the person in I'tikaf keeping clean and perfuming himself, and washing and combing his hair. None of these things affect his I'tikaf.

Something else that happened to the Prophet (peace and blessings of Allah be upon him) in his I'tikaf, was that Safiyyah, the wife of the Prophet (peace and blessings of Allah be upon him), came and visited him during his I'tikaf in the mosque during the last ten days of Ramadan. She spoke with him for a while, and then she stood up to go home. The Prophet (peace and blessings of Allah be upon him) stood up with her to take her back home. When she reached the door of the mosque, by the door of Umm Salamah, two men of the Ansar passed by and greeted the Prophet (peace and blessings of Allah be upon him). The Prophet (peace and blessings of Allah be upon him) said to them, "Wait, this is Safiyyah Bint Huyay." They said, "Subhaan Allah! O Messenger of Allah!" They felt distressed (that he thought they might think something bad). The Prophet (peace and blessings of Allah be upon him) said: "The Shaytaan is as close to a man as his blood." According to another report: "(Shaytaan) flows through the veins of a man like blood." "I was afraid that the Shaytaan might cast some evil ideas into your hearts." [Bukhari & Muslim]

He (peace and blessings of Allah be upon him) was keen that the two Ansaris should remain steadfast in their faith, and he was afraid that the Shaytaan might plant some evil thoughts in their hearts, making them doubt the Messenger of Allah (peace and blessings of Allah be upon him), which would have led them to disbelieve, or that they might be distracted by trying to rid themselves of these insinuations, so he (peace and blessings of Allah be upon him) explained the matter to them so as to remove any possible doubts or

insinuating whispers. So he told them that she was Safiyyah Bint Huyay (may Allah be pleased with her), and she was his wife.

The guidance of the Prophet (peace and blessings of Allah be upon him) is the most perfect and straightforward of guidance and teaching. When he wanted to do I'tikaf, he would have a bed or mattress put in the mosque for him, behind the Column of Repentance, as reported in the Hadith narrated by Naafi' from Ibn Omar from the Prophet (peace and blessings of Allah be upon him): "When he (peace and blessings of Allah be upon him) wanted to do I'tikaf, he would have his mattress or his bed placed behind the Column of Repentance." [Ibn Maajah]

The Prophet (peace and blessings of Allah be upon him) used to have a tent put up for him, and he would stay in it, apart from the times of prayer, so that he could be truly secluded. This was in the mosque and it is probable that the tent would be placed over his bed or mattress, as reported in the Hadith of Aisha (May Allah be pleased with her), who said: "The Prophet (peace and blessings of Allah be upon him) used to do I'tikaf in the last ten days of Ramadan, and I used to put up a tent for him. He would pray Fajr, then go into the tent..." [Bukhari]

He used to stay in the mosque all the time and not go out except in the case of "human need" (i.e. to pass urine or stools). Aisha (May Allah be pleased with her) said: "... he would not enter the house unless he needed to, when he was in I'tikaf." [Bukhari]

The Prophet (peace and blessings of Allah be upon him) used to have his food and drink brought to him when he was in I'tikaf, as Saalim narrated: "His food and drink were brought to him in the place where he was doing I'tikaf."

He (peace and blessings of Allah be upon him) used to keep clean, as he used to put his head out into Aisha's room for her to comb his hair. According to a Hadith narrated from 'Urwah from Aisha (May Allah be pleased with her),

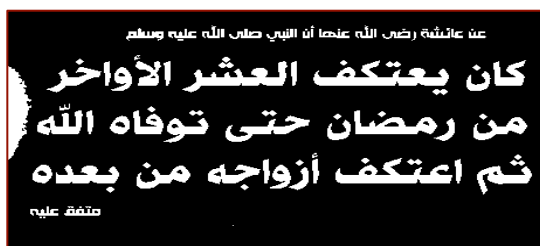
she used to comb the hair of the Prophet (peace and blessings of Allah be upon him) when he was in I'tikaf and she was menstruating, and he was in I'tikaf in the mosque, and she was in her room; he would lean his head towards her [Bukhari]

Ibn Hajar said: “The Hadith indicates that it is permissible to keep clean, apply perfume, wash, shave and adorn oneself, by analogy with combing. The majority agrees that there is nothing makrooh (not liked) in I'tikaf except that which is viewed as being not liked in the mosque.” [Ibn Hajar: Fath al-Baari].

