

Leaving the Place of Itikaf for Bathroom and Bathing For Women Due to Intense Heat

Darulifta Ahlesunnat

(Dawateislami)

Question

What do the honourable scholars of Islam say regarding the following: can a woman leave her place of i'tikāf (spiritual retreat) to go to the bathroom and bathe due to intense heat?

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْجَوَابُ بِعَوْنِ الْمَلِكِ الْوَهَّابِ اللَّهُمَّ هِدَايَةَ الْحَقِّ وَالصَّوَابِ

The original part of a masjid is the area that has been specified for salah and is religiously endowed (made *waqf*). Adjoined to this original part is the area which is also religiously endowed for necessities and the benefit of the masjid; this is known as *finā'-e-masjid*. A man can enter the bathing area built in *finā'-e-masjid* to bathe during *i'tikāf*, even when it is not necessary. Entering *finā'-e-masjid* will not invalidate his *i'tikāf*.

A woman, on the other hand, observes *i'tikāf* in a specific area in her home referred to as *masjid al-bayt*. There is no concept of a *masjid al-bayt* having *finā'* (an appendage). Therefore, a woman may not leave the *masjid al-bayt* without necessity. In the scenario presented in the question, if a woman leaves the *masjid al-bayt* other than to perform the obligatory (*farḍ*) ghusl, such as to bathe in the heat to cool down, her *i'tikāf* will be annulled.

Mufti Amjad 'Alī al-Aḏamī رَحْمَةُ اللَّهِ عَلَيْهِ states, “*Finā'-e-masjid* is any area outside a masjid that is attached to it and is used for its necessities, such as a shoe area and a bathing area. Entering these areas does not invalidate the spiritual retreat.”

Further on, he states, “In this regard, the *finā'-e-masjid* carries the same ruling as a masjid.”¹

Imām Aḥmad Razā Khān رَحْمَةُ اللَّهِ عَلَيْهِ states:

Entering madrasas attached to the masjid that are within the masjid's boundaries, have no path separating them from the masjid, and only have a wall marking the division between the courtyards, will not be considered as walking outside the masjid. An individual observing the spiritual retreat (*mu'takif*) can enter such areas because it is as though they are a part of the masjid.

وهذا ما قال الامام الطحاوي ان حجرة اقر المؤمنين من المسجد، في رد المحتار عن البدائع لم يفسد بلا خلاف لانها منه

لانها ينع فيها من كل ما ينع فيه من البول ونحوه فاشبه زاوية من زوايا المسجد

Translation: Imam al-Ṭaḥāwī said the same thing, that the room of the Mother of believers رَضِيَ اللَّهُ عَنْهَا is a part of the masjid. It is stated in *Radd al-Muḥtār* with reference to *Badā' i' al-Ṣanā' i'*: “If a *mu'takif* climbs a minaret, it is unanimously agreed upon that his *i'tikāf* will

¹ *Al-Fatāwā Amjadiyyah, Kitāb al-Ṣawm, vol. 1, p. 399, Maktaba Razawiyyah, Karachi*

not be invalidated as a minaret is a part of the masjid. The evidence for this is that everything which is prohibited in a masjid is also prohibited in a minaret, such as urinating. Hence, it is like a corner from the corners of the masjid.²

‘Allāmah ‘Alā al-Dīn al-Ḥaṣkafī رَحْمَةُ اللهِ عَلَيْهِ states:

﴿الْخُرُوجُ إِلَى الْحَاجَةِ الْإِنْسَانِ طَبِيعِيَّةٌ كَبُولٌ وَغَائِطٌ وَغَسْلٌ لَوْ أَحْتَمَلُمْ وَلَا يَكُنُهُ الْاِغْتِسَالُ فِي الْمَسْجِدِ كَذَا فِي النَّهْرِ³﴾

Mufti Amjad ‘Alī al-A‘zamī رَحْمَةُ اللهِ عَلَيْهِ states:

For *mu‘takif*, there are two excuses to leave the masjid. One is a natural need which cannot be fulfilled in the masjid, such as the need to defecate; urinate; clean oneself after the former two; perform wudu; and ghusl, if needed. However, the condition for [allowing one to leave for] wudu and ghusl is that one is unable to do them in the masjid. In other words, [permission is only granted] if there is no such thing in the masjid wherein one can gather the water for wudu or ghusl so that not even a single drop of water falls in the masjid, as it is impermissible to drop the water of ablution or ghusl in the masjid. However, if there is a basin etc. available and one is able to perform wudu in it in such a manner that a single drop does not spill into the masjid, then in this case, it is impermissible for one to leave the masjid. If one leaves, the *i‘tikāf* will be invalidated.

Similarly, if there is a place made in the masjid for wudu or ghusl, or if there is a fountain present there, one will not be permitted to leave the masjid.

The second excuse is a shar‘ī need, such as leaving to attend Eid or Jumu‘ah, or going onto the minaret to call out the azan if accessing the minaret entails going outside. If one can access the minaret from inside the masjid, then even someone other than muazzin (the one calling the azan) is permitted to go onto the minaret; permission will not be restricted to the muazzin in this case.⁴

وَاللَّهُ أَعْلَمُ عَزَّوَجَلَّ وَرَسُولُهُ أَعْلَمُ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Answered By: Mufti Fuzayl Razā ‘Aṭṭārī



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² Al-Fatāwā al-Razawīyyah, Bāb al-Witr Wa al-Nawāfil, vol. 7, p. 453, Raza Foundation, Lahore

³ Al-Durr al-Mukhtār, Kitāb al-Ṣawm, Bāb al- i‘tikāf, vol. 3, p. 501, Published in Quetta

⁴ Bahār-i-Sharī‘at, part 5, vol. 1, pp. 1023, 1024, Maktaba tul Madina, Karachi.