The Prophet (peace and blessings of Allah be upon him) did not visit the sick or attend funerals when he was in I'tikaf, so that he could focus and devote all his attention to worshipping Allah. It was reported from 'Urwah that Aicha (May Allah be pleased with her) said: “The Sunnah for the person who is in I'tikaf is that he should not visit the sick or attend funerals, or touch his wife or have intercourse with her, or go out for any but the most pressing of needs. There is no I'tikaf except with fasting, and there is no I'tikaf except in a Masjid.” [Abu Dawud].

The wives of the Prophet (peace and blessings of Allah be upon him) used to do I'tikaf with him (peace and blessings be upon him) and they continued to do so after his death (peace and blessings of Allah be upon him).

In conclusion therefore: the example of the Prophet (peace and blessings of Allah be upon him) was characterized by striving, and he spent most of the time in the mosque, devoting himself to worshipping Allah and seeking Laylat al-Qadr.



The Etiquette of I'tikaf

There is a certain etiquette, which it is highly recommended for the person in I'tikaf to follow so that his I'tikaf will be acceptable. The more he adheres to this etiquette, the greater his reward from the Lord of the Worlds will be, and the less he follows it, the less his reward will be. It is highly recommended for the person in I'tikaf to:

1. It is important for those who wish to join an I'tikaf to formulate the intention to do so; if one has vowed to sit in a particular mosque such as the Haram of Makkah or Madinah one should fulfill his vow;
2. As for the number of days, one may spend any number of days; but while sitting for I'tikaf in Ramadan, it is recommended to do so during the last ten days. If, however, a person cannot afford to do so, he may stay in I'tikaf any number of days, for something is better than nothing.
3. Keep oneself busy with prayer, reading Quran, remembering Allah (dhikr) and other kinds of pure worship.
4. Avoid all kinds of words and actions that will not help him to do this. He should not talk too much, because the one who talks too much, is more likely to say wrong things, and because the Hadith says, "Part of a person's being a good Muslim is that he leaves alone that which does not concern him."
5. Avoid arguing, disputing, swearing and speaking in an obscene manner, for all of that is not liked when he is not in I'tikaf, so it is even more not liked when he is in I'tikaf; he should not invalidate his I'tikaf by doing any of these things. However, there is nothing wrong with his speaking when he has to, or conversing with others.

6. It is permissible for the person who is in I'tikaf to do permissible things such as seeing a visitor out and talking with him, and it is permissible for him to be alone and for a woman to visit him (i.e. his wife, mother, sister, etc.)

7. With regard to teaching Quran and other (Islamic) knowledge, studying, sitting with scholars, there is a difference of opinion among the scholars. According to Imam Ahmad, this is not recommended, because the Prophet (peace and blessings of Allah be upon him) used to do I'tikaf and it was not reported that he did anything except devoting himself to acts of worship. The view of Al-Shaafa'i, as recorded in al-Mughni, was: that it is ok to teach knowledge because it is one of the best kinds of worship and its benefit is not limited to only one person.

8. There is nothing wrong with a group of people doing I'tikaf in the mosque, because the wives of the Prophet (peace and blessings of Allah be upon him) did I'tikaf with him, and one of them even did I'tikaf with him when she was experiencing Istihaadah (non-menstrual bleeding), but she was in the mosque with him [Bukhari]. So there is nothing wrong with a person doing I'tikaf with his friend or relative, but the problem arises when I'tikaf is regarded as an opportunity to stay up late chatting and gossiping, etc. Hence Imam Ibn Al-Qayim (May Allah shower him with mercy), after referring to what some ignorant people do by treating I'tikaf as an opportunity to get together and visit with one another and chat, said: "This is one thing, and the I'tikaf of the Prophet (peace and blessings of Allah be upon him) was something else." [Ibn Al-Qayim: Zaad al-Ma'aad].

9. Some people leave their work and neglect their obligations in order to do I'tikaf. This is not the right attitude, because it is not right for a person to ignore something obligatory in order to do something that is Sunnah. The one who has left his work in order to do I'tikaf has to stop his I'tikaf and go back to work so that his earnings will be halal. But if he can do I'tikaf during his time off from work, or if he can make an arrangement with his boss, then this is very good.

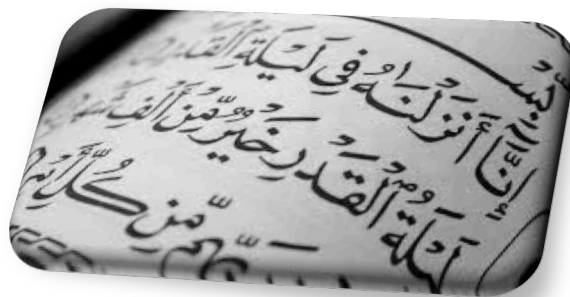
Things that Are Forbidden in I'tikaf

1. I'tikaf becomes invalid if a person goes out of the mosque for no reason, because the Messenger (peace and blessings of Allah be upon him) did not go out of the mosque except in the case of "human need" i.e., to eat, if it was not possible to have food brought to him. Aisha (may Allah be pleased with her) said: "The Messenger of Allah (peace and blessings of Allah be upon him) used to put his head into my room whilst he was in the mosque, and I would comb his hair. He would not enter the house except in the case of need when he was in I'tikaf."

2. Touching women with desire - including intercourse. This is something that invalidates I'tikaf, because it is clearly stated that this is not permitted, in the ayah, which can be translated as:

"And do not have sexual relations with them (your wives) while you are in I'tikaf (i.e. confining oneself in a mosque for prayers and invocations leaving the worldly activities) in the mosques." [Al-Baqarah 2:187].

3. Menstruation and post-natal bleeding: If a woman who is in I'tikaf starts to menstruate or experiences post-natal bleeding, she has to leave the mosque, so as to preserve the purity of the mosque. The same applies to anyone who is in a state of janabah (impurity following sexual discharge) - until he does ghusl (take a shower).



Laylat-Al-Qadr (The Night of Great Value)

Laylat-Al-Qadr is the crowning glory of the holy month of Ramadan. It is associated with the sending down of the Quran on His last Prophet (peace and blessings of Allah be upon him) for the guidance of mankind. The Quran describes this Night.

"We have indeed revealed this (message) and what will explain to you what the Night of Power is? The Night of Power is better than a thousand months. Therein come down the Angels and the Spirit (Gibril) by Allah's permission, on every errand: Peace! This until the rise of Morn!" [Al-Qadr]

Laylat-Al-Qadr is the night of spiritual bliss. Our Prophet (peace and blessings be upon him) is reported to have said concerning Ramadan: "Verily this month has come to you; and therein is a night which is better than a thousand Months. Whosoever is deprived of it is deprived of all good; and none is deprived of its good except a totally unfortunate person" [Ibn Majah]. "Whosoever stands up (in prayer) at Laylat-Al-Qadr out of faith and hopeful of reward, all his past sins will be forgiven."

Better than a thousand months: A thousand months are equivalent to 83 years and 4 months. Fortunate is the person who spends this night in prayer. The man or woman, who prays for the whole night during this Night, will deserve blessings and reward for the period as if he or she had been praying for eighty three years and four months consecutively. Since Laylat-Al-Qadr is better than one thousand months no one can actually measure the extent as to how much better it is. Our Prophet (peace and blessings of Allah be upon him) said: "Laylat-Al-Qadr has been bestowed by Allah to my Ummah. It was not given to any people before this." [Addur-Al-Manthoor].

Which Night is it? Although there are different reports in different traditions regarding the exact night, it is almost unanimous that the blessed night occurs in one of the last ten nights of Ramadan and more probably in one of the last ten

odd nights i.e. 21st, 23rd, 25th 27th or 29th night. The popular opinion is, however, in favor of the 27th Night of Ramadan but that is not absolutely certain. The traditions indicate that it is to be sought in one of the last ten nights and preferably in the last three odd nights. It was therefore the practice of our Prophet (peace and blessings of Allah be upon him) and his companions to make I'tikaf in the Mosque for the whole time offering Divine service during the last ten days of Ramadan. Aisha (May Allah be pleased with her) reported that the Apostle of Allah said: "Search for the Blessed Night in the odd (nights) from the last ten (nights) of Ramadan" [Bukhari].

Special attention should therefore be given to the excessive recitation of this dua, which was recommended by Allah's Messenger (peace and blessings of Allah be upon him) to Aisha (May Allah be pleased with her) on the blessed night "Alahumma innaka afuwun tuhibu al-afwa fa'fu anni". Furthermore one may engage in lengthy rakaats of Tahajud salaah, Dua, and Dhikr.

The worship and the vigil of Laylat-Al-Qadr are a treat to the soul. The heart tends to melt into tears of heartfelt gratitude. The body is in a state of angelic ecstasy and the soul strives to reach nearer to Almighty Allah. In this holy month of Ramadan let us strive to seek the Night of Power and its bliss.



Important Reminders

1. Only 16 years old and up can participate in the I'tikaf. They should be with the Mutakifin all the time except if they have a special program. Any violation of the I'tikaf program may result in the dismissal from I'tikaf.
2. Kids below 16 should be in the company of their parents; otherwise they will not be admitted in the Itikaf.
3. No games (soccer, basketball, etc.) or electronic devises (ipod, iphone, etc.) can be used at anytime during the Itikaf.
4. Every Mu'takif should sign a Waiver from.
5. For the success of the program, all the lights in the Masjid should be turned off and everybody should at sleep no later than 11:30pm.



Program of the 27th Night @ the Mosque

10:00- Isha Prayer + 8 Raka't Taraweeh + Supplication of Khatm Al-Quran

11:45 -Fundraising Drive - Ramadan Awards -Ibtihalat

01:00 - Light Meal & Open Time

02:30 - Spiritual Lecture

03:00 - 8 Raka't Taraweeh

04:00 - Suhur

04:45 - Fajr Athan + Sunna + Duaa

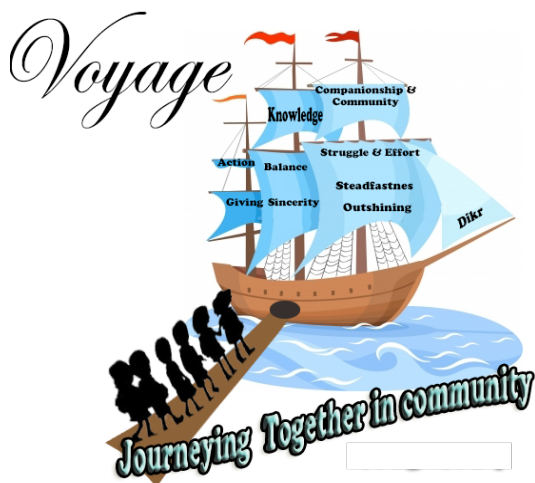
05:00 - Fajr Prayer + Short Talk + Dikr Session until Sunrise

06:22 - Shuruk & Break



DAILY SCHEDULE OF THE MU'TAKIF

03:00-03:15	Wake Up – Wudu & Nafeela Prayer – Quran Reading
03:15-04:00	Tahajoud, Istigfar&DuaRabitah
04:00-04:30	Suhur
05:00-06:15	Athan, Fajr Prayer, Short Talk, Sharing good Dreams, Sunrise Dikr Session, Supplication of Tahsin, 2 Rakat of Shuruk
06:15-11:15	Break / Sleep
11:15-11:30	Wake Up – Wudu – Duha Prayer (8 Rakaat)
11:30-12:30	Quran Memorization
12:30-12:45	Short Break
12:45-01:15	Prayers on the Prophet (peace be upon him)
01:15-01:30	DuhrAthan – 4 Rakaat
01:30-02:00	Duhr Prayer –Short Talk & 2 Rakaat
02:00-04:00	1 Hour 30 min. Quran Memorization + 30 min. Break
04:00-05:00	Wake Up – Wudu – Qur'an Recitation (Wird & Khatmah)
05:00-05:45	Session of Dikr (Laa Ilaha IlaLah) + Short Break
06:00-06:30	Asr Prayer + Short Talk
06:30-07:30	Study Circle for both Adults & Youth
7:30-Magrib	Listening to Qu'ran Recitation, Supplication of Tahsin, Tasbeeh MaghribAthan + Collective Supplication of Iftar. Magrib Prayer, 6 Rakaat Rawatib, Dinner
10:00-11:00	Isha Prayer, Taraweeh& Between Taraweeh Program
11:00-11:30	Light Refreshments & Recreation Program / Sleep



